

# Bhagavan.

( By Hanuman Prasad Poddar. )

The 'God Number' includes contributions from the pen of a number of revered saints, holy men, scholars and elders, by kissing the sacred dust of whose feet I should endeavour to attain the goal of my life. Of these there are some at whose feet I should deem it a proud privilege to receive life-long instruction. Under such circumstances I do not know what to write. I neither possess the necessary qualifications for such an undertaking, nor is there anything left for me to write on. Nevertheless I venture to submit in brief my ideas on the subject in response to the wishes of some of my loving friends. They are noted below:-

1. God alone, who is existence, knowledge and bliss combined, knows His own self; He is indescribable ( अलिखनीय ), and is an object of realization ( अनुभवगण्य ) only.
2. God is everything; it is He who is manifested in every form; it is He who has assumed so many forms by dint of His enrapturing power ( मायाशक्ति ); everything emanates from Him, abides in Him and is merged in Him. He is the substratum ( आधार ), abode ( निवास ) and author ( कर्ता ) of evolution ( सृष्टि ), maintenance ( रक्षित ) and dissolution or annihilation ( प्रलय ) of this universe. He is existent, both existent and non-existent and at the same time beyond existence and non-existence both. Everything subsists in Him and He subsists in everything. Nay, that everything is really nothing: He alone exists.

All these statements are true in their own respective spheres; yet God is distinct from each one of them. Every description of God is only meant to furnish a clue to His nature just as the bough of a tree is pointed out to indicate the position of the new moon.

3. God is all-supporting ( सर्वोधार ), all-pervading ( सर्वव्यापी ), the Lord of all ( सर्वेश्वर ), the paragon of all ( सर्वशिरोमणि ), the controller of everything ( सर्वनिपन्ता ), all-knowing ( सर्वज्ञ ), manifested in all ( सर्वरूप ), pure ( शुद्ध ), enlightened ( बुद्ध ), true ( सत्य ), auspicious ( शिव ), beautiful ( सुन्दर ), transcending attributes ( गुणतीत ) and beyond the conception of time ( कालतीत ). He is personal ( सगुण ) as well as impersonal ( निर्गुण ), embodied ( साकार ), as well as unembodied ( निराकार ) and at the same time beyond these two states: everything is possible in Him. To create a void ( आकाश ) where there is none and to fill a gap is mere sport ( लीलायात्र ) with Him. He is able to do ( कर्तुम् ), undo ( अकर्तुम् ) and do a thing otherwise ( अन्यथाकर्तुम् ).
4. Though not confined to a particular place or time, He incarnates and manifests Himself and blesses the devotee with a revelation of His divine manifest form. This is indisputably true. He is exceedingly merciful ( परमदयालु ), very benevolent ( परमसुहृद् ), highly just ( परमन्यायी ), the Supreme Father ( परमपिता ), the affectionate Mother ( स्नेहमयी जननी ), the Master ( ष्टु ), the Friend ( सखा ) and

what not. He is the reclamer of the fallen ( पतितपवन ), the friend of the poor ( दीनबन्धु ), the refuge of the shelterless ( अशरणशरण ), and kind to His devotees ( भक्तवत्सल ). That is why He reveals His divine manifest form. He is even-minded ( सम ), neutral ( उदासीन ) and impartial ( पक्षपात-रहित ); the asylum ( आश्रय ) of all, the prompter of good ( शुभप्रेरक ), the retarder of evil ( अशुभबाधक ), the protector ( रक्षक ), the supplier of what is lacking and the preserver of that which has been attained ( योगक्षेमवाहक ), kindly disposed towards those who seek His shelter, the very embodiment of love, and the sanctifier ( पावनकर्ता ).

5. There are several ways of realizing Him. These methods vary according to one's competence. God is really one, though designated by several names and distinguished by different forms. He is attained by various methods. Just as the oneness of God can never be split up, similarly all the disciplines or paths cannot be synthesised or identified. The goal is one, but the paths leading to it will always differ.
6. Everybody should advance towards God, following his own way: that

is the highest and ultimate goal of human life.

7. They alone are wise who are striving to attain this goal; all the rest are deluded. The consequences of this delusion are bound to be fatal.
8. It is really a great sin to talk and hear of the non-existence of God. Every one should be very careful to avoid this sin.
9. When our faith in God is firmly and completely established, all weaknesses will automatically disappear and we shall attain supreme peace for all time to come. Dependence on Divine Grace is the only means of developing belief in God.
10. With a view to attaining this end we should devoutly listen to, and reflect on, the utterances of saints and holy men as well as the scriptural texts, and should also make piteous appeals to God in a spirit of utter dedication.
11. We should always repeat His name with love. Life is ebbing fast. If it is frittered away, we shall have to repent afterwards.

