

God Must Be a Person – Why Personality Cannot Come from Impersonality

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The Core Idea

If God were impersonal, personal qualities could never arise. **Intelligence comes from an intelligent person. Strength comes from a strong person. Love comes from a loving person.**

The Bhagavad Gītā repeatedly confirms that the Absolute Truth is ultimately **a conscious, personal being**.

1. Personal Qualities Require a Personal Source

Everything in our experience shows:

- A painting comes from a painter
- A song comes from a musician
- Intelligence comes from an intelligent person
- Strength comes from a strong person

Never has personality emerged from something impersonal.

Bhagavad Gītā Connection

Krishna declares that He is the source of all personal qualities:

“I am the source of intelligence, knowledge, freedom from doubt...” (Gītā 10.4–5)

If intelligence originates from Him, He must be **intelligent**. If strength originates from Him, He must be **strong**. If love originates from Him, He must be **loving**.

An impersonal force cannot be the origin of personal attributes.

2. Impersonal Energy Cannot Think, Choose, Love, or Create

If God were only:

- light
- energy
- vibration
- cosmic consciousness

then God would have **no will, no intention, no emotion, no creativity**.

But the universe is filled with design, order, intelligence, and purpose.

Bhagavad Gītā Connection

Krishna says:

“With a single fragment of Myself I pervade and support this entire universe.” (Gītā 10.42)

The universe is sustained by **His conscious will**, not by an impersonal vibration.

3. The Effect Cannot Be Greater

Than the Cause

If the cause is:

- impersonal
- unconscious
- unintelligent

then the effect must also be:

- impersonal
- unconscious
- unintelligent

But we see conscious beings everywhere.

Bhagavad Gītā Connection

Krishna explains that He is the **seed-giving father** of all living beings:

“I am the father of all living entities.” (Gītā 14.4)

A father is a **person**, not an impersonal light.

4. The Vedic Conclusion: acintya-bheda-abheda tattva

Gaudiya Vedānta gives the most complete understanding:

God is simultaneously:

- **Personal** (Bhagavān)
- **All-pervading** (Paramātmā)
- **Impersonal effulgence** (Brahman)

But the impersonal Brahman is simply the **radiance** of the Supreme Person.

Bhagavad Gītā Connection

Krishna says:

“I am the basis of the impersonal Brahman.” (Gītā 14.27)

This is the clearest statement in all scripture: **The impersonal feature comes from the personal God.**

Just as:

- sunlight comes from the sun
- heat comes from fire
- fragrance comes from a flower

Similarly, Brahman comes from Bhagavān.

5. The Personal Form Is Higher Than the Universal Form

This is where the corrected Gītā sequence matters.

Step 1 – Arjuna first recognizes Krishna as the Supreme Person

Before seeing the universal form, Arjuna already declares:

“You are the Supreme Person (puruṣottama).” (Gītā 10.12–13)

This is a direct affirmation of Krishna’s **personal supremacy**.

Step 2 – Krishna reveals the universal form (Chapter 11)

The cosmic form is overwhelming, terrifying, impersonal in appearance.

Step 3 – Arjuna begs Krishna to return to His gentle personal form

Arjuna says he is disturbed by the universal form and wants Krishna's **two-armed form** back (Gītā 11.45–46).

Step 4 – Krishna restores His personal form (11.50)

Krishna returns to His human-like form, and Arjuna becomes peaceful again.

This moment is crucial:

*The universal form is awe-inspiring, but the **personal form** is superior.*

Step 5 – The Gītā ends with personal surrender (18.66)

The final instruction is not impersonal meditation. It is a **personal relationship**:

“Surrender to Me.”

Only a **person** can ask for surrender, give protection, and reciprocate.

6. Personality Cannot Come From Non-Personality

If you put all arguments aside, one truth remains:

A personal universe cannot come from an impersonal God.

It is like saying:

- a novel wrote itself
- a symphony composed itself
- a computer programmed itself

Absurd.

Bhagavad Gītā Connection

Krishna says:

“The living beings are My eternal parts.” (Gītā 15.7)

If we are personal, conscious, individual beings, our source must also be **personal, conscious, and individual**.

7. The Gītā’s Final Word: God Is a Person

The narrative of the Gītā itself demonstrates:

- Krishna’s **personal form** is highest (10.12–13, 11.50).
- The **universal form** is secondary (Chapter 11).
- The **impersonal Brahman** is Krishna’s energy (14.27).
- The **final instruction** is personal surrender (18.66).

This perfectly supports the thesis:

Personality cannot come from impersonality. The Absolute Truth must be a person.