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Paramātmā-Jñāna in the Śrīmad Bhāgavata Mahāpurāṇa: An In-Depth Analysis of Divine Immanence and Spiritual Knowledge

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ABSTRACT

This study explicates *Paramātmā-Jñāna* as presented in the *Śrīmad Bhāgavata Mahāpurāṇa*, focusing on the intricate concept of divine immanence and the path of spiritual knowledge. *Paramātmā*, or the Supreme Soul, is understood as the omnipresent, all-pervading aspect of the Divine, existing within every living being and throughout the cosmos. In this article, interpretative method is used for the exploration of *Paramātmā-Jñāna*. The researcher uses the methodology of Swami Vevakananda's principle on *Paramātmā-Jñāna* for the analysis of the text. This article concentrates on the significance of the philosophical and theological nuances of *Paramātmā-Jñāna*, examining how this spiritual wisdom emphasizes the realization of the Divine within oneself and the universe. Through textual analysis, the study highlights the Bhāgavata Mahāpurāṇa's teachings on how contemplative practices, devotion, and self-purification lead to the ultimate realization of *Paramātmā*. The analysis also situates these ideas within the broader context of Vedantic and Bhakti traditions, emphasizing the synthesis of knowledge (*jñāna*) and devotion (*bhakti*) as a means to transcendental understanding. The findings of the investigation indicate that the concept of *Paramātmā-Jñāna* emphasizes the realization of the Divine presence within all beings, illustrating the immanence of God and the profound spiritual knowledge necessary to comprehend the unity between the individual soul (*jīvātman*) and the Supreme Soul (*Paramātmā*). The main conclusion drawn from this investigation is *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa* reveals a profound understanding of divine immanence and spiritual knowledge, emphasizing the intimate presence of the Supreme Soul within all beings and the path to realize this divine connection through devotion and wisdom.

INTRODUCTION

The exploration of *Paramatma-Jnana* in the *Śrīmad Bhāgavata Mahāpurāṇa* provides a holistic understanding of how the Supreme Soul pervades every atom of the universe, yet remains distinct and transcendent. This knowledge emphasizes the omniscient, omnipotent, and omnipresent nature of *Paramatma*, who not only sustains and observes the cosmic order but also resides within the heart of each living entity, guiding the soul toward liberation. By understanding the constant presence of the Supreme Soul, one gains a sense of divine purpose, inner peace, and a profound connection to the spiritual essence that pervades all existence. The text encourages this realization as a crucial step in the soul's journey toward ultimate liberation and loving union with the Divine. The text offers a profound exploration of *Paramatma-Jnana*, the knowledge of the Supreme Soul residing within all living beings and the universe. This sacred text emphasizes the concept of *Paramatma* as the indwelling divine presence, who witnesses and guides every soul from within the heart. Through vivid imagery and philosophical insights, the *Bhāgavata Purāṇa* presents *Paramatma* as both immanent and transcendent, embodying the divine qualities of omniscience, omnipotence, and omnipresence.

This in-depth analysis delves into the significance of *Paramatma-Jnana*, illustrating how it bridges the understanding of the impersonal Brahman and the

personal *Bhagavān*, and how it inspires a life of devotion, purity, and spiritual awareness. In this context, Śukadeva analyzes:

kecitsva-dehāntar-hādayāvākāṇḍe/prādeṣa-mātraāpuruṇāḍ vasantam // atur-bhujākaṣṭha-rathāṅga-ṣaṭkhaḍgā-dharaād-bhāraṇyā smaranti// Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively. (2:2.8)

The aforementioned idea offers a vivid and spiritually rich image of *Paramatma* residing within the heart. It emphasizes the accessibility of divine wisdom and protection to all beings, inviting meditation and devotion. On the basis of this idea, A. C. Bhaktivedanta Swami Prabhupada (2012) analyzes: "Driven by consciousness, man turns to religion". This idea highlights the deep and ongoing human endeavor to understand existence and find meaning in a complex world.

The *Bhāgavata Purāṇa* discusses pastimes of Śrī Kṛṣṇa underscoring the grandeur and selfless nature of his actions, which are meant to inspire and elevate those who hear or meditate upon them. The glowing glance of his smiling face symbolizes a grace that not only illuminates the hearts of devotees but also dispels the darkness of material concerns, filling them with spiritual joy and fulfillment. On the basis of this idea, Śukadeva examines:

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adēna-lēlā-basitekeñāēollasadbbrū-/ bhaiga-saāsūcita-bhūry-anugrahām/| ēkñeta cintāmayam enam ēvaraā/ yāvan mano dbāraēyāvatiñōbātē/|

The Lord's magnanimous pastimes and the glowing glancing of His smiling face are all indications of His extensive benedictions. One must therefore concentrate on this transcendental form of the Lord, as long as the mind can be fixed on Him by meditation. (2:2.12)

This statement highlights the divine and benevolent nature of *Paramātmā* (Divine Being), whose pastimes and radiant, smiling expression signify the vast blessings for devotees. It emphasizes the importance of meditative focus on the divine's transcendental form, suggesting that such concentration brings spiritual upliftment and aligns the mind with divine grace, fostering a deep, meditative connection. In this line of thought, Pushpendra Kumar debunks: "One can behold the Deity conceivable by meditation as long as mind remains engaged in Dhāraṇā". Commenting upon the argument, one claims that the divine presence reveals itself to a mind focused and unwavering in its meditative concentration, suggesting that only through the disciplined stillness and depth of inner contemplation can one perceive the sublime essence of the Divine.

One can get distinction between material and spiritual responses to life's challenges. Śūkadeva illustrates how ordinary human reactions like fear, sorrow, and lamentation in times of danger are ultimately futile and ineffective in bringing about real change. In Śūkadeva's words:

yo yo mayi pare dharmaū/ kalpyate niñphalāya cet/| tad-āyāso nirarthaū syādbha/ yāder iva sattama/|

O Uddhava, greatest of saints, in a dangerous situation an ordinary personcries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion. (11: 29.21)

The aforementioned verse highlights that in times of distress, ordinary emotional reactions such as fear and lamentation are unproductive and do not alter the situation. Instead, actions selflessly dedicated to the divine, even if they appear insignificant, represent genuine spiritual practice and align with true religious principles. To strengthen the argument, Goswami (2014) explicates: "Whatever worldly exertion, though fruitless". The discussion above shows that efforts in the material world, even when they do not yield tangible results, may still have value when viewed from a spiritual perspective. It emphasizes that the true worth of an action lies not in its worldly outcome but in the intention behind it, especially when done selflessly with a higher purpose.

The discussion above shows that the concept of *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa* offers profound insights into the nature of divine immanence and the path to spiritual knowledge. By emphasizing the omnipresence of the *Paramātmā* (Supersoul) and the essential connection between all living beings and the

divine, the text encourages a holistic understanding of the universe and the self. This spiritual awareness transcends intellectual comprehension, inviting individuals to experience a deeper relationship with the divine through devotion, selflessness, and inner realization. Thus, the *Śrīmad Bhāgavata Mahāpurāṇa* serves as a guide to achieve true wisdom and spiritual fulfillment, bridging the gap between the material and the transcendent.

Research Questions

The following research questions have been set up to meet the research objective of this research article:

- What the concept of *Paramātmā* is as presented in the *Śrīmad Bhāgavata Mahāpurāṇa*?
- How does the *Śrīmad Bhāgavata Mahāpurāṇa* explain the realization of *Paramātmā-Jñāna*?
- Why is the concept of *Paramātmā-Jñāna* important in the *Śrīmad Bhāgavata Mahāpurāṇa*?

Research Objectives

- To explore the concept of *Paramātmā -Jñāna* presented in the *Śrīmad Bhāgavata Mahāpurāṇa*
- To explicate the realization of *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa*
- To evaluate the *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa*

LITERATURE REVIEW

The *Śrīmad Bhāgavata Mahāpurāṇa* is one of the most revered texts in Hindu literature, celebrated for its profound philosophical insights and rich narrative tapestry. Composed in Sanskrit, it is traditionally attributed to the sage Vyāsa and consists of 12 books (*skandhas*) encompassing over 18,000 verses. The text explores themes such as devotion (*bhakti*), cosmology, ethics, and the nature of the divine, with Śrī Kṛṣṇa often taking center stage as the embodiment of supreme reality (*Paramātmā*). Its stories, ranging from the cosmic creation to the intimate *līlās* of Śrī Kṛṣṇa, are infused with metaphysical reflections and practical wisdom. The Bhagavata Purana has inspired countless commentaries, artistic traditions, and devotional practices, making it a cornerstone of Indian spiritual and cultural life. This text is a centre of discussion among critics, writers, and the academicians especially from the perspective of *Bhakti* Literature. It is a spiritual practice rooted in an intense and heartfelt connection between the devotee and the divine. On the basis of this idea, Sharma (2014) identifies *Bhakti* with his logic: "The term *Bhakti* means nothing more than a loving devotion to God". Supporting Sharma's argument, one can debunk that his idea is identified with *Vaiṣṇavism*. The perspective of *Vaiṣṇavism* upholds the growth of *Bhakti* literature. At the same time, however, it is significant to have *bhāva* from works and words for the service of God. The *bhaktas* (devotees) use the word *seva* (service) to make clear about *Bhakti*. Explaining this statement, Thakkar (1966) clarifies the significance of *Bhakti* and its process: "*Bhakti* begins with self-surrender,

culminates in self-knowledge and ends in union with God". It shows that *Bhakti*, rooted in self-surrender, involves the devotee letting go of ego and personal desires to wholly embrace divine will. This path leads to self-knowledge, as the devotees realize their unity with the divine, ultimately culminating in a blissful and transformative union with God.

Likewise, Svāmin (1977) debunks: "In the Dvāpara Yuga, *Bhakti* descended on earth in the person of Śrī Kṛṣṇa on the shores of the Yamunā in North India". The statement highlights the theological belief that Śrī Kṛṣṇa's advent in the Dvāpara Yuga was a pivotal moment for the *Bhakti* tradition. By embodying divine love and grace, Śrī Kṛṣṇa made *Bhakti* an accessible and transformative spiritual path, which profoundly shaped the religious landscape of India, especially around the sacred region of the Yamunā. This integration of mythology, geography, and devotion continues to influence Hindu worship and spiritual practices. He claims that Śrī Kṛṣṇa is the base of *Bhakti* literature. Thus, the *Śrīmad Bhāgavata Mahāpurāṇa* is an illustration of *Bhakti* literature in which there is a manifestation of Śrī Kṛṣṇa *Bhakti*. In this way, Rāma *Bhakti* and Śrī Kṛṣṇa *Bhakti* have promoted *Bhakti* literature.

Unlike, Tulsidās (1995) explicates Rāma *Bhakti*: "Rāma is born in countless ways, and there are ten millions of *Rāmāyana*s" [*nanā bhanti rāma avatār: rāmāyana satakoti aparā*] (qtd. in Wadley). The statement captures the essence of the *Rāmāyana* as a dynamic and evolving epic that has transcended time, geography, and culture. The narrative's adaptability has allowed it to remain relevant and meaningful to diverse audiences. It is a testament to the richness of Indian cultural and spiritual heritage, where the story of Rāma continues to inspire countless interpretations, each shedding light on new dimensions of human and divine experience. The same idea has been extended by Pollock (1993) on this subject. He captures the attention of readers that Rāma is sacred object of worship. Responding to such claim, one argues that Rāma *Bhakti* has been prevailing in the Hinduism since the period of the sage Vālmiki.

The issues of *Bhakti* literature are in focus in the *Śrīmad Bhāgavata Mahāpurāṇa*. The text popularizes *Bhakti* literature in extended form. The text motivates devotees to follow the path of *Bhakti* for liberation. On this ground, Rāmānujācārya (2015) interprets the importance of Śrī Kṛṣṇa *Bhakti* flourished in Vṛndāvana where Śrī Kṛṣṇa had performed his *Bala Līlā*. The philosopher further points to his *Bhakti* to Kṛṣṇa: "Since I came to Vṛndāvana, I have recovered and now young and beautiful" (qtd. in Svāmin). This view reflects a transformative experience attributed to the spiritual and rejuvenating atmosphere of Vṛndāvana, a sacred place associated with the divine presence of Śrī Kṛṣṇa. It suggests a sense of renewal and vitality, both physically and perhaps spiritually, highlighting the profound impact that a connection to a holy site can have on one's well-being and perception of self. From this viewpoint, one can explicate that the devotees show their

Bhakti when they reach to the birthplace and workplace of Śrī Kṛṣṇa. Thus, Rāmānujācārya bridges between Śrī Kṛṣṇa *Bhakti* and the landscape of Vṛndāvana. Thus, Vraja Bhūmī is the fruitful place for the origin of Śrī Kṛṣṇa *Bhakti* in the *Śrīmad Bhāgavata Mahāpurāṇa*.

The *Śrīmad Bhāgavata Mahāpurāṇa* stands as a timeless masterpiece, seamlessly blending profound spiritual philosophy with captivating storytelling. Its emphasis on devotion (*bhakti*), ethical living, and the pursuit of ultimate truth resonates across generations, offering guidance and inspiration to seekers of all paths. The text's universal appeal lies in its ability to transcend cultural and temporal boundaries, illuminating the eternal quest for harmony between the individual and the divine. As both a spiritual scripture and a literary treasure, the *Śrīmad Bhāgavata Mahāpurāṇa* continues to enrich and elevate humanity's understanding of life's deeper purpose. The aforementioned reviews about the basic concepts of *Bhakti* literature in the *Śrīmad Bhāgavata Mahāpurāṇa* discusses on the thematic aspect. The critics, writers, and philosophers have expressed their literature reviews on the popularity of *Bhakti* literature of the *Śrīmad Bhāgavata Mahāpurāṇa*. Thus, the theory of *Paramātma-Jnāna* has been unexplored. It is the point of departure for analysis of this research article. For this, it is significance to examine *Paramātma-Jnāna* in the *Śrīmad Bhāgavata Mahāpurāṇa* to make conscious to the modern humans about the magnificence and glory of the Supreme Personality of Godhead in the universe.

MATERIALS AND METHODS

This study is qualitative research so that interpretative method has been used for the analysis of the text. The analytical technique explores the spiritual and philosophical dimensions of the text. The researcher applies close reading of primary verses and commentaries from the *Śrīmad Bhāgavata Mahāpurāṇa*, focusing on passages that elaborate on the concept of *Paramātma-Jnāna* (knowledge of the Supreme Soul). The stanzas which are related to *Paramātma-Jnāna* from particular cantos and chapters of the *Śrīmad Bhāgavata Mahāpurāṇa* are selected, evaluated, and presented for the analysis. The researcher has applied Swami Vevakananda's principle on *jñāna yoga* for the analysis of *Paramātma-Jnāna* of the *Śrīmad Bhāgavata Mahāpurāṇa*. The philosopher (2021) argues that "Soul that is in every one of us is only the image of God". This analysis suggests that our innermost essence reflects divine attributes such as reason, morality, and the capacity for love. This perspective emphasizes that human beings are inherently connected to the divine, possessing a spiritual nature that mirrors God's image and purpose. The researcher has used Kṛṣṇa-Dvaipāyana Vyāsa's the *Śrīmad Bhāgavata Mahāpurāṇa* with Sanskrit stanzas translated and commented into English by A. C. Bhaktivedanta Swami Prabhupada as a primary source of study. For this, the theory of *jñāna yoga* is based on the interpretation of the primary text, the *Śrīmad Bhāgavata Mahāpurāṇa*. The original text in Sanskrit has been used in

the appendix section using superscript in this study. Apart from the selected text, other commentaries on the *Śrīmad Bhāgavata Mahāpurāṇa* written in Sanskrit and English languages have been taken into account. Transliteration method has been used while citing examples from the text apart from A. C. Bhaktivedanta Swami Prabhupada's the *Śrīmad Bhāgavata Mahāpurāṇa* in English with Sanskrit stanzas.

RESULTS AND DISCUSSION

Paramātmā, or the Supreme Self, represents the omnipresent and all-pervasive aspect of the Divine, providing a comprehensive framework through which seekers can understand the deeper essence of God's immanence. The *Śrīmad Bhāgavata Mahāpurāṇa*, revered for its theological depth and philosophical insights, explores how the realization of *Paramātmā-Jñāna* is pivotal for spiritual awakening and liberation (mokṣa). The results of the analysis highlight the interplay between divine grace and human effort, suggesting that true realization of *Paramātmā-Jñāna* comes when an individual surrenders to the Supreme through unwavering devotion. This surrender leads to an experiential awareness of unity with the Divine, transcending distinctions between the self and the universe. The Mahāpurāṇa's emphasis on humility, compassion, and selfless service underscores the ethical dimension of spiritual knowledge. The discussion further explores how the text reconciles philosophical inquiries with practical devotion, making the wisdom of *Paramātmā-Jñāna* relevant to both ascetics and householders. The analysis of the following section clearly shows the use of *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa*.

Concept of *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa*

The concept of *Paramātmā-Jñāna* in the *Śrīmad Bhāgavata Mahāpurāṇa* centers on the realization and understanding of the Supreme Soul, or Paramātmā, as the immanent presence of the Divine within all living beings and the universe. This knowledge goes beyond intellectual comprehension to encompass a profound spiritual awakening, where the devotee experiences a deep, personal connection with the Divine. The Paramātmā is described as both transcendent and immanent, dwelling within the heart of every creature while simultaneously encompassing all of existence. The Mahāpurāṇa emphasizes that attaining *Paramātmā-Jñāna* requires devotion (*bhakti*), moral purity, and self-surrender, highlighting the transformative power of divine grace. Through stories, hymns, and philosophical teachings, the text conveys that this realization leads to a sense of unity with all creation and a direct experience of the Divine, blending metaphysical wisdom with heartfelt devotion. One can realize the matchless beauty of Śrī Kṛṣṇa as a divine being in the Bhāgavata. It shows the detailed mention of accessories and physical features suggests that the character holds an important, almost divine role

in the context of the narrative. To clarify this concept, Śukadeva evaluates:

*vibhūṇītaāmekhala yāgūlākair/ mahā-dhanair nūpura-
kaikāḍḍibhū/ /
snigdhamālākūcita-nēla-kuntalair/ virocāmānana-bāsa-
peṇalam/ /*

He is well decorated with an ornamental wreath about His waist and rings
studded with valuable jewels on His fingers. His leglets, His bangles, His oiled
hair, curling with a bluish tint, and His beautiful smiling face are all very pleasing. (2:2. 11)

The above idea portrays of a beautifully adorned figure, likely meant to inspire awe and reverence. The careful attention to jewelry, physical traits, and expressions enhances the sense of divinity or nobility and contributes to the overall theme of splendor and grace. Explaining this statement, Tagare (2011) appraises that the "Lord is adorned with very costly anklets, bracelets, girdles and rings". This notion emphasizes the Śrī Kṛṣṇa's grandeur and divine majesty, symbolized by the lavish and expensive ornaments adorning his body. These costly anklets, bracelets, girdles, and rings reflect his supreme wealth, power, and spiritual significance.

The blazing fire represents the original, potent source, while the flames, sparks, and smoke symbolize the various manifestations that emerge from it. To make this idea clear, Śrī Kṛṣṇa corroborates:

*yatholmukādvīspbulīgād /dhūmād vāpi sva-sambhavāt/ /apy
ātmavēnābhimatād/ yathāgnīṇ pāthag ulmukāt/ /*

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood. (3:28.40).

Commenting upon this argument, one explicates that the Supreme is the ultimate source of all, and while everything emanates from this divine origin and shares its essence, the emanations still retain their individuality and distinct roles. Thus, there is both oneness in origin and diversity in form and function. On the basis of this idea, Kumar (2009) analyzes that smoke is different from fire. It shows that smoke and fire are distinct in nature: fire is the source of heat and light, whereas smoke is a byproduct that lacks the intensity and energy of the fire itself. Despite their differences, smoke and fire remain connected, as smoke arises from the combustion process fueled by the fire.

Māyā operates as both the cause and effect of material existence, intricately binding individuals to a cycle of illusion and attachment. Basing his argument on such idea, Śrī Kṛṣṇa incorporates:

*tasmād imā svā prakāṭiā / daivā sad-asad-ātmikām/ /
durvibhāyāparābhāyā/ svārūpēvātīnōbata/ /*

Thus the yogi can be in the self-realized position after conquering the insurmountable spell of māyā, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand. (3:28.44).

This realization represents the ultimate goal of spiritual practice: liberation from illusion and a direct connection with the higher self. In this line of argument, Vivekananda (2021) is apt to state: “If all my pleasures are in myself, I must have pleasure there all the time because I can never lose myself”. This realization emphasizes the ultimate aim of spiritual practice, which is to free oneself from the deceptions of the material world. By transcending illusion, one attains a profound awareness and unity with the higher self, achieving true spiritual liberation.

The relationship of humans assumes traditional male and female roles and engages in sexual unions, driven by a desire to increase pleasure and reduce unhappiness. In this context, Prabuddha is apt to state:

Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.

Despite their efforts, the outcome is the opposite of what they seek in reality. According to the course of time, their happiness and excitement fades. Keeping it at the centre of attention, Subramaniam (2013) corroborates that sensual satisfaction does not give eternal happiness. This idea highlights the importance of distinguishing between the temporary nature of sensual satisfaction and the deeper fulfillment that comes from more meaningful aspects of existence. While bodily pleasures are part of the human experience, eternal happiness often involves an alignment with one’s values, a sense of purpose, and spiritual or philosophical understanding.

The *Śrīmad Bhāgavatā Mahāpurāṇa* emphasizes that real and lasting happiness is not found through material or external means but rather through a dedicated spiritual journey guided by a qualified spiritual master. In this connection, Prabuddha appraises:

*tasmād guruṃ prapadyeta/ jijñāsuḥ śreya uttamam/ /
śābde pare ca niṣṭatām/ brahmaṇy upaśamaśrayam/ /*

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters. (11:3.21)

The above perspective encourages seekers to go beyond surface-level spirituality and invest in a disciplined and sincere journey of enlightenment under the guidance of a qualified spiritual master. Keeping the same article in mind, Ranganathan (2004) debunks: “Material progress is self limiting. Spiritual progress is limitless”. Commenting upon this argument, one evaluates that material progress

is inherently finite, as it is bound by physical resources and temporal limitations, often leading to diminishing returns in terms of happiness and fulfillment. In contrast, spiritual progress is boundless, offering an infinite depth of growth, understanding, and inner peace that transcends material constraints.

The concept of *Paramātmā-Jñāna* in the *Śrīmad Bhāgavatā Mahāpurāṇa* highlights the understanding of the Supreme Soul, Paramātmā, who resides within all living beings as the ultimate witness and guide. This wisdom emphasizes the immanence of the Divine, reflecting how the Supreme Consciousness is intricately connected to every soul, overseeing and directing the universe while remaining unaffected by material qualities. Through devotion, meditation, and spiritual realization, one can perceive the presence of Paramātmā, leading to a deeper connection with the Divine and an awareness of the unity underlying all existence. Ultimately, *Paramātmā-Jñāna* calls for a transformation in consciousness, inviting spiritual seekers to transcend the illusion of separateness and recognize the omnipresent divinity that pervades all of creation.

Paramātmā as a Supreme Guide

In the spiritual teachings of the *Śrīmad Bhāgavatā Mahāpurāṇa* and other sacred texts, Paramātmā—the Supreme Soul—serves as the ultimate inner guide for all beings. Seen as an aspect of the Divine that dwells within the heart of every living entity, Paramātmā is believed to witness all thoughts, actions, and desires, offering subtle guidance toward the path of truth and spiritual growth. Unlike ordinary guides, Paramātmā is omniscient, perfectly understanding each soul’s unique journey and guiding them accordingly from within. This inner presence reflects an intimate connection between the individual soul and the Divine, fostering a sense of assurance that one is never alone and that wisdom is always accessible. Recognizing Paramātmā as the supreme guide encourages seekers to cultivate inner awareness, trust in the Divine plan, and embrace the unfolding of their spiritual journey with confidence.

The Personality of Godhead, Śrī Kṛṣṇa, resides within every living being alongside the individual soul, manifesting through our perception and the workings of our intelligence. In this line of argument, Śūkadeva states: *bhagavānsarva-bhūteṣu / lakṣṇitāṁ svātmanāhariṇ / / dāyair buddhy-ādibhir/ draṇṇōlakṣṇāṇair anumāpakaiṇ / /*

The Personality of Godhead Kṛṣṇa is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence. (2:2.35).

It indicates that the divine presence is experienced as we see and interact with the world, receiving guidance through our intelligence. Recognizing Kṛṣṇa’s constant companionship encourages a deeper understanding of our spiritual connection and the significance of His role in our lives. With this conditioning, C. L. Goswami explicates: “Lord Kṛṣṇa alone is seen as abiding in all

beings as their very self”. It emphasizes the concept of divine omnipresence and unity in Hindu philosophy, particularly within the Bhagavad Gītā and Vedāntic teachings. It implies that Kṛṣṇa, as the Supreme Self, is the essence within all living beings, signifying the interconnectedness and oneness of existence.

It is crucial for every human being to continually hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, in all times and places. In this context, Śukadeva examines:

*tasmāt sarvātmanā rājan/ harīṁ sarvatra sarvadā/ /
gṛhatyañkērtitavyaṁ/ smataryobhagavān nāēam/ /*

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere. (2:2.36). Commenting upon this argument, one claims that engaging in these practices fosters spiritual growth and strengthens one’s connection with the divine, bringing peace and purpose to life. Remembering and glorifying the Supreme Lord also helps to purify the mind and maintain awareness of the ultimate goal of existence. Keeping the same article in Mind, Sinha (1950) postulates that the divine energy is everywhere. This phrase suggests that a universal divine energy permeates all aspects of existence, emphasizing the interconnectedness and sacredness of the universe. It implies that everything, animate and inanimate, is infused with this spiritual force, highlighting the omnipresence of the divine.

Just as air carries an aroma from its source to the sense of smell, constant engagement in devotional service enables one to perceive the Supreme Soul, who is omnipresent. On the basis of this idea, Śrī Kṛṣṇa corroborates:

*yathā vāta-ratho ghrāēam / āvākte gandha āçayāt / / evaṁ yoga-
rataā ceta / ātmānam avikāri yat/ /*

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kāñēa consciousness, can catch the Supreme Soul, who is equally present everywhere. (3:29.20).

Devotional service in Kṛṣṇa consciousness acts as a means to connect with the Supreme, much like how the wind conveys fragrance. This analogy highlights that sincere spiritual practice draws the presence of the divine into one’s awareness, despite His equal presence everywhere. Explaining this statement, Ranganathanda (2002) further analyzes: “Only those who have love in their heart, can appreciate this ocean of love”. It shows that an open and loving heart is essential to recognize and experience the boundless love that permeates existence. It implies that true understanding and appreciation of divine or universal love come from cultivating genuine love and compassion within oneself.

One should perform prescribed duties and worship the Deity of the Supreme Personality of Godhead until realizing His presence within one’s own heart and in the hearts of all living beings. In this context, Sage Maitreya corroborates:

arcādāv arcayet tāvad/ ēçvaraā māā sva-karma-kāt / /jāvan na

veda sva-bādi/ sarva-bhūteṁ avasthitam/ /

Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well. (3:29.25.)

This teaching emphasizes the importance of external devotional practices as a means to develop internal spiritual awareness. By sincerely engaging in worship and duties, one gradually attains the realization that God resides equally in all, fostering a deeper sense of unity and compassion.

Paramātmā, as the Supreme Guide, dwells within the hearts of all living beings, providing constant support, insight, and direction. This divine presence serves as an inner compass, guiding us through life’s challenges and decisions while inspiring spiritual growth and self-realization. By tuning into the guidance of Paramātmā, we can experience a profound sense of connection with the divine, understanding that we are never truly alone. Trusting in this guidance fosters greater harmony with our surroundings and a deeper awareness of the spiritual unity that binds all living entities.

Paramātmā as a Cause of All Causes

Paramātmā, the Supersoul, is the ultimate cause of all causes, pervading the universe and orchestrating the intricate workings of creation, maintenance, and dissolution. As the divine presence within all beings and the source of all energies, Paramātmā connects the individual soul to the cosmic order, ensuring that everything functions according to divine will. This supreme aspect of the Godhead underlies every action and reaction in the material and spiritual realms, emphasizing the interconnectedness and purpose behind all existence. Understanding Paramātmā as the cause of all causes brings clarity to the nature of reality, illustrating how all events and manifestations stem from this singular, all-pervading consciousness.

The Bhāgavata glorifies Śrī Kṛṣṇa as the supreme, all-pervading, and independent Absolute Truth, the ultimate cause of all creation, sustenance, and destruction in the universe.

*janmādy asya yato ’māyād itarataç çārtheṁ abhijān svarāō / tene
brahma bādā ya ādi-kavaye mubhanti yat sūrayāū / / tejo-vāri-
mādāā yathā vinimayo yatra tri-sargo ’mānā/ dhāmnā svena sadā
nirasta-kubakaā satyaā paraā dhēmahi/ /*

O my Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto you. I meditate upon Śrī Kṛṣṇa because he is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and he is independent because there is no other cause beyond him. It is he only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or

land seen on water. Only because of him do the material universes, temporarily manifested

by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon him, Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for he is the Absolute Truth. (1:1.1)

Aforementioned idea emphasizes his transcendental nature, supreme consciousness, and ability to bewilder even the greatest sages and demigods, illustrating the illusory nature of material existence and affirming his eternal abode beyond illusion. Explaining this statement, Filion (2018) debunks that Śrī Kṛṣṇa, acknowledges him as the ultimate, all-knowing, and independent Absolute Truth. It proves that Śrī Kṛṣṇa is the ultimate, all-knowing, and independent Absolute Truth invites critical thinking about the nature of divinity, the validity of spiritual texts as sources of ultimate knowledge, and the subjective experiences that influence faith and belief systems across different cultures.

The concept of Śrī Kṛṣṇa as the Supreme Original Personality of Godhead highlights his role as the ultimate cause of all creation, sustenance, and dissolution, emphasizing that through his plenary expansions, such as Mahā-Viṣṇu, he manifests and absorbs the cosmos. On the basis of this idea, Brahma explicates:

*sa eṇa ādyaṁ puruṣaṁ kalpe kalpe śajaty ajāṁ/
ātmātmānyātmanātmānaṁ sa saāyacchati pāti ca/*

That Supreme Original Personality of Godhead, Śrī Kṛṣṇa, expanding his plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but he is unborn. The creation, however, takes place in Him, and the material substance, as well as the manifestations, are all himself, which he maintains for some time and again absorbs into himself again. (2:2.39).

It shows that Śrī Kṛṣṇa as the Supreme Original Personality and Paramātmā underscores the belief that the universe and all its manifestations originate from, exist within, and ultimately return to this divine source, who remains unchanged and eternally transcendent.

When the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu lay alone on the great serpent Ananta, appearing to rest in a state of slumber, yet fully aware and unaffected by external energy, with his eyes not entirely closed. In the words of Maitreya:

*udāplutaṁ viṣṇam idaṁ tadāśēd yaṁ nidrayāmēlita-dāṁ / nyamēlayat
abēndra-talpe 'dhiṣayāna // ekaṁ kāta-kñācāṁ / svātma-ratau
nirēhaṁ/*

At that time when the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu was alone, lying on his bedstead the great snake Ananta, and although he appeared to be in slumber in his own internal potency, free from the action of the external energy, His eyes were not completely closed. (3:8.10)

Aforementioned view indicates that Paramātmā is the ultimate cause of all causes, sustaining the universe in an all-pervading manner while remaining unaffected

by external energies. It underscores the idea of divine immanence and transcendence, where Viṣṇu's apparent inactivity conceals His active, omnipresent role in creation and maintenance. Concerning such argument, Pokhrel (2020) explicates: Garbhodakaśāyī Viṣṇu enters in each and every universe". Explaining this argument, one clarifies that Garbhodakaśāyī Viṣṇu, as an expansion of the Supreme, enters every universe to create and sustain it, lying on the cosmic waters and generating life within each universe. He represents the immanence of divine presence, overseeing the cosmic manifestation while remaining transcendent and unaffected by material nature. Paramātmā created the entire diverse universe from Yourself and entered it as the Supersoul, sustaining all creation as the life force and consciousness of every being. In this context, Bādarāyaṇi examines:

*etan nāna-viśvām ātma- sṛṣṭam adbhokṣaja ātmanānupraviśyātman
prāṇo jīvo bibharṣy aja*

O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and consciousness of everyone, You maintain the creation. (10:85.5)

The above extract highlights the Supreme Lord's dual role as both the creator and the sustainer of the universe, emphasizing his transcendental nature and immanence. By entering the creation as the Supersoul, he becomes the source of life and consciousness, maintaining the entire cosmic order while remaining beyond the limitations of material existence. With this conditioning, Goswami (2014) corroborates that God "created this diversified universe". This idea underscores the concept of a divine being as the ultimate origin of the universe's complexity and variety. It suggests that the universe's rich diversity, seen in its countless forms and phenomena, is a deliberate act of creation by a supreme, intelligent force.

The concept of Paramātmā-Jñāna in the Śrīmad Bhāgavatā Mahāpurāṇa delves into the realization of the Supreme Self (Paramātmā), emphasizing divine immanence and spiritual knowledge as essential aspects of liberation (mokṣa). The text portrays Paramātmā as the indwelling presence in all beings, transcending material limitations while remaining intimately connected with the universe. Unlike the impersonal Brahman or the personal deity (Bhagavān), Paramātmā represents an intermediary realization where the devotee perceives the divine within, fostering a deep awareness of spiritual unity. This knowledge is intellectual and experiential, gained through devotion (bhakti), meditation (dhyāna), and self-discipline (sādhana). The Bhāgavatā Purāṇa thus presents Paramātmā-Jñāna as an essential step toward self-realization, guiding aspirants to recognize the divine essence pervading all existence.

Thus, the Śrīmad Bhāgavatā Mahāpurāṇa underscores that Paramātmā-Jñāna is accessible to sincere seekers who cultivate purity of heart and unwavering devotion. The text highlights the role of great sages like Kapila and Śukadeva, who impart this wisdom to disciples,

emphasizing that true knowledge arises from divine grace and inner revelation rather than mere scholarly study. In contrast to dry intellectualism, Paramātmā-Jñāna integrates knowledge with devotion, illustrating that spiritual enlightenment develops an intimate relationship with it. This perspective aligns with the Bhāgavata tradition's emphasis on bhakti, wherein devotees transcend egoic limitations and perceive Paramātmā as both immanent and transcendent. Ultimately, the Bhāgavata Purāṇa presents Paramātmā-Jñāna as a transformative realization that dissolves dualities and leads the seeker toward absolute spiritual fulfillment.

CONCLUSION

This research article has unveiled a sublime synthesis of divine immanence and spiritual knowledge, presenting a vision of the Supreme that is both transcendent and intimately present within all existence. The text illuminates the path of spiritual realization, where the awareness of Paramātmā as the indwelling Self transforms one of reality and fosters an unwavering connection to the Divine. Through the harmonious interplay of jñāna and bhakti, the Bhāgavata invites seekers to experience love and wisdom that transcends the material realm, leading to salvation and a profound recognition of God's presence in every atom of the cosmos and in the hearts of all beings. Ultimately, the attainment of Paramātmā-Jñāna is portrayed just as a lived, transformative experience that awakens a deep sense of unity, reverence, and spiritual fulfillment.

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