

**Title: Conversations**

**Subtitle: Where is God? Where is God?**

**Second Subtitle: Where is God? Where is God?**

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Where is God? Where is God? Somebody's (especially youth) curious enquired and explained. The only answer is that "God is everywhere means in living and localized, all-pervading yet aloof. He walks yet doesn't walk. He is far and also like taste of water, light of sun." Such contradictory statements are indicative of God's inconceivable power. We can only feel and enjoy.

The Absolute Truth, Krishna, can be realized in three phases: Brahman, Paramatma, and Bhagavan. These aspects of the Absolute Truth are comparable to the sunshine (Brahman), the Paramatma (Paramatma) and the sun planet (Bhagavan); three different features of the Absolute Truth.

The Brahman aspect of God is the beginningless, impersonal form of the Absolute Truth. Krishna's transcendental body. Just as the root of a tree maintains the whole tree, the sun maintains all things, maintains everything by His energies: He is the heat in fire, the light of the sun; the underline principle or foundation of everything. Although Krishna is present throughout His creation, He retained His own personality. "Unintelligent people perfectly, think that I was impersonal before and have now assumed this personal form," Krishna explains in Bhagavad-gita. "Due to their small knowledge, they do not know that I am who I am, is imperishable and supreme" (Bg. 7.24). Although impersonalists may even claim that their path is fraught with difficulties, for it is unnatural for the embodied to become unembodied, which is only a partial aspect of the Absolute Truth.

Realization of God as "Paramatma," the Supersoul in the heart of every embodied soul, is like knowing the sun disc in the sky. The Paramatma is the supreme proprietor of the body and He accompanies the wandering soul through its 8,400,000 embodied forms. As a friend, He remains the soul's constant companion during his sojourn in the body, whatever type of body the soul inhabits; in pig, mosquito, philosopher, demigod, etc. He helps fulfill his desires by supplying knowledge, remembrance, and forgetfulness.

Although the Supersoul appears to be divided among all beings, He is never divided; He is situated as one and all; like the sun reflected in millions of buckets of water. He is perceived through total surrender, meditation, cultivation of knowledge, renunciation of desires and finally devotion. A person in full knowledge of Paramatma understands that the Supersoul is the localized aspect of the Supreme Personality of Godhead and that the next step is to worship Him as Bhagavan.

The word "Bhagavan" refers to one who possesses in full all opulences to the highest degree: riches, strength, fame, beauty, knowledge and renunciation. Although one may possess some degree of these opulences, only the Supreme Personality of Godhead possesses them absolutely.

"Although I am unborn and My transcendental body never deteriorates," K Bhagavad-gita (4.6), "I still appear in every millennium in My original tra appears in this world "to deliver the pious, annihilate the miscreants, an of religion" (Bg. 4.8). He does not change His body when He appears, lik who appears in body after another. Rather, He appears in His original et holding a flute. Still, it appears that He takes birth like an ordinary child youth. But He never ages beyond youth. At the time of the Battle of Kuru one hundred years old by material calculations, but He looked like a you person, but neither His body nor His intelligence ever deteriorates or ch

To know Kṛṣṇa as Bhagavan is a privilege reserved for bhakti-yogis. "I foolish and unintelligent," Kṛṣṇa explains (Bg. 7.25). "For them I am co and therefore they do not know that I am unborn and infallible."

"One can understand me as I am, as the Supreme Personality of Godhead service. And when, by such devotion, one is fully conscious of Me, one c God" (Bg. 18.55).

The Vedic scriptures declare that Bhagavan Sri Kṛṣṇa is the source of b Brahman and the origin of all avatars. Avatars are scheduled incarnati spiritual world to execute the Lord's mission of protecting the devotees a miscreants. Their descent is foretold in the scriptures so that unscrupulo from claiming to be avatars. .

A common misconception of uninformed students of the Bhagavad-gita is (described in the Eleventh Chapter) is the last word in God realization. T impressive and spectacular: "If hundreds of thousands of suns were to ri radiance might resemble the effulgence of the Supreme Person in that un see in the universal form of the Lord the unlimited expansions of the uni although divided into many, many thousands" (Bg. 11.13). The universal boggled his mind, especially the kala-rupa, the form of time that was dev the combatants on the battlefield of Kuruksetra. Arjuna therefore request terrifying universal form and show him His four-armed Viṣṇu form. Kṛṣṇa back to the two-armed form that Arjuna was accustomed to see, the Lord Mine you are now seeing is very difficult to behold. It cannot be underst Vedas, nor by undergoing serious penances, nor by charity, nor by worsh devotional service can I be understood as I am, standing before you, and directly" (Bg. 11.53-4).

The kingdom of God is called Vaikuntha, the place without anxiety, and i matter. It is eternal, and every single one of its atoms is fully conscious lotus flower whose petals are the countless spiritual planets where the V reside, Vaikuntha has a whorl called Goloka Vrindavana, a planet where every step is a dance, where trees fulfill all desires, palaces are made o transcendental cows supply unlimited milk. The original Kṛṣṇa enjoys lif with His loving devotees. Those who reach that supreme abode never ret this Kaliyuga we are fortunate to see and worship Lord Guruvayoorappan