In this Article I would like to get the views from many individuals on who they think is the supreme god. Here is some of the answers from the survey.

A young man: Jesus Christ, because he is the son of God.

Amritlal: Vishnu and Shiva

Another Amritlal: Lord Krishna, because Bhagavatam and Bhagavad-gita say so, because of sastric evidence.

Jagdish: Lord Shiva, because he is easily pleased.

Mataji: Rama, Vishnu, Krishna

Nagin: It is Difficult to say.

Hasmal: Brahma, because he is the creator of the universe

An old Mataji: All are one!

Surati: Krishna, because sastric evidence proves he is god.

Kanti: Sathya Sai, because if God exists he should be present.
Tamal Krishna Goswami: But we are all present also
Kanti: he can manifest gold, and cure diseases like cancer the hospitals can not.
Tamal Krishna Goswami: Can he cure death? People are dying all the time.

So after hearing from many people their conception on who is the supreme, I will now use the facts established in the sastras as to who is ultimately the supreme.
Krishna is God – The Supreme

**Lord Shiva**

*Brahma-Samhita, text 45*

\[
\text{ksiram yatha dadhi vikara-visesa-yogat}
\]

\[
\text{sanjayate na hi tatah prthag asti hetoh}
\]

\[
yah sambhutam api tatha samupaiti karyad
go vindam adi-purusam tam aham bhajami
\]

**TRANSLATION**

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Sambhu [lord Shiva] is a transformation for the performance of the work of destruction.

In this verse lord Brahma Declares how lord Shiva is an expansion of lord Krishna for the sole purpose of destruction, and lord Brahma be the first of the twelve mahajanas is qualified for being in full spiritual knowledge to state it as such.

Also lord Shiva is known as Rudra, because he has taken his birth from between Lord Brahma’s eyebrows in a moment of anger.

Lord Shiva is also one of the three guna avatars.

- **Sattva guna – Vishnu** - Goodness
- **Rajo guna – Brahma** - Passion
- **Tamo guna – Shiva** - ignorance

Shiva is also known as *param vaisnava* meaning the best of devotees, Lord Shiva is the devotee of lord Shiva and he continuously chants Krishna’s names on a japa mala.

Lord Shiva’s nature of ashutosh – easily pleased – this is a good quality if you are after material benedictions, for you can easily get it with lord Shiva, one of Shiva's greatest devotees is Ravana the demon king of Lanka, the city of gold. However Lord Shiva just represents a part of the power of god and therefore all his actions are first sanctioned by lord Krishna first. So all the benedictions you may receive are actually coming from lord Krishna.
Krishna is God – The Supreme

[BG 7-21]

sa tayä sraddhayä yuktas
tasyärädhanam ihate
labhate ca tatah kāmān
mayaiva vīhitān hi tān

TRANSLATION

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

By this verse it is made clear that though we can worship any demigod for a particular desire, when our wishes are granted it is only because of Krishna's sanction.

[BG 14-4] aham bija-pradah pita
Krishna says, “I am the Seed Giving father”

Laxmi

Laxmi is described as chanchala (moves quickly) and she is usually worshipped for wealth. However she is in the service of luxminatha (the lord of Laxmi) who in actuality is lord Narayana, so Laxmi is always present with Narayana. So if one worships lord Narayana, automatically Laxmi gives up her chanchala nature.

Brahma-Samhita TEXT 29

cintamani-prakara-sadmasu kalpa-vrksalaksavrtesu
surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

TRANSLATION

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by Hundreds of thousands of laksmis or gopis.
Krishna is God – The Supreme

**Lord Brahma**

Lord Brahma was born from the lotus that sprung from the navel of maha Vishnu. Therefore lord Vishnu is his father, lord Brahma is deemed as being the creator of the universe, but technically he is the engineer of the universe, maha Vishnu already created the elements for creation, Brahma’s job is to engineer them into the universe.

Lord Brahma’s one day comprises of a thousand kalpas, one kalpa on earth is a complete cycle of the four ages, Brahma lives for an entirety of one hundred of his years which is equal to a single breath of Maha Vishnu.

Lord Brahma is a *jivatma* which means that anyone of us can one day also become a Brahma because even Brahma is mortal.

Arjuna Says to Lord Krishna:

[BG 11-37]

kasmāc ca te na nameran mahātman
gariyase brahmano ’py ādi-kartre
ananta devesa jagan-nivāsa
tvam aksaram sad-asat tat param yat

**TRANSLATION**

O great one, who stands above even Brahmā, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.
Lord Vishnu

There are three Vishnu’s all are a part and parcel of Krishna, expanded for the creation of the universes, then expanded within each of these universes, and also expanded as the Paramätmä within everyone’s heart.

1. Maha Vishnu – is the expansion of the four armed lord in Vaikuntha known as Sankarsana, Sankarsana is a plenary portion of lord Balarama in Goloka, who is Krishna’s direct expansion, and Maha Vishnu is from whom a single exhale creates hundreds and thousands of universes and a single inhale destroys them in this way.

2. Garbodaksayi Vishnu – This is the expansion of maha Vishnu within every universe.

3. Ksirodaksayi Vishnu – also known as the Paramätmä is the expansion of Garbodaksayi Vishnu within the hearts of every living entity in the universe.

(Brahma-Samhita text 46)

diparcir eva hi dasantaram abhyupetya
dipayate vivrta-hetu-samana-dharma
yas tadvrta eva hi ca visnutaya vibhati
govindam adi-purusam tam aham bhajami

TRANSLATION

The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.
In Christianity, though it is widely believed that Christ is the son of god, there are a few sects that believe that Christ is God. However Christ thought everyone Love of God, his father.

Our Father, who art in heaven,
Hallowed be thy Name.

By this verse we can clearly see, that Jesus is speaking of his Father (God) and not of himself, for he does not say “Hallowed be my name”.

Christ is respected as being a Spiritual Guru in both Hinduism and Islam and is mentioned as being a pure devotee of the lord. Disciplic Succession was also advised in the bible by the verse “no man cometh unto the father except by the path of the son” in this verse, the word “son” does not refer to Jesus alone; however it refers to the Teacher of that time. The “Guru” for any qualified teacher is the son of god; we are all gods’ children.
Lord Rama is an *avatara* (incarnation) of God, and Krishna is known as *avatari* – the source of all *avataras*.

[BG 7-7]

@mattah\ parataram\ n\(\text{n}\)\(\text{nya}\)\(\text{t}\)
\(\text{kincid\ asti\ dhananjaya}\)
\(\text{mayi\ sarvam\ idam\ protam}\)
\(\text{s\(\text{ute}\)\(\text{re}\)\(\text{man\(\text{i\)\(\text{gan\(\text{a}\)\(\text{iva}\)}}\)

**TRANSLATION**

O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

**Who else but the Original Supreme Personality can say this? No one.**
KRISHNA IS GOD – THE SUPREME

BHAGAVAD-GITA CHAPTER 10, TEXT 8

AHAM SARVASYA PRABHAVO
MATTAH SARVAM PRARVATATE
ITI MATVA BHAJANTE MAM
BUDHA BHAVA-SAMANVITAH

TRANSLATION

"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."

PURPORT

By this offering of obeisances, Arjuna indicates that Krishna is worshipable by everyone. He is all-pervading, and He is the Soul of every soul. Arjuna is addressing Krishna as mahātmā, which means that He is most magnanimous and unlimited. Ananta indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and devesa means that He is the controller of all demigods and is above them all. He is the center of the whole universe. Arjuna also thought that it was fitting that all the perfect living entities and all powerful demigods offer their respectful obeisances unto Him because no one is greater than Him. He especially mentions that Krishna is greater than Brahmā because Brahmā is created by Him. Brahmā is born out of the lotus stem grown from the navel abdomen of Garbhodakasāyi Viṣṇu, who is
Krishna’s plenary expansion; therefore Brahmā and Lord siva, who is born of Brahmā, and all other demigods must offer their respectful obeisances. Thus the Lord is respected by Lord siva and Brahmā and similar other demigods. The word aksaram is very significant because this material creation is subject to destruction, but the Lord is above this material creation. He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

**Krishna Stu Bhagavana Svayam**

**Krishna is the Original Supreme Personality**