

# ***Getting To Know God***

*Saul Judoeus*

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# Golden Axioms and precepts

**Fundamental data.**

**The ultimate goal of existence is to seek to know God as He really is, and our first imperative duty is to renew the eternal relationship that unites us to the Lord so, without further delay, abandon ourselves to Him.**

**The true way of life is the one that leads to God.**

**God is One, Absolute, Unique and has no second. There is only one God, Krishna.**

**Krishna is God, the Supreme Person, the Sovereign Lord.**

Krishna is God in his personal, original, primordial, spiritual, complete, absolute and eternal form. He is Absolute Truth.

He is Absolute, Infallible, and without beginning. He is the source of all that exists. It transcends matter and is unaffected by the influence of time and space. Totally spiritual, there is no difference between his original, unchanging and eternal spiritual Body, and his Soul, for they are *“One”*.

From Him emanate all Avatars as well as all emanations and divine manifestations. In truth, all divine manifestations are either full emanations of God or partial emanations of the latter, but Krishna is God Himself, the Supreme Person, the Absolute Truth, source of the Supreme Soul also called the Holy Spirit, and origin of the Supreme Impersonal Spiritual Being, the only aspect of God known to believers on earth

He has the appearance of a young adolescent of sixteen [16 years old, but some sages say between twenty and twenty five years] and his youth is eternal. He enjoys an indescribable beauty eternally.

God, the Supreme Lord has innumerable Names, and Krishna which means *“The Infinitely Fascinating”*, is the first Name of God and the most powerful of all, for the Lord hath empowered him.

God being absolute in nature, so are his Name and form and attributes, and therefore not different from his Person.

**Krishna, God, the Supreme Person is the One Absolute without a second.**

He is the Original Supreme Person, this is his identity.

Those who have little knowledge think that the Supreme Lord is formless. In truth, He has no form in the material sense, but He has a transcendent form, all of knowledge, bliss and eternity.

He is absolute knowledge personified and the Supreme Teacher. He is the source of perfect purity, absolute perfection, unlimited wisdom, perfect and absolute knowledge, goodness and all enlightenment. He is goodness personified and absolute good. He possesses in his Divine Essence all the source principles, that is why He is his own origin and the original source of Everything.

In truth, the ultimate goal of existence is to seek to know Krishna, God, the Supreme Person, the One Absolute without a second, the absolute Truth, as It really is. Infinite and Absolute, He is Absolute Existence, Absolute Consciousness and Absolute Bliss. He is the unique, original source of all that exists, everything emanates from Him. He is the cause of all causes. Apart from Him there is nothing, for He is the All.

His sublime form is all knowledge, bliss, eternity, reality, and shines with the most perfect splendor. He is the Primordial and Absolute Light, which illuminates and purifies Everything. He is the pure Essence of beauty, and absolute splendor personified. [For more about the sublime beauty of Lord Krishna see logos 440 in the book *"Pure Spiritual Science"*].

He is Eternal Life, the Master of Immortality and therefore immortal Himself, the Supreme Lord can bestow this quality on His devotees. He is the Master of all blessings.

He is the source and pure essence of bliss, which approaches and serves him with love and devotion is immediately, permanently and ceaselessly immersed in a sublime ineffable happiness. True happiness is found with Him and nowhere else. He is the source of all energies, of all Avatars, full emanations of his Person. It is the original major ingredient, the original category and substance, the cause of cosmic manifestation.

Lord Krishna is the completed form of eternity, knowledge and bliss. He is the ultimate abode, the ultimate refuge, the sovereign purifier, and the purest of all purs.

He is always calm, peaceful, quiet, smiling and gentle. He has a very beautiful deep voice, and his words are very sweet and melodious.

To know God is to enter into pure light and eternal life.

### **How to unravel the mystery of God?**

Krishna, God, the Supreme Person answers: It is only by devotional service, and only thus, that one can know Me as I am. And the being who, through such devotion becomes fully aware of My Person, can then enter My absolute kingdom.

It is only by serving Me with undivided love and devotion that one can know Me as I am and likewise, in truth, to see Me. In this way, and only in this way, will we be able to unravel the mystery of My Person.

### **Krishna, God, the Supreme and Absolute Person, is absolute spiritual bliss**

He is the original source of absolute spiritual bliss, and the latter is indeed the mark of true life. The Absolute is by nature total bliss.

This total, natural bliss, inherent in the spiritual being, is the ultimate goal of fellowship with the Supreme Being, Krishna, and can be easily acquired through service of devotion dedicated to the Lord

### **The ideal attitude, the perfect behavior**

Each of us is, indeed, a spiritual soul, a tiny spiritual fragment of Krishna, God, the Supreme Person, an integral part of his Divine Person. Our true spiritual nature leads us, out of duty to the Lord, to serve Him with love and devotion, such is our true eternal duty.

We must therefore offer God the fruit of all our acts, linking all our projects to his, Give Him everything we have and possess, everything we do, as well as our body, our existence and our life. By doing this we show our love for God and our desire to satisfy Him and of course, to please Him. Such is the perfection of existence.

The ideal attitude of those who are imbued with pure virtue is to take pleasure in mingling their own desires and interests with those of God, and to unite their own will to that of the Lord. They then experience an extreme, incomparable joy, because they seek only the satisfaction of God. Our natural duty is to unite our desires with the Supreme Will of God. This is the true love for God.

Truly, Krishna, God, the Supreme Person loves to see all the entities emanating from his various powers share the sublime bliss of spiritual bliss, for participating in the eternal satisfaction of the Lord is the highest perfection of existence, all of spiritual bliss and everlasting knowledge.

Let us act as all the holy beings who live in the kingdom of God do, let us be in perfect fellowship with the Supreme Lord.

### **These three fundamental truths deserve to be known and kept in our minds.**

Everything exists only for the pleasure of God, everything belongs to Krishna, God, the Supreme Person.

He is the Master and the possessor of all things, his satisfaction is the ultimate criterion of all action.

He is the Supreme Friend of all beings.

**Krishna is God, the Supreme Person, the Sovereign Lord. He is the one and only beneficiary of all that exists.**

The Eternal Supreme is the beneficiary of the fruits of all sacrifices, of all austerities, of all material actions, He the Master of the three worlds. He is the true Friend of all beings, their only Friend. The one who befriends God will never be deceived, and he will always obtain all the necessary help.

Awakening the conscience of beings is the greatest service that can be rendered to them.

**The major keys of the Absolute.**

Krishna, God, the Supreme Person is the major, primordial key of existence, the sublime essence and the original active force of life.

The syllable Om formed of the three absolute letters [ AUM], is the sound form of Lord Krishna, the key and the original seed of spiritual realization.

The Lord said: I am the syllable Om, supreme alliance of letters.

This means that the absolute syllable Om is identical with Krishna, God, the Supreme Person. The syllable Om forms the original germ, the key to all spiritual sound vibration. The power of the spiritual Sound is such that it can heal even one who suffers from mental imbalance.

Krishna, God, the Supreme Person is the Golden Key, the personified major key through which one can enter into his eternal and absolute kingdom.

Krishna's pure, sublime and saving word is the major key to Absolute Truth, to true spiritual knowledge, that which opens the mind to truth and leads to absolute light. The words of God are all purely spiritual sound vibrations, which eternally retain their purity.

The action accomplished in our devotional service to God gradually elevates us to the service of spiritual love offered to the Supreme Lord, Krishna, which is the key to accessing the kingdom of the Supreme Eternal, the Sovereign Person.

The key to prosperity and peace is to use one's natural aptitudes and inclinations in order to put them to service of the Lord.

Let us turn to God, for He is the key to understanding, to spiritual success, to true happiness, and to entering into His absolute kingdom, all of knowledge, bliss and happiness. 'eternity.

The golden key to existence is to become aware of Krishna, God, the Supreme Person.



To free yourself from material slavery, it is enough to surrender to God, and to make a firm resolution to serve Him with love and devotion for eternity. The key to liberation is love for Krishna, God, the Supreme Person.

Lord Krishna is the major key that solves all the problems of existence.

**In truth, the service of love and devotion offered to the Lord fills the pure soul with two major graces, peace and fullness.**

One reaches the level of love for God through pure devotional service, learning to work with love for the object of his love, that is, for the Supreme Person, Krishna. The pure soul then enjoys the company of the All Perfect, God, and knows perfect peace and satisfaction. To rise until obtaining the marvelous company of Krishna, God, the Supreme Person constitutes the highest perfection of the existence.

Whoever enters the kingdom of God, will never return again in the material universe where reigns the fear, anxiety, suffering and death.

Devotional service is most important to satisfying the Supreme Lord. Anyone who earnestly and sincerely devotes himself to the service of love and devotion which he dedicates to Krishna immediately reaches the transcendent level where he can enjoy infinite spiritual bliss.

The Eternal Supreme is the source of happiness, of true permanent and uninterrupted happiness which bathes all those who love and serve him with love and devotion, He is the fountain of all happiness. All who come in contact with the Supreme Lord have access to true immortality. Only contact with Krishna allows one to gain access to true immortality, otherwise it is impossible. Because it allows this contact to be made, devotional service corresponds to true immortality and certainly leads to God.

The Supreme Lord cannot be perceived by any means other than devotion. He confirms it Himself:

*"It is only through devotional service, and only thus, that I can be known as I am".*

**Krishna is the original source of knowledge absolute.**

There is nothing in this world as pure and sublime as absolute knowledge, knowledge which transcends material knowledge, of which Krishna, God, the Sovereign Person is the original source, the Supreme Spiritual Master and the Supreme Teacher. Whoever possesses it finds perfect joy and peace in himself at the right time. He will already experience in this material world an incomparable inner happiness.

When this knowledge which dispels the darkness of ignorance awakens in us, then everything is revealed to us. It is in the consciousness of Krishna, God, the Supreme Person, that knowledge and peace reach their peak.

## **Happy are those who have a pure heart, for they will see God.**

Those who turn to God, who are aware of Him, who love Him, who obey Him, who do His divine will and serve Him with love and devotion, will obtain from the Lord all the answers to the existential questions they ask themselves, for it is nothing hidden which is not revealed to those who have a pure heart.

The Lord said, Abandon yourself entirely to Me. By My grace you will know absolute peace, and you will attain My eternal and supreme abode.

## **Words of truth.**

The secret to rediscover the smile, peace of mind, inner calm, love from the heart and shine with happiness in a name: Krishna, the Supreme Eternal, our beloved God. The Lord is the original source of love, of bliss, of supreme eternal happiness. The essence of his word is love.

Anyone who recognizes Krishna as God, the Supreme and Absolute Person, and says to Him: *“You are this same Supreme Spiritual Being, God, the Absolute Person”*, immediately sever the ties that keep him attached and prisoner of matter, and sees his return to God assured. In other words, he or she who dedicates himself to the Lord with ardent devotion attains the perfection of existence.

We must, through faith and spiritual knowledge, revive in our heart the Krishna consciousness also called consciousness of God, we will thus reach perfection. Only action accomplished in Krishna consciousness can put an end to material existence, and thus enable us to return to the kingdom of God, all of knowledge, bliss and eternity.

The whole secret of the consciousness of God is to realize that nothing exists apart from Krishna. Who understands this truth frees himself from all fear and then knows supreme peace.

It is in the consciousness of Krishna, God, the Supreme Person that knowledge and peace reach their peak. Surrender to Krishna through the service of love and devotion in full awareness of God is the most secret teaching, the most *“confidential”*.

## **The real purpose of existence**

Krishna, God, the Supreme Person is the ultimate goal of existence.

Human existence is made to seek to know God as that he really is, to renew the bond that unites us to him, to unite our interests and our desires with his, to learn to understand him, to love him, to abandon ourselves to him, to serve him with love and devotion and to become aware of Him.

We must never forget either that the true goal of existence is also to achieve spiritual realization, to find our true identity, that of knowing that each of us is a spiritual

entity and thus seek to know our original nature, our eternal condition, our natural real state, and finally, to make sure to return to the absolute kingdom of Krishna, all of knowledge, bliss and eternity.

The pure love for God is the goal and the foundation of existence.

Let us not forget that we must never renounce to obtain, with fervor, the favor of God. At its peak, the purpose of existence is to relinquish one's own satisfaction to seek only that of Lord Krishna.

This is the perfection of existence.

**Human perfection is achieved for anyone who observes three principles of civilization, namely:**

Protect the cow, for it feeds humanity free of charge.

Support the spiritual culture of which God is the source.

And above all, become a pure devotee of the Lord.

Perfection consists in obeying Krishna, God, the Supreme Person and doing his divine will. Knowing one's intimate relationship with the Lord is the supreme goal of human life.

The loving and devout service that living beings offer to God, Krishna, revives in them eternal life.

to the Lord and to serve him with love and devotion, such is the perfection of existence and eternal life.

**Our true home is the spiritual world.**

Do not cling to anything in this world of dense matter, because we are all spiritual beings, we are not of this material world. In truth, we are all passing through this world.

Our real home, our real home is the spiritual world where we used to live, where we must return, and where we can play, have fun with Krishna, God, the Supreme Person for all eternity.

Let us all return to the kingdom of God, for it is the Lord's wish and it must be ours too.

**The secret of success and the perfection of existence, it is surrender of oneself to God.**

The Lord said: Leave there all form of religion and simply surrender to Me. All the consequences of your faults [of your sins], I will set you free. Have no fear.

A surrender to Me, and I will take you under My protection.

Submit yourself willingly to Krishna, God, the Supreme Person, carry out all his instructions, obey Him and do all his divine will spontaneously, immediately, frees from all the consequences of sin, however numerous they may be, and offers the liberation of this material world.

To surrender to God is to have absolute trust in Him, in There is no point in offering your life, your existence, everything you have and everything you do.

Abandoning oneself to the Lord is to take great pleasure in serving him with love and devotion, and love to satisfy him.

Surrender to Krishna, God, the Supreme Person is synonymous with total purification. Thus, as soon as a being abandons himself to the Lord, he certainly becomes free from all defilements.

### **Absolute good and evil**

Krishna, God, the Supreme Person is the Absolute Good Personified. He is the essence of good and goodness.

To do the will of God, to obey Him, to surrender to Him and to serve Him faithfully with love and devotion, this is absolute good. Absolute good is also to become a devotee of Lord Krishna.

In truth, evil arises from ignorance. Ignorance of data relating to God, existential truth, and absolute truth

Absolute evil results from the severing of our relationship with God and the bond that unites us to Him, from our desire to sever all contacts and relations with Him, to deny His existence and His supremacy, not to want to obey Him, to challenge and reject His authority, to envy Him, to refuse to serve Him with devotion, and to forget Absolute truth. Krishna, God, the Supreme Person embodies this Absolute Truth, and the absence of Krishna consciousness also called God consciousness, is absolute evil.

From the angle of absolute evil, we can say *"this is good and this is bad"*, but these are only pure mental speculations linked to the bodily notion of existence in the material universe.

### **The Journey of Life**

Krishna, God, the Supreme Person is the ultimate goal of existence, and knowing him as He really is must be our only true goal and concern.

The real purpose of the journey of life is to return to God.

Purity is the fundamental principle of divine consciousness, and it is essential to reestablish our eternal relationship with God.

Let us not forget that the primordial and indispensable side of existence is to find our true spiritual identity.

Our lives must all be committed to the service of God.

We must develop a deep love and affection for Krishna, God, the Supreme Person, only means by which one reaches the spiritual level where it is possible to live in the company of the Lord.

This is the perfection of existence.

### **The Lord is the support of all that is.**

By his supernatural, inconceivable power, the Supreme Krishna sustains all that is, all living beings. For example He supports the planets, stars, solar systems and galaxies in space and their orbit.

He is the support and guide of humanity, the true protector and the true support of living beings, celestial beings, the inhabitants of the Edenic planets, paradisiacal, human beings, animals and plants.

Lord Krishna protects from all perils and supports Himself his devotee.

### **How to solve the true problems of existence?**

“*Avare*” is the one who, betraying his human nature, leaves this world as an animal would, without having solved the problems of existence and without having understood the science of spiritual realization.

In truth, material progress and prosperity can in no way allow us to overcome the problems of existence that are; Birth, sickness, old age and death.

Human beings will know peace and true happiness only if they seek the help of Krishna, God, the Supreme Person, and inquire about his sublime education. Lord Krishna is the major key that solves the problems of existence. We must therefore seek refuge in Him, surrender to Him, and become aware of His Divine Person. From then on all our problems will be solved, and our difficulties and our sufferings will disappear.

This is the only way to peace and harmony.

### **It is the interests of the soul that must be sought, not that of the body.**

To be able to truly realize the permanent character of spiritual existence, one must voluntarily learn to be self-sufficient with the minimum so that one can provide for all one's needs without difficulty. By avoiding creating artificial needs based on the bodily conception of existence, man will more easily succeed in being satisfied with the minimum.

He who bases his life on the principles of a civilization centered on the soul, or, in other words, who adopts the path of devotional service which he dedicates to God, then finds himself in a position to access the kingdom of God, and thereby attain the highest perfection of existence. He will thus live eternally at the level of the soul, with a perfect knowledge of the service of absolute love offered to the Lord.

It is therefore by sacrificing his vast material possessions for the benefit of this civilization of the soul, that the 'being holy qualifies to access the kingdom of God, in comparison with which the Edenic, paradisiacal planets of our galaxy appear insignificant.

The Lord is without limits, and by his internal power, He helps the submissive soul to know him according to his surrender.

### **We are to act only for the satisfaction of Krishna alone.**

Those who act in Krishna consciousness, God consciousness, fully dedicated to the Lord and detaching themselves from the fruit of their deeds, surely progressing towards the ultimate goal of existence, Krishna.

Detachment from matter, renunciation of materialism and the material world, comes only if one acts for the sole satisfaction of God, the Supreme Person.

In truth, the action in the consciousness of God lies absolutely beyond good and evil. The Krishna conscious person, God, the Supreme Person, is not attached to the fruits of his deeds, for he acts only for the pleasure of the Lord. She can engage in all spheres of action, but always with total detachment.

This is the absolute perfection of the act.

### **Krishna, God, the Supreme Person is immortality and eternal life**

Krishna, God, the Supreme Person is immortality, eternal life, the source of eternity, and the original life force. He is life and the origin of life.

If death marks the end of a temporary, ephemeral existence, it is also the beginning of a new life.

In truth, real life does not begin until the end of material existence, and it is in the realm of Krishna, God, the Supreme Person that it is found.

Whoever enters the kingdom of God then enjoys eternal life, imperishable perfect bliss, and full knowledge. He will never return to the material universe again.

Those who take great pleasure in offering the Lord a service of love and devotion, see eternal life revived in them, even though they live still in the material universe.

As God has life in Him, He has given us to have life in us.

### **Let us all take full refuge in Krishna, God, the Supreme Person.**

En truth, our real activity is to serve Krishna with love and devotion, and our deep desire is to develop the love of God, and of course to love him deeply.

So let everything down and just surrender to Krishna. The Lord will take care of us and free us from the consequences of our faults, our sins. Let us leave everything, and take refuge naturally and wholeheartedly in Krishna, and our life will be sublime. We will undoubtedly reach the supreme destination, the absolute kingdom of God, a true wonder.

It is through contact with Krishna, God, in his divine company, that we will experience true sublime, permanent and uninterrupted happiness, for the Lord is its Supreme Provider.

Happy are all those who become totally absorbed in Krishna and take refuge in Him, for they will purify themselves by coming to know Him, and thus develop a pure love for God.

### **We must all listen to Krishna, God, the Supreme Person, and do his divine will.**

We must all listen to God, do his divine will, recognize his supremacy, his authority, his omnipotence, and understand that he has created all that exists for his pleasure, everything belongs to Him.

We are all tiny fragments, integral parts of his Divine Person. That is why, considering our true nature, our true, natural, original duty is to serve him with love and devotion and to glorify him. We are all Eternal Servants and Eternal Servants of Krishna, God, the Supreme Person.

This is why we must do the will of God, this is perfect unity.

Do the will of the Lord and enjoy to do whatever He says in order to satisfy him, allows us to be in perfect communion with Him.

Abandon ourselves to Krishna, serve him with love and devotion, renew the bond which unites us to Him, bind our interests to His own, to unite our desires with His, to obey Him without reservation and immediately, allows us to access spiritual perfection over time and thus to enter the absolute kingdom of God, and to regain our original, natural, spiritual and eternal, our primordial spiritual state

### **Consciousness of Krishna, God, the Supreme Person**

To be aware of Krishna is to know him as He really is, to meditate on Him, to act for Him, to pour out your glories, take pleasure in talking about Him, serve Him with love and devotion, and knowing oneself to be his eternal servant and his eternal servant.

The holy being who serves God with love and devotion is on a purely spiritual level. Although he seems to act with his body of dense matter, with his material senses, he

always remains aware of his real position, which is to engage in purely spiritual activities. He only uses his senses in order to satisfy the senses of Lord Krishna.

To be aware of Krishna is to know the bond which unites us to Him, the natural, original and eternal position which is our by in relation to Him, and it is to be in close contact with Him, in order to directly understand all his instructions and all his advice.

One can be certain by doing so, to achieve knowledge and perfection of spiritual life. Krishna consciousness is in itself a state of peace, and this condition can only be achieved once the bond between the Lord and us is restored. Anyone who has developed Krishna consciousness is already in the kingdom of God.

The secret of Krishna consciousness is to realize that nothing exists outside of Krishna. Who understands this truth frees himself from all fear and then knows supreme peace.

### **The best charitable activity.**

The greatest benefit that one can bring and offer to humanity is to revive in it the lost consciousness, the consciousness of Krishna, and the ultimate benefit is the love of God.

Spreading the consciousness of Krishna, the consciousness of God, is the best charitable activity, for it allows for bring peace and prosperity among human beings

### **Thinking of the Lord purifies us and enables us to attain liberation.**

The incarnate spiritual being knows the perfection of union and communion with Krishna, God, the Supreme Person, his thoughts constantly absorbed in the Lord, when by practice he succeeds in withdrawing his mind from all material activities.

Once the mind is purified it realizes its true identity and tastes the inner joy. In this happy state he enjoys, through his purified senses, an infinite spiritual happiness. Once this perfection attained, the embodied soul knows that nothing is more precious and will not deviate from the truth, but will remain there imperturbable, even in the midst of the worst difficulties.

Such is the true liberation from all suffering born from contact with matter.

The spiritualist whose mind is absorbed in God undoubtedly knows ultimate happiness. Having understood that he participates in the Absolute, in Krishna, he is already released. His mind is serene, his passions appeased. He is delivered from all sins.

Established in spiritual realization, purified from all defilements, the spiritualist benefits from a supreme happiness which comes from constant union with the Absolute.



## **The Lord reveals himself only to his devotees.**

**Lord Krishna said :** *“among thousands of men, perhaps one will seek perfection, and among those who attain it, rare will be who knows Me in truth. Verily, no one knows Me as I am”.*

Truly, no one by his blunt material senses can know Krishna, God, the Supreme Person as He really is, for He only reveals Himself to His devotees, satisfied with the love and devotion they show Him in serving Him.

**The Lord said:** No matter what a great man does, the masses of people always walk on his traces, the whole world follows the standard which it sets by his example.

This very great Character is none other than Krishna Himself.

**In truth, there is nothing that exists outside of Krishna, God, the Supreme Person. Nothing can exist without Lord Krishna either.**

Of all things in this world, material and spiritual, Lord Krishna is the origin and the end. Everything rests on Him. He is the Complete and Absolute Whole. In Him dwells all that exists.

The whole world is one nation, and all human beings are one people. In truth, the whole cosmos is a vast kingdom, and Krishna, the Supreme Being, is the sovereign monarch.

Krishna is derived from the greek word Kristos, which derived itself from Christ. When in India the devotees invoke Krishna, they often pronounce his name *“Krista”*, which in Sanskrit means *“attraction”*. Whenever we invoke God through his names, Christ or Krishna krista, we still whorshipping the same Supreme Being, infinitely fascinating.

The whole universe is a vast kingdom and God is its sovereign monarch. He reigns there. The Lord is not the God of one country or one people. Those who claim that don't know Him. The Lord is the God of the whole earth, as one nation, and all human beings, without exception, form one people.

### ***“Who is Krishna?”***

Krishna (Krsna) is God, the Supreme Being.

Lord Krishna clearly states his position: *“I am the source, Everything emanates from Me. No truth is greater than Me. The purpose of life is to know Me.”*

Lord Krishna is the Absolute Truth and the Divine Being. He is a critical, original and absolute Being.

**And how can we tell?**

This is the detail of the Person Krishna corresponds to what is described in the Supreme Being, God. In other words, Krishna is God because He is infinitely fascinating. If it does not contain this character of an infinitely fascinating, the word God becomes meaningless.

### **And what make a being so fascinating?**

Let's mention the wealth first. A large fortune is always attractive. Same go for power, fame, beauty, wisdom and detachment from everything. They make their own fascinating. Thus, our experience teaches us that the fascination comes from 1) wealth, 2) power, 3) fame, 4) beauty, 5) wisdom, and 6) renunciation. He who possesses all these six opulences, who has them to an endless degree, this one, we take it for God, the Supreme Person, infinitely fascinating.

We have known many men who are rich, powerful, famous, beautiful, erudite or detached from material possessions. But never in the history of mankind, we have heard of someone who is both infinitely rich, powerful, famous, beautiful, wise and detached, as is Krishna. Krishna, the Supreme Being, is a historical figure, appeared on Earth 5000 years ago. He lived 125 years on earth and played the exact role of a human being, but His activities have no equal. From the moment of its appearance to that of His disappearance, every one of His Acts was unique in the history of the world; Also, anyone who grasps what we mean by the word God will accept Krishna as the Supreme Being of God Himself. No God equal and no one is greater Him. Such is the reach of the famous statement: *"God Is Great."*

Krishna, the Supreme Being of all the time has an infinite knowledge. And because His knowledge knows no limit, His memory has no measure.

Sri Krsna is God in His primordial form, and His other shapes are all plenary, integral emanations of His person. The separate beings (spiritual entities, also called spiritual souls), meanwhile, are integral parts of God but separated from Him. Sri Krsna is God in His first form, the ultimate aspect of transcendence, the Absolute Truth, so that He has a special appeal to the most advanced spiritualists involved in His eternal pastimes.

The Supreme Lord is the only Absolute and has no second. He is not required to perform any act and His senses have nothing material. Nobody is greater than Him, or even equal to Him. He is endowed with various powers, infinite, the various names that the live like so many independent attributes of His person. Of them carry His knowledge, His power and His perfect entertainment.

Knowledge of Krishna is so perfect that He remembers the details of his appearances here millions or even billions of years, but the memory and knowledge of human beings are limited by time and space.

Since Krishna is infinitely fascinating, everyone should be aware of the need to direct to Him all his desires. The *Bhagavad-gita* teaches that the individual is the master,

the owner of his own body, but Krishna, which is none other than the Supreme Soul situated in everyone's heart, is the Supreme Master and Possessor all bodies. So we headed to Krishna, and only to Him, our tendency to love, and soon will settle at once universal love, unity and peace.

In the *Bhagavad-gita* is Krishna Himself says that He is God, the Supreme Person. Whenever the religious principles of men see the decline whenever rises irreligion, Krishna appears on earth. In other words, if this is Sri Krishna appeared 5,000 years is that it was then necessary to relieve the planet, the universe, the burden of sinful acts that had accumulated there. Now it is in His form of Sri Maha Vishnu, His plenary expansion, Sri Krishna takes charge of regulating the affairs of the material creation.

When the Lord descends, it said the *avatar*, and this emanates *avatar* of Vishnu. Maha-Vishnu is the original cause of material creation, and from Him comes Garbhodakasayi Vishnu and Vishnu Ksirodakasayi. So it does not belong to Sri Krsna in person reduce the overhead posed to Earth the sinful acts. When Krsna appears, all emanations of the order of Vishnu The accompanying. The various emanations of Krsna, namely Narayana, the quadruple emanation (Vasudeva, Sankarsana, Pradyumna and Aniruddha), partial plenary expansion of Matsya name, or *avatar* - fish, other *yuga-avatars*(*incarnations-specific* age) and the *manvantara-avatars*, or Manus - all come together to appear along with Krsna, the Supreme Person. Krsna is full of all, and all His plenary expansions, and all *avatars*,live eternally with Him.

When Krsna appeared, Lord Visnu was also present. For it is only in order to reveal His pastimes of Vrndavana to attract conditioned souls, promote and invite them to return to the true home, the spiritual kingdom, Krsna appears. As for the destruction of demonic beings, it took place at the same time that the pastimes of Vrndavana, and was not the work that the emanation of Krsna known as the Vishnu.

Verse twenty eighth chapter of the *Bhagavad-gita* that there is another world, the spiritual world, beyond the two states of matter, manifested and unmanifested states. The manifested world can be seen in the form of many stars and planetary systems, such as the sun, moon, etc., beyond which is a non-manifested world, that no one in his material body, not approach. But even beyond this unmanifested matter is the spiritual kingdom, described in the *Bhagavad-gita* as supreme and eternal. He never knows the destruction. As the material nature is subjected indefinitely to the creation and annihilation, that kingdom, the spiritual world, unchanged for eternity.

The *Brahma-samhita* also describes the Supreme Abode of Lord Krsna, the Supreme Lord, as the Kingdom of *cintamani*. The Kingdom of Sri Krsna, Goloka Vrndavana, is full of *cintamani* Palace, the philosopher's stone. The trees are trees to wishes, and cows are named after *surabhi*: they give an abundance of milk. The Lord is served by hundreds and thousands of goddesses of fortune. He is called Govinda, the original Lord, and He is the cause of all causes. There the Lord plays His flute, His eyes are like the petals of the lotus, and the complexion of His Body recalls a beautiful cloud. A

peacock feather adorns His head. It fascinates because her beauty surpasses that of thousands of Kandarapas (Cupids). If in the *Bhagavad-gita* Lord Krsna gives to His Abode, the supreme planet of the spiritual world, a brief vision, in the *Bhagavatam* It really appears with all His entourage and reveals His pastimes in Vrindavan and Mathura and Dvaraka. All this matter of this book reveal it gradually.

So everyone, whatever his condition, should develop in itself an attraction to listen to any comments about Krsna and His pastimes because Krsna is none other than the Supreme Absolute Truth, God, the Supreme Person. Omnipresent, He lives in everyone's heart, but also reigns in the universal form. Sometimes, and *Bhagavad-gita* teaches, He descends in human society, in His original form, to invite all beings to return to his absolute home, to find their true home, with Him, their Lord. All should desire to know Krsna, and this is therefore the purpose of this book: give men the knowledge of Krsna and enable them to benefit from all the advantages of the human form.

The radiance of the universal body of God extends to infinity. Like the sun, located luminary whose rays scatter in all directions, the Absolute Truth is God, the Supreme Person, but the radiance of His energy, the universal body extends to infinity. This universal body comes creation, as the sun's rays give birth cloud. This cloud from the rains, and rains the vegetation, itself the source of fruits and flowers, which form the basis for the existence of many other forms of life. Similarly, the brightness radiating from the body of the Supreme Lord is the cause of the creation of myriad universe. The influence of this universal body is impersonal essence, but it is to source the Supreme Lord God, who lives in His eternal kingdom and is still one person. However, the *Upanishads*, argue that we must pierce the impersonaleffulgence to see the face of the Lord.

God is the original source of all that is, the container and the contents of ANY, the cause of all causes, the original seed of all beings, and the essence of life.

It is the source and reservoir of love, kindness, happiness, blessings, all the qualities and all the pleasures.

It is the major key to spiritual liberation, purity, and the giver of knowledge and eternal life.

Krishna, Christ, God, the Supreme person said:

*“Before the creation of the cosmos, I only exist to the exclusion of any coarse phenomenon, subtle and causal. After creation, only I am in everything, and come the time of annihilation, only I remain forever.”*

Lord Krishna is the ALL. Everything is energy, everything emanates from him, and nothing is so different from him. It manifests countless forms, the skin tone is sometimes white, sometimes red, yellow or color storm. For pleasure is manifested

as spiritual masters, servants, various energies, avatars, and plenary expansions. Together, these six events are a single whole.

The universal body of the Lord is in truth the radiance of his original vital body, and the Supreme Soul or Spirit is only one of its plenary expansions, representing its localized nature. It is God Himself, Krishna, the Supreme Being, with six perfections. It is the absolute truth, no other truth surpasses nor even equal.

The Absolute Truth, God, has three main energies: the internal power, external and marginal. By the action of His internal potency, the Supreme Lord in His original form is to deploy the spiritual cosmic manifestation, formed planets, which, eternal, continue to exist even after the annihilation of the material cosmos. By His marginal power, He multiplies into countless individual beings, integral parts of His Person, as the sun sends its rays in all directions. And by His power, external, the Lord makes manifest the material creation. Thus, the material creation is only the distorted reflection of the eternal spiritual nature, that of the kingdom of the Lord.

This is the Supreme Lord in the form of the Supreme Soul, the plenary expansion, that everything belongs. It is everywhere, in the heart of every being, as well as within each atom. He goes into each planet, and by his energy, keeps them in their orbits. It penetrates everything. In it are found in their fullness, eternity, knowledge and bliss. He is the master of all conceivable and inconceivable powers, because it is the absolute ALL. He is a witness of past, present and future of all beings in the material and spiritual worlds. Lord Krishna knows the essence of all things.

Lord Krishna, the original Lord has unlimited power. The dazzling radiance that emanates from his original vital body, is its impersonal or universal form (the only form of God experienced by the monotheistic religions) undifferentiated, absolute, complete and infinite source of countless different planets that inhabit the millions universes, each with their own wealth.

The spiritual body of Krsna is all of eternity, knowledge and bliss. There forever, at all times and in all places; ie He lives every bit of time and space. It is bathed in knowledge. Krsna has nothing to learn from anyone: He has in himself all knowledge and remains the source of all pleasure. Impersonalists aspire to blend into the radiance of eternity and knowledge of the universal body of God, but they are well away from the larger share of bliss present in Krsna. One can, when one is free from the taint caused by the material illusion, false identification of self with the body, attachment, detachment and absorption in the material, know the spiritual satisfaction to blend into the radiance of the Lord. These are the preconditions for spiritual realization. be managed at this level must be filled with joy, but a joy that is not really; it would rather the feeling of being free of all anguish. Or, to be freed from anxiety may mark the first stage of happiness but we are certainly not find the perfect satisfaction. So that the one who realizes his spiritual identity, is preparing only to access the level of real happiness, that only gives a taste contact with Krsna.

And perfect Krsna consciousness it contains in itself the spiritual pleasure that results from achieving impersonal to be spiritual, so that even the impersonalist will be fascinated by the personal aspect of Krsna in His primordial form.

The effulgence of the transcendental body of God, consists of rays emanating Corps Krsna; it represents nothing less than the manifestation of His power. And supports Krsna Himself, to be the source of this radiance. So we can conclude that the impersonal feature of the Absolute Truth is not the ultimate end; but it is Krsna lies its perfect completion.

The holding of the true spiritual knowledge therefore try never, in their search for spiritual perfection, to blend into the radiance of the universal body of God, as do the believers of the monotheistic religions because they recognize in Krsna the final goal of the spiritual realization.

God, the Supreme Person, is perfect and complete, and His perfection is total. All that emanates from Him, as the phenomenal world, is also a complete whole in itself. Everything that comes from the complete whole is also complete in itself. Because He is the complete whole, even though countless units, complete also emanate from Him, He keeps His wholeness.

Understand that our imperfect senses are powerless to grasp the greatness of the Supreme Lord and that it is also impossible to contain within the time or our power to think. It transcends space, time and thought, and although He sometimes appears within them, it remains beyond the transcendental level. Even where space, time and thought just hide the divine nature of the Lord, His pure devotees know the recognize and distinguish his personal traits beyond these three sails. In other words, although the Lord is hidden to the common man, those beyond the layers of the material by virtue of their transcendental devotional service, can contemplate.

Those who defy the supremacy of the Supreme Lord, develop a demonic nature, never get to know KRISNA. But Sri KRISNA can Hiding the eyes of His pure devotees.

Sri KRISNA, the absolute Divine Person, is the omnipotent form of existence, knowledge and bliss transcendental in their fullness. Its internal power is first manifested in the form of existence, as the party is the deployment of the existence of the Lord. The same power, when it reveals the full knowledge, is called *cit*, or *samvit*, which carry the transcendental forms of the Lord. Finally, this same power, when it plays the role of a source of pleasure, is known from *hladini* name, or transcendental pleasure potency. Thus the Lord manifests Does It His internal potency in these three purely spiritual aspects.

The Absolute Truth is the very substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivable diversity; that of the marginal energy is the living; and the external energy is the form of the material cosmos. The Absolute Truth and includes four principles: God Himself,

the Supreme Person, and His internal powers, marginal and external. The form of the Lord and His expansions say *svaya m̐ -rūpa* and *vaibhava-Prakasa* derive directly welcomed their internal energy, which reveals the eternal spiritual world, the most confidential of energy manifestations. The external event, or material energy, provides body wraps conditioned living beings, from Brahma to the insignificant ant. This energy is manifested under the influence of three *gunas* and living beings perceive it in different ways within the upper or lower species. Each three categories of internal energy - *sandhinī*, *samvit* and *hladini* - exerts its influence on one of the external powers that run the conditioned soul. This influence makes the three modes of material nature apparent, thus proving that the living beings are the marginal energy, and remain eternally the servants of the Lord and are therefore under the supervision of the internal energy or the external energy.

God, the Supreme Person, is perfect, he is complete in himself, in that he has all the source principles, and his perfection is fulfilled. He is the absolute Divine person. He is the powerful form of existence, knowledge and bliss transcendental in their fullness, and the active principle of all things. He is essentially the personified purity. His home, the space in which he operates, and enter key, purifies instantly. Everything remains spiritual, absolute and pure in his presence. All Krishna Entertainment resemble the activities of humans. So understand that His form is like that of man. In truth, the human form only imitating His.

The body of the Lord is purely spiritual. There is no difference between the body, the Supreme Soul and his person, since they are identical and ONE.

The position of the Lord remains always transcendental, beyond any material influence because the energies of cause and effect necessary for the determination of the material universe found in him their origin. Never therefore, the *modes of material nature* is the affect. His being, His form, His activities, His Entourage, all that existed before the material creation. Everything in him is purely spiritual, and it has nothing to do with the specific to the material universe characters, qualitatively distinct character of His spiritual attributes.

The Supreme Lord Sri Krsna is entirely sufficient to Himself, and therefore has no need to look outside of Him what to do His happiness. This self sufficiency is the fact of His transcendental nature, all bliss, eternity and knowledge.

He is the absolute truth, the supreme knowledge, and represents the ultimate goal of living.

**The body of Krishna is full of eternity, knowledge and bliss. His unique spiritual power has three aspects.**

***Hladini* is called the felicity aspect, while *sandhinī* is the eternal existence and *samvit* his aspect of perception, which can also include the word of knowledge.**

**Please, read the chapter 14 (The Lord God, The Supreme Being) in the book “*THE WORDS OF KRISHNA, CHRIST, GOD, THE SUPREME BEING*”. You will learn more about the Lord.**

**Krishna possesses sixty-four prominent assets.**

- 1) His body is wonderfully constituted.
- 2) He carries in Him all the signs of a happy omen.
- 3) He is made of great beauty.
- 4) He is radiant.
- 5) He has a remarkable strength.
- 6) He always looks like a young man of sixteen.
- 7) He is fluent in all languages.
- 8) He is truthful.
- 9) He speaks pleasantly.
- 10) He is eloquent.
- 11) He enjoys the highest erudition.
- 12) He shines with a unique intelligence.
- 13) He exercises a great influence.
- 14) He is jovial.
- 15) He is extremely ingenious.
- 16) He is very skilled.
- 17) He knows how to show Himself grateful.
- 18) He has an implacable determination.
- 19) He knows how to judge perfectly time and circumstances.
- 20) He knows the Scriptures perfectly.
- 21) He is pure.
- 22) He places himself under the control of His devotees.
- 23) He is persevering.
- 24) self-master.



- 25) indulgent.
- 26) serious.
- 27) contemplative.
- 28) equal to all.
- 29) magnanimide.
- 30) pious.
- 31) heroic.
- 32) compassionate.
- 33) respectful.
- 34) competent
- 35) soft.
- 36) modest.
- 37) He protects souls who give themselves up to Him.
- 38) He is the Savior.
- 39) He is the friend of devotees.
- 40) It becomes dominated by love.
- 41) He is the source of all fortune.
- 42) It has a unique power.
- 43) He has unlimited fame.
- 44) He devotes himself to all beings.
- 45) He is worthy of the adoration of all.
- 46) He delights all women.
- 47) He favors His devotees.
- 48) He possesses all opulence.
- 49) He is the Supreme.
- 50) He is infinitely rich.

These fifty attributes, or characteristic traits, are partially present in every living being. When he is entirely free from spirituality and returns to his original condition, the human being can manifest them in small pieces.

Beyond the fifty attributes mentioned above, Vishnu, the Supreme Lord, has five others.

- 1) He is immutable.
- 2) He is omniscient.
- 3) He enjoys a perpetual freshness.
- 4) He enjoys eternal bliss.
- 5) He is the master of all perfection.

Five other sublime attributes are found only in the spiritual world, and especially on the planets Vaikountha, of which Narayane (Krishna is the tutelary Deity).

- 1) He possesses inconceivable powers.
- 2) He supports innumerable universes.
- 3) He is the source of all avatars.
- 4) He grants the highest perfection to the enemies He annihilates.
- 5) It fascinates all realized souls.

However, beyond these sixty attributes, Krishna Himself holds four others.

- 1) He manifests wonderful Entertainments.
- 2) He plays excellently with His sublime flute.
- 3) He is an eternal youth.
- 4) He has an incomparable beauty.

**Human existence is made to seek to know God as he really is, to renew the bond that unites us to Him, to unite our interests to his own, to learn to understand, to love, to surrender to him, to serve him with love and devotion and to become conscious of him. Such is the perfection of existence.**

In Gokula, a transcendental place and one of the three main regions of Goloka, there is the supreme planet where Krishna resides, a divine Lotus with a thousand petals and millions of filaments. At its heart stands a majestic divine throne in which Lord Krishna sits, whose form incarnates the eternal radiance of transcendental ecstasy, playing with his celestial flute, which vibrates with spiritual sounds on contact with his lotus-like lips. There, his loving Gopis adore him with their personal subjective

emanations and manifestations as well as his external energy, which remains outside, embodying all temporal qualities. The other two regions are: Dvaraka and Mathura.

Goloka or Krishnaloka, planet and supreme dwelling, looks like a lotus with a thousand petals. The heart of this lotus is the home of Krishna. This lotus-shaped Supreme House is created by the will of Ananta.

The heart of this transcendental lotus is the sphere where Krishna resides. This dwelling, dwelling of the supreme and predominant aspect of the absolute, forms a hexagonal figure. Like a diamond, the central support figure of the luminous Krishna shines as the transcendent source of all the powers. The holy name composed of eighteen transcendental letters is manifested in a hexagon with six divisions.

The heart of this eternal kingdom, Goloka, is the hexagonal dwelling of Krishna. The petals, dwellings of the Gopis which, being its integral parts of identical essence, serve it with the greatest affection, glitter exquisitely like so many walls. The spread leaves of this lotus, similar to a garden, form the spiritual home of Sri Rādhikā, the dearest heart of Krishna.

Krishna, the original lord, resides in his Goloka kingdom with Rādhārāni whose spiritual traits are similar to his. She embodies her power of happiness and perfectly masters the sixty-four arts; confidantes, extensions of her personal form accompany her, penetrated and vivified like her by the sublime Rasa, source of a renewed endless joy, which unites them to Krishna, the Supreme Eternal.

## **Krishna, the Supreme Eternal is wonderful. He, and He alone is God, the Supreme Person in his personal, real, original, primordial form.**

*“I adore Govinda (One of the countless names of Krishna), the original Lord, the first of the ancestors. He keeps the cows and fills all desires; His palaces are built of philosopher's stones, and surrounded by millions of wish-trees. Goddesses of fortune and gopis in infinite number serve Him forever with great veneration and the most tender attention.”*

*“I love Govinda, the original Lord, who plays his flute wonderfully. Her face radiates beauty and her eyes blossom like lotus petals. Her skin is bluish, like the clouds, peacock feathers crown her head, her indescribable grace charms millions of Cupids.”*

These words are Brahmā, the first created being and the ruler of the universe. He is the first of all beings to have seen the Supreme Lord.

Kṛiṣṇa is the Supreme and Absolute Truth. Unlike the impersonalists, Krishna, God, the Supreme Person has a Spiritual Body all of knowledge, happiness and eternity, having human form. Form that he gave to human beings.

Krishna, God, the Supreme Lord says: *“No truth is superior to me. Everything about Me rests, like pearls on a thread”*.

## **Lord, we offer you our respectful homage.**

### **Krishna, The Holy Divine Name of God, the Supreme Eternal.**

Although his original name is Krishna, God has thousands and thousands of names depending on his activities which are of unlimited diversity.

There are many Names and Forms of God, the Supreme Person, but Krishna is the most powerful Absolute Divine Name of all and the Supreme Real Original Form.

### **Here are some of the innumerable Names of the Supreme Lord.**

**EI-Elohe:** *“God powerful, strong and preeminent”*. **ELOHIM:** *“Creator God, Powerful and Strong”* **EL-SHADDAI:** *“Almighty God”*. **ADONAI:** *“Lord”*. **YAHVE / JEHOVAH:** *“The Lord”*.

**Krishna** means *“The infinitely fascinating”* and *“The ultimate source of all energies”*.

Krishna remains the first of them, the most powerful, the Supreme Ultimate Name.

It is written:

*“In the beginning was the Word and the Word was with God and the Word was God. - He was in the beginning with God, everything was through him, and without him nothing was, from all being he was life, and life was the light of men, and the light shining in the darkness and the darkness have not been able to reach it.”*

The Vedic Scriptures corroborate this same truth. In the beginning, then, was the Word and the Word was with God and the Word was God. God, indeed, is the Absolute Truth, so there is no disparity between God, His Form, His Attributes, and His Word. All that relates to God is also God, whereas in the material universe, the substance remains different from its name. If you are thirsty, for example, it is not by saying *“water, water”* that you will be quenched; but in the spiritual realm, the Name of God -Kṛiṣṇa- and God Himself, are identical.

I would like to quote a Sanskrit verse related to this passage from the Bible:

This verse explains, that the Name of God has the same power as God Himself. The name of God is here qualified as *“complete”*, *“devoid of all material defilement”* and *“eternal”*. There is no difference between the Supreme Person and his Name. This is why when we sing the Holy Name of God, that of *“Kṛiṣṇa”* for example, Kṛiṣṇa is then Himself present. But it is not obligatory to sing *“Kṛiṣṇa”*. We can sing any of the

Names of God because He has innumerable people around the world who all have the same effect.

To tell the truth, God has no name, He is attributed according to His Acts. We ourselves glorify God under the name of "*Kṛiṣṇa*", which means "*the infinitely fascinating*" because it is the first of the Names of God, and the most powerful. But how is God infinitely fascinating?

We must first define what exerts a certain fascination in this world. One will say that a person is fascinating for his wealth, his power, his wisdom, his beauty and his renunciation and God possesses them to infinity and in an absolute way.

It is written, "*All things were by God, and without God nothing was.*"

That's the perfect knowledge.

Lord Krishna is God, the Supreme Person, seated in each being as Supreme Soul also called Holy Spirit. It transcends the cosmic manifestation and everything in it rests in Him. He is the Personification of eternal time, indefatigable. The force of time exists entirely in Him. He possesses the perfect vision and represents Himself the Incarnation of time in its totality, in all its forms: past, present, future, month, day, hours, instants. This is why He can see through his perfect vision all the activities that take place at any time, every hour, day, year, past, present or future. He is Himself the universal form; however, He remains distinct from this universe.

He is at the same time identical to the universe, and different from him. He is the entire universe Himself, yet He is the Creator. He governs it, maintains it, and is its original cause. It remains beyond the material creation, while being present in the form of guna-avatars: Brahma, Visnu and Mahesvara (Siva).

He is the limitless, the most tenuous, the most tenuous, the center of all creation and the knower of all things. The speculative philosophers of the various schools endeavor to attain it, the ultimate goal of all philosophical attempts, the one which in truth all philosophies and doctrines describe. He is the origin of all writing and the source of knowledge. He is the root of all truth and the Supreme Person, who can bless us with supreme knowledge. From Him originate all kinds of desires and from Him still emanate all kinds of satisfactions. He is the Vedas (The original scriptures that Jesus called "*The true gospel*") personified.

The Supreme Lord is God, the Supreme Person, Lord Krishna, the Supreme Beneficiary, a manifestation of pure Virtue. He is Pradyumna and Aniruddha, his *full emanations Masters of mind* and intelligence, as well as the Lord of all the wise. Through his quadruple emanation, which are Vasudeva, Sankasana, Aniruddha and Pradyumna, He is the source of the development of mind and intelligence. It is He alone who causes living beings to be covered by oblivion or to regain their true identity.

Krishna says: *“I dwell in the heart of all beings and from Me come remembrance, knowledge and forgetfulness”*.

The Lord resides in everyone's heart as Supreme Soul, and his presence alone causes the being to forget or revive his original identity. If it is given to us more or less to understand that He is in our heart as a witness of all our acts, it is, however, very difficult for us to appreciate his presence, although we may to a certain extent. He is the ultimate Master of material and spiritual energies, and thereby the Supreme Leader, though distinct from the cosmic manifestation. From the latter, He is the Creator, the Witness, and the very Ingredient.

He has no personal effort to provide in the work of creation, because He can create, maintain and annihilate the cosmic manifestation by the mere unfolding of his various energies, the three gunas: Virtue, Passion and Ignorance. Master of the force of time, He can, by a simple glance on the material energy, create this universe and give the necessary energy to the various forces of the material nature, which act differently in different creatures. No one can understand how He acts in this world. He manifested himself in the form of the three main deities of this universe, Brahma, Visnu, and Siva, for the creation, maintenance, and destruction to take place, but his Appearance as Lord Visnu has the special purpose of benefiting him. of all beings. It is therefore recommended to those who live in peace and aspire to supreme peace the adoration of his peaceful aspect of Lord Visnu.

Each being is begotten of Him and of every being He maintains.

Krishna, the Supreme Lord descends into our universe at various times under various carnations, white, red, yellow; and as this time, 5,000 years ago, he appeared in Vrndavana (India) with a blue-black complexion, he is called Krishna. Once, the Wonderful Divine Being saved the world from chaos and snatched from the clutches of demon beings all men of virtue. Anyone who has the good fortune to become attached to Krishna will never be defeated.

He is the Supreme Soul, the Supreme Father, the Sovereign Spiritual Master, and the King of Kings. He is the root of all creation, and in all beings the Supreme Soul. He is the protector of the wise and the Spiritual Guide of all living beings.

The Supreme Lord says, *“Always remember that only My grace grants you your material opulences. No one must forget that I am the Supreme Lord. No one is higher than Me. To all I can show My favors, to all inflict My punishment. And he whom pride dominates, to show him My unmotivated mercy, I strip him of all his opulences.”*

The Lord teaches unequivocally that every time He appears in this world, it is through the effect of His inner power. He is not, like the ordinary being, compelled by the law of karma to accept a body. Except for Him, all beings in this world necessarily receive a certain type of body, according to their past acts. But Krishna appears in a body that is not imposed on Him by his previous Acts. The Body He takes serves as a vehicle for

His sublime pleasure, which comes from His inner power. He is therefore in no way subject to the law of karma, as the materialistic monists remain. This is why the claim of the latter to attain unity with God can only remain on the theoretical plane. Krishna, God, the Supreme Person, is already present as the Supreme Soul in the body of both gopis and their husbands. Guide of all beings, the Supreme Soul directs the distinct soul in its acts. Of all acts it is She, to tell the truth, the Author and the Witness.

Krishna is present in everyone's heart and from Him acts, but also memory and forgetting. He is the original Person, whom the original knowledge is destined to make known to us. He is the Author of the philosophy of Vedanta, and therefore he who knows it most perfectly. Krishna, the Supreme Soul in all beings, is already in everyone's body.

Krishna, God, the Supreme Person is the Supreme Being whose personal, real, original, primordial form is human. The radiance that emanates from his divine body is at the origin of his impersonal aspect, the only known form of monotheistic religions (Jewish, Christian and Muslim), as well as his aspect of Supreme Soul also called Holy Spirit.

Krishna says: *“Fools denigrate Me when in human form I descend into this world. They know nothing of My spiritual and absolute nature, nor of My total supremacy.”*

When Krsna walked on the banks of the Yamuna, (India) one could contemplate His wonderfully decorated face of tilaka. He wore garlands made of wildflowers and his body was anointed with sandalwood pulp and tulasi leaves. Krishna is very well dressed, He wears earrings, a necklace of pearls and plays his flute, in order to delight his entourage, the animals and all the plants around and even beyond.

The particular signs of Krishna, his plenary emanations and avatars.

It is written in the original scriptures: *“All avatars (incarnations of the Supreme Lord descending into this world) are plenary emanations of Lord Krishna or emanations from His plenary emanations. But He, Krishna, is God Himself, in His most complete original form.”*

In order to prevent anyone from pretending to be an avatar, let us know that the true avatar will be recognized by the particular and characteristic signs of his Divinity that he carries on his body, the palms of his hands and the soles of his feet.

Signs of the soles of the Lord's feet: A standard, a flash, a mahout stick, a fish, an umbrella, a lotus flower, and a disc.

Signs of the palm of his hands: Lotus flowers and wheels.

Seven parts of his body shine with a reddish glow: his eyes, the palm of his hands, the soles of his feet, his palate, his lips and his nails. And finally on his chest there is a tuft of white hairs.

## **AVATAR, WHICH HAS NONE OF THOSE SIGNS, IS AN IMPOSTER.**

The carnation of the Supreme Lord, Krishna, is blue-black. Once again, the color of the Lord does not belong to the poetic imagination. His eyes are like the inside of a lotus and he holds a flute in his hands. A silky cloth, of the bright yellow of the filaments of the lotus, girds the kidneys. On his breast, he wears the srivatsa, a tuft of white hairs, and the resplendent Kaustubha jewel hangs from his neck as well as various other precious stones and wonderful pearls that do not exist in the material universe.

He also wears around his neck a garland composed of pretty wild flowers, around which buzzes a swarm of bees intoxicated by its sweet perfume. The parent also has a beautiful pearl necklace, a crown and pairs of armbands, bracelets and anklets.

This description suggests that the flower garland worn by the Supreme Lord is fresh. In truth, in Vaikuntha, in the spiritual world, everything is fresh. Even the flowers picked on trees and shrubs keep their freshness, because in the spiritual world, everything keeps its state first, nothing deteriorates. The fragrance of the flowers of these trees, intended to be woven into garlands, does not disappear either, because trees and flowers are spiritual. Thus, when a flower is taken on the tree, it remains as it is, and never loses its fragrance, so that the bees are just as attracted to the flowers of the garlands as to those still on the trees. This is what characterizes the domain of the spiritual: everything is eternal and inexhaustible. Whatever may be subtracted from a thing, it remains unchanged; in other words, as we have already stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees, therefore, are buzzing around the fresh flowers, and this sweet whisper rejoices the Lord.

In addition, his bracelets, necklaces, crowns and anklets are all inlaid with priceless jewels; because of their spiritual nature, the value of these jewels and pearls can not be evaluated in material terms.

In general, it takes purified eyes to see the Lord and His devotees.

Krishna is the original name of God, the Supreme Person, in his first spiritual form and means "*the Infinitely Fascinating*." All of Krishna's Entertainment is like the activities of humans. Let us understand, therefore, that his Form is similar to that of man. In truth, the human form only imitates His.

Krishna is the Supreme Soul, the Unmeasured, the Supreme Master of all supernatural powers, the Lord of the entire Universe, the Omnipresent Divine Person.



In Him rests the cosmic manifestation. He is the Master of all the holy beings, the sages and the Lord of all beings. As a Supreme Soul residing in the hearts of all beings, He remains hidden in their hearts like fire in every piece of fuel. Of all the acts of beings He is the Witness, seated in their heart, the Sovereign Master. He is self-sufficient. Before creation He already existed, and by his energy He creates all the material universe. According to its flawless plan, the interaction of the three gunas (the attributes and modes of influence of material nature: Virtue, passion and ignorance) produces this world, which is then maintained by it, then annihilated. However, their influence does not affect him, because He remains the Supreme Master forever.

Lord Krishna appeared on the surface of this planet for the sole purpose of destroying all the so-called sovereigns who are only demonic miscreants, devils in royal robes, who only deceive the people. It appeared so that it realizes its own words.

*"I come to this world for the sole purpose of protecting the principles of religion, destroying the disbelievers, the undesirables, and protecting My devotees."*

Situated entirely at the spiritual and absolute level, in perfect knowledge and happiness, He finds in Himself his fullness and stands beyond all desire. In revealing his inner power, He established the influence of maya (His external energy). His infinite power can not be measured by anyone. He is the Sovereign Master. He acts through his own inner power, but it would be vain to believe him dependent on any of his creations.

His appearance 5,000 years ago in his original form, all eternity, knowledge and happiness on the surface of the Earth is a Entertainment of his Person. It depends on nothing but Himself.

The Lord fills all present beings, and on all He looks. All admire her slightly raised nose, broad forehead, outstretched ears and red lips. His arms long and powerful, up to his knees, his shoulders high, his broad chest, shaped like a conch. His deep belly button and his abdomen marked with three lines. Her waist is wide, tall, similar to a woman's hips, and her thighs are reminiscent of elephant horns. The other parts of his legs, his ankles, the fine joints, are admirable. The nails of his feet shine brightly and his toes look like petals of the lotus flower. His helmet is adorned with precious jewels. A beautiful belt surrounds his waist and He carries the sacred thread across his broad chest. His wrists and forearms are adorned with bracelets. At the ankles, He wears bells. His palms look like the lotus flower.

Krishna, in his personal form, real, original, primordial, has only two arms, and holds in his hands a flute. But when he takes the form of Visnu, his plenary emanation, He wears his emblems such as: the conch, the mass, the disk and the lotus flower, which He carries in his four hands, add still to his splendid splendor. On his chest, the signs of Visnu; on his neck, garlands of fresh flowers. Everything in Him helps to make Him a sublime image.

In his form of Visnu, the Lord carries, in his four hands, four symbols: a lotus flower and a conch, as well as a mass and a disc. The mass and the disc are used as weapons, and intended for demonic miscreants, but because the Lord is the Supreme and Absolute Being, the ultimate effect of the various objects that He wears is the same. If He chastises the disbelievers with the help of his record and his mass, it is only so that they can recover their senses and realize that they are not all that is above them reigns the Supreme Lord. And by making his conch sound, as well as offering his blessings with his lotus flower, the Lord assures the holy being, the sage, that no one can conquer him, even in the midst of the greatest perils.

Krishna, God, the Supreme Personality of Godhead has three aspects: He is the Impersonal Supreme Spiritual Being, the Supreme Soul also called the Holy Spirit, and the very Person of God, in his personal, real, original, primordial form all of bliss and of knowledge. It is both these three aspects. He is God, the original Supreme Person, source of the Supreme Soul which is his full emanation, located in the heart of each being, and the radiance which forms the impersonal Spiritual Being which penetrates everything and which consists of the rays emanating from his original and absolute spiritual body. It emanates from Krishna dazzling rays, a sublime radiance that extends to infinity, in which bath the innumerable spiritual planets of the spiritual world. Krishna therefore remains forever One; there is no difference between his body, his person, and everything around him.

The bodily limits imposed on the conditioned being, for example, for one part of his body to be unable to fulfill the functions of another, are totally absent in God, the Supreme Person. No difference separates his body from his Person. Any spiritual whole, no material distinction can not separate his body from his Soul. Likewise, He does not differ from his millions of personal manifestations (avatars) and plenary emanations. Baladeva represents his first emanation, then Baladeva emanates Sankarsana, Vasudeva, Pradyumna and Aniruddha. From Sankarsana still emanates Narayana, and from Narayana another quadruple emanation of Sankarsana, Vasudeva, Pradyumna, and Aniruddha. Thus, there are innumerable emanations of Krishna, but all are one. Many avatars also proceed from Lord Krishna.

There is no difference between the action of one part of one's body and that of another. His arms can act as his legs, his eyes as his ears, or his nose like any other part of his body. To feel, eat, hear, for God these activities are but one, unlike us, beings who must make use of a particular organ of our body to perform a specific act. Each part of his body can fulfill the functions of all others. If we proceed in this way to an in-depth study of Krishna and his Person, we conclude that He is the All-Complete. The Krishna Body is also Krishna. Nothing in God is different from Himself; everything related to God is also God. It is therefore the supreme, indestructible and complete existence, the Absolute Truth.

The Lord's existence is based on nothing but Himself. Dependence and relativity do not exist in God. It is beyond the limited existence of time and space.

Krishna, the Supreme Eternal, Sovereign of the material universe and the spiritual world, is the Supreme Cause of all causes. He is the original Person, the inexhaustible Supreme Being, Narayana. From its umbilicus comes a lotus on whose petals is born Brahma, the demiurge and first to be created, the creator of this universe. Brahma, the cause of this universe, is caused by Krishna, Cause of all causes. All the elements of the cosmic manifestation: earth, water, fire, air, ether, ego and the whole material energy, as well as nature, marginal energy, living beings the mind, the senses, the objects of the senses and the celestial beings who administer the cosmos, all are begotten of his body.

He is of all existence the Supreme Soul, and yet no one knows his sublime form. All beings in this world are influenced by the three gunas. Even celestial beings, like Brahma, influenced by material energy, do not have a perfect knowledge of its absolute existence, beyond the cosmic manifestation, beyond the reign of the three gunas. Great sages and spiritualists worship Him as God, the Supreme Person, the original Cause of all beings, all worlds and celestial beings. They worship God as the One who contains all things.

All living beings, including celestial beings with different powers, the various orders of suzerains, kings and other leaders, are said to dwell in God. Because every being is a fragment of the great All, none can know it through empirical knowledge, because its absolute existence resembles an ocean where thousands of species live.

Every avatar, the eternal form that Krishna takes to appear in this world, comes with the purpose of relieving living beings of their ignorance, their illusions, and their lamentations. Thus, all men can come to appreciate its manifestations in this world, its Entertainment and sing the glory of its Acts, eternally. No one can appreciate the number of its forms and avatars, nor the number of universes that extend in Him.

All beings in this world are conditioned by its illusory energy (which is similar to Satan). Its absolute, eternal form is all knowledge, bliss and eternity. By the simple concentration of the mind on it, one can understand in the full clarity of knowledge all that is, because He is the original source of all knowledge. He is the Sovereign Powerful Being who possesses all energies, the Supreme Spiritual Being, the Sovereign Person, the Supreme Master of all energies. He is Vasudeva (His full emanation), the resting place of all creation. He is God, the Supreme and Omnipresent Person, the Supreme Soul dwelling in everyone's heart, guiding every being in his actions.

Krishna, the Original Lord, plays his flute wonderfully. Her face radiates beauty and her eyes blossom like Lotus petals. His skin is as black as the clouds, the plumes of Peacock crown his head, his indescribable grace charms millions of cupids.

The Lord always delights in the entertainment of love. A garland of flowers enhanced by a moon medallion dangles around his neck and jewels adorn his hands, where his flute dances. It manifests itself eternally in its graceful form of Śyāmasundara, which

draws three curved lines. Its sublime form is all of happiness, truth and reality and radiates the most perfect splendor. Each of the organs of his spiritual body possesses the faculty of fully performing the functions of all his other members. He eternally watches over the infinite universes, both spiritual and material, which he creates and maintains.

Inaccessible by the study of the holy scriptures, He can easily be reached by the soul who serves him with pure devotion, without any mixture. He is the absolute, unique and without second, not subject to decline; he himself in his infinite form has no origin since he is the original cause and the Eternal Supreme Being; and yet he does not lack the beauty of youth like a fresh flower.

The Lord forms an undifferentiated whole since His energies do not differ from His Person. In him innumerable universes draw their existence, their creation takes nothing away from its own power. In its fullness it is also present in the heart of each of the scattered atoms in the universe.

He resides in his Goloka kingdom with Radhādā (Radharani) whose spiritual traits are similar to his own. She embodies her power of bliss and perfectly masters the sixty-four arts. He is Krishna himself and his innumerable attributes remain inconceivable. It is he who sees in the depths of their hearts the pure sages whose eyes are anointed with the balm of love and devotion.

The Supreme Eternal appears in this world in his personal form of Krishna or in the form of various avatars, Rāma, Nṛsīṃha, Vāmana, all, emanations of his person. It has unlimited power. The dazzling radiance of its transcendental form constitutes the Impersonal Spiritual Supreme Being, undifferentiated, infinite, absolute, impenetrable, complete and omnipresent. Source of the innumerable planets of the material universe, each with its own opulence.

Krishna, the original Lord to whom Durgā obeys, Māyā, his external energy, which is like the shadow of the spiritual energy called “*chit*”, is worshiped by all men in the form of Durgā, the creator, preservative agent and destroyer of the material universe.

Krishna, the Supreme Eternal says: *“Because He knows to me the ultimate goal of all sacrifices, of all austerities, Sovereign of all celestial beings and beings, friend and benefactor of all beings, the wise man find the cessation of material suffering.*

*Incarnated and conditioned souls, trapped in the clutches of illusory energy, all earnestly desire to find peace in this world, but do not know the conditions required to obtain it. The secret lies in the recognition of God as the recipient of all man's efforts. Man must sacrifice everything to the absolute service of the Supreme Lord, for all planets and their inhabitants belong to Him. Nobody equals it.”*

The Lord reigns over material nature, and all conditioned souls undergo the yoke and rigor of the laws of material nature. Unless you understand these basic truths, no peace in this world, at the individual level or at the collective level. Perfect peace is

obtained only by the complete development of the consciousness of God. And to be conscious of God means first to realize that Krishna, the Lord, is the Absolute Master, and that all distinct beings, including the powerful celestial beings, are subordinate to Him.

The conscious being of God acts in full knowledge of the relationship that unites him to the Lord, and the perfection of this science is to know God perfectly, Lord Krishna, the Supreme Person. The pure soul, as an integral part and fragment of God, remains its eternal servant. But as soon as she wishes to dominate Maya, the material nature illusory, she is seized by it and falls prey to many sufferings.

As long as the soul remains in contact with matter, it must act according to its material needs. We can, however, even in the heart of matter, awaken our spiritual consciousness and find a pure existence; it suffices for that to practice the consciousness of God. The more we progress in this way, the more we free ourselves from the claws of matter. The Lord is impartial; everything depends on the efforts that one manifests, in the accomplishment of one's duty, in order to control one's senses and to overcome the ascendancy of covetousness and anger. To dominate one's passions allows to develop the consciousness of God and to reach the spiritual level.

The supreme perfection can be attained by the practice of the service of love and devotion, which alone makes it possible to approach God and can give peace to man. The service of love and devotion offered to God is the summit of perfection.

The Supreme Lord Krishna says:

*“Only through devotional service, and only thus, can one know Me as I am. And the being who, by such devotion, becomes fully conscious of My Person, can then enter My absolute kingdom.”*

*“I am the seed, that is to say the fundamental principle, of this world of mobile and immobile entities. I am the substance of matter, the material cause and the efficient spiritual cause.”*

*“The whole universe, by a simple spark of My Person, I penetrate and support it”.*

Krishna descends into this world, to remind him of fallen souls, souls incarnated and conditioned by matter, and to bring them back to their eternal home where they will live forever with Him. To save these souls, Krishna sometimes comes Himself, in its original form or in various other forms. Sometimes he sends his private servants, his sons, his companions, or his representatives.

The Lord never leaves Goloka, his kingdom and yet, from where we are, we can approach him, because, precisely for this purpose, He chooses to manifest in this world his real form. To avoid losing ourselves in conjecture over its form, He shows himself to us as He is. Unfortunately, when He comes among us, like a human being

and entertained in our presence, fools denigrate him, they take him for an ordinary man, when in reality it is thanks to his the power that He reveals to us his true form and shows us his diversions, images of those to whom He gives Himself in His kingdom.

Krishna, God, the Supreme Person is the absolute truth, the Almighty, the Absolute, the limitless, the all that is. Nothing exists except Him. He is the very principle of all causes, the first cause and the very form of eternal existence, all of knowledge and bliss. He is the source of all that is. Of all those who can create, He is the Supreme Creator.

All the words of the Supreme Lord, Krishna, keep their freshness for eternity, just as the teachings that He gives us. Not only are his precepts honored in this universe and in this age, but in all places and in all ages, always growing in youth and influence. The Word of God is always cooler, more alive and renowned not only on this planet earth, in this galaxy *"the Milky Way"*, but also on other planets and in other galaxies. She will never disappear.

In truth, Krishna is present everywhere and in everyone's heart. Because He is the Supreme Soul, no one is his enemy, no one his friend, no one his equal; Neither is he inferior or superior, He has no father, no mother, no brother or relatives, nor does He need the social bond, friendship, and friendship. love of this world.

He does not wear a material body. He never appears, or takes birth, like an ordinary man, forced to belong, for his past acts, to species of life superior or inferior. When He comes to us, it is by his internal power, for the sole purpose of protecting his devotees. He never suffers the influence of the three gunas; The attributes and modes of influence of material nature: virtue, passion and ignorance. Yet when He comes down into this world, He seems to act as an ordinary being, under the grip of the gunas.

Krishna condemns those who kill animals and dare to eat their flesh, as He expresses through this reflection:

*"You must have done the offense of slaughtering animals, hunting or in the course of your politics. To regain your purity, simply indulge in the practice of devotional service and keep your mind constantly absorbed in Me. Near is the time when you will be eternally free from the consequences of these sordid acts".*

To serve the Supreme Eternal with love and devotion is the unique value through which it is possible to gain the favor of Krishna, it is the only way to ultimate success in the Consciousness of God.

when a being rises to the level of the Consciousness of God, he frees himself from all false conceptions of existence.

Many philosophers advance a concept of the Absolute Truth that God can not do this or that act. The same deny the appearance of the Lord, or the Supreme and Absolute Truth, in the human form. But the reality is quite different: God can not be limited by what our imperfect senses perceive. He is the Supreme Person, all-powerful and omnipresent. By his sovereign will, he can create, maintain and annihilate the entire cosmic manifestation, but also descend on earth as an ordinary man, to fulfill the highest mission. In truth, whenever the fulfillment of the duty of man is crushed by imperfections, the Lord descends. It is not an external power that forces it to appear, but It descends through its own internal power, in order to restore the just criterion of the human function, as well as to destroy the elements that disrupt the progressive march of the civilization. And it is in accordance with this principle of absolute entertainment that the Lord descended 5,000 years ago into his eternal form of Krishna.

Krishna, God, the Supreme Eternal possesses, alone, the absolute freedom. To bring all benefits to the holy beings, to the wise and to overcome the unbelievers, the demonic miscreants, He appears in the form of multiple avatars, who descend in this world to fulfill the promise He made:

*“Whenever obstacles stand in the way of spiritual progress, then I appear”.*

Whenever impious principles cause trouble, Lord Krishna appears by the power of his inner energy. His first concern is to protect and maintain celestial beings and men inclined to spirituality; to maintain also, the law and the material order. That is why He is also rightly attacking unbelievers and unbelievers. This is not the first time He descends into this world, understand that He has come many times before.

Lord Krishna says:

*“It is Me who give to beings all blessings, and even the liberation of this world of matter; and it is I alone who can put an end to material existence to remind Me of the conditioned soul, returning to its original home”.*

If we want to approach God and serve him with love and devotion, we must not nourish any material ambition. Our only purpose is to serve Him, and to absorb ourselves in this pure and unmixed devotional service. Such a service of devotion, pure and exemplary, has the power not only to grant to the holy being, to the sage, to the realized soul the liberation of this world, but also to elevate it to the spiritual realm, where it will serve forever Krishna. Those who are too attached to material pleasure can not offer such a service to God.

In truth, Krishna governs the whole material creation, and does not suffer it. The entire cosmic manifestation He creates, maintains and dissolves.

Of all beings He is the Father, the Mother and the Supreme Master. No doubt about that. Nothing that can be experienced, nothing that already exists, or that does not exist, or that will exist in the future, nothing, from the smallest to the greatest, has

existence outside God , the Supreme Person. All things rest in Him, but He is out of all things manifested. God, the Supreme Person, Lord Krsna, is everywhere present. Living in the heart of each being alive as a Supreme Soul or Holy Spirit, He also exists outside of them, in the form of the cosmic manifestation.

It is the force that keeps all galaxies and planets in their respective positions, in their orbit and in space. (Force that the man calls "*Gravitation*"). By its inconceivable power, He supports all galaxies, all planetary systems. The entire cosmos rests on Him.

Krishna, God, the Supreme Person, whose form is all of knowledge, bliss and eternity, is the Master of all supernatural powers. It is situated beyond the material manifestation of its cause, which lies in the Sovereign Person of Maha-Visnu, its plenary manifestation. From all He is the original Master. On Him rests the cosmic manifestation, of which He is the Creator but also the ingredients of his creation. He is the Supreme Master of the cosmos, created in truth for the sole purpose of his entertainment.

It also represents the different phases of matter, from the beginning to the end of the cosmic manifestation, visible in various aspects of time, for He is both the Cause and the effect of this cosmos. The two poles of this world, represented by the dominant and the dominated, also lie in Him, who is above them the Supreme and Absolute Master. This is why He is beyond the perception of our senses. He is still the Supreme Soul (the Holy Spirit), not born and immutable, He possesses in his Divine Essence all the source principles. The six kinds of transformations which the material body must undergo do not affect it in any way. And the wonderful variety that people the material universe is also created by Him, who came in the form of the Supreme Soul in every living being and even atoms. He is the support of all that is.

The vital force, the principle of life in all things, and the resulting creative force do not act on their own; they depend entirely on Krishna, without whose will they can not act. Material energy does not enjoy knowledge. It can not act independently without being by God implemented. And because the material nature rests entirely on Him, living beings can only attempt to act. Without his sanction and will, they can not accomplish anything or achieve the results they want. It is from Krishna, and from Him alone, that the original energy emanates. The rays of the moon, the heat of fire, the radiance of the sun, the glitter of the stars and the lightning charged with electricity - so powerful-, the gravity of the mountains, the energy of the Earth as the quality of its aroma These are so many different manifestations of his Person. And so for the water and its pure taste, as well as for the vital force that holds all life: are mere aspects of his Grace.

Although the power of the senses, the power of the mind to think, feel, and want, as well as the power, movements, and growth of the body, seem to result from different movements of the airs within the body, they are not in truth only manifestations of his energy. The vast expanse of space rests in Him. The vibrations of the ether, the



thunder, the supreme sound, the omkara, as well as the various combinations of words that distinguish things from one another, are its symbolic representations. In truth, He is everything. The senses, the Master of the senses, the heavenly beings, and the acquisition of knowledge, which is the function of the senses, as well as the object of knowledge, He is everything. The resolution of the intelligence and the piercing memory of living beings is Him. The egotistical principle inherent in ignorance, at the origin of this material universe, and the egotistical principle inherent in passion, in the origin of the senses, and that inherent in virtue, at the origin of the various celestial beings acting as masters in this world, it is Him again. Always Him, the illusory energy, Maya, cause of the perpetual transmigration of conditioned being from one form to another.

The Lord Krishna, the Supreme Eternal is the original Cause of all causes, just as the Earth is at the origin of the different species of trees, plants and other similar manifestations. As the Earth is represented in everything, it is present through this entire material manifestation in the form of the Supreme Soul. Yes, He is the Sovereign Cause of all causes, the Eternal Principle. Everything, in truth, is manifestation of its unique energy. The three gunas, virtue, passion, and ignorance, as well as the result of their interaction, are related to Him through his inner power. Supposedly independent, they are not, because, to be honest, the entire material energy rests on Him, the Supreme Soul. Ultimate cause of all, the transformations of material manifestation, birth, growth, stabilization, reproduction, decline, and destruction, are absent in Him. His supreme energy has a thousand forms, and precisely because it represents his energy, He is everywhere present.

**Krishna, the Supreme Eternal says:**

*“This Universe is entirely penetrated by Me, in My unmanifest form. All beings are in Me, but I am not in them”.*

To say that the Lord is not everywhere present is to say that He is beyond all things, even though his energy is active everywhere. A simple example will help us understand this. In a large company, the energy, or the organizational power of the general manager acts in the smallest structures of the operation, but that does not mean that the boss is himself present everywhere at once, even if, once again, its presence is indeed felt by all its employees, in every sector of the business. It is pure formality that the director manifests his presence in the various departments of the company, because in truth, his energy is already acting everywhere. Likewise, the omnipresence of the Supreme Lord is felt in the action of his energies. This is why the philosophy of the inconceivable and simultaneous difference and non-difference that exists between the Lord and all that is everywhere is confirmed. In short, God is One, but his energies are multiple.

The material universe is such a great river, whose waves are the three gunas, Virtue, Passion and Ignorance. The material body with the senses, the faculty of thinking, of

feeling and of wanting, as well as the states of distress, happiness, attachment and covetousness, are indeed only so many products of the three gunas. And the fool who fails to realize that the Spiritual and Absolute Identity of God transcends these material influences remains entangled in the traps of the action concerned and is subject to the perpetual cycle of the dead and rebirth, deprived of any chance of to be freed.

Whoever knows the nature of the advent and acts of the Supreme Lord, Krishna, frees himself from the clutches of material nature and returns to his original dwelling place with God. Thus one can understand that the Name, Form, Acts, and Spiritual Attributes of Lord Krishna are not products of material nature.

In spite of all the defects of the incarnated and conditioned soul, if in one way or another it comes into contact with devotional service, it will obtain human form, with a developed consciousness, and thereby will be able to progress more on the path of devotional service. Nevertheless, deluded by external energy, men in their mass do not generally benefit from the advantage offered by the human form. They lose the chance to experience eternal freedom and stupidly disregard the progress they have made after thousands of lives.

Krishna appeared on the surface of this globe to reduce the burden of the world by destroying kings who unnecessarily increase their military strength. He is the refuge of submissive souls, the Sovereign Benefactor of the simple and the humble. Let us take refuge in Him, so that He alone gives us the escape from the labyrinth of material existence.

Of all things, He is the life force, but He remains well beyond material attributes. Almighty, master in the art of creating and strong by nature of a superior knowledge, unlimited, absolute, He can bring back all beings under his influence. So, of all is He the Master. It sometimes appears on the surface of the globe, but it is none the less everywhere present. Desiring to multiply in innumerable forms, He put his eyes on the material energy and it was thus that myriads of living beings were manifested. Everything is created by the play of its higher energy, and everything in its creation enjoys perfect harmony, without any incongruity.

That the Eternal Being can never be annihilated is a reality. But inferior species lead a miserable life when the being engaged in the devotional service of the Supreme Lord knows the happiness of happiness. Wherever they are in one or other of the levels of existence described above, beings are always united to God by an eternal bond. Although the Lord and living beings exist in all circumstances, Lord Krishna, God, lives always and permanently at the level of the existence of bliss, knowledge and eternity when beings, tiny fragments of his Person to Him subordinates, are inclined to fall to a lower level of existence. Although at all levels the Supreme Lord and living beings continue to exist, the Lord remains forever beyond any concept of existence proper to individual souls, whether in slavery or to the liberated soul. The entire cosmic

manifestation is created by the grace of the Supreme Lord, it exists by that same grace, and once destroyed, blends again into the existence of the Supreme Lord. Thus, the latter represents the supreme existence, the cause of all causes.

Krishna always enjoys six excellences, eight spiritual attributes, and eight kinds of perfections: no one surpasses Krishna in wealth, power, beauty, renown, knowledge, or renunciation. As for his spiritual Attributes, the first is that the defilement of material existence never touches him.

The second spiritual characteristic is that He never dies. Forgetting comes from death: when we die, we must then change bodies; which causes forgetfulness. But Krishna, He never knows forgetting; He can indeed remember any past action. He can not be defiled by any culpable act, does not die, never ages, is never subject to affliction, feels neither hunger nor thirst, All that He desires is perfectly just and legitimate; all that He decides can not be changed by anyone. These are the spiritual and absolute attributes of Krishna.

He enjoys all the facilities provided by supernatural powers, such as becoming smaller than the smallest. This is how Krishna penetrates the atom and at the same time He is present in the hearts of all living beings. Krishna also enjoys the perfection that allows Him to be the lightest. It is because He penetrates into this universe, and into the heart of atoms, that all planets float in space. Which explains the phenomenon of weightlessness. He can get everything He wants. Similarly, He has the power to govern everything, hence His Supreme Master's name. Finally, Krishna can put all beings under his influence. Krishna is thus endowed with all the excellences, all qualities and spiritual attributes and all supernatural powers. No one can be compared to Him.

No one can enumerate the innumerable spiritual Attributes of the Supreme Lord, for He is limitless. His attributes and energies are limitless, and so is his knowledge. His energies and his acts increase constantly and proportionally, the Lord increases his knowledge. Although everything is based on his energy, He is none the less different, or distinct.

*“Krishna, God, is the Cause of all causes”.*

Such is the perfection of knowledge.

The Supreme Lord, Krishna says:

*“I want you to know this: never, in no place, under any circumstances, can we be separated, for I am everywhere present”.*

*“Nothing is separate from My Person; the entire cosmic manifestation rests in Me, it is not separated from My Person. Before creation, I already existed”.*

Krishna is the purest Being and Master of all souls realized as those who are not but who tend to become so.

Lord Krishna says of Him:

*“My Appearance, My Disappearance, and My Acts are impossible to describe. Perhaps you know that My full emanation, Anantadeva, has innumerable mouths, and that since time immemorial he has been trying to put into words My Name, My Fame, My Attributes, My Acts, My Apparition, My Disappearance My descents in this world, but from his task he never sees the end. So it is impossible to count My Forms and My Names. A scientist, perhaps, will count all the atoms that make up the Earth, but never My Names, My Forms, and My Acts, because they are limitless. The great wise and holy servants who have always tried to draw up a list of My different forms and activities have never succeeded in closing it. My eternal principle is to fill by My grace the desires of whoever takes refuge in Me”.*

When the end of the present creation of which God alone knows the date, all the manifestations of his energies, whether in the form of celestial beings, human beings or inferior animals, will return to him. Then all the direct or indirect causes of the cosmic manifestation will rest in Him without presenting a distinct aspect. One can not make any difference between his Divine Person and any other entity, equal or inferior to Him, for He is at the same time the cause and material of this cosmic manifestation. He is the Supreme All, the One without a second.

After the total annihilation of the cosmic manifestation, all the material energy as well as the nucleated creation enter the Body of Garbhodakasayi Visnu, the plenary emanation of Krishna. The Lord then remains asleep for a long time, for a very long time, until it becomes necessary for the creation to be re-manifested. A new cycle begins again.

Lord Krsna is the Master of Cosmic Creation as a whole, and his desire is to see all beings living in peace in Krishna Consciousness or God consciousness.

In truth, He is God, the Supreme Person, and no one can defeat Him. He remains forever victorious over all beings. He is the one and only God; every other act only to submit to his orders.

The great sage Suta Gosvami said:

*“Truly, unless one accepts the inconceivable and limitless powers of the Lord, no one can understand the identity of Krishna as the Supreme Soul. By his infinite powers, He accomplishes infinite diversions, which no one can describe or comprehend in their totality.*

*Understand, I pray you, that the absolute Divisions of Krishna are all eternal. Their narrative does not amount to mere narratives of historical facts; he is identical to the very Person of the Lord. As a result, whoever hears the story of the Lord's*

*entertainment becomes immediately cleansed of the taint of material existence. And pure beings, for their part, enjoy it as a nectar poured into their ears."*

Only Krishna conscious beings, God, the Sovereign Person, qualify to return to their original home in the Kingdom of God.

God IS, since He is the source of all that exists. Without God, nothing exists. All that exists at one origin, and the origin of ALL is God.

The entire cosmic manifestation is only a combination of lower and higher energies, and the source of all these energies is God, the Supreme Person.

Krishna is the only Sovereign Lord. All others are his servants. All living beings are engaged according to the Lord's desire in different activities thus manifesting various aptitudes and inclinations. This knowledge is the original teaching of the relationship between the individual individual and God, the Supreme Person. The highest level of realization to which the living being can reach lies in this devotional attitude. Now, no one can engage in devotional life, in Krishna consciousness, unless he is completely free from material defilements. The essence of all Vedic writings is the offering of our service of spiritual love to the Lord. In the service of devotion, sentiment serves as an intermediary or as a fundamental principle on which is established the exchange of a relationship between the Lord and the individual being. We must not waste our time seeking the pleasure of the senses in this world, but rather we must strive to regain our original position in the service of love and devotion we offer to God, the Supreme Person.

God is like a fire from which sparks spring up, individual beings distinct from Krishna, and when these sparks deviate from the fire, they lose their natural brilliance. This is how living beings come into this material world as sparks that deviate from fire. The distinct being, wishing to imitate Krishna, strives to reign supreme over material nature. He forgets his original position, and his illuminating power, his spiritual identity and is almost extinct. However, if the living being conditioned by matter adopts Krishna consciousness, then he will be restored to his natural position. The path of devotional service allows all conditioned souls to revive their original consciousness, their Krishna consciousness, and to escape the sufferings of material existence.

It is only when the distinct being abandons himself to God, the Supreme Personality of Godhead, that his liberation from material existence is assured.

*"Surrender to God, the Supreme Person, is the only cause of liberation".*

A liberated being, whose consciousness is established in Krishna, does not really live in this world even though he is still there. The one who is absorbed in Krishna consciousness is a liberated being. He does not maintain any real connection with the material world. He who reaches the spiritual and absolute level frees himself from the repeated deaths and rebirths. The mere fact of knowing the absolute nature of

Krishna, God, the Supreme Person, frees chains from the cycle of the dead and rebirths. When he leaves his material body, the released being then returns to his original home, the Kingdom of God.

Let us abandon ourselves to Krishna, God, the Supreme Person, and serve Him with love and devotion and at the death of our body, we will find our spiritual body through which we will enter the kingdom of Krishna, all of knowledge, bliss and eternity. This is the true resurrection.

Krishna, God, the Supreme Person says, *“Only through devotional service, and only thus, can one know me as I am.”*

Surrender to God and devotional service is the sure way to approach Krishna, to enter his kingdom and to see him face to face.

The ultimate goal of existence is to seek the absolute blessings of Krishna, God, the Supreme Person, and to consecrate his life to serve him with love and devotion.

The Supreme Eternal, Kṛiṣṇa, is Himself the Absolute Truth, the ultimate reality, one and indivisible. It manifests itself under three aspects: the Impersonal Spiritual Being, the Supreme Soul also called the Holy Spirit, and the Supreme Person in his personal, real, original, primordial form.

God, the Supreme Person, has an eternal human form, which can not be perceived by material vision (our material eyes) or intellectual speculation. Only the transcendental devotional service offered to his Divine Person makes it possible to see his transcendental form.

To see the Supreme Lord, one must possess the eyes conferred by devotional service. God, the Supreme Person, is not accessible to those who decide to serve Him with love and devotion, only they can see what He is.

The Supreme Lord, Krishna, says:

*“I never show myself to fools; by My internal power, I am veiled for them. This misguided world, therefore, does not know Me, the unborn, the imperishable.”*

*“Because I am God, the Supreme Person, I know everything about the past, the present and the future. I also know all beings; but Me, no one knows Me”.*

*“Only through devotional service, and only thus, can one know Me as I am”.*

One may wonder why God, once present on Earth and visible to all, is no longer so today. But in reality, though present, He was not manifested to all; only a handful of men knew him to be the Supreme Lord. God was not revealed as such to the common people and unbelievers. In truth, with the exception of his devotees who know who He is and who know the signs that characterize him, all take Him for an

ordinary man. Thus, his devotees, and they alone, saw Him as the source of all joy. For others, for unbelievers without vision, He remained veiled by His eternal power.

God, the Sovereign Being, is not only the unborn, He is also inexhaustible and imperishable. His eternal form is all about knowledge, happiness and eternity. His energies are all inexhaustible. The personal, real, original, primordial form of the Supreme Eternal is veiled by the rays that emanate from his Divine body which thus form a radiance called brahmajyoti, his inner power. For its only devotees, the Lord takes away this dazzling radiance, so that they may see Him as He is. For the atheist unbelievers, by this eternal power of Brahmajyoti, He remains veiled, they can not see Him as He is.

This subject definitively settles the dilemma between personalism and impersonalism. If the Form of God, the Supreme Person, was Maya, that is to say, material, as the impersonalists claim, it would be necessary to suppose that, like all beings, He changes without end of body and forgets the unfolding of his past lives. Indeed, no being clothed in a material body can remember his past lives, any more than predict his future, in this life or in the other, he can not see the past, the present or the future; unless he is released, no one can.

However, Krishna, God, the Supreme Person, who does not belong to ordinary mortals, claims to know everything about the past, the present and the future. We have seen that he remembers having instructed Vivasvan, the celestial being of the sun, millions of years ago. God also knows all beings at the same time, because He lives in the heart of each of them. And yet, although he remains within each being as the Supreme Soul, he remains beyond the material universe as the Divine and Absolute Person. The beings with the limited intelligence can not understand that he is the Supreme Lord, to the imperishable Body. He is the sun hidden by the cloud of Maya, the material energy. We see, in the sky, the sun, the planets and the stars. But sometimes, the clouds rob them temporarily. But this veil is a veil only for our imperfect senses, because the sun, the moon and the stars are not really hidden. Likewise, maya can not envelop the Supreme Lord; but this one, by its internal power, is not manifested to the eyes of men of less intelligence. Only a few men, among millions, try to perfect their lives; and among them, only one may be able to know God. So, even if one is accomplished in the realization of the Impersonal Supreme Spiritual Being or the ubiquitous Supreme Soul, it remains impossible, without God's consciousness, to realize the Supreme Personality of Godhead in his prime form, Lord Krishna, God, the Supreme Lord.

To see God as He is, we must surrender ourselves to Him and serve Him with love and devotion. Devotional service is the manifestation of love we feel for Krishna, God.

## **Krishna is fluent in all languages**

Krishna is the Absolute Being and as such, the only one who knows all the peoples of the earth, of all the planets of the galaxy “*Milky Way*”, but also of all the planets of all the galaxies of the material cosmos. He masters all languages, since He knows all peoples, and especially Sanskrit, that heavenly beings speak in their Edenic cities, but also the other languages of this world, and even those of animals.

*It is written, “How wonderful it is to see Krishna, who has conquered the heart of all the gopis, the young girls of Vrajabhumi, speak with them the dialect of Vraja, and then address the heavenly beings in the Sanskrit language, then to cows and buffaloes in their language. And likewise, he speaks the dialect of Kashmir, converses with parrots and other birds, and uses every other common language, always with the greatest expressiveness.”*

## **The perfect purity of Krishna**

There are two kinds of perfect purity. One allows the one who possesses it to deliver a fallen soul from its sinful condition, the other keeps the one who is pledged against any impure act. It is said of anyone who possesses one or other of these qualities that his purity is perfect; and Krishna, Him, holds them both.

Of all those who have the power to liberate beings from their ills, Krishna is the greatest. He is the purest Being and He purifies everything He touches. Any matter impure to its contact is purified instantly. It is the same with all impure or demonic beings that Krishna touches, they become immediately pure.

## **The immutability of Krishna**

Krishna never leaves his original position, not even when He appears in this universe of matter. Ordinary beings, for their part, sometimes see their spiritual nature veiled; they then forget their natural condition, and successively assume different bodies, to act according to various concepts of existence. Krishna does not change his body. He appears as He is, and is never touched by the influences of material nature.

He acts with perfect independence, in keeping with his absolute position. This is the special mark of the Lord.

## **The omniscience of Krishna**

It is said to be omniscient who knows the feelings and actions of all beings, at all times and in all places. This is Krishna, God, the Supreme Person, whom he has known all of us since eternity.



## **The form of eternity, knowledge and happiness of Krishna**

The spiritual body of Krishna is all eternity, knowledge and bliss. The spiritual body of Krishna exists forever, at all times and in all places; in other words, He lives in every bit of time and space. His spiritual body is bathed in knowledge. Krishna has nothing to learn from anyone: He has in himself all knowledge. Krishna and his spiritual body are one, with no difference between him, his body, and his soul, which is why he is the source of all pleasure. He is a source of happiness and eternity.

## **The inconceivable powers of Krishna**

Krishna is everywhere present, not only in this universe, or in the heart of every living being, but also within each atom.

By its inconceivable power, He supports all the planets, all the solar systems and all the galaxies in space and their orbit. He is the manifestation of time and death that carries everything. That's why He's called "*The Mighty One*".

## **The excellence of Krishna's beauty**

Delightfully fascinating is the form of Krishna when He appeared on this planet to deploy the game of his inner power. This form could not be more exquisite, He manifested it throughout his entertainment. Through his inner power, he showed his opulence, striking all beings with wonder. So great was Krishna's beauty that He needed no ornament to adorn His Body. In truth, its own beauty enhances its finery, which is why it is said of Him, that He is "*infinitely fascinating*".

## **The flute of Krishna**

The vibration emanating from this wonderful instrument has the power to break the meditation of the greatest sages. It is said that Krishna, thus spreading his absolute glories throughout the universe, challenged Cupid.

Krishna plays three kinds of flutes. The first is called come, the second murali and the third vamsi. The come is very short, it is hardly more than fifteen centimeters, and it is pierced with a game of six holes. The mural is about forty-five centimeters long, with a hole at the end and four others on the body of the flute. She has a most enchanting sound. The vamsi is thirty-seven to thirty-eight centimeters, and it is pierced with a nine-hole set. Krishna plays his flutes on various occasions. It also has a longer vamsi, which has mahananda name, or sanmohini; and another longer one, named akarsini. But the longest of all is the anandini. The latter greatly charms the

shepherds, and is also known by the more technical name of vamsuli. These flutes are sometimes set with jewels, other times made of marble, and sometimes still formed of a hollow reed. When a flute is made of precious stones, it is a sanmohini, and an akarsini when it is shaped in gold.

By the sound of his flute He enchants all those who listen to him.

## **The entertainment of Krishna, God, the Supreme Person.**

By “*entertainment*” one must understand, a pleasant attitude, a beneficial behavior, a favorable and merciful activity, gestures, words, a pleasant smile that Krishna adopts according to the circumstances of place and time, in order to please his devotees, to help them and even to protect them, but also for their own pleasure.

the Supreme Lord, God, Krishna, is manifested in an infinite number of forms, or avatars, whose entertainment is in all good. All those who attend the deployment of these activities or who hear the sublime story derive incomparable benefits.

Krishna's entertainment in Dvaraka (City of India) is due to his emanation Vasudeva, yet nothing distinguishes the Vasudeva emanation, manifested in Mathura and Dvaraka, from the original manifestation of Krishna in Vrindavana. **Vrindavana:** Village of India. There is no difference between this earthly place and Goloka Vrindavana, in the spiritual world.

When Krishna appears in this world, all its manifestations, plenary emanations and emanations of the plenary emanations come with Him. Thus, some of his entertainment is not revealed by Krishna Himself, the original Krishna, but by its various emanations and by the emanations of its plenary emanations.

Sri (Sri = Lord) Kṛṣṇa is the absolute Lord and Śrī Balarāma is the first full emanation of Krishna related to his entertainment.

Lord Krishna descended into the mortal world by his inner power. He has come in his eternal form that befits his entertainment. As for these amusements, they made the wonder of all, even of those who made their own opulence proud, and even to the Lord Himself as master of Vaikuntha, the spiritual world. Thus his spiritual body represents the ornament of ornaments.

As the Vedic hymns confirm, the Supreme Lord excels all living beings in all the universes of the material world. He is the greatest of all. No one can surpass him or even equal him in wealth, power, fame, beauty, knowledge or renunciation. When Sri Krishna was present in our universe, He looked like a human because his appearance was perfectly appropriate to his entertainment in the world of mortals. He did not

come into the society of men in his form of Vaikuntha, with four arms, because it did not lend itself to his entertainment. However, although He came under human traits, no one has ever been able to match Him in any of the six attractive characteristics of His Person. Everyone in this world is more or less proud of its attractions, but when Sri Krishna evolved among men, He surpassed all his contemporaries in the entire universe.

In truth, the Lord's entertainment never ceases, nor does the sun leave the firmament. The sun, in fact, always stays in its orbit, but it is sometimes visible and sometimes invisible to our limited eyes. In the same way, the entertainment of the Lord always takes place in one universe or another. When Krishna disappeared from the spiritual realm of Dvaraka, it was only a disappearance in the eyes of the people who were there at that moment. We must not make the mistake of judging the spiritual body of the Lord in every respect adapted to his entertainment in the world of mortals, as inferior in anything to his different manifestations on the Vaikunthalokas, the spiritual planets. In fact, the bodies that He manifests in the material universe are absolute, in the sense that His entertainment within the mortal world reveals greater mercy than He displays on the spiritual Vaikuntha planets. On the Vaikunthalokas (the spiritual planets), the Lord shows much mercy to the liberated souls, but during his entertainment in the world of mortals, He gives his grace even to fallen souls, forever conditioned. Moreover, the six seductions with which He adorn himself in the world of mortals by the play of his inner power are rare even on the Vaikunthalokas. All his entertainment is manifested not by material energy but by his spiritual energy. The excellence of her skilful dance at Vrindavana, and her married life with more than sixteen thousand women, even amazes Narayana in Vaikuntha, and even more so the beings of this world. These entertainments captivate even the avatars of the Lord such as Sri Rama, Nirsimha and Varaha. His excellence in all things is so superior that his entertainment receives the very worship of the Lord of Vaikuntha, who is no different from Krishna.

We must always think about Krishna's entertainment. Lord Krishna fulfills them in various forms, times and places for his own pleasure, but also always to grant a happy blessing to living beings by his Divine Presence and the knowledge he gives them in order to lead them to liberation. This is the Krishna consciousness or consciousness of God.

Krishna performs many of the activities described in the many Vedic scriptures, the original scriptures called *"The True Gospel"*, and you have to keep thinking of all these entertainments. This is the highest form of thought, the source of supreme ecstasy.

When Krishna appeared, Sri Visnu was also present. For it is only in order to reveal his entertainment of Virndavana, in order to seduce incarnated and conditioned souls, to favor them and to invite them to return to the true home, the spiritual realm, that Krishna appears. This is his personal mission.

As for the annihilation of the demonic beings, it took place at the same time as the entertainment of Vrindavana, and was only the work of the emanation of Krishna known as Visnu.

Krishna reveals to us: *“I am this Supreme Person, who was before the Creation, when there was nothing but Me, and the cause of the Creation, Material Nature, was not yet manifested. I am also the One you see now, Me, the Supreme Person, and I am also the One who will subsist after the annihilation.”*

Krishna existed thus at the dawn of Creation; it is he who maintains it and when it is destroyed, it will continue to exist.

Everything is a manifestation of the energy of Krishna, God, the Supreme Person. The energy and its source, God, are one.

The great sage Narada reveals to us of God: *“The Supreme Lord, though He Himself is the universe, is no less than that: from Him alone comes the cosmic manifestation, in which it rests, and it is resorbed after its destruction, but you, noble soul, know all these facts well, so I have shown you only a quick view.”*

The entire universe is the Supreme Eternal Krishna, but it seems distinct from Him. The consciousness of God makes it clear that it is not so. The average man conceives two distinct entities: God and what is not God. Whereas there is nothing that is not God. Outside God there is nothing. This is the illusion, because everything is God.

Krishna inhabits the spiritual world, from which He periodically descends to restore spirituality:

*“Whenever in some part of the Universe spirituality sees a decline and irreligion rises, I come down in person, I appear from age to age to deliver the righteous, to destroy disbelievers and restore the principles of spirituality.”*

Krishna appeared on earth in his spiritual form, just before the Age of Kali or the age of discord and strife, to relieve our planet of the burden created by impious as well as ambitious kings. By his divine plan, He assembled all these evil armies on the battlefield of Kurukshetra, where they were decimated in a colossal conflict. He crushed the power of the demonic beings that overwhelmed the world. Shortly after enthroning the Pandavas, kings of holiness, Krishna returned to his eternal home, the spiritual world.

On Earth, Krishna also performs many entertainments as a shepherd in Vrindavana and as a prince in Dwaraka.

Seeing us languish in the material Universe, He comes Himself or as a devotee to teach us his teaching, always wanting to enlighten the human being and to show him the way back to his first home, the kingdom of God.

## **Lord Krishna's entertainment being innumerable, here is a summary description as it was 5,000 years ago.**

Krishna manifests itself in various forms. He can therefore manifest himself as he pleases through his many absolute diversions in one or other of his emanations, but none the less remains God, the Supreme and Original Person. Whatever form it manifests, that of a baby, a child, a teenager, or an adult, Krishna, God, the Supreme Person always retains his unlimited and absolute omnipotence.

### **Lord Krishna appears.**

The advent and acts of Krishna, God, the Supreme Personality of Godhead are all absolute, and the one who truly grasps its nature immediately gets into the spiritual realm. We can not compare the advent of the Lord with the birth of an ordinary being, forced to accept a material body according to his past actions. The Apparition of the Lord is commanded by his good pleasure.

In all directions, east and west, as well as south and north, everywhere, there was an atmosphere of peace and prosperity. In the sky, we saw favorable stars, and on Earth, in all the towns and villages, in the pastures and in the minds of everyone, signs of good fortune appeared. The rivers flowed a lot and the lakes were decorated with beautiful lotus flowers. The forests were full of wonderful birds and peacocks. And all these singers of the woods began to modulate their sweetest gestures; the peacocks, with their companions, opened the dance. A pleasant breeze spread the scent of various flowers, and everything in contact with the body gave a pleasant sensation. The sages, who used to sacrifice in the fire, found again that their dwelling was at best suited to such offerings. Indeed, the sacrificial fire had almost been banished from the house of holy beings, because of the persecution of demonic kings. From now on he could resume his place in peace. The forbidden offering of sacrifices, the sadness, in their minds, their intelligence, and their deeds, had eaten away the holy spiritual masters; but just before the appearance of Krishna, when they heard in the sky the deep spiritual vibrations that heralded the coming of God, the Supreme Personality of Godhead, their mind was again filled with joy.

The inhabitants of the planets Gandharvas and Kinnaras began to sing, and the Siddhaloka beings and the Caranas, in their own planets, began to offer their prayers to God, the Supreme Person. And on the Edenic planets, the angels and their companions, to which the Apsaras had joined, began to dance.

Filled, the great sages and celestial beings threw rains of flowers. On the beaches one could hear the lapping of gentle waves, and in the sky above the water the thunder rang pleasantly among the clouds. When all things were thus in harmony, Sri Visnu, who dwells in the hearts of all beings, appeared in the darkness of the night, in the form of the Supreme Personality of Godhead. He appeared before Devaki, who then took on the appearance of a goddess.

The astronomical treatise named Khamanikya details the order of the constellations as Sri Krishna appears. It is confirmed that the child born in these propitious moments was none other than the Supreme Being, the Absolute Truth. Vasudeva sees before him the marvelous child: He has four hands, which hold respectively the conch, the mass, the disk and the lotus flower; the sign of srivatsa Decorates it; He is adorned with a necklace bearing kaustubha stone and dressed in yellow silk; a light emanates from Him as a dark but radiant cloud; on his head, a crown encrusted with the stone vaidurya; precious bracelets, earrings and many other jewels adorn his body everywhere, and his face is surrounded by abundant hair. This extraordinary aspect of the Child strikes with wonder Vasudeva. How can a newborn baby show these adornments?

Vasudeva then understands that Sri Krishna has appeared, and the event subjugates him. With humility, he is astonished: how can he, an ordinary being, conditioned by material nature and imprisoned by Kamsa, see Visnu, or Krishna, God the Supreme Personality of Godhead, omnipresent, appear childish, and with all his glory , under his roof?

Certainly, no child ever on this Earth has appeared with four arms, adorned with jewels and marvelous clothing, bearing all the signs of God, the Supreme Person. Again and again, Vasudeva poses on the child his eyes: how to properly celebrate this happy moment?

When Vasudeva had truly recognized the Supreme Person in the newborn child God, he bowed down to Him with joined hands and prayed. He was then brought to the spiritual level, where the fear he had of Kamsa dissipated entirely. Throughout the room where He appeared, the child Krishna spread the radiance that emanated from his divine body.

This was Vasudeva's prayer: *“O dear Lord, I can understand what nature is your Person, you are God, the Sovereign Being, the Supreme Soul in everyone's heart, and the Absolute Truth. in your personal, eternal form, which we can see now, I understand that you have appeared for the sole purpose of freeing me from the fear of Kamsa, of which I was the victim, You do not belong to the universe material, and it is You who, with a simple look at the material nature, allows the existence of the cosmic manifestation”.*

*“O dear Lord, that you appear in Devaki's bosom is not surprising, because to put it in motion, you have appeared in the womb of creation, and now you have come into the breast of Devaki, you have entered into her bosom, but you remain none the less present everywhere, and even though you appear like a child in Devaki's womb, you continue to exist outside of him. dwell in your Kingdom, but you can simultaneously multiply into millions of shapes.”*

God, the Supreme Person, therefore appeared in his original form of Krishna. The Lord chooses a father and a mother, Prsni and Sutapa, for the sole purpose of

appearing in the material universe. Whenever the Lord descends into this world in human form, He requires for the perfection of this entertainment a father and a mother: He appointed Prsni and Sutapa to fulfill this role forever. They are now called Vasudeva and Devaki.

The Lord said to Devaki and Vasudeva, *“I now appear as Krishna, born of you, Devaki and Vasudeva, and if I have shown you this form of Visnu, it is for the sole purpose of convincing you that I am the same Supreme Person, who appears again, I could have shown myself as an ordinary child, but would you have understood then that I, God, the Supreme Person, I had descended into the breast of Devaki”?*

*“My dear father, my dear mother, you have therefore raised me many times as your child, with great love and affection, how could I not be satisfied with you and not feel obliged to you”?*

*“I promise you that this time you will return to the Spiritual Kingdom, the original Abode, because you will have ensured the perfection of your mission. I know that you have great concern for my Person and for that fear Kamsa. I therefore ask you to take me immediately to Gokula and to exchange with the girl that has just been born Yasoda”.*

Having thus spoken to his father and mother, the Lord transformed himself into a child like the others and remained silent.

As he had received the order from his Son, God in Person, Vasudeva undertook to bring him out of the room where He had appeared. At that moment, a girl was born from Nanda and Yasoda. This girl was none other than Yogamaya, the inner power of the Lord. By the influence of Yogamaya, all the inhabitants of Kamsa's palace, and especially the guards, were plunged into a deep sleep. All the doors, although barred and locked by iron chains, opened wide. Although the night was very dark, as soon as Vasudeva came out of Kamsa's palace carrying Krishna in his arms, he could see as clearly as in the daytime.

Krishna is like the radiance of the sun; where Krishna is, the illusory energy, comparable to darkness, can not remain. When Vasudeva wore Krishna, the darkness of the night dissipated. All the gates of the prison opened on their own. Arrived on the edge of the Yamuna, Vasudeva saw that the waters of the river were violently agitated by strong waves and covered with foam all over their extent. But the raging river dug in it an easy passage for Vasudeva, just as Sri Rama had done for the vast Indian Ocean. Thus, Vasudeva crosses the Yamuna River. Once on the other side, he went to Nanda Maharaja's home in Gokula, where he saw that all the herdsmen were sleeping soundly. So he went silently into the house, and there, without difficulty, he exchanged his Son with the girl who had just been born from Yasoda. Then he returned to Kamsa Prison and, still silently, placed the baby on Devaki's lap. At last he closed the chains again, so that Kamsa could not suspect that so many events had occurred that night.

Mother Yasoda knew that she had given birth to a child, but exhausted by the pain, she had fallen asleep. And when she woke up, she could not remember if she had discovered a boy or a girl.

### **The wonderful childhood of the Lord.**

Here is another example of the puzzlement that the beings of the Lord's Divine Beings generate. The Lord, as we have seen, remains such in all circumstances, but it happens sometimes that at the same time, He wishes himself the subordinate of his pure devotee. The pure sage serves the Lord solely for love, unmixed love, and it may be that in the performance of his devotional service he forgets the supreme position of the Lord. But this one receives with even greater joy the service of love of his devotees when he is precisely accomplished in spontaneity, out of pure affection, without any trace of formal respect. In general, the Lord receives from his devotees a reverential adoration, but He has a special joy in seeing his devotee consider him, by pure love, as his inferior. And it is in this spirit that his exchanges with his pure devotees take place in his original kingdom of Goloka Vrindavan. There, Krishna's friends consider Him one of them. They do not see it as an object of veneration. As for the Lord's parents, they see him as a mere child, and he accepts their punishment with better grace than the prayers of celestial beings. In the same way, He feels a greater pleasure at being reproached with love by the Gopis than at hearing the Vedic hymns.

When the Lord, Sri Krishna, for the sole purpose of turning sentient beings to Himself, came to reveal in this Universe the eternal Divestments that are His in the absolute kingdom of Goloka Vrindavan, He showed a unique example of subordination to Yashoda, His adoptive mother. Among his childhood games, He loved to sack Yashoda's butter reserves by breaking pots and distributing their contents to his friends and playmates, including the famous Vrindavan monkeys, who were happy to enjoy the Lord's bounty.

One day, Yashoda took him to the point, and out of pure love for him, she wanted to correct his divine son, but without being very severe towards him. She took a rope and threatened to tie the Lord, as is usually done to punish the children. But seeing the rope in Yashoda's hands, Krishna lowered his head and began to cry, as any boy would have done in his place. Tears rolled down her cheeks, casting the dark shades that surrounded her adorable eyes. Here he is, however, frightened at the punishment of his mother.

Yashoda's point of view is held to be high because she was unaware of Krishna's supreme position. Krishna became his son and made him completely forget that his child was none other than the Lord. If she had been aware of Krishna's supremacy, Yashoda would have hesitated to punish him, but the Lord made her forget everything, for he wanted to play the part of a child in all respects before the affectionate Yashoda. Their maternal and filial feelings expressed themselves quite naturally.



When Krishna saw Mother Yashod approaching, armed with a rope to tie Him up, He immediately became fearful, thinking:

*“Oh, mother will bind me”.*

His tears flow right away, erasing the mascara from his eyes. With respectful eyes, He pleads with heart:

*“Forgive Me, mother, I know how to have offended you”.*

With that, He bends his head on the spot. Seeing how much Krishna fears her, Yashoda is also troubled. She does not want Krishna to suffer from her punishment; that is not his goal.

When He still walked on all fours, He disturbed his mother in her household duties, and to punish him, she tied him to a mortar. But the mischievous child dragged the mortar to the point of wedging it between two very tall arjuna trees which adorned the garden; Krsna fired at the mortar, and the two trees fell down with a terrible crash. When Yasodamayi saw her child safe and sound, she believed that He had been saved by the mercy of the Lord, without knowing that this same Lord was playing in His garden and He Himself had caused this catastrophe.

Such is the nature of the love-loving relationships that unite the Lord to his devotees. Yasodamayi had wished to have the Lord as a child, and in response, he behaved exactly like a little child in his mother's arms, although he displayed his omnipotence when he deemed it necessary. The wonderfulness of these Divertures comes from the fact that the Lord fulfills everyone's desires. In fact, when He caused the huge arjuna trees to fall down, He had set himself the task of rescuing the two sons of Kuvera whom the curse of Narada had condemned to take the form of trees; but at the same time, he played on all fours in the garden of Yasoda, which, to see it thus, tasted a purely spiritual pleasure. Sri Krsna remains in all circumstances the Lord of the universe, and He can act as such whatever his size ...

One day, Krishna was bothering Mother Yasoda so much that she wanted to tie the turbulent child to punish him. But her rope was too short, and although she tried to join other strings to make it longer, it was still missing a few centimeters. While lassitude won her, the Lord opened his mouth, and his loving mother could see all the universes together. What a stupefaction! But through her deep affection for Krishna, Mother Yasoda thought that Narayana, the almighty Lord, was kindly watching over her son to protect him from all the calamities that were continually falling upon Him. Because of her love for Krishna, she could never have conceived that her own son was Narayana himself, the Supreme Lord. This is the yogamaya, the internal power of the Supreme Lord, which serves to perfect all the Entertainment He shares with his various devotees.

Who could accomplish such wonders except God Himself?

The mentality that reigns in Vrindavan is therefore perfectly suited to devotees. The inhabitants of Vrindavan do not care to understand Krishna. They prefer to love Him unconditionally.

In Vrindavan, Krishna does not play the role of God, but that of a little shepherd like the others. Even though He sometimes demonstrates His divinity, devotees do not take heed. Do not dig our heads to understand Krishna, because you can not understand it. Just intensify our unmixed love for Him: such is the perfection of existence.

### **The Lord raises Govardhana Hill.**

When Indra, the celestial being and king of the “*heavens*” of the Edenic planets, understood the order given by Krishna to the herdsmen of Vrindavana to interrupt the sacrifice which was destined for him, he entered a great anger, all directed against the residents of Vrindavana, with Nanda Maharaja in mind, although he knows them perfectly and personally protected by Krishna. Master of all clouds, Indra called on samvartaka, the cloud mobilized especially when the entire cosmic manifestation (at the origin of the deluge) must be destroyed. Let him go over Vrindavana! He floods the entire region with a flood of water! Animated by a demonic feeling, Indra acted as if he had been the supreme and all-powerful Person. When demonic beings gain power, they defy the Supreme Master, the Sovereign Lord. Indra, although he did not belong to the demonic beings, wanted, in the pride of his material position, to launch a challenge to the Supreme Master. He believed himself, at least for a moment, as powerful as Krishna.

*“See the impudence of the inhabitants of Vrindavana, he exclaimed. Simple people from the forest! But fascinated by the presence of their friend Krishna, who is only an ordinary man, they have the audacity to brave the celestial beings”!*

Krishna states that the worshipers of celestial beings are generally of reduced intelligence. And also that we must abandon all other forms of worship to focus simply on the consciousness of Krishna or consciousness of God. By provoking Indra's anger and later punishing him, Krishna makes clear to his devotee that those who are absorbed in Krishna Consciousness have no need to worship a celestial being, even at the risk of incur his anger. Krishna covers his devotees with all protection: they have to depend totally on his mercy.

Indra cursed the actions of the inhabitants of Vrindavana:

*“For having thus despised the authority of celestial beings, the inhabitants of Vrindavana will suffer in the abyss of material existence. Because they neglected the sacrifices to celestial beings, they will not be able to cross the ocean of material suffering with its thousand pitfalls. The herdsmen of Vrindavana have rejected my authority on the advice of this beautiful talker, who is called Krishna. A child! For having placed their faith in him, they have unleashed a terrible anger in me.”*

Indra ordered the samvartaka cloud to destroy the prosperity of Vrindavana.

*“The men of Vrindavana,” he added, “derive too much from their material opulence, they have too much confidence in their tiny friend, Krishna, that puerile talker, ignorant that he is a great scholar of cosmic laws. They took this Krishna too seriously, they have to be punished! May the samvartaka cloud flood their lands. Let them and their cows be destroyed until the last one.”*

We see here that in the villages, or generally outside the cities, the inhabitants depend on the cows for their prosperity. When they are slaughtered, the whole population loses its wealth and happiness. When King Indra ordered the cloud samvartaka and his henchmen to go over Vrindavana, they all shrank from it. But Indra gave them courage:

*“Go ahead, and I will follow you on my elephant, accompanied by violent storms. All my power, I will apply it to chastise the inhabitants of Vrindavana”!*

With the order of King Indra, the terrible clouds appeared above Vrindavana and began, with all their strength and all their power, to pour in uninterrupted rains. The lightning and the thunder succeeded one another without end, the wind blew with violence, and without respite fell the sharp arrows of the rain. Thus pouring their waters, constantly, by throngs like pillars, the clouds soon flooded all the lands of Vrindavana; Soon the highlands of the lowlands were no longer distinguished. The situation became critical, especially for animals. As the rains were accompanied by strong winds, all the creatures of Vrindavana, stiffened by the cold, began to tremble. Seeing no other hope of salvation, everyone huddled around Govinda (One of God's Divine Names) to take refuge with Him. The cows in particular, numb with the torrential rains, inclined their heads, and protecting their unfortunate calves under their bodies, advanced to the Supreme Lord to take refuge at his lotus feet (Form of Respect). Then all the inhabitants of Vrindavana addressed this prayer to Sri Krishna:

*“Dear Krishna, You are all-powerful and full of affection for your devotees. Protect us now, we who have suffered so much from the persecutions of wrathful Indra.”*

Krishna, hearing their prayer, understood that Indra, deprived of the honor of the sacrifice, was overwhelming Vrindavana in the rain, the hailstorm of large blocks of ice, and the strong winds, all bad weather out of season. Yes, it was an angry display of angry Indra. Krishna concludes therefore:

*“This celestial being who stands as supreme has manifested his great power, but my reply will be at the height of my position; I will teach him that he does not dictate his law to the universe. I am the Lord of all that is, and I will amend the unjustified pride he draws from his power. Heavenly beings are my devotees; so they can not forget my supremacy, but, for some reason, Indra has boasted of his material power and here he goes mad. I will act in such a way that he will soon be relieved of his vain pride. I will cover with my protection my pure devotees of Vrindavana, who now depend entirely on my mercy. By my supernatural powers, I will save them.”*

These thoughts in mind, Sri Krishna, with one hand, immediately lifted Govardhana Hill, as a child snatches a mushroom, thus revealing one of his most celebrated entertainments. Then He spoke to his devotees:

*“Dear brothers, dear father, dear inhabitants of Vrindavana, now come to safety under Govardhana, whom I have just raised to make you a good umbrella. Do not be afraid that the hill will fall from my hand. The heavy rains and the violent wind made you suffer too much. That’s why I raised this hill, gigantic umbrella that will shelter you and, I think, will relieve you for the immediate of your distress. Find happiness with your animals under Govardhana”.*

Reassured by Sri Krishna, all the inhabitants of Vrindavana advanced under the great hill, now safe, them, their goods and their animals. People and animals of Vrindavana remained a whole week under the hill, without knowing a moment neither the hunger, the thirst, nor any other discomfort. They were amazed to see Krishna support the mountain with the tip of his little finger in his left hand. As for Indra, king of the Edenic planets, saw the extraordinary character of Krishna's supernatural powers fill him with stupor, and his determination took a mortal blow. He immediately recalled all his clouds and ordered them to retreat. The sky cleared, when the sun shone again, the strong winds calmed down. Then, Krishna, God, the Supreme Person, now known as the one who lifted Govardhana Hill, says:

*“Dear shepherds, you can now go and take with you your wives, your children, your cows, and your wealth: all is over. The flood has ceased, and the heavy waters of rivers are falling”.*

All the men loaded their belongings on trolleys and left the place slowly, followed by their cows. When the place was completely cleared, Sri Krishna, with great care, replaced Govardhana Hill as before. Then all the inhabitants of Vrindavana ran to Him and hugged Him with great ecstasy. The gopis (young villagers), naturally full of affection for the Lord, offered him fresh cheese to which their tears had mingled, and poured upon him an incessant flow of blessings. Mother Yasoda, Mother Rohini, Nanda, and Balarama, the Mighty One of the mighty, one after the other hugged Krishna, and, taken with a feeling of spontaneous affection, blessed Him again and again. On various Edenic planets, Siddhaloka, Gandharvaloka and Caranaloka ..., celestial beings also manifested their full satisfaction, throwing rain on the surface of the earth, blowing in their conches. The drumming was heard, and, inspired by divine sentiments, the inhabitants of Gandharvaloka began to play their tambura for the pleasure of the Lord. Finally, God, the Supreme Person, surrounded by his friends and his animals, all dear to his heart, returned to his home. As usual, the gopis then sang Sri Krishna's glorious entertainment, and they put in their voices all the strength of their feelings, for it came from the heart.

### **Lord Krishna swallows the forest fire.**

Like Krishna, Balarama (The first full emanation of Krishna, came to play the role of elder brother) and Their friends were absorbed in their games. The cows, to whom they paid no more attention, set out, attracted by the fresh grass, and plunged deeper and deeper into the forest. With goats and buffaloes, they wandered from forest to forest to finally reach the one called Isikatavi. This forest abounded in green grass, which tempted the animals; but scarcely had they crossed the enclosure, than they were surrounded by an immense fire, ravaging the forest: they began to roar with force.

For their part, Balarama, Krishna and their friends, all sorrows, lamented their lost cattle. They decided to follow the footprints, on the ground, of the hoofs of the cows, and the path traced by the grass grazed. All feared that cows, their very means of existence, would now be lost. But soon they heard squelching sobbing. In a loud voice, Krishna began to call each of the cows by his proper name. At his call, the cows immediately answered, and in what joy! But already the fire had surrounded them and the danger grew ever greater. The wind became violent, the flames rose, all creatures, mobile and motionless, were to be reduced to ashes. Fear had now gained cows and herdsmen; all stared at Balarama, like a dying man in the image of the Lord.

*“O Krishna, O Balarama, we are burning with the heat of this fiery fire,”* they said. May we take refuge at your lotus feet! As we know, you can protect us from this immense danger. Krishna, our dear friend, we are your intimate companions! Is it fair that we suffer so?

We depend in everything on you, who know everything about the spiritual life. We know no other than you.

God, the Supreme Person, heard the call of his friends and answered them with a sweet look. The only movement of his eyes reassured them: nothing was to be feared. Then, He, Sri Krishna, the Supreme Yogi, Almighty God, suddenly inhaled into his mouth all the flames of the burning forest. This was how cows and young shepherds were saved from an urgent danger. For fear, the boys had almost fainted, but when they came back to them, when they opened their eyelids, here again was the forest, with Krishna, Balarama and the cows! Great their surprise not to feel any more attacks of burning fire; great also to know the cows out of danger. They secretly thought that Krishna was certainly not an ordinary boy, but perhaps a celestial being.

### **The Lord Krishna shows his beauty, wealth, and boundless power by marrying 16,108 queens and simultaneously multiplying himself into so many divine spouses.**

The princesses, when they were high-quality people, daughters of mighty kings, could choose their future husband themselves, at the end of a tournament where all could fight, and that is designated as the ceremony of choice of the husband. As all the

valiant princes who were anxious to win the princess's hand entered the lists without any discrimination, a general invitation was issued by the father, who, as a rule, also regulated peculiar battles between the various parties. in a chivalric spirit. The fighting often went to the death. Finally, the prince who had surpassed all the others was offered, as a reward, the hand of the princess, for whom so many men had agreed to lose their lives.

Rukmini, the first queen of Sri Krishna, was the daughter of the king of Vidarbha, who wished to see her great beauty and all her admirable talents offered to Sri Krishna. The older brother of the princess, on the contrary, wanted her hand to be granted to King Sisupala, a cousin of Krishna. A fight ensued that, as usual, Krishna emerged victorious, after having, with his unequaled power, defeated not only Sisupala, but all the other princes assembled for the occasion. Rukmini gave him ten sons, including Pradyumna.

Krishna got the hands of other queens in the same way. Girls of kings, and all of great beauty, they were first captured by Bhaumasura, who kept them captive to satisfy his carnal desires. In their distress, they asked Sri Krishna for fervent and touching prayers to come and deliver them; In response, the merciful Lord fought Bhaumasura, killed him, and released his captives. And although they were now defiled, Krishna accepted them as wives. Krishna, the Almighty Lord, received the humble prayers of these young girls and made them his beloved queens. Sri Krishna was therefore the husband of 16,108 queens at Dvaraka, and each gave him ten sons, all of whom grew up and each had ten sons, so that the family eventually had some 10 million members.

Krishna lived in happiness in Dvaraka, showing all his excellences. His varied entertainment has already revealed the excellence of his power and he will now be shown how his stay in Dvaraka manifested the excellence of its richness and beauty. In the material world, which is only a distorted reflection of the spiritual world, wealth and beauty are considered the supreme assets. That is why when Krishna, the Supreme Person, remained on earth, the excellence of his wealth and beauty suffered no comparison in the three worlds. Krishna lived in the company of 16 108 wives, all very beautiful, and the fact that he was in Dvaraka the only husband of these thousands of women with fine charm takes on a deep meaning. Admittedly, it is not unusual in the history of the world for a powerful king to have several hundred queens, but although a king could marry so many women, he could not taste their company at the same time. But Krishna, Him, enjoyed simultaneously the company of each of his 16 108 wives.

It may be argued that yogis also have the power to multiply in many forms, but the power of the yogis and Sri Krishna are not comparable. Krishna is sometimes called Yogesvara, the Master of all Yogis. It can be read in the Vedic writings that Saubhari Muni, a yogi, multiplied into eight distinct forms. But this multiplication was similar to that of an image reproduced by television and can thus appear on millions of screens.

All these forms can not act differently from each other because they are only a reflection of the original of which they can only exactly reproduce the movements. The multiplication of Krishna in many forms has nothing material like that of the televised image or the yogi. When the great sage Narada visited the various palaces of Krishna's queens, he saw that in each of them God, the Supreme Personality of Godhead, was engaged in various activities through various emanations of Himself.

It is also learned that Krishna lived in Dvaraka as the husband of the goddess of fortune, who personifies Queen Rukmini, herself the source of all of Krishna's wives. These are therefore emanations of Rukmini. Thus, Krishna, the leader of the Vrsni dynasty, lived happy days, in the most complete opulence, in the company of the goddess of fortune. The queens of God enjoyed an incomparable eternal youth and beauty. Although Krishna had grandchildren and great-grandchildren, neither he nor his queens appeared to be sixteen or twenty. The young queens were so beautiful that when they moved they were like lightning streaking across the sky. Always richly dressed and adorned with finery, they continually engaged in various entertainment such as dancing, singing, or ball games on the roofs of palaces. The dance and tennis games performed by the girls in the material world turn out to be distorted reflections of the initial entertainment of Krishna, Supreme and Original Person, and his wives.

The streets and avenues of Dvaraka were always full of elephants, horses, tanks and soldiers. To make the elephants work, they are given an intoxicating beverage, and it is said that the elephants of Dvaraka absorbed so much that they sprayed the pavement with abundance and showed no less drunk as they wandered in the streets. There were also infantrymen, richly adorned with gold, and horses hitched to golden chariots circulating through the city. In Dvaraka, wherever you look, you will discover green parks and gardens, each one abundantly planted with trees and shrubs full of fruit and flowers. Attracted by this profusion of fruit trees and splendid flowers, the birds join their sweet booms to the roaring drones to produce, together, delightful concerts. Thus, the city of Dvaraka displayed infinite opulence in every respect. And of all the inhabitants, the heroes of the Yadu dynasty considered themselves to be the most favored; in fact, they enjoyed all the spiritual and absolute assets.

The magnificent city of Dvaraka also housed the 16,108 kings' palaces of Krishna within its walls. Sri Krishna, supreme and eternal beneficiary of all these wonders, multiplied in 16 108 forms to simultaneously engage in various domestic occupations in each of the 16 108 palaces. All were also embellished with lakes and beautiful gardens. The water of the basins, limpid as crystal, was adorned with lotus flowers in various colors; some blue, others yellow, white, or red, and the breeze carried with it the fine saffron yellow powder of their stamens to disseminate it round. These lakes were full of swans, ducks, and cranes of superb beauty, emitting from time to time melodious sounds. Occasionally, Krishna, with his wives, bathed in these lakes, and again in the rivers, where they enjoyed the most complete joy. Sometimes, while bathing, the Lord's wives, all goddesses of fortune, hugged Him in the water, and the

vermillion red of kunkuma, which enhanced the beauty of their breasts, embellished the Lord's chest with reddish hues.

The impersonalists would not dare to believe that the spiritual world offers such a variety of pleasures, but in order to prove the reality of the eternal pleasures of the spiritual realm, Sri Krishna appeared on Earth and demonstrated that existence in the spiritual world is not devoid of amenities. The only difference is that in the spiritual world, these pleasures are eternal, they know no end, while the material universe offers only distorted and temporary reflections. When Sri Krishna indulged in these joyful entertainments, the Gandharvas, the celestial singers, as well as professional musicians praised him by fine concerts where he joined the sound of percussion instruments, drums, timpani, strings and drums. brass, and the whole atmosphere then took on a festive air. At times, taken by the game, the queens sprinkled water on the Lord's body with instruments that looked like long syringes, and the Lord returned the favor. When Krishna and his wives indulged in these amusements, one would have said Yaksaraja, the monarch of the heavens, who was rejoicing with his many wives. (Yaksaraja, also known as Kuvera, acts as the treasurer of the Edenic kingdom). When Sri Krishna's wives were all wet, the grace of their breasts and thighs on their long hair, was increased thousands of times. The queens then lost the beautiful flowers they wore and, seemingly exhausted by the Lord's game, approached Him under the pretext of removing the long syringe He used to sprinkle them. This maneuver thus gave the Lord the opportunity to embrace them as they intentionally approached Him. During these embraces, the wives of the Lord received on the mouth a manifest sign of his love, which created an atmosphere of spiritual bliss. When the garland of flowers hanging from the Lord's neck touched the queen's chest, their whole body was covered with yellow saffron. Absorbed in their celestial diversions, the queens lost their sense of self, and their hair, which was undone, resembled the undulating waves of a river. When Krishna and her queens were splashing each other, the scene was reminiscent of the water games of an elephant and its many companions.

Filled with these pleasures, the queens and Sri Krishna came out of the water and left their wet clothes, all of great value, to professional singers and dancers. These, in fact, had no other wages than the ornaments and rich clothes left on such occasions by kings and queens, as a reward. The organization of society was so well conceived that each in his respective position, whether spiritual guide, administrator, merchant, or workman, had no difficulty in making a living; no competition opposed the social classes. The original caste system was so designed that a class of men engaged in a specific occupation did not compete with another of different occupation.

This is how Sri Krishna loved to rejoice in the company of his 16 108 wives. The devotees of the Lord who desire to express their love to God, the Supreme Personality of Godhead, through the sweet, loving feeling, are raised to the condition of Krishna's wives, and God Himself keeps them forever attached to His Person through his amenity. Krishna's behavior with his wives, his gestures, his words, his



smile, his embrace, and his other actions that made him like a loving husband, attached them ever more to his Person; and this is the highest perfection of existence. If anyone is ever attached to Krishna, it is because he has reached the liberation and perfection of existence. That a saint loves Krishna with all his heart and soul, and he responds to his love so that it will be impossible for him not to remain attached to God. The exchanges that take place between Krishna and his devotees are so fascinating that a holy being will have no other thoughts than Krishna.

For each of the queens, Krishna was the only object of worship. Constantly, they remained absorbed in the thought of Krishna, the Supreme Person with lotus-like eyes and a light-colored body. Lost in the thought of God, they sometimes remained silent, then, under the effect of the sublime ecstasy of the bhava (emotion, feeling, devotion) and the anubhava (natural expression of an inner state), they put themselves to speak as delirious. At other times, even in the presence of Sri Krishna, they described in great detail the entertainments they had had the joy of engaging with Him in the lake or in the river.

Thus all of Sri Krishna's wives remained perfectly absorbed in the Lord's thinking. We hold Krishna for Yogesvara, the Master of all yogis, and it is He whom his wives kept in their hearts, in Dvaraka. Instead of trying to control all the supernatural powers through the practice of yoga, it is certainly better to simply keep in its heart the supreme Yogesvara, Krishna, because one can thus know the perfection of existence and return without difficulty in the Kingdom of God. However, we must understand that all the queens who lived in Dvaraka in the company of God were in their past life very great devotees of the Lord who wished to have a loving relationship with Him. So they were granted the privilege of becoming his wives and enjoying eternal love with him. Finally, they were all promoted to the Vaikunthas planets, spiritual planets.

The Supreme Person, the Absolute Truth is never impersonal as Jews, Christians, Muslims etc. believe. All the Vedic writings (The original scriptures, also called "*The true gospel*"), sing the glory of his many acts and absolute diversities, depicting in all but the activities of the Lord. for example, hears the story of Sri Krishna's absolute entertainment, and feels immediately attracted to Him. If by the mere fact of becoming conscious of Krishna one can be brought up to the spiritual world, then it is easy to imagine how much Krishna's queens were blessed and happy, they who spoke personally with the Lord, who were face to face with Him. Nobody could really describe the fortunes of the wives of Sri Krishna. They took personal care of the Lord by the offering various spiritual and absolute services such as bathing, nourishing, and seeing to one's happiness and service, so that no austerity can be compared to the love service of the Dvaraka queens.

In the context of spiritual realization, the austerities and sacrifices made by the queens of Dvaraka did not suffer any comparison. Spiritual realization has only one goal: Krishna. Therefore, although the attitude of the queens to God accurately recalls the relations that usually exist between husband and wife, we must especially

note the attachment they felt for Krishna. The path of asceticism and austerities is essentially to detach ourselves from the material world and to revive our attachment to Krishna, God, the Supreme Person. Krishna is the refuge of all who progress on the path of spiritual realization. In his role as head of the ideal family, He lived with his wives and observed the Vedic rites for the sole purpose of showing to the less intelligent beings that the Supreme Lord is not impersonal. Krishna lived with women and children in the most complete opulence, just as a conditioned soul would, to teach by example to the souls really conditioned that one can very well lead a family life, if Krishna remains the center. The members of the Yadu Dynasty, for example, were part of the very family of Krishna, and they made God the center of all their activities.

Krishna had 16,108 wives and each of them was a liberated soul, and Queen Rukmini was the highest of them all. Apart from Rukmini, the Lord had seven other main queens. The names of the sons of these eight main queens have already been mentioned before, and Sri Krishna had ten sons of each of his other queens. The total number of Krishna's children was thus ten times 16,108. It is not surprising that Krishna had so many sons; always keep in mind that Krishna is God, the Supreme Person, and has boundless powers. To tell the truth, He claims all living beings as his own sons: would there have been 16 million sons and there would be no reason to be astonished.

Of the sons of Krishna, all of great power, eighteen were maha-rathas. The maha-rathas could fight alone against several thousand soldiers, tanks, riders and elephants. The reputation of each of these eighteen sons is very widespread and fits in the pages of almost all Vedic texts. They are Pradyumna, Aniruddha, Diptiman, Bhanu, Samba, Madhu, Brhadbhanu, Citrabhanu, Vrka, Aruna, Puskara, Vedabahu, Srutadeva, Sunandana, Citrabahu, Virupa, Kavi and Nyagrodha. Of these eighteen maha-rathas, sons of Krishna, we hold Pradyumna for the greatest. He happened to be the eldest son of Queen Rukmini, and he had inherited all the qualities of his august father, Sri Krishna. He married the daughter of Rukmi, his maternal uncle, and from this union was born Aniruddha, son of Pradyumna. Aniruddha was so powerful that he could fight ten thousand elephants. He married the granddaughter of Rukmi, Rukmini's brother who was his grandmother. These cousins having only distant ties of kinship, their marriage was not unusual. Aniruddha had a son, Vajra, and when the entire Yadu dynasty was wiped out by the curse of a spiritual guide, only Vajra survived. He himself had a son called Pratibahu. The son of Pratibahu was Subahu, the son of Subahu, Santasena and Santasena Satasena.

Each member of the Yadu Dynasty had many children. As Krishna had many sons, grandsons, and great-grandsons, each of the kings named above had a similar descent; and not only did they all have many children, but all also enjoyed extraordinary wealth and opulence. None of them was of weak constitution; they all lived for many years, and above all, the members of the Yadu Dynasty were all faithful and devoted to spiritual culture. It is the duty of an administrator king to

protect the spiritual culture and wise learned scholars, and all these kings fulfilled their duty perfectly. The members of the Yadu Dynasty were so numerous that it would be too difficult to describe them all would live several thousand years. The only education of the children of the Yadu dynasty required 38,800,000 preceptors or spiritual teachers. If it took so many teachers to take care of their children, one can hardly imagine the fabulous number of members of this dynasty. As for their military power, it is said that King Ugrasena alone had ten quadrillions (10 x 1,000,000,000,000) of soldiers who served him as personal bodyguards.

**Krishna chooses to appear for his pure devotees, to play the role of child with Mother Yasoda and Nanda Maharaja, and to delight the inhabitants of Dvaraka.**

Before Sri Krishna appeared in this universe, many battles already opposed demonic beings to celestial beings. Many demonic beings died in battle, and all had the opportunity to be reborn on Earth in high royal families. The prestigious position they occupied thus swelled with pride these demonic kings whose only concern was to harass their subjects and it is in order to annihilate them all that Sri Krishna appeared on our planet, just at the end of the age bronze, the third age of a cycle of four. As God teaches, *“the Lord appears to protect his devotees and annihilate the disbelievers.”*

Certain celestial beings were also invited to appear on this Earth to assist Sri Krishna in his absolute entertainment. When Krishna descends into this world, then accompany him to his eternal servants, but heavenly beings were also commanded to appear to assist the Lord, and so all were born in the Yadu dynasty. This dynasty had 101 clans scattered throughout the country. Each of the members of these different clans venerated Sri Krishna in a form that conformed to his divine position, and each of them had dedicated his heart and soul to him. Thus all the members of the Yadu dynasty lived in opulence, happiness and prosperity, and suffered no anxiety. Because they brought to Sri Krishna unreserved faith and devotion, they were never defeated by other kings. Their love for God was so intense that during their usual occupations, when they sat, slept, traveled, talked, entertained, washed and bathed, they were absorbed only in the thought of Krishna and paid no attention to the needs of the body. This is the mark of a pure devotee of Krishna; just as a man perfectly absorbed in a particular thought sometimes forgets the other functions of his body, the members of the Yadu dynasty acted mechanically to provide for their bodies: their attention remained forever fixed on Krishna. If their physical activities were accomplished reflexively, their thought was continually lost in Krishna consciousness.

The science of God focuses on five particular excellencies of Sri Krishna. In the first place, before the Lord appeared in the Yadu family, the Ganges were held for the purest in the world; by the mere touch of its waters even the impure bodies became sanctified, and this incomparable power of the Ganges is due to the fact that it emanates from the toe of Sri Visnu. Nevertheless, when Krishna, the Supreme Visnu,

appeared in the Yadu Dynasty, He traveled personally through the kingdom of the Yadus, and by the intimate relations that He maintained with this dynasty, not only did the entire dynasty become famous, but she acquired from the other men purifying virtues superior to those of the Ganges.

On the other hand, though in appearance Sri Krishna gave protection to his devotees and wiped out demonic beings, both the first and the second obtained the same result; this is a second aspect of the excellence of Sri Krishna's advent. The Lord is the provider of five kinds of liberation. The demonic beings like Kamsa were granted liberation, that which consists in doing no more than one with the Supreme, but the gopis (young villagers, companions of God), they, obtained the privilege of living in contact with the Lord in person. The gopis retained their individuality to taste the company of Sri Krishna, while Kamsa was admitted into the impersonal Brahmajyoti (Radiance). In other words, demoniacs and gopis all attained spiritual liberation, but because the former were enemies and the second friends, demoniacs were killed when the gopis were protected.

The excellence of Sri Krishna's advent lies, thirdly, in the fact that the goddess of fortune, who receives the worship of celestial beings such as Brahma, Indra and Candra, still continues to serve the Lord, even as Krishna gives preference to gopis. Laksmiji, the goddess of fortune, does her best to reach the same level as the gopis, but to no avail. Nevertheless, she remained faithful to Krishna although in general she never stayed very long in the same place, she would even be venerated by celestial beings like Brahma.

The fourth aspect of the excellence of Sri Krishna's advent concerns the glories of his name. The Vedic texts teach that singing Rama's name three times can bring us the same benefits as singing the thousand different names of Sri Visnu. And in the same way, by singing only once the Holy Name of Krishna, the same benefit is acquired. In other words, of all the Holy Names of the Supreme Lord, including that of Visnu and Rama, the Holy Name of Krishna has the most power. This is why Vedic writings place special emphasis on the chant of the Holy Name of Krishna:

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare*

*Rama Hare Rama Rama Rama Hare Hare.*

*“The song Hare Krishna means: - O Lord, O Lord's energy, let me serve You”*

This chant of the Holy Name of Krishna, Lord Caitanya the Golden Avatar, revealed in this age, the age of Kali or the age of discord and quarrels, thus making access to liberation easier than 'in previous ages. In other words, Sri Krishna excels in excellence in his other manifestations, although each of them is just as much God, the Supreme Person.

Finally, the advent of Sri Krishna is marked by a fifth excellence. In the Bhagavad-gita, “the song of the Lord” or “science of God” or “Words of Krishna, Christ, God, the Supreme Person”, Krishna defines in a verse the highest of all the principles of spirituality: the mere abandonment to one's Self contains in itself the observance of all the principles of spirituality. The Vedic texts mention twenty of these principles and each of them is described in various verses. But Sri Krishna shows such kindness to the fallen and conditioned souls of this age that He comes in person to ask all to abandon all forms of religion and surrender to Him alone. It is said that in this age of Kali three quarters of the religious principles are no longer observed. However, by the mercy of God, not only has this gap in the age of kali or age of discord been fully bridged, but the way of spiritual elevation has been made easy by the simple act of offering to Krishna his service of absolute love in the form of the song of his holy names:

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare  
Rama Hare Rama Rama Rama Hare Hare,*

to obtain the highest fruit of spirituality, which is to be raised to Goloka Vrindavana, the highest planet in the spiritual world. One can thus appreciate from the outset the benefits that flow from the advent of Krishna; and that He thus relieved the burden on humanity is not extraordinary.

*“Glory to You, O Sri Krishna, you are in the heart of every being as Supreme Soul, and so are you called Jananivasa”.*

The Supreme Lord lives in the heart of everyone by his manifestation called Supreme Soul. But Krishna is none the less, in a distinct form, as God, the Supreme Person. Mayavadis philosophers, impersonalists, accept the omnipresent aspect of the Supreme Being, but when that Supreme Being, the Supreme Lord, comes into this world, they think that He is caught in the yoke of material nature. Because He appeared as the son of Devaki, Mayavadis philosophers, impersonalists, see Krishna as an ordinary being born in this material world. If Krishna is known as the son of Devaki, He is actually the Supreme Soul, or God, the Supreme and Omnipresent Person. His devotees, however, take the expression “son of Davaki” in a different sense: for them, Krishna is in fact the Son of Mother Yasoda. Although He first appeared as the Son of Devaki, He was at once entrusted to the care of Mother Yasoda, and it was she, along with Nanda Maharaja, who enjoyed the bliss associated with her childhood Entertainment.

Vasudeva himself had to admit it: when he met Nanda Maharaja and Yasoda. at Kuruksetra, he had to admit that Krishna and Balarama were actually the Sons of Mother Yasoda and Nanda Maharaja. Vasudeva and Devaki were therefore only their official father and mother, Their real parents being Nanda and Yasoda.

Krishna, the Supreme Personality of Godhead, could have killed all demon beings through his various material energies, but He wanted to kill them himself so that they would be granted salvation. Krishna did not have to come within the material universe to put to death the demonic beings; by his will alone, hundreds and thousands of demonic beings could have been destroyed without Himself having to make the slightest effort. But in truth, He chooses to appear for his pure devotees, to play the role of child with Mother Yasoda and Nanda Maharaja, and to delight the inhabitants of Dvaraka. By destroying demonic beings and protecting his devotees, Krishna thus establishes the true principle of all spirituality, that is, love for God. By observing this principle, even the so-called unclean beings were purified of all material defilement and promoted to the spiritual realm, such as motionless beings, trees and plants, and moving animals, and especially cows. When Krishna was on the planet, He delivered all the trees, the monkeys, and the other plants and animals that had the opportunity to see and serve Him in Vrindavana and Dvaraka.

### **Krishna has a city built on the sea.**

Krishna decided to build an extraordinary fort, in a place where no biped, man or demon, could penetrate. There would be kept the members of his family, out of danger, while He would freely fight the enemy. It seems that formerly Dvaraka was part of the kingdom of Mathura, because the fort was built by Krishna in the open sea. Ruins of this fort still exist today, in the bay of Dvaraka, India.

Krishna first built a wall of great thickness, opening two hundred forty-nine square kilometers, entirely erected in the water. The plans and construction of this marvelous building were the work of Visvakarma. No architect could have built such a fortress on the sea, but Vivakarma, the engineer of celestial beings, is capable of producing amazing masterpieces anywhere in the universe. If one thinks that enormous planets can float without space in space by the cosmic order from God, the Supreme Person, the construction of a fort on two hundred and forty-nine square kilometers of marine space loses its character of marvelous prowess.

This new city built on the sea, very well built, had avenues, streets and alleys. There were even country lanes and well-ordered gardens, where the wish trees abounded. They have nothing in common with the ordinary trees of the material universe; they are only found in the spiritual world. Everything is possible according to the supreme will of the Lord, Sri Krishna; for example, planting wish-trees in a marine fortress. Dvaraka was adorned with magnificent palaces and immense portals. Today we still find these portals in some great temples. They are very tall and worked with extreme talent. On the portals and palaces were placed water jars in gold. They are considered, in this place, as auspicious signs.

Almost all the palaces of Fort Dvaraka seemed to touch the sky. In the cellars of every dwelling were jars filled with gold, silver and cereals. And in each room were placed golden vessels, filled with water. The rooms were adorned with precious stones, and their floor was paved with mosaics made of gemstone called marakata. The Murti

(representation) of Visnu, adored by the descendants of Yadu, was prominently displayed in every home. Each quarter housed one of four social divisions, spiritual guides, administrators, traders and workers. This shows that the separation of society into different social classes already existed at the time. In the center of the city stood the palace of King Ugrasena and its outbuildings, still brighter city in the city.

When celestial beings knew that Krishna was building a city of his choice, they sent Edenic planets the flower parijata, famous among all, to adorn the gardens. They also offered a palace for the assemblies, named Sudharma; this building was distinguished by the fact that all those who met there were free from decrepitude and aging. Varuna offered a horse, entirely white, except the ears, black; this marvelous horse ran at the speed of the mind. Kuvera, the treasurer of celestial beings, offered the art of attaining the eight perfections of material opulence. Each celestial being made a special gift, according to his own abilities. There are thirty-three million celestial beings, and each of them has received a definite sector of universal affairs. The Supreme Lord was building a city to his taste: all took the opportunity to present their offering to him, and thus made the city of Dvaraka unique in the universe. This proves that there are innumerable celestial beings, but that none of them is independent of Krishna.

Krishna is the Supreme Master, and all his servants. Thus, all the servants of the Lord took advantage of the personal presence of their Master, Krishna, in the universe, to serve him. Their example is to be followed by all, especially those who are in the Consciousness of God, because they must serve the Lord through their respective occupations.

When the new city was finished according to plan, Krishna brought all the inhabitants of Mathura, confiding to Sri Balarama the role of *"father of the city"*. Then, after an interview with Him, the Lord, decked with garlands of lotus flowers, came out of the city to meet Kalayavana, who was then besieging Mathura. Krishna had neglected even to take a weapon.

When Krishna came out of the city Kalayavana, who had never seen him, received the shock of his extraordinary beauty, in his yellow clothes. Passing through the lines of her warriors, Krishna seemed the moon in the sky, when she crossed the clouds. Kalayavana even had the pleasure of seeing the srivatsa, a particular mark on Sri Krsna's chest, as well as the jewel kaustubha, which he wore. However, the Krishna Form that Kalayavana saw was that of Visnu, with a well-built Body, with four arms, and with newly unfolding lotus petals. Krishna, with his elegant forehead and the marvelous line of his face, his smiling and lively eyes, and his swinging earrings, burst with happiness. Before seeing him, Kalayavana had heard Narada speak about Krishna, and now the wonderful descriptions of the sage were being realized. He noticed Krishna's features and the jewels on his chest, his marvelous garland of lotus flowers, his lotus eyes, and the harmony of his Body. Yes, it was Vasudeva (One of the innumerable Krishna Names), every detail described by Narada was found in

substance in the Krishna Person. Kalayavana was astonished to see the Lord pass through the troops without any weapons in his hands, without his chariot, but trampling on the ground. Kalayavana had come to fight with Krishna, but he had enough respect for the principles of the war: Seeing him disarmed, he did not use any weapon. They would fight hand-to-hand. Kalayavana therefore prepared to capture the Lord and to fight.

But Krishna continued to advance without even glancing at Kalayavana, who was still eager to face him and had to follow him. And now, despite a frantic race, he could not reach it. Krishna can not be seized even by the speed of the mind of the great yogis, so alive; only through devotional service can one capture him; Kalayavana had no experience and had to be content to follow the Lord from afar.

Kalayavana accelerated his race, and thought:

*"I am getting closer. soon he is mine."*

But he could not. For a long time Krishna led him, and finally entered a cave on the side of a hill. Kalayavana believed that Krishna was afraid to fight and sought refuge there. So he sent him these reproaches:

*"Oh, you Krishna! I was told that you were a great hero in the Yadu dynasty, but in truth you flee the fight, like a coward. Is it worthy of your name and the traditions of your family?"*

Thus, Kalayavana followed the Lord, running at great speed; but, still weighed down by the defilements of a sinful existence, he could not reach it. The existence of outcasts is characterized by the habit of practices abstained by members of higher social divisions, namely, illicit sex, meat consumption, gambling, and the absorption of excitants or intoxicating substances. These guilty acts hinder the one who commits them and prevents him from realizing any

Thus, Kalayavana followed the Lord, running at great speed; but, still weighed down by the defilements of a sinful existence, he could not reach it. The existence of outcasts is characterized by the habit of practices abstained by members of higher social divisions, namely, illicit sex, meat consumption, gambling, and the absorption of excitants or intoxicating substances. These guilty acts hinder the one who commits them and prevent him from making any progress on the path of the realization of God. Only the one who is completely free from the consequences of his sinful acts can engage in devotional service, or Krishna Consciousness.

Krishna entered the cave and disappeared from his pursuer's eyes. Only those who are pure can approach God and thus see Him face to face.

**The Lord is in the midst of the kuruksetra battle that He organized to destroy the demonic miscreants including kings and their accomplices. For this, he played the role of driver of Arjuna's tank.**



When, to see the military leaders and the combatants ready to fight on the field of battle, Arjuna, king and friend of Krishna, seemed lost, his intelligence confused, the Lord dispelled his trouble by giving him the spiritual knowledge.

In Vedic times, it was the duty of kings and military leaders to stand at the forefront of the fighting lines, and that during the battle itself. They would never have acted like the so-called heads of state and defense ministers of our modern governments, who remain peacefully at home while their poor soldiers or mercenary troops clash on the battlefield. These may be the ways of modern democracy, but at the time of the monarchy, the true one, kings were not cowards, elected regardless of their social rank and qualities required to sit on the throne. At the Kuruksetra battle, for example, all the heads of state -Drona, Bhisma, Arjuna, Duryodhana, and all the others, on both sides, participated actively in the fight, which also took place, note it, in a definite place, far from any residence: none remained in the shadows, simply supplying the troops. For not only did the kings fight bravely, but they also ensured that innocent citizens were not affected by the fight. The latter, moreover, considered without fear the outcome of the battle: whatever it might be, they would continue to hand over to the king, whether he was Arjuna or Duryodhana, a quarter of their income as a tax.

The generals on both sides of the Kuruksetra battlefield stood face to face, and when Arjuna saw them, a feeling of great compassion was in him, and he began lamenting having to slay his own to find A Kingdom. Not that he was, in any respect whatsoever, afraid of the imposing military deployment of Duryodhana, but he was a devotee of the Lord, therefore merciful, and the renouncement of the goods of the Earth was natural to him; that is why he decided not to fight only for material benefits, which would have forced him to kill his relatives. However, his decision was based on incomplete knowledge, hence the use of the words "*confused intelligence*". It is true, on the other hand, that Arjuna could not at any moment see his intelligence falter, for he was a devotee and a constant companion of the Lord. If, then, she seemed to be troubled, it is only so that the teachings of the Bhagavad-gita (or Words of Krishna, Christ, God, the Supreme Person) that he received from Krishna Himself can be revealed on the battlefield, for the good of all conditioned souls, to whom they address, they truly misguided, chained to the matter because they attach themselves to illusory relationships related to their body. The teachings of the Bhagavad-gita are addressed to all conditioned souls; they were given to them in order to free them from this identification of the soul with the body, from this false concept of the self, and from the bond which unites it to the Supreme Lord. It was for the benefit, therefore, of all fallen souls, in all parts of the universe, that the Lord uttered the sublime knowledge of his Person.

The battle of Kuruksetra took place in accordance with the principles of military art, but at the same time in a chivalrous spirit, as when two friends fight together. During the battle, Duryodhana came to criticize Bhismadeva, whom he accused of hesitating to kill Arjuna, feeling a paternal affection for him. Now, a warrior can not tolerate

insults respecting his rigor in combat; Bhismadeva promised that the next day he would put the five Pandavas to death with arrows specially prepared for the purpose. Duryodhana, satisfied, took the arrows with him, wishing to guard them until the next day, but Arjuna, by an artifice, managed to seize them. Bhismadeva, understanding that this was Sri Krishna's work, vowed that the next day Sri Krishna should take up arms himself, otherwise his friend Arjuna would perish. When the time came, Bhismadeva fought so valiantly that both Arjuna and Krishna were in trouble, so much so that Arjuna, almost vanquished, saw himself already killed by Bhismadeva: another moment, and it was over. Then Sri Krishna, who wanted to please his devotee Bhishma by allowing him to fulfill his promise (which had more importance in his eyes than his own), at least apparently lacked his word. Krishna had indeed promised before the battle to remain disarmed throughout the fight and to use his strength in favor of any party; but to protect Arjuna, He descended from the chariot of the latter, seized one of the wheels, and animated with a great anger, rushed quickly on Bhismadeva, like a lion who attacks an elephant to kill him. In his race, he lost his outer garment, and such was his wrath that he was not even aware of it. Bhismadeva immediately gave up his weapons and simply stood there, ready to be killed by Krishna, his beloved Lord. Now, at this precise moment, the time allotted for the fight for that day ended, and everything stopped; this is how Arjuna was saved. Of course, it was by no means possible for Arjuna to perish, since the Lord himself was on his chariot; but to respond to the desire of Bhismadeva, who wanted to see Sri Krishna take up arms to save his friend, the Lord created a situation where Arjuna's death appeared imminent. So, eager to grant Bhismadeva's vow, He stood before him with a chariot wheel in his hand.

The relationship between Sri Krishna and Bhismadeva on the Kuruksetra battlefield is of particular interest because it seems that the Lord has been hostile towards him in favor of Arjuna; but the ultimate aim of such an attitude was to bring to Bhismadeva, the great devotee of the Lord, the blessing of a special favor. What is striking about these exchanges is that a sage can satisfy the Lord by playing the role of his enemy. It is because the Lord, because absolute, is able to accept the service of his pure devotee even when he has to play such a role. The Supreme Lord can not really have an enemy, nor be hurt in any way, because He is invincible; however, he experiences great joy in seeing his pure devotee fight against him as if he were his enemy, or reprimand him as though he were his superior, though again no one can be superior to the Lord. These are some of the sublime exchanges that the Lord and his devotees share. Those, however, who have no knowledge of pure devotional service are unable to unravel the mystery.

Bhismadeva played the role of a valiant warrior, and if he pierced the body of the Lord, so many times that in the eyes of the common people he seems to have wounded him, it is intentionally, so that the disbelievers are confused. For the body of the Lord, which is purely spiritual, can not be hurt, nor a wise man become the

enemy of the Lord. Moreover, if Bhismadeva had really been the enemy of the Lord, would he have desired to make Him the ultimate goal of his existence?

Moreover, if he had really been the Lord's enemy, He could have annihilated it without even a single gesture. What need then to appear before Bhismadeva wounded and bleeding?

If the Lord chooses this course of action, it is in order to accede to the desire of his devout combatant to contemplate his sublime beauty, adorned with wounds given by a pure sage. This is how the sublime feelings are exchanged between the Lord and his servant. Through such exchanges, the Lord and the wise servant are both glorified, each according to his position.

The wrath of the Lord was such that Arjuna tried to hold him back when he rushed to Bhismadeva, but in vain. He ran to his devotee, like a lover to his lover, without suffering any obstacle. In appearance, the Lord intended to kill Bhismadeva; in fact, he just wanted to make the joy of his great devotee. The impersonalists pray to the Lord to grant them liberation, and He, who without a doubt is the liberator for all conditioned souls, always fills their desire; but here we see Bhismadeva eager above all to join, at the end of his life, the Lord in his personal form, and this is the aspiration of all pure sages.

That at the moment of death, my ultimate attachment is for Sri Krishna, God, the Supreme Person, He the driver of Arjuna's chariot, He who, splendid, the reins in his left hand and a whip in the another, took great care to protect his crew perfectly. All those who on the battlefield of Kuruksetra died after seeing him found their original spiritual form.

A pure sage constantly perceives in him the presence of the Lord, because he is united to Him in a sublime relationship through his service of love. Such a sage can not forget the Lord even for a moment; this is called meditation. The spiritualist seeks to concentrate on the Supreme Soul by controlling his senses, cutting them off from any other activity, and so he can achieve, at the end of his efforts, ecstasy; but the wise man obtains the same result with much greater ease, always keeping in mind the personal traits of the Lord, as well as his holy name, his fame, his amusements, & c. Thus, the concentration of the spiritualist and that of the holy being are at different levels: that of the spiritualist is purely mechanical and forced when that of the pure sage is exercised in a natural way, out of pure love and spontaneous affection.

Bhismadeva, a pure sage, constantly kept in mind, as a military leader, the Lord's vision on the battlefield as the conductor of Arjuna's chariot. It appears, then, that the driving role of Arjuna's chariot is part of the eternal entertainment of the Lord. In fact, all his entertainment, from his appearance in Kamsa prison until the last moments quite at the end of His stay on Earth, succeed one another without interruption in the different universes, just like the needles of a shows move from one point to another. In these amusements, his companions, such as the Pandavas

and Bhishma, accompany Him eternally. Bhismadeva, thus, could not forget the resplendent image of the Lord in his appearance as conductor of Arjuna's chariot, which Arjuna himself could not see, since he was placed at the rear of the Lord. Note here that Bhismadeva was more able to appreciate the warrior traits of the Lord than Arjuna.

All those present on the battlefield of Kuruksetra found, at the moment of death, their original spiritual form, identical in nature to that of the Lord; for by his immovable grace they had been able to see him face to face. The conditioned souls, trapped in the cycle of evolution of the species, which gradually leads to aquatic forms up to that of Brahma, are all in a body of maya (material energy or material nature), fruit of their past acts, which attributes to them the material nature. The material bodies of the conditioned soul are like so many vehicles, foreign to its nature, or form, original; but when it frees itself from the claws of material energy, the soul can recover that form. The impersonalists seek to reach the Impersonal Supreme Being, the radiance of the Lord, but this is not a destiny that suits the living spark, an integral part of the Lord. This is why the impersonalists fall from their position and again obtain various material forms, all alien to the spiritual soul. The devotees of the Lord, on the other hand, obtain a form of the same nature as that of the Lord, with two or four arms, on one of the Vaikunthas (spiritual) planets or on Goloka, according to the primary nature of each individual soul. This form, wholly spiritual, constitutes what is called the original spiritual form of the spiritual being; all those who participated in the Battle of Kuruksetra, in both camps, found, Bhismadeva confirms, their original natural spiritual soul. Thus, the Lord, Sri Krishna, did not grant his grace only to the Pandavas, but to their enemies, since all attained the same goal. But this goal, Bhismadeva also wishes to reach it; such is the prayer that he addresses to the Lord, notwithstanding that his role as a companion of the Lord is always assured to him in all circumstances. The conclusion is that whoever leaves his body by gazing at the Supreme Lord, inside or outside of him, recovers his spiritual soul form and his purely spiritual body, and thus knows the highest. perfection of existence.

Through the loving service they offered to the Lord in deep ecstasy, the gopis (young villagers) of Vrajabhumi attained qualitative unity with the Lord; so they could dance with him as if they were his equals, hug him lovingly, smile at him, joke and exchange affectionate glances with him. The relationship between Arjuna and the Lord is certainly worthy of being praised by a wise man like Bhismadeva, but the one that unites the gopis with the Lord is even more celebrated by the purity of the service of love that they offer Him. By the grace of the Lord, Arjuna had the fortunate fortune to see him become his servant, his chariot-driver, in a relationship of friendship, but, to tell the truth, the Lord did not confer on Arjuna a force equal to his own. The gopis, on the other hand, achieved unity, equality, almost absolute with the Lord. Bhishma's desire to remember the gopis is actually a prayer to be blessed in the last moments of his life, of their grace. The Lord feels greater satisfaction in seeing his pure devotees praised than in being glorified Himself; that is why Bhismadeva not only exalted the

Acts of Krishna, an immediate object of his attachment, but also reminded him of the gopis, who are offered unparalleled ways to serve the Lord with love. The equality of the gopis and the Lord must never, however, be confused with the liberation of the impersonalists. Their equality consists in the perfect ecstasy engendered by the complete obliteration of any differentiating concept between the lover and the beloved, or in other words, the fusion of their respective interests.

### **Spiritual instructions given by Krishna to his father Vasudeva and the return to life of the six sons of Devaki.**

Holding Krishna and Balarama for his sons, Vasudeva was at the most perfect level of existence; but since the sages assembled at the holy place of Kuruksetra had described the Lord as the ultimate Cause of all that is, Vasudeva, out of love for Krishna and Balarama, had simply repeated it. Sri Krishna did not wish to change his filial relationship with Vasudeva, so he confirmed at the very beginning of his answer, to be the eternal Son of Vasudeva and the latter his eternal father. Then, Krishna informed him of the spiritual identity of all living beings:

*“Dear Father, all of you, including Myself and My Brother Balarama (First Plenary Emanation of Krishna), as well as the inhabitants of the city of Dvaraka, as well as those of the entire cosmic manifestation, are such as you have already described, but we are all equally one in quality”.*

Krishna wanted Vasudeva to see everything from the vision of a first-rate sage. He sees all living things as fragments of the Supreme Lord, and also perceives His presence in everyone's heart. In truth, each living being possesses a spiritual identity, but in contact with material existence, it becomes influenced by the three gunas (three modes of influence of material nature, virtue, passion, and ignorance) and overlaid by the bodily conception of existence, forgetting that the spiritual soul that he is in truth participates in the same qualitative nature as God, the Supreme Person. It is wrong to think you are different from others simply because of the bodily differences that separate us. In other words, it is because of the differences between the bodies that the spiritual soul seems to us different for each one.

Krishna then gave a good example based on the five material elements. All the material elements, earth, water, fire, air and ether, are everywhere present in this world, whether in a pot of earth, in a mountain, in the trees or in an ear pendant. Everywhere, therefore, are present these five elements in varied proportions and quantities. The mountain represents a colossal manifestation of the combination of these elements, while a small earthen pot also has the same elements, but in smaller quantities. Thus, all material objects, although of different shapes and volumes, consist of the same ingredients. In the same way, living beings, from Krishna and the millions of forms of Visnu, or Visnu-tattvas, to the distinct beings which in this world have the most diverse forms, of that of Brahma (the demiurge and the first to be created) to that of the smallest ant, all share the same spiritual nature. Perhaps their

size, or their quantitative aspect, varies, but their qualitative nature is the same for everyone. Krishna, God, the Supreme Lord, represents the greatest of all living beings: He ensures their maintenance to all and provides the least of their needs. Anyone who knows this philosophy has the perfect knowledge. The Vedic aphorism *tat tvam asi*, “*You are the same*,” does not mean that everyone is God, but that all are qualitatively the same as God.

After hearing Krishna summarize the entire spiritualistic philosophy, Vasudeva found himself extremely satisfied with his Son. Euphoric, he found himself unable to say a word, and so remained silent. Meanwhile, Devaki, Krishna's mother, sat down beside her husband. She had heard that formerly, Krishna and Balarama, to show kindness to their preceptor, had brought back his son, that they had to take back Yamaraja, the lord of death. Since she had heard of this incident, she often thought of her own sons, killed by Kamsa, and this memory plunged her into the deepest sadness.

Out of compassion for his dead sons, Devaki appealed to Krishna and Balarama:

*“My dear Balarama, Your very Name indicates that You proclaim to all, and without limits, pleasure and strength. Your infinite power can not be grasped by our mind or our word. And you, my dear Krishna, you are the Master Of all the yogis, I also know you the Master of Prajapatis, like Brahma and his assistants, and you are still the Supreme and Original Person, Narayana, and I am also certain that you have come down to earth to destroy all the unbelievers who have lost control of their minds and senses, they have left the level of virtue and deliberately neglected the instructions of the revealed scriptures by living an existence of extravagance and impudence. You have come to this world to ease the burden of the world by destroying all these impious rulers My dear Krishna, I know that Maha-Visnu, who stretches out into the Causal Ocean of the cosmic manifestation and represents the Sour this whole creation is only an emanation of a full emanation of your Person. The creation, the maintenance and the annihilation of this cosmic manifestation take place by your sole plenary emanation. Also, without any reservation, I take refuge in You”.*

*“I have heard that to reward your preceptor, Sandipani Muni, you and Balarama, at his request, brought back to life his long-dead son, who was under Yamaraja's tutelage. can understand that you are the ultimate Master of all yogis, and therefore ask you to fill my desire in the same way Yes, I ask you to bring back to life all my sons, those killed Kamsa, if you me the redonnes, my heart will fill with joy, to see them once only would make me, know the great pleasure”.*

At these words of their mother, Krishna and Balarama immediately called upon their yoga-maya (inner power) to assist them, and proceeded to the lower planetary system known as Sutala. Formerly, in the form of the avatar Vamana, the Supreme Lord was satisfied with the king of the disbelievers, Bali Maharaja, who had offered him everything he possessed. The king had then received, for him to serve as home and kingdom, the whole planetary system Sutala. So when this great sage, Bali

Maharaja, saw that Krishna and Balarama had come to his planet, he immediately melted into an ocean of happiness. As soon as they saw the two Lords, he and his family members rose from their seats to prostrate themselves at their lotus feet (Form of Respect). Bali Maharaja offered Krishna and Balarama the best seats he had, and when both were comfortably seated, he undertook to wash their lotus feet. Then, from the bathwater, he sprinkled his head and that of the members of his family. Let us note here that the water having washed the feet of Krishna and Balarama can sanctify even the greatest celestial beings, such as Brahma, because everything that touches the Lord becomes instantly pure.

Then, Bali Maharaja brought valuable clothing, ornaments, sandalwood pulp, betel nuts, ghi lamps and various ambrosial foods. He and the members of his family worshiped the Lord according to the scriptural rules, and he once again gave up his wealth and his body to the lotus feet of Krishna. King Bali felt such spiritual delight that he repeatedly seized the lotus feet of the Lord to keep them on his chest. Sometimes he also placed them on his head, and felt a sublime happiness. Tears of love and affection began to flow from his eyes, and all his hairs rose on his body. He began to offer prayers to the Lords in a voice interrupted by emotion.

*“Dear Balarama, you are the original Anantadeva, so great that Ananta Sesa and countless other spiritual and absolute Forms have originally emanated from your Person and Krishna's One. You are God, the Supreme Person. and Original, Your eternal form is full of endless bliss and perfect knowledge, and you represent the Creator of the whole world, the original Initiator and Propagator of the paths of knowledge and devotional service. You are the Supreme Being, the Original Person, God. Therefore, with all my respect, I offer you both my homage, My dear Lords, it is very difficult for living beings to come to see you, and yet, by your mercy, your devotees You can easily contemplate yourself, and it is only through your unmotivated grace that you have consented to come to these places and to show yourself to us, who in general are influenced by the Ignorance and the Passion.”*

*“Dear Lords, we belong to the family of daityas, demonic beings, which include the Gandharvas, Siddhas, Vidyadharas, Caranas, Yaksas, Raksasas, Pisacas, ghosts, and other evil spirits, all of whom are incapable to worship, or to become your devotees, on the contrary, they stand in the way of devotion, but on the contrary, you are God, the Supreme Person, representing all celestial beings and situated in the pure Your position remains forever spiritual and absolute, and that is why some of us, though born of the Passion and the Ignorance, took refuge at your lotus feet and became your devotees. some of us are in fact pure sages, while others have taken refuge at your lotus feet in the hope of gaining some gain in exchange for their devotion”.*

*“By your unmotivated mercy, and by it alone, can we, demonic beings, find ourselves in direct contact with your Grace, for even the great heavenly beings do not have this fortune. No one knows how you act through your inner power, even celestial beings can not estimate the extent of the works of your internal power, and how much less*

*we, so I submit to you my humble prayers: be good to me, who am altogether abandoned to your Person, and bless me with your unmotivated mercy so that I can only remember your lotus feet life after life My only ambition is to live alone such as the renunciates who, traveling solitary here and there, the mind in great peace simply depend on your lotus feet, and I still hope that if I have to have someone's company, be it with your pure devotees and no one else, because they are forever the blessings of rs of all living beings”.*

*“Dear Lords, you are the Supreme Master who guides the whole world, so please hire me in your service, and allow me to know the liberation from all material defilement. engages in the service of love of your Grace is immediately cleared from the obligation to follow the various regulatory principles prescribed by the holy writings”.*

To these prayers of Bali Maharaja, Sri Krishna pronounced these words:

*“Dear king of the disbelievers, during the era of the Svayambhuva Manu, the Prajapati of the name of Marici fathered six sons, all celestial beings, in the bosom of his wife, Urna. One day, Brahma, captivated by the beauty of his own daughter, undertook to follow her, driven by a carnal desire, and her conduct provoked an extreme aversion in these celestial beings. But their criticism of Brahma was a serious offense, so they saw themselves doomed to take birth as The sons of the disbeliever Hiranyakasipu, these descendants of Hiranyakasipu were then placed in the mother's breast Devaki, and as soon as they were born, Kamsa massacred them one after the other. Head King of the disbelievers, now mother Devaki finds herself eager to see her six sons, whose early death at the hands of Kamsa overwhelmed her with deep pain, I know they all live with you, and I decided to come back to them. to appease Devaki, after seeing my mother, these six conditioned souls will be released, and it is with great pleasure that they will be transferred to their home planet. Here are their names: Smara, Udgitha, Parisvanga, Patanga, Ksudrabhrt and Ghrni; again, they will regain their position of being celestial”.*

After thus informing the king of the disbelievers, Krishna observed the silence, and Bali Maharaja understood the Lord's purpose. He venerated him properly, then Krishna and Balarama, taking with them the six packaged souls, returned to the city of Dvaraka. There, they introduced them to mother Devaki in the form of little babies. The latter was filled with joy, and her maternal feelings provoked in her such an ecstasy that at once the milk sprang from her bosom; she then feeds the six children with great satisfaction. She began to take them against her again and again, to feel their head and to think: *“He brought back my lost children!”* She was for a time overwhelmed by the energy of Visnu, and overflowing with maternal affection, took pleasure in the company of her found children.

Devaki's milk, because he had once fed Krishna, was a sublime, spiritual nectar. Thus, the children who suckled Devakiji's breast, which had touched Sri Krishna's body, immediately reached spiritual realization. So they offered their homage to Krishna,



Balarama, their father Vasudeva and mother Devaki. Then, they were immediately transported each to their respective Edenic planet.

After their departure, Devaki found himself again stupefied at the thought that his dead children had returned and that once again they had left, but this time to regain their respective planet. She could not adapt to the events that had just unfolded until she thought of Krishna's entertainment, where, because of the inconceivable powers of the Lord, all wonders are likely to occur. In truth, unless one accepts the inconceivable and limitless powers of the Lord, no one can understand the identity of Krishna as a Supreme Soul or Holy Spirit. By his infinite powers, He accomplishes infinite entertainments, which no one can describe or comprehend in their totality.

Understand, I pray you, that the absolute entertainment of Krishna is all eternal. Their narrative does not amount to mere narratives of historical facts; he is identical to the very Person of the Lord. As a result, whoever hears or reads the story of the Lord's entertainment becomes immediately cleansed of the taint of material existence. And pure sages, for their part, enjoy it as a nectar poured into their ears.

Whoever hears them, reads them or repeats them to others, becomes aware of Krishna. And only Krishna conscious beings qualify to reintegrate their original home into the Kingdom of God.

### **Appearance and disappearance of Lord Krishna.**

We must recognize Lord Krishna as the Absolute Truth, the Cause of all causes. He actually appeared in a form similar to the human form and walked on the earth. To grasp the transcendental character of its appearance is so important that if one only realizes this aspect there at the moment of death, one no longer has to return to this material world, but one leaves to join Krishna in the eternal spiritual world. called Vaikuntha:

The Supreme Lord says: *“He who knows the absolute of My coming and My deeds will not have to be reborn in the material universe, leaving his body, he enters My eternal Kingdom.”*

Krishna appeared on earth 5000 years ago. But this advent, such as the birth of Krishna on a planet in one of the material universes, is not a single event. It's always happening somewhere, even as you read this lesson. Lord Krishna appears and disappears in his spiritual entertainment.

All the entertainment that Krishna manifests on earth, continually moves and appears in successive sequences on planets in different universes.

**Lord Chaitanya, the golden avatar says:**

*“His entertainment is comparable to the waves of the Ganges, just as the waves of the Ganges break unabated, Lord Krishna, continuously, reveals different aspects and incarnations of his person in different universes.*

*Krishna remained in our universe for only 125 years, but in each and every universe, He is still manifesting all the entertainment He has performed here; including his apparent birth, his boyish entertainment and his entertainment as a young man. Since the universes are innumerable, his entertainments take place every moment, every second, continuously and without limit. They are therefore presented as eternal.*

*According to our imperfect vision and our incomplete knowledge, Krishna was born as the son of Devaki and Vasudeva, and after 125 years He disappeared. But the fact is that He exists forever; he simply leaves this world for another. The arrival of Krishna and his departure is comparable to the appearance of the sun in the morning, and its disappearance in the evening. He lives in the company of a mother and a father and "springs forth" from a particular family and place, but He exists eternally, and travels from one universe to another, in order to enjoy relational exchanges filled with happiness with his devotees.*

*Krishna's entertainment is like a traveling theater show, visiting one planet after another. Krishna does not travel alone. He brings with him his mother, his father, his boy-cowherd friends, the gopis, the cows and the land of Vrindavana. Thus He is never considered to be alone, without His eternal companions and His dwelling place. When He comes down, He goes down with His entourage, and when He travels they all travel with Him.”*

Lord Chaitanya, the Golden Avatar, says:

*“All of Krishna's Entertainment is similar to the activities of humans, so let's understand that its form is similar to that of man, and the truth is that the human form only imitates Siena. The flute in his hand, Krishna, looks like a shepherd in his early youth, always playful, he amused himself like the common boys.”*

When the Lord was present on earth, the beings who were filled in all their material desires by the mere fact of contemplating it in truth, could return with him, in His kingdom. But those who could not see Him as He was, remained attached to their material desires and could not return to the kingdom of God, their original home. And when the Lord disappeared from the sight of all, it is still in its original, eternal form that He did it.

He left this world in his own body. He did not leave his body here below, as the conditioned souls generally believe. God appeared for the sole purpose of relieving the world of the unbelieving burden of unbelievers, and his task accomplished, He simply disappeared from the worldview.

## The Disappearance of Lord Krishna, God, the Supreme Person of the earth.

True knowledge and true liberation consist in surrendering oneself to God, to the Sovereign Lord, and devoting oneself to his service of love and devotion.

The purpose of existence is to know Krishna as he really is, to love him, and to learn to renew the bond that unites us to Him, to unite our interests and our will to his, to surrender ourselves to Him. and to serve him with love and devotion.

The purpose of existence is also to be fully absorbed in thoughts about Krishna, his real form, his entertainment, his actions, and his attributes.

The goal of existence is finally for the spiritual soul, obtaining the total liberation of conditioning in matter, imprisonment in a material body, so that by the grace of God, to enter into the eternal kingdom of Krishna.

To serve Krishna, God, the Supreme Person leads to liberation. The total liberation is obtained as soon as one is aware of the eternal servants, the eternal servants of Krishna, the Supreme Person.

Krishna said: *“Would he commit the worst acts, one must see whoever is engaged in devotional service as a holy being, for he is on the perfect path.”*

The Lord adds: *“He who reaches the spiritual level achieves the Supreme Being at the same time and finds an infinite joy there. Never he grieves, he never aspires to anything, he is also willing to In the respect of all beings, he then obtains to serve Me with pure love and devotion.”*

The devotional service corresponds to the true liberation. When a man is attracted by the beauty of the Sovereign Person and his thoughts are constantly moving towards Him, he loses interest in subjects that do not promote his spiritual development. The individual soul establishes itself at the level of spiritual existence, all of happiness, when it fully realizes that its happiness depends on its spiritual realization, the very foundation of happiness, and when it is absorbed by eternity in the service of the Lord, who has no one above Him.

The power of Krishna, the Supreme Lord is absolute. He is the cause of all the causes, the original source of all that is, of Him all emanates and besides Him there is nothing.

It is thanks to him alone that we obtain all the goods necessary for life. Likewise, when the Lord was personally present on earth, all the conditions necessary for peace and prosperity, including religion, spirituality, and knowledge, were brought together in a perfect display because of His presence alone.

The Supreme Lord, Krishna, possesses various plenary emanations, each of which, of equal power, nevertheless perform different tasks. Thus, these are the various words of the Lord concerning the various plenary emanations or emanations of plenary emanations from his Person:

*“Whenever in some part of the universe spirituality sees a decline and irreligion rises, I come down in person”.*

*“I appear from age to age to deliver My devotees, to annihilate the disbelievers and to restore the principles of spirituality.”*

*“If I abstained from acting, all the universes would sink into desolation; because of Me, man would generate an unwanted offspring. Thus, I would disturb the peace of all beings.”*

*“Whatever a great man does, the mass of people always walk in his footsteps. The whole world follows the standard he sets by his example.”*

These statements of the Lord are valid for the various plenary emanations of his Person, such as Sankarsana, Vasudeva, Pradyumna, Aniruddha and Narayana. They are all Himself in different spiritual and absolute forms. However, Krishna, the Lord in his primordial body, indulges eternally in sublime exchanges with various degrees of holy beings and He appears in this form once a day of Brahma (that is to say every 8 billion 640 million - 8,640,000 000 - solar years), and this in each of the material universes, where He then reveals his spiritual and absolute Divinations, in an endless cycle. The roles that the Lord borrows, sometimes as Sri Krishna, sometimes as Vasudeva, and so on, are too complex in their sequence to be elucidated by the common man. For, if there is no difference between the Person of the Lord and his spiritual body, his emanations fulfill none the less different functions. And when the Lord appears in his Original Form, as Sri Krishna, all his plenary emanations join Him by the inconceivable power of his inner energy, his own power. Thus, the Krishna of Vrindavana differs from that of Mathura or Dvaraka.

Likewise, the universal form of Krishna, (universal form of Lord Krishna in the material universe, made up of the entire cosmic manifestation), which represents the material conception of his Form, which He showed on the Kuruksetra Battlefield. , differs, by his inconceivable power, from his own Person. Thus, when we read that Krishna was, so to speak, killed, struck by the arrow of a hunter, we must understand that He left, and left in this world, his so-called material form. The Lord is spiritual and immortal, there is no difference for Him between material and spiritual because both are created by Him. So that for him, rejecting one body or accepting another, is in no way comparable to these metamorphoses in an ordinary being. By virtue of its inconceivable power, all its Activities are at once identical and distinct.

In truth, the Lord never leaves his Spiritual Body, for there is no difference between his Divine Body and Soul that are ONE. The fools claim that the Lord has left his body;

but it means that He again let his plenary emanations depart in their respective spiritual homes, just as He left His universal form in this universe.

The Supreme Lord, Sri Visnu, the plenary manifestation of Krishna, is present in every universe (galaxy) in two forms: those of Garbhodakasayi Visnu and Ksirodakasayi Visnu. The latter has his own planet at the north end of the universe. Beyond the universe and the seven layers of matter that cover it, quite beyond our vision, is the Causal Ocean, in which all the universes float, like ovoid balloons, because they are binary, composed of material and spiritual elements. Then, beyond the Causal Ocean, lies the limitless expanse of the spiritual world, generally known as the radiance of the Supreme Spiritual Being. But in this light are bathed innumerable spiritual planets, known as Vaikunthalokas, each of which exceeds in dimension, and by far, the greatest of the material universes. On each live countless beings in the exact image of Sri Visnu, who are the direct servants of the Lord. They live happily on these planets, far from all suffering, and in a perpetual youth, enjoying an existence of bliss and perfect knowledge, without fear of birth, sickness, old age and death, nor any influence of eternal time.

Because Kṛiṣṇa is the supreme Lord of infinite perfection, his sublime entertainment with his pure devotees knows no lack, and this, whatever role he plays with them, friend, son or son. 'lover. In truth, the Lord savored more the reproaches of his friends, his parents, and his sweet companions than the official offering of Vedic hymns made to him by learned scholars or pseudo-spiritualists.

The purpose which the Lord pursues in descending into this mortal universe and then leaving it rests entirely on his supreme will. He may appear whenever He sees fit, wherever He may be, and without disturbing His appearance or disappearance in any other place. That is why the Lord Himself explains that concerning his appearance and his disappearance, whoever perceives its true nature, spiritual and absolute, and who knows them to be the effect of his inconceivable power, sees himself freed from the laws which govern birth and death. It then reaches the spiritual world, inhabited by the eternal Vaikuṅṭhas, spiritual planets, where the liberated souls live forever, far from the clutches of birth, sickness, old age and death. There, the Lord and all those eternally absorbed by the service of absolute love offered to his Person, enjoy eternal youth, for there is no old age, no sickness, no death. And because death is absent, so is birth. The simple fact of understanding in their truth the appearance and the disappearance of the Lord makes it possible to reach the perfection of eternal life.

The sunset does not mean that it is annihilated; it only indicates that it is no longer visible to us. Likewise, when the Lord's mission ends on a given planet or universe, it does not mean that it is interrupted, but simply that it has stopped unfolding before our eyes.

When Lord Krishna comes down from his kingdom, He comes with all around. The Lord and his eternal companions appear on Earth to assist the heavenly beings

charged with the administration of the universe, and these have the task of removing from the world all the disruptive elements, which are a burden to him. As a result, He called some of the most important celestial beings to appear in the Yadu Dynasty and assist him in his great mission. This accomplished one, these same heavenly beings, by the will of the Lord, abandoned their carnal envelope in favor of a fratricidal fight unleashed under the influence of intoxication. They were then able, thanks to the favor of Lord Kṛiṣṇa, to recover their original forms.

The Supreme Lord, God, is neither impersonal nor devoid of form, as Jews, Christians and Muslims believe. Nevertheless, his Body does not differ from Him, and that is why it is said to incarnate eternity, knowledge and happiness. The Lord is totally spiritual and therefore immortal, precisely because He does not have a material body. That said, it is easy to understand that the fact that the Lord “*dies*”, to leave his body, is only a game, an illusion, as a magician does. By these artifices, a conjurer makes one believe that it is cut into pieces, that it is reduced to ashes, or rendered unconscious under the influence of some hypnotic power. But these are only illusions, because the magician does not suffer the slightest burn or the slightest injury, nor does he lose consciousness at any moment of his representation. Likewise, the Lord possesses an unlimited number of eternal forms, such as the Avatar-Fish He showed in this world at the time of the flood. And since the universes (galaxies) themselves are innumerable, somewhere in one of them this Avatar-Fish continues to unfold its Divertures: never does its form cease to be. He has eternally this form, and makes it appear or disappear, like all his other forms, or Avatars, to serve particular purposes. In the direction of those who do not know that Krishna, God, the Supreme Person to a body whose personal, real, original and absolute form is human from which emanates a radiance at the root of its impersonal aspect, the Supreme Eternal says:

*“The impersonalists believe me devoid of form, and claim that I have borrowed My Present Form, the one I manifest today, for the sole purpose of serving some purpose. But such speculators are in fact deprived of real intelligence. Whatever their erudition of Vedic texts, they ignore all My inconceivable energies and eternal forms of My Person. The reason is that I reserve the right not to show myself to unbelievers, this thanks to my inner power, which veiled to their eyes. Fools and fools therefore do not know My eternal, unborn and imperishable form”.*

The Body of the Lord has nothing material. He can not therefore be killed or suffer any alteration in his spiritual and absolute nature. When He left the planet, Kṛiṣṇa wanted everyone around to join him, and so under various circumstances all his companions were called to Him.

From the day that Kṛiṣṇa, the Supreme Lord, left this Earth in his personal form, Kali, the iron age, discord and quarrels, hitherto barely visible, unfolded all its power, creating the darkest conditions for those who lack real knowledge.

The influence of Kali is only binding on those who have not fully developed their awareness of God. It is therefore possible to neutralize its hold, while remaining entirely under the supreme protection of the Sovereign Lord. Kali's age had begun just after the Battle of Kurukṣetra, but he could not exercise his influence because of the presence of the Lord. The latter, however, came to leave the planet in his Absolute Spiritual Body, after which the features peculiar to the Kali Age began to appear.

The departure of the Lord means that He has simply disappeared from us, like the sun at sunset.

*It is written, "Our Mother Earth, the Supreme Lord, Śrī Hari, descended into this world into the Person of Kṛiṣhṇa for the sole purpose of removing your heavy burden from you, and all the acts that He was able to accomplish in the surface of your body are purely spiritual, and pave the way for liberation. You are now deprived of his presence and, thinking of these activities, no doubt you suffer from being separated."*

The acts of the Lord are accomplished at a level where liberation is already an established fact, but it must be known that they provide greater pleasure than that of nirvaṇa, of liberation.

The Lord shows such great mercy that He descends into this world to alleviate the burden of the earth that has become too heavy. And the simple memory of these acts brings a joy that defies the one inherent to the nirvaṇa, and makes it possible to reach the absolute kingdom of the Lord, where one can live eternally at his side, absorbed in the delightful service of love offered to his Nobody.

The Lord himself and those around him lightened the burden of the earth; and his presence of Avatar on the surface of the globe, where he deposited his footprints very favorable, conferred on the world all happy fortune.

(Signs of the soles of the Lord's feet: A standard, a flash, a mahout stick, a fish, a parasol, a lotus flower, and a disc). Thus, when the Lord walks barefoot on the ground, He lays down His divine signs.

When Akrura, a great sage, went to Vrindavana to seek Krishna, he saw in the dust of Nandagrama the footprints of the Lord, and immediately threw himself upon them, carried away by the ecstasy of his spiritual love for him. God. Such ecstasy is possible for a saint who is fully absorbed by Krishna's thought.

The great sage Vidura, eager to know what Lord Krishna had become, questioned Uddhava, a pure soul.

Sri Uddhava says:

O Vidura, here is the sun of the world, Lord Krishna, and the great serpent of time has devoured our dwelling place. How could I talk about our well-being?

The disappearance of the sun that Krishna represents can be explained as follows. Uddhava perceives the pain of Vidura, and that is why he first and foremost wants to sympathize with him by saying that after sunset, all beings are plunged into darkness. The entire universe now submerged in the darkness of affliction, neither Vidura nor Uddhava can experience joy. Uddhava felt just as saddened as Vidura, and found nothing to say about the well-being of his relatives.

Krishna's comparison with the sun is quite fitting. As soon as the sun sets, the darkness immediately appears. But the darkness that envelops men does not touch the sun, whether at sunrise or sunset. In this, the appearance and disappearance of Sri Krishna are similar to those of the sun. The Lord appears and disappears in innumerable universes, and when He is present in a particular universe, it is immersed in the spiritual light, while another, which He has just left, is again immersed in the darkness. However, these entertainments are going on forever. Indeed, the Lord is always present in one or the other of the innumerable universes (galaxies), just as the sun is always going through one of the two hemispheres, sometimes to the East, sometimes to the West.

Just as the sun appears in the morning and rises gradually to the meridian and then goes to bed even as it rises in another hemisphere, the disappearance of Krishna in one universe corresponds to the beginning of his many amusements in another. To be more precise, as soon as entertainment ends on earth, it begins to manifest itself elsewhere. It is in this way that his eternal diversions continue unabated. We know that the sun rises once in twenty-four hours; similarly, Krishna's amusements become visible in a once-given universe of Brahma; and this day lasts four billion three hundred and twenty million (4,320,000,000) solar years. But wherever the Lord finds himself, all his wonderful diversions unfold as revealed by revealed scriptures at regular intervals.

As the sun sets, the snakes gain strength, the thieves feel more courage and the specters become active, the lotuses wither and the cakravakis birds lament. Likewise, when Lord Krishna disappears, atheists feel enlivened, but holy beings grieve.

This universe (the Milky Way) with all its planets is plunged into desolation. But even more unfortunate are the members of the Yadu dynasty, the family of the Lord, who failed to recognize the Supreme Personality of Godhead.

Uddhava mourns the misfortune of those who, in this world, failed to recognize Lord Krishna, while He was in their presence, and all his divine, spiritual and absolute attributes were manifested before their eyes. From the moment of his advent, He displayed His divine powers, as the Supreme Lord, through the six excellences of wealth, strength, fame, beauty, knowledge, and renunciation; and yet fools did not know how to recognize in Him the Supreme Being. Fools, having had no close contact with the Lord, thought that he was simply an extraordinary historical figure, but even more unfortunate than they were the members of the Lord's family, the members of



the dynasty Yadu: they were always in the company of the Lord but without recognizing his divine and sovereign nature.

The Lord says it himself: *“The fools denigrate Me when in the human form I descend into this world. They know nothing of My spiritual and absolute nature, nor of My total supremacy.”*

Verily, no one can know the Supreme Lord, or the Supreme Soul (the Holy Spirit), by the force of his only erudition or speculative power. Can only perceive Him as the one who obtains His divine grace.

Lord Krishna, who on Earth had manifested to all his eternal form, disappeared by removing it from the sight of those who, for not having accomplished the requisite austerities, could not see Him as He really is.

In the material world, souls incarnated and conditioned by matter strive to satisfy their senses in various ways, but all encounter failure in their endeavor, for it is not possible to obtain satisfaction in this way. In truth, the spiritual soul can only know happiness in contact with the Supreme Being, the Sovereign Person, and nowhere else. By his endless and infinite grace, the Lord has innumerable Vaikuntha spiritual planets in the expanse of the spiritual world called brahmajyoti or radiance, and there exists in this sublime universe an unlimited number of possibilities for unlimited pleasure. beings separate from God that we are.

The Lord comes in person to this world to reveal his spiritual and absolute diversions, and He seems to have the sole purpose of attracting conditioned souls to Him, to return to their original home in the eternal world. When the Lord was present on earth, the beings who were fulfilled in all their material desires by the mere fact of contemplating Him in truth, were able to return with Him to His kingdom. But those who could not see him as He was, remained attached to their material desires and could not return to the kingdom of God, their original home. When the Lord disappeared from the sight of all, it is still in its original, eternal form that He did it. He left this world in his own Body.

Lord Krishna descended into the mortal world by his inner power, He came in his eternal form. All his entertainment is manifested, not by material energy, but by his spiritual energy. He exists eternally, and therefore can neither die nor disappear forever, for He is everywhere present in his form of Supreme Soul.

After the Battle of Kuruksetra, the Lord says: *“The immense burden of the Earth has now been removed with the help of Drona, Bhishma, Arjuna and Bhima. But what to say?”*

*There is still a tremendous power, that of the Yadu dynasty, born of My own Person, which risks becoming a greater burden.”*

When Krishna spoke of the burden of the Yadu dynasty, He did not think of the burden of the beast of burden. The considerable number of Lord Krishna's family, from his Person, amounted to several millions of individuals, and certainly led to a considerable increase in the population of the earth; but because all proceeded from the Lord in person, through his plenary emanations, they represented a source of immense pleasure for the planet. So when the Lord spoke of them as a burden, He thought of their imminent demise. Indeed, all members of his family were incarnations of different celestial beings, all of whom had to leave the planet at the same time as the Lord. It must be understood, therefore, in these words of Krishna concerning the unbearable weight that the Yadu dynasty represented for the Earth, that He was referring to the burden of separation.

The Lord adds, *“They will quarrel with each other under the influence of drunkenness, copper-colored eyes for drinking [a drink called madhu]. Only then will they leave this world; otherwise, nothing can bring about their loss. This incident will occur after My death”*.

According to his will, the Lord appears and disappears with his companions. They are never subject to the laws of material nature. No one could annihilate the members of Krishna's family, nor could they die a natural death. As a result, the only way to make them disappear was to simulate a fight between them, as if they were arguing for drinking too much. This simulated combat would also occur by the will of the Lord, for no external cause could have caused it. Just as Arjuna was plunged into illusion, under the influence of family affection, so that the Bhagavad-gita could be stated, the Yadu dynasty would get drunk and quarreled by the Lord's will alone, and for no other reason. The devotees and companions of the Lord are entirely subject to Him; so they represent sublime instruments in His hands, which He can use as He sees fit. The pure sages themselves find great pleasure in these amusements of the Lord, for all desire to see Him happy. Never do holy beings seek to assert their individuality in independence; on the contrary, they use their individuality to satisfy the Lord's desires, and this cooperation between the holy saints and the Lord is the perfection of Krishna's entertainment.

Krishna, the Supreme Lord, having foreseen the annihilation of his dynasty by his internal power, went to the banks of the Sarasvati River, took a few drops of water in his hand and sucked them. Then He sat under a tree.

All the activities of the aforementioned Yadus and Bhojas were accomplished by the play of the Lord's internal power, which desired to send them back to their respective homes after completing their mission on earth. They were all his sons and grandsons, and enjoyed total protection through the paternal affection of the Lord. The members of the Lord's family were either manifestations of his plenary emanations or incarnations of celestial beings inhabiting the Edenic planets. That is why, before his departure, He separated them by his internal power. Before returning to their respective homes, they were sent to the holy place of Prabhasa, where they

performed deeds of virtue and where they drank and ate. It was only then that an arrangement was made for everyone to return from where he came from, so that others could see that the powerful Yadu dynasty was no longer of this world.

This demonstration of its inner power is eternal, so that no one should consider that Yadus and Bhojas perished in a banal fratricidal war caused by drunkenness.

The pure soul Uddhava resumed his story:

*“After thus following Him, I saw my Lord and Master Krishna sitting alone and plunged in his thoughts, having found refuge near the banks of the Sarasvati, He the refuge of the goddess of fortune. Dark is the Body of the Lord but also eternal, all of happiness and knowledge, and of indescribable beauty. Serenity lives in his eyes with reddish reflections like the rising sun. With his four arms, with the distinctive emblems He held and with his yellow silk garment, I could immediately recognize in Him the Supreme Lord, God. He was sitting leaning against a young banyan, his lotus-like right foot resting on his left thigh, and although he had given up the comforts of home, I found him rather happy watching him in that posture.”*

The Lord had finished his entertainment in this small universe (of all universes (galaxies) the Milky Way is the smallest, because the youngest), but since He is absolute and knows eternal bliss, whether He abandons something or It does not make any difference to him. The Lord was thus preparing to leave our universe to go to another, in the manner of the sun which, simultaneously, rises on one planet and on another goes down, but without changing position.

The Lord was sitting in a secluded place, on the verge of disappearing at the sight of the inhabitants of this universe (galaxy).

Lord Krishna says, *“I am now going to disappear from this material universe, and I see that Uddhava, the best of My devotees, is the only one to whom I can directly confide the knowledge which relates to My Person”.*

The Lord had transmitted a confidential message to Uddhava concerning the mystery of his disappearance and the annihilation of his dynasty after the hundred years of his stay in our universe had passed. All were to be deeply desirous to know the mystery of the destruction of the Yadu dynasty, so the Lord had to explain it to Uddhava so that he would carry the message to Nara-Narayana and the other pure sages living in Badarikasrama. The great sages are unaware that beyond the material universe is the spiritual world, where Lord Krishna resides eternally with his companions, while manifesting his entertainment within the mortal world, in all universes, one after the other.

It is written, *“The Lord, by his inconceivable power, dwells in his eternal abode, Goloka, but as a Supreme Soul, He is simultaneously everywhere present in the material universe as well as in the spiritual world through his manifold events.”*

Its appearance and its disappearance proceed simultaneously, and no one can definitively affirm where the one begins and where the other ends. These eternal entertainments have neither beginning nor end, and rather than waste our precious time in vain pursuits, we must learn the content from a pure sage, and from him alone.

From the moment that the Supreme Lord, Kṛiṣṇa, left this world, Kali, the age of discord and quarrels, the dark age, which promotes all the principles of irreligion and atheism, appeared on earth. The Lord, His Holy Name, and His Attributes ... only one. Kali could not break into the land because of the presence of the Supreme Lord and if we make sure that the Holy Name and Attributes of the Sovereign Person are sung endlessly, Kali will have no opportunity to manifest himself where such activities are accomplished.

On nomme aussi l'âge de Kali, l'âge-noir, l'âge de la déchéance. Dans cet âge, vu la condition lamentable dans laquelle ont chuté les hommes, le Seigneur Suprême leur accorde une faveur particulière. On y devient coupable de péché que si la faute est commise en action. Dans les âges précédents, le simple fait de penser à une activité coupable entraînait toutes les suites ou conséquences. Dans l'âge où nous vivons, cette règle est inversée et l'on obtient le résultat des actes de vertu rien qu'en pensant à ceux-ci.

Those who desire to attain the total perfection of existence must listen to the words that relate to the spiritual and absolute entertainment and attributes of the Supreme Lord, who always works wonderfully.

Systematic listening to the sublime entertainment, attributes and names of Kṛiṣṇa, God, the Supreme Person, leads to eternal life. Systematic listening implies a deeper and deeper knowledge of one's Person, which in turn leads to an evolution towards eternal life.

The glorification of the sublime acts of God is precisely the remedy prescribed to neutralize the evils of birth, sickness, old age and death, which concern all beings conditioned by matter. Access to such a level of perfection is identified with the purpose of human life, and with spiritual bliss.

The Lord has disappeared at the sight of living beings, but He remains present in them all, for He resides in their hearts in His form of Supreme Soul, Holy Spirit.

Krishna, God, the Supreme Personality of Godhead says: *“What good would it be for you to know My innumerable energies and their various actions?”*

*I enter the interior of material creation through My Plenary Emanation [the Supreme Soul also called the Holy Spirit], the simple spark of My Person, and this, in all universes (galaxies) and in all the elements they contain; this is how I support the work of creation.”*

The marvelous wonders of material nature are all rooted in God, who is the ultimate cause, the ultimate Cause of all causes.

The Lord descends to earth by his internal power, and through it again He departs from it. God's activities are always at the spiritual and absolute level, even when they take place in the material universe. These activities have the same value as his own Person. However, the Lord's Body and the Lord's Own Person form one and the same identity and when He manifests His activities they also participate, and in all respects, in this unique identity.

In truth, the form of the Lord being constantly absolute, is in no way comparable to that of a soul conditioned by material nature. The conditioned soul is forced to accept a particular type of body by the authorities charged with applying the material laws. When the Lord comes down to earth, He appears by His own internal power. Therefore, the Form of the Lord can never be material energy because it is spiritual, supreme and absolute.

For the sole purpose of showing all spiritualists the way of supernatural powers, Krishna, God, the Supreme and Sovereign Person, performs all kinds of wonderful acts. In truth, He is none other than the Master of liberation, fully immersed in a spiritual bliss which is constantly increasing. He is the source of all energies, of all powers, of Him all emanates.

He is constantly immersed in absolute love, which has the effect of automatically conferring on Him all supernatural powers, such as the ability to travel in space at the speed of the mind, (No one can estimate the speed of thought because in an instant it can make it possible to cross millions, even billions and billions of kilometers) that of appearing and disappearing at will, of introducing oneself into the body of others and of seeing things very far away.

The Lord was sitting alone, immersed in his thoughts, the original source of knowledge, bliss and eternity, the refuge of all beings. His face and eyes expressed absolute serenity. He was sitting leaning against a young banyan tree, his lotus-like right foot resting on his left thigh, and although he had given up the comforts of home, He was happy, and his position a delight. Then, by his own inner power, He disappeared in the sight of all living things. The Supreme Lord, Krishna, the source of all virtue and beauty, has now closed his entertainment on earth.

One must be very intelligent to understand the Apparition and the Activities of the Lord as Avatar. In truth, the Apparition, the Disappearance and the Activities of the Lord are all transcendental. The Lord has nothing to do with material activities. Whoever understands the nature of the Apparition, Disappearance, and Acts of the Lord is immediately released. When he abandons his material body, he never has to put on any more, but returns to the spiritual world.

In our galaxy, the milky way, the earth is the most privileged of all the planets, and on this one, it is the region of Bharata-varsa, India, and more exactly Bengal, which is the most favorable. Bengal enjoys a special blessing, even more marked in the district of Nadia; and, of all Nadia, the most glorious place is the city of Navadvipa because it is there that Sri Caitanya Mahaprabhu, the Golden Avatar, appeared to inaugurate the sacrifice of the song of the Holy Names of the Lord; Hare Krishna.

It is also in India, in the city of Mathura of the state of Uttar Pradesh located 125 km southeast of New Delhi, that appeared Krishna. It is also on the soil of India that Lord Krishna has disappeared.

## **The true Trinity, the three aspects or supreme realizations of God.**

Kṛiṣṇa, the Absolute Lord in its original form, is the summum bonum. He embodies perfect bliss and knowledge, Supreme Transcendence. Krishna, God, as He really is in His own personal body, primordial and absolute.

The Supreme Lord, Master of all conceivable and inconceivable powers, is the Absolute All, the Absolute Truth. He is the one who supports, who protects, who directs, who stimulates and who creates. All beings live in Him, Krishna, the Supreme Lord, and Himself lives in the heart of every living being, the heavenly beings, the inhabitants of the heavenly higher planets, the humans, the animals and the plants, in its form of Supreme Soul. It is the inconceivable power of knowledge, energy, strength, opulence, power, and influence, with no trace of inferiority.

The Supreme Lord says:

*“I am the source of all that is, everything emanates from me. He who fully understands that I created everything through My Unlimited Power establishes himself firmly in the service of devotion and abandons himself entirely to My lotus feet.”*

*“After many rebirths, when he knows that I am all that is, the Cause of all causes, the man of true knowledge abandons himself to Me. Rare such a great soul.”*

Krishna, God, The Supreme Person, the Sovereign Lord is Unlimited, Absolute, Unique and without a second. No one is equal to him or superior. The Supreme Eternal, the Sovereign Being, in his own personal, real, original, primordial and absolute, purely spiritual body, is the only true reality, and the absolute truth. He is the cause of all causes, the supreme cause and the original source of all that is, from Him all emanates. He is omnipresent, omniscient, omnipotent, immutable, limitless and the source of all Avatars. His splendor is limitless. There is no difference between his original body and his Soul, because they are only ONE. The Lord's body of light

radiates like gold, for it emanates a radiance that unfolds to infinity, and hides its Divine Person from non-devotees. Who wants to see the beautiful face of Krishna, God, and admire his magnificent transcendental body, must cross this radiant radiance.

Kṛiṣṇa, God, the Supreme Person is Himself the Absolute Truth, the Unique Original Entity, the ultimate reality, one and indivisible.

**It manifests itself under three aspects:** The Supreme Person in his own personal form, primordial primordial and absolute, the Impersonal Supreme Being, and the Supreme Soul also called Holy Spirit.

Krishna, the Divine Person, to whom the Impersonal Supreme Being and the Supreme Soul, emanation of this Absolute Being, make a procession, like a head of state who second his government and his ministers. In other words, the primordial Truth manifests itself in three different phases. The Absolute Truth, or the Supreme Lord, Krishna, is also known as the Impersonal Supreme Being and the Supreme Soul, but in truth these three aspects are essentially the same.

**The Lord reveals himself to us.**

The Lord Kṛiṣṇa is Himself God, the original Supreme Person, sovereign cause of all causes. He is the original Lord, God, the source of all the Avatars and all the plenary emanations of his Person.

The Supreme Lord, Krishna, says:

*“I know everything about what happened in the past and what will happen in the future.”*

*“The total manifestation of the cosmos is an emanation of Me in My unmanifest form. All that exists is in Me, and in Me only, but I am not in all.”*

*“May you, through My mercy without cause, directly realize all that touches My Person, My true eternal Form, My Absolute Existence, My Color, My Acts and Attributes”.*

*“I am that Supreme Person, who was before creation, when there was nothing but Me, and the cause of creation, the material nature, was not yet manifested. I am also the One you see now, Me, the Supreme Person, and I am also the One who will subsist after the annihilation”.*

*“Know that the elements that make up the universe enter the cosmos while not entering it. Likewise, I exist in all that is created, and simultaneously, I am out of all things.*

*My spiritual and absolute Body, all of knowledge, happiness, and eternity, resembles in every respect the human form, but it is not a material body; it is inconceivable. I am*

*not compelled by nature to accept a particular type of body; it is of My own free will that I choose the form in which I appear. My heart is also spiritual, and I am always kind to My devotees. So, in My Heart, one can discover the way of devotional service, destined for the holy beings, whereas I have rejected the irreligion and the non-devotional activities; they do not exert any attraction on Me. Because of all these divine attributes, prayers are generally addressed to me under the name of Rsabhadeva, the Sovereign Lord, the best of all living beings.”*

It is written in the original scriptures, also called “*The true gospel*” the eternal gospel without beginning or end, the pure essence of true knowledge:

*“Kṛiṣṇa manifests her eternal human form and gives herself to her entertainment to bless the devotees of her mercy. Anyone who hears the story of this entertainment should devote himself to the service of the Lord.”*

God, the Supreme Personality of Godhead, manifests innumerable emanations of his transcendental form that exists eternally in the spiritual world. Although it is beyond human comprehension, the Sovereign Lord appears in this universe within each species. According to the capacity of appreciation which falls to the various bodies clothed by living beings, (incarnated souls), the Lord chooses to reveal this or that entertainment. It is when He appears in His human form that the Lord bestows upon man the most insignificant grace by allowing Him to serve Him eternally in various ways.

It is the special and natural attraction for a specific entertainment of the Lord that reveals the eternal position of a being. Veneration, service attitude, friendship, parental affection and loving relationship form the five primary relationships that unite the holy beings with Kṛiṣṇa.

Krishna, God, the Supreme Person fully possesses the following six perfections: Beauty, Wealth, Fame, Power, Wisdom, and Renunciation. He is the original source of all that exists, the Absolute Truth in its ultimate aspect, of God, the Supreme Person.

A waistband tied with its size with taste and his fingers are adorned with rings set with precious jewels. The bells at his ankles, his bracelets, his waving hair with blue reflections and anointed with oil, his wonderful and smiling face, all his person arouses enchantment.

Brahma, the demiurge and the first created being said of the Lord: *“I adore Govinda, the original Lord, who plays his flute wonderfully. Her face radiates beauty and her eyes blossom like lotus petals. Its skin is bluish like clouds, peacock feathers crown its head, and its indescribable grace charms millions of Cupidons.”*

These are the special traits of the Lord.

The Supreme Lord is the most charming Being among all. Those who have seen Lord Krishna depict here, one after another, all the peculiarities of his absolute grace, in



order to teach the impersonalists that the Lord is not the fruit of the wise man's imagination. holy, created by him from scratch to facilitate his adoration, but the undeniable Supreme Person. The impersonal aspect of the Absolute Truth, God, is only the radiance that emanates from its true body, just as the sun's rays only form the radiance of the sun.

It emanates from the absolute personal and primordial body of God a radiance, which hides the very Person of the Lord and extends to infinity.

Hence the prayer of one of his devotees: *“O my Lord, Keep your life, your radiance dazzles me and hides your true face. Take off, I beg you, this veil of light, and reveal yourself to your pure devotee.”*

The Supreme Lord says: *“I am the source of the Impersonal Supreme Being, the dazzling radiance which, imperishable, immortal, eternal, constitutes the very principle of supreme happiness.”*

The Impersonal Supreme Being made up of dazzling radiance (the only aspect of God venerated by Jews, Christians, Muslims, etc.), the Supreme Soul also called the Holy Spirit and the Supreme Lord in his own personal, natural form Real, original, primordial and absolute, are the three aspects of the Absolute Truth, God.

The Impersonal Supreme Being is the dazzling radiance emanating from the body of the Lord; it is the aspect most easily accessible to the neophyte spiritualist. As he progresses, he becomes aware of the second aspect of the Absolute Truth, the Supreme Soul, the form of the Lord present in every atom, between every atom and in the heart of all beings. Finally, he realizes the ultimate aspect of the Absolute Truth, the Supreme Eternal, the Lord in his personal and original form, the source of the Impersonal Supreme Being and the omnipresent Supreme Soul.

Whoever abandons himself to God and serves him with love and devotion can see him without his dazzling radiance. The Lord says:

*“Only by devotional service, and only thus, can one know Me as I am. And the being who, by such devotion, becomes fully conscious of My Person, can then enter My absolute kingdom.”*

*“Those who always serve Me and adore Me with love and devotion, I give them the intelligence through which they can come to Me”.*

Krishna, God, the Supreme Person is also called the Unlimited, the Omnipresent. In Him, neither interior nor exterior, neither beginning nor end. In truth, He is Himself the entire cosmic manifestation. The form of the Lord is eternal, omniscient and all of bliss.

The Lord remains pure and immaculate in all circumstances. He is the original cause of all causes, the source of all Avatars, all energies and all powers, from whom all

things emanate. Nothing exists apart from the manifestations of the Lord's energies. It is inside all things, but it also covers everything, without being affected by the activities of separate souls. So it is said infinite, and living beings, infinitesimal. In truth there is only the Lord, and all other beings depend on Him. He is the source of the vital potential of all, He the supreme Truth among all the relative truths, Him again the source of the splendors that each manifests, and that is why no one can match Him in this respect. Enriched with all the splendors, wealth, fame, power, beauty, knowledge and renunciation, He is, without doubt, the Supreme Being. And precisely because He is a Person, He has many personal Attributes, though He is beyond material influence. Its spiritual and absolute Attributes exert such a fascination that they even attract liberated souls. He has nothing to accomplish by Himself since His all-powerful energies do it for Him.

One can only see Him with senses purified by devotional service. Only his pure devotees have access to a deep knowledge of his Person, and this, because they aspire to nothing more than to serve him with love and submission. The perfect way is to recognize Krishna, God, the Supreme Personality of Godhead as the supreme reality of all things, and the highest perfection of knowledge is to surrender to Him, knowing that He is the source, the origin of all things.

The dimensions of the spiritual and absolute Body of the Supreme Lord can only be esteemed by Him, according to His own values, for He is everywhere present through the entire cosmic manifestation. Material nature draws its beauty from Siena. Nevertheless, He Himself is always dressed and adorned with magnificence in order to assert the spiritual variety of which He is the master, and which plays such an important role in the development of spiritual knowledge.

## **The Impersonal Supreme Being.**

The Impersonal Supreme Being is a partial manifestation of Krishna, the Supreme Lord, realized in the absence of these complete powers. It is the aspect of neutrality that penetrates everything.

The Impersonal Supreme Being is, in truth, the radiance that emanates from the transcendental sublime body of Krishna, God, the Supreme Person. In truth, the dazzling radiance of the Impersonal Supreme Being is formed of the rays that emanate from the spiritual body of God, Śrī Kṛṣṇa, the Supreme Person.

Krishna, God, the Supreme Person has unlimited power. The dazzling radiance of its transcendental Body, its personal, original, transcendental form constitutes the aspect of the impersonal, undifferentiated, infinite, absolute, impenetrable, complete and omnipresent Supreme Being. Source of the innumerable planets of the material universe, each with its own opulences. The Impersonal Supreme Being is Krishna Himself, for Krishna is the source.

The Supreme Lord says:

*“The Impersonal Supreme Being is a partial manifestation of My Person, and no truth is superior to Me”.*

*“This dazzling radiance, this absolute light that you contemplate, knows that it is none other than the radiance that emanates from My Body. This radiance is none other than Myself.”*

Just as the sun and its rays can not be separated, so is Krishna and the radiance that emanates from his body. This radiance is constituted by a set of tiny particles called spiritual sparks or spiritual souls, or in other words by incarnated living beings, us.

Krishna further explains:

*“This radiance is an emanation of My spiritual energy”.*

*“Radiance extends beyond the realm of My outer energy (the material universe).”*

He who dwells in this material world can not know this radiance of the Impersonal Supreme Being. This is why it is not manifested in the material universe, because it is veiled by matter, but only in the spiritual world. The spiritual energy and external energy of God are both eternally manifest.

The radiance emanating from the absolute body of Krishna, the Supreme Person, is the impersonal aspect of the Absolute Truth, God, and represents the first degree of realization of the absolute, the Sovereign Person.

The Impersonal, Transcendental Supreme Being is the realm of the dazzling radiance of God. Certain passages of the original scriptures thus define the radiance that emanates from the body of God, the Supreme Being:

In the spiritual world, beyond the veil of matter, shines the infinite radiance of the absolute body of God, free from all material defilement. This dazzling white radiation, spiritualists hold it for the light of all the lights. In this kingdom, there is no need for the rays of the sun, of those of the moon, of fire, or of electric light. To tell the truth, all luminous radiance perceived in the material universe is only a reflection of this supreme light. The absolute exists in front as well as behind, north, south, east, and west, both up and down. In short, his supreme radiance extends everywhere, in the material and spiritual worlds.

But in the material universe, it is veiled by material nature.

Few know that what is called the Impersonal Supreme Being represents the brilliance of Krishna's transcendental body, that the Supreme Soul or Holy Spirit is only a partial manifestation of Krishna.

The original Lord has unlimited power. The dazzling radiance of its transcendental form constitutes the impersonal, undifferentiated, absolute, complete and infinite Supreme Being, the source of innumerable varied planets that populate the millions of universes, each with its own riches. The splendors of the Impersonal Supreme Being, which is actually the radiance of Krishna's body, unfold in the myriad of universes.

Each of the innumerable universes is populated with an unlimited number of stars varied in their structure as well as in their atmospheric atmosphere. All emanate from the infinite and non-dual absolute, the Complete Whole, whose existence is all of absolute knowledge. This infinite radiance of God has its origin in the transcendental body of Krishna, to whom we offer homage and respect as the Supreme and Original Divine Person. It is this impersonal, formless aspect of God that Jews and Christians, Muslims, Orthodox, Protestants, etc., know and worship.

Spiritualists are of two kinds: the impersonalists for whom God is a Formless Impersonal Supreme Spiritual Being and the holy servants of God. For the first, the ultimate goal, the final destination to be attained, is the radiance of the spiritual world, while the holy beings are aimed at the spiritual planets, Vaikunthas. The latter obtain a spiritual form that will enable them to pursue the active practice of the service of absolute love offered to the Lord. While the impersonalists, because they reject all contact with the Lord, do not obtain a spiritual body proper to spiritual action, but remain mere spiritual sparks, melted into the dazzling radiance that emanates from the Supreme Lord.

The Lord is the finished form of eternity, knowledge and bliss, while radiance, devoid of form, is a mere manifestation of eternity and knowledge. The spiritual Vaikuntha planets are also forms of eternity, knowledge, and bliss, and the holy beings admitted into the kingdom of God each obtain a body of eternity, knowledge, and bliss. Thus these various spiritual elements are in no way distinguishable; the Abode, the Name, the Fame, the Entourage, etc. of the Lord all share the same spiritual and absolute nature.

It is generally understood that by blending into the impersonal aspect of the Absolute Truth, God, one finds perfect happiness. One experiences spiritual happiness by merging into the Impersonal Supreme Being because he is the radiance of God, the Supreme Person. The Impersonal Supreme Being is formed by the rays that emanate from the transcendental Body of Krishna. Consequently, the spiritual bliss that can be experienced by melting into Him comes from contact with Krishna. When the mind is in relation with the Impersonal Supreme Being, the being becomes satisfied, but he must progress further to serve the Supreme Lord because he is not assured of being able to remain thus in the radiance of the impersonal aspect of God.

Even if we blend into the impersonal aspect of the Absolute Truth, we may always fall from this position because we do not know the Lord in his real form. When one

transcends the realization of the Impersonal Supreme Being and the localized Supreme Soul to turn to God, the Supreme Person, in a relationship of servant, friend, parent or lover, spiritual happiness enters then our whole being. At this stage, one automatically experiences spiritual bliss, just as one becomes joyous as soon as one sees the brightness of the moon.

The light of the Impersonal Supreme Being is an emanation of the supreme, real, original form of Krishna, God, the Supreme Person. Where do the impersonalists go to the death of their material bodies?

God also helps impersonalists who want to commit "*spiritual suicide*" by artificially denying their existence as an individual spiritual soul (such as Buddhists):

He absorbs them in the radiance emanating from his Person. But as they refuse to accept the Absolute Truth, God, in his personal, real, eternal, original and blessed form, they can not, once their "*lost*" individuality, taste the bliss of serving the Lord with love. Some, even though they have not yet reached the impersonal realization, return to material life in order to express their latent desire for action. They do not have access to the spiritual planets, but are again offered the opportunity to act on one or other of the material planets that populate the various galaxies.

This spiritual radiance is limitless and immeasurable. The spiritual radiance that emanates from the original Body of Krishna and gives shape to its impersonal, omnipresent, infinite and unfathomable aspect, is the cause of the creation of the innumerable planets, all endowed with a specific atmosphere and living conditions.

### **The Supreme Soul also called Holy Spirit.**

The Supreme Soul, also called the Holy Spirit, lives in the heart of all living beings, celestial beings, human beings, animals, plants, demonic beings, is a partial manifestation of God, for it is in truth a plenary manifestation of an emanation. Krishna, the Supreme Person. It is called "*localized*" because it is in the heart of all beings, and from there, it directs all their acts.

The Supreme Soul is a plenary Emanation of Krishna who lives in the heart of every being, in every atom of material creation and even between atoms. It constitutes the "*localized*" aspect, omnipresent, of the Absolute Truth, God, and represents the intermediate degree of realization of the Absolute.

The sages and saints see in themselves the Supreme Lord at the level of the heart, and only twenty centimeters tall. He has four arms and holds the lotus, the chariot wheel, the conch and the mass.

The ubiquitous Supreme Person, in his Supreme Soul Form also called Holy Spirit, lives in the heart of every living being. The Lord in its localized aspect is said to measure the distance that separates the ring finger and the thumb, about twenty centimeters. One of the emanations of Krishna, God, is the Supreme Soul,

Kṣīrodakaśāyī Viṣṇu, located in every living being. Garbhodakaśāyī Viṣṇu, the second Avatar, acts as the Supreme Soul of all beings. As for Mahā-Viṣṇu Himself, the first Avatar, lying on the waters of the Causal Ocean, He represents the creator, the original cause of the innumerable universes. Together, these three Avatars direct all things in the material universe.

The original scriptures incite the distinct soul, that we are, to renew the bond which unites it to the Supreme Soul.

The forms of Nārāyaṇa known as Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī all engage in creation with the help of material energy. These three Viṣṇu, which rest on the waters, represent the Supreme Soul of all that is. The first Supreme Being is known as the Supreme Soul of all universes. Garbhodakaśāyī Viṣṇu represents the Supreme Soul of all beings, and Kṣīrodakaśāyī Viṣṇu the Supreme Soul in each individual being.

Superficially, we see that these three Supreme Beings are in contact with māyā, the material energy. But it never touches Kṛiṣṇa, who lives beyond, in the fourth dimension. There are in this material world three distinct elements, namely matter, the distinct soul (us) and the Supreme Soul. All three are wholly dependent on Krishna, God, the Supreme Person.

Indeed, the Supreme Soul is a partial representation, a full emanation of the Sovereign Person. Krishna, God, the Supreme Person, reigns over the entire material universe through his only partial representation. God is great, He can only be the one who provides for the needs of distinct souls. Therefore, the Supreme Soul can not be identified with a complete representation of the Sovereign Lord, the Absolute Divine Person. At a first stage, the distinct soul reaches the realization of the Supreme Soul. Then at a higher stage, she will be able to reach the realization of God, the Supreme Person, through the intelligence, the scriptures and especially by the grace of the Lord Himself.

The Lord as the Avatar (Kṣīrodakasayi Visnu) dwells with the incarnated individual soul, in order to keep it alive in the material body that it occupies.

The living being, embodied spiritual entity, infinitesimal part of God, the Supreme Person, exists through the mercy of the Lord who accompanies it in any body, human, animal or plant. It is because he desires a special material enjoyment that the Lord provides him with a body, like a machine. The Lord dwells with him as Avatar (Kṣīrodakasayi Visnu), to keep him alive in the dense body of matter he occupies.

*It is written, "I adore the Sovereign Person, God, who penetrates every universe and every atom as one of its plenary emanations and thus manifests its infinite energy in all material creation."*

The Supreme Lord dwells with the soul in the material body, to enable him to benefit from the amenities of material life.

God testifies to all our actions.

When human justice is often unable to determine with certainty the culprit or does not want to know or even prosecute it, it is quite different from karmic justice.

There are many witnesses to our actions. First and foremost, God Himself, the Supreme Lord, is a direct witness of our actions. The sacred texts of established religions all emphasize God's omnipotence and omnipresence, but how does God, the Supreme Lord, concretely manifest this omnipresence?

Krishna reveals it to us: *“There is in the body another beneficiary, which transcends matter. It is the Lord, the Supreme Possessor, Witness and Consentant, who is called the Supreme Soul.”*

God reveals to us that He resides in the heart of every living being in the form of the Supreme Soul, and that He testifies and supervises (consents) the interested actions of the individual soul. The Supreme Soul, unlike the individual soul, does not seek to enjoy the fruits, sometimes sweet or bitter, of the material body. She is not interested in the material pleasures offered by material existence. His action consists in witnessing the activities of the individual soul and rewarding it according to its merits, in other words, according to the fruits of its interested actions. By choosing to come into the material world to try to be a beneficiary, the individual soul breaks his intimate relationship with the Lord, and thus becomes indebted for his deeds, and falls under the guise of karma and reincarnation.

The Lord is present in the heart of the individual soul share the bond of love that binds Him eternally to it. He accompanies him on his long journeys through the material world for the sole purpose of helping him return to his true home in the spiritual world. At the same time, the Lord fully respects his independence and freedom (as relative as they are) and helps him to fulfill his desires because without his support and supervision, the living being would remain incapable of doing anything. is.

This dependence of living beings on the Supreme Lord is easily understood, because material energy is one of the Lord's powerful energies, and so depends to act on his will and direction and not on theirs as they do. often think under the effect of illusion.

Krishna, God, the Supreme Person adds:

*“I stand in the heart of all beings and I direct their wanderings to all, who are each as on a machine made of material energy.”*

Krishna taught that the individual does not represent all that is. Himself, God, the Supreme Person, the Supreme Soul, dwells in the hearts of all beings and directs them. Changing body, the individual being forgets his past acts, but the Supreme Soul, who knows the past, the present and the future, testifies to his actions. Conditioned souls are therefore directed in all their acts by the Supreme Soul. Under the guidance

of the Supreme Soul, they get what they deserve, under his direction they are carried by the machine that is the body, made up of material energy. As soon as the being is placed in a body, it must act according to the conditioning proper to this body. A man driving a fast car will go faster than another less well endowed, even if the two drivers are of the same strength, of the same nature, like living beings. Similarly, under the order of the Supreme Being, material nature shapes, for a particular being, a particular body, which enables him to act according to the desires of his previous life. The beings do not have any independence. No one should think himself independent of God, the Supreme Personality of Godhead, because all are constantly under the control of the Lord.

All individual beings remain subject to the supreme authority of the Holy Spirit, who attributes to each his condition, superior or subordinate.

### **The three purely spiritual aspects of Krishna.**

Kṛiṣṇa, the absolute Divine Person, is the all-powerful form of transcendental existence, knowledge, and happiness in all their fullness. His inner power is manifested first in the form of existence, (Sat) or, in other words, as the part that serves to unfold the Lord's existence. The same power, when it reveals full knowledge, is called Sit, or Samvit, from which proceed the transcendental forms of the Lord. Finally, this same power, when it acts as a source of pleasure, is known by the name of hlādinī, or transcendental power of happiness. So the Lord manifests His inner power under these three purely spiritual aspects.

## **The Supreme Avatars.**

Krishna, God, The Supreme Person, the Sovereign Lord is Unlimited, Absolute, Unique and without a second. No one is equal to him or superior.

### **Krishna, the Supreme Eternal says:**

*“Before the creation of this cosmic manifestation, Me alone exists with my own spiritual powers to the exclusion of all gross, subtle or causal phenomena. Consciousness was not yet manifested. After creation, I alone live in all things, and come the time of annihilation, I alone remain forever.”*

The Sovereign Lord to the inconceivable greatness, who is omnipresent and who has neither name nor form nor material activities, shows himself especially merciful to the holy beings who venerate him. Thus he manifests his Forms and his Spiritual Names during his various entertainments.

*“May the Supreme Lord, whose Form is eternal, all of knowledge and bliss, show mercy to us.”*

In truth, God, the Supreme Person is devoid of name, He has no material name. Krishna, which means *“the infinitely fascinating”*, is not an ordinary name because it



is actually an immaterial, spiritual name. The names of the Supreme Lord are not of this world. Likewise, the form of Lord Krishna as well as his advent and his acts are all immaterial and therefore spiritual. To manifest His mercy without cause to holy beings as well as unbelievers, Krishna, the Sovereign Lord, appears in this world thus revealing His holy Names, His Forms and His Divertures, all of which are spiritual and absolute.

The Name Krishna and God, the Supreme Person, are identical and of the same power, for the Lord Sovereign has invested his Holy Name with power. Thus, whoever pronounces it sees his sins erased and obtains salvation (liberation). Krishna, God, the Supreme Person loves to pronounce His Holy Name.

Sri Krishna is the personal, real, primordial and absolute form of God, the Supreme Person. He is the first Narayana (one of his Holy Names), the first because there are in the spiritual world, on the spiritual Vaikunthas planets, an unlimited number of Narayanas, all of whom are one and the same Sovereign Person, God, but which are all plenary emanations of the Supreme Lord in his original form, Sri Krishna. From this primordial form emanates, first of all, the form of Baladeva, then, of Baladeva, so many others, such as Sankarsana, Pradyumna, Aniruddha, Vasudeva, Narayana, Purusa, Rama, Nrsimha, & c. Once again, all these manifestations, or plenary emanations, have one and the same identity, that of visnu-tattva, of which Sri Krishna is the only original source. Thus is He God Himself, the Supreme Lord, absolutely, both the creator of the material universe and, in the form of Narayana, the Sovereign Lord of each of the spiritual planets, called Vaikunthas. His antics among humans are thus a kind of enigma, which explains his assertion in the Bhagavad-gita, according to which fools, ignorant of the real nature of his acts, take him for an ordinary man.

The misguidance against Sri Krishna occurs by the action of its internal and external energies on the so-called marginal one. Distinct beings (us) belong to this marginal energy, and as such are lost either by internal energy or by external energy. By the power of illusion of his inner energy, Sri Krishna unfolds in innumerable Narayanas and accepts the service of absolute devotion that in a relation of pure love offer Him the inhabitants of the spiritual world. As for its external energy, it manifests itself by appearing in the material universe in the form of Avatars, among men, animals or celestial beings, and this, in order to restore its relation with conditioned souls, which have forgotten during their stay in various bodies, in different species.

Lord Krishna has an everlasting kingdom where He is entertained for eternity with His eternal companions and all that eternally surrounds Him.

This eternal kingdom is a manifestation of its inner energy, whereas the material universe is a manifestation of its external energy. But when He descends into the material universe, He does it through his inner power, and with all his surroundings. The Lord Himself confirms that He is descending into this world by His own power. Its Form, Name, Fame, Entourage, Kingdom ... are not creations of matter. And when He

comes down this way, it is to remind him of fallen souls and to restore the principles of religion, or of spirituality, which He himself has enunciated. No one but God can restore these principles. He alone, or a qualified being, endowed by Him with powers to this end, can dictate the codes of religion. True religion is to know God, to know the relationship that unites us to Him, our duties to Him and ultimately our destiny once left the body of matter. But conditioned souls, trapped in material energy, have a very thin knowledge of these principles of life.

When the Lord descends into the material universe, He does it with all his Entourage, to give a complete picture of the spiritual world, where love and pure devotion prevail for Him, free from the slightest material desire to dominate His creation. The holy beings who live in the Lord's entourage are all liberated souls, perfect manifestations of his marginal, internal energy, entirely closed to the influence of his external energy.

Lord Krishna, the Supreme Lord, appeared just before the age of kali or iron age, discord and strife, the present age, and He returned to his eternal kingdom at the beginning of this age. During his stay on Earth, He revealed all things through his Activities. Particularly, He enunciated the Bhagavad-gita (Words of Krishna, Christ, God, the Supreme Person) and reduced to nothing all the false principles of spirituality.

Krishna, God, the Supreme Personality of Godhead says, *“Whenever in some part of the universe, spirituality sees a decline, and irreligion rises, I come down in person.”*

The Supreme Lord, Krishna, appears from age to age (as He did 5,000 years ago) for the sole purpose of alleviating the burden of the earth from the evil deeds of demonic kings, of annihilating the demonic miscreants, of protecting devotees and restore the principles of religion and spirituality.

Krishna also descends into this world to relieve cows, spiritual guides, his servants and holy beings from their suffering. Master of all the supernatural powers and preceptor of the entire universe, He is God, the Almighty.

He sometimes descends into the material universe, to remind his devotees and destroy the disruptive elements of society, such as politicians and monarchs failing their duty. The Lord assures, through his infinite powers, the creation, the maintenance and the destruction of the universes, and yet his powers never know the slightest diminution. Another trait of the Lord is that he pays special attention to the cow, to his servant the spiritual guide and to his devotee, because all three play a vital role for the good of the mass of living beings.

He comes by his own will, whenever irreligion predominates and the true religion disappears. The principles of spirituality are contained in the Vedas, the original scriptures called the *“true gospel”*, the eternal gospel that has neither beginning nor end, and one degrades oneself to the rank of the ungodly as soon as one neglects to

to follow them. These principles are the laws of God. Only God can create a religion. It is therefore He who originally enunciated the Vedas, in the heart of Brahma, the first created being. The principles of true religion are the direct instructions of the Supreme Person, and they are found throughout the Bhagavad-gita (or Words of Krishna, Christ, God, the Supreme Person). The purpose of the Vedas is to establish these principles under the guidance of the Supreme Lord, who affirms that the summit of spirituality is to surrender to Him alone. Vedic principles lead us to the ultimate goal of total surrender to God.

Now, whenever men of a demonic nature undermine these principles, the Lord appears. Every Avatar therefore has a special mission to fulfill, a mission described in the revealed scriptures. No one can be considered an Avatar if he does not respond to the announcement of these writings and if he does not appear there.

Some say that the Lord only appears in India: this is by no means verified. He can manifest where He wants it and when He wants it. When He comes, in one form or another, He gives men as much spiritual knowledge as they can assimilate according to the place and circumstances in which they find themselves. But the mission of all Avatars remains the same: to lead humanity to the consciousness of God and to the respect of spiritual principles.

Krishna sometimes goes down personally; at other times he sends his representative, who may be his son, his servant, or Himself in a disguised form. The principles taught by the different Avatars are always the same, but depending on the circumstances, they take a form sometimes simplified, sometimes elaborate. The mission of the Avatars is always to revive in everyone the consciousness of Krishna, God, the Supreme Person, who, though always present, sometimes becomes unmanifest.

Lord Krishna, God, the Supreme Person shows great kindness to forgetful souls, incarnated and conditioned by matter. That is why He appears in person, and gives to men his teaching, or sends his sons of his kingdom to represent Him and to remind him of all fallen souls.

5,000 years ago he appeared Himself in his personal form, original and absolute, and recently again, 500 years ago, He appeared in the form of Lord Chaitanya Mahaprabhu, the Golden Avatar, in this same purpose, to show his special mercy to the fallen souls of the present age, the Iron Age and industry.

The emanations of Lord Krishna appearing within the material creation are called "*Avatars*", or incarnations.

The word "*Avatar*" means, "*who descends from the higher, spiritual world*".

It is populated by innumerable Vaikountha planets, spiritual, from which the emanations of the Lord descend into this universe. Hence it is called "*Avatars*".

## **“What signs do you recognize an avatar?”**

And the Lord to answer:

*“Just as we recognize the different Avatars in the light of the Vedic texts, we can understand who is really the incarnation of God in this age of Kali.”*

Hence the importance of relying on the authoritative scriptures in this area: it is not a matter of seeing an Avatar in any person, according to his whims, but rather to understand the characteristics of a real Avatar, defined in the sacred literature. An authentic Avatar never proclaims himself such, so his followers must distinguish him from the impostors by referring to the established scriptures.

Any intelligent person can recognize the characteristic traits of the legitimate Avatar through two criteria, his personality - the primary criterion - and its secondary characteristics. Thus the Scriptures describe the physical traits and activities of the Avatar, the first being the main criterion for identifying it, and the second, its secondary attributes. They give his name, that of his father, his mother, and the place where He will appear.

The Vedas, the original scriptures, also called *“the true gospel”* best describe the characteristics of an Avatar and reveal the main traits of Krishna. Its secondary characteristics, such as teaching Vedic knowledge to Brahma, the demiurge and being first created, and taking the form of the Supreme Avatar to create the cosmos, are manifested only occasionally and as specific purposes.

It is important to understand and distinguish the main and marginal characteristics of the Avatar. No one can proclaim himself a divine incarnation without possessing one or the other, that no intelligent being will neglect to study before holding anyone for an Avatar.

### ***The particular signs of Krishna, his plenary emanations and Avatars.***

It is written in the Vedas, the original scriptures also called *“the true gospel”*, the eternal gospel that has neither beginning nor end:

*“All Avatars (incarnations of the Supreme Lord descending into this world) are plenary emanations of Lord Krishna or emanations from his plenary emanations. But He, Krishna, is God in person, in its most complete original form.”*

In order to prevent anyone from pretending to be Avatar, let us know that the true Avatar will be recognized by the particular and characteristic signs of his Divinity, that he carries on his body, the palm of his hands and the plant of his feet.

Signs of the soles of the Lord's feet: A standard, a flash, a mahout stick, a fish, a parasol, a lotus flower, and a disc.

Signs of the palm of his hands: Lotus flowers and chariot wheels.

Seven parts of his body shine with a reddish glow: his eyes, the palm of his hands, the soles of his feet, his palate, his lips and his nails.

Krishna also has a peacock feather on his hair, and a tuft of white hair on his chest. A large flower necklace hangs from his neck. On the other hand, He alone can manifest His gigantic universal form in the material universe, made up of the entire cosmic manifestation.

If God manifested this universal form, Arjuna, it is precisely to put the fools in their place, so that we will only hold for Avatar the one who will be able to manifest this gigantic form as did Lord Krishna. Materialists can, therefore, in their own interest, fix their thoughts on this colossal form of the Lord, but take care not to be misled by simulators who claim to be equal to Krishna but who are unable to act like Him, or to manifest that form that contains the whole universe.

#### **THE AVATAR WHICH HAS NO SIGNS AND CAN NOT MANIFEST THE UNIVERSAL FORM IS AN IMPOSTER.**

The Lord appears as Avatars to ensure the creation, maintenance and dissolution of the cosmic manifestation. Also, let's all seek refuge with Him, who always give his (devout) devotees the remembrance and the courage.

Brahma, Visnu and Mahesvara (Siva): these three Avatars ensure the creation, maintenance and dissolution of the cosmic manifestation. They are respectively the masters of the three gunas, the three attributes and modes of influence of the material nature that are: the virtue, the passion and the ignorance, which bring about the phenomenal manifestation.

Visnu, plenary manifestation of Krishna governs virtue, Brahma passion, and Mahesvara ignorance. There are, moreover, different categories of sages according to the guna which influences them. Those who act in virtue, for example, worship Sri Visnu, while those who are dominated by passion worship Brahma; and finally, those who are ignorant, devote their worship to Siva. All three are divine manifestations of the Supreme Lord, Sri Krsna, for He is the Original and Sovereign Lord. If celestial beings rely directly on the Supreme Lord, and not on the various Avatars, they none the less worship the manifestation of Visnu directly in the material universe. In this connection, it should be noted that various writings underline the fact that whenever any difficulty arises in the management of the universal order, celestial beings go to Visnu in the ocean of milk and inform them of their grievances. Even Brahma and Siva, who are themselves Avatars themselves, devote their adoration to Visnu; this is why they are thought to be heavenly beings, and not for the Supreme Lord Himself. Those who adore Sri Visnu, and demonic beings, those who refuse to adore, are called celestial beings. Visnu always takes the part of celestial beings, but Brahma and Siva sometimes rank on the side of demonic beings; not that they share their interests,

but if they happen to act this way, it is only in order to place the demonic beings under their control.

The Lord first appeared at the beginning of creation in the form of the four Kumaras, sons of Brahma, the demiurge, the first created being empowered by God to rule the universe. Subject to a vow of strict celibacy, they undertook harsh austerities to realize the Absolute Truth.

The material universe is created, maintained and then annihilated at regular intervals. And these various creations bear different names, according to the different Brahmas who administer them, each being the father of all beings of the creation that he governs. The Kumaras, of which our verse speaks, and which belong to avatars with powers, have appeared in the creation of kaumara; to show us the way to the realization of the Spiritual Being, they submitted to a very strict discipline, accompanied by a strict continence. But before submitting to it, all became wise learned scholars; this allows us to understand that before embarking on the path of the realization of the Spiritual Being, we must concretely acquire the qualities of holiness, of the wise scholar, who is not only possessed of to be born in a family of wise scholar.

The second manifestation of the ultimate beneficiary of all the sacrifices was the Boar Avatar, who, to save her, extirpated the Earth from the lowest regions of the universe.

The scriptures indicate the particular mission of each of the Avatars. All Avatars have a specific mission, which always belongs to the order of the marvelous. No ordinary person can show such feats.

The Boar Avatar's mission was to bring Earth out of the plutonic regions, unhealthy lower regions. The boar is the one who excels best in digging the mud, and the Almighty Lord manifested his power before the demonic beings, who had buried the Earth in these impure places. Nothing is impossible to God, and although He took the form of a boar, his devotees continue to worship Him, for He always remains sublime.

The next Avatar appeared in the era of the wise and empowered was Devarsi Narada, great sage among celestial beings, sons of Brahma. He gathered at that time the statements of the Vedas, the original scriptures, "*the true gospel*," which relate to the service of devotion and invite the man to engage in the only acts resulting in no consequence or material consequence.

The great sage Narada, a manifestation of God by Him endowed with powers, spreads the service of devotion throughout the universe, and all the great devotees of the Lord, on various planets, in various living species, are his disciples. Among them, there is even Srila Vyasadeva, who compiled Srimad-Bhagavatam. Narada is the author of the Narada-pancaratra, a collection of Vedic teachings more particularly oriented towards the devotional service, and capable of guiding the materialists (beings who act for an interested purpose) towards the liberation from the chains of

karma. If the conditioned souls are above all seduced by the action concerned, it is because they want to enjoy life by tasting the fruits of their hard work. Thus the universe is filled with beings, within all species, who act in order to enjoy the fruit of their deeds.

Interested action involves the development of all kinds of projects in order to increase one's material assets. But the laws of nature want every action, good or bad, to be followed by a reaction, or corresponding consequence, which connects its author. The result of good deeds takes the form of material prosperity, always relative, while that of bad deeds is manifested by material suffering, also relative. But any material condition, whether made of relative happiness or suffering, ultimately leads only to misfortune. Foolish materialists have no knowledge of the way forward to attain eternal and absolute happiness, beyond any material condition. The sage Narada addresses these unfortunate materialists, and tells them how to grasp the reality of happiness. It teaches men with acute materialism how their present occupations can be oriented to lead them towards the path of spiritual emancipation. To the patient who suffers from the intestines for having absorbed too much milk-rich food, the doctor will prescribe curd, that is to say, milk, but in a different form. The cause of evil and its remedy may therefore be of the same nature; but the doctor, like Narada, must be perfectly competent. And the remedy that Narada proposes, the Bhagavad-gita also prescribes; we must serve the Lord by offering Him the fruits of His labors. Thus, can we reach the path of liberation.

The great sage Devarsi Narada says: *“Since then, by the grace of Visnu, the Almighty, I travel everywhere, without knowing limits, both from the spiritual world and through the three divisions of the material universe. This insignificant grace is due to my constant absorption into the service of love which the Lord confers upon me.”*

There are three divisions in the material universe: the planetary system composed of heavenly planets, the intermediate planetary system composed of planets of terrestrial types, and the lower planetary system composed of infernal planets (hell). Beyond the higher planetary system, which includes Brahmaloaka, the highest planet in the universe, are the material envelopes of the universe, and beyond that is the infinite spiritual world, which contains an unlimited number of planets. These are sources of their own light and are called Vaikunthalokas or Spiritual. There live, on each of them, the Lord himself and his companions, all eternally liberated. Now, Sri Narada Muni can go to all these material and spiritual planets without any restriction, just as the almighty Lord, who is free to move in any part of his creation. In the material universe, beings are influenced by the three gunas; virtue, passion and ignorance. But Sri Narada Muni transcends these influences. Let's say he's a free cosmonaut. Only the holy beings can, by his grace, perceive the mercy of the Lord, Sri Visnu, unparalleled mercy. That is why they never fall from their position, when the materialists must, pushed by the different gunas, fall from theirs.

All wise, can not as Narada Muni enter the spiritual world. Sages like Marici, for example, are authoritative in terms of interested action; others, such as Sanaka and Sanatana, in philosophical speculation, but Sri Narada Muni is the leading authority on devotional service. All the great masters of the devotional service, moreover, follow in his footsteps, following the instructions of his Narada-bhakti-sutra; so every devotee of the Lord invariably qualifies to enter the kingdom of God, Vaikuntha.

Narada's only concern is to sing the glories of the Lord with his tumburu (stringed instrument).

The Lord then appeared in the form of Nara and Narayana, the twin sons of King Dharma and his wife. In this form, He undertook a severe and exemplary asceticism, aimed at mastering the senses.

As King Rsabha once taught his sons, voluntary submission to asceticism to attain spiritual realization is the only duty of man, and the Lord, in the form of Nara and Narayana Rsis, He has bent himself to show us the way to follow.

We continue to worship the Narayana Avatar in Badari-narayana, in the Himalayas.

Then the Lord appeared in the Person of the Avatar Kapila, the highest of all accomplished beings. He appeared during the satya-yuga, the golden age, as the son of Kardama Muni and Devahuti, in order to expose the philosophy of devotional sankhya. He also belongs to the group of twelve Mahajanas and is one of the seven leading philosophers of India.

His work was to expose to Asuri Brahmana the then forgotten knowledge of metaphysics and the elements of creation.

There are, in total, twenty-four material elements, explained individually and in detail by the philosophy of sankhya, generally assimilated to metaphysics by Western scholars. The word sankhya, in its etymological sense, refers to what explains clearly and in detail the universe, through the analysis of the material elements.

The Kapila avatar guides fallen souls and enriches them with knowledge and devotion so they can return to God. Lord Kapila appeared on earth to give spiritual knowledge to the conditioned, misled souls.

The next Avatar was the son of the sage Atri. Born in response to his prayer from Anasuya's womb, he developed spiritual science in front of such characters as Alarka, Prahlada, and others [Yadu, Haihaya ...].

The Lord appeared, this time, in the form of Dattatreya, son of Atri Rsi and Anasuya. Anasuya, the wife of Atri Rsi, addressed the following prayer to Brahma, Visnu and Siva:

*"If I have been able to satisfy you, my lords, and if you wish me to solicit a blessing from you, let all three of you have one son."*



His request was accepted, and so appeared Dattatreya, who spread the science of the soul and particularly instructed Alarka, Prahlada, Yadu, Haihaya ...

The next Avatar was Yajna, son of Prajapati Ruci and Akuti, his wife. He reigned, assisted by celestial beings like Yama, his son, and others during the Svayambhuva Manu era.

The administrative functions of celestial beings charged with the maintenance of universal order are entrusted to beings possessing the highest pious virtues. However, if it happens that such virtuous beings are missing, the Lord appears Himself in the form of Brahma, Prajapati, Indra, etc., and occupies their respective positions. Thus, during the era of Svayambhuva Manu (we are currently living in the Vaivasvata Manu era), no being was fit to perform the functions of Indra, the king of Indraloka, celestial planet. The Lord therefore became Himself Indra, and assisted by his sons, including Yama, and other celestial beings, directed the affairs of the universe under the name of Yajna.

The next Avatar was Rsabha Maharaja, son of King Nabhi and his wife Merudevi. He then traced the path of perfection, followed by all those who perfectly master their senses and who are honored by all strata of society.

Human society has eight natural divisions. Four are related to the occupations of beings: the group of intellectuals, that of political leaders, traders and farmers and workers; the other four concern their spiritual evolution: the group of students, heads of families, those who have withdrawn from family and social life, and finally those who have embraced the order of renunciation. Among all these groups, that of the wise, who live in renunciation, is held for the highest, because its members act, by nature, as spiritual masters of all the human groups mentioned above.

Maharaja Rsabha, son of King Nabhi and Merudevi, is a Supreme Avatar. He taught his sons how to follow the path of perfection by practicing obedience or submission, purifying our existence and leading us to spiritual happiness, eternal and ever-growing. Everyone seeks happiness, but no one knows where to find eternal happiness, infinite happiness. Fools seek to replace this real happiness with the pleasure of the senses, forgetting that this material happiness is also within the reach of dogs and pigs. No animal of any kind is deprived of sensual pleasures; all, on the contrary, including humans, can obtain them in abundance. The human form, however, is not made for so cheap a happiness; Man is made to know the eternal and infinite happiness of spiritual realization, attained by obedience or submission, voluntarily accepting to follow the path of asceticism and abstention from material pleasures. Those who have been trained to abstain from all material pleasure are not troubled by the senses. They can take the path of renunciation and gradually take steps to attain the level of master scholar respected by all groups of society. King Rsabha therefore propagated these teachings, and he himself, in the end, detached

himself completely from all bodily needs. Such detachment is very rare, and must not be imitated artificially by fools, but rather admired by all.

The next Supreme Avatar, who appeared at the prayer of the wise, was King Prthu. He cultivated the soil to produce various commodities, thus making the earth beautiful and attractive.

At the advent of Prthu Maharaja, the Earth was in the most complete chaos because of the bad government and the corrupt life of the king, his father. In the face of disaster, the learned sages and masters, who form the thinking elite of society, not only begged the Lord to descend to earth, but dethroned the impious king. It is the duty of a king to be virtuous and to look after the good of all citizens. If he neglects his duty, the group of thinkers, intellectuals, must dethrone him. They themselves, however, never occupy the throne, for they have far more important duties to fulfill for the good of all. Rather than occupying the throne, wise and learned teachers begged the Lord to appear, and so came Maharaja Prthu. True sages or true learned scholars never aspire to political office.

Prthu Maharaja made the soil productive, and so not only were the citizens happy to have such a good king, but the Earth itself became beautiful and attractive to everyone.

When the total flood (flood) occurred after the Caksusa Manu era, and the whole world was deeply submerged by the waters, the Lord appeared in the form of a fish and protected the Vaivasvata Manu by placing it on a vessel.

Such devastation does not necessarily occur at the end of each Manu era; and the one evoked by our verse was then produced only to show the marvel to the faithful Satyavrata. The wise Jiva Gosvami has definitively proven, with the support of authoritative writings in the field-Visnu-dharmottara, Markandeya Purana, Harivamsa, etc.- that a deluge occurs after the reign of every Manu, or father of humanity.

The Lord appeared to show a special favor to His devotee Satyavrata (Noah).

(To read this short story, see the book *The Pure Spiritual Science*, page 65).

The next Avatar was Vamana, the dwarf, a wise master scholar. He appeared in this world of the bosom of Aditi, endowed with all its attributes: the conch, the disc, the mass and the lotus flower. His complexion was bluish black, and he wore yellow clothes. Sri Visnu made his appearance under augurs, while the star Abhijit had risen. At that time, in all three worlds (ie the higher planetary system, space and this Earth), all celestial beings, cows, spiritual guides and even the seasons rejoiced at the appearance of God. This is the day that is called Vijaya. When God, the Supreme Person, whose Body is all of knowledge, bliss and eternity, appeared as the son of Kasyapa and Aditi, they were very astonished. After his appearance, the Lord assumed the appearance of a dwarf (Vamana). All the great sages expressed their joy and, in the presence of Kasyapa Muni, they proceeded to the ceremony in honor of

the birth of Sri Vamana. At the time of the sacred cord ceremony, Sri Vamana was honored by the celestial being of the Sun, Brhaspati, the reigning deity on Earth, the ruling deity on the Edenic planets, his mother, Brahma, Kuvera, the seven sages, and other characters.

Then Lord Vamana went to the sacrifice area laid out by Bali Maharaja. He then intended to take over the three worlds, yet he only asked for a territory of three strides.

The almighty Lord can, from a nothing, give to whom He wills the whole universe for kingdom. But He can also resume it pretending to want only a few strides of ground.

The next Avatar was Bhrgupati. Irritated to see the warriors and administrators in rebellion against the learned priests and wise men, he exterminated them all twenty-one times.

Warriors and administrators, members of the group that directs society, are expected to rule the planet under the leadership of the learned priests, the group of intellectuals, wise men. The latter advise them according to the scriptures, the writings containing the revealed knowledge. And every time administrators neglect the instructions of intellectual sages and scholars, they are stripped of their posts and replaced by better leaders.

The next Avatar was Sri Vyasadeva, who appeared in the womb of Satyavati, the wife of Parasara Muni. At the time when the second age rode the third, appeared the great sage Vyasadeva, born of Parasara and Satyavati, the daughter of Vasu.

The four ages follow in chronological order: Satya, Dvapara, Treta and Kali. But sometimes they overlap each other. Under the reign of the Vaivasvata Manu, for example, in the twenty-eighth cycle of four ages, one saw the third preceding the second. In this age, Sri Krishna also chooses to appear, and for this reason, the usual course of time has known some alterations.

The great sage Vyasadeva had as mother Satyavati, the daughter of Vasu, the fisherman, and as father the great sage Parasara Muni. So much for the appearance of Vyasadeva. Each age is divided into three periods, and Vyasadeva appeared in the third period of this third age, or copper age, rather peculiar.

Noting the decline of the intelligence of men in their mass, He divided the original Veda into several branches and sub-branches.

Originally, there was only one Veda. But Srila Vyasadeva divided this original Veda into four parts - the Sama, the Yajus, the Rk, and the Atharva - into various explanatory branches, such as the Puranas and the Mahabharata. The Vedas, by their language and their content, are very difficult to reach the common man. In truth, only intellectuals who are accomplished and endowed with remarkable intelligence can seize them. But in the age of Kali, the ignorant abound. Even those whose father is

intellectual are no better today than women and workers. The two-borns, the wise intellectuals, the administrators and the tradesmen or farmers, must submit themselves to various purificatory rites, but under the degrading influence of the present era, the representatives of the families supposedly belonging to the layers Higher levels of society have abandoned these principles of high culture.

Sri Vyasadeva is a plenary emanation of the Supreme Lord, Sri Krishna, an emanation with specific powers. He descended into the material universe by his infinite grace, for the sole purpose of delivering fallen souls. The separate souls are an integral part of the Lord, of which they are fragments, destined to serve Him eternally, but as soon as they forget their nature, they derogate, and deviate from the service of sublime love offered to the Lord. Now, all Vedic writings are ordered so as to serve the good of fallen souls, to whom falls the duty of taking advantage of these texts to free themselves from the chains of material existence.

The Lord then appeared in the form of King Rama. In order to accomplish some task that pleases celestial beings, He showed superhuman powers by which He dominated the Indian Ocean, then destroyed Ravana, the demonic king living beyond these waters.

The Supreme Lord appeared on Earth, among men, in the form of Sri Rama, with the aim of accomplishing a feat that would delight celestial beings, masters of the cosmic order. At times, great demonic and atheistic beings, such as Ravana and Hiranyakasipu, gain particular renown for material achievements, which they obtain through scientific research and various other enterprises carried out in a spirit of defiance towards the order established by the Lord. A good example of this is the efforts to reach out to other planets through material means, because this is a challenge of the established order. Living conditions differ on every planet, and the various human species that live there all serve a special purpose of the Lord, which is mentioned in the scriptures He has given us. But, inflated with pride by their meager success, the materialists sometimes defy the very existence of God. And Ravana was one of them: he wanted to send simple earthlings on the Edenic planets, where Indra reigns, using material means, without taking into account the qualities required to reach them. He wanted to build a staircase leading directly to the Edenic planets, to prevent people from having to perform all the virtuous acts required to access it. And this is only one of the plans he had developed in order to overcome the laws of God. He even challenged the authority of Sri Rama, who is none other than the Lord Himself, by abducting his wife, Sita. But Rama, thus filling the expectation of celestial beings, took up Ravana's challenge and chastised the ungodly. The story of his exploits at that time is the subject of the famous Ramayana.

Sri Rama, or Ramacandra, in his capacity as Supreme Lord, was capable of exploits that no man, including the mighty Ravana, who had attained such a high degree of material perfection, could accomplish. He built on the Indian Ocean a royal bridge, with floating stones. Modern scholars have researched weightlessness, but they can

not remove the weight of any object under any circumstances. However, because the weightlessness is created by the Lord, which makes the huge planets float in space, He could also, on Earth, deprive rocks of their weight, allowing to build a bridge without support. This is the power of God.

The Lord appeared as Sri Balarama and Sri Krishna in the Virsnis family [Yadu dynasty], thus removing the burden of the world.

Balarama and Krishna are the original forms of God. Lord Krishna is not an emanation of the Supreme Avatar, but the Supreme Lord in his original form, and Balarama is his first full emanation. From Baladeva, or Balarama, comes the first series of plenary emanations, counting Vasudeva, Sankarsana, Aniruddha and Pradyumna. Sri Krishna is Vasudeva, and Balarama is Sankarsana.

Then at the beginning of the age of Kali, the age of discord and quarrels, the present age, the Lord will appear in the form of Buddha, the son of Anjana, in the district of Gaya, for the sole purpose of to mislead those who envy the faithful.

Buddha, a mighty Avatar, appeared in the Gaya district (Bihar) as the son of Anjana. He spread his own interpretation of the concept of non-violence and even rejected the Vedas-authorized animal sacrifices. At the time of his advent, the mass of men poured into atheism and showed an immoderate taste for the consumption of animal flesh. Under the pretext of performing Vedic sacrifices, each house was practically turned into a slaughterhouse, and the slaughter of animals was given free rein. Taking the poor beasts to pity, Buddha began to preach non-violence. He spread the idea that he attached no faith to the Vedic norm, but strongly insisted on the harmful psychological effects of slaughtering animals. The men of the Kali-yuga or the iron age, deprived of faith in God and their diminished intelligence, adhered to his principles and began this way to moral discipline and non-violence, the two preliminary stages. to all progress in the realization of God. In this way he would lure atheists, for if they refused to believe in God, they had absolute faith in him, which was nothing less than a manifestation of God. The unbelievers therefore believed in God, in the form of Buddha. Such was his mercy: he made the unbelievers believe in him.

Before Buddha, the dominant trait in society was the slaughter of animals, under the pretext of Vedic sacrifices. When the approach of the Vedas is not accomplished through the authorized disciplic succession, the spirits are easily led astray by the flowery language that conveys this immense knowledge. From such unfortunate spirits, the Lord affirms that they will necessarily fool themselves, because they do not receive the knowledge of the Vedas from the purely spiritual sources of disciplic succession. Indeed, they do not see beyond ritual sacrifices. All the knowledge contained in the Vedas is destined to raise us gradually to the Supreme Lord. All Vedic texts are centered on the knowledge of the Supreme Lord, the distinct soul, the universal order, and the links between these various objects. When we know these

connections, we begin to act accordingly, and the purpose of existence, which is to return to God, then reaches the world most easily. But unfortunately, people who possess false erudition on the Vedas are fascinated by ceremonies alone, or rites, purificatories, and their spiritual progress is thus hindered.

Buddha has come to lead to theism all those ungodly, astray by atheism. This is why he first wanted to put an end to their habit of slaughtering animals. Animal killers are actually danger elements on the way back to God. There are two types: those who slaughter the animals properly speaking, but also those who have abandoned their spiritual identity, since the soul is sometimes called "*the animal*", or the living being. Maharaja Pariksit asserted that only animal killers will never be able to taste the sublime message of the Supreme Lord. Therefore, if men want to learn the way to return to God, they must first and foremost put an end to all animal slaughter, in one and the other of its forms. It is absurd to believe that the slaughter of animals in no way hinders spiritual realization. With the age of Kali appeared a large number of so-called spiritual masters propagating this dangerous idea and thereby encouraging, under the guise of Vedic law, the slaughter of animals. The question has already been raised in a conversation between Sri Caitanya and Maulana Chand Kadi Shaheb: the recommended animal sacrifices in the Vedas have nothing to do with the slaughter of innocent animals in slaughterhouses. But because the demoniacs, or false scholars of the Vedas, insisted so strongly on this aspect of animal sacrifice, Buddha could only pretend to deny the authority of the sacred texts. It acts in this way only in order to snatch men from this vice to kill animals, and also to protect the poor animals from the massacre reserved for them by their "*elders*", so eager - in words - of fraternity, of universal peace, justice and equality. Where is justice when we allow innocent animals to be killed?

Buddha wanted to put a definitive end to all this butchery, and his cult of non-violence was propagated for this purpose, not only in India, but also far out of the continent.

From a technical point of view, it will be said that Buddha's philosophy is a form of atheism, because it does not recognize the Supreme Lord and denies the authority of the Vedas, the original scriptures. But this is only a camouflage maneuver from the Lord. Buddha, as a divine manifestation, identifies with the original author of Vedic knowledge and can not reject it. If he pretended to do so, it is because the demonic beings who are constantly jealous of the devotees of the Lord, tried to justify the slaughter of the cow, or animals in general, from the Vedic texts (as do elsewhere still some priests "*in fashion*"). It was only for this reason that Buddha had to reject the authority of the Vedic scriptures as a whole. His business is pure tactics, and it must be understood that if it had been otherwise, it would not have been recognized for the Avatar announced in the scriptures themselves.

The poet Jayadeva, the learned master, would not have revered him in his sublime hymns. Buddha resumed the teaching of the basic principles of the Vedas, but

according to the requirements of the time (as will also later Acarya Sankara), precisely to restore the authority of the Vedas. Both the Avatar Buddha and Sankaracarya cleared the path of theism again, and the learned masters who came later, especially Sri Chaitanya Mahaprabhu, who was none other than the Lord, guided the men on this path, bringing them to realize God and to return to Him.

The Srimad bhagavatam or pure spiritual science was compiled just before the beginning of the kali-yuga, the iron age, the present age, nearly 5,000 years ago, and Buddha appeared about 2,600 years ago. The Srimad-Bhagavatam predicted his coming. Such is the value of this writing of light, which also contains many other prophecies, which we all see being realized one after the other. This point contributes to establishing the absolute character of the Srimad-Bhagavatam, where no trace of error, illusion, deception or imperfection appears, that is to say of the four weaknesses peculiar to all being conditioned by the matter. The liberated souls stand beyond these imperfections, and that is how they can see and predict future events, even distant ones.

The Lord then appeared as Chaitanya Mahaprabhu, the Golden Avatar. Śrī Kṛiṣṇa, God, the Supreme and Absolute Person, is the Lord in his primordial and original form. This same Śrī Kṛiṣṇa, the original Lord, appeared in Navadvīpa (India) as Śrī Chaitanya in the year 1486. His father, Srila Jagannatha Misra, and his mother Srimati Sacidevi.

Lord Krishna, the source of all the Avatars, appeared in person in the form of Śrī Chaitanya Mahāprabhu. Thus, Chari Chaitanya (or Sri Caitanya) is the Supreme and Absolute Truth.

Śrī Chaitanya Mahaprabhu is God, the Supreme Person. He is indeed Kṛiṣṇa, the Supreme Lord.

Shri Chaitanya Mahaprabhou, who was actually Krishna Himself, came to Earth 500 years ago as a great sage, a Pure Soul, a Great Devotee of God, to teach human beings the way to spiritual realization proper to the age in which we live, namely the sankirtane, or the song of the holy names of God.

In the next age, the Kali-yuga or the Kali Age (Iron Age) - the one we are living in now, the Lord incarnates to teach the song of the Holy Name of Krishna. Wearing a yellow carnation, he personally shows people how to love God through the song of the Name of Krishna and manifests Himself his love for God through song and dance, surrounded by thousands of people who follow Him. The advent of this manifestation of the Supreme Lord is specifically predicted in the pages of the Shrimad-Bhagavatam (the pure spiritual science or science of God) (11.5.32), where it can be read that in this age of Kali the Lord is incarnated as a devotee who sings incessantly

*Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare /*

*Hare Rama, Hare Rama, Rama Rama, Hare Hare.*

Sri Chaitanya Mahaprabhu appeared to spread the song of the holy name, to spread the love of God and to bring back fallen souls to him.

Krishna said, *“I will appear in the holy land of Navadvīpa as the son of Śacīdevī.”*  
(Kṛṣṇa-yāmala)

*“When, in the age of Kali, the present age, comes the moment to begin the saṅkīrtana movement, I appear as the son of Śacīdevī.”* (Vāyu Purāṇa)

*“It happens that, in the guise of a devotee of God, I come down in person into the material universe, and especially in the age of Kali, where I appear as the son of Śacī to open the way. to the saṅkīrtana movement.”*(Brahma-yāmala)

*“O Maheśvarī, the Supreme Lord, Śrī Kṛṣṇa himself, the very soul of Śrīmatī Rādhārāṇī and the master of the creation, maintenance and annihilation of the universe, descends into this world in the form of the Avatar of Gold.”*(Ananta-saṁhitā)

Knowing that He [Śrī Caitanya or Chaitanya] would be the Avatar for Kali's age, Gargamuni had already predicted his advent at the ceremony where Kṛṣṇa received his name.

*“This child [Kṛṣṇa], now appeared with a dark transcendental complexion, affects three other complexions - white, red, and yellow - according to the age in which He manifests Himself.”*

White, red, and yellow-these are the three respective carnations of the Lord, the husband of the goddess of fortune, when He appears in the ages of Satya, Treta, and Kali. Thus, during the Copper Age, the Lord appeared in a form with a dark complexion (Blue-black).

*“In the copper age, the Supreme Lord appears in his dark complexion form. Dressed in yellow, he wears his personal weapons and is adorned with stone Kaustubah and Śrīvatsa. These are the signs that characterize Him.”*

The religion proper to the age of Kali consists in spreading the glories of the holy name. And this is the only reason for the advent of the Lord in the form of Śrī Chaitanya, the golden-faced Avatār.

The Lord appears through the specific manifestations for each of the four ages. Golden Age, Silver Age, Copper Age and Kali Age or Iron Age. For each of these ages, the Avatar takes a different complexion, respectively white, red, black and yellow. In the copper age, for example, there appeared Sri Krishna with a dark complexion, and in the age of Kali, Sri Chaitanya Mahaprabhu, with a yellow complexion. One must not consider the Lord as an Avatar in the same way as the others, but rather as the source of all Avatars.

Krishna states to be the Father of all beings, and shows infinite goodness. That is why He descends into this world, to remind him of fallen souls, souls conditioned by



matter, to bring them back to their eternal home, to his kingdom, where they will live eternally again with Him. To save these souls, Lord Krishna sometimes comes Himself into His original form or Avatar form. Sometimes he sends his intimate servants, his sons, his companions, or his qualified representatives, the true spiritual masters.

All these avatars are plenary emanations of the Lord, or emanations from his plenary emanations, but Sri Krishna Himself is God, the Supreme Lord in his primordial, original Form. Whenever in some part of the universe demonic miscreants sow disorder, the Lord appears to protect his devotees.

### **The coming Avatar.**

And at the point of junction of two ages, when almost all rulers of the earth will have become looters, the Lord of the universe will appear as Kalki, the son of Visnu Yasa, in Sambhala village, India.

Another prediction is that of the advent of Kalki, an Avatar who must appear at the conjunction of two cycles, that is to say when the end of the kali-yuga (iron age) and where a new satya begins. yuga (the golden age).

The four yugas (ages) - Satya (the golden age), Treta (the silver age), Dvapara (the copper age) and Kali (the iron age) - succeed each other as the calendar months. The age of Kali, in which we live today, lasts 432,000 years, of which only 5,000 have passed, since it began after the Battle of Kuruksetra, at the end of the reign of Maharaja Pariksit. So we still have to go through 427,000 years. This time will come the Avatar Kalki, or the *"Messiah"* for Jews, Christians and Muslims, whose father will be called, Visnu Yasa, who will be a wise scholar, and the name of his village, Sambhala. These words will be verified in time and place, one after the other.

The Avatar Kalki is this formidable character who must destroy the mass of atheistic beings born during the age of Kali. Today, while we are still at the beginning of the Kali-yuga, the Iron Age, many principles contrary to religion are already in place, and as this age increases, many other pseudo-religious principles will not fail to be introduced into society. People will forget the true religious principles, stated by Lord Krishna before the beginning of the kali-yuga, that ask to surrender to the Lord. Unfortunately, because of this age of discord, quarrels and hypocrisy, people without intelligence will not surrender themselves to God.

(Those who want to consult the *"Prophecies for the Age of Kali, the current age, the age of discord, hypocrisy and quarrels"* can go to my website: [www.sauljudoeus.fr](http://www.sauljudoeus.fr) and open the book *"Divine Messages"* page 33)

The innumerable manifestations of the Lord, this ocean of virtue, are like streams without number flowing from inexhaustible sources.

The list of divine manifestations reproduced here is incomplete, and gives only a brief overview of all the Avatars. In fact, there are many others, such as Sri Hayagriva, Hari,

Hamsa, Prsnigarbha, Vibhu, Satyasena, Vaikuntha, Sarvabhauma, Visvaksena, Dharmasetu, Sudhama, Yogesvara, Brhadbhanu ..., which have appeared in past ages.

In his prayers to the Lord, Sri Prahlada Maharaja says: *“You appear, my Lord, in as many forms as there are living things, among the aquatic beings, the plants, the reptiles, the birds, the mammals, the men, celestial beings ..., in order to protect the faithful and to annihilate the disbelievers, thus appearing according to the needs of each age. Thus, in the age of Kali, the Iron Age, discord and quarrels, the present age, You take the appearance of a saint, of a sage.”*

This is of course Sri Chaitanya Mahaprabhu.

Although the Lord appears many times in various forms -Rama, Nrsimha, Varaha, Matsya, Kurma ...- He sometimes manifests himself in his primordial form, as Sri Krishna or Sri Chaitanya Mahaprabhu. We should not consider him an Avatar in the same way as the others, but rather as the source of all Avatars.

The Lord is the inexhaustible source of countless Avatars. The scriptures do not all mention them individually, but they recognize themselves in the extraordinary acts they perform, and of which no one else would be able. This is usually the way to identify an Avatar directly or indirectly empowered. Most of the Avatars mentioned above, including Matsya for example, are plenary emanations; some, however, are endowed by the Lord with specific powers, such as Kumaras, endowed with spiritual knowledge, or Sri Narada, master of devotional service, or Prthu Maharaja, with executive powers. Thus, the innumerable manifestations of the endless and endless Lord appear across all universes, like the unbroken flow of a waterfall.

All the sages, the Manus or fathers of humanity, the celestial beings and the descendants of Manu, who possess a remarkable power, as well as the Prajapalis, all are plenary emanations or emanations of plenary emanations of the Lord, but Sri Krishna is Himself God, the Supreme Lord in his primordial form. Whenever in some place of the universe demonic beings sow disorder, the Lord appears to protect his devotees.

Krishna, the Supreme Lord, is his own origin and the source of all other Avatars. If we count it all the same among the Avatars, it is because in his infinite mercy, He descended from his spiritual realm (the word avatar literally means *“who descends”*). All Avatars, including the Lord in its primordial form, descend as well on different planets of the universe as in different living species, in order to fulfill specific missions. The Lord sometimes comes in person, and at other times He delegates his various plenary emanations, or emanations from them, or even his partial emanations, directly or indirectly endowed by Him with powers. By nature, the Lord fully possesses all the excellences - beauty, wealth, fame, power, wisdom, and renunciation - and if it happens that its plenary emanations or their emanations show only a part of them when they appear, is only, understand it well, to meet the requirements of their respective missions. The various Avatars manifest the powers

of the Lord only in proportion to the needs created by circumstances. But Sri Krishna, Himself the Lord in his primordial form, manifested all the characteristics of God, proof that He is the source of all other Avatars.

## **Chaitanya, the Golden Avatar.**

**Lord Krishna appears as Chaitanya Mahaprabhu, the Golden Avatar, to spread the most sublime messages, the collective song of the holy names of the Lord, the devotional service offered to his own Person and the love for God.**

Whenever Lord Kṛṣṇa wishes to appear on earth, He first arouses the advent of his worthy predecessors. Thus before him appear his father, his mother, his spiritual master, and other honorable personalities. Mādhavavendra Purī, Ísvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Sri Advaita, one of Chaitanya Mahaprabhu's main companions.

Whenever God, the Supreme Personality of Godhead, descends under his human appearance, He is preceded by all his devotees, who hold the roles of his father, his preceptor and his companions. All these characters appear before Him. Thus, before the advent of Lord Kṛṣṇa Chaitanya Mahāprabhu appeared Śrī Mādhavavendra Purī, his devotee; Irī Ísvara Purī, his preceptor; Śrīmatī Śacīmātā, his mother; Śrī Jagannātha Miśra, his father; and Sri Advaita.

It is to revive these five feelings of eternal love: neutrality, servitude, friendship, parental affection and love, that Kṛṣṇa Himself, the Absolute Being, descends into this universe. This is how He reveals His transcendental entertainments in Vraja (village of India), so that men can be attracted to this sphere of activity and abandon their material bonds which are only mere imitations. Having fully revealed all these amusements, the Lord then leaves this world.

Kṛṣṇa enjoys his absolute entertainment as long as he desires, then disappears. But having left this world, these thoughts come to Him:

*“It's been a long time since I gave the world the pure service of love offered to Me. But, deprived of this bond of love, the material world loses all reason for being”.*

*“Taking these pure devotees with Me, I will descend into the material universe and rejoice in varied and wonderful diversions, unknown even to Vaikuṅṭha (the spiritual planets). I will make known entertainments that marvel Myself”.*

The Lord rarely gives the pure service of absolute love. Unless, however, to have for God such love, free from all interested desire as from all empiricist speculation, it remains impossible to reach the perfection of existence.

The Lord says:

*“Throughout the universe, beings adore Me according to scriptural codes. But the mere adherence to these regulatory principles is not enough to acquire the feelings of love that animate the devotees of Vrajabhūmi (village of India where Krishna revealed his entertainment).”*

After having come to earth 5,000 years ago, Lord Kṛiṣṇa thought that He had not really made known personal feelings: neutrality, servitude, friendship, parental affection and love, that He exchanges with his devotees on a transcendental plane. One can understand the science of God in the light of the Vedic scriptures, (the original scriptures also called *“The true gospel”*) and thus become a devotee of the Lord, who will adore him according to the regulatory principles stipulated by these writings; but no one in this way will know how the inhabitants of Vrajabhūmi serve Kṛiṣṇa. It is indeed impossible, by the mere observance of the rites and the regulating principles set forth in the sacred texts, to conceive the nature of the exchanges in which the Lord engages in Vṛindāvana (village of India). The respect of the scriptural precepts perhaps gives us a better appreciation of the glories of the Lord, but never to come into direct contact with Him. To overemphasize the understanding of the Lord's prestigious glories reduces the possibility of intimate exchanges of love with his person. And it is to unveil the principles that lie at the foundation of such exchanges of love that the Lord decides to appear as Chaitanya.

The settled practice of devotional service inspired by respect and reverence can achieve Vaikuṅṭha, the spiritual world, and obtain the four kinds of liberation.

These forms of liberation are: To obtain the same perfections as the Lord, to obtain a form similar to that of the Lord, to live in the personal company of the Lord and to reside on a planet Vaikuṅṭha. However, devotees never accept the liberation of melting into the radiance of the Lord.

Those who perform devotional service according to scriptural rites get the various forms of liberation mentioned above. But pure beings, though they can do it without difficulty, have no interest in these forms of liberation, for they are satisfied simply by serving the Lord with absolute love. As for the fifth form of liberation (to merge into the radiance of God), even those who offer the Lord only ritual adoration never accept it. The idea of melting into the radiance of the Supreme Lord attracts only the impersonalist, the one who does not know that God has a spiritual body with a human form. The holy being does not give it any interest.

Krishna, God, the Supreme Person says:

*“I will open the way to the religion of this age, by the collective song of the holy name of the Lord. In this way I will give the world a taste of the four forms of sweet exchange that are attached to the service of love and devotion, and thereby make it dance with ecstasy”.*

*“Accepting the role of a devotee, I will teach by My example the practice of devotional service.”*

Whoever finds himself in connection with a pure saint is so high that he does not wish to access even the four liberations mentioned above; he sees there only another form of satisfaction of the senses. Pure holy beings never ask the Lord to reward them with any personal benefit. If they were offered such benefits, they could not accept them, since their only desire was to please the Supreme Lord by the service of absolute love that they offered him. This service of devotion, of the highest level, only the Lord in person can teach it. Also, when He appeared Himself as the Avatar of the Iron Age, the present age, in order to spread the glories of the holy Names of God: Hare Kṛiṣṇa, the worship recommended in this age, He also made known the way of devotional service animated by a pure and spontaneous love. In order to teach the highest principles of spirituality, the Lord appeared as a devotee in the person of Chaitanya Mahaprabhu, the Golden Avatar.

The Lord says:

*“No one can teach devotional service if he does not practice it himself.”*

*“Whenever in some part of the universe religion sees a decline and irreligion rises, I come down in person.”*

*“I appear from age to age to deliver My devotees and to annihilate the disbelievers, as well as to restore the principles of religion.”*

*“If I did not apply the true principles of religion, all these universes would sink into desolation; because of Me, man would generate an unwanted offspring. Thus, I would lead all these beings to their loss.”*

*“Though make a great man, the mass of people follow in his footsteps; the whole world follows the standard he sets by his example.”*

*“My plenary emanations are enough to establish the religious principles proper to each age. But none but Me can grant the service of love that the inhabitants of Vraja perform.”*

There are many Avatars who are blessed, but only Krishna can confer the love of God to the souls who are subject to it.

Krishna, God, the Supreme Person pursues:

*“So I will come down to earth surrounded by My devotees and give Me a lot of colorful entertainment.”*

On these thoughts, Kṛiṣṇa, the Supreme Lord, descended in person to Nadia (District of West Bengal State, East India), at the dawn of the Iron Age, the present age ,

known to be the age of discord, quarrels and hypocrisy. The Iron Age lasted 36,000 years, of which only 4,586 had elapsed when Lord Chaitanya Mahaprabhu appeared.

5,000 years ago appeared Krishna in his personal form, original and absolute, and recently again, 500 years ago, He appeared in the form of Lord Chaitanya Mahaprabhu, the Golden Avatar, for this very purpose to show his special mercy to the fallen souls of the present age.

Thus appeared to Navadvīpa (Bengal) Chaitanya, like a lion. His build, his power, his resounding voice, while He reminds him of the lion.

May he take his place at the bottom of the heart of all beings to drive out the defilements, like the lion whose roar makes the elephants flee away. His first entertainments in which He floods the world of the nectar of devotion and thus saves all beings, are worth to Him the name of Visvambhara. Lord Chaitanya nourishes and supports the three worlds by spreading the love of God. You can follow his teaching in the book *“Chaitanya, the Golden Avatar”*.

For His later entertainment, we call him Kṛṣṇa Chaitanya. He then blessed the whole world by making known the name and glories of Kṛṣṇa.

Śrī Caitanya's family life continued until the end of his twenty-fourth year. He embraced the order of renunciation and remained visible in this world until He reached the age of forty-eight. Thus the second half of her entertainment lasted twenty-four years as well.

The great sage Gargamuni had predicted his advent at the ceremony where Lord Krishna received his name, saying:

*“This child [Kṛṣṇa], now appeared with a dark transcendental complexion, affects three other complexions, white, red, and yellow, according to the age in which He manifests Himself.”*

White, red and yellow, these are the three respective carnations of the Lord, the husband of the goddess of fortune, when He appears in the ages of silver, copper and iron. Thus, during the Copper Age, the Lord appeared in a dark complexion form. Dressed in yellow, he wears his personal weapons and is adorned with stone Kaustubah and Śrīvatsa. These are the signs that characterize Him.

Lord Chaitanya Mahaprabhu appeared to spread the song of the holy name, to spread the love of God and to bring back fallen souls to him.

Krishna had said:

*“I will appear in the holy land of Navadvīpa as the son of Śacīdevī.”*

*“When, in the Iron Age, the present age, comes the time to begin the movement of saṅkīrtana, (the collective song of the holy names of the Lord) I appear as the son of Śacīdevī.”*

*“It happens that, in the guise of a devotee of God, I come down in person into the material universe, and more particularly into the age of Kali (the Iron Age), where I appear as the son of Śacī to pave the way for sa movementkīrtana movement.”*

*“O Maheśvarī, the Supreme Lord, Kṛiṣṇa himself, the very soul of Śrīmatī Rādhārāṇī and the master of the creation, maintenance and annihilation of the universe, descends into this world in the form of the Avatar of 'Gold.”*

Raising his arms, singing the holy name and putting on all his loving gaze, He drives away all sins and submerges the beings with love for God.

These are the two reasons that made the Lord want to descend into this world: He wanted to taste the essence of the sweet feelings born of love for God and He wanted to spread the service of spontaneous devotion throughout the earth. So is the famous as the infinitely blessed and the most merciful.

## **The future appearances of Krishna, God, in the guise of Visnu.**

The Manu, or father of humanity, has the function of populating the entire galaxy and establishing the laws of a just and balanced society.

The current era is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenty-eighth age of Vaivasvata Manu. Each Manu lives seventy-one periods of four ages, and fourteen of these Manus follow one another during a day of Brahma. We are now in the era of Vaivasvata Manu, the seventh Manu, and the eighth will appear in millions of years. But the eighth Manu will be Savarni. The scriptures can predict what will happen in millions and millions of years.

The Manu of the present era is called Sradhdhadeva and his reign, under the authority of God, lasts 306,720,000 years.

In this period of 306,720,000 years, God, the Supreme Personality of Godhead, appeared as the youngest of all the twelve celestial beings son of Aditi, known as the dwarf Vamana. His father was Kasyapa and his mother Aditi.

From the eighth period of 306,720,000 years will appear the very powerful Supreme Lord under the name of Sarvabhauma. His father will be Devaguhya, and his mother Sarasvati. He will remove from Purandara (Indra the king of heaven, king of the Edenic planets) his kingdom to give it to Bali Maharaja.

During this ninth period of 306,720,000 years, the Paras and Maricigarbhas will be among the celestial beings. The king of heaven, Indra, will be called Adbhuta, and Dyutiman will be one of the seven sages.

The Avatar Rsabhadeva, a partial manifestation of God, the Supreme Person, will be the son of Ayusman and Ambudhara. It will allow the Indra named Adbhuta to enjoy the riches of the three worlds.

In the house of Visvasrasta, a plenary manifestation of God, the Supreme Person, will appear from Visuci's womb, the Avatar Visvaksena. He will become friends with Sambhu, King Indra.

Aryaka's son, Dharmasetu, a partial manifestation of God, the Supreme Person, will appear from Vaidhrta, Aryaka's wife, and govern the three worlds.

The twelfth Manu will be called Rudra-savarni. Devavan, Upadeva and Devagrestha will be among his sons. During this period, the name of Indra will be Rtadhama, and celestial beings will be led by the Haritas. Among the wise will be Tapomurti, Tapasvi and Agnidhraka.

Sunrta and Satyasaha will have as sons Svadhama, a partial manifestation of God, the Supreme Person, who will govern during this period.

During the thirteenth period of 306,720,000 years, Sukarmas and Sutramas will be among the celestial beings. Divashati will be the king of heaven, and Nirmoka and Tattvadarsa will be among the seven sages.

A partial manifestation of God, the Supreme Person, known as Yogesvara, will appear as the son of Devahotra. His mother's name will be Brhati. He will act for the prosperity of Divaspati.

The fourteenth Manu will be Indra-savarni. He will have sons, including Uru, Gambhira and Budha. The Pavitras and the Caksusas will be among the celestial beings, and Suci will be Indra, the king of heaven. Agni, Bahu, Suci, Suddha, Magadha and other great ascetics will be the seven sages.

During the fourteenth period of 306,720,000 years, God, the Supreme Personality of Godhead, will appear in the womb of Vitana, Satrayana's wife. This divine manifestation will be known as Brhadbhanu, and will direct spiritual activities.

The reign of the fathers of humanity, under the authority of God, will extend over a period of 4 320 000 000 years.

#### **The administration of the universe.**

The Manus, the fathers of humanity, their sons, the great sages, the Indra (Indra, title given to the heavenly king, the king of heavenly planets) and all celestial beings are



appointed by God, the Supreme Personality of Godhead, who appears in various forms of Avatars.

The Manus and other personalities are chosen by these Avatars, under whose direction they manage the universal affairs. The Manus execute the orders of the different Avatars of God, the Supreme Person. At the end of each cycle of four ages, the great sages, seeing that the eternal duties of humanity are not carried out, reestablish the principles of religion.

From the golden age to the Iron Age, the principles of religion and prescribed duties deteriorate gradually. In the golden age, religious principles are perfectly observed, without deviation. In the silver age, however, these principles are somewhat neglected and only three quarters of religious duties are respected. In the Copper Age, half of the religious principles are maintained, and in the Iron Age, the current age, only a quarter, until no trace remains. At the end of the Iron Age, religious principles, or the duties prescribed to humanity, are almost lost. In the Iron Age, the one in which we are, when only five thousand years have passed, the decline of spiritual parentage is already very marked. The duty of the holy persons, therefore, is to dedicate themselves seriously to the cause of this spiritual filiation and to try to restore it for the benefit of all mankind. The whole iron age is tainted with imperfections. It's an unlimited ocean of faults. The eternal duty of the human being is to serve Krishna.

The Manus, the fathers of humanity, diligently executing the instructions of God, the Supreme Person, and directly restoring the principles of duty in its totality.

The Lord says:

*"I gave this imperishable science, the science of yoga, (science of union with the Supreme) to Visvasvan, the heavenly being of the Sun, and Visvasvan taught it to Manu, the father of humanity. Manu taught it to Ikshvaku."*

To profit from the results of the sacrifices, the leaders of the world, especially the sons and grandsons of Manu, execute the orders of God, the Supreme Person, until the end of the reign of Manu. Celestial beings also share the fruits of these sacrifices.

The Lord says:

*"Supreme knowledge, transmitted from master to disciple, that is how the holy kings received and realized it."*

The path of spiritual sonship extends from Manu to Ikshvaku and from Ikshvaku to his sons and grandsons. The leaders of the world in the hierarchical order execute the order of God, the Supreme Person, in accordance with the system of spiritual sonship.

Lord Chaitanya Mahaprabhu is the Avatar of God, the Supreme Personality of Godhead, for the present Iron Age, and we can easily satisfy him by vigorously propagating the song of the Holy Names of Krishna throughout the world.

Indra, the king of heaven, receiving the blessings of God, the Supreme Person, and thus enjoying sublime riches, provides for the needs of living beings in the three worlds by bringing down the rain in abundance on all the planets.

In each age, God, the Supreme Person, Hari, manifests himself in the form of the Sanaka Avatar to preach transcendental knowledge, in the form of great sages such as Yajnavalkya in order to teach the path of karma and in the form of great spiritualists like Dattatreya to teach the path of yoga, of the bond that unites with God.

For the benefit of all human society, not only does the Lord manifest himself as Manu to properly lead the universe, but He also appears as a preceptor, a spiritualist, a great sage, or another, for the good of humanity. The duty of men, therefore, is to follow the course of action defined by the Supreme Lord. In the present era, one will find the essence of all Vedic knowledge in the Bhagavad-gita, (Words of Krishna, Christ, God, the Supreme Person) which is personally stated by God. This same Divine Person, appearing as Sri Chaitanya Mahaprabhu, the Golden Avatar, spreads the teachings of the Bhagavad-gita throughout the world. In other words, God, the Supreme Person, Hari, is so good and merciful to humanity that He always remains anxious to bring fallen souls back to their original home, to Him.

In the form of the Prajapati Marici, God, the Supreme Person, begets descendants; becoming the king, He kills thieves and robbers; and in the form of time, He destroys everything. We must see all the different characteristics of material existence as characteristics of God, the Supreme Person.

All the causes and effects that determine the creation, the maintenance, and the annihilation of the material world are actually caused by the one Supreme Personality. In a day of Brahma, the demiurge and first to be created and ruler of our galaxy set up by God, there are many changes.

## **Krishna, God, the Supreme Person, as He really is.**

**The first Name of God and the most powerful of all is Krishna, which means “The infinitely fascinating”.**

Krishna, God, the Supreme Person, is a living being in the same way as all of us; He is not an impersonal entity without form, as the impersonalists believe. Being all individuals, persons, but whose knowledge and opulence are limited, the

impersonalists can not accommodate the idea that the Supreme, the infinite, the first cause of all things, is also a Person. In truth, the body of Krishna, God, the Supreme Personality of Godhead, in its original, personal form, is veiled to impersonalists, unbelievers, and atheists by the radiance that emanates from the sublime body of the Lord. Only devotees, devotees, great souls, servants and servants of Krishna can see it without this dazzling radiance and admire its marvelous divine form.

The Vedas, the original scriptures also called *“The true gospel”* inform us on the contrary that God is a person. Krishna is a person, as we are, with the difference that there is no difference between his Supreme Spiritual Body and his Soul, because they are ONE.

God is One, and we are legions, but we adore him because He supports the needs of all of us. God is a person endowed with an intelligence and a conscience out of the ordinary and inconceivable. He has a totally spiritual body whose form is human.

Is it not written, *“God created man in his image, in his image He created him”*?

Krishna, God, the Supreme Person has given to man a body whose form is identical to his.

The sublime personal, real, original form of the Supreme Lord is of unspeakable beauty. It is wholly and purely spiritual, all of absolute knowledge, of the most perfect bliss, of infinite truth, of sublime reality, and of eternity. Krishna, God, is unlimited and absolute.

**Krishna, the Supreme Eternal says:**

*“My Absolute Spiritual Body [All of Knowledge, Bliss, and Eternity] resembles in every way the human form, but it is not a material body; it is inconceivable (that is why He is never subject to hunger, thirst or fatigue). I am not compelled by nature to accept a particular type of body; it is of My own free will that I choose the form in which I appear. My heart is also spiritual, and I am always kind to My devotees. So, in My Heart, one can discover the way of devotional service, destined for the holy beings, whereas I have rejected the irreligion and the non-devotional activities; they do not exert any attraction on Me. Because of all these divine attributes, prayers are generally addressed to me under the name of Rsabhadeva, the Sovereign Lord, the best of all living beings.*

*I remain unborn, and My body, spiritual and absolute, never deteriorates. I am the Lord of all beings, and yet, in My original form, I descend into this universe at regular intervals.*

*Fools denigrate me when, in human form, I descend into the world. They know nothing of My spiritual and absolute nature, nor of My total supremacy.*

*Materialists can not conceive My Body”.*

The human form of God is extremely difficult to understand; in fact, for a common man, it is inconceivable.

Krishna, God, the Supreme Person, the Sovereign Lord, in his own personal form, real, original, primordial, eternal and absolute, has the dark, storm-colored complexion, blue-black, like the petals of the blue lotus. His totally spiritual, transcendental body is pure from all imperfections. He always shows a smiling, lotus-like face with splendid reddish-hued eyes like the interior of a lotus. Her wonderfully drawn and graceful eyebrows, her slightly curved nose and her forehead, are of infinite charm.

When Krishna, God, the Supreme Personality of Godhead appears, He wears on His graceful head a golden crown as bright as the sun or a splendid golden helmet finely chiselled and set with precious jewels, both adorned with a peacock feather. On his breast He wears the Srivatsa, a tuft of white hairs, and the resplendent jewel Kaustubha hangs from his neck. His belly button looks like a lotus. The wise great spiritual masters put the lotus in value by comparing it with some sublime bodily features of the Lord, for it is the prettiest of all the flowers.

The Lord with long arms stretching to his knees, long hands, long feet and slender chest. Its sublime limbs are anointed with sandalwood pulp and adorned with shimmering reflections. His shoulders, his face and his limbs are of great delicacy and perfectly in harmony. Her lovely mouth has a natural smile, and her eyes, elongated like the petals of a newly hatched red lotus covered with morning dew, only add to her beauty. From his irises emerges such charm that they dispel the worries of anyone who sees Him. His forehead, his ears, his neck, his nose, and all the other parts of his body have an indescribable grace. An amiable smile gives her face a permanent freshness, so much so that it even attracts the hearts of married women; it's as if they were pierced by Cupid's arrows. All around her head falls on her shoulders an abundant and magnificent curly brown hair, adorned with a very beautiful peacock feather.

He wears beautiful yellow silk clothes. Her jet-blue hair has the color of black bees, and her shark-like shark-like earrings enhance the beauty of her cheeks and beautify her lotus-like face. Gold bracelets adorn his long arms and wrists, and his whole body, well proportioned with harmonious lines, is reminiscent of a spring tree beautifully adorned with several kinds of flowers. A silky fabric, of a bright yellow like the filaments of the lotus He girds the kidneys. He also wears around his neck a garland made up of beautiful wild flowers of extraordinary beauty that decorates his broad chest, and as they exhale a sweet perfume, a swarm of bees in search of honey invades them buzzing. He also wears a beautiful necklace of immaculate white pearls, pairs of armbands, beautiful bracelets, rings and bells at the ankles. He wears very pretty gold rings on his fingers.

The transparent, rosy nails of the Lord's lotus feet resemble precious jewels that would have been polished until they shone like mirrors.

Three parts of his body are large; his waist, his forehead delicately adorned with tilaka and his chest. Three are very deep; his voice, his intelligence and his umbilicus. Five parts of his body are tall, or raised; his nose, his arms, his ears, his forehead and his thighs. Five others are fine; his skin, his hair, the down of his body, his teeth and the tips of his fingers.

His stature, his power, his deep voice, resounding like that of thunder, surpasses the roar of newly formed clouds, while He reminds him of the lion. The brilliance of his majestic body is similar to that of molten gold. As soon as you hear the spiritual sound of his voice, you know who He is. So, the sound offers irrefutable proof of Lord Krishna, God.

The face of the Lord always reveals an indescribable beauty enhanced by an enchanting expression. Never do the holy beings who contemplate Him perceive discontent in Him, and He is always willing to grant them His blessings. In fact, its beauty and magnificence exceeds that of all celestial beings, even that of Apollo and Cupid, who pale figures beside Him. His words are very sweet. He filled his personal companions, the gopis, (Young villagers, Krishna's companions in Vrindavana, who, because of their pure love for Him, the highest devotion to the Lord), the shepherds, his entourage by the gentle vibrations sound of his voice and his activities really enjoyable and always beneficial.

The graceful body of Krishna always draws three curved lines. That's why He always fascinates everyone who looks at him and enjoys it.

Absolute Truth is at the origin of all spiritual progress, and it is She who confers liberation. This Supreme and Absolute Truth is Krishna, God, the Supreme Person. There is no difference between the internal identity and the external form of Krishna, God, the Supreme Person. He is the Complete All, and there is no distinction between his Body and Soul that are ONE.

In his hands He holds a magnificent flute. His weapon is the disc, which he uses against demonic miscreants. Sri Krishna's personal weapon, the disc, is called Hari's disc. This weapon is the wheel of time, from the minute time corresponding to atoms to the duration of the life of Brahma the demiurge and first to be created, and it reigns over all action. He never stops turning the existence of all beings from Brahma to the insignificant blade of grass; each one goes from cradle to childhood, then to youth and adulthood, approaching more and more the end of his life. It is impossible to stop this wheel of time, very demanding because it is the personal weapon of God, the Supreme Person. Sometimes, fearing the approach of death, the conditioned soul wishes to devote its adoration to some being able to save it from this imminent danger, but it does not care about the Sovereign Lord, whose weapon is the indefatigable wheel of the time. She turns instead to a god of human invention described in apocryphal texts. These gods, whose Vedic scriptures, the original scriptures also called "*The true gospel*" do not mention, can be compared to buzzards,

vultures, herons and crows. The imminent approach of death resembles the attack of a lion, and no vulture, buzzard, raven or heron can protect from this attack; in other words, he who seeks refuge in false gods invented by man can not escape the clutches of death.

On the soles of the Lord's feet we can see the following signs: A standard, a flash, a mahout stick, a fish, an umbrella, a lotus flower and a disc.

And on the palm of his hands: Lotus flowers and chariot wheels.

Seven parts of his body shine with a reddish glow: his eyes, the palm of his hands, the soles of his feet, his palate, his lips and his nails.

A belt surrounds his kidneys and hips. His appearance is most charming, and his serene appearance rejoices the eyes of the soul of the holy beings who contemplate it. When He plays with His transcendental flute, He enchants and fascinates the three worlds and all living beings, mobile and immobile, are so ecstatically ecstatic that they can not repress their tears. The sound of his flute creates a whirlwind which, in concert with the waves of its movements, thrills the heart of the gopis like the dry leaves of a tree; Once fallen to the lotus feet of Krishna, they never get over it again.

The beauty of Krishna is incomparable, no one can surpass it or even match it. The Lord eternally enjoys indescribable beauty, and He is worthy of the worship of the inhabitants of all material and spiritual planets. His youth is eternal, and he is always eager to spread his blessings on his devotees and devotees. He is the personified goodness.

Lord Krishna is like a sapphire medallion with green highlights on a gold necklace inlaid with precious stones. When He dances, his body to the beauty of the big clouds, He fascinates. It emanates from its sublime body a pleasant fragrance, which embellishes the atmosphere that the wind carries away.

Krishna is God, the Supreme Person because He is infinitely fascinating, because He alone possesses, in their fullness, six excellences to an infinite and infinite degree. He is "*The infinitely fascinating*" because he attracts the attention and attention of the multitude by his wonderful attributes, his gentleness, his kindness, his magnanimity and his brilliant smile. His fascination comes from his wealth, his power, his fame, his beauty, his wisdom and his renunciation. That's why He is God, the Supreme and Sovereign Person, infinitely fascinating. He is the greatest of all beings hence the aphorism "*God is Great*". No one equals nor is superior to Him. He is the One Supreme Person without a second.

Krishna, God, the Supreme Personality Person has infinite knowledge at all times. And because his knowledge knows no bounds, his memory is also without measure. Krishna's knowledge is so perfect that He remembers the details of his appearances millions or billions of years ago. Thus, He knows everything, the past, the present and

the future of all living things. He is equal towards all beings, considers them all in the same eye and wishes the good of all.

The smiling face of the Lord is a source of enchantment for the whole world. He is always calm, peaceful and quiet, He enchants the eyes and the mind. His smile is such that He charms all beings, saints and demons. From his personal and absolute body, which always draws three curves, springs a dazzling radiance that Krishna removes by his unmotivated grace, so that his devotee and devotee see his real transcendent form. Otherwise, by its inner power, it remains veiled to impersonalists, unbelievers and atheists.

In all circumstances He is God and dwells. When He comes to earth, He entertains himself as a human being, but always remains God, the Supreme Person.

Whenever the religious principles of man see a decline, whenever irreligion rises, Krishna appears on earth. In other words, if Krishna appeared 5,000 years ago, then it was necessary to relieve the planet, the universe (the galaxy), of the burden of the guilty acts that had accumulated there.

His goodness, blessings and mercy are limitless.

Krishna, God, the Supreme Person always feels compassion for all living beings. He is forever the friend and protector of all submissive souls, and shows them his benevolence.

So, let us surrender to Him, unite our interests to His people, our will to his, renew the bond that unites us to Him and serve Him with love and devotion, that is our eternal duty. To serve Krishna with love and devotion is the manifestation of love for God, and the perfection of existence.

**Krishna, the Supreme Eternal says:**

*“Only by devotional service, and only thus, can one know Me as I am. And the being who, by such devotion, becomes fully conscious of My Person, can then enter My absolute kingdom.”*

*“Of all spiritualists, he who, with total faith, always abides in Me and adores Me by serving Me with love, this one is the greatest and is most intimately bound to me”.*

All the holy beings who live with Krishna, God, the Supreme and Sovereign Person in his kingdom, all of knowledge, bliss and eternity, act and behave naturally so. Their heart is filled with love for Krishna, and Krishna makes this love sublime to them.

**The existence has no other goal than to please God.**

The Avatar Narada Muni says about the Lord:

*“The Form of the Lord preserves forever a youthful aspect. Each part of his body and each limb is beautifully formed, without the slightest defect. His eyes and lips are pink with the rising sun. He is always ready to welcome the soul who abandons himself to Him, and whoever has the incomparable fortune to look at Him feels an infinite satisfaction. The Lord always shows himself worthy to be the master of the submissive soul, for He is an ocean of mercy.”*

*“The Lord is always smiling, and the holy being should constantly see Him in this attitude, as He turns his infinitely merciful gaze towards his devotee. This is the way to meditate on God, the Supreme Person, who gives all blessings. Whoever meditates thus, concentrating his mind on this form of the Lord, eternal source of happy fortune, is quickly free from all material defilement, and his meditation is never interrupted.”*

We must engage in meditation as above. It is not therefore a question of inventing a way of meditation on God, the Supreme Person. Instead, one must follow the authentic scriptures and the spiritual authorities; by conforming to this prescribed method, one can learn to concentrate on the Lord until he remains absorbed in a deep and constant meditation on his real, original and spiritual form. Thus, he who fixes his attention on the descriptions of the features and lines of the Body of the Lord will never fall.

This deep and constant meditation is called samadhi, or absorption in transcendence. When a being is constantly active in the service of divine love, nothing can make him deviate from his meditation on the form of the Lord.

The path of devotion is a set of rules governing the worship of the personal and primordial form of the Lord, leading the holy being to constantly think of God; such is samadhi, absorption in transcendence. He who follows this path can not depart from his service to the Lord; he thus achieves the perfection of the mission which falls to him as a human being.

The distinct beings of God, and of one another, have the function of serving Him by the offering of sacrifices, since He is the legitimate beneficiary of the fruits of all sacrifice. Knowing this, everyone should serve the Lord with devotion, dedicating his life, riches, intelligence, and words to him. Such is the original and natural position of living beings.

The Lord exists eternally in different spiritual and absolute forms.

It is written in *“The true gospel”*:

*“The Lord manifests himself as He is, that is to say, as Krishna, God, the Sovereign Person, and He is accompanied by His emanations, like Rama, Baladeva, Sankarsana, Narayana, Maha-Visnu, etc...”*

The holy beings worship all these forms according to their personal taste, and the Lord, out of affection, presents himself to them in the form that they adore. It even



happens to him, always out of affection or to answer the wishes of his devotee, to appear personally before him in his own form of Krishna. The holy being always abandons himself fully to the service of love of the Lord, and He makes himself visible to his eyes according to his desire. He introduces himself to him as Rama, Krishna, Nrsimhadeva, etc. This is how love is exchanged between the Lord and his devotees and his devotees.

He is the Supreme Truth, He who exists inside and outside, at the beginning and at the end of all things and all living beings, as the object of pleasure and the beneficiary of the pleasure that brings. all things, inferior and superior. It exists eternally as knowledge and object of knowledge, the expression and the object of understanding, darkness and light. So the Supreme Lord is all that is.

Śrīmatī Rādhikā, transformation of the love of Kṛṣṇa, is its internal power called hlādinī. This power called hlādinī is a source of pleasure for Kṛṣṇa and feeds its devotees.

The body of Kṛṣṇa is all eternity, knowledge and happiness. His unique spiritual power has three aspects.

We call hlādinī his aspect of happiness, sandhinī his aspect of eternal existence, and samvit his aspect of perception, which can also admit the term of absolute knowledge.

## **The glories of Lord Krishna being infinite, here are some of them.**

### **God is the ultimate reality, the only one.**

Krishna, God, the Supreme Person says:

*“There is really nothing that exists outside Me, that's what you need to understand clearly.”*

*“I exist from eternity and do not know birth. My being never undergoes the slightest transformation”.*

*“Before the creation of this cosmic manifestation, Me alone exists with my own spiritual powers to the exclusion of all gross, subtle or causal phenomena. Consciousness was not yet manifested. After creation, I alone live in all things, and come the time of annihilation, I alone remain forever.”*

*“By a simple spark of My Person, I penetrate and support the whole universe”.*

*"I am the supreme way of yoga, (of the science of union with God) of analysis, of absolute truth, of the sacred law, as well as the ultimate way of beauty, glory and mastery. self".*

The Supreme Lord, Master of all conceivable and inconceivable powers, is the Absolute All and the Absolute Truth. He is the one who supports, who protects, who directs, who stimulates and who creates. All beings live in Him, Krishna, the Supreme Lord, and Himself lives in the heart of every living being, the heavenly beings, the inhabitants of the heavenly higher planets, the humans, the animals and the plants, in its form of Supreme Soul. It is the inconceivable power of knowledge, energy, strength, opulence, power, and influence, with no trace of inferiority.

The Lord Kṛishṇa, for his pleasure, manifests itself in the form of spiritual masters, pure sages, various energies, avatars and plenary emanations. Together, these six events are a unique whole.

Krishna appeared on earth 5,000 years ago to spread his absolute glories. No one can estimate its size. Nobody can estimate the extent of the extraordinary feats of Krishna, God, the Supreme Person.

Krishna, God, the Supreme and Sovereign Person, is the original seed, that is to say, the fundamental principle of this world of mobile and immobile entities. He is the substance of matter, the material cause and the efficient cause. It is ALL, the container and the contents of ALL. Outside Him There is nothing, and nothing there is separated from Him. He is the source of life, the Supreme Soul of all living beings, and his body is the source of all the supernatural powers. He is the source of unlimited powers, and the eternal eternal time. It is the very principle of all causes, the original cause and the very form of existence all of knowledge and bliss. Everything has its source in Him, in whom we also find our origin.

There is no other existence than that of Krishna, God, the Supreme Person. Nothing exists but Him, and He alone, the only living being that is.

Krishna, God, the Supreme Personality of Godhead says, *"Every semblance of truth from which I am absent comes from My energy of illusion, for nothing can exist without Me. It is only a simple imitation, like a pale reflection of light in the shadow, because in the light there is neither darkness nor glare"*.

Lord Krishna, God, The Supreme Person is Absolute Existence, Absolute Consciousness, Absolute Bliss, Supreme and Absolute Bliss, Supreme and Absolute Truth, Absolute Peace and Transcendental Light. Eternal, Unlimited, Infinite and Absolute, He is beyond causes and effects. He possesses all the perfections in their fullness among which; beauty, wealth, fame, knowledge, power and renunciation, its perfection is absolute. He has unmotivated mercy, all the gifts, all power, all glory, all strength, and all the attributes of transcendence. He is the Master of all beings and all

energies. Source of all that is, He has no other origin than Himself, for He is the first cause of all causes. His powers are unlimited.

By deploying its own energy, God, the Supreme Person, keeps the cosmic manifestation visible, and sometimes makes it invisible. He is at once the supreme cause and the supreme result, the one who observes and the one who witnesses in all circumstances. It is transcendental with respect to everything.

He is the ONE, the Original Supreme Being, the Absolute Unique and without second, infallible and without beginning, the abode of all knowledge and therefore pure knowledge. He is constantly overflowing with joy. Krishna is God, the Supreme Lord, the original Being. He is absolute, infallible and without beginning. Although He multiplies himself in innumerable eternal sublime Forms, all of knowledge, of happiness, truth and reality, He nevertheless remains the same original Person complete in himself, radiating the most perfect splendor, and well He is the oldest, He always keeps the beauty and freshness of the flower.

Although the Lord is omnipresent, He can not be seen through ordinary human eyes. No one can determine his exact position. Such is the greatness of God, the Sovereign Person. With the exception of the holy being animated by a transcendental consciousness, no one can perceive its true form. No one can perceive the true form of the Lord without becoming his devoted servant. He is always filled with joy, serene and without attachment.

Lord Krishna, God, the Supreme Person, is the Supreme Being, the ultimate abode, the Sovereign Purifier, the Absolute Truth, and the Eternal Divine Person. He is the Primordial Being, Original and Absolute. He is the unborn, his own origin and the beauty that penetrates everything. It is the ultimate goal of existence, the ultimate rest, the abode of infinite spiritual qualities, the Supreme Master and the Supreme Achiever. He is the personified goodness, the absolute good and the source of all enlightenment.

The Sovereign Lord is the source of all knowledge, power, strength, opulence and influence. There are no limits to his powers. Since He is rich in all divine attributes, nothing that is abominable in the material universe can exist in Him. It is transcendental and spiritual, so that conceptions of material happiness and unhappiness do not apply to Him. In reality there are no contradictions in Him. This is why he is called Supreme and Almighty.

He is the Absolute Truth, the true reality, the source of intelligence and knowledge. It is the Active Principle of all things, all living beings, human, animal, plant, as well as the atom, without it all would be dead.

He is the Supreme Protector, Supreme and Absolute Purity. He is complete, and already knows everything, nothing is unknown to him. Everywhere present, He knows the needs of all beings. He is the source of all that exists, and no one is independent

of Him. Nothing exists outside of God, and nothing and no one is separated from the Supreme Person.

He is omnipresent, omniscient, omnipotent and the refuge of all beings. He has no beginning, for He is Himself the beginning of all things. It is easily accessible to holy and sincere beings.

In our conditioned existence, our bodies are made up of different parts, but although apparently the same is true of the Krishna Body, none of the parts that compose it are different from one another. Krishna can see with his eyes, but He can also see without his eyes. He can see with his hands and feet. He does not need to resort to a particular part of his body to perform a particular action. He can do whatever he wants with any part of his body. Each of the organs of his spiritual body possesses the faculty of fully performing the functions of all his other members. That is why it is said almighty.

He alone directs the senses. Also, unless we are invested with power by its energy, our senses can not act. In other words, He alone sees, He alone acts, He alone hears. He is the only Active Principle or Supreme Master. Innumerable forms emanate from his Person. He is inside and outside everything that exists. The cosmic manifestation, its creation, its maintenance and its destruction are only manifestations of its power. At the beginning, in the middle and at the end of everything, from the minute particle of the cosmic manifestation, there exists the atom, to the gigantic universes and the totality of the material energy.

It resides in the heart of all living beings, human, animal and vegetable, in its form of Supreme Soul also called Holy Spirit, and also resides in each atom and in the space that separates them.

Krishna, the original Lord forms an undifferentiated whole since his energies do not differ from him. In him the innumerable universes draw their existence, their creation takes nothing away from its own power. In its fullness it is also present in the heart of each of the scattered atoms in the universe. It has unlimited power and absolute.

In God, the Supreme Person, no beginning, no end, no middle. It belongs to no one, no people, no country in particular.

It has no interior or exterior. The dualities of this material world, like the beginning and the end, my property and that of others, do not exist in his Person. The universe that emanates from Him is another of its aspects. The Supreme Lord is therefore the ultimate Truth, and there is nothing lacking in his greatness.

Krishna, God, the Supreme Person, is also known as Govinda, the Absolute Master. He has a spiritual body, eternal, all of knowledge and happiness. Not having Himself of origin, He is the source of all that exists, the root cause of all causes.

The Lord's existence has no cause, for He Himself is the cause of everything. It is located in everything. But although He manifests himself in all things, He is not all that is. It is simultaneously different and not different from all that exists. Conditioned by matter, we see everything as having a beginning, an end and a medium, but this concept is not valid for God, the Supreme Person. The cosmic manifestation is no different from the universal form of Krishna. The Lord is the Absolute Truth, the greatest, because He is present everywhere and at all times. Nothing is wanting in its absolute size. God is great, and his greatness is inconceivable.

The entire cosmic manifestation is the Body of God, the Supreme Person, the Absolute Truth, whose Names are innumerable and the powers unlimited. He is shining with his own light, He is unborn and immutable. Himself without beginning, He is the beginning of all things.

Krishna, God, the Supreme Person, has no material form but only spiritual and eternal. When He comes into this material world, He does it in his transcendental form and can in no way be affected by matter. He affects innumerable Forms, in order to give marks of his favor to his devotees and to annihilate the demonic beings. The manifestations of God in this world are so numerous that we compare them to the waves of a river. These waves follow one another without end and it is impossible to count them. In the same way, no one can determine when and how the different manifestations of the Lord appear according to the needs of the moment, the place and the postulants. The Lord constantly appears. Krishna says:

*“Whenever in one place of the universe spirituality sees a decline and irreligion rises, I come down in person”.*

Krishna, God, the Supreme and Sovereign Person, is unconceivable. He is the Absolute knowledge, which confers on Him alone, to know everything about all his creation, material and spiritual, but also about all beings. His powerful and triumphant arms confer the intrepidity on the entire universe. He is eternal time.

God, the Supreme Person, is perfect, complete, and perfect. Everything that emanates from Him, like the phenomenal world, the material cosmos, is also a complete totality in itself. Everything that comes from the complete whole, God, is also complete in itself. Because He is the complete whole, though innumerable units, complete as they are, emanate from Him, He keeps his completeness.

In the realm of the Absolute, one and one make one, and one minus one also make one.

**Krishna, God, the Supreme Person says:**

*“My sovereign home is a spiritual and absolute kingdom from which one does not return in this world of matter. Whoever reaches the supreme perfection, devoted to serving Me personally with devotion in this eternal dwelling, reaches the highest perfection of human life and no longer has to return to this world of suffering.”*

*"It is said unmanifested and imperishable this Supreme Kingdom, ultimate goal; for whom it reaches, no return. This world is My Absolute Home."*

*"He who knows the absolute nature of My Advent and My Acts will no longer have to be reborn in the material universe; leaving his body, he enters My eternal kingdom."*

*"Only by devotional service, and only thus, can one know Me as I am. And the being who, by such devotion, becomes fully conscious of My Person, can then enter My absolute kingdom."*

*"The devotional service offered to me by living beings revives eternal life in them. Your happy fortune is none other than the love you carry on me, for he alone has allowed you to obtain My favor."*

*"There is really nothing that exists outside of me, that's what you need to understand clearly."*

*"I am the supreme way of yoga, (of union with God) of analysis, truth and the sacred law, as well as the ultimate path of beauty, glory and self-control."*

## **Krishna, God, the Supreme Person, the Absolute One without a second, is everywhere.**

### **The Supreme Lord says:**

*"There is really nothing that exists outside Me, that's what you have to clearly understand."*

*"My supreme kingdom, neither the sun, nor the moon, nor the electric force illuminates it. For whom it reaches, no return to this world."*

*"This Universe is entirely penetrated by Me, in My unmanifested form. All beings are in Me, but I am not in them. At the same time, nothing that is created is in Me. See my supernatural power! I support all beings, I am everywhere present, yet I remain the very source of all creation. Just as in the ethereal space stands the powerful wind, blowing everywhere, so, know it, in Me stand all beings."*

Naturally, we imagine the spiritual world according to the universe we know, with its sun, its moon, its stars ... Now, the spiritual world does not need, for the illumination, neither the sun, nor of the moon, nor of fire, nor of any other luminous energy, for it is luminous by itself, already bathed in the radiance which emanates from the divine body of God, the dazzling light radiated by the Body of the Lord. This kingdom, this abode of the Lord, unlike the material planets, is easy to access. It is called Goloka, and Lord Krishna never leaves Goloka, his kingdom and yet, from where we are, we

can approach him, because, precisely for this purpose, He chooses to manifest in this world its real form, all of knowledge, happiness and eternity.

From Krishnaloka, or Goloka Vrindavana, supreme and original place, planet of the Supreme Lord, emanates the dazzling light of the spiritual world. In this radiance bathe innumerable spiritual planets, of which the Lord teaches that whoever reaches them never returns in the material universe. There is no suffering, no birth, no sickness, no old age, no death, peculiar to all material planets. Krishna, God, the Supreme Person is the only Monarch of the entire spiritual realm, three times larger than the material cosmos, and all beings who live there are conscious of Him. Although still present in his own planet, Krishnaloka or Goloka Vrindavana, larger than all the spiritual planets and the material cosmos gathered that He never leaves, He reigns at the same time on each of the spiritual planets in his various divine forms. That is his all power.

There are innumerable spiritual planets called Vaikuṅṭha in the spiritual world, and on each of them reigns Lord Krishna in the presence of his entourage and all that belongs to him. In the spiritual world everything is eternal. The Lord tells us that before creation He already existed in all its fullness, with all its divine perfections, beauty, wealth, power, wisdom and perfect renunciation. He exists in all his power, with all the perfections.

He simultaneously inhabits the kingdom of Vaikuṅṭha in his personal, original form and the material universe as the Supreme Soul also called the Holy Spirit. Despite his eternal and perfect presence in Goloka Vrindavana, in the kingdom of Vaikuṅṭha, He is at the same time omnipresent in all material cosmos. This aspect of the Lord who penetrates all is called the Supreme Soul.

The spiritual manifestation, eternal, never disappears. Because it is part of the inner energy of the Supreme Lord, its existence is eternal. The spiritual activities that take place in Goloka and the other Vaikuṅṭha planets do not cease since the universal time that rages in the material cosmos does not exist in this spiritual world.

Beyond the limits of the material cosmos is the spiritual world with its many eternal planets, all located beneath the gigantic supreme planet where Krishna resides. The highest planet, Kṛiṣṇaloka, where Krishna lives, is divided into three regions, Dvārakā, Mathurā and Gokula. In this dwelling, the Supreme Lord manifests himself in the form of four plenary emanations, Kṛiṣṇa, Balarāma, Pradyumna (transcendental cupid) and Aniruddha, known as the original quadruple form. (The Elohim of the Bible).

Sur Kṛiṣṇaloka il y a un lieu transcendantal du nom de Śvetadvīpa, ou Vṛindāvana. Au-dessous de Kṛiṣṇaloka, dans le ciel spirituel, flottent les planètes spirituelles dites Vaikuṅṭha, et sur chacune d'elles règne Nārāyaṇa, émanation à quatre bras de la quadruple manifestation originelle. La Personnalité Divine connue comme étant Nārāyaṇa à Kṛiṣṇaloka est le Saṅkarṣaṇa originel (Divinité attirante), et de ce dernier

émane un second Saṅkarṣaṇa appelé Maha-Saṅkarṣaṇa, qui réside sur l'une des planètes Vaikuṅṭha. Part sa puissance interne, Mahā-Saṅkarṣaṇa assure l'existence transcendante de tous les astres qui flottent dans le ciel spirituel et où tous les habitants sont des âmes éternellement libérées. L'influence de l'énergie matérielle y brille par son absence. Sur ces planètes règne la seconde manifestation quadruple. Hors des planètes spirituelles il y a la manifestation impersonnelle du Seigneur Kṛiṣṇa connue sous le nom de Brahmaloḥa, et plus loin encore, l'océan Causal. Sur la rive opposée de l'océan Causal se tient, sans pour autant le toucher, l'énergie matérielle. Les eaux spirituelles de l'océan Causal portent Mahā-Viṣṇu l'Avatar Suprême Originel qui procède de Saṅkarṣaṇa. Il dirige son regard sur l'énergie matérielle, et par un reflet de son corps transcendantal Il s'amalgame avec les éléments matériels.

En vérité, Krishna, Dieu, la Personne Suprême et Souveraine est partout présent. Il est omniprésent, Il est partout. Il est omnipotent, Il est tout-puissant. Il est omniscient, Il sait tout. Il est immuable, Il ne change pas.

L'Être Suprême pénètre chacun des innombrables univers (galaxies) et s'y manifestent en autant de formes distinctes. Avec chaque expiration de la Personne Suprême, les univers (galaxies) deviennent manifestés, puis, lorsqu'Il inspire, les univers se résorbent en son corps.

Dans sa forme de Kāraṇodakaśāyī Viṣṇu, le Seigneur imprègne la nature matérielle par son regard. Les molécules transcendantales qui forment ce regard sont des particules ou atomes spirituels, (des âmes spirituelles) qui apparaissent en diverses espèces selon les semences de leur karma individuel accumulé lors de la manifestation cosmique précédente. Et le Seigneur Lui-même, par sa représentation partielle, crée un corps composé d'univers (de galaxies) innombrables et pénètre à nouveau en chacun d'eux en tant que Garbhodakaśāyī Viṣṇu.

Il réside dans le cœur de tous les êtres vivants, les êtres célestes, les habitants des planètes paradisiaques, les êtres humains, les animaux et les végétaux. Il est plus grand que le plus grand, plus petit que le plus petit, plus lourd que le plus lourd et plus léger que le plus léger. Ainsi, sous sa forme d'Âme Suprême (Esprit Saint) Il pénètre l'atome et l'espace qui sépare chaque atome, ainsi que les protons, les neutrons et les électrons, qu'Il met en mouvement par sa propre puissance. Le Seigneur Suprême pénètre également chaque planète, chaque système solaire ou étoile et chaque galaxie, qu'Il maintient par sa propre puissance dans l'espace et dans leur orbite. Il occupe aussi l'espace qui sépare les planètes entre-elles, les systèmes solaires ou étoiles entre eux et les galaxies entre-elles. Il est aussi dans tout l'espace interstellaire, sidéral de tout le cosmos matériel, dans sa forme non manifestée, spirituelle, toute de puissance. Krishna, Dieu, la Personne Suprême répand ainsi sa Divine Conscience dans tout le cosmos matériel, et le contrôle par l'intermédiaire de ses différentes puissances.



**Krishna, the Supreme Eternal says:**

*“I exist in everything and I am the essence of the atomic constituents of the material elements”.*

*“This Universe is entirely penetrated by Me, in My unmanifested form. All beings are in Me, but I am not in them. At the same time, nothing that is created is in Me. See my supernatural power! I support all beings, I am everywhere present, yet I remain the very source of all creation. Just as in the ethereal space stands the powerful wind, blowing everywhere, so, know it, in Me stand all beings.”*

*“The Universe (the galaxy, and so for all galaxies) whole, by a simple spark of My Person, I penetrate and support it. I enter each of the planets, and, by My energy, I keep them in their orbit. The cosmic manifestation, by one of My plenary emanations, I penetrate it entirely.”*

*“I exist everywhere and everything exists in Me, but I am not visible everywhere. Of all things in this world, material and spiritual, know that I am the Origin and the End. No truth is superior to me. Everything about Me rests, like beads on a thread.”*

*“Every state of being, whether it is Virtue, Passion or Ignorance, is only a manifestation of My energy. In a sense, I am everything; never, however, do I lose My individuality.”*

Time is a manifestation of the Lord, meant to remind us that we must surrender ourselves to Him. The Lord addresses each soul incarnated and conditioned by matter in the form of time. He declares that whoever surrenders to Him will never know the problems of birth and death. We must therefore see the time as the Sovereign Lord present before us. The influence of God, the Supreme Person, is felt through the time factor, which represents the influence of God, the Supreme Person. In other words, time is destructive. All that is created is also subject to destruction and annihilation, which represents the action of time.

God manifests himself permanently in the form of universal time, by which He puts matter in motion and makes it age, as well as under its manifestation of the “death” by which He carries all living beings.

Do not ask “where is God”, now you know that He is everywhere.

The Lord adds:

*“My pure devotees are charmed at the sight of My various Forms, by the brightness of My face, and the indescribable grace of My Body. My laughter, my diversions, and my eyes fascinate them so much that they constantly absorb their thoughts in me and their lives, they abandon me. Because they have not aspired to any form of liberation or material enjoyment, I take them near Me, among My eternal companions, in My absolute Kingdom.”*

Nothing can exist without the will of the Lord animating it. He reigns over all the powers of the material and spiritual worlds and always bathes in the purest spirituality. Material creation can not exist separately from the Supreme Lord.

## **The forms of Krishna, God, the Supreme Person are infinite.**

### **Krishna is the source of plenary emanations and Avatars.**

Only God, the Supreme Person, the source of all divine manifestations, can be rightly called the Original Lord.

God, the Supreme Person, is multiplying in innumerable forms, but although they are all of equal power, the almighty Lord in his primordial form remains their common source. Kṛiṣṇa is the cause of all causes, the origin of all Avatars. God, transcendence, the Summum Bonum, the Supreme Being, is the one from whom everything proceeds, on which everything rests and in which everything is resorbed after annihilation (the end of the world). Of all, He is the origin and the support. He bears the name of Supreme Being. He is the refuge of all that is, and in his quality of Supreme Lord, the first source, the ultimate goal and the abode of all that is. In his body rest all the galaxies. Krishna is the refuge of submissive souls and the primary source of all galaxies.

Who knows the true nature of Lord Kṛiṣṇa and his three different energies can not remain ignorant about him. Through the play of his powers, which act in a natural order beyond the speculative faculties of man, Supreme Transcendence, the summum bonum, God, exists eternally and simultaneously under four purely spiritual aspects: His person, his impersonal radiance, its potential emanations (the beings distinct from God that we are), and the root cause of all causes.

The Supreme All, Krishna, can be likened to the sun, which also has four aspects: His Heavenly-Master Being, his radiant glow, his inner rays, and his reflection in million other objects.

A true abyss separates material knowledge, whether it is pushed from the spiritual nature. It will be understood from then on without a shadow of a doubt that the acts and designs of the Absolute Truth are inconceivable.

God, the Absolute Truth has three main energies: the internal, external, and marginal powers. Through the action of its inner power, the Supreme Lord in his original form unfolds the spiritual cosmic manifestation, formed of the eternal Vaikuṅṭha or Vaikuṅṭhaloka spiritual planets, which continue to exist even after the annihilation of the material cosmos. By its marginal power, it multiplies itself into innumerable individual beings, integral parts of its Person, just as the sun diffuses its rays in all

directions. And by its power, external, the Lord manifests the material creation, in the manner of the sun which from its rays generates fog. Thus, material creation is only a distorted reflection of the eternal spiritual nature, that of the kingdom of Vaikuṅṭha.

The distinct being (the incarnated soul) has a nature qualitatively equal to that of the internal power, while the external power is placed under the indirect control of the root cause of all causes, God. The energy of illusion, or māyā, misleads the separate being. Although qualitatively inferior to the marginal energy, which forms living beings, integral parts of the Lord, māyā still remains able to dominate living beings. The spiritual being that envelops this illusory energy evolves in different forms of life and takes on all kinds of bodies, from that of the insignificant ant to that of Brahmā, the demiurge of the universe.

God borrows the ubiquitous material form through the play of his inconceivable power. Although the three energies of the Lord, internal, external, and marginal, are ultimately identical in essence, their respective actions differ. In the same way, the external and marginal energies are said only as a function of the particular conditions, which do not exist for the original internal energy. And the conditions governing external energy can not affect marginal energy, or vice versa. Whoever can understand the complex mechanisms of all these energies of the Sovereign Lord can no longer remain a victim of a mediocre knowledge and confine himself to impersonal empiricism.

The Supreme Lord, Kṛiṣṇa, finds his happiness through six kinds of main emanations. There is first of all its manifestations, say prābhavas and vaibhavas.

From the Lord proceed first two categories of emanations, named prābhavas and vaibhavas. The forms prābhavas enjoy the power of Kṛiṣṇa, when those called vaibhavas show only partial power. The manifestation of the prabhavas forms is related to the powers of the Lord, those of the vaibhavas forms to its glories. Again, the all-powerful forms of prabhavas are divided into two categories, whether temporary or eternal.

The Avatars are also divided into two categories: the plenary emanations of the Lord and those with specific powers. Finally, it appears in two forms having respectively the characteristics of childhood and youth prime. Lord Krishna is the one who is always adorned with a wonderful black hair. This particular characteristic of the Supreme Lord also applies to Baladeva, his first full emanation, so that even after many years, both of them retain the appearance of sixteen-year-olds (16 years old). Although He is the oldest of all beings, He always keeps the juvenile freshness of a young boy. This is the nature of the eternal spiritual body of Krishna, God, the Supreme Person.

There are therefore six forms called vilās. The two categories of Avatars, those with powers and the plenary emanations, also fit among the prābhavas and vaibhavas manifestations. As for K enfaceiṣṇa's childhood and early youth, they represent

two particular manifestations of the Supreme Lord; for it is rather in his features of a 16-year-old that there is the permanent manifestation of his eternal form, which is always worshiped as the original Lord, Kṛiṣṇa.

The Lord Kṛiṣṇa, who remains eternally a youth of 16 years of appearance, is the original Lord, source of all Avatars. It is in order to establish its supremacy throughout the galaxy that it manifests itself in these six categories of forms. These six general divisions include an infinite variety of forms. But although they are multiple, they are one; no difference separates them.

The Supreme Lord reveals himself according to six kinds of manifestations:

1) prābhava, 2) vaibhava, 3) śaktyāveśa, 4) amśādeśa, 5) bālyā 6) paugaṇḍa. The Supreme Lord, Kṛiṣṇa, with the eternal young form, fulfills his divine desires thanks to the entertainments that He conceives in these six categories of manifestations. These are further divided into an infinite variety of divine forms. Living beings (us) are partial emanations of the Lord, integral parts of his person. They are so many different manifestations of the One Absolute and without a second, the Sovereign Lord, Krishna.

The vilas manifestations of the form prabhava (four arms), these twenty-four forms are named differently according to the arrangement of their symbols: the mass, the disk, the lotus and the conch. Among these twenty-four forms, we also find vilas and vaibhava forms. Those called Pradyoumna, Trivikram, Vamana, Hari and Krishna, among others, all have different features. Then come the prabhava-vilas - Vasudev, Shankarshan, Pradyumna and Aniruddha - for a total of twenty other variations. All these forms reign on various Vaikountha planets of the spiritual world, which occupy eight different directions. Although eternally present in the spiritual realm, some of them are also manifest in the material cosmos.

In the spiritual world, all the planets where Narayan reigns (Krishna Plenary Emanation) are eternal. But the highest planet remains Krishnaloka, which is divided into three regions: Gokoula or Goloka, Mathoura and Dvaraka. At Mathura lies eternally Keshava, who is also represented on our planet, in India, where his material representation is worshiped, precisely in Mathura. In the same way, the form of Purushottama reigns at Jagannath Pouri, in Orissa. In Anandaranya resides the form of Vishnu, and at Mayapur, birthplace of Lord Chaitanya, is that of Hari. Many other forms of Krishna are also present in various regions of the Earth. And this is not so in our universe (our galaxy), but in all the universes (galaxies) of Creation.

It is furthermore said that the Earth is divided into seven islands (continents) and it is understood that on each of them there are similar forms, although at the time of writing, they are only found in India. Although the Vedic writings allow us to understand that there are other forms of the Divine in other parts of the world, we currently have no information as to their exact location.

The different forms of Krishna are thus present in our universe (galaxy) and in all the others for the pleasure of its devotees. Indeed, these do not take birth in India, but in all parts of the world. Even when they have forgotten their real identity, these forms are incarnated for their satisfaction as well as for restoring devotional service and performing other activities of vital importance to the Lord God. Some of these forms are Avatars mentioned in the Scriptures, such as Vishnu, Trivikram, Nrishingha, Vamana ... The Siddharta-samhita gives a description of the twenty-four forms of Vishnu, named differently according to the arrangement of the symbols they hold in their four hands. The enumeration of these symbols begins with the lower right hand, followed by the upper right, the upper left and the lower left. Thus Vasudev is described as holding in this order the mass, the conch, the disk, and the lotus. Shankarshane, Him, holds first the mass, then the conch, the lotus and the disk. Pradyumna holds, as for him, the disc, the conch, the mass and the lotus, while in the case of Aniruddha, it is the disc, the mass, the conch and the lotus.

In the spiritual world, the manifestations of Narayane are twenty: Hrishikesh (conch, disc, lotus and mass), Narayan (conch, lotus, mass and disc), Shri Madhava (mass, disc, conch, lotus), Shri Govinda (disc, mass, lotus, conch), Vishnu Murti (mass, lotus, conch, disc), Madhousoudane (disc, conch, lotus, mass), Trivikram (lotus, mass, disc, conch), Shridhar (lotus, disc, mass, conch), Padmanabhe (conch, lotus, disc, mass), Damodar (lotus, disc, mass, conch), Pouroushottama (disc, lotus, conch, mass), Shri Achyuta (mass, lotus, disc, conch), Shri Nrishingha (disc, lotus, mass, conch), Janardane (lotus, disc, conch, mass), Shri Hari (conch, disc, lotus, mass), Shri Krishna (conch, mass, lotus, disc), Adhokshaja (lotus, mass, conch, disc) and Oupendra (conch, mass, disc, lotus).

There are sixteen forms whose names vary according to the arrangement of the disc and the mass in their hands.

Krishna is God, the Supreme and Original Person. Called Lila Pouroushottama, He resides mainly in Vrindavane as the Son of Nanda. The Hayashirsha Pancharatra also teaches us that nine forms protect each of the two Puri, respectively called Mathoura Pouri and Dvaraka Pouri: the four Forms that are embodied by Vasudev, Shankarshan, Pradyumna and Aniruddha, then those of Narayane, Nrishingha, Hayagriva, Varaha and Brahma. So much for the different manifestations of the prakash and vilas forms of Lord Krishna.

Shri Chaitanya informs us of the different forms of svamsha, divided into two categories: that of Shankarshane and that of the Avatars. From the first category come the three Purusha-Avatars: Karanodakashayi Vishnu, Garbhodakashayi Vishnu, and Kshirodakashayi Vishnu; from the second emanate the Lila-Avatars, whose incarnations of the Lord in the form of a fish, a tortoise, a boar, a horse, etc.

There are six varieties of Avatars: 1) Purusha-Avatars, 2) Lila-Avatars, 3) Gouna-Avatars, 4) Manu-Avatars, 5) Youga-Avatars, and 6) Shaktyavesha-Avatars. The six vilas manifestations of Krishna are divided into two divisions related to his age, respectively named balya and pauganda. As the son of Nanda Maharaj, Krishna, in his original Form, tastes the ecstasy of this double aspect of his childhood.

There is no limit to the emanations as to the incarnations of Krishna. The divine emanations and incarnations are innumerable, as are the waves of the ocean.

Krishna first incarnates in the form of the three Purusha-Avatars: Karanodakashayi or Maha-Vishnu, Garbhodakashayi Vishnu and Kshirodakashayi Vishnu. Krishna energies can also be divided into three categories: the energy of thought, the energy of feeling, and the energy of action. He manifests the first as Supreme God, the second as Vasudev and the third, as Shankarshane Balaram. Creation can not exist without thought, feeling and action. Although we can not speak of creation with regard to the spiritual world, the material universe is indeed created. Be that as it may, the spiritual world and the material universe are both manifestations of Krishna's energy of action, through which He intervenes in the form of Shankarshane (Sankarsana) and Balaram (Balarama).

The spiritual world, with its spiritual planets, called Vaikountha, and Krishnaloka, rests on the energy of the thought of the Divine. Although there can be no question of creation given its eternal nature, understand that the spiritual planets nevertheless depend on the energy of the thought of the Supreme Lord. The Supreme House, Goloka, manifests itself like a lotus with hundreds of petals. Everything is manifested by Ananta, Balaram or Shankarshane. The cosmic manifestation and its different universes (galaxies) are manifested through Maya, the material energy. Let us not believe, however, that nature or material energy is the cause of the entire cosmic manifestation. It is rather the Supreme Lord, whose different emanations operate through material nature, who is the cause. In other words, there can be no question of Creation without the direction of the Lord. The form through which the energy of material nature operates creation is called Shankarshane. It is therefore understood that the cosmic manifestation is created under the supervision of the Supreme Being. On this subject we give the example of the iron which, in contact with the fire, becomes the same as this one.

Krishna and Rama, who penetrate all that is, are at the Origin of all living beings. Here is the short list of Avatars: 1) Koumaras; 2) Narada; 3) Varaha; 4) Matsya; 5) Yagya; 6) Nara-Narayan; 7) Kardami Kapila; 8) Dattatreya; 9) Hayashirsha; 10) Hamsa; 11) Dhrouvapriya Prishnigarbha; 12) Rishabha; 13) Prithou; 14) Nrishingha; 15) Kourma; 16) Dhanvantari; 17) Mohini; 18) Vamana; 19) Bhargava; 20) Raghavendra; 21) Vyasa; 22) Pralambari Balaram; 23) Krishna; 24) Buddha and 25) Kalki.

As almost all appear within a single day of Brahma, or kalpa, they are sometimes called Kalpa-Avatars. Of these, the Hamsa and Mohini Avatars are not permanent.

But Kapila, Dattatreya, Rishabha, Dhanvantari and Vyasa are five forms as eternal as they are famous. The Turtle Avatar, the Fish Avatar, Nara-Narayan, Varaha, Hayagriva, Prishnigarbha and Baladev are counted among the so-called vaibhava incarnations. Likewise, Brahma, Vishnu, and Shiva are said to be the three incarnations of the attributes of material nature.

There are also 14 Manvantara-Avatars (the fathers of humanity): 1) Yagya, 2) Vibhou, 3) Satyasena, 4) Hari, 5) Vaikountha, 6) Ajita, 7) Vamana, 8) Sarvabhauma, 9) Rishabha, 10) Vishvakshena, 11) Dharmasetou, 12) Soudhame, 13) Yogeshvar and 14) Brihadbhanou.

Of these, Yagya and Vamana are also among the Lila-Avatars (Divine Manifestations). These 14 Manvantara-Avatars (Fathers of Humanity) are also known as Vaibhava-Avatars.

Here is a description of the four Youga-Avatars: Divine manifestations appearing in each age to teach the method of spiritual realization of its own. That of Satya-youga (the golden age) has a white complexion; that of Treta-youga, (silver age) a red complexion (brown); those of Dvapara-youga (the copper age) and Kali-youga, (the Iron Age) a dark complexion (blue-black) even if it happens exceptionally that the Avatar of Kali-youga takes a yellow complexion. As for the Shaktyavesha-Avatars, they include Kapila, Rishabha, Ananta, Brahma (sometimes the Lord himself becomes Brahma), Chatusana (incarnation of knowledge), Narada (incarnation of devotional service), King Prithou (incarnation of administrative power) and Parashouram (incarnation that represses the principles of evil).

The emanations of Lord Krishna appearing within the material creation are called "Avatars", or incarnations. The word "Avatar" means "descending from the higher, spiritual world". It is populated by countless Vaikountha planets, from which the Lord's emanations descend into this universe. Hence it is called "Avatars".

The first Avatar of the Supreme Person, God, to emanate from Shankarshane is the Purusha-Avatar (Plenary Emanation of Krishna, which governs the movements of the material universes, also called galaxies). When God descends into the form of the first Purusha-Avatar, He immediately manifests the sixteen elemental energies of Material Creation. Called Maha-Vishnu, He rests on the waters of the Causal Ocean and is the Original Avatar of the material universe, the Master of time, of nature, of causes and their effects, of the mind, of the ego of the five elements, of the three modes of influence of nature, the senses, and the universal form. Although He is the Lord of all things, mobile and immobile, He does not remain less independent.

Material nature can not exert its influence beyond the Causal Ocean. Neither the attributes of nature (Virtue, Passion and Ignorance) nor material time have the slightest influence on the Vaikountha planets, where the companions of Krishna, the liberated souls worshiped by celestial beings and anti-gods, live forever.

Material nature plays two roles, that of direct cause, or Maya, and that of global material energy in the unmanifested state, linked to the manifestation of temporal elements. When Maha-Vishnu, the first Purusha-Avatar, looks at material nature, it is set in motion, and it is then that He injects living beings (spiritual beings) into matter. This one glance suffices to create consciousness, which is called mahat-tattva and whose tutelary deity is Vasudov. Consciousness is then divided into three sectors of activity according to the three modes of influence of nature. Consciousness under the sign of virtue has for tutelary Divinity Aniruddha. The consciousness under the sign of the Passion engenders the intelligence, and its tutelary Divinity is Pradyoumna, the Master of the senses. Consciousness under the sign of Ignorance produces the ether, the space, and the sense of hearing. The cosmic manifestation belongs to all these elements, and innumerable universes (galaxies) are thus created.

These innumerable worlds (galaxies) emanate from the pores of Maha-Vishnu's body like so many particles of dust that would pass through the holes of a mosquito net. Countless universes (galaxies) are also created and annihilated by his breath. All the energies of Maha-Vishnu are spiritual: they have nothing in common with material energy. Brahma, the sovereign celestial being of each universe, (galaxy) lives only the time of a breath of Maha-Vishnu. This is the original Supreme Soul and the original Master of all universes or galaxies. So much for the description of the first Avatar, Maha-Vishnou.

Garbhodakashayi-Vishnu, the second Avatar of Vishnu, enters each universe (galaxy) and then lies on the water that He produces from his own body. From its navel arises the stem of a lotus which becomes the birthplace of Brahma, the first being created. In the stem of this lotus are the fourteen planetary systems created by Brahma.

The Lord is present in the form of Garbhodakashayi-Vishnu in every universe, (galaxy) of which He is the support. Despite this universal presence, the influence of material energy can not touch it. In due time, this same Vishnu takes the form of Shiva and annihilates the cosmic Creation. These three secondary incarnations - Brahma, Vishnu, and Shiva - are the tutelary deities of the three attributes of nature, virtue, passion, and ignorance.

The second Avatar of Vishnu, Garbhodakashayi-Vishnu, who is worshiped as the Supreme Soul, or Hiranyagarbha, and whom the Vedic hymns describe as having thousands of heads, imposes himself as the Master of the universe, (galaxy) and despite its presence in the material nature, it does not in any way undergird.

The third Avatar of Vishnu, named Kshirodakashayi-Vishnu, also embodies Virtue. Supreme Soul of all living beings, He resides on the Milky Ocean of the universe (of the galaxy). This is the description of the Purusha-Avatars given by Chaitanya Mahaprabhou, the Golden Avatar.

Although the Lord always resides in his supreme stay, Goloka Vrindavane, thanks to his supreme will, the activities that He performs there are also manifested in



innumerable universes, (galaxies) and when He appears, it is in these precise locations, where each of its manifestations reveals its six excellences. The primary cause of all causes, Krishna is also the origin of Maha-Vishnu, the first Avatar and ruler of the material creation. From Maha-Vishnu emanate Garbhodakashayi-Vishnu and Kshirodakashayi-Vishnu; so Krishna is the Master, in addition to being the Supreme Soul in every living being, in every universe (galaxy). Maha-Vishnu's breathing creates innumerable universes or galaxies, each of which hosts Vishnu-tattvas (Plenary emanations or emanations of plenary emanations from Krishna, God, the Supreme Person, who have no difference with Him) to the 'infinite. Let us understand, however, that Krishna is the Master, and that they are only plenary emanations.

Internal energy has an infinite variety of manifestations. It is she who supports the kingdom of God and all that it contains. External energy is the cause of myriads of galaxies with different material powers. Between these two energies, countless living beings (spiritual souls) form the marginal energy. These are the three main energies of the Lord, each dividing in turn into an infinite number of categories and subcategories.

The inner power of the Lord brings out variety in the transcendental realm of Vaikuṅṭha. In addition to the conditioned souls that we are, there are, in unlimited numbers, liberated beings who enjoy the company of the Supreme Lord under one or other of his innumerable forms. The material universe represents the unfolding of external energy, where conditioned souls have complete freedom to return to God after having left their carnal envelope.

The Supreme Lord is the One Absolute without a second. He is not bound to perform any act, and his senses are not material. No one is superior to Him, nor even equal. He is endowed with varied powers, infinite, with various names, which inhabit him as so many autonomous attributes of his person. From them proceed his knowledge, his power and his perfect entertainment. These are the main manifestations and emanations of the Supreme Lord and his three energies. They all derive their origin and their existence in Krishna, even Transcendence.

All galaxies find refuge in the three Supreme Avatars, but Lord Krishna is Himself the original source of the Supreme Avatars.

Thus, Kṛiṣṇa, God, the Supreme Person, is the original Lord, the source of all emanations. Kṛiṣṇa, also called Govinda, is the Supreme Master. He has a spiritual body, eternal, all of happiness. Of all origin, He Himself has no origin, He is the cause of all causes. This same Lord Kṛiṣṇa, source of all Avatars, appeared in person in the form of Śri Chaitanya Mahāprabhu. Thus, Chari Chaitanya is the Supreme and Absolute Truth. To lend him the name Kṣīrodakaśāyī Viṣṇu adds nothing to his glory.

The Supreme Lord, Krishna said, *“I slept, lying on the ocean of milk, when the call of Nāḍā, of Śri Advaita Prabhu, came to pull Me out of My sleep.”*

By this word, the Lord refers to his form of Kṣīrodakaśāyī Viṣṇou. All Avatars exist in power in the original form of the Supreme Lord. Also, according to the feeling which animates it, each one can name it of the name of one or other of the Avatars. There is nothing contradictory for a saint to designate the Supreme Lord by one or other of the various names that are attached to his plenary emanations, for his original form includes them all. Since all the plenary emanations live in the original person, this one can very well be designated by one of their names.

The Lord says:

*“This precise universe (this galaxy, the Milky Way) is only 105,701 light years wide, but there are myriads of others infinitely larger. As certain universes (galaxies) cover billions and billions, even trillions of kilometers, they require Brahmas (first created and demiurge) with more than four heads. And all this represents only a quarter of My creative power. The other three quarters constitute the spiritual realm.”*

## **Krishna, God, the Supreme Person, is the Absolute Truth.**

He is the root cause of all causes, the original source of all that exists, of Him all emanates. He is the Absolute Truth.

In his teaching, the Lord says:

*“I am at the source of the Impersonal Supreme Being (radiance), who, imperishable, immortal, eternal, constitutes the very principle of supreme happiness”.*

*“There is really nothing that exists outside Me, that's what you have to clearly understand.”*

*“The dazzling light of the Impersonal Supreme Being illuminates all existence, material and spiritual. But understand that this radiance of the Impersonal Absolute is the brightness of My Body”.*

The Impersonal Supreme Being, the Supreme Soul, and the Supreme Person in his original personal form are the three aspects of the Absolute Truth. The Impersonal Supreme Being is the dazzling radiance emanating from the body of the Lord; it is the aspect most easily accessible to the neophyte spiritualist. As he progresses, he becomes aware of the second aspect of the Absolute Truth, the Supreme Soul, the form of the Lord present in every atom and in the heart of all beings. Finally, he realizes the ultimate aspect of the Absolute Truth, the Lord in his personal and original form, the source of the Impersonal Supreme Being and the omnipresent Supreme Soul. Lord Krishna, the Supreme Person, enjoys perfect and eternal spiritual bliss.

There are millions of universes (galaxies) of innumerable planets, and each of them is different from the others, but all are in the radiance of God.

A pure devotee of Krishna offered him this prayer:

*“O my Lord, you are the original Sage, you maintain all the universes (galaxies) and see that everything is there according to your order. O Fate of pure beings and benefactor of the ancestors of humanity, remove, I beg you, the blinding light that emanates from you so that I see your form of happiness. You are God, the Supreme and Eternal Person”.*

The Eternal Lord reigns over Goloka Vrindavana, the eternal planet par excellence, from which resplendent radiance emanates. In the absolute abode of the Lord abound the cintamani stones, and in the shade of the foliage of the wish-trees rise innumerable palaces built of this marvelous stone. There, the Lord keeps his herds of superabhi cows, always surrounded by goddesses of fortune who, by thousands, serve Him with love and veneration. In addition to the spiritual dwelling of the Lord, the radiance that emanates from the Lord's planet is like the light that emanates from the sun. If he has not pierced the radiance of this radiance, no one can see Goloka Vrindavana, the wonderful home of the Supreme Lord, let alone Krishna.

Impersonalist philosophers can never, blinded by the radiance of radiance, see the spiritual form of the Lord any more than Goloka, his eternal kingdom. The pure devotee of Krishna therefore prays here the Lord to remove the dazzling rays of his radiance, so that he can see his form, all of happiness. In truth, Krishna, God, the Supreme Person remains at the heart of this wonderful radiance that emanates from his Person and extends to infinity. She is the veil and the mask to the eyes of the impersonalists.

God being the Absolute Truth, the one who keeps all the universes, (the galaxies) the Original Sage and the Benefactor of all beings, is not Impersonal as the impersonalists believe, since He has a totally spiritual human form. Although the Lord maintains all beings, it is with particular care that he provides for the needs of his devotees and devotees, because having exceeded the impersonal radiance, they can see his eternal form and thus realize in its fullness the Absolute Truth.

Know that all aspects of the Absolute Truth are present in the Supreme Person, for He is all-powerful, perfectly spiritual, and absolute. The Absolute Truth, God, the Supreme Person, is only partially manifested in radiance, which is why the realization of the Impersonal Supreme Being is considered incomplete. All beings live in Him and He lives in each of them.

The Lord provides for all the needs of his devotees and guides them progressively towards the perfection of devotion. At the peak of this perfection, He gives himself to his devotees in an exchange of love. Through their infinite grace, they can intimately bond with Him and return to the supreme spiritual planet, Goloka Vrindavana. The

Lord is the Supreme Creator, He can give those who serve Him all the qualities to return to Him. He is the first Cause, the Cause of all causes, and thus, by the direct manifestation of his internal power, the sole cause of his own pleasure.

Living beings (spiritual souls) are tiny emanations of the Lord, and when they manifest the desire to become God, He allows them to enter into material creation, where they can attempt to satisfy that desire. They animate matter and set in motion the whole cosmic manifestation. The Lord gives them every facility to dominate the material nature, but He remains the Absolute Master of their activities in the form of the Supreme Soul.

The Supreme Lord, being at the origin of both the Impersonal Supreme Being and the Supreme Soul, is the Source of all that exists, the animate as well as the inanimate. Whoever has this knowledge immediately commits himself to his service. In being pure, he is completely attached to the Lord. The other spiritualists, those who have realized only the Impersonal Supreme Being or the Supreme Soul, can not appreciate at their true value the acts of beings thus perfectly realized. But the Lord is always there to help his pure devotees; in their hearts, it gives them the necessary knowledge to completely dispel the darkness of ignorance. Neither philosophers nor realized beings can conceive of this, for their spiritual progress depends more or less on their own powers. Only those to whom the Lord gives His grace, the holy ones, can know Him and see Him in person.

The radiance that emanates from the body of Krishna, God, the Supreme Person is peopled with an infinite number of spiritual souls. It is usually in it that the impersonalists want to melt when they leave their bodies at the death of the latter.

## **The excellences of Krishna, God.**

Verily, God has no Name, or rather, no one knows how much he has, because God is unlimited, his Names must be too. Therefore, we can not stop our choice on one of them in particular. God maintains with his devotees and devotees many relationships to which correspond the various names attributed to him. The diversity of his relations being infinite, as well as the number of his devotees and devotees, his names also are in unlimited number. So we can not select one in particular. Nevertheless, the name Kṛṣṇa means “*infinitely fascinating*”: God, indeed, fascinates all beings, and it is precisely the definition of the word God.

On the many engravings depicting Kṛṣṇa in Vrindavana, we can see that He actually attracts cows, calves, birds, animals, trees, plants and even streams. Young patres, gopīs, and all humanity are fascinated by Him. Therefore, if God is given a particular Name, it is that of “*Kṛṣṇa*” The great sage Parasara Muni, father of Vyāsadeva, the author of all the Vedic scriptures, gives God the following definition:

*“God, the Supreme Person, is the one whose opulence is manifested by six absolute perfections: Power, fame, wealth, knowledge, beauty, and renunciation. Krishna is the first Name of God, and the most powerful of All. Perfectly autonomous, He is self-sufficient. He is the source of all powers, it is He who grants them to heavenly beings, great sages, realized beings and kings. He is the Absolute Truth.”*

Let us approach a spiritual master, an authentic servant of God, without taking into account our social position, our confession, our skin color, our country, to hear from him all that concerns the devotional service dedicated to God. The true purpose of existence is to revive our latent love for God, to learn to love him and to serve him with love and devotion. In truth, this is our ultimate necessity, purpose and duty.

## **Krishna, God, the Supreme Person says:**

*“I am the supreme center of the relationships of all living beings, knowing me is the king of knowledge, and the way that the living being can reach Me is called "love for God", and it confers the highest perfection of existence, that is, the love of God, once reached the level of love for the Divine, the life of being becomes perfect.”*

*“All living beings, whether moving or immobile, are emanations of My Person, distinct from Me, I am the Supreme Soul of all living beings, which exist because I manifest them, I am the Form of transcendental vibrations as I 'Omkaara and Hare Krishna, Hare Rama, and I am the Absolute Truth, Supreme, these two manifestations of My Person, namely the transcendental sound and the eternal Form of the murti, (the representation of Krishna, God, in the temple) all of spiritual bliss, are My eternal Forms, they are not material.”*

The form of the Lord preserves forever a youthful aspect. This is how Krishna, God, the Supreme Person eternally retains the appearance of a 16 year old, sixteen years old. Each part of his body and each limb is beautifully formed, without the slightest defect. His eyes and lips are pink with the rising sun.

Blessed is he who knows God in all his truth, the unmatched, the non-incarnate, the irreproachable, the omniscient philosopher, the almighty, who is self-sufficient and satisfies all desires from the beginning of the time. No vein irrigates his body, nothing defiles his purity. He instantly sketches everything He touches. This is the eternal and absolute form of God, the Supreme Person.

Indeed, the Lord has a body, but this one is in no way comparable to those of the material universe. The incarnated and conditioned soul is enveloped in raw material and subtle, ethereal matter, respectively the physical body and the mind. Its body, produced by material nature, functions as a machine: its anatomical and physiological structure rests on a set of mechanisms: respiratory, digestive, blood functions ... But the body of the Lord does not resemble that of the soul conditioned, *“no vein irrigates it”*. If we call God *“the Unincarnated”*, it is because no difference exists between his body and his soul, and He is not, like us, forced by the laws of nature to

wear a material body. He is the Complete and Absolute All, so his body, his mind, and Himself are only one.

The nature of God is entirely spiritual. Its form is eternal, all of knowledge and absolute happiness. The body of God is totally different from ours; that is why it is sometimes said without form, when in truth its form, not being material like ours, can not simply be perceived through our eyes. The various parts of the body of the Supreme Being can each occupy the functions of others. The Lord can thus hear with his mouth, see with his hands, accept with his eyes food offerings. His arms and legs, although different from ours, allow him to take what we offer and move faster than anyone. This is why it is said of God that He is "*omnipotent*".

Krishna, the Supreme Lord, is absolute, infallible and without beginning. He unfolds in innumerable forms, and though He is the original Person, the oldest of all beings, his features always retain the freshness of youth.

Innumerable are the spiritual planets, called Vaikounthas, the Avatars, the emanations of the Supreme Lord and the universes (the galaxies). Krishna, the Sovereign Lord, is the only source. His absolute body is eternal, all of happiness and knowledge. Goloka Vrindavane is his home. He fully possesses the six excellences, wealth, power, fame, beauty, knowledge and renunciation. He is the Supreme Being, the Lord of all lords. Source of all that is, He has no other origin than Himself. The supreme cause of all causes, He resides at Vrindavane, and He is as fascinating as Cupid.

Vrindavane is a place of eternally spiritual nature and populated by goddesses of fortune, known as the gopis. All are the beloved ones of Krishna and He, their only love. The trees are all wish-trees, from which we can get everything we want, the earth is made of philosopher's stone and the water is nectar. Each word is a song, every step is a dance, and the flute of Krishna accompanies the gestures of every moment. Everything shines with its own light, comparable to that of the sun and the moon in the material world. The human form is entirely intended for the understanding of this place of transcendence that is Vrindavane, and the wealthy souls must cultivate the knowledge of Vrindavane and its inhabitants. In this supreme stay, the Sourabhis cows flood the earth with their milk. Since every moment is used wisely, there is no past, no present, no future. A manifestation of this Vrindavane, Krishna's supreme abode, is on Earth, (in India) and the highly-worshiped devotees venerate it as the Vrindavane of the spiritual world. No one, however, can appreciate Vrindavane without being deeply accomplished in spiritual knowledge, in Krishna consciousness. Our senses make us see Vrindavane as a place among many others, but in the eyes of the highly realized devotee it is no different from the original Vrindavane.

The Vedas, the original scriptures also called "*The true gospel*" say of Krishna, God, the Supreme Person:

*“God, the Supreme Being, is a person of infinite power. He is at the origin of everything and has multiple energies. The Sovereign Lord transcends the cosmic manifestation even as He dwells in his material energy. Source of all spirituality, He is the Supreme Savior and the Master of all excellences. Like the sun, He diffuses his energies profusely while remaining hidden behind the cloud of this material cosmic manifestation. Master of all masters, He is the Sovereign of all sovereigns. Known as the Ultimate Lord, the Divine Person, his energies and powers are manifold and diverse.”*

The name of Tryadhishvara is given to the Lord, in reference to his three main residences, Gokula, Mathura and Dvaraka, where absolute opulence reigns. Established in his transcendental power, Krishna is the Master of these three stays and all spiritual energies, in addition to possessing the six excellences in their fullness. This is why all the Vedic Scriptures, the original scriptures, *“The true gospel”* proclaim that He is God, the Supreme Person.

Although Krishna, God, the Supreme Person remains in Vrindavana in his absolute kingdom where He enjoys living with his eternal friends, the gopis and herdsmen, his powers act on his order throughout creation and do not disturb his Everlasting entertainments.

The celestial beings submit to his orders to serve him exactly according to his desires. God, the Supreme Person, directs everything and his orders are executed by others, his impersonal aspect (only aspect of God known to Jews, Christians and Muslims) being only an appearance. The Lord explains that nothing is superior to Him and that the Impersonal Supreme Being, the mere manifestation of His personal radiance, is subordinate to Him. He is beyond all conscious and unconscious beings, hence His Supreme Personality Name. All beings are in Him and act under His will.

#### **Lord Chaitanya, the Golden Avatar says of Krishna:**

*“All of Krishna's Entertainment is like the activities of humans. Let us understand therefore that its form is similar to that of man. In truth, the human form only imitates his. The flute in his hand, Krishna appears like a shepherd in his early youth. Always playful, he is entertained like the common boys.*

*Whoever appreciates the sublime attributes of Krishna bathes in an ocean of nectar. Although beyond material energy, Krishna's yogamaya is none the less manifested by the Lord in this very world, for the sole satisfaction of his intimate devotees.”*

**Yogamaya:** Krishna's inner power, which veiled him and made him inaccessible to the common people, unbelievers and atheists. Also, the power by which the Lord reveals himself partially to his pure devotee (or devotee) veiling his divine nature.

It is for this purpose that He appears in this universe. So fascinating are his attributes that Krishna aspires to understand himself. Dressed in all his finery, he adopts his curved posture in three places, eyebrows dancing constantly over his eyes, so

fascinating that all the gopis (young girls of Vrindavana) become as bewitched. At the top of the spiritual world is his transcendental home, where he resides with his companions, the gopis and all the goddesses of fortune. It is known under the name of Madane-Mohane.

There are many of Krishna's entertainments, including those that he performs as Vasudev and Shankarshan, and in the material world, in the form of the first Supreme Avatar, the Creator of the temporal universe. Not to mention those of the Fish-Avatar and the Turtle-Avatar, manifestations of his incarnated powers, or those in which He borrows the forms of Brahma and Shiva, the incarnations of the attributes of matter. He also plays the role of King Prithou, Avatar invested with powers, in addition to being the Supreme Soul in the heart of all beings and to incarnate the impersonal Supreme Being, only aspect of Krishna, God, known to monotheistic religions. Now, of these innumerable entertainments, the most important are those which are related to the activities of the human beings when It sports in Vrindavana, dances with the gopis, entertained with the Pandavas on the battlefield of Kuruksetra, or has fun in Mathura and Dvaraka. Of these, none is more important than those where He appears as a young shepherd playing his flute. Let us understand that a mere partial manifestation of his entertainments in Goloka, Mathura and Dvaraka, can flood the whole universe with love for God. All beings can feel the attraction of the sublime attributes of Krishna.

Although his inner power is not even manifested in the Kingdom of God or on the planets Vaikountha, He makes it play in this universe when, in his inconceivable compassion, He descends from his personal home. Krishna is so fascinating, so wonderful, that He feels Himself the lure of his own beauty; this is the proof of the inconceivable powers which He fully possesses. As for the attires with which He adorns His body, it does not seem that they add to His beauty but rather that they themselves become beautiful because they caress His body. When He adopts the curved posture in three places, He fascinates all beings including celestial beings. In truth, none of Narayane's emanations that reign on the Vaikountha planets can withstand this fascination.

The four Koumaras, Narada, Prithou and Parashouram belong to the second category of Avatars, who are actually distinct beings endowed with powers by the Supreme Being. Shesha and Ananta, for their part, can be cited as examples of direct incarnations of the Lord. When a distinct being is invested with a particular attribute of the Lord, he is called Avesha-Avatar. The Koumaras thus embody the knowledge of the Supreme Lord, and Narada, his devotional service, as does Lord Chaitanya, the Golden Avatar, who, however, is regarded as the full incarnation of devotion. In Brahma was invested the power to create, and in Ananta, that of supporting all the planets. The Avatar Shesha has the power to serve the Supreme Lord, and King Prithou has the power to keep sentient beings alive. Parashouram was similarly endowed with the power to decimate unhealthy elements. When a being seems



endowed with an unusual beauty or power, we must conclude that he has received an exceptional favor from the Sovereign Lord.

When He wishes to descend into our universe, (in our galaxy) Krishna first reveals his father and mother, who are his devotees, then He manifests himself in the form of an Avatar or comes Himself in person. All its activities, starting with the killing of the devilish Poutana, unfold in innumerable universes (called galaxies) and this, to infinity. In truth, every moment, every second, its various manifestations and entertainments are revealed in different galaxies. Thus his activities and entertainment are comparable to the waves of the Ganges, which follow one another without end, because the incarnations of Krishna in different galaxies do not know any interruption.

No one can appreciate the beauty of Krishna through the prescribed fulfillment of his state duty, nor by austerity, yoga (union or communion with God), culture of knowledge or prayer. Only beings established at the absolute level of love for God, who practice the devotional service out of pure love for Him, can taste the infinite beauty of Krishna. This beauty is the very essence of all excellence and is revealed only in Goloka Vrindavane, in his absolute kingdom. The compassion, fame, and other excellences present in the Person of Narayana are all bestowed on him by Krishna; but the sweetness and magnanimity of Krishna do not exist in Narayana. We only find them in Krishna, and in Him alone.

The Absolute Truth, God, possesses multiple and varied energies, and living beings, just like the cosmic manifestation, are only manifestations of its energies. The energies can not be separated from their source, so that the living beings and the cosmos constitute truths inseparable from the Absolute Truth from which they emanate and belong. The Absolute Truth, Krishna, God, the Supreme Person has an inconceivable power from which the cosmos proceeds. In other words, the Supreme Truth is the substance of which the living being and the cosmic manifestation are only derivatives. It is written in the Vedas:

*“The Absolute Truth is the original reservoir of all the ingredients from which the material universe and living things are produced.”*

God, Supreme Person, the One Absolute without a second, is the Master of inconceivable energies that no one else possesses. Shri Krishna is God, the Supreme Person. When we speak of the Supreme Lord, we add the word “*Shri*”, thus revealing that He fully possesses the six excellences, wealth, power, knowledge, beauty, fame and renunciation. In other words, He is eternally a person; otherwise, these six excellences can not be present in Him in their fullness. Therefore, when we call the Supreme and Absolute Truth (God) impersonal, it is for the sole purpose of establishing that it is not a person belonging to the material universe. In order to distinguish his spiritual body from matter bodies, some describe it as being impersonal from a material point of view. In other words, any form of material personality is rejected for the benefit of a spiritual personality with regard to God.

In truth, the Absolute Being has neither hands nor material legs, but He has spiritual hands and legs allowing him to accept all that is offered to Him. Neither does he have material eyes, but rather spiritual eyes through which He sees absolutely everything. Though devoid of material ears, He can also hear everything. His senses being perfect, He knows the past, the present and the future. In fact, He knows everything, but no one can know and understand it, because He escapes the material senses. Source of all emanations, He is the Supreme Person, the greatest of all beings, God.

Since Krishna saw before material creation exists, his body itself is not material. His faculties of thinking, feeling and acting all have a transcendental character. In other words, it must be concluded that the mind of the Lord, seat of his thoughts, feelings and will, is spiritual and absolute, and so are his eyes, whose eyes are on material nature. Since everything existed in him before the material creation, the Lord obviously possesses a perfectly spiritual and absolute body, senses and mind.

The Lord possesses an eternal, purely spiritual, conscious, and joyful body, and his spiritual energy is characterized by eternity, knowledge, and bliss.

By his ecstatic aspect, He is the source of the power of bliss. By his eternal aspect, He is the cause of all that exists. And by his conscious aspect, He embodies the supreme knowledge. The name "*Krishna*", which means "*infinitely fascinating*", refers to this sovereign knowledge. In other words, Krishna, the Supreme Person, is the reservoir of all knowledge, pleasure and eternity. Krishna's supreme knowledge manifests itself through three energies: the internal, the marginal and the external. Through his inner energy, He exists in Himself with His spiritual surroundings; through its marginal energy, it manifests itself in the form of living beings; and through its external energy, it manifests itself in the form of material energy. And the manifestation of each of these energies rests on a background of eternity, happiness and knowledge.

Krishna multiplies in the spiritual world through his power of bliss, and the manifestations of that power are all identical to Him in the Absolute. Lord Krishna always tastes the company of the emanations of his power of bliss, He is omnipresent. The Supreme Lord is the origin of the cosmic manifestation in its totality. It is He who maintains it, and when it is destroyed at the end of time, it is in Him that the elements return.

Krishna, God, the Supreme Person always enjoys perfectly six excellences, eight spiritual attributes and eight kinds of perfections. The six excellences were enumerated as follows: no one surpasses Krishna in wealth, power, beauty, renown, knowledge, or renunciation.

As for his spiritual Attributes, the first is that the defilement of material existence never touches him, no guilty act can affect the Supreme Lord. Thus, although sometimes the acts of Krishna seem to lack virtue, it never gets stained. The second spiritual characteristic is that He never dies. He never knows forgetfulness; He can indeed remember any past action. So he never dies and never becomes old. Although

his great-grandfather on the Kuruksetra battlefield, he was not an old man. Krishna can not be defiled by any culpable act, He does not die, never ages, is never subject to affliction, feels neither hunger nor thirst, All that He desires is perfectly just and legitimate; everything that He decides can not be changed by anyone. These are the spiritual and absolute attributes of Krishna.

It enjoys all the facilities that supernatural powers provide, such as the power to become smaller than the smallest, since it even penetrates the atom. Similarly, as Garbhodakasayi Visnu, Krishna is also present in the heart of the gigantic material cosmos, and He rests, lying in the Causal Ocean, in the guise of Maha-Visnu, whose Body is so great that at each an infinite number of galaxies emanate from his body. Krishna also enjoys perfection, He can be the lightest. It is because Krishna enters this galaxy and the heart of atoms that all planets float in space. This explains the phenomenon of weightlessness. Krishna also enjoys perfection, He can get everything He wants. Similarly, He enjoys the power to govern everything; so does He bear the name of Paramesvara, the Supreme Master. Finally, Krishna has the power to place all beings under his influence.

Krishna is thus endowed with all the excellences, all qualities and spiritual attributes and all supernatural powers. No one can be compared to Him, only He is worthy of worship, and all other living things are His servants. This understanding is called spiritual realization. Any other self-realization other than this eternal servant relationship of Krishna can only be influenced by Maya, the illusion. Indeed, the last trap of maya is to induce the individual and distinct soul of God to become the equal of the Lord, the Sovereign Person. No one can adopt the Krishna consciousness or consciousness of God unless he is completely free from any culpable act.

**When God comes in the midst of men and plays the role of a King, He teaches by example to other monarchs how to reign.**

He is very, very kind to all living beings. Even if a poor man can trample his head violating the rules and regulations, by his unmerciful mercy he forgets and is indulgent. As a protector of the world, he is as tolerant as the earth itself.

When it does not rain and human beings are in great danger because of water scarcity, Krishna, God, the Supreme Person is able to bring down the rain. He is very easily able to protect citizens from drought.

Through his loving looks and beautiful face, always smiling with great affection for the citizens, the Supreme Lord improves everyone's peaceful life.

The Supreme King is firmly determined and always in the truth. He is a lover of spiritual culture, renders all services to old people and shelters all submissive souls. Giving respect to all, he is always merciful to the poor and the innocent.

In the role of Supreme Monarch, Emperor of all the earth, God respects all women as if they were his own mother and he treats his own wife as the other half of his body.

He is like an affectionate father to his citizens and considers himself the most obedient servant of devotees and devotees, who always preach the glories of the Lord.

The Supreme Monarch, Krishna, God, considers all living entities incarnated as dear as his own Divine Person and always increases the pleasures of his friends. He intimately associates himself with liberated souls, and chastises all ungodly, irreligious and atheistic people.

### **Meaning of the Name “Krishna”.**

Etymology of the Name “*Krishna*”: The word “*krish*” represents the fascinating aspect of the Lord's existence, and “*na*” means spiritual pleasure. When the verb “*krish*” is added to the affix “*na*”, we get Krishna, which indicates the Absolute Truth.

If we analyze the semantic origin of the word “*Krishna*”, we discover that “*na*” means to put an end to the cycle of birth and death, and that “*krish*” means “*existence*” Krishna is the entirety of existence. “*Krish*” also means “*attraction*” and “*na*”, “*bliss*”.

The name “*Krishna*” means “*Infinitely Fascinating*” and can only be applied to God, the Supreme and Sovereign Person.

In truth, God does not have a name, but we give Him names related to his qualities. If a man is very beautiful, we say “*attractive*”, if he is very intelligent, we call him “*wise*”. So a name is given according to the quality of the person. God being infinitely fascinating, the Name of Krishna can only be applied to Him. Krishna means “*Infinitely Fascinating*”, which includes everything because He is Unlimited and Absolute.

## **The sublime opulence of Lord Krishna.**

### **Krishna, God, the Supreme Person reveals Himself his sublime opulence. The knowledge of the Absolute.**

I am the Supreme Soul of all living entities and therefore, I am naturally their beloved and their Absolute Master, their Supreme Lord. As creator, maintainer and annihilator of all entities, I am no different from them.

I am the ultimate goal of all who seek progress and I am the time among those who exercise control. I am the balance of the modes of influence of the material nature and I am the natural virtue among the stakes.

Among the things possessing qualities, I am the main manifestation of nature and among the great ones, I am the total material creation. Among the subtle things, I am the spiritual soul and things difficult to overcome, I am the spirit.

Among the Vedas (the original scriptures), I am the Original Teacher, the Lord Brahmā, and of all the mantras, I am the three letter Omkāra. Among the letters, I am the first letter, “A”, and among the sacred letters I am the mantra Gāyatrī.

Among the celestial beings, I am Indra and among the Vasus (the eight chief celestial beings), I am Agni, the celestial being of fire. I am Viṣṇu among the sons of Aditi and among the Rudras (Manifestations of Rudra, son of Brahma, another name of Siva, responsible for populating the universe) I am Lord Śiva.

Among the holy brothers, I am Bhṛgu Muni and I am Manu among the holy kings. I am Nārada Muni among the holy celestial beings and I am Kāmadhenu among the cows.

I am Lord Kapila among perfect beings and Garuḍa among birds. I am Dakṣa among the ancestors of humanity and I am Aryamā among the ancestors.

Among the demonic sons of Diti, I am Prahlāda Mahārāja, the holy lord of asuras (atheists, outlaws). Among the stars and herbs, I am their lord, Candra (the moon), and among the Yakṣas (demonic beings) and Rākṣasas (canibals), I am the lord of wealth, Kuvera.

I am Airāvata among the great elephants and among the aquatic ones, I am Varuṇa, the lord of the seas. Of all the things that heat and illuminate, I am the sun and among human beings, I am the king.

Among the horses, I am Uccaiḥśravā and I am gold among the metals. I am Yamarāja (the master of destiny and the judge of sinners) among those who repress and punish, and among the serpents, I am Vāsuki.

I am Anantadeva among the best snakes, and among animals with horns or sharp teeth, I am the lion. Among the social orders, I am the fourth, the order of renunciation, and among the social divisions, I am the first, the spiritual masters.

Among the sacred and fluid things, I am the holy Ganges, and among the stable waters, I am the ocean. Among the weapons, I am the bow, and bearers of arms, I am Lord Shiva.

Among the residences, I am Mount Sumeru and, among the impervious places, Himālayas. Amongst the trees, I am the sacred fig tree and among the plants, those that bear seeds.

Among the priests, I am Vasiṣṭha Muni and among those who are very well in the Vedic culture, I am Bṛhaspati. I am Kārtikeya among the great military leaders and among those who advance in higher lifestyles, I am the great personality, Lord Brahmā.

Among the sacrifices, I study the Vedas and I am the non-violence between the vows. Of all the things that purify, I am wind, fire, sun, water and speech.

Of the eight progressive states of yoga (yoga = union and communion with the Supreme Being), I am the final stage, samadhi (spiritual ecstasy), a state in which the soul is completely separated from illusion. Among those who want victory, I am a prudent political adviser and, among the processes of discernment of the experts, I am the science of the soul, by which one distinguishes the spirit of the matter. Among all speculative philosophers, I am the diversity of perception.

Among the ladies, I am Śatarūpā and among the male personalities, her husband, Svāyambhuva Manu. I am Nārāyaṇa among the wise and Sanat-kumāra among the spiritual guides.

Among religious principles, I am renunciation and, of all forms of security, I am the consciousness of the eternal soul that is within. Secrets, I am a pleasant word and silence and, among sexual couples, I am Brahmā.

I am the year in the cycles of vigilance and the spring among the seasons. Among the months I am Mārgaśīrṣa (November / December), and among the lunar houses I am auspicious Abhijit.

Among the ages, I am the golden age, the age of truth, and among the stable sages, I am Devala and Asita. Among those who divided the Vedas, I am Kṛiṣṇa Dvaipāyana Vedavyāsa, and among the scholars, I am ukṛācārya, who knows spiritual science.

Among those who are entitled to the name of Bhagavān (The Supreme Spiritual Being), I am Vāsudeva. I am Hanuman among the Kimpuruṣas and among the Vidyādharas (celestial singers), I am Sudarśana.

**(Bhagavan:** He who fully possesses the six perfections: beauty, wealth, fame, power, wisdom, and renunciation, this Name means the absolute truth in its ultimate aspect, God, the Supreme Person.)

Among the jewels, I am the ruby and among the beautiful things, the lotus cup. Among all the species of grass, I am sacred kuśa, and oblation, ghee and other ingredients obtained from the cow.

Among entrepreneurs, I am fortune and among cheats, I play. I am the forgiveness of the tolerant and good qualities of those who are in the mode of virtue.

Among the powerful, I am the physical and mental strength, and I am the devotional activity of my devotees. My devotees adore me in nine different forms, among which I am the first, the original Vāsudeva.

Among the Gandharvas (celestial lyric singers), I am Viśvāvasu and I am Pūrvacitti among the celestial Apsaras (celestial dancers). I am the firmness of the mountains and the fragrant aroma of the earth.

I am the sweet taste of water and, among the bright things, I am the sun. I am the radiance of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky.

Among those who devote themselves to spiritual culture, I am Bali Mahārāja, the son of Virocana, and I am Arjuna among the heroes. Indeed, I am creating, maintaining and annihilating all living entities.

I am the functions of the five active senses, the legs, the floor, the anus, the hands and the sexual organs, as well as those of the five senses acquiring knowledge, touch, sight, taste, hearing, and 'smell. I am also the power by which each of the senses experiences its particular sensory object.

I am the form, the taste, the aroma, the touch and the sound. The false ego, the elements of material nature; the earth, the water, the fire, the air and the ether, the living entity, the attributes and modes of influence of the material nature; virtue, passion, ignorance, and the transcendental Lord. All these elements, as well as the knowledge of their individual characteristics and the resulting constant conviction, represent Me.

As Supreme Lord, I am the source of the living entity, the modes of influence of material nature; virtue, passion and ignorance, and elements of material nature. Thus, I am ALL and nothing can exist without Me.

Even if, for a certain time, I could count all the atoms of the universe, I could not count all my opulences that I manifest in innumerable universes (galaxies).

Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, power, tolerance, or spiritual knowledge, it is simply an expansion of opulence.

I have briefly described to you all my spiritual opulences as well as the extraordinary material characteristics of My creation, perceived by the mind and defined in different ways according to the circumstances.

## **The Counsel of Krishna, God, the Supreme Person.**

Therefore, control your language, master your mind, conquer your vital air, master your senses and, thanks to a purified intelligence, master your rational faculties. In this way, you will never fall back on the path of material existence. A transcendentalist who does not completely control his words and mind with superior intelligence will find that his spiritual vows, austerities and charity escape just as water gushes out of an uncooked pot of clay.

Being subject to Me, you will have to control your speech, your mind, your vital air, and then by the loving devotional intelligence, you will completely fulfill the mission of your existence. For erudite and self-realized philosophers, I am the only object of

worship, the desired end of life, the means of attaining that end, and the definitive conclusion of all knowledge. Indeed, because I am the cause of their happiness and their liberation from misfortune, such learned souls have neither an effective objective nor an expensive object in life, except Me.

## **This is how we must pray and glorify God.**

### **Brahma, the demiurge, the ruler of our galaxy and the first created being glorifies God in these terms:**

I adore Govinda (One of the innumerable Names of God), the Original Lord, first ancestor, he keeps the cows and fills all desires. His palaces are made of spiritual gems surrounded by millions of trees to perfection. Infinite lakṣmīs and gopīs serve him forever with great veneration and deepest affection.

I love Govinda, the Original Lord, who plays his flute wonderfully. Her face radiates beauty and her eyes blossom like Lotus petals. His skin is bluish like clouds, some peacock crowns crown his head, his indescribable grace charms millions of cupids.

I love Govinda, the Original Lord, who always takes pleasure in the entertainment of love. A garland of wild flowers with a moon-shaped medallion dangles around her neck and jewels adorn her hands, where her flute dances. It manifests itself eternally in its graceful form of Śyāmasundara, which draws three curved lines.

I adore Govinda, the Original Lord, whose sublime form is all about happiness, truth and reality and radiates the most perfect splendor. Each of the organs of his spiritual body possesses the faculty of fully performing the functions of all his other members. He eternally watches over the infinite universes, both spiritual and material, that he creates and maintains.

I adore Govinda, the Original Lord, inaccessible by the study of the Vedas but can easily reach the soul that serves it with pure devotion, without mixing. He is the Absolute, the Unique without a second, not subject to decline; He himself in his infinite form has no origin since he is the original cause and the Eternal Lord; and yet he has none the less the beauty of youth in his flower.

I adore Govinda, the Original Lord, as transcendentalists who, in search of transcendence, are forced to practice breath control, controlling their breathing; and the spiritualists who strive to discover the undifferentiated Spiritual Being by rejecting everything from matter, after thousands see millions of years of incessant effort, can only scratch the tips of the toes of his feet. like the lotus.

I love Govinda, the Original Lord who forms an undifferentiated whole since his energies do not differ from him. In him innumerable universes (galaxies) draw their



existence, their creation does not detract from its own power. In its fullness It is also present in the heart of each of the scattered atoms in the universe (the galaxy).

I adore Govinda, the Original Lord to whose glory the holy beings imbued with devotion to Him chant Vedic mantra-tuktas and each acquire the beauty, grandeur and objects of their respective service, thrones, vehicles, ornaments.

I adore Govinda, the Original Lord, who resides in his Goloka realm with Rādhā whose spiritual traits are similar to his. She embodies her power of happiness and perfectly masters the sixty-four arts; Confidants [sakhīs], extensions of her personal form, accompany her, penetrated and vivified as she by the relationship or the sublime feeling, source of a renewed endless joy, which unites them to Govinda.

I adore Govinda, the Original Lord who is called Śyāmasundara, He is Krishna Himself and his innumerable attributes are inconceivable. It is He who sees in the depths of their hearts the pure beings whose eyes are anointed with the balm of love and devotion.

I adore Govinda, the Original Lord who appears in this world in his personal form of Krishna or in the form of various Avatars, Rāma, Nṛsimha, Vāmana, all, emanation of his person.

I adore Govinda, the Original Lord, endowed with unlimited power. The dazzling radiance of its transcendental form constitutes the impersonal, undifferentiated, infinite, absolute, impenetrable, complete and omnipresent Supreme Being. Source of the innumerable planets of the material universe, each with its own opulences.

I adore Govinda, the Original Lord, the Absolute autonomous principle, being the Ultimate Entity in the form of the support of all existence, whose external power embodies the three temporal qualities: virtue, passion, and ignorance and diffuses Vedic science concerning the material universe.

I adore Govinda, the Original Lord, whose glory forever reigns over the material universe by the action of his own entertainment, being reflected in the thoughts and memories of souls as the transcendental incarnation of relationship or feeling always conscious and full of bliss.

I adore Govinda, the Original Lord, who gives the sovereigns of progressive spheres their respective authority. At the lowest level is the material universe; then comes the abode of Siva, above which is the dwelling of Hari (Name of God, plenary emanation of Krishna). Even higher than all these are Goloka, the personal kingdom of Krishna.

I adore Govinda, the Original Lord to whom Durgā obeys. Māyā, external energy, which is like the shadow of the so-called chit spiritual energy, is worshiped by all men in the form of Durgā, the creator, preservative and destructive agent of the material universe.

I adore Govinda, the Original Lord, who is transformed into Śambhu for the accomplishment of the work of destruction, a transformation similar to that of milk that becomes curdled by the action of acids; nevertheless the curd is at the same time identical to the cause, the milk, and different from it.

I adore Govinda, the Original Lord, who displays the same constancy through its various manifestations as the flame of a candle, when passed on to other candles, and although it burns distinctly in each, loses nothing of its quality.

I adore Govinda, the Original Lord, who, borrowing his own gigantic subjective form called Śeṣa, saturated with the power that reconciles everything and resting on the Causal Ocean with the infinite worlds in the pores of his body, enjoys creative sleep.

I adore Govinda, the Original Lord, because Maha-Vishnu is an emanation of her plenary emanation. Brahmā and the other deities of the material world born from the pores of the skin of Mahā-Viṣṇu live only the time of its expiration.

I adore Govinda, the Sun-like Original Lord who manifests in all the jewels among which, the Sūryakānta. In the same way, God invests with his specific power a soul animated by a great piety which then becomes Brahma, the regent of the universe (of our galaxy, the Milky Way).

I adore Govinda, the Original Lord, Gaṇeśa forever keep his lotus feet on the two prominences of his elephant head so that they give him the power to eliminate all obstacles on the path of progress in the three worlds.

I love Govinda, the Original Lord. The three worlds, formed of the nine elements, fire, earth, ether, water, air, directions, time, soul and mind emanate from Him. And it is also through Him and in Him that they exist and are resorbed during the universal cataclysm.

I adore Govinda, the Original Lord, to whom the Sun obeys when, on the Wheel of Time, he completes his journey. Source of infinite radiation, the Sun, sovereign among the stars is the very example of the virtuous soul. He is like the eye of this world.

I adore Govinda, the Original Lord, because the powers that all the virtues, vices, Vedas, austerities and all spiritual beings, from Brahma to the most insignificant insect, are conferred by him.

I adore Govinda, the Original Lord, who burns at the root the actions of souls imbued with devotion. Without any partiality and in accordance with their past works, he decrees as well to the tiny insect called indragopa as to the king of celestial beings, Indra, the fruits that flow from it.

I love Govinda, the Original Lord. Those who, under the influence of anger, passionate love, natural friendship, fear, parental affection, illusion, veneration or an attitude of

spontaneous service, meditate on Govinda, the body befitting the nature of their contemplation.

I venerate Śvetadvīpa, transcendental dwelling whose land is of philosopher's stone and forests abound in trees at will. There, water is nectar, each word composes a melody, each by a dance; the flute is the favorite companion of the Lord. Countless cows always emanate from the inexhaustible oceans of milk. The radiance of this star is marked by transcendental bliss and its supreme spiritual entities are all exquisite. The Lakshmis, affectionate wives, in their pure essence offer loving service to Krishna, their one and only love. The passage of time is unknown: no question of past or future. In this world of matter, few realized souls know this Kingdom of the name of Goloka.

Krishna, God, the Supreme Person loves to be glorified or prayed to Him in the same way as Brahma.

The Supreme Lord says:

*“O Brahma, know that the prayers you have sung to the glory of My Divine Activities, the penances to which you have submitted in order to know Me, as well as your indefectible faith in Me, belong to My absolute grace.”*

*“You see Me very satisfied with the praises you have made of My Divine Attributes, which seem material to the eyes of laymen. I grant you every blessing in your desire to glorify all the planets by your acts.”*

*“Every man who prays like Brahma, and so adores Me, will soon see all his desires fulfilled by My grace, for I am the Master of all blessings.”*

## **Let us renew the bond that unites us to God.**

Life is about the spiritual realization and recovery of our forgotten relationship with Krishna, God, the Supreme Person. If we want to renew the bond that unites us to God, let us start by purifying our heart. It suffices to sing Hare Krishna in all circumstances, so that the darkness that veil our true spiritual identity and our heart become pure vanish. Our natural and original position will then be revealed to us.

We can not find a method of spiritual realization for the present age as sublime as this song in Sanskrit:

*Hare Krishna, Hare Krishna, Krishna Krishna, hare hare / Hare*

*Rama, hare Rama, Rama Rama, hare hare*

The song of the holy names of Krishna means:

*“O Lord, O Source of all happiness, please, make me your servant (your servant) beloved”.*

Krishna and Rama are the Names of God, and Hare is none other than his inner energy, his energy of bliss.

The song of the holy names of the Supreme Lord allows:

To eliminate all the sins accumulated in all our previous lives of material existence, to purify our defiled heart, to be delivered from imprisonment in matter, (the material body) in this world, to obtain the spiritual knowledge, to progress and to give birth to all forms of devotional service, to awaken our love for Krishna, God, the Supreme Person, to taste spiritual happiness, to obtain the company of God and to devote ourselves to his a service of devotional love, as if one were immersing oneself in the waters of a great ocean of love and reaching, whatever the situation, for sure the supreme perfection. It is enough to recite or sing Hare Krishna, so that we find our original spiritual body and return to God, in our true home for eternity.

The Supreme Being, the Absolute Truth, Krishna, is eternal, as we are, spiritual souls; but its supremacy over all living beings is total.

Kṛiṣṇa says, *“Everything is under My direction.”*

We must know our identity perfectly. We are, in truth, spiritual souls, eternal servants of Krishna, God, the Supreme Person. But whoever recognizes this truth and abandons himself to the Lord is immediately released. Knowing that he is protected in all circumstances, he is freed from all worries and anxieties. In fact, we are all under the protection of God, so why not rely on Him. God is infinitely great when we are tiny fragments of his Person; this is the very nature of the bond that unites us to Him.

The Supreme Lord says:

*“All beings are fragments of My Person. They do only one with me qualitatively, but differ quantitatively.”*

So we are One with God, but simultaneously different from Him. Identical, we are because we have the same attributes as God. But a serious analysis will show us that if there are very noble characteristics in us, God manifests them all to infinity. All that we possess exists originally in God or in other words, everything emanates from Him. Therefore, before His greatness, our position is that of eternal servants and servants of God.

In truth, we are in relation to God only tiny fragments of his Person, tiny integral parts of his Person; therefore our duty is to devote all our energy to Him and to cooperate with Him. This is how to consider the link that unites us. Otherwise, our existence will lose all reason for being; we will be cut off. When a finger no longer

plays its role, the doctor recommends: *“It must be amputated, or the infection will win the whole body.”* Similarly, by becoming an atheist, we cut ourselves off from God, and we must suffer in the material world.

But in uniting ourselves again to the Supreme Lord, surrendering ourselves totally to Him and serving Him with love and devotion, we renew this bond, and thus rediscover our original and eternal position.

The Supreme Lord says:

*“When your mind is no longer distracted by the flowery language of the Vedas (the original scriptures) when it is absorbed in spiritual realization, then you will be in union with the Divine Being.”*

*“Of all (the virtuous beings), superior is the wise one with the perfect knowledge, that the service of pure devotion unites to Me. I am very dear to him, as he is also very dear to me.”*

The ultimate goal of existence is to surrender to Krishna, God, the Supreme Person. Abandonment arises from love, from a purely transcendental love. Where strength is exercised, there can be no freedom, and therefore no love either. If a mother loves her child, it is not under duress, nor does she hope to get any salary or remuneration.

We can love the Supreme Lord in many ways, as a teacher, friend, child or husband. There are indeed five feelings of love or fundamental exchanges, by which we are eternally bound to God. And when we reach the stage of liberation that comes from pure knowing, we become able to identify the particular relationship that unites us to the Lord. This level is that of authentic spiritual realization. We are all bound to God by an eternal relationship, whether it is a servant-to-master relationship, friend-to-friend, parent-child, spouse-to-spouse, or lover-to-lover. These relationships are forever present, and the whole process of spiritual realization as well as the perfection of yoga (yoga = practice of union or communion with God) is to revive our awareness of this relationship. At present, our relationship with the Supreme Lord is only distorted in the context of the material universe. In this world, the bond that unites the master and the servant rests entirely on money, strength, or exploitation; there is no question of service based on love. Therefore, this type of denatured relationship only continues as long as the master pays the servant. As soon as he stops paying, the relationship also stops. The table is similar between friends; at the slightest inconvenience, friendship breaks down, and friends become enemies. In the same way, when the parents' opinion differs from that of the child, the child leaves the family home, and their links are broken. And what about the spouses, the smallest altercation is divorce.

No relationship in this world has real substance, and none is eternal. We must always remember that these ephemeral relationships are only poor imitations of the eternal relationship that unites us to God, the Supreme Person. We know that the reflected

image of an object in a mirror has no reality; it may seem real, but when we approach to touch it, our hand meets only the glass of ice. We must, therefore, gain access to this understanding that the bonds that bind us to our friends, parents, children, teachers, servants, spouse, or lover are all pale reflections of the relationship we share with God. When we reach this level of understanding, we reach the perfection of knowledge. We begin to understand that we are servants and servants of Krishna, and a bond of eternal love unites us to Him.

This relationship of love is not based on retribution; it goes without saying that it is not without reward, a reward far superior to all that we can gain here in the service of the best of the masters. There is no limit to the benefits that Krishna gives us. If we offer everything to the Lord, everything comes back to us a hundredfold, not to say millions of times. But we must not act for this purpose, even if the Lord is always eager to reward without limit the service offered by his devotee or devotee.

Whoever perceives that to serve God with love and devotion is his true duty to have perfect knowledge. It must then be known that he has reached the perfection of union with God, and that he is in perfect communion with the Divine Being, Krishna.

In truth, the intimate union with Krishna, God, the Supreme Person, is also to accept his sublime pure word and saving teachings. The union is to be in agreement with God on all points.

## **The promised land.**

### **The kingdom of God is the true promised land, the only one.**

In truth, the promised land to which God has referred is His absolute kingdom, and nowhere else. We are not of the material universe, but of the spiritual world, because it is from there that we all come. We are from the marginal energy of God, the tiny fragments of his Person and our true original home is in the eternal kingdom of Krishna, God, the Supreme Person, composed of countless spiritual planets of incomparable beauty.

God has been asking us for millennia to seek his beneficent, saving, happiness-giving presence, to listen to his word, to respect and to apply his directives, so that we return to the true promised land where our true original home is, in his kingdom all of knowledge, happiness and eternity.

Real life is in the absolute kingdom of God, and true happiness is with Krishna, God, the Supreme Personality of Godhead, in his company and with his only contact that we will have him.

## **Krishna, God, the Supreme Person says:**

*“He, envious of nothing, who behaves with all in benevolent friend, who is by no means believed to be the possessor, who of the false ego is freed and in joy as in pain remains the same, who, full of forgiveness, always knows the contentment, which with determination is engaged in the service of devotion, and whose mind and intelligence are in agreement with Me, that one is very dear to me”.*

*“He who is never the cause of agitation for others, and that agitation never troubles, that joys and sorrows do not affect, that is very dear to me. He who does not depend in any way on the modes of material action, the pure being, expert in everything, free from all anxiety, freed from suffering, and who does not seek the fruit of his acts, that one, My devotee, is very dear to me. He who does not seize joy or sorrow, who neither grieves nor covets, who renounces the favorable as well as the unfavorable, that one, My devotee, is very dear to me. He who is equal with the friend or the enemy, and the same before the glory or the reproach, the heat or the cold, the joys or the pains, the praise or the blame, which is always free from all unclean, silent, satisfied with everything, careless of lodging, and who, established in knowledge, Serves me with love and devotion, that one is very dear to me.”*

*“He who, full of faith, in this imperishable way of devotional service engages all, making of Me the supreme goal, that one is infinitely dear to me”.*

*“It is only by serving Me with undivided love and devotion that one can know Me as I am, standing before you, and so, in truth, seeing Me. Thus, and only thus, can one pierce the mystery of My Person.”*

*“Do not neglect what I commanded you to do. Whoever acts according to My injunctions will make good fortune wherever he may be.”*

*“This is the inheritance they will have (the holy servants and servants of God): It is I who will be their inheritance. You will not give them possession, for I will be their possession.”*

*“The truth is coming out of My mouth. From My mouth comes what is right, and My word will never be revoked.”*

*“I am the Seed of all existence: Nothing mobile or motionless exists without Me. My divine glories know no bounds. What I revealed to you is only an example, a tiny piece of My infinite greatness. All that is beautiful, powerful, glorious, hatch, know it, is only a fragment of My splendor. But what is the need to know all this. What is the good of wanting such detailed knowledge and so many examples?”*

*“The whole Universe, by a simple spark of My Person, I penetrate and support it”.*

**To those who want to achieve perfection, the Supreme Person says:**

*“A holy person is merciful and never hurts others. Even though others are aggressive, she is tolerant and forgiving to all living things. Her strength and meaning in life comes from truth herself, she is free from all jealousy and desire, and her spirit is equal in material happiness and distress. Thus, she devotes her time to working for the well-being of all. Her intelligence is never baffled by material desires and she controls her senses. Her behavior is always pleasant, never hard and always exemplary, and she is free from any possession. She never makes any effort in the ordinary activities of the world and strictly controls her diet. She is always peaceful and stable. A holy person is thoughtful and accepts Me as his only refuge. Such a person is very cautious in the execution of his tasks and is never subject to superficial changes, because it is stable and noble, even in a painful situation”.*

*“The holy being has conquered the six material qualities of hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is an expert in restoring the consciousness of Kṛiṣṇa (the consciousness of God) of others and therefore deceives no one. On the contrary, he is a good friend for all, very merciful. Such a holy person must be considered as the most learned being. He understands perfectly well that the ordinary religious duties prescribed by Me in various original scriptures possess favorable qualities which purify the performer, and he knows that the non-respect of such duties constitutes a difference in life. Having completely taken refuge in Me, however, a holy man finally renounces such ordinary religious duties and adores Me alone. It is therefore considered the best of all living entities.*

*In truth, I could have said much more about God, the Sovereign Person, so much his glories, his excellences and his opulence are unlimited. All the books of the earth would not be enough.*

*This is the greatest commandment, and the most beautiful: You shall love the Lord your God with all your heart, with all your soul, with all your mind, with all your strength, and you shall serve Him alone.”*

## **I am the servant of Krishna, God, the Supreme Person.**

Krishna, God, the Supreme Person has asked me to transmit to all humanity perfect, eternal knowledge, which will never go away, through which we can know who we really are, who is God as He really is, what is the material world, why have we come into this world, why must we suffer so much suffering and misery, and why we must die. No one wants to die, but death will inevitably come. No one, either, wants to become an old man, and yet it will be necessary to grow old. No one wants to get sick, but illness strikes all beings. These are the real problems of existence, and yet they remain unresolved.

To know God, to know who He is and how He really is, what is his true personal form, real, original and absolute, that is true progress, and if we lack that knowledge, then



we are not really evolved. To know God is to discover at the same time the absolute truth. God exists indeed and his laws, which prevail over those of men. At his command, the sun rises, the moon appears, the rivers flow and the ocean follows the rhythm of the tides. So everything is acting under his direction. In the presence of universal harmony, the existence of an order within the material cosmos clearly indicates the presence of a universal government of which God is the Sovereign Monarch.

Those who do not know God should seek to know Him better. The Supreme Lord is revealed to all those who sincerely seek Him, who surrender themselves to Him and serve Him with love and devotion, as He has given me the honor of seeing Him face to face. Kṛiṣṇa is God, the Supreme Person, that's why we have to worship Him. Such is the perfection of existence.

Krishna, God, the Supreme Person has entrusted me with the mission to make Him known as He really is and to spread His true and pure teaching. His pure divine word and sublime teaching will never disappear. So I revealed it as it never was.

I have remained faithful to the true and pure word of God, to his own sublime, saving teaching, which I transmit to you as it is, without adding anything, without subtracting nothing, and without modifying anything either.

It is with undisguised pleasure that I say to all human beings without exception, This is Lord Krishna, God, the Supreme Person.

You now know who He really is, so follow Him, listen to Him, obey Him, do what He says, surrender to Him, renew the bond that binds you to Him, bind your interests to His, serve -With love and devotion and return all to his absolute kingdom, all of knowledge, happiness and eternity. You will know an ineffable, endless happiness. To live in the kingdom of God is equivalent to spending eternal sublime holidays.

I have come to put Krishna, God, the Supreme Person, in the hearts, in the minds and in the mentals of all human beings, without exception; and teach you how to love Him, how to surrender yourself to Him and how to serve Him with love and devotion. This is the most beautiful legacy I leave to humanity.

I love You all.

May Krishna, God, the Supreme Person bless you and keep you.

**Hare Krishna.**