



FRIENDS OF LORD KRISHNA

FOLK 2

Definition of God

LESSON NOTES

1. Definition of God

1.1. Wealth

There are many wealthy men in the world but no one can claim that he possess all the wealth. When Kṛṣṇa was present on this earth He had 16,108 wives, and each wife lived in a palace made of marble and bedecked with jewels.

1.1.1. When Kṛṣṇa was present, he had sixteen thousand wives, and each wife, a big palatial building of marble, bedecked with jewels and gardens with *pārijāta* flowers. These are description. Nobody can maintain sixteen thousand wives in sixteen thousand palaces. Not only that, not that if He enters in one palace, He lives with one wife, the other wives are vacant. No. He expanded Himself into sixteen thousand forms. And with each wife He was living comfortably. Each wife had ten children. And those children also had each ten children, grandsons. In this way, Kṛṣṇa's family was more than one crore, *Yadu-varṁśa*. So if you study from material point of view, when Kṛṣṇa was present, He proved that He's *Bhagavān*. And *Bhagavān* means not a big beard and meditation. Kṛṣṇa never became *Bhagavān* by meditation. He was not a manufactured God. He's God always.

(Lecture, *Bhagavad-gītā* 2.1, 7th December, 1972, Ahmedabad)

1.1.2. Kṛṣṇa *Bhagavān*, the Supreme Personality of Godhead, is the proprietor of all riches. He personally declares in the *Bhagavad-gītā* :

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mān
budhā bhāva-samanvitāḥ*

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

(*Bhagavad-gītā* 10.8)

1.1.3. Kṛṣṇa is most opulent. *Aiśvaryasya samagrasya*. You can claim that you are proprietor of ten crores of rupees or other can claim that "I am proprietor of fifty crores of rupees," and other can claim hundred crores of rupees, but nobody can claim that "I am the proprietor of all the money that is available within this material world." Nobody can say that. Even Brahmā cannot say. But Kṛṣṇa, oh, His description is that *samagrasya aiśvaryasya*: "All the wealth that is conceivable, He is the proprietor." So any wealthy person, any rich person you see within this

material world, it should be understood that a portion of Kṛṣṇa's money has been taken by him. That's all.

(Lecture, Bhagavad-gītā 7.7, 1st April, 1971, Bombay)

1.1.4. We experience in this material world that if a man is very rich, he is attractive. In America, for instance, Bill Gates is very attractive because of his riches. They are attractive even though they do not possess all the wealth of the world. How much more attractive, then, is God, who is the possessor of all riches.

1.2. Strength

There are many strong men in the world but no one can claim that he possess all the strength. Muhammad Ali claimed "I am the greatest". Today he can't lift a cup of coffee.

1.2.1. Kṛṣṇa personally declares in the *Bhagavad-gītā*:

mayādhyakṣeṇa prakṛtiḥ

sūyate sa-carācaram

hetunānena kaunteya

jagad viparivartate

This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

(Bhagavad-gītā 9.10)

1.2.2. Kṛṣṇa has unlimited strength. His strength was present from the moment of His birth. When Kṛṣṇa was only three months old, the Pūtanā demon attempted to kill Him, but instead she was killed by Kṛṣṇa. That is God. God is God from the beginning. He does not become God by some meditation or mystic power. Kṛṣṇa was God from the very beginning of His appearance.

(Chapter 1, Science of Self Realization)

1.2.3. The Lord lifted the Govardhana Hill when He was only seven years old and protected His pure devotees at Vṛndāvana from the wrath of Indra, who was over flooding the place with rain. He also killed many demons.

1.3. Fame

There are many famous men in the world but no one can claim that he possesses unlimited fame with passage of time great famous personalities are dead and gone. In contrast, Kṛṣṇa has unlimited fame. Millions in the world are aware of the fame of the *Bhagavad-gītā* in all countries all over the world the *Bhagavad-gītā* is read by philosophers, psychologists, scholars and religionists. The fame of the *Bhagavad-gītā* is Kṛṣṇa's fame. Till date Kṛṣṇa's Janamashtami is celebrated all over the world Thousands of devotees participate in this festival

1.4. Beauty

There are many beautiful men in the world with passage of time their beauty fades away skin becomes shriveled. Limbs become weak. Hair becomes grey. In contrast Kṛṣṇa possessed unlimited beauty Kṛṣṇa Himself is very beautiful, as are all His associates.

1.4.1. If you see the picture of Kṛṣṇa, you'll see Him just like a boy of twenty-two, twenty-five years old. He was so beautiful. He was so beautiful. Then that is the sign of God. It is stated in *Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam nava-yauvanam ca* (*Brahma-saṁhitā* 5.33). He is the original person. Because from God everyone has born, therefore He is the original person, *ādyam. Purāṇa-puruṣam. Purāṇa* means the oldest person. Still, *nava-yauvanam ca*. This is the sign of God. You'll find Him just like a youth, a new youth. Youthfulness means, say, sixteen to twenty-four years. So *nava-yauvanam ca*. That is the sign of God. So He was so beautiful that when He was a boy of fifteen years old His, the whole, I mean, of His, of the same age girls, girls of His age, they were after Him. He was so beautiful. So in beauty He was superexcellent. In wealth He was superexcellent. In strength He was superexcellent.

(Lecture, *Bhagavad-gītā* 2.7-11, 2nd March, 1966, New York)

1.4.2. Kṛṣṇa personally declares in the *Bhagavad-gītā* :

yad yad vibhūtimat sattvaṁ

śrīmad ūrjitam eva vā

tat tad evāvagaccha tvaṁ

mama tejo-'mśa-sambhavam

Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.

Just imagine, how beautiful Kṛṣṇa must be—He who has created all beauty.

(*Bhagavad-gītā* 9.10)

1.5. Knowledge

There are many knowledgeable persons in this world. A scientist or philosopher may be attractive because of his knowledge but what knowledge is more sublime than that given by Kṛṣṇa in the *Bhagavad-gītā*? There is no comparison in the world to such knowledge.

1.5.1. Now, here is a book, *Bhagavad-gītā*. Now, apart from other books, other knowledge which He imparted to other, now, here is a book which was imparted to Arjuna. Now, it is so, the depth of knowledge, that people are still considering, great, great scholars. We are not reading, but Dr. RadhaKṛṣṇan, one of the greatest scholars of the world—now he is the president of India—he is discussing. Professor Einstein, he was living here in America. He was a German Jew, and I

think he was living in America. He was a great student of this Bhagavad-gītā. Hitler. Hitler was a great student of *Bhagavad-gītā*. And there were many scholars still reading *Bhagavad-gītā*, trying to understand. Just see what best depth of knowledge He has given. It is made by Kṛṣṇa.

(Lecture, *Bhagavad-gītā* 2.7-11, 2nd March, 1966, New York)

In fact Kṛṣṇa imparted the entire Vedic knowledge in the heart of Brahma We generally see that if a person is very knowledgeable, he is attractive How beautiful must Kṛṣṇa be, who is the source of all knowledge in this world?

1.6. Renunciation

There are many renunciants in this world Kṛṣṇa possesses full renunciation (*vairāgya*). So many things are working under Kṛṣṇa's direction in this material world, but actually Kṛṣṇa is not present here.

1.6.1. In spite of all the property of Kṛṣṇa, Kṛṣṇa doesn't care for this material world. He is busy in the spiritual world. *Rādḥā-mādhava kuñja-bihārī*. He's busy in *Vṛndāvana*. He has many servants. Just big man has got many secretaries, servants, they look after, similarly, in this material world. His representatives—Brahmā, Viṣṇu, Maheśvara—they are managing the affairs of this whole universe. But He's enjoying in *Vṛndāvana*. *Jaya rādḥā-mādhava kuñja-bihārī*. He has no concern. He doesn't care what is happening here. But it, it does not mean that He doesn't care, but He has no anxiety how the things are being managed. When it is mismanaged, then sometimes Kṛṣṇa comes in His Vāsudeva form.

(Lecture, *Bhagavad-gītā* 2.1, 7th December, 1972, Ahmedabad)

1.6.2. When Kṛṣṇa was being elected as president in the *rājasūya-yajña* assembly of Mahārāja Yudhiṣṭhira, so somebody remarked that "This man." Because those who were blind, they would see Kṛṣṇa as ordinary man. So "He is woman-hunter from the very beginning. So how He can be elected?" So at that time Bhīṣma, the most celebrated *brahmacārī*. He never accepted any wife or he had no connection with any woman. He immediately stood up. He said that "I am celebrated throughout the whole world as *brahmacārī*, but if I would have been in the position of Kṛṣṇa. He was dancing with young girls, but He was not agitated. But I would have been agitated. I admit. Therefore He is *dhīra*. He should be elected."

(Lecture, *Śrīmad-Bhāgavatam* 1.3.13, 18th September, 1972, Los Angeles)

1.6.3. You'll find *rāsa-līlā*, Kṛṣṇa was dancing with so many young girls, but you won't find there was any sex relation. There was nothing like that. So that is *dhīra*. They were devotees, *gopīs*. They used to come to Kṛṣṇa. But there is no such thing written, as pregnancy and abortion. No, nothing of the sort. That is called *dhīra*, that in spite of presence of the cause of disturbance. The *gopīs* came to Kṛṣṇa because He was very beautiful young boy. Actually they were attracted by His beauty. That is stated, *kāmāt*. They came as a lust. But when they came to Kṛṣṇa, they became purified. That is *dhīra*. Kṛṣṇa was kind enough. The *gopīs*, they

wanted Kṛṣṇa, to associate with Him. So Kṛṣṇa gave them chance, “Yes, come on.” The *gopīs* wanted Kṛṣṇa as husband. They made *tapasya*, austerity, to have Kṛṣṇa as husband. People misunderstand Kṛṣṇa. Unless understood through authoritative sources, Kṛṣṇa is misunderstood. But He is the *dhīra*. He is not *adhīra*. He is not like ordinary man. *Dhīra*.

(Lecture, Śrīmad-Bhāgavatam 1.3.13, 18th September, 1972, Los Angeles)

2. Kṛṣṇa is the Supreme Personality of Godhead

2.1. In the *Bhāgavatam* also there is a list of many incarnations of the Supreme Personality of Godhead, but Kṛṣṇa is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛḍayanti yuge yuge

“All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself.” (Śrīmad-Bhāgavatam 1.3.28)

Therefore, Kṛṣṇa is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.

(*Bhagavad-gītā* 9.10)

2.2. These days many bogus swamis are claiming themselves as *bhagavan* and many people are getting cheated because they really don’t know – Who is real Bhagavan?

Vedic literatures emphatically say

“Kṛṣṇa’s tu bhagavan svayam”

There is definition of God given by Parāśara Muni in the Vedic literature:

aīśvaryaśya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayaś caiva
ṣaṅṅāṁ bhaga itiṅganā
(*Viṣṇu Purāṇa* 6.5.47)

Who is *bhagavān*? Who is God? The person who possesses all the riches, all the strength, all the wisdom, all the beauty, all renunciation, like that. He is called *bhagavān*. So there is definition. Nowadays it has become a fashion that so many “Bhagavāns” or “Gods” are coming. But there is definition, there is test, who will be accepted as *bhagavān*.

(Lecture, *Bhagavad-gītā* 2.9, 21st February, 1973, Auckland)

3. God as Person

3.1. Kṛṣṇa is individual person. God is person also. *Vetti*. The one who does not know what is God, they think impersonally, but God is person. Kṛṣṇa, the Supreme Personality of Godhead. He appeared upon this earth as person, as the son of Vasudeva. He acted as person. The original God is person, not imperson. Imperson is a feature. Just like the sunshine. This is an imperson, but the sunshine is coming from the sun globe. That is local place, and within the sun globe there is sun god. He's person. He's not imperson. Similarly, the impersonal feature, *brahmeti paramāmeti bhagavān iti śabdyate* (*Śrīmad-Bhāgavatam* 1.2.11), Absolute Truth... The imperson is a feature of God, *aṅga-jyoti*. *Yasya prabhā prabhavato jagad-aṅḍa-koṭi* (*Brahma-saṁhitā*. 5.40). It is the bodily rays, impersonal Brahman. But God is person. Here He said that *na tu eva aham*. *Aham* means "I am person," *jātu*, "at any time," *nāsam*, "we are not annihilated." *Na tu, na tvam*: "You are also not annihilated." Because Arjuna is *jīva*, and Kṛṣṇa is God, so both of them are existing, part and parcel. Just like this sunshine. What is the sunshine? It is very small atomic particles of shining material. This is sunshine, combined together. Similarly, we are also a small particle of the rays, bodily rays of God. We are living entities, very minute particle. *Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ* (*Bhagavad-gītā*. 15.7). So we are also individual, and God is also individual person.

(Lecture, *Bhagavad-gītā* 2.12, 12th December, 1976, Hyderabad)

3.2. There is God, and God's word indicates that God is a person. As soon as we accept the word of God, we have to conclude that God is a person. You are vibrating words and I am vibrating words, and this shows that we are persons. The word of God and God Himself are not different, yet God is a person, and He speaks. If He can speak, then He can also hear, smell, eat and perform all other sensual activities. If He could not hear, then our prayers to Him—"O God, please give us our daily bread"—would be useless. Therefore from the statements of the scriptures—whether the Bible or *Bhagavad-gītā*—it is understood that God is a person like you.