

The Spiritual Scientist

An ezine for those who think!

Who Is God?



Question: Different religions claim their God to be the real God. Sometimes, certain people claim to be incarnations of God. Some consider God personal, others, impersonal. Who actually is God?

Answer: God has nowadays largely become an object of naïve sentiment and blind faith. However, knowledge of God is a precise and profound science. Based on that divine science, let's address these questions one by one:

❖ As science begins with definition of the object under study, let's begin with the definition of God. The *Vedanta Sutra (1.1.2)* gives a definition that agrees broadly with the conception of God in the major world religions: as there is one source of who is called sol in Mexico, similarly, there one source of Allah in the Islamic tradition, tradition and Krishna in the superficial reading, the Vedic thus making the Vedic gods gods whose worship the deep and guided study of the though they contain multifaceted worship, they are conclusively monotheistic. That's why the epithets to glorify Krishna in the Vedic tradition (e.g. *Bhagavad-gita 10.32*: "Of all creations I am the beginning and the end and also the middle") are strikingly similar to the biblical eulogies of God (e.g. Revelations 22.13: "I am Alpha and Omega, the beginning and the end...")



"God is the source of everything." Just illumination for the whole world, surya in Hindi and sun in English, all existence, who is called Jehovah in the Judeo-Christian Vedic tradition. On a texts may seem polytheistic, appear to be like the pagan Semitic religions forbid. But a Vedic scriptures reveals that, rituals for multilevel forms of

❖ In the *Bhagavad-gita* Lord Krishna demonstrated his godhood by displaying to Arjuna his universal form, wherein lay everything and everyone in existence: the planets, stars and universes as well as all living beings – celestial, terrestrial and sub-terrestrial. If those who claim to be God cannot similarly display that they are the source of everything, we can safely reject their claim to godhood.



❖ If God is the source of everything, then he must be the source of both the personal beings and the impersonal things seen in this world. To be their source, he must himself have both these aspects. The Vedic texts reconcile these two apparently contradictory aspects through the example of the sun. The sun has form as a celestial globe and is formless as its widespread effulgence. Similarly, God has a form as the Supreme Person, Krishna, and is formless as the all-pervading effulgence, known as brahman. Just as the sun globe is the source of the sunlight, Krishna is the source of the *Brahman*, as is confirmed in the *Gita (14.27)*.

