

The Spiritual World

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The spiritual world is actually an antimatter universe.

Excerpts from the Gita, "Song of the Lord", the Srimad Bhagavatam, the Brahma Samhita and Puranas, the holy original writings, the oldest. **Vyasadeva**: the Avatar who compiled all the Vedic scriptures, *there are more than 5,000 years, is one of seven major philosophers of India and the greatest philosopher of all time.*

The Lord has neither past nor present, nor future, because it is in no way limited by the influence of eternal time, which is one of its energies. He is nothing secret.

Sri Krishna is the one who even stated the Bhagavad-gita, and emphasized the unique quality of His Kingdom. It teaches us that the death of Brahma, the demiurge of the material world, all the planets in the material universe is annihilated. The beings who have not for the spiritual path then remain in an unmanifested state - then, after a certain time, when the universe is manifested again, they take a material body.

Thus there are two kinds of annihilation of the material world: one part is located at the end of each day of Brahma (4,320,000 years x 1,000); the higher planets like Brahmaloaka, are not affected each other, total, is held at the end of Brahma's life; then the entire cosmic manifestation is absorbed in the body of antimatter, where the material elements emanate, manifest, and where they are absorbed after their destruction. In contrast, the spiritual world far beyond the material world, is never annihilated, this world is never subject to destruction.

Beyond this material world in which we live there are another. eternal world, beyond the two states, manifested and unmanifested matter, which never perishes. When everything in the material world is dissolved, it remains intact. Supreme world that never emptied. When everything in the material world is annihilated, it remains intact. They say the unmanifest and imperishable, that supreme kingdom, the ultimate goal of life, for whom reached, it is not returned to the material universe. This world is the absolute abode of God. The material universe, temporary or fictitious, is a distorted reflection of the spiritual world, eternal reality. The spiritual world or kingdom of God is not illuminated by the sun nor the moon nor the electric force. All the planets of the world radiate their own light, while in the material universe, the sun alone has that power. Diversity is also there, but steeped in spiritual bliss. Nothing there is material. Only reigns spiritual energy.

The spiritual world is home as in the material world the planets, but they are spiritual. As we have seen the spiritual entity that inhabits the body of being is eternal, then it searches thereby a place that is eternal and where she enjoys happiness. We name the planets of the spiritual world called Vaikuntha, which means a place where all the people who inhabit are free from anxiety. It does not matter for them to take birth, being sick, grow old and die, as in the material world are the real evils. Knowing these miseries, they are bathed in anxiety.

All the inhabitants of the spiritual world resemble the supreme being and are absorbed serve Him without any desire for sensory satisfaction, as they are filled by the exchange of love with this supreme being. This spiritual realm can not be perceived by the description given to them Vedas, the scriptures. Indeed, it is not possible to see this kingdom. As in the material world, it will be very difficult for a person without the means to physically go to a faraway place, to know without consulting authentic books. It is the same with the spiritual world. We must therefore rely on the Writings like the Gita and Bhagavatam that are part of the Vedas. It is not possible for modern scientists who want to travel into space to visit distant planets of the earth. This makes it impossible to go beyond the material universe to enter the spiritual world. Then they must accept to know the spiritual world the authentic descriptions that give the Vedas.

On the planets of the spiritual world, earth, trees, fruits and flowers, as well as cows, everything is completely spiritual and personal. It contains at will, vegetables, milk, jewels, beautiful homes and gardens. In this world, there is no difference between the tree and animals or between animals and humans. On all these planets also has a defined shape. Although they come in various appearances trees, animals and men, there is no difference between them because they are spiritual in nature. These planets are full of riches. Also included aircraft by which people travel through this world with their sweethearts. The beauty of these women goes far beyond the beauty of women living in the material world. Despite their beautiful face, not counting their emerald jewels and other treasures, the men because too absorbed to serve not feel no supreme being attracted by their sublime beauty. This makes the relationship between men and women are harmonious and that without the intervention of the sexual factor. They taste a much greater pleasure from where the uselessness of ecstasy.

The breeze is wonderful, and it carries the scent of blooming flowers and their nectar. The desire of the inhabitants of the spiritual world is to praise the Lord. They find a great pleasure in doing so they do not appreciate the distraction created by the breeze when they sing his glories. They consider this more important than their own glorification sensory satisfaction. They feel a great pleasure in glorifying the Lord that sensory pleasures seem insipid.

This world is full of variety. Everything is animated on these planets. Doves, cuckoos, cranes, swans, parrots, cease their racket when bumblebees are singing in a voice pitched the glories of the Lord. There is no desire that comes disturb the inhabitants between them. These travel in its aircraft made of emeralds and gold with their companions with large hips and beautiful smiling faces. Rather like the world we live in today, businessmen, politicians, freight, mail bags, citizens of these spiritual vessels with their magical companions to the fascinating beauty, delight in trips 'approvals, for which the devices were designed. They thus enhance the beauty of the spiritual sky. It is illuminated by these highly decorated aircraft that produce their own light and that are not accompanied by any loud noise. Our aircraft materials provide no

security, they can fall at any time since the matter is imperfect. Aircraft traveling in the spiritual sky glow of transcendent splendor. People living in this world enjoy a spiritual opulence, while emeralds and various jewels. At this point the gold ornaments inlaid with precious stones are not achieved by hard work. The houses are made of marble, the floor is made of Philosopher Stones. No need to clean these stones, as there is no dust. The gardens at the edge of ponds divine the banks are paved with coral. Nothing is missing in this world, nothing that we find in the material world. The same objects found there and they have a much greater value because they are spiritual and therefore eternal. Unlike the material world nothing was created, everything exists eternally. There is no annihilation or destruction. The time has no hold.

The people there have a shiny blue-black body, more attractive than the white and black skins of the material universe. The radiant beauty of a cloud illuminated by lightning offers only a glimpse of their seduction. They usually dress in yellow clothes, their delicate bodies have attractive shapes and their eyes are like lotus petals. Their broad chest is beautifully adorned with necklaces of metal reminiscent of the diamond and are embellished with jewels. Some of the residents of the spiritual world have a skin tone that reminds us of the red coral, cat eyes and lotus and they wear ear ornaments all gems. They wear on their heads crowns of flowers being shaped wreath.

The people living on the planets of the spiritual world does not know the age, all people seem to have the same age. They have four arms and their skin is blue-black. The opulence of the spiritual world and the presence of people living there create a joyful atmosphere of transcendental feast.

It is said that the material world is a distorted reflection of the spiritual world, so unless the variety that exists in this material world, how is it possible that it exists here even if it is ephemeral?

The beings of the material world who strive to understand the true nature of the spiritual world are fortunate beings. Those on the contrary have no taste to hear the description of the spiritual world, show more interest in politics and the economy. They meet in conventions and discussions to solve the problems of a world where they will stay only a few years, and under the threat of death that can pick them up at any time. If they were a little more fortunate they seek to return to the spiritual world in their original home, where there are no ignorance, suffering, selfishness, anger and envy. Unfortunately they will wallow in material darkness. The poor materialistic world that is occupied by the political organization of a planet that is only dust in the immensity of this creation. The earth is compared with a mustard seed in a bag of such seeds. The materialist is lost in a thousand projects to be more comfortable. It loses its valuable energy for a property that does not last, because everything is fleeting in this world. The best he could do would be to return to the spiritual world after leaving his body.

It is not possible to reach the spiritual world after having developed to a high degree, all desirable qualities. Be good, calm, peaceful, nonviolent, respectful, humble, kind, generous, compassionate, magnanimous, just, right, impartial, consider the consciousness of God as the major objective of existence, equal to all beings and love them all with equal love. Know that everything belongs to God, to love him, worship him, obey him, do his own will and serve with love and devotion.

The trees are all trees to wishes, which can get everything you desired, the soil is composed of philosopher's stone and the water is nectar. Every word is a song, every step is a dance, and the flute of Krishna is accompanied gestures at all times. Everything shines with its own light, comparable to that of the sun and moon in the material universe. In this supreme stay, sourabhis cows flood the land of milk. Since every moment is put to good use, there is no past, present or future.

In truth, the beings always absorbed in Krsna consciousness in pure devotional service, are given the chance at the moment of death, to get the company of Krsna in one of the material world universe because Krsna Entertainment occur constantly in this world or another. Just as the sun pours in turn its light on all places of our planet, Krsna-lila, or the Advent and transcendental pastimes of Krsna is perpetually manifest in our world or another. Devotees mature, having reached the perfection of Krsna consciousness, as soon as they left the material body are being transferred in the universe, whatever, where Krsna appears. There they get their first chance to live in the personal company, direct, Lord. This "training", we can see it in Vrndavana-lila Krsna on our planet. So Krsna does He revealed to the people of Vrndavana the true aspect of Vaikuntha planets, so they can know their destiny.

Krsna showed to them the spiritual world, eternal, endless and all knowledge. We find in the material world, various forms of body, sometimes high and sometimes low, and according to these forms, know different. In the body of a child, for example, it is not as perfect as in an adult human body. In all forms of life are distinguished various levels in aquatic beings, plants and trees, reptiles and insects. Birds and beasts, civilized and uncivilized. Beyond the human form are the demigods of Caranas and Siddha up inhabitants of Brahmaloka, home of Brahma; among the demigods themselves manifest different degrees of knowledge. But beyond the material world, in the "atmosphere" Vaikuntha, all beings also have full knowledge. There on the Vaikunthalokas or Krsnaloka, all without distinction, are fully engaged in devotional service to the Lord.

As confirmed in Bhagavad-gita, enjoy knowledge in its fullness is to know Krsna as God, the Supreme Person. The Vedas and the Gita teaches that in the brahmajyoti, the "atmosphere" spiritual, there is no need of the sun, moon or the electric force. There, all the planets themselves produce their light and are eternal. The spiritual world, bathed in that brahmajyoti, knows neither creation nor annihilation. The Bhagavad-gita also confirms that beyond the material world is an eternal universe, spiritual, where everything exists for eternity. The conditioned souls may have

knowledge of the spiritual world by great sages already beyond the influence of the three gunas, the modes of material Nature. Unless you are firmly established in the absolute level, understand the nature of this spiritual world is impossible.

Yes true love exists, it is found in the spiritual world the eternal kingdom of the Supreme Lord and His pure devotees. It consists of eternal Vaikuntha planets. These planets of the eternal world each have considerable dimensions -the millions and even billions of kilometers - and extend to infinity. On each, a different offshoot of Krishna resides. Krishna Himself has His own home, back eternal named Krishnaloka or Goloka Vrindavan. In between all the planets, Krishnaloka is highest.

waterfalls found there in abundance, never dried up; so sweet is their rumor that it covers the sound of crickets. The forest remains evergreen and splendid as the water flows everywhere. In lakes of Vrindavan, lined with green grass, bloom varieties of lotus flowers and the breeze carries the aromatic pollen. The Yamuna river, lakes and waterfalls projected on the people of Vrindavan dust refreshing water. So, do they know almost nothing of the inconvenience of the summer.

The land is covered flowers there at any time of the year. There are various varieties of deer, whose coat appears decorated. In Vrindavan, the bees are buzzing, the birds are singing to all voice and peacocks dancing, throwing their cry while cuckoos sing five modes.

Happiness is inseparable from love, that is Vrindavan, where manifests with unparalleled intensity, the love of God, that we can achieve the greatest happiness. Krishna has manifested His pastimes 5000 years ago in Vrindavan (the Terrestrial Vrindavan in India which is a replica of the spiritual world Vrindavan) to attract in His eternal abode conditioned souls like us. To remind us that we do not belong to the material world, transient and miserable, but only as a spiritual parcels of His person, we are made to live in the spiritual world, eternal and full of bliss, in His wonderful company . Krishna we can finally exchange relationships of love fulfilled and satisfying; whether as a servant of the Lord, as a friend, as a parent, or as a lover (gopis Krishna or queens).

Any practice of bhakti-yoga (the service of love and devotion) is intended to allow us to recover our original position of perfect love exchanges and these can take place with the Lord and His pure devotees. Krishna is the reservoir of all beauty. No one in all the universe (as spiritual material) is more beautiful than Him. This is why it is called "Madana Mohana" the transcendental Cupid. There are the Cupid of this world (Kandarpa in the Vedic tradition) who plants his lust arrows in the heart of men and women and involve them in the illusion of carnal attraction, but with Madana Mohana attraction is d an order quite different and superior; it is the attraction of the individual soul to the Supreme Soul.

Thus, the "spiritual" atmosphere, known as the kaivalya is only félicieuse light from all sides, and remains under the protection of the Supreme Lord. Moreover, as stated in

the Bhagavad-gita (XIV.27) *brahmano hi pratisthaham*: the impersonal Brahman effulgence is rooted in the body of the Supreme Person. In other words, the bodily luster of God, the Supreme Personality of Godhead, is the *kaivalya*, or the impersonal Brahman (the spiritual form of God). But in this light bathed impersonal spiritual planets, known as *Vaikuntha*, which is the main *Krsnaloka*. Some devotees, pure beings, attain the *Vaikuntha* planets, while others manage to *Krsnaloka*. According to his own desire, every devotee is offered a place of residence accurate, that means the name of *sva-Samsthana* and represents its own destination. By God's grace, the realized devotee, the pure man, who practice devotional service knows his destination even while it still lies in a material body. Therefore, he performs his devotional activities consistently, without any doubt, and after leaving this body, it immediately reaches the destination that it is prepared to join. Once this house reached, he never again returns to the material universe.

Words *Lingad vinirgame* used in this verse means "after being freed from the two kinds of material bodies, the gross and the subtle." The subtle body consisting of mind, intelligence, false ego and contaminated consciousness, while the gross body has five elements (earth, water, fire, air and ether). But the one who gets to return to the spiritual world abandons these two forms of own body in the material universe. He returned in his spiritual body, pure, and there is assigned a fixed place of residence in one of the spiritual planets. As for the impersonalist, (one who only believes in the spiritual form of God) although he also makes in the spiritual world after abandoning its gross and subtle material envelopes, he can not live on a spiritual world; as he desired, he gave it to blend into the spiritual radiance emanating from the Absolute Body of the Lord. The word *sva-samsthanam* must also, in this regard, our attention. The living being joined indeed the destination that it is prepared to reach. Thus the light of impersonal Brahman (the spiritual body) is offered to the impersonalists; As for those who wish to live in the company of God, the Supreme Person, *Narayana* in His transcendental form of the *Vaikuntha* planets, or *Krsna* in His form on *Krsnaloka* they join these homes, from which they never return.

There in *Goloka*, the transcendental place, a divine Lotus of one thousand petals, the millions of filaments. At its heart stands a majestic divine throne where *Sri Krishna* seat, the shape embodies the eternal radiance of transcendental ecstasy, playing his heavenly flute vibrating sounds of spiritual contact with her kind lotus lips. There, his amorous gopis worship with their emanations and their personal subjective manifestations as well as its external energy, which remains external, embodying all temporal qualities. *Gokula*, and remains supreme planet, like a thousand-petalled lotus. The Heart of that lotus is the abode of *Krishna*.

The Heart of the transcendental lotus is the sphere where *Krishna* resides. This house forms a hexagonal figure. Like a diamond, the bearing face center of the light *Krishna* shines as the transcendent source of all powers.

The Heart of the eternal kingdom, Gokula is the hexagonal abode of Krishna. The petals, which houses the Gopis, being its integral parts of the same essence serve with the greatest affection exquisitely sparkle like so many walls. The expanded leaves of the lotus, like a garden, forms the spiritual abode of Sri R dhik ?, the most expensive in the heart of Krishna.

The inhabitants of the spiritual world have a blue carnation, yellow, red and white.

I love Govinda, the primeval Lord, the first of the ancestors, he keeps cows and satisfy all desires. Its palaces are made of spiritual gems, surrounded by millions of desire trees. Lak of? M? S and gop? S the endless serve forever with great reverence and deepest affection.

I love Govinda, the primeval Lord, who plays his flute beautifully. His face radiates beauty and her eyes expanded like lotus petals. His skin is bluish like the clouds, the Peacock plûmes of her head a crown, his grace indescribable charm millions of Cupids.

I love Govinda, the primeval Lord, who always revels in the love entertainment. A garland of wild flowers decorated with a medallion Moon swings around his neck and jewels ornaments adorn her hands, where his flute dance. He eternally manifests in its graceful form? Y? Masundara, which draws three curved lines.

There are at Vaikunthaloka no other occupation than the Lord's service, and this service is absolutely selfless. Although any services causes a particular result, never a devotee, pure being, aspires to the satisfaction of his own desires because they are naturally delighted by the practice of transcendental loving service to the Lord. In the kingdom Vaikuntha, the spiritual world, there is the pure virtue. On the Vaikuntha planets the Lord as His devotees participate in this transcendent nature, called suddha-sattva, or pure virtue.

The Lord's external energy is the material world, and the kingdom of His internal energy, Vaikuntha, is the kingdom of God. In the world of Vaikuntha, there is no discrepancy between the Lord and the other inhabitants. As God's creation in the world of Vaikuntha is it considered perfect. He is there no cause to fear. Indeed, the kingdom of God is placed entirely under the sign of a perfect harmony if we do not encounter any animosity. There, everything is absolute. All beings are completely absorbed in the service of the Lord, which is the perfect whole.

Krsna is the Supreme Lord, one for the pleasure of all that exists, and we must act accordingly. Everything that is opposed to this principle is outside the religion. Therefore Krsna asks: "Abandon all varieties of religion." In the spiritual world, this principle of pure religion, Krsna consciousness is maintained in perfect harmony, so that gives this world called Vaikuntha.

The property and the abode of Lord Krishna are emanations of his internal power.

The living being, the spiritual entity, originally belongs to the Kingdom of God. This spiritual kingdom is called Vaikuntha and consists of Vaikuntha planets and the highest of any planet, Goloka Vrndavana. There, on the spiritual planet Goloka Vrndavana, Sri Krishna, God, in His fascinating form of Shyamasundara more attractive than kandas millions, cupids, drawing three curved lines, the head adorned with a peacock feather, holding in His hand a flute, engages in His transcendental entertainment, eternal, in the company of His pure devotees. It is the center of attraction for all residents of Goloka Vrndavana. As for His many plenary emanations of Narayanas, with four arms; each rule on one of the innumerable spiritual planets of Vaikuntha. Krsnaloka (Goloka Vrndavana) and the planets of Vaikuntha is the Kingdom of God, eternal and full of bliss, in which Krishna and His plenary Fumes Narayana enjoyed total supremacy.

In the spiritual world there is no possibility for the living to forget the Supreme Lord and to exercise its "supremacy". For this, he has to go in the material world. The material manifestation, although it contains countless universes, covers only a small part of the spiritual world. It forms like a cloud in the clear sky of the spiritual world, where the radiance of Brahman (the spiritual radiance of Krishna) is spread everywhere, everywhere where shines spiritual light. The material world is sometimes created, sometimes destroyed while the spiritual world, he, eternally existent, and so were never created, never destroyed either.

The Lord confirms: "My Sovereign House is a transcendental realm where one comes back again in this world of matter. Anyone who attains the supreme perfection, busy to serve Me personally devoutly in this eternal home, reached the highest perfection of human life and certainly has more to return to this world where there is suffering."

The living energy, superior, the internal energy of Krishna, is the universe of antimatter or spiritual world. This universe is populated by beings of antimatter, also called spiritual entities or spiritual souls. There is nothing there that is inert matter; everything is living principle and be the highest there is God in Person. The inhabitants of the antimatter world possess eternal life, eternal knowledge and eternal happiness. In other words, they are equipped with all the attributes of God.

Each planet has an atmosphere, if you want to get there, we must adapt his body to the climatic conditions of its own. If one wants to go from Europe to India, where the climate is different, it will be necessary to change clothes. Similarly, it will change body completely to go to the spiritual planets, Vaikunthalokas. Upon reaching these planets, it is necessary to leave both his subtle body (ethereal), and his physical body because the spiritual world be a spiritual form. If the being has the desire, this metamorphosis will occur itself at the time of death. But this desire, we do have at the moment of dying than if we grow throughout our lives. We act solely to the

enjoyment of material existence, and it will take root in the desire to remain in the material world; but that we practice bhakti-yoga, or the service of love and devotion offered to Krishna, and the desire to reach the Kingdom of God will manifest in us.

The man wishing to prepare for an easy journey to the universe of antimatter, the spiritual world, where life is free from birth, old age, sickness and death, may adopt the principles of bhakti-yoga.

The material world is a place of suffering with a succession birth, disease, old age and death. Suffering disappears completely in the Abode of the Supreme Lord. There is no need of the sun, moon or the electric force. The planets will produce their own light. Life is eternal, full of happiness and knowledge. We call this House sanatana-dhama. All beings must return to the spirit world, their true place, to enjoy the company in eternal life of Sanatana-purusa, Sri Krsna. They do not languish on Earth where one never finds a trickle of happiness. Only men of little intelligence thousand building projects to promote the superior planets. They withdrew and religious principles still perhaps they retain, ephemeral benefits. The intelligence man abandons any pseudo-religious activity and taking refuge directly at the feet of the Almighty Father, receives Him His absolute protection.

Sanatana-dharma is therefore none other than the process of bhakti-yoga, by which one can get to know the Lord and His eternal dwelling.

This is the truth that the Lord Himself teaches in the Bhagavad-gita. The duty of man is to properly use this easy way, but rare in our age when all suffer cruelly in the darkness of materialism. Their knowledge, men have discovered the atomic bomb and are now at the edge of the abyss, since no one knows, in case of war, what would happen to the human race. The only refuge of humanity is in the Sanatana-dharma, which reveals the true purpose of life and offers him an easy journey to the planets of the spiritual world. The men will then live in the company of God, the Supreme Person, there enjoy happiness and total knowledge, for eternity.

Holy beings, pure, living on the planets of the spiritual world are all eternal associates of the Lord. As for the kingdom of Lord Krsna, located beyond all other spiritual planets, called the Krsnaloka or Goloka Vrndavana, and beings made, which fully developed seventy-eight percent of the attributes of the Lord, may, after leaving the material body enter.

We find in the material universe three divisions: The upper planetary system including the heavenly planets, the middle planetary system including the terrestrial planets and types of the lower planetary system. Beyond the heavenly planets, are the physical envelopes of the universe and beyond even the infinite spiritual world, which contains an unlimited number of planets. These are sources of their own light and is called the Vaikunthalokas; there are living on each, the Lord Himself and His companions, all eternally liberated.

Each being is joined to the Lord in a loving relationship. One will act as His servant, the other as his friend or one of his parents, and yet another as the object of his romantic feelings. Thus, all are called to enjoy the company of the Lord in the spiritual world. Just to demonstrate the desire and sincerely seek it through the practice of loving service and devotion offered to God.

In its original form of Lord Krsna, the Lord will manifest that two arms, while in His form of Narayana, He shows four. In His form of Narayana, He lives the Vaikuntha planets, while in his prime form of Lord Krsna, He lives on Krsnaloka, well beyond the Vaikuntha planets.

In the material world, in contrast to the absolute spiritual kingdom reign duality. Indeed, it is based both on the material and the spiritual, while the absolute realm is purely spiritual, without any trace of material influence. In one, everyone strives, driven by delusion, to make himself master of the world; in the other, the Lord is unanimously recognized as the supreme master, and all act as His absolute servants. So everyone in the world of dualities, is envious of others; Finally, death is inevitable, since the spiritual lives are surrounded by matter. The Lord is the only refuge for the soul subject wishing to overcome the dual existence and fear that accompanies it. And in fact, no one in the material world, can not escape the cruel hands of death, if not abandon the Lord.

Some special signs mark the feet of the Lord, that's different from all other beings. These signs -l'étendard, lightning, the mahout stick, the umbrella, the lotus flower, disc ...- were printed on fine dust of the regions that crossed the Lord. Thus the floor of Hastinapura received the footprints of Lord Krsna when He was with Getting the Pandavas, and by the grace of the happy signs, the kingdom flourished.

Whenever the Lord descends on earth, He is surrounded by His eternal companions. In His spiritual kingdom, named cintamani-dhama, where the houses are built of Philosopher's stones and trees with the power to fulfill all the desires, the Lord is always served with reverence by hundreds and thousands of goddesses of fortune.

The darkened minds unaware that various body wraps their devolved to which they are subjected in each such form of imprisonment, and that only after many deaths and rebirths they get the human form, as an opportunity to undertake the work of spiritual realization, to return to God in their home first. Fools do not see the real in its true light, and focus on a thousand projects of survival in a comfortable place where they can forever affect the interests of their " capital ". blind utopia chimera, to which they cling, even the worst adversities come to bring them tangible sign of a very different reality of their dream. A wise function is to enlighten those minds, to help them return to God, to whom life is eternal. No desire to return to the material world, where there is suffering, for one who has come to his kingdom. And measure the importance and responsibility of high character that takes the task entrusted to such a great soul.

The Supreme Lord, God is One, but by His félicieuse nature He loves to manifest Himself through various energies. The living entities, for example, are all manifestations of His marginal energy, same as him, and these separate beings are infinite, both inside and outside Its internal and external energies. In the spiritual world, a manifestation of the internal energy of the Lord, the beings are qualitatively one with the Lord, and do not know the taint of external energy.

In the material world, however, this taint occurs and the qualitative unity of beings with the Lord it clear that so perverted. They face the joys and pains illusory. These dualities result of the constant struggle between the strong and the weak, reflect the various degrees of packaging material and are not all that ephemeral events, no real grip on the soul, which is spiritual in nature. The very perception of these dualities occurs only by forgetting that being is equal in quality with the Lord. However, the Lord Himself worked tirelessly from inside and outside, to raise their fallen condition the forgetful souls. It corrects within the soul invaded desires, in the localized form of Supreme Soul, and from the outside in the form of the spiritual master and the revealed scriptures. Turn to the Lord, no longer be reached by the illusory manifestations of joy and pain, and seek only to assist the Lord in His work of tangible recovery of fallen souls.

Of the heavenly planets and various other in this universe are beings of high intelligence, far superior to that of humans. All are virtuous, according to the highest standards of virtue are all devotees of the Lord and that their virtue is not absolutely pure, called the still demigods because they have the largest number of qualities it is possible to obtain in this world of matter.

A pure devotee of the Lord really live any material planets, nor feel any contact with the material elements. His body is not, strictly speaking, equipment; it is covered with spiritual energy, by the identity of its interests and those of the Lord. As he remains forever free of dirt from material nature. He still lives in the spiritual world, he achieved by piercing the seven veils of matter by the power of devotional service. The conditioned souls, they, remain trapped in.

"Whenever and wherever there the universe, spirituality is a decline, and amounted irreligion, O descendant of Bharata, I descend Myself."

"I appear from age to age to deliver My devotees, annihilate the miscreants, to reestablish the principles of spirituality."

"If I refrained me to act, all the world would sink into desolation; for My sake, the man would cause unwanted offspring. So I troublerais peace to all beings."

"Whatever a great man, the mass of people walking always in his footsteps; the world follows the standard it sets by his example."

These statements of the Lord apply to different plenary expansions of His person, such Sankarsana, Vasudeva, Pradyumna, Aniruddha and Narayana. They are all, Himself, in various spiritual and absolute forms. However, Sri Krsna, the Lord in His primordial form, Engages eternally sublime exchanges with various degrees of devotees and it appears in this form once a day of Brahma (ie every 8 billion 640 million – 8,640,000,000 - solar years), within each physical universe, where He reveals His spiritual and transcendental pastimes in an endless cycle. Roles borrows the Lord, sometimes as Lord Krsna, sometimes as Vasudeva, and so on, are too complex in their sequence to be understood by the common man. For if there is no difference between the person of the Lord and His spiritual Body, His expansions nonetheless have different functions. And when the Lord appears in His original form as Krsna, all His plenary portions join in Him by His inconceivable power yogamaya; thus, the Krishna of Vrndavana differs from Mathura and Dvaraka.

Similarly, virata-rupa of Krsna, which represents the hardware design of His form, and that He appeared on the Battlefield of Kuruksetra, differs by His inconceivable power, in His own Person. The Lord is kaivalya there is for Him no difference between material and spiritual, because both are created by Him. The fact of His inconceivable power, all His activities are both identical and distinct. Contrary to the belief weakened minds, the Lord never leaves His spiritual Body.

Beyond the universe and the seven layers of material that cover it, quite beyond our vision, is the Causal Ocean in which all universes are floating, like ovoid balls. Then, beyond the Causal Ocean, lies the limitless expanse of the spiritual world, generally known as the Brahman effulgence. Now, in this light bathed innumerable spiritual planets, known to Vaikunthalokas which each exceeds in size, and by far the largest material universe. On each live countless beings in the exact image of Lord Visnu, called direct servants of the Lord. They live happily on these planets, far from suffering, and in perpetual youth, enjoying a life of bliss and knowledge perfect, without fearing anything birth, disease, old age and death, or influence of eternal time . This world, Vaikuṇṭha, is well beyond the material universe. The material universe is placed under the jurisdiction of Durga Devi, which embodies the material energy of the Lord, as the world of Vaikuṇṭha, it is governed by the personal energy of the Lord.

There, in the material cosmos, universe populated myriads of an infinite number of planets, but all without exception are places of suffering where it undergoes birth, disease, old age and death, evil inherent in this material world. True happiness lies rather in God's kingdom where no one suffers the pangs of material existence. No material planet is eternal and it is the same for the living conditions they offer. We must therefore feel a deep disgust for these fleeting pleasures.

The pervasive Supreme Personality in His form of Supreme Soul, also called the Holy Spirit dwells in the heart of every living being. The Lord in His localized aspect is said to measure the distance between the ring finger and the thumb, a twenty

centimeters. Form into our verse described respectively in His four hands -from the bottom right to the lower left and clockwise montre- a lotus, the chariot wheel, conch mass is that of Janardana, a plenary portion of the Lord who directs the generality of men. There are many other forms of the Lord who stand in the order in which they are the symbols of lotus, conch, wheel and mass. They are called Purusottama, Acyuta, Narasimha, Trivikrama, Hrsikesa, Kesava, Madhava, Aniruddha, Pradyumna, Sankarsana, Sridhara, Vasudeva, Damodara, Janardana, Narayana, Hari, Padmanabha, Vamana, Madhusudana, Govinda, Krsna Visnumurti, Adhoksaja and Upendra . These twenty-four forms of the Lord in His localized nature are worshiped in various parts of the planetary system and for each of these divine manifestations there is a Vaikuntha planet in the spiritual world, the paravyoma. There are still hundreds of other forms of the Lord and each rules over a planet set in the spiritual world, the material universe is a tiny offshoot. In short, all these forms are called Advaita, meaning that no differs from the other, and each Enjoys eternal youth.

The Lord is the ultimate form of eternity, knowledge and bliss, while the brahmajyoti, the radiance that emanates from its original spiritual body, devoid of form, is simply a manifestation of eternity and knowledge . The Vaikuntha planets are also forms of eternity, knowledge and bliss, and the devotees, pure souls, admitted into the kingdom of God will each get a body of eternity, knowledge and bliss.

Thus these various spiritual elements do they differ in any way. La Demeure, the Name, Fame, Entourage, etc. Lord's all part of the same transcendental nature and our verse is to describe the distinctive features of this purely spiritual nature from that of the material universe. The desire to serve the Supreme Personality of Godhead, the Lord and Master of all that is spiritual, or immaterial, and it is necessary to achieve the purification of the mind and senses if one wishes to be admitted to the world spiritual. There may be a busy man of worldly thoughts reaches the highest planet in the material universe, but never God's kingdom. The senses are called spiritually purified when their activities do not seek material pleasure. Of course inherently sense must act, but when it absorbs completely in absolute loving service of the Lord, they are free from material contamination.

The Lord is the everlasting Supreme Being distinct from all other eternal beings that we are, and as the only Sovereign Lord watching over countless living beings. So the Supreme Lord and Almighty that supports all individual souls, as those conditioned by matter than those existing at the released state, through the various emanations of His Person and His three major energies: the internal energy , external and marginal. The living entities are His marginal energy, and some of them closer to the Lord, are being assigned an active part in creation. So is it Brahma, of Marici and others to whom the Lord inspires the role they have to play. As for the external energy maya, it carries within it the jivas, conditioned souls, while the liberated beings who also belong to the marginal energy, live free from conditioning in the spiritual realm where the Lord through His various plenary portions, sharing with them purely spiritual exchange. Thus, the one Lord Absolute If does He multiply into many

separate entities so that all diversity lives in Him and He is present in all multiplicity although it Differs from them all simultaneously. This is the inconceivable supernatural power of the Lord, that which makes everything is inconceivably both different and not different from His own Person.

The Lord created one universe, and that is an act within the marvelous, the inconceivable. Such universes exist in infinite number and all together constitute what is called material creation. But this will in turn represents a fraction of the entire creation. Indeed, the material world is only a part, or the "quarter" of all the energies of the Lord. The spiritual world that the Gita defines the terms by mad-dhama and Sanatana-dhama, the eternal world, is the other three "quarters" of the one reality. The previous verse stated that the Lord created and then reabsorbed His creation; but this only applies to the material universe because the other part of creation, the largest, is the spiritual world says Vaikuntha, is never created or destroyed, otherwise it can not be qualified as eternal. The Lord inhabits this dhama, and His Names, Attributes, Entertainment, Entourage and Personality, all eternal, are all manifestations of His different energies and emanations. He is said to anadi He is, that He was not created, but that He is adi, the origin of all things.

Just as the sun's rays are diffused from the sun globe, the brahmajyoti emanating from Goloka Vrndavana, the highest planet in the spiritual world. Unlimited and well beyond the material universe, the spiritual world is called Vaikuntha studded spiritual planets. Materialists badly know their own universe, what about the absolute realm. Also secular minds they are still very far from the Lord. And even if one day they get to make a craft whose speed would equal that of the wind or thought, they can not even hope to reach the planets of the spiritual world. For them, the Lord and His sublime will forever remain a myth or a mystery problem, but against the Lord will always be willing to grant his company to His devotees.

The Lord unfolds in the spiritual world an immeasurable splendor. He lives in each of innumerable Vaikuntha planets by His plenary expansions and Se surrounds His liberated devotees. As for the impersonalists who want to merge into His existence, they will be allowed to join the brahmajyoti as spiritual sparks. They are not qualified to live in the company of the Lord, even the Vaikuntha planets or Goloka Vrndavana, the highest star.

The material universe, where the Supreme Lord allows the conditioned souls to act under his supervision, is successively created and destroyed in an endless cycle. The material creation is akin to the formation of a cloud in the vastness of the sky, and the spiritual world is the real sky, invaded by the eternal radiance of the brahmajyoti; somewhere in this unlimited space forms the cloud of the material creation, the material universe, where are placed the conditioned souls trying to impose their will against that of the Lord, they give vent to their aspirations under the tutelage of the external energy of the Lord.

In the spiritual world, there is a transcendental variety. There, each of denatured forms visible in the hardware variety is represented full, in his original spiritual identity. While the material action is contaminated by material influence of gunas, the modes of material nature, spiritual energies of the world preserve a complete purity because they are engaged in pure and absolute loving service offered to the Lord. So what makes the difference. In the spiritual world, the Lord is the sublime beneficiary of all things and all beings are busy serving Him with love, never be affected by material contamination of the gunas. The spiritual world of work beyond all the imperfections of the material world.

The planets of the spiritual world are at least three times more numerous than those of the material universe, and because they have a spiritual nature, they transcend the physical influence of the gunas and therefore lie in pure virtue. The concept of spiritual bliss, the Brahmananda, it is manifested in all its fullness. Each of these spiritual planets is absolute, indestructible and free from all the imperfections related to this material world. Each produces its own radiance, which equals the inconceivable radiation million suns together. Those who live there are free from old age, sickness, death and rebirth, and their perfect knowledge embraces everything. They are pure and free from all forms of desires. There they act only to provide Narayana, the Supreme Lord of Vaikuntha planets, a sublime love service. These liberated beings unceasingly sing the hymns of the Sama-veda. The tripad-vibhuti, which represents three quarters of all and that is formed in the internal energy of the Lord, is the kingdom of God, beyond the material spheres. In the absolute kingdom, the Lord and His eternal servants all have forms of suitable character, infallible, spiritual and eternal youth. In short, there is neither birth nor old, neither disease nor death. This eternal country, rich in spiritual pleasures, contains beauty and bliss. Whoever reaches his immortal remains will never be back in this world full of death and the three sources of suffering. The Lord is not master of this material world. Absolute kingdom is saturated nature of happiness, a growing happiness by force of a renewed appreciation without ceasing; bliss is never dull.

In the spiritual world, all beings live in harmony, without that nothing will break their communion. This is where the Lord reigns supreme and unique. Those who are gathered in this part of the creation of the Lord are free to go where they wish, and since this kingdom which comprises three quarters of the creation of the Lord is, in fact, unlimited, their common existence has not original and will never end.

The inhabitants of Vaikuntha planets bluish complexion of an azure sky. Their eyes resemble lotus, and their features are those of adolescents. All have four arms and body exerts a fascinating charm. They wear clothes with yellow shades, and are beautifully adorned with pearl necklaces adorned with medallions. A brilliant radiance emanates from their person.

All inhabitants have Vaikunthaloka spiritual bodily features, unknown in this material world. Such bodily features nowhere to meet in the material universe. Just as in this

world, beings differ from one continent to another or from one planet to the other, the people of Vaikunthaloka have completely different physical traits of that observed in the material universe . For example, instead of having two arms, they all have four arms. Some radiance coral and diamonds. Their heads are adorned with wreaths, blooming like lotus. Some also wear earrings. Some of the inhabitants of Vaikunthaloka got the so-called liberation Sarupya, giving possess the same physical characteristics as those of God, the Supreme Person. Vaidurya the stone is the prerogative of the Supreme Lord, and one who accesses this form of release gets the privilege to wear, too, diamonds of this nature.

Various sparkling aircraft are flying gracefully in the sky of Vaikuntha planets; they carry great mahatmas, devotees of the Lord, and their companions have a heavenly complexion that makes them beautiful as lightning. To see them, it looks like the sky is both adorned with clouds and lightning.

In the sky of Vaikuntha fly sparkling aircraft in which travel the great devotees of the Lord, accompanied by ladies with heavenly beauty and a radiant complexion like lightning. It should also be there different kinds of vehicles, but it is certainly is not mechanical devices such as are used on earth. Everything is the same absolute nature, forever bathed in knowledge and bliss. As aircraft and other vehicles they also partake of the spiritual nature. Although in truth everything is spiritual, it should not make the mistake of thinking that absolute realm is only empty or without variety. Such a view denotes a poor background knowledge as only ignorance fact assimilate spiritual nothingness. Since there are aircraft, gentlemen and ladies, it must also be there cities, houses, and all the various planets may harbor within their respective natures. It is therefore not apply to the spiritual world the concept of imperfection in the material universe and neglect to take into account the specific nature of the spiritual atmosphere because, of course, as it was explained before, the time there no influence any more than other hardware factors. Unlike the material universe, there is nothing impersonal in the spiritual world, because the element of knowledge or cetana, necessarily applies to a person. In the spiritual world, everything is to know. As a result, land, water, trees, mountains, rivers, people, animals, birds, in short, everything therein is part of this same nature cetana said: everything is personal and knowledge.

There are two kinds of living entities. The nitya-muktas, the most numerous, are forever released, while the other, called nitya-baddhas, souls forever conditioned, are likely to want to subject the material nature. Also the material cosmic creation is it designed for those souls eternally conditioned for two reasons. First, they can satisfy their tendency to reign supreme in the cosmic manifestation, and they are also granted the opportunity to return to God. After the dissolution of the cosmic manifestation, therefore, most of the conditioned souls merge into the existence of Maha-Vishnu, the Supreme Personality plunged into a mystic sleep, and they will again be manifested in the next creation. Some, however, who have obeyed the transcendental sound of Vedic scriptures and who will thus be qualified to return to

God, return to their original spiritual body after leaving their material envelopes, gross and subtle (etheral). Forgetting the relationship between the living entities with God is the source of the body of material that they must take. But in His infinite mercy, the Lord, through various avatars, day gave the Scriptures revealed to help these conditioned souls regain their original position on the occasion of the cosmic manifestation. Reading or listening to these spiritual writings will be separate to attain liberation, even though it is located in the conditioned state. All Vedic literatures converge devotional service to God, the Supreme Person, and that established in this conviction is released immediately from conditioned existence. The material forms, gross and subtle, are only due to ignorance of the conditioned soul, and as soon as the being surrenders to the loving service of the Lord, he gets on the spot to be freed from this bondage. Devotional service is a purely spiritual attraction for the Supreme, which is the source of all pleasure. Everyone aspires to some form of pleasure, but do not know the original and ultimate source. The Vedic hymns, however, reveal that God, the Supreme Person, is this infinite fountain of all pleasure. He who has the good fortune to get this information through sacred texts like Srimad-Bhagavatam becomes ever released and returns to its natural and original position in the kingdom of God.

all living beings are created by God, the Supreme Lord according to their past deeds, and this is true for everyone, including Brahma and his son, as Daksa, periodicals leaders as Vaivasvata Manu, the demigods like Indra, Candra and Varuna, the great sages like Bhrgu, Vyasa and Vasistha, the inhabitants of Pitrloka and Siddhaloka the Caranas, the Gandharvas, the Vidyadharas, the Asuras, the Yaksas the Kinnaras and angels, snakes, simian Kimpurusas, humans Matrloka residents, demons, Pisacas, ghosts, spirits, lunatics and evil spirits, good and evil stars, the goblins, the jinn, the forest animals, birds, pets, reptiles, mountains, mobile and immobile beings, beings born from an embryo, egg, sweat or a seed, and any other creature living in the water, on land or in the sky, knowing happiness, distress, or a mixture of both.

All living species, such as lists this verse from the highest planet of the universe to the lowest without exception, are created by Visnu, the father almighty. So no one knows separate existence of God, the Supreme Person. The Lord claims authorship of all living beings.

Even great sages are unaware that beyond the material world is the spiritual world, where Sri Krishna eternally resides with his companions, while displaying His pastimes in the mortal world, in all the universes, one after the other. The Brahma-samhita (5.37) confirms this truth: "Lord, by His inconceivable power, resides in His eternal abode, Goloka, but as Supreme Soul, It Lies simultaneously present everywhere -in the material universe as well that the world spiritually through His various manifestations. " His appearance and His death thus occur simultaneously, and no one can say definitively where one begins and where the other ends. These eternal Entertainment have neither beginning nor end.

Usually the eternal associates of the Lord in the spiritual world does not descend into the material universe. However, sometimes they come there on His order not to occupy a leadership position, but to join him, or to spread the divine message among men. Such envoys of the Lord, by Him with special powers, are called avatars invested representative of divine power.

God himself says: "I penetrates into the material creation through My plenary expansion [Paramatma or the Supreme Soul], single spark of My People, and in all universes and all elements they contain. Thus I support the work of creation. "The marvelous wonders of material nature all are rooted in Sri Krsna, who is the final cause, the ultimate cause of all causes.

The state of sleep and unconsciousness in which the soul sees dive immediately after the partial or total destruction of creation, is wrongly considered by some philosophers of lesser intelligence as the ultimate stage of existence. After the destruction of coarse material body, the soul remains unconscious for a few months, and after the total destruction of the material creation, this state lasts for several million years. But when the creation is again manifested, being awake to its occupation by the Lord. The soul is eternal, and the waking state of consciousness demonstrated by the activity, is his natural condition of existence. She can not stop acting when awake, and then acts according to his different desires. And when she learns to turn his desires to the spiritual service of the Lord, his life becomes perfect, and it wins then the spiritual world to enjoy an eternal awakening.

According to their different bodily characteristics, men are spread across the different planetary systems. The vast universal form of the Supreme Lord is the first divine manifestation and plenary portion of the Supreme Soul. The Lord is done so the soul of an unlimited number of living things, and in Him rests the whole of creation which can then flourish.

There on the Vaikuntha planets, the reign of Godhead, the original person. In him everything is pure virtue.

In the spiritual world, there is no trace of passion or ignorance. There are only virtue, and pure, without the slightest trace of passion or ignorance. In the material world, even if someone lies completely in virtue, it is sometimes subject to defilement of ignorance and passion, so small it is. But in the kingdom Vaikuntha, the spiritual world, there is the pure virtue. On the Vaikuntha planets the Lord as His devotees participate in this transcendent nature, called suddha-sattva, or pure virtue. There extend many forests conducive to character. The trees are trees to wishes, and in all seasons, we see them loaded with flowers and fruits, because of the Vaikuntha planets, everything is spiritual and personal. The inhabitants of these planets flying in aircraft, together with their sweethearts, and their songs, forever praise the qualities and deeds of the Lord, which never assume a fatal character. Singing the glories of the Lord, they do not even give interest to madhavis blooming, fragrant flowers and

those responsible for nectar. The inhabitants of Vaikuntha travel in their aircraft made of lapis lazuli (gem blue) emeralds and gold, where their companions crowded the wide hips and beautifully smiling faces.

The ladies of Vaikuntha planets are as beautiful as the goddess of fortune. We sometimes see these transcendent beauties playing with lotus and wear bracelets tinkling on their ankles, clean the marble walls inlaid intervals with gold borders, to draw on them the grace of the Supreme Lord.

These myriads of goddesses of fortune living in the Vaikuntha planets are not exactly the companions of the Supreme Lord, but the wives of His devotees. They also absorb in the service of God, the Supreme Person. Our verse specifies that Vaikuntha, the houses are made of marble, and the floor of the Vaikuntha planets is made of Philosopher Stones. There is therefore no need to clean the stone in Vaikuntha since there is really no dust, but still, eager to meet the Lord, the ladies hold it constantly dusting the marble walls. Why? For the simple reason that they want all their heart they draw on the grace of the Lord. In their own gardens on the edge of ponds divine whose banks are paved with coral, the goddesses of fortune worship the Lord in him by offering tulasi leaves.

When King bumblebees sang a tone pitched the glories of the Lord, doves, cuckoos, cranes, cakravakas, swans, parrots, peacocks and quails cease their din. And if all these divine birds and conceal their own singing is for the sole purpose of hearing the glories of the Lord.

In the absolute nature of Vaikuntha, there is no difference between birds and humans. The spiritual world is full of variety, and everything is spiritual. Spiritual variety shows that everything is animated. Nothing in the spiritual world is inanimate. Even the trees, earth, plants, flowers, birds and animals are Krsna conscious. The peculiarity of Vaikunthaloka is that there is no question of seeking any personal satisfaction. In the material world, even the donkey likes to hear himself bray, but the Vaikuntha planets, as wonderful birds peacock, cakravaka and the cuckoo prefer to hear the bees singing the glories of the Lord listening to their own chants. Thus, the principles of devotional service, beginning with hearing and chanting, are they very marked in the Vaikuntha world.

The Supreme Lord is one without a second. It exceeds all beings. No one equals him, and no one either is greater than Him. He also does one calls visva-guru. He is the first being of the entire creation, material and spiritual, and the only one worthy of worship in the three worlds. Aircraft flying in the sky of the spiritual world produce their own light and are piloted by great devotees of the Lord. So to say, it lacks on the Vaikuntha planets, anything that is available in the material universe. It contains the same objects, but they have a much greater value because they are spiritual and therefore eternal and full of bliss.

The kingdom of Vaikuntha is not governed by an ordinary man, but by God, Krishna himself. All the Vaikuntha planets are in the reign of plenary expansions of Krsna who Madhusudana name, Madhava, Narayana, Pradyumna, etc. If these spiritual planets are worthy of worship is that they are governed by the Lord Ruler himself.

Lord Krishna, the Supreme Personality, is forever young. Its totally spiritual body to the appearance of a young man of 18 (eighteen). As there is no aging on the Vaikuntha planets, all beings who live there are the same age as Krishna. The inhabitants of the Vaikuntha planets are distinguished inhabitants of material planets in that they all serve the Lord personally and have all its qualities. A perfect harmony between all the inhabitants of Vaikuntha and the Supreme Lord, and a perfect harmony exists in the space between a small portion of the sky and the vast firmament.

The Supreme Lord, the Personality of Godhead is by nature full of joy, and He expands Himself in order to increase his spiritual happiness and absolute. And we, the living entities, qu'infimes exist as parts of the Supreme Lord for the satisfaction of His divine direction. The Lord's external energy is the material world, and the kingdom of His internal energy, Vaikuntha, is the kingdom of God. In the world of Vaikuntha, there is no discrepancy between the Lord and the other inhabitants. As God's creation in the world of Vaikuntha is it considered perfect. He is there no cause to fear. Indeed, the kingdom of God is placed entirely under the sign of a perfect harmony if we do not encounter any animosity. There, everything is absolute. On the Vaikuntha planets all beings are fully absorbed in the service of the Lord, which is the perfect whole.

Everything is ephemeral and impermanent in the material world, when the reality and permanence are in the spiritual world. The material universe, temporary, fictitious, unreal, unnatural reflects the spiritual world, he, eternal reality. There is real life, in its absolute reality.

The Lord is the reservoir of all pleasure. His presence has the effect happy to bless all beings, and his smile as his affectionate glance touches the heart. Dark is the fresh complexion of His Body and His broad chest is the rest of the goddess of fortune, which glorifies the entire spiritual world, the pinnacle of all the heavenly planets. Thus the Lord Himself seems to spread beauty and good fortune of the spiritual realm. A belt shines brightly on the yellow cloth covering His large hips, and He wears a garland of fresh flowers, buzzing bees famous for it attracts. His graceful bracelets encircle wrists. His face is distinguished by cheeks that enhance the beauty of His earrings shaped alligator, which overshadow the brilliance of lightning. His nose is slightly raised, and a crown inlaid with jewels based on its forehead. A charming necklace hung between His powerful arms, and Kaustubha jewel adorns his neck.

In absolute abode of Lord abound cintamani stones, and in the shade of the foliage to-wishes-trees rise countless palaces built this wonderful stone. There the Lord

keeps His surabhi herds of cows, always surrounded by goddesses of fortune who, by the thousands, serve Him with love and reverence. Besides the spiritual abode of the Lord, the brahmajyoti, the radiance emanating from the planet of the Lord, as the light emanating from the sun. If it has pierced the brightness of the brahmajyoti, no one can see Goloka Vrindavan, the heavenly abode of the Supreme Lord. The impersonalist philosophers can never be blinded by the glare of the brahmajyoti, see the spiritual form of the Lord, nor Goloka, His eternal kingdom. The devotee therefore requests by the Lord to remove the glare of the brahmajyoti so he can see his form, any happiness.

All the stars that illuminate the material world simply reflect the radiation of Vaikunthalokas, and these naturally bright spiritual planets remain inaccessible to those who are not merciful to other living beings. Only those who consistently act for the good of others can reach the Vaikuntha planets. No one falls from the spiritual world, or Vaikuntha planet, for it is the eternal kingdom. But sometimes, according to the desires of the Lord, sometimes pure souls descend into the material universe as preachers, to free the fallen souls. The kingdom of God has wonderful treasures, far exceeding the splendor of the material universe.

When he came as an avatar under the name Rsabhadeva, the Lord specified himself:

"In the spiritual world, all beings have a spiritual body. There does not exist the slightest conception of material existence. It is only a question of giving or receiving. Everything is summed up in three states: -The recipient of the service, the service itself and the servant. These three elements are completely spiritual, and therefore the spiritual world is called absolute. There is no trace of material contamination. In the spiritual world, every being is completely dedicated to the Supreme Lord and is located entirely on a spiritual plane. Although one can distinguish in the servant, who is served and the service itself, everything is spiritual and diverse."

The spiritual world is the true eternal world.

The secret teaching of Krishna, God, the Supreme Person.

"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".

"What seems to be of some value, but has no connection with Me, know it, is not real. It is only about My illusory energy, a reflection in the darkness.

"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."

"Whoever seeks to know the Absolute Truth, the Divine Supreme Person, must surely inquire in all circumstances, at all times and in all places, both directly and indirectly."

Everything in God is spiritual.

Spiritual and absolute knowledge has its origin in Krishna, God, the Supreme Person, and no creature of this material world. God existed before creation, and his words are purely spiritual sound vibrations. The spiritual sound is not close to the material sound.

Verily, the Lord is purely spiritual, and no difference separates his Person from his Body. His body is no longer material, or subject to transformation, like that of ordinary beings. The Lord is not an ordinary man, He is all knowledge, bliss, and eternity. He is the Absolute Supreme Person and nothing distinguishes his Body from his Soul. He is both power and mighty. Since the Lord and his Absolute Body are one and the same, there is no question of Him leaving His Body. The Body of the Lord is no different from his Soul. Also, It is practically impossible for him to leave his form all knowledge, happiness and eternity since She is One. Each part of his spiritual and absolute body can fulfill the functions of all the others, none of the parts which compose it is different from 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 sees fit with any part of his body, and that is why he is said to be almighty.

The Lord has no past, no present, no future, for He is in no way limited by the influence of eternal time, which He dominates otherwise. Nothing is secret to Him, for He has eternally an infused, absolute intelligence.

The Krishna Lord is the only principle. Before the material creation, only the Sovereign Person existed, and no one else. There were no Supreme Avatars, and no individual spiritual beings, no more than material energy, through which material creation takes place. The supreme manifestations and different energies of the Supreme Lord existed then only in Him. In truth, since all that exists emanates from the Supreme Lord, He is Himself the absolute unique existence, the One without a second. This is his prerogative because He is infinitely perfect and all-powerful. Any existence other than his own, which includes his plenary emanations, is an integral part of his Person.

Before material creation, there was neither Karanarnavasyi Visnu, nor Garbhodakasayi Visnu, nor Ksirodakasayi Visnu, nor Brahma. The plenary manifestations of Visnu and living beings, the first of which is Brahma, are all separate emanations of the Lord. Spiritual existence was already manifest, but material existence was still in Krishna in a latent state. It is by its sole will that the material manifestation unfolds and resorbs itself. As for the diversity peculiar to Vaikunthaloka, to the eternal planets situated in the kingdom of God, it is only one with the Lord. The material energy remained latent, while the inner power was manifested.

Krishna, the Supreme Lord is the complete and unchangeable spiritual whole.

Infinite and Absolute is Krishna, God, the Supreme Person. He is the Absolute Truth, the One without a second.

Krishna, the Supreme Lord is all-powerful, and his acts are infinitely glorious. It is He who, through his inner power has created the spiritual world, and through his external power, the material cosmos. Through his omni-penetrating forms, He is everywhere present as Absolute Truth, and Himself, in his personal form, always remains in his absolute kingdom, in Goloka Vrindavana, where He displays his sublime and infinitely varied diversions. His actions can not be compared to those of any other being. His activities are still inconceivable, nothing is impossible for him. Each of his actions remains wonderful, and never can our limited conceptual faculties understand it. Krishna is God, the Supreme Person, almighty and infinitely perfect, Supreme among all beings, in Him is total and absolute perfection. No one surpasses it, nor does it equal it. He is incomparable, unique and without a second.

The Absolute Truth is the origin of all that is, because from him everything emanates and in him all resides. All that we perceive, even in the conditioned state, or on the material plane, emanates from this Supreme Person, the Absolute Truth, who has

furthermore created the mind, senses and intelligence of living beings. Which is to say that the Absolute Truth is not itself devoid of mind, intelligence and meaning, or in other words, it is not impersonal, formless, as the Jews believe, Christians and Muslims. The very fact that He "creates" implies that the Supreme Being has an absolute intelligence. When a child is born, for example, it is like his father, with senses, hands, legs ... For the same reason, it is sometimes said that the man is made in the image of God. Thus, the Absolute Truth is the Supreme Person, endowed with a mind, intelligence and spiritual and absolute senses. And when the mind, the intelligence, and the senses of God's distinct individual being become purified from material defilement, then He can know the original nature, the personal nature, the totally and only spiritual nature of the Absolute Truth.

No one can properly depict the sublime nature of the Absolute Truth, which is why it is said to be beyond the reach of thought and the word. All that concerns God remains mysterious. To know Him as He really is, in His personal, primordial, original, and absolute form, makes it possible to discover at the same time the Absolute Truth. Krishna, God, the Supreme Person never leaves the absolute level, even when He descends into the material universe. Only pure beings, who surrender themselves to Him and serve Him with love and devotion, because they are free from interested action, from intellectual speculation and from their consequences, can know the Name, the form, and the spiritual and absolute activities. of the Lord. Nothing, no one unclean, despite all the efforts, can approach him. Thus, directly or indirectly, anyone who thinks about Krishna, speaks about Krishna or loves Krishna, is attached to Him. Krishna is Absolute, there is no difference between his Name, Form, Attributes, Glories, Excellencies ... and Himself, so that to revive our intimate personal relationship with Him, we must speak only from Him, to listen to what concerns Him or to nourish the memory of His Person. This is what makes possible the spiritual power of the Lord.

Lord Krishna, God, the Supreme Person says:

"There is really nothing that exists outside Me, that's what you have to clearly understand."

"I want you to know that: never, in no place, under any circumstances, can we be separated, for I am everywhere present".

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

"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 manifest. I am also the One you see now, Me, the Supreme Person, and I am also the One who will subsist after the annihilation".

"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."

"I am the source of all that is."

"I am the supreme center of the relations of all living beings. Knowing me is the king of knowledge. The path that allows the living being to reach Me confers the highest perfection of existence, the love of God. Once at the level of love for the Divine, the life of being becomes perfect."

Krishna, God, the Supreme Person, the One Absolute without a second, is the original cause of all causes, from Him all emanates. No one can bind Krishna, God, the Supreme Person. He is the limitless, the ubiquitous. In Him, neither interior nor exterior, neither beginning nor end. In truth, He is Himself the entire cosmic manifestation. The one who knows Krishna as he really is, knows all things, and the one who saw Krishna saw it all, and the most wonderful.

The sublime beauty of krishna, God, the Supreme Person.

The power of love of Krishna sits at the top of all his excellences, He the Master of all wealth, power, fame, beauty, knowledge and renunciation. Of its attributes, its beauty is indeed of a perfection such as it arouses an attraction of the most intimate. Moreover, this unspeakable beauty, the source of the most vivid love feelings, exists from eternity only in Krishna, and only He, while his other excellences are also present in his Narayana form.

The Krishna Body, which embodies the eternal beauty of youth, evolves like the waves of an ocean of beauty. The sound of her flute creates a whirlwind that, together with the waves of her movements, thrills the hearts of the gopis (Young villagers, Krishna's companions in Vrindavana, who embody, because of their pure love for Him, the highest devotion to the Lord). 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. It represents the origin of all Avatars. Such is the incomparable beauty of Krishna, the eternal reservoir from which all beauty emanates.

The attitude of the gopis is like a mirror where the reflection of Krishna's beauty increases every moment. Krishna and the gopis increase their sublime beauty at every moment, and so grow up between them a transcendental competition. No one can appreciate the beauty of Krishna through the prescribed fulfillment of his duty of state, nor by austerity, yoga, 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 essence of all

excellence and is only revealed in Goloka Vrindavana. The compassion, fame, and other excellences present in the Person of Narayana are all bestowed upon him by Krishna; but the sweetness and magnanimity of Krishna do not exist in Narayana. We only find them in Krishna, and He alone.

The gopis, devotees and devotees of the Lord take pleasure in his kingdom to taste the beauty of Krishna as a perpetual consecration of enchantment. They take pleasure in admiring the beauty of her face, her delicate curls, her broad forehead and her wonderful smile. The dance of the ear pendants, eyes whose eyelids do not blink, exert an irresistible attraction on the young girls of Vraja. The activities of the devotional service increase the devotional feeling. The mind of the gopis, devout and devout, is constantly enjoying the sweetness of the Krishna Body. Ocean of beauty, her angelic face and seductive smile, not to mention the brilliance of her body, exert a boundless fascination on them.

The home of Krishna, God, the Supreme Person, the Absolute One without a second.

Krishna, God, the Supreme Person is the best in everything. No one surpasses the Lord in wealth, power, fame, beauty, knowledge, and renunciation. He is the infinitely big, whose ability to deploy has no limit. One can try to imagine the greatness of God, but it grows so that no one can estimate it.

Krishna, God, the Supreme Person is the Absolute Truth, He exists from all eternity. He existed before the manifestation of the material cosmos, He exists during his manifestation, and He will continue to exist after his annihilation. So He is the Soul of all things above. Omnipresent witness, He embodies the supreme form of all that is. Krishna is the first name of God and the most powerful of all, but also Govinda, the Supreme Lord whose spiritual body enjoys eternity, knowledge and total bliss. Source of all that is, it has no other origin than Himself being the first cause of all causes.

The material cosmos, which in its totality encloses all material galaxies, is called Devidhama; beyond is the planet of Shiva, where Shiva and his wife Parvati reside eternally. Beyond this planetary system, we discover the spiritual world of innumerable immaterial planets named Vaikountha. Above is the planet of Krishna, Goloka. The word goloka means "planet of cows". As Krishna is very fond of cows, his home bears the name of Goloka. Goloka is larger than all material and spiritual planets combined. The devotees of Narayana, the emanation of Krishna, reach the spiritual planets, say Vaikountha, but it is very difficult to reach Goloka Vrindavana. In reality, only the devotees of Lord Chaitanya or Lord Krishna succeed.

There is also Krishnaloka in Gokula, a transcendental place and one of the three main regions of Gokula or Krishnaloka, the supreme planet where Krishna, God, the Supreme Person, a divine lotus with a thousand petals and millions of filaments,

resides. At its heart stands a majestic divine throne in which Lord Krishna sits, whose form embodies the eternal radiance of transcendental ecstasy, playing with his celestial flute, which vibrates with spiritual sounds in 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 the temporal qualities. The other two regions are: Dvaraka and Mathura.

Goloka also called Krishnaloka, planet and supreme dwelling of Krishna, God, the Supreme Person, 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 plenary emanation of Kriahna. The heart of this transcendental lotus is the sphere where Krishna resides. This dwelling, dwelling with 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 in the heart of Krishna.

Krishna, the original Lord, resides in his kingdom of Gokula with Radharani whose spiritual traits are similar to his. She embodies her power of bliss and perfectly masters the sixty-four arts. Confidants, extensions of her personal form accompany her, penetrated and vivified as she by the sublime feeling, source of renewed endless joy, which unites them to Krishna, the Supreme Eternal.

It is a mysterious quadrangular site named Śvetadvīpa, surrounding the approaches of Gokula. The dwellings of Vāsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha (the quadruple emanations of Krishna) are separately located in each of the four regions that divide Śvetadvīpa on all sides. These four dwellings are enveloped in the four human necessities of piety, wealth, passion and liberation, as well as the four Vedas, the Rig, the Sama, the Yajur and the Atharva, which deal with hymns or spiritual and musical vibrations. are at the foundation of the realization of the four temporal needs. Ten tridents are fixed in the ten directions, among which are the zenith and the nadir. The other eight are adorned with eight jewels: Mahāpadma, Padma, Śāṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. There are ten protectors for the ten directions in the form of hymns. The inhabitants of the spiritual world, with its blue, yellow, red and white complexions, as well as the extraordinary powers, named Vimala, shine on all sides.

The Lord of Gokula is God, supreme transcendence and the very incarnation of eternal bliss. Infinitely superior, he actively engages in the pleasures of the transcendental realm and has no contact with his material power. Krishna always stays away from his illusory energy.

The Supreme Lord, Krishna, says: "Yet there is another world, eternal, beyond the two states, manifest and unmanifest, of matter. Supreme world, which never perishes; when everything in the material universe is dissolved, it remains intact."

The spiritual energy, or higher energy of Krishna, is eternal and absolute. It exists beyond all the mutations of the material energy, manifested and then annihilated during the days and nights of Brahma, the demiurge and first to be created, and even completely opposed by nature. God has an inner energy through which is manifested another world, spiritual one, where there is no ignorance, no passion, no illusion, no past, no present, no future.

Beyond the material cosmos, which accounts for a quarter of all God's creation, are three-quarters of the manifestation of the Supreme Eternal. There, everything is eternal, perpetual, immutable, unlimited, and the conditions of existence reach the highest level of perfection. In the spiritual world, all beings live in perfect harmony, without anything coming to break their communion. It is there that reigns the Supreme Lord One and without a second. Those who are gathered together in this part of the Lord's creation are free to go wherever they wish, and since this kingdom which comprises three-quarters of the Lord's creation is, in fact, unlimited, their common existence has no origin and will never end. The realm of transcendence knows neither creation nor destruction, and life goes on for eternity. In other words, everything exists in eternity, bliss and perfect knowledge, and as nothing is degraded, neither is there any past, present, or future, and the influence of time. It shines by its absence.

The entire material existence corresponds to a series of reactions that are linked together, and thus appear the notions of past, present and future. This chain of causes and effects does not exist in the spiritual world, nor the cycle of the six material phases - birth, growth, stabilization, reproduction, deterioration, and annihilation. The Lord's energy is manifested in the pure state, without a trace of illusion that exerts its influence in the material cosmos. The atmosphere is characterized by the fact that everyone obeys the Lord. No rivalry, all recognize him as the Supreme Master and serve him faithfully. It is the Lord who provides for the needs of all living beings. He is therefore the Supreme Master and all are subordinate to Him.

Krishna resides in three spiritual places, the most intimate of which is Goloka Vrindavana, where he lives with his father, mother, and friends, manifests various transcendental relationships, and confers his compassion on his eternal surroundings. There, Krishna's inner power becomes her servant for the purpose of loving dancing. Thus the inhabitants of Vrajabhumi think: "The Lord is glorified by the smallest manifestations of his sublime grace and affection, and we, the inhabitants of Vrindavana, are free from all anguish by His merciful existence."

All the Vaikounthas planets of the spiritual world, named Vishnoulukas, are under the planet named Krishnaloka. On this star, the Lord delights in spiritual ecstasy in many forms, and all the excellences of the Vaikounthas are fully manifested on this one planet. Krishna's entourage is also endowed with six excellences. The material and spiritual energies are separated by the waters of the Viraja River, which emanates from the swelling of the first Supreme Avatar. On one side of the Viraja is the eternal nature, as infinite as it is felicitous, and known as the spiritual world, or Kingdom of God. Vaikounthas are called spiritual planets because there is no lamentation or fear, everything is eternal. It is estimated that the spiritual world consists of three quarters of the energies of the Supreme Lord, while the material universe represents only one quarter. No one can apprehend what is happening to these three quarters, for even the temporal universe that forms only a quarter of the Lord's energies can not be adequately described.

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 proclaim that He is God, the Supreme Person. 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. The original Lord, first ancestor, 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. He 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.

The land of the Krishna transcendental dwelling, God, is of philosopher's stone and the forests abound in trees at will. There, the water is nectar, each word composes a melody, each step is 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.

The Lord simultaneously inhabits the kingdom of Vaikuṇṭha or spiritual realm (in its original form) and the material universe (as Supreme Soul). Despite his eternal and perfect presence in Goloka Vrindavana, in the kingdom of Vaikuṇṭha, He is at the same time omnipresent in the material cosmos. This aspect of the Lord who penetrates everything is the Supreme Soul also called Holy Spirit. The cosmic manifestation is the unfolding of the lower energy of the Lord. And since the Lord's

energies are one with him, all that exists is in fact Kṛiṣṇa, God, in his impersonal aspect. The sun does not differ from its rays, its light or its heat, and yet these remain its energies, distinct from it. Likewise, the cosmic manifestation and the living beings are energies of the Lord, considered simultaneously different and not different from Him. This is what must be understood when the Lord says "I am everything": everything is his energy, and nothing is so different from Him. The spiritual manifestation, for its part, never disappears, because it participates in the internal energy of the Supreme Lord, its existence is eternal. When the external manifestation is reabsorbed, the spiritual activities that take place in Goloka and the other Vaikuṇṭha planets do not cease since material time does not exist in this spiritual world.

This is why Krishna, God, the Supreme Person specifies: "This kingdom, from which no one ever returns in this material world, is the supreme dwelling place".

The Vedas, the original scriptures also called "The true gospel" say of Krishna, God:

"God, the Supreme Person, is perfect and complete, and his perfection is complete. Everything that emanates from Him, like the phenomenal world (the material cosmos), is also a complete totality in itself. Everything that comes from the whole thing 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. So we should not conceive a fragment of the Lord from a material point of view. In the spiritual world, where the influence of material energy is nonexistent, such a concept can not be applicable. The Lord declares that individual beings are so many fragments of his person. They populate innumerable material worlds (the planets of all material galaxies) and spiritual planets, but the Lord Kṛiṣṇa does not remain less complete in Himself. One might think that once its innumerable parts are scattered throughout the material cosmos, the Lord loses his own individuality: pure illusion. It is indeed a material consideration, possible only under the influence of the material energy, called māyā. Now, in the spiritual world, material energy shines only by its absence.

In the category of plenary emanations or emanations of plenary emanations of Krishna or Visnu, there is no loss of power between two successive emanations, any more than a candle loses its luminosity when turn on another. A single candle can light a thousand others, all of which will have the same power. Thus we must understand that all the plenary emanations or emanations of plenary emanations, manifested in various ages, from Kṛiṣṇa and Chaitanya to Rāma, Nīṛsimha, Varāha ..., in spite of the variety of their respective features, are all endowed with the same supreme power . The celestial beings, such as Brahmā and Śiva, because at the contact of the material energy, possess powers of natures and degrees. As for the

plenary emanations or emanations of plenary emanations, which māyā can not even approach, all are of equal power.

Although the Goddess Radhriani and the Lord Kṛiṣṇa are One, they have divided forever. The Goddess Raddhani and the Lord Kṛiṣṇa are one, although they have adopted two distinct bodily forms. The loves of Goddess Raddhani and Lord Krishna are transcendental manifestations of the Lord's power of bliss. So they enjoy their mutual company in the exchange of sweet feelings of love. The One Being increases his happiness by splitting himself. The Lord Kṛiṣṇa is the source of power and Śrīmatī Rādhārāṇī is the internal power. In truth, there is no distinction between power and power, nor can fire be separated from its heat. They are identical. Śrīmatī Rādhārāṇī is the inner energy of Kṛiṣṇa, whose pleasure it eternally intensifies. The very name of Rādhārani indicates that She excels eternally in the art of satisfying Lord Krishna. Also, it is through Her that is transmitted to Kṛiṣṇa the service of living beings. The devotees of Vṛindāvana (one of the heavenly regions of the kingdom of God) therefore always implore the grace of Śrīmatī Rādhārāṇī in order to be recognized as the devoted servants (or maids) of Lord Krishna.

Lord Chaitanya Mahāprabhu (who is Krishna Himself) came Himself to earth 500 years ago to reveal to the fallen souls of this Iron Age, the present age, the highest knowledge of the transcendental relationships that unite beings to the Lord. Its activities are essentially part of the pleasure generating part of its internal power. Lord Krishna, the Absolute Divine Person, is the all-powerful form of transcendental existence, knowledge and bliss in all their fullness. Its inner power is first manifested in the form of existence, called sat, or in other words, as the part which serves the unfolding of the Lord's existence. The same power, when it reveals full knowledge, is called cit, 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. Śrīmatī Rādhikā, transformation of the love of Kṛiṣṇa, is its internal power called hlādinī. This power called hlādinī is a source of pleasure for Kṛiṣṇa and feeds its devotees.

The body of Kṛiṣṇa is all eternity [sat], knowledge [cit] and happiness [ānanda]. His unique spiritual power has three aspects. One calls hlādinī his aspect of happiness, sandhinī his aspect of eternal existence, and samvit his aspect of perception, which can also admit the term of knowledge. Krishna, God, the Supreme Person, possesses three varieties of internal energy: hlādinī, or power of pleasure, sandhinī, or existential power, and samvit, or cognitive power.

The Lord has a power of transcendental bliss. When it is manifested by the grace of the Supreme Lord in the person of a holy sage, it takes the name of love of God. This love of God is another attribute of the Lord's power of bliss. As a result, the devotional service of the Lord and his devotee is a manifestation of this power of transcendental bliss. The power that constantly protects God, the Supreme

Personality of Godhead, of pure bliss is not material, as the followers of impersonalism would have it in their ignorance of the identity of the Lord Sovereign and his power of pleasure. These ignorant people can not understand what distinguishes impersonal spiritual bliss from the variety that characterizes the energy of spiritual pleasure. The Lord gets all his transcendental pleasure through this so-called hlādinī power and He confers it to his pure devotee. The transcendental power through which Krishna, God, the Supreme Person, maintains his existence is called sandhinī. The one thanks to which He has knowledge of His own Person and thanks to which He gives others to know Him is called samvit. Finally, the one thanks to which He possesses and confers transcendental bliss to his devotee is called hlādinī.

So, Rādhārāṇī is the supreme Goddess and the object of worship of all beings. Mother of the entire universe, She protects all beings. God, the Supreme Being, is a person of infinite power.

Krishna, God, the Supreme Person, the One Absolute 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."

Krishna, the Supreme Lord, is the refuge and home of all that exists. In his body rest all galaxies and live all beings.

In truth, nothing exists outside of Krishna, God, the Supreme Person, nothing is separated from Him either. In a sense, we can say that there is no other existence than that of God. Krishna multiplies in the spiritual world through his power of bliss, and the manifestations of this power are all identical to Him in absolute terms. Although Krishna still tastes the company of emanations from his power of bliss, He is omnipresent.

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 again in the material cosmos. 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 Vaikuṇṭha 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 Vaikuṇṭha 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 Vaikuṇṭha, 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 Vaikuṇṭha 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, Kṛīṣṇaloka, 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, Kṛīṣṇa, Balarāma, Pradyumna (transcendental cupid) and Aniruddha, known as the original quadruple form. (The Elohim of the Bible).

On Kṛīṣṇaloka there is a transcendental place called Śvetadvīpa, or Vṛindāvana. Below Kṛīṣṇaloka, in the spiritual heaven, float the spiritual planets called Vaikuṇṭha, and on each of them reigns Nārāyaṇa, four-armed emanation of the fourfold original manifestation. The Divine Personality known as Nārāyaṇa in Kṛīṣṇaloka is the

original Saṅkarṣaṇa (Attractive Divinity), and from it emanates a second Saṅkarṣaṇa called Maha-Saṅkarṣaṇa, which resides on one of the Vaikuṇṭha planets. From its inner power, Mahā-Saṅkarṣaṇa ensures the transcendental existence of all the stars that float in the spiritual sky and where all the inhabitants are souls eternally liberated. The influence of material energy shines through its absence. On these planets reigns the second quadruple manifestation. Outside the spiritual planets there is the impersonal manifestation of the Lord Kṛiṣṇa known as Brahmaloḥa, and further still, the Causal Ocean. On the opposite bank of the ocean Causal stands, without touching it, the material energy. The spiritual waters of the Causal Ocean carry Mahā-Viṣṇu the Original Supreme Avatar from Saṅkarṣaṇa. He directs his gaze on the material energy, and by a reflection of his transcendental body He amalgamates with the material elements.

In truth, Krishna, God, the Supreme and Sovereign Person is everywhere present. He is omnipresent, He is everywhere. He is omnipotent, He is all-powerful. He is omniscient, He knows everything. He is immutable, He does not change. Krishna is God, the Divine Being in his personal form, original, unfolded through all creations. He is the Supreme located beyond the material energy, of which of the internal power and all spiritual, He repels the effects. Endless, He bathes in the eternity of absolute knowledge and bliss.

Of him who abandons himself to Him, the Lord affirms that he will be torn from the clutches of material existence. Krishna is like the sun, and maya, illusory material existence, like darkness. Now, where the light shines, the darkness of ignorance dissipates immediately. Here is the best way for us to escape the world of ignorance. From Him emanate all other forms of God. The ubiquitous Visnu, for example, is one of his plenary emanations. The Lord unfolds himself in innumerable divine forms, multiplies himself in innumerable distinct beings, manifests himself through innumerable energies, and is that primordial, primordial Lord, from whom all emanates. The Supreme Soul, also called the Holy Spirit, the omnipresent aspect of his Perceptible Person within the created universe, is also a partial manifestation of his Being, and is therefore integrated into Him. He is God, the Supreme and Absolute Person. Power over material creation, It has nothing to do with the sequence of acts and their consequences in this world. Darkness is only a denatured manifestation of solar energy, so that its existence depends on that of the sun; but the sun itself has no trace of darkness. Now, just as the sun is all light, God, the Supreme and Absolute Person, beyond material existence, is all about happiness. And not only happiness, but also spiritual diversity. Transcendence is not static, it is all diversity, dynamic. This Supreme Being has nothing in common with material nature, complicated by the three attributes of material nature; virtue, passion and ignorance, He is the Master of this lower energy, as of all that exists, and therefore Absolute. Innumerable are his energies, through which He creates, manifests, maintains and destroys the material universe. In his home, however, everything remains eternal and absolute. The world does not move under the direction of the energies themselves or the only agents

endowed with powers that reside there, but under the ultimate direction of the Almighty, Master of all energies.

The kingdom of God, and the realized souls who live there.

In the kingdom of Krishna, God, the Supreme Person, reigns pure virtue. There, everything is eternal, perpetual, immutable, unlimited, and the conditions of existence reach the highest level of perfection. In the spiritual world, all beings live in perfect harmony, without anything coming to break their communion. This is where the Lord reigns, Supreme and Unique without a second. Those who live there are free to go wherever they want, life goes on forever. Everything exists in eternity, perfect happiness and knowledge, and as nothing is degraded, there is no past, present, or future. The Lord's energy is manifested in its pure state. The spiritual atmosphere is characterized by the fact that all obey the Lord. No rivalry, all recognize him as the Supreme Master and serve him faithfully with love and devotion. They are all subordinated to Him.

God is the master and supreme beneficiary of the material and spiritual worlds, but He enjoys living in his original dwelling in the spiritual world. No one equals nor surpasses it, its splendor is limitless. Unlike a soul incarnated in a body of dense matter, which periodically has to be reincarnated into a new carnal envelope and thus to change bodies in the material world, Lord Krishna never changes bodies. Indeed, by its absolute nature, nothing distinguishes its Body from its Soul, which is also true of the liberated and realized beings who live in his divine company, in his eternal kingdom.

The spiritual manifestations of the Supreme Lord, Krishna, have two aspects. For his pure devotees, He is a constant companion, or the beloved, that is his personal aspect. And in its so-called impersonal aspect, He diffuses the rays of his boundless and omnipresent radiance, radiance that emanates from his body. A fraction of this ubiquitous and sun-like radiance is covered by the darkness of material nature, and this tiny portion constitutes the material cosmos. It contains innumerable galaxies similar to the one we know, "The Milky Way" and which in turn contain hundreds of thousands of planets like ours. While the laymen are more or less enthralled by the infinite manifestation of the Lord's radiance, the holy beings, themselves, care more about his personal form, from which everything emanates. Just as the rays of the sun are diffused from the solar globe, the radiance emanates from Goloka Vrindavana, the highest planet in the spiritual world, since the Lord has established his home there, his residence. Unlimited and far beyond the material cosmos, the spiritual world is studded with spiritual planets called Vaikunthas. Materialists know very little about their own galaxy, what to say about the absolute kingdom. So the profane minds always remain far removed from the Lord. And even if one day they manage to make a machine whose speed would equal that of wind or thought, they can not

even hope to reach the planets of the spiritual world. For them, the Lord and his sublime home will forever be a problematic myth or mystery, but the Lord will always be willing to give his company to his devotees.

The Lord unfolds in the spiritual world an immeasurable splendor. He inhabits each of the innumerable Vaikuntha planets through his plenary emanations and surrounds himself with his liberated devotees. As for the impersonalists (who think that God has no form) who aspire to melt into his existence, they will be allowed to be part of the radiance, like spiritual sparks. They are by no means qualified to live in the company of the Lord, even on the Vaikuntha planets or on Goloka Vrindavana, the supreme star.

The pure spiritual vision is that which enables us to understand that beyond the material universe is the spiritual world, a true wonder. In the spiritual world, the Lord and the living beings who live there are manifested in their original condition. The spiritual beings who live in the eternal kingdom of Krishna, God, the Supreme Personality of Godhead, are, in truth, eternally liberated souls, eternally engaged in an exchange of reciprocal spiritual feelings with the Supreme Lord, whom they serve with love and devotion in his eternal kingdom. They are all pure souls who live in absolute harmony with the Supreme Lord.

The holy beings who surrender themselves to Krishna, God, the Supreme Person and serve him with love and devotion, reach the spiritual planets, called Vaikunthas. On each of these planets reigns the Supreme Lord in his Narayana form, and the holy souls, not conditioned by matter, serve the Lord with devotion in an attitude of service, linked to Him by a relationship of friendship, parental affection, or by a feeling of love. Unconditioned souls living on these planets enjoy existence in the company of the Lord according to one or other of these relations with complete freedom. These planets spread all their own light, like the sun, and their radiance constitutes what is called radiance. This radiance extends to infinity, and the material cosmos represents only a tiny part, veiled, by a temporary veil hence its illusory character. This is the ultimate perfection of existence.

Only pure beings, because totally liberated from interested action, intellectual speculation, and their aftermath, can know the name, form, and spiritual and absolute activities of the Lord. These pure beings expect nothing for themselves in exchange for the service they devote to the Lord. Unreservedly and without interruption, they continue to serve him spontaneously. Those who serve Krishna with love and devotion, his (devout) devotees through his mercy, can penetrate the mysterious regions of transcendence. The Lord personally guides his pure devotee on the path of spiritual realization, and this, because of the constant commitment of the devotee in his service of love out of spontaneous affection for Him. This is the secret to enter the kingdom of God.

Beyond the limits of the material cosmos is the spiritual world with its many eternal planets, including the supreme, Kṛiṣṇāloka, where Krishna dwells. The name of Tryadhishvara is given to the Lord, in reference to his three main dwellings, 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. That's why He is God, the Supreme Person.

Beyond the manifested and unmanifest existence of material nature is the spiritual world. This world having a purely spiritual character, there is no qualitative difference; everything is spiritual, perfect, and participates in the spiritual form of Lord Krishna. This spiritual world, manifestation of the inner power of Krishna, God, the Supreme Person, differs entirely from the material world, manifested by its external energy or material energy. The inhabitants of the spiritual planets have the bluish complexion of an azure sky. Their eyes are like the lotus, and their features are those of teenagers. All are equipped with four arms and their body exerts a fascinating charm. They wear yellow-colored clothes, and are all beautifully adorned with pearl necklaces adorned with medallions. A brilliant radiance emanates from their person, from their spiritual body.

All the inhabitants of the spiritual world possess spiritual corporal traits, unknown in this material world. Just as in this material world beings differ from one continent to another or from one planet to another, the inhabitants of the spiritual world possess totally different corporeal traits from those observed in the material cosmos. For example, instead of having two arms, they all have four arms. Some have the radiance of coral and diamond. Their heads are adorned with wreaths of flowers, blooming like the lotus. Some also wear earrings. Some of the inhabitants have obtained the liberation which allows to possess the same corporal features as those of God, the Supreme Person. The vaidurya stone is the preserve of the Supreme Lord, and whoever gains access to this form of liberation obtains the privilege of wearing diamonds of this nature. The spiritual world shines with light, when the material universe is shrouded in darkness.

God specifies for this purpose: "This supreme kingdom, mine, nor the sun, nor the moon, nor even the electric force, illuminates it. For whom reaches it, no return to this world."

Māyā, illusion or ignorance is all that is relative, ephemeral and far removed from the Absolute Truth, God. This illusion manifests itself in two categories: the lower illusion, formed by inert matter, and the higher illusion represented by living beings. If we lend the epithet of illusion to living beings here, it is only insofar as they become involved in the illusory structures and activities of the material world. In reality, there is nothing illusory in being covered by the veil of māyā if that is not his desire. The activities of living beings in the spiritual realm are not illusory; these are the true and eternal activities of the liberated souls.

The cosmic manifestation is formed by the interaction of the three gunas, the three modes of influence of material nature; virtue, passion and ignorance. The spiritual world, for its part, ignores these material influences, but does not remain less filled with an entirely spiritual variety. It is also inhabited by innumerable living beings, all souls eternally liberated, absorbed by the service of absolute love of Lord Kṛiṣṇa. The service attitude of the beings who live in the spiritual world manifests itself in the five types of relationships they exchange with the Sovereign Lord, all centered on his pleasure. The attitude of service, friendship, parental affection, and loving feeling characterize the four forms of spiritual exchange, the exchange of feelings. These are the purely spiritual sentiments that animate the service of love offered to the Lord. The Lord Kṛiṣṇa is conquered by the realized souls who cherish these sweet feelings.

The liberation of conditioned souls, trapped in the dense and ethereal envelopes formed by the material body, is God's vow to fallen souls. Once released from all material defilement, the soul, abandoning its bodies of dense and ethereal matter, can reach the spiritual world in its original spiritual body, and there in Vaikuṇṭhaloka (the spiritual planets) or Kṛiṣṇaloka (the major Krishna planet) to be absorbed in the service of transcendental love offered to the Lord. And it is when the soul is thus in its natural, original and eternal position that it is called liberated. It is possible to access the transcendental love service offered to Lord Krishna, and thus become a liberated soul, even in the material body.

On each of the Vaikuṇṭha planets of the spiritual world, Nārāyaṇa (Krishna Plenary Emanation) is the Sovereign Master. There his devotees have identical body traits and their devotion is marked by a feeling of reverence. However, beyond all these Vaikuṇṭha planets, there is another planet named Goloka, also called Kṛiṣṇaloka, where God, the Supreme Person in his original form of Kṛiṣṇa, manifests in free love exchanges the fullness of his power of bliss. As the devotees who live in the material world know almost nothing about these exchanges, the Lord wishes to reveal them to them.

The loves of Krishna and gopis in Vrindavane are of a spiritual nature. (Gopis: Young villagers, companions of Krishna in Vrindavana, who embody, because of their pure love for Him, the highest devotion to the Lord.) Even if they resemble the love affair of the material universe, an abyss separates them. In the material world, concupiscence may be temporarily awakened, but it dissipates as soon as it is appeased. But in the spiritual world, the love Krishna exchanged and the gopis grew unceasingly. This is what distinguishes spiritual love from material concupiscence. Concupiscence, the so-called love from the body, is as ephemeral as the body itself, while the love that reigns in the spiritual world is on the transcendental plane, that of the eternal soul. So this love itself is eternal, hence the fact that Krishna is described as "Cupid with eternal freshness".

As long as the spiritual being undergoes the conditioning of matter, he must observe a strict discipline with regard to morality and immortality. The absolute world is

transcendental, free from such distinctions, since no defilement can reach it. But in this material world, carnal desire requires that we face a difference between virtue and vice. That is born the desire to serve Kṛiṣṇa and will then disappear forever for the bondage imposed on us by the material body in a denatured existence. Only the consciousness of Kṛiṣṇa, God, the Supreme Person, makes it possible to attain the highest perfection of existence. In the spiritual world, there are no sexual activities. The exchanges between lovers are born of a pure, transcendental love, and engender a perfect happiness, because based on the affection, the emotion and the pure feelings.

There are four forms of love for God corresponding to the attitude of service, friendship, parental affection and love. Each of the realized souls consider the feeling that animates it as being the most perfect. So she tastes with Lord Krishna a sublime happiness. However, if we compare the various feelings impartially, it appears that the feeling of love surpasses them all by its gentleness. No one is inferior or superior in transcendental relations with the Lord, since in the absolute kingdom all is of equal value. Yet, despite the absolute nature of such relationships, there are transcendental differences between them. Thus the purely spiritual relationship based on conjugal love is considered the highest perfection.

All spiritual beings who live in the spiritual world are aware of Krishna, God, the Supreme Person, and have only one desire, to make him happy. All are aware of being only the eternal servants of Krishna, the Absolute Divine Person. Any act that motivates such a sense of service is a pure love of God because it is accomplished for the absolute pleasure of the senses of Lord Krishna. This is the pure love they develop with respect to God.

There is a difference between sexual love and pure love. Sexual love is widespread in the material world and remains primary because it is only related to the pleasure that is concerned, that of the senses, whereas pure love is widespread and developed in the spiritual world. We must try to distinguish sexual love from pure love, because they are of different natures and an abyss separates them. They are as different from each other as the iron of gold. It is called lust, the desire to satisfy one's own senses, while pure love brings to fill the senses of Lord Krishna. Thus, the sexual act is the pleasure of the senses related to the material body and remains at the level of the animal, while pure love, practiced in the kingdom of God or spiritual world, is free of sexual intercourse. There, feelings, emotions are privileged and widespread, because much stronger, much more powerful, much stronger, much deeper, endless, and all directed to the satisfaction of God.

The love of the servant or servant feeds that of the Master, God, the Sovereign Person. The gopīs, the companions of Lord Krishna in his transcendental realm, do not aspire to their personal satisfaction. They have an intense desire to please Krishna, God, so that their relationships are all imbued with pure love for God, with no trace of carnal sexuality. Their sense of happiness is indirect because it depends

entirely on Kṛiṣṇa's satisfaction. This is always true of unmotivated love for God. This pure love is possible only when the servant or the maid derives his happiness from that of his Master, God.

Omnipresent, infinite and supreme, this kingdom of Vaikuṇṭha is the abode of Lord Krishna and his incarnations (Avatars). At the zenith of this spiritual heaven is the spiritual planet Kṛiṣṇaloka, which is divided into three regions called Dvārakā, Mathurā and Gokula. Gokula, the highest of the three, also takes the names of Vraja, Goloka, Śvetadvīpa, and Vṛindāvana. Like the transcendental body of Lord Krishna, Gokula is omnipresent, infinite, and supreme. It extends upwards and downwards without any limit. Gokula, the highest place in the kingdom of God, in the shape of a thousand-petalled lotus. The outer part of this lotus-shaped planet is a square called Śvetadvīpa. The inner part of Gokula is carefully landscaped for the comfort of Lord Krishna and his eternal companions such as Nanda and Yaśodā. The existence of Gokula, a transcendental planet, rests on the power of Lord Baladeva, from which originates Śeṣa, or Ananta. Govinda, (Krishna) Lord and Master of the Gopis and Sovereign Divinity of Gokula, finds eternal happiness in Goloka, at the zenith of the spiritual world. Kṛiṣṇaloka is the supreme star in the spiritual heaven. In order to promote pleasure related to a transcendental variety, Kṛiṣṇa's entertainments know three phases to which three houses correspond: Dvārakā, Mathurā and Gokula.

The attributes of Vaikuṇṭha, the spiritual world, arise from the inner energy of God and are therefore of a purely spiritual and transcendental nature, free from all material infection. All beings are immersed in pure virtue.

As spiritual sparks from the rays emanating from the transcendental body of Lord Krishna, we are eternally connected to Him and participate in His divine nature. In the material cosmos, material energy is such a gangue that envelops this particle of spiritual energy, but in Vaikuṇṭhaloka, spiritual planets, realized beings, pure beings, are free of such a veil, they never lose the memory of their identity; eternally they remain conscious of their bond with God, being situated in their natural condition of offering the Lord a transcendental service of love. Because they are constantly absorbed in this transcendental service, it is natural to understand that their senses are also transcendental in nature since the Lord can not be served with material senses. The hosts of Vaikuṇṭhaloka are thus devoid of such senses which aim to dominate the material nature. Everything is eternal, infinite and pure. The atmosphere produces its own light; no need of the sun, the moon, the fire, the electric force ... Whoever reaches this kingdom never again returns in this material world. All living beings who live there surrender themselves submissively to the service of love of the Lord.

The people of Vaikuṇṭha have a shiny black-bluish complexion, much more fascinating and attractive than the dull white, black, yellow, red or mestizo skins of the material cosmos. Their bodies, of a spiritual nature, have no equivalent in this world. The radiant beauty of a cloud illuminated by lightning offers only a glimpse of

their seduction. They usually wear yellow clothes, their delicate bodies have attractive shapes and their eyes are like lotus petals; Like Viṣṇu, the Lord, the beings who populate Vaikuṇṭha have four arms and they carry a conch, a wheel, a mass and a lotus. Their chest, wide, and beautifully adorned with necklaces made of a metal reminiscent of the diamond and enhanced with jewels such as we can never find in the material world. Residents of Vaikuṇṭha are rich in perpetual power and radiance. Some are carnations reminiscent of red coral, cat and lotus eyes; each of them wear ear ornaments all of precious stones. On their heads are placed tiaras of flowers in the form of garlands.

On the spiritual planets, Vaikuṇṭha, also evolve many aircraft, which are accompanied by no deafening noise. Our material planes offer no security; they can fall and shatter at any moment since matter is imperfect in all respects. On the contrary, the aircraft that travel the spiritual sky are themselves spiritual in nature and shine with a transcendent brilliance. On board, instead of businessmen, politicians, planning commissions or even goods or mailbags all this being completely unknown, the citizens of Vaikuṇṭha, with their magical companions of fascinating beauty, enjoy to make travel of amenities, for which these devices are exclusively designed. Therefore these aircraft filled with Vaikuṇṭha residents, men and women, enhance the beauty of the spiritual sky. We can not even imagine the grace; at most it can be compared to that of the clouds in the sky crossed by the silver ramifications of the lightning. The skies of Vaikuṇṭhaloka are always so decorated.

The opulence of God's inner power shines forth in all its fullness in this kingdom of Vaikuṇṭha, where the goddesses of fortune experience an ever-growing attachment to the service of the Supreme Lord. The presence of these goddesses of fortune and their companions always gives rise to a joyful atmosphere of transcendental celebration. Constantly singing the glories of the Lord, they never know silence. There are in the spiritual world an unlimited number of Vaikuṇṭha planets, which cover an area three times larger than that of the material cosmos.

In truth, the soul is a spiritual spark much brighter, radiant and powerful than the sun, moon or electricity. Man wastes his life if he did not realize that his true identity is spiritual. It was to save him from such "civilization" that Lord Krishna, Lord Chaitanya Mahāprabhu, and Lord Nityānanda appeared.

In the spiritual world there is a creative energy. This purely spiritual energy supports all the Vaikuṇṭha spiritual planets with all the perfections in their fullness, such as knowledge, wealth, valor, etc. All these actions of internal energy or purely spiritual energy reveal the powers of Krishna, the ultimate receptacle of all individual beings who suffer in the material world. When cosmic creation is annihilated, (the end of the world) living beings, of indestructible nature, rest in its divine body. All the inhabitants of Vṛindāvana are pure souls, great souls, devotees and devotees of the Supreme Lord, and are all sources of all happy fortune, because one way or another they constantly sing the holy name of Kṛiṣṇa . They are all very wise.

The galaxies of material creation are of limited dimensions as are the material planets, but the Vaikountha planets, by their spiritual nature, extend to infinity. Each of them covers millions, even billions of kilometers. No one can measure the extent. All their inhabitants are endowed with six excellences: wealth, strength, knowledge, beauty, renown and renunciation. On each of these spiritual planets, an emanation different from Krishna, the Supreme Lord, resides eternally. Krishna Himself has his own original, eternal home, called Krishnaloka or Goloka Vrindavane.

In our galaxy, even the largest star occupies only part of the space. Although it is millions of times more imposing than the Earth, the Sun does not fill space alone. Likewise, each of the Vaikountha planets, in spite of its incalculable dimensions, occupies only a part of the spiritual heaven, the radiance emanating from the divine body of Krishna, God, who is undivided, unlimited and without any trace of the material attributes of nature. All Vaikounthas are like the petals of a lotus whose heart is Krishnaloka, or Goloka Vrindavana, the center of all these planets. Krishna's emanations of various forms, as well as his dwellings on the different planets of the spiritual world, are all infinite in nature. Even celestial beings like Brahma and Shiva can neither see nor estimate the number or dimensions of the Vaikountha planets. No one can estimate the extent of the Vaikounthas spiritual planets, nor can anyone find any limit to the power of the Lord or the area of the different Vaikountha planets.

All the Vaikounthas planets of the spiritual world are under the planet named Krishnaloka. On this star, the Lord delights in spiritual ecstasy in many forms, and all the excellences of the Vaikounthas are fully manifested on this one planet. Krishna's entourage is also endowed with six excellences. The material and spiritual energies are separated by the waters of the Viraja River, which emanates from the swelling of the first Supreme Avatar. On one side of the Viraja is the eternal nature, as infinite as it is felicitous, and known as the spiritual world, or Kingdom of God.

The service of love and devotion offered to Krishna, God, the Supreme Personality of Godhead from the point of view of spiritual attachment, as practiced in the eternal kingdom of the Lord, is based on affection, feelings and feelings. respect of the Lord, the pure love felt for Krishna. The service of love and devotion as it is applied in the Krishna kingdom by all the great pure souls who live there languishes in their hearts when they sing the glories of the Supreme Lord. As Krishna, God, the Supreme Personality of Godhead is very dear to them, when they glorify His Name, His Fame, His Power, His Beauty, His Knowledge, and His Renunciation, they become as if stricken with madness, and in this state, it happens to them to laugh, to cry or to dance, without considering their surroundings.

Gradually developing her love for God, her affection, emotion and ecstasy increase. Such attachment is the pinnacle of devotional love. The love of God is thus developed in the true devotee or the true devotee until his transcendental pleasure intensifies to the highest degree. The spiritual ecstasy of attachment to Krishna dwells in the

hearts of all those who have been devoured by the practice of devotional service and who, because of their high consciousness, are always in joy.

Krishna says to this effect: "A person is filled with the idea of attaching himself only to Me, seeing in Me his soul, his friend, his son, his master, his benefactor, his God and his ultimate goal. These devotees in no way suffer the influence of time."

According to various orders and classifications of devotees, their permanent devotional moods are divided into five categories: 1) serenity, 2) service to Krishna, 3) friendship with Krishna, 4) parental affection for Krishna, 5) Intimate love for Krishna. Each has a flavor of its own, and the devotee (or the devotee) established in one or the other is filled. The characteristic manifestations in the pure devotee are laughter and tears, when the emotion is positive, he laughs, and when it turns negative, he cries.

The service of love and devotion manifests itself in ten ways, including the regulated practice of devotional service. The other nine are grouped under the manifestation of the love of God. The people who are established in neutrality reach the level of perfection embodied in the love of God. Those who live a servant-master relationship with God develop their love for Him to the point of attachment. Those connected with the Lord through friendship develop the love of God to brotherhood. Those who have a parental love for the Lord are raised to the point of emotion. But only those linked to the Supreme Being through intimate or conjugal love can experience the highest ecstasy, absolute plenitude. The attraction of Krishna is so powerful that one can surrender to Him, the Supreme Person.

By his bliss, his knowledge and his eternity, God is as perfect as it is complete, and his perfection increases more when He becomes subjugated by the attention of his devotee and devotee. God is so good, so merciful, that He is able to give himself in return for the service that His devotee or devotee offers Him. His sublime qualities are such that the perfection of his beauty, the perfect reciprocity of love between him and his devotees (and his devotees) and the flavor of all his spiritual attributes fascinate various orders of spiritualists or transcendentalists and liberated souls when He manifests in different ways. For example, He captivated the mind of Sanak Kumara with the simple fragrance emanating from the flowers offered to Him. Shoukadeva Gosvami's mind was captivated by the spiritual entertainment of Krishna, and that of the young girls of Vrindavana, by its personal beauty. Rukmini's attention was captivated by his physical features and spiritual qualities, and the mind of the Goddess of Fortune was charmed by the sound of his flute and other sublime features. Krishna seduces the minds of all girls, but also that of the elders through her childhood entertainment, as well as that of her friends through her friendly activities. When He appeared in Vrindavana, He even drew to Him the birds, the animals, the trees and the plants. All were attracted by love and affection for Krishna.

God, the Supreme Person, embodies the Absolute Truth, but He manifests Himself through the unfolding of various energies. Those who adhere to the regulatory principles of devotional service ultimately reach the Vaikountha planets of the spiritual world. But who comes to adhere to the principles of love in the practice of such a service joins the supreme stay, Krishnaloka or Goloka. Krishna is God, the Supreme Person, the source of all Avatars and the cause of all causes. Innumerable are the Vaikounthas spiritual planets, the Avatars, the emanations of the Supreme Lord and the material galaxies. Krishna, the Sovereign Lord, is the only source. His absolute body is eternal, all of happiness and knowledge. Goloka Vrindavana is his home. He has fully the six excellences, wealth, power, renown, 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 lives in Vrindavana, his supreme planet, and He is as fascinating as Cupid.

Vrindavana 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 Vrindavana, and the wealthy souls must cultivate the knowledge of Vrindavana 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 Vrindavana, Krishna's supreme abode, is on Earth in India, and the highly-worshiped devotees venerate it just as much as the Vrindavana of the spiritual world. No one, however, can appreciate Vrindavana without being deeply accomplished in spiritual knowledge, in Krishna consciousness. Our senses make us see Vrindavana as a place among many others, but in the eyes of the highly realized devotee it is no different from the original Vrindavana.

Different varieties of Krishna's personal devotees populate the kingdom of Transcendence. Anyone who wishes to enter Krishna's supreme abode can take refuge from one of his spiritual servants, then practice the service of love in order to reach the highest peaks of affection for the Supreme Personality of Godhead. In other words, the devotee or devotee who, in the material universe, practices the service of love according to the activities of the eternal companions of Krishna will reach the same position as them when he or she becomes perfect.

No one can serve the Lord in his environment without being established in his pure spiritual identity, completely free from all material defilement. A person defiled by matter transmigrates to another material body because of his material consciousness. Inhabited by material thoughts at the hour of her death, she will be transferred to another body of matter.

According to the same order of ideas, when one establishes oneself in one's purely spiritual identity and meditates on the service of absolute love offered to the Supreme Lord, one is promoted to the spiritual realm to live in the company of Krishna. In other words, thinking about Krishna and his companions in full awareness of his spiritual identity, one qualifies for access to the spiritual realm. No one can contemplate or contemplate the activities of the spiritual world without being established in his pure spiritual identity. One can not be part of the entourage of the gopis or serve directly Krishna, the Divine Person, and his eternal companion, Radharani.

Vaikuṇṭhaloka is not subject to the influence of the guṇās, attributes and modes of influence of the material nature of virtue, passion, and ignorance. In the material world the highest mode is that of virtue, which is characterized by veracity, mental equilibrium, purity, mastery of the senses, simplicity, the sense of erudition, faith in God, scientific knowledge, etc. Nevertheless, all these attributes are soiled by passion and imperfection. On the contrary, the attributes of Vaikuṇṭha derive from the internal energy of God and are therefore of a purely spiritual and transcendental nature, free from all material infection. No material planet, including Satyaloka, can be compared to spiritual planets, where none of the five characteristics of the world of matter, namely ignorance, suffering, selfishness, anger, and envy, appear.

In the material world, everything is a creation. Everything that personal experience gives us to conceive, including our body and mind, has been created. This process of creation began at the same time as the life of Brahmā, the first creature and ruler of our galaxy, and the creative principle acts everywhere in the material world due to the influence of passion. However, since this one shines by its absence on the Vaikuṇṭhas planets, no creation has any course, everything exists there eternally. Moreover, given the absence of ignorance, there can be no question either of annihilation or of destruction. In the material world, despite all the efforts that can be made to cultivate the virtuous qualities mentioned above in order to make everything permanent, nothing can exist perpetually, despite the good ideas of the best scientific brains, for material virtue is mingled with passion and ignorance. As a result, we have had no experience in this world of eternity, bliss, and omniscience. On the contrary, in the spiritual world, where the guṇās shine by their absence, everything is eternal, full of happiness and knowledge. Everything has the gift of expressing oneself, of moving, of hearing, of seeing, and this, in an existence of eternal happiness. Under these conditions, naturally neither space nor time, in the form of the past, present, and future, have any influence on it: no change, therefore, in the spiritual world, since time there is no hold. As a result, we can not detect any influence of the total material energy (māyā), which encourages us to become more and more materialistic and to forget the relationship that unites us to God.

In truth, the spiritual world is not without characteristics, but these differ from those of material nature, for everything is eternal, infinite and pure. All the material and

spiritual creations of God mark opulence, beauty, knowledge, but the spiritual world, in particular, is glorious, for all is pure, pure bliss and pure eternity.

The spiritual entity immersed in the service of love and devotion which it offers to the Lord permanently, incessantly, and by the love of God which animates it, is in pure virtue, the perfect happiness. The normal condition of the individual being is spiritual bliss, total satisfaction. This state of fullness is nothing like the blissful satisfaction of those who sink into inaction. This stage of perfection is attained from the moment one firmly establishes himself in the practice of devotional service, which constitutes the pure and natural activity of the soul and is totally opposed to the state. inactive. The activity of the soul is altered by contact with matter, and is transformed, in this morbid condition, into concupiscence, covetousness, greed, inaction, foolishness, sleep. But one of the effects of the practice of devotional service lies precisely in the complete elimination of these products of passion and ignorance. The holy being is immediately established in virtue, and thence ascends to the pure, unmixed level. It is only in this state that one can develop a pure love for Krishna, love through which one will get to see him constantly face to face.

The holy being, the pure soul, always stands under the sign of pure virtue. It does not hurt anyone. The pure soul is never inept (foolish, stupid, stupid, unintelligent ..) or passionate. No wicked, inept, or passionate person can be put in the rank of the Lord's devotees, no matter how far he claims to be holy by his outward attitude. The holy being always possesses all the qualities of God, in a smaller quantity, of course, but the qualitative identity remains. The holy, pure beings who reside on the planets of the spiritual world are all eternal companions of the Lord. As for the kingdom of Lord Krishna, which is beyond all other spiritual planets, it is called Krishnaloka, or Goloka Vrindavana, and the accomplished beings, who have fully developed seventy-eight percent of the Lord's attributes, will be able, after leaving their material body, enter it.

Diversity also exists in the spiritual world.

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 his. 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.

In the spiritual world, all planets are no different from the Supreme Lord. Because He is Pure Spirit and absolute nature, His Name, Fame, Glories, Attributes and Entertainment are no different from his own Person. The same is true of the spiritual planets of the kingdom of God. There, there is no difference between the body and the soul. Moreover, time does not exert its influence as in the material cosmos, and

because of this, the planets, because they are spiritual, are never destroyed. The spiritual variety that reigns there, too, is only one with the Lord.

In the spiritual world there is a transcendental variety. There, each of the denatured forms visible in the material variety is represented in a complete way, in its original spiritual identity. While the material action is defiled by the material influence of the *gunas*, the attributes of the material nature, the energies of the spiritual world retain an integral purity because they are engaged in the service of pure and absolute love offered to the Lord. What makes the difference. In the spiritual world, the Lord is the sublime beneficiary of all things and all beings are busy serving Him with love, without ever being touched by the material defilement of the *gunas*. The activities of the spiritual world escape all the imperfections of the material world.

The material world is only a distorted reflection of the spiritual kingdom of the Lord. And since a reflection is never eternal, the variety of this world of duality, the material cosmos, shared between the material and the spiritual, can in no way be compared to that of the spiritual world.

The inner energy of Krishna, the Supreme Person, supports the kingdom of God and all that it contains. The inner power of the Lord brings out variety in the transcendental realm of *Vaikuṇṭha*, the spiritual world. In fact, the material cosmos is the distorted reflection of the spiritual world. All that is found in the material cosmos and the material planets of which the earth for example is also, but in more beautiful, purer, in the kingdom of God.

The Lord says: "Whoever establishes himself in this knowledge can attain spiritual and absolute nature, similar to mine. Then he is not reborn at the time of creation, and at the time of dissolution is not affected.

Beyond the manifested and unmanifest existence of material nature is the spiritual world. This nature having a purely spiritual character, there is no qualitative difference; everything is spiritual, perfect, and participates in the spiritual form of Krishna, God, the Supreme Person. This spiritual world, manifestation of the inner power of Lord Krishna, differs entirely from the material world, manifested by its external energy. We can get an idea of the spiritual heaven by comparing it to the material heaven, where the rays of the sun could be compared to the radiance that emanates from the transcendental body of Krishna, the radiating rays of God. In this radiance float innumerable spiritual planets called *Vaikuṇṭha*, all spiritual and therefore source of their own light, radiance that surpasses much of that of the sun. The Supreme Lord Krishna, his innumerable plenary emanations and their emanations reign on every planet *Vaikuṇṭha*. In the highest region of the spiritual heaven is the planet known as *Kṛiṣṇaloka*. The inner power of Lord Krishna ensures the transcendental existence of all the stars that float in the spiritual heaven and where all the inhabitants are eternally liberated souls. Spiritual variety is eternally

independent of all material conditions, and is identical with God, since both are absolute. In the transcendental realm, bliss finds its full flavor in variety.

Through the acquisition of perfect spiritual knowledge, one frees oneself from the cycle of the dead and rebirths and one becomes qualitatively the equal of God, the Supreme Person. This does not mean, of course, that one loses one's individuality, one's soul identity distinct from God. Those who reach the absolute planets of the spiritual world, serve the Supreme Lord with love and devotion, and keep their gaze fixed on Krishna, God, the Supreme Person. Thus, even after liberation, the realized soul does not lose its own identity.

In a general way, all knowledge acquired in this material world is defiled by the three *gunas*, the three attributes and modes of influence of material nature; virtue, passion and ignorance. But there is knowledge that is not: it is called spiritual and absolute. Once established in this knowledge, the being is at the same spiritual level as the Supreme Person. Men deprived of knowledge of the spiritual world maintain that after having freed themselves from material acts, acts of the body, the spiritual soul loses all form and all differentiation. In reality, just as diversity exists in this material world, so it exists in the spiritual world. Those who ignore this truth see spiritual existence as incompatible with diversity. In the spiritual world, however, everyone is endowed with a spiritual form. There are spiritual activities, which constitute the spiritual existence, described as devotional. Nothing is soiled there; each one, qualitatively, is the equal of the Supreme Lord. In order to obtain this absolute knowledge, man must develop in himself all the spiritual qualities. And once these qualities are fulfilled, he will no longer be affected by the creation or the destruction of the material universe.

The spiritual world, unlike the ignorant truth data, is not empty of variety. Now, the spiritual realm is just as rich in variety as the material universe. In fact, we can also see trees, magnificent gardens composed of splendid flowers unknown in this material world, houses, roads, carts; vehicles, aircraft, in short, everything is there, except the vicissitudes of matter. The land is full of spiritual gems (*cintamani*) and forests abound in wish-trees.

The trees-to-wishes. The spiritual world is populated with trees that give any fruit that one might desire. In the world where we live, the material universe, the mango tree can not give more grapes than the vine of mangos. But in the spiritual world, the same tree can give us mangoes and grapes. These are called "wish-trees."

The house of Kṛiṣṇa, this transcendental place where life is all eternity, happiness and knowledge, where we also find in abundance vegetables, milk, jewels, beautiful houses and gardens maintained by charming young ladies, all goddesses of fortune. In the spiritual world, where the attributes and modes of influence of material nature; Virtue, passion, and ignorance shine through their absence; everything is eternal, full of bliss and knowledge. Everything has the gift of expressing oneself, of moving, of

hearing, of seeing, and this, in an existence of eternal happiness. Under these conditions, naturally neither space nor time, in the form of the past, present, and future, have any influence on it: no change, therefore, in the spiritual world, since time there is no hold.

All around the spiritual world, Vaikuṇṭha, exists an infinite mass of water, unfathomable and limitless. The earth, water, fire, air and ether of Vaikuṇṭha are completely spiritual. On the spiritual planets Vaikunthas, earth, trees, fruits and flowers, as well as cows, everything is completely spiritual and personal. On our Earth, trees produce fruits and flowers according to the laws of material energy, but on the Vaikunthas planets, trees, earth, men, and animals are all purely spiritual; there is no difference between the tree and the animal, or between the animal and the man. Everything has a spiritual form. On the Vaikunthas planets, although everything is spiritual and absolute, everything also has a definite form. Trees and men have a form, and because all are spiritual in nature, there is no difference between them, even though they take on different appearances. The inhabitants, by their songs, praise eternally the qualities and acts of the Lord, which never assume a fatal character. Singing the glories of the Lord, they do not even care about the blooming, fragrant, nectar-laden flowers.

In truth, the spiritual planets Vaikunthas are full of riches. There are aircraft through which the people of Vaikuntha travel through the spirit world in the company of their beloved ones, and there breathes a wonderful breeze, carrying the scent of blooming flowers and their nectar. Nevertheless, the inhabitants of Vaikuntha have such a desire to praise the Lord that they do not appreciate the distraction created by this breeze as they sing its glories. In short, they are pure souls. They regard the glorification of the Lord as more important than their own sensory satisfaction. On the Vaikunthas planets, there can be no question of pleasure of the senses. To breathe the aroma of a blooming flower is certainly pleasant, but this action is only for personal satisfaction. The people of Vaikuntha always give preference to the service of the Lord. Serving the Lord in a sense of absolute love provides such pleasure that in comparison with it, sensory pleasures seem insipid. There is true freedom.

The most important thing about the spiritual world is that there is no desire to separate the pure souls who live there. This rule applies even to flowers, which all remain aware of the size of the tulasi. In the world of Vaikuntha, where the four Kumaras (the four wise Avatars) penetrated, even the birds and the flowers have their consciousness absorbed in the service of the Lord. The people of Vaikuntha travel in their aircraft made of lapis lazuli, emeralds and gold, where their companions with wide hips and wonderfully smiling faces crowd. But the joy and the angelic charms of these beauties can not incite them to passion. The companions of the inhabitants of Vaikuntha far outweigh any woman living in the material cosmos, even on the heavenly planets, the highest of the material galaxies. If the wide hips of women attract men strongly and stimulate their passion in the material cosmos, what

is wonderful in Vaikuntha is that despite the wide hips and beautiful faces of women, not to mention their adornments. Emeralds and other jewels, men remain so absorbed in Krishna consciousness that they do not feel attracted by their sublime beauty. That is to say that the relations are harmonious between the two sexes, but without intervening the sexual factor. The people of Vaikuntha experience a far greater pleasure, hence the uselessness of sexual pleasure.

In the material universe, materialists obtain the wealth they covet by dint of toil. No one can enjoy material prosperity unless he has labored to obtain it; but the devotees of the Lord who live in Vaikuntha naturally enjoy spiritual opulence, all emeralds and jewels. Their gold ornaments encrusted with precious stones are not obtained by hard work, but by the blessing of the Lord. In other words, pure beings living in the kingdom of Vaikuntha, or even in the material cosmos, never know poverty, as is sometimes claimed. On the contrary, they enjoy great opulence, but do not have to struggle to obtain it.

The terrestrial Vrindavana is the reflection and extension of the Vrindavana of the kingdom of God.

To mark the sublime beauty of Krishna, God, the Supreme Person, the sages have very often compared the feet of the Lord with the beautiful lotus flower. It must be known that the eternal home of the Lord, the planet Goloka Vrindavana, is outlined like the heart of a lotus flower. Also, when Krishna descends on one or the other of the material planets, He manifests this dwelling as it is. Thus, his feet never leave the heart of this lotus, besides they share the beauty of the lotus.

When Krishna, God, the Supreme Person comes into this world of matter and especially on earth, in India, the earth, the region, the environment, the space, the atmosphere, the matter, all in all this spiritualizes instantly and becomes an extension of his absolute kingdom. He wants to show the living beings of the earth the reality of his spiritual realm, so that they know how he is. In truth, the terrestrial Vrindavana in India is the reflection and extension of the Goloka Vrindavana from his spiritual realm. The Terrestrial Vrindavana is a village in India where Krishna, God, the Supreme Personality of Godhead, revealed his spiritual and absolute entertainment in the company of his pure devotees 5,000 years ago. There is no difference between this earthly place and Goloka Vrindavana of the spiritual world, but such a vision is accessible only to those who have been purified by the service of love and devotion offered to God.

By his inner power, Lord Krishna pierces the darkness of material energy. Likewise, deploying his inner power, He created the inhabitants of Vrindavana. The goods and dwelling of Krishna, God, the Supreme Person, are emanations of his inner power. On earth, this house, this environment, is Vrindavana. Krishna enjoys living with his parents and friends, the young herdsmen and the gopis. Since Krishna is beyond the

three attributes and modes of influence of material nature; Virtue, passion, and ignorance are the same for the inhabitants of Vrindavana, absorbed in his service of love. The Lord fills all beings present, on all He looks. The human beings then living in Vrindavana are all devotees and devotees of Krishna, God, the Supreme Personality of Godhead, also seeing him, they wonder if He is really God, the Supreme Person, and will He grant them to all the salvation?

As they conversed thus, Krishna divined their thoughts, and so that they had no doubt as to their destiny, the absolute Kingdom, He manifested to them the spiritual world. The common people, absorbed in their hard work, most often ignore the existence of another world, the spiritual world, where life is eternal, all of knowledge and happiness. In truth, who returns to him never has to fall again in the material universe, where reigns death and suffering. Krishna, God, the Supreme Personality of Godhead, always desires strongly that the soul incarnated and conditioned by matter be warned of the existence of a spiritual world, far beyond the material atmosphere and the countless galaxies located in the world. within the entire material energy. And on the other hand, if Krishna spreads goodness over all conditioned souls, He shows his devotees (and devotees) a special favor. As soon as He heard their questions, He judged that his devotees at Vrindavana should learn that there is a spiritual "atmosphere" and see the Vaikunthas planets floating there. Every conditioned soul in this world is bathed in the darkness of ignorance. All act according to a concept of existence dictated by the body.

Everyone has the illusion of belonging to the material world; this belief forces him to act in ignorance, within the various forms of life. We call "karma," or interested acts, the acts to which beings are indulged in the different material bodies. All conditioned souls act according to the particular body they have clothed. The acts they perform today determine their condition tomorrow. Not very aware of the spiritual world, they do not generally adopt spiritual activities. But those who practice it successfully go directly, after leaving the material body, in the spiritual world, to settle in one of the Vaikunthas planets. The inhabitants of Vrindavana are all pure beings. Their destiny is Krishnaloka, the supreme spiritual planet. By this they rise even beyond the Vaikunthalokas.

Verily, beings always absorbed in Krishna Consciousness or God consciousness, in pure devotional service, are given the chance, at the moment of death, to obtain Krishna's company in one of the galaxies of the material world, because Krishna's entertainment is constantly occurring in our galaxy the Milky Way, or in another. Just as the sun alternately turns its light on all the places of our planet, the advent and the sublime entertainment of Krishna, is perpetually manifested in our galaxy or in another. Devotees (devotees) who have reached maturity, having reached the perfection of Krishna consciousness, as soon as they have left their material bodies are transferred to the galaxy, whatever it may be, where Krishna appears. There, they get their first chance to live in the direct, personal company of the Lord. This "formation" can be seen in the Vrindavana of our planet (located in India). Thus

Krishna revealed to the inhabitants of Vrindavana the true aspect of the Vaikunthas spiritual planets so that they could know their destiny.

Krishna manifested in their eyes the spiritual world, eternal, endless and all knowledge. In the material universe we find various forms of bodies, sometimes high and sometimes low, and according to these forms, knowledge differs. In the body of a child, for example, it is not as perfect as in an adult man's body. In all life forms different levels are distinguished, in aquatic beings, plants and trees, reptiles and insects. Birds and beasts, civilized and uncivilized men. Beyond the human form are the celestial beings, the perfect beings, the inhabitants of the heavenly and Edenic planets, as well as the inhabitants of Brahmaloka, the home of Brahma. In celestial beings themselves different degrees of knowledge are manifested. But beyond the material cosmos, in the "atmosphere" Vaikuntha, all beings also enjoy full knowledge. There, on the Vaikunthalokas or on Krishnaloka, all, indiscriminately, are absorbed in the devotional service offered to the Lord.

To benefit from knowledge in its fullness is to know Krishna as God, the Supreme Person. In the radiance that emanates from the divine body of Krishna, God, who represents the spiritual "atmosphere," there is no need for sunlight, moon, or electric force. There, all the planets themselves produce their light and are eternal. The spiritual world, bathed in this radiance, knows neither creation nor annihilation. Beyond the material cosmos is an eternal, spiritual universe, where everything exists for eternity. Conditioned souls can only have knowledge of the spiritual world through wise men already beyond the influence of the three gunas, the three attributes and modes of influence of material nature; virtue, passion and ignorance. Unless firmly established at the absolute level, understanding the nature of this spiritual world is impossible.

The Krishna Lord loved to cross the Vrindavana Forest on the side of Govardhana Hill. On the banks of the Yamuna, he saw in all the trees beautiful hives from which flowed honey. On Govardhana Hill stood numerous waterfalls, whose sweet-sounding song was perceived by Krishna as he explored the caves on the hill. During the rainy season, when it was nearing its end in the fall, Krishna and his companions, especially if the rain started to beat the forest, would sit under a tree or in a cave in Govardhana and take great pleasure to savor the fruits while talking. When Krishna and Balarama, his first full emanation, spent the whole day in the forest, his Mother Yasoda sent them yoghurt rice, fruits and sweets. Krishna tasted them on a stone slab on the banks of the Yamuna River. Krishna was proud of the beauty of the forest, which is none other than the manifestation of his own energy. As joy reigned in all places, the cows covered the whole earth with their milk. The rivers flowed a great stream and bathed the trees, which covered themselves with fruits and corollas with a thousand tastes, with a thousand colors. From their trunk sprinkled drops of honey. On the hills and in the mountains grew weeds with mighty power and gushing gems. The holy presence of Krishna created a perfect harmony, and the inferior animals often of jealous nature, forgot to be envious.

When the bumblebee king sings the glories of the Lord in a high tone, turtledoves, cuckoos, cranes, cakravakas, swans, parrots, quails and peacocks cease their noise. And if all these divine birds so shut their own singing, it is for the sole purpose of hearing the glories of the Lord. In the absolute nature of Vaikuntha, there is no difference between birds and humans. The spiritual world is full of variety, and everything is spiritual too. The spiritual variety indicates that everything is animated. Nothing in the spiritual world is inanimate; even trees, earth, plants, flowers, birds and animals are aware of Krishna. The particularity of Vaikunthaloka is that there is no question of seeking some personal satisfaction. In the material universe, even the donkey loves to hear braying, but on the planets Vaikunthas, as wonderful birds as the peacock, the cakravaka and the cuckoo prefer to hear the bees sing the glories of the Lord that listen to their own songs. Thus, the principles of devotional service, beginning with listening and singing, are very marked in the Vaikuntha world.

Although flowering shrubs such as mandara, kunda, kurabaka, utpala, campaka, arna, punnaga, nagakesara, bakula, parijat and lily all exhale a purely spiritual fragrance, they remain aware of the austerities accomplished by the Tulasi plant, because the Lord gives him his preference and wears garlands made of his leaves.

The kingdom of God is populated with trees that make up the wonderful landscape of Vrindavana, the very source of existence for all living beings. The land of Vrindavana where all beings transcend the common nature, is totally spiritual. In the heart of the Vrindavana Forest, even fierce animals like tigers live in peace with deer and humans. By the mere presence of God, the Supreme Person, the land of Vrindavana, goes beyond any other place, and there is no concupiscence, no greed, no anguish.

In Vrindavana there are never-ending waterfalls, so sweet is their rumor that it covers the song of crickets. Because the water flows everywhere, the forest remains always green and splendid. The people of Vrindavana never have to suffer from the scorching heat of the sun, the high temperatures of the summer. In the lakes of Vrindavana, lined with green grass, various varieties of lotus flowers flourish, such as kalhara-kanjotpala, and the breeze of Vrindavana carries their aromatic pollen. The lakes and waterfalls project on the inhabitants of Vrindavana a refreshing water dust. So they know almost nothing of the inconvenience of summer. Vrindavana is a wonderful place. At any time of the year, the earth is covered with flowers. There are various varieties of deer, whose coat seems decorated. In Vrindavana, the bees buzz, the birds sing in all voices and the peacocks dance while shouting while the cuckoos sing in five modes. The people of Mathura (one of the regions of Vrindavana) find the joy of living there, protected by the powerful arms of Krishna and Balarama. And as by the presence of Krishna and Balarama the state is well governed, they experience total satisfaction. All their desires, all their material needs are met. As on the other hand they see Krishna and Balarama every day, face to face, they soon forget everything about their material suffering. Whenever Krishna and Balarama come out through the streets, dressed beautifully, smiling, and with a lively look, the locals feel filled with an ecstasy of love simply for seeing Mukunda (one of the many Names of

Krishna, God) by their side. The name of Mukunda means the One who can grant absolute liberation and bliss. The presence of Krishna acts like a liquor of youth and life, so that not only the young people, but even the old men of Mathura, seeing Him every day, recharge themselves with energy and youthful power.

Vrindavana is the land of rivers, forests and cows. Here the sound of the flute of the Lord is heard, and Krishna and his older brother, Sri Balarama, enjoy the atmosphere in the company of the pure beings who live there. The footprints of Krishna still mark the land of Vrindavana, which is full of opulence and all good fortune. There, no shortage, no material need is felt. Everything is pure beauty. Krishna is called "Mukunda" because it is enough to be constantly in contact with his Person, or to see him in full consciousness, to free himself from all material anguish and to be immediately blessed with all spiritual bliss. To see Krishna, the devotees feel infinitely enlivened as if they wake up from a dream, and come back to life. Suppose a man lying, unconscious, his senses and the different parts of his body are completely inert. But that he regains consciousness, and again his senses, at the same moment, come into action. In the same way the devotees of the Lord, to receive him, it is for them as to regain consciousness, they revive. Sri Krishna embraces each of them, and in contact with the Supreme Lord, all are immediately freed from all material defilement: so they smile, invaded by spiritual bliss. To contemplate the face of Lord Krishna, each of them finds himself filled with absolute satisfaction.

The forests along the river Yamuna stretched out in magnificent gardens filled with fruit trees, mango trees, jackfruits, apple trees, guavas, orange trees, palm trees, vines, berries ..., and all kinds of plants and fragrant flowers. As these forests were on the edge of the river, the branches of the trees naturally carried many waterfowl as well as peacocks. All the trees, birds and animals of these forests were in fact virtuous beings who had chosen to be born in this spiritual kingdom of Vrindavana for the sole purpose of contributing to the pleasure of the Lord and the young herdsmen, his eternal companions.

These shepherds were actually great sages and great spiritualists in their previous lives. After a great number of virtuous lives, they obtained the company of the Lord and could play with Him as if they were his equals. These young shepherds never cared to know who was truly Krishna. They were just playing with Him, their most intimate and adorable friend. They conceived so much love for Him that, in the evening, they did not think until the next morning, when they could meet the Lord again and go through the forests with the flocks. The region of Vrindavana, theater of the childhood games of the Lord, still exists today, and whoever visits these places finds there the same spiritual happiness that formerly, even if the Lord is no longer visible to our imperfect eyes. Lord Chaitanya taught that this region is identical to the Lord Himself, and therefore worthy to receive the worship of holy beings, pure beings. This assertion is particularly dear to the successors of Lord Chaitanya known as gaudiya-vaisnavas. And because these places are identical to the Lord, pure beings

still populate the holy places of Vrindavana, and all are preparing to return to God, in their original home, located in the eternal kingdom.

Krishna enters the capital of his kingdom, Dvaraka.

As soon as you enter your capital, the rich metropolis, the Lord makes his very propitious conch sound. All the inhabitants know that Krishna has arrived, and from the minute the anxiety of his subjects subsides. Whenever the Lord comes down to earth, He comes surrounded by His eternal companions, like a king of his suite. They are souls eternally liberated, who can not suffer, so intense is their affection for Him, to see him go away, even for a moment. So the people of Dvaraka, gnawed by the pain, spent all their days hoping for his return. The sound of the conch, augurs very pompous, thus gives them courage, and we see on their faces the peace of separation. Their desire to see the Lord in their midst increases, and all are eagerly preparing to receive him properly. Let's see there signs of spontaneous love for God. The white and round conch, which Lord Krishna marries with his hand, and makes vibrate with his breath, becomes red with the touch of his sublime lips. It looks like an immaculate swan playing in the intertwined stems of red lotus.

Only pure beings can contemplate the personal, eternal form of the Lord. The Lord is never impersonal, He is God, the Supreme and Absolute Person, and the service of devotion allows us to see Him face to face, a privilege that remains otherwise completely impossible, even for the inhabitants of the higher, Edenic planets. . When Brahma and the other celestial beings need to consult Sri Visnu, Sri Krishna's full emanation, they must go to the shores of the ocean of milk, where the Lord is lying, on an island named Svetadvipa, the white earth. , this ocean of milk and the planet Svetadvipa are the replica, in our galaxy "The Milky Way", of Vaikunthaloka, spiritual planets of the kingdom of God. There, they transmit, by thought, their message to Sri Visnu, it is here Ksirodakasayi Visnu-, because none of them, not even Brahma or Indra, can enter the island. The Lord appears only rarely in the eyes of celestial beings, while the inhabitants of Dvaraka, by their pure devotion, free from all material defilements, from interested action or from empirical philosophical research, obtain the grace to see it. face to face. This grace is the original and natural condition of every living being, which only devotional service can help to find.

Dvaraka enjoys the riches offered by all seasons; plants, virtuous trees abound there. Everywhere, hermitages, orchards, gardens of flowers, parks and ponds lined with lotus add to its splendor. The portal of the city, the entrances of homes and the arches along the avenues for the occasion are all beautifully decorated with emblems of festivals [banana, mango leaves ...], to welcome the Lord. The banners, festoons and banners painted with symbols and formulas are so numerous that they hide the rays of the sun. The main streets, side streets, walkways, markets and public meeting places were all cleaned up and washed down with scented water. And everywhere, to

receive the Lord, fruits, flowers and whole seeds have been poured out. At all the doors of the dwellings, various offerings have been arranged: curds, whole fruits, sugar canes, pots filled with water, as well as objects of worship, incense, lamps, ceramics and candles.

The way to receive the Lord does not lack brilliance. It is not enough to decorate avenues and paths, but the very heart of the reception is to worship the Lord, with all the required elements, incense, lamps, flowers, sweets, fruits and other tasty food. Each one makes an offering to the Lord according to his means, and the reliefs of the food thus consecrated are then distributed to all the assembled people. Nothing cold and drab, like in today's official receptions. Each house is ready to receive the Lord as it should, and each distributes the reliefs of the offering made to the Lord to all present; so that the ceremony is perfectly successful. For, no ceremony or celebration is complete if it is not accompanied by a distribution of food; so does the spiritual culture.

Hearing that Krishna, the infinitely dear, will soon be returning to Dvaraka, Vasudeva, Akrura, Ugrasena, Balarama, to the superhuman power, Pradyumna, Carudesna and Samba, son of Jambavati, all magnanimous souls, give up, in their joy if big, who's diaper, whose seat, which is his meal. All these sons, together with other relatives of Lord Krishna, each left their palace to hasten to meet Him, the supreme father, abandoning all occupation, whether they were lying down, sitting or taking their meals. Accompanied by learned sages, carriers of various objects, all auspicious [thus flowers], and preceded by elephants, which are emblems of good fortune, all climb on their chariot and hasten happily to the Lord. Conches and bugles ring in unison, and Vedic hymns are sung; the atmosphere brings respect and saturates the merry troop of affection for the Lord. At this moment, several hundred famous courtesans set off on various vehicles. They burn with desire to meet the Lord; their exquisite faces are adorned with dazzling jewels, which enhance the beauty of their cheeks. Artists of all kinds, comedians, dancers and singers, historians, genealogists and learned speakers, all of the greatest skill, use their respective talents to portray the superhuman entertainment of the Lord. Their verve is unfolding, inexhaustible.

Then Krishna, the Supreme Lord, approaches them, who have come to receive and welcome him. And to each one, friends, relatives, subjects, He offers the respects or the honors which are due to him. By nodding or by warm words, or by hugs, handshakes, smiling looks, encouragement or blessings, the Almighty Lord greets those who are present according to the desire of each, until lowest rank. Then, in person, the Lord enters the city. They escort the elders of his relatives, the wise learned invalids accompanied by their wives, who offer him their blessings, and many others, all singing his glories. As Lord Krishna walks the avenues of Dvaraka, all the ladies of a respectable family go up to the roofs of their palaces, only to see him. There is no bigger party. The inhabitants of Dvaraka, who could constantly contemplate the form of the infallible Lord, an inexhaustible reservoir of beauty, never found themselves satiated. On the breast of the Lord lives the goddess of

fortune. His face, like the moon, is the cup in which the eyes thirst for unparalleled beauties are showered, on his arms rest the celestial beings masters of the galaxy, and at his lotus feet take refuge the pure beings, whose songs and words have no other object than his Grace. The Lord advances in the avenues of Dvaraka; a white umbrella protects him from the sun, white camaras fly in semicircles around him, and flowers fall in rain on his way. With the yellow of his cloak and his garlands of flowers, He offers to the eyes the image of a dark cloud that surround together in the sky the sun and the moon, the rainbow and the lightning. After entering the home of his father, the Lord receives the embraces of his mothers, including Devaki, the first, his natural mother. He offers them his tribute with joy, placing his head at their feet.

If Lord Krishna, God, the Supreme Person behaves like this, it is to teach all living beings how to behave towards his (eldest) elders. After which, the Lord enters his palaces, all of an extreme perfection, where his wives live, to the number of sixteen thousand one hundred eighty (16,108).

In Dvaraka, the capital of the kingdom of terrestrial Vrindavana, there are innumerable gardens and parks where flowers with shimmering colors are multiplying; there are trees of orchards heavy with innumerable fruits. Wonderful birds chirp; the peacocks utter their wonderful cry. Ponds and lakes are covered with red and blue lotus flowers and water lilies. Large swans, beautiful sounding cranes swim peacefully. The city has nine hundred thousand grand palaces built of the finest marble, closed gates and portals in heavy silver. The columns of houses and palaces are adorned with jewels, such as the philosopher's stone, the sapphire and the emerald; from the ground, emanates a wonderful radiance. The roads, the roads, the streets, the crossroads and the market places, everything is richly decorated. Beautiful private homes, temples and public buildings follow one another, in the diversity of their architecture, but all of equal beauty. Dvaraka is a brilliant city. The main avenues, crossroads, paths, streets and also the threshold of each house burst clean. All roads are lined with shrubs and, at regular intervals, tall trees, to protect passers-by from the sun.

In this luminous city, Lord Krishna, God, the Supreme Person, has many palaces, where He visits, to worship, the great kings and princes of the world. They were built by Visvakarma himself, the architect of celestial beings, who used all his talent and ingenuity in this work. Krishna reigns over sixteen thousand palaces, each inhabited by one of his queens. He multiplied in sixteen thousand forms to live simultaneously with his different wives, in different palaces. The pillars of these palaces are made of coral and the ceilings adorned with jewels. The walls and the arches of the pillars glittering, encrusted with sapphires. Dais everywhere, made by Visvakarma, and decorated with pearls. The seats and other furniture are ivory adorned with gold and diamonds, which shine under the thousand fires of precious lamps. Fragrant vapors of incense and fragrant resin fill the rooms and escape from the windows. The peacocks, on the steps of the threshold, seeing the smoke, think they see clouds, and dance in a jubilant manner. The maids are innumerable, all adorned with gold

necklaces, bracelets and marvelous saris. Innumerable servants, beautifully dressed, in capes and turbans, and adorned with earrings set with jewels. All this world is busy with the work of the house.

The Lord gives himself to his devotees, and they give themselves to Him; They belong to each other. Reciprocally, holy beings transcend the three attributes and modes of influence of material nature; virtue, passion, ignorance, just as the Lord. Needless to say. But we speak, of course, of pure holy beings. The holy, pure, unmixed beings cleave to the Lord, as the Lord attaches himself to them, in a purely spiritual way, in a perfect sense of reciprocity. The holy beings gain from participating in the sublime entertainment of the Lord, purely spiritual entertainment.

The pure being 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. The Lord 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 Vrndavana. There, Krishna's friends consider Him one of them; they do not see it as an object of veneration. As for the "parents" of the Lord, 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.

The Divine Person in his first, original form, the ultimate beneficiary, evolves when He comes into this world for the good, protection and ultimate progress of the entire galaxy. As for the members of the dynasty in which the Lord appears, they enjoy life in the manner of the inhabitants of the spiritual world.

Krishna, God, the Supreme Person is present in all galaxies.

The Supreme Lord is present in each galaxy in two forms: those of Garbhodakasayi Visnu and Ksirodakasayi Visnu. The latter has his own planet at the northern end of the galaxy. There lies a great ocean of milk, (spiritual) where lives the Lord, lying on the layer that forms for Him Ananta, emanation of Baladeva, first full emanation of Krishna.

Beyond the galaxy and the seven layers of matter that cover it, quite beyond our vision, is the Causal Ocean, (also spiritual) in which floats all the galaxies, like ovoid balloons. Then, beyond the Causal Ocean, lies the limitless expanse of the spiritual world, generally known as the radiance emanating from the body of the Supreme Spiritual Being, Krishna. But in this light are bathed innumerable spiritual planets, known as Vaikunthalokas, each of which exceeds in size, and by far, the largest of the material galaxies. On each one live countless beings in the exact image of Visnu (the full emanation of Krishna), or 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. .

The inhabitants of Dvaraka live very happy in the company of the Lord, they are compared to the pure beings who live in the Vaikunthalokas. The spiritual planets Vaikunthas together make up the kingdom of God.

God, the Supreme Person is the active ingredient of all things and all living things.

No one in this world can conceive the attributes, the acts, and the wholly and only spiritual body of Krishna, God, the Supreme Person, except, to a certain degree, by his divine grace. As the Supreme Soul in the heart of every living being, He knows all things. The Name of God, Krishna, indicates its infinitely fascinating nature. The fascination exerted by the sun and the moon comes from his Person. All that in the cosmic manifestation exerts a certain attraction proceeds from Krishna, God, the Supreme Person. So Krishna is the inexhaustible source of all pleasure. Active principle of all things, the high spiritualists see everything in connection with Him. High-level holy beings see Krishna as the active Principle of all living, mobile and immobile beings. He therefore sees everything in the cosmic manifestation directly related to Krishna. For the man who has had the happiness of taking refuge in God as all that is, liberation is already acquired. The world where he lives is no longer material. Anyone who is engaged in the devotional service offered to Krishna is already at the spiritual level. The very name of Krishna indicates virtue and liberation. Whoever takes refuge in the Lord comes aboard the ship that will take him across the ocean of ignorance. For him, the vast material manifestation is reduced to the footprint of a calf's hoof. Krishna is the center of interest of all great souls and the haven of material worlds.

For one who is at the level of Krishna consciousness or consciousness of God, Vaikuntha, the spiritual world, is not far away. This one does not live anymore in the material cosmos, where at each step a new danger presents itself. Anyone who hears Krishna's entertainment, recites it, or sings it, will have fulfilled all his spiritual desires.

Krishna, God, takes us through the "bark" of our galaxy and into the spiritual world, to show us what is there.

Our galaxy "The Milky Way", as indeed all the galaxies of the material cosmos, is divided into three regions either; the planetary system composed of heavenly planets, the intermediate planetary system composed of planets of terrestrial type, and the lower planetary system called "hell" composed of infernal planets. Beyond the higher

planetary system, which includes Brahmaloaka, the highest planet in the galaxy where Brahma reigns the ruler of our galaxy, are the material envelopes of the galaxy, then beyond the infinite spiritual world, which contains an unlimited number of spiritual planets. These are sources of their own light and they are called Vaikunthalokas; there live, on each of them, the Lord himself and his companions, all eternally liberated.

Mounted on his spiritual chariot with Arjuna, Krishna moves north, passing many planetary systems. Space is likened to an immense ocean enamelled with many planets, and on each of them are also other oceans. On some planets there are oceans of salt water and on others oceans of milk, on others still an ocean of intoxicating liquor or clarified butter or even oil. In the same way, there are different kinds of mountains and each planet also has a type of atmosphere of its own. The outer envelope of each galaxy is composed of layers of water, air, fire, ether, false ego and elements of material nature, and each layer is ten times larger than the previous one.

The universal egg, that is, the galaxy in the form of an egg, corresponds to the manifestation of material energy. The layers of water, air, fire, ether, false ego and the elements of the material nature that cover it are each ten times thicker than the previous one, and the last layer is enveloped by the energy material material in the non-manifested state. Inside this egg is the universal form of Sri Hari (Manifestation of Krishna), which contains as many parts of his body the fourteen planetary systems. The galaxy we inhabit, the outer space we can contemplate with its innumerable planets, has the shape of an egg of which we only see the dense matter, the spiritual and ethereal part is, it, invisible. Just as an egg is covered with a shell, so the galaxy is enveloped by various layers of matter. There is first a layer of water, then a fire, then air, then ether, and finally, the crust that holds all the others. Within this egg-shaped galaxy is the universal form of the Lord, and the different planetary systems represent various parts of his body. For men who are unable to worship directly the spiritual and absolute form of God, it is advisable to meditate on this universal form and to offer it worship. The lowest planetary system, Patala, will then be seen as the sole of the Supreme Lord's feet, the Earth as his belly, and Brahmaloaka (the highest of all planetary systems, the one where Brahma lives) as his head.

Galaxies have various dimensions, but all are created on the same principle and Krishna, God acts in the same forms. The outer envelope of a galaxy consists of layers of water, air, fire, ether, false ego and elements of material nature, and each layer is ten times larger than the previous one. The cosmic space contained within these layers can not be measured by any scientist or anyone else, and beyond this space are seven layers of elements, each ten times more great than the previous one. The layer of water is itself ten times larger than the diameter of the galaxy, then comes the layer of fire, ten times larger than the layer of water, and the layer of air is in turn ten times thicker than the layer of fire. Such dimensions are simply inconceivable for the small brain of the human being. This is true for all galaxies. It is also stated that

this description is that of a single egg-shaped galaxy. There are countless galaxies outside ours, some of which are infinitely larger. In fact, the galaxy we inhabit is said to be the smallest; that is why the master of this galaxy, Brahma, has only four heads to administer it. Because in other galaxies, whose dimensions far exceed those of ours, Brahma has more heads. The Caitanya-caritamṛta reports that one day, all these Brahmas were called by Krishna at the request of ours, who was then amazed at the sight of the other Brahmas, all greater than him. This is the inconceivable power of the Lord. No one can appreciate the greatness of God by intellectual speculation or by committing the gross error of identifying oneself with Him. Such attempts are madness.

In truth, with each breath of Maha-Visnu, the plenary emanation of Krishna, immersed in his mystical sleep, innumerable galaxies emanate from Him and these then return to His body when He inspires again. Let us only try to imagine that these galaxies that our limited knowledge holds for infinity, are so vast that the raw ingredients, the five elements of the cosmic manifestation the earth, water, fire, air and ether, are not only an integral part of the galaxy but also form around it seven layers of matter, each ten times larger than the previous one. Thus, each of the galaxies is carefully coated and there is an incalculable number. All spring from the innumerable pores of the spiritual body of Maha-Visnu. Atoms and dust particles that float in the air can not be counted, and so are the innumerable galaxies that spring from the spiritual body of the Lord. This is why the Vedas, the original scriptures also called "The true gospel" affirm that God is beyond our power of understanding. Understanding the greatness of God escapes our intellectual abilities. That is why the truly erudite and sane man will not claim to be God himself, but will rather endeavor to understand the nature of the Lord by learning to distinguish the spiritual from the material. By careful discernment, man is able to understand with clarity that the Supreme Soul, also called the Holy Spirit, transcends the higher and lower energies, although it maintains a direct relationship with these two manifestations. Krishna teaches that while everything is based on his energy, He is none the less different, or distinct.

Krishna left behind all the planets and finally reached the bark, the limit of the galaxy. In fact, the entire material galaxy is drowned in darkness, but the sun chases away the darkness. However, the bark deprived of the rays of the sun, always remains in the densest darkness. When Krishna approached, the four horses that were pulling his chariot, Saibya, Sugriva, Meghapuspa and Balahaka, seemed all to hesitate to penetrate the darkness. This hesitation is also part of the entertainment of Lord Krishna, because his steeds are not ordinary horses, otherwise it would have been impossible for them to travel all over the galaxy and then cross the various gangs that cover it. Just as Krishna is absolute, so is his chariot and his horses, and all that pertains to him, equally absolute, beyond the attributes of this material world. We must always keep in mind that Krishna played the role of an ordinary human being when He was on earth, and that his horses, by his will, also played the role of

ordinary horses when they hesitated to penetrate the darkness. . Krishna is called Yogesvara, the master of supernatural powers (Yogesvara Hari). It is possible to see many humans who have acquired supernatural powers through the practice of yoga, who sometimes perform wonders, but Krishna is said to be the Master of all supernatural power. So when he saw his horses hesitating to cross the darkness, Krishna immediately threw his sudarsana-cakra disc, and the sky was flooded with a light a thousand times more dazzling than that of the sun. The darkness of the bark of the galaxy is also a creation of Krishna, and in order to pierce the darkness, He was preceded by his sudarsana-cakra, his eternal companion. The disc pierced the darkness, everything becomes perfectly visible and nothing can remain in the darkness. Thus Krishna and Arjuna crossed the vast and dark spaces surrounding material galaxies.

Arjuna then saw the radiance that bears the name of brahmajyoti, and shines beyond the bark of material galaxies. Because we are currently deprived of the ability to see this radiance, it is sometimes called unmanifest. Ultimate goal of the so-called Vedantist impersonalists, this spiritual radiance is also described as limitless and immeasurable. When Lord Krishna and Arjuna began to penetrate the radiance, Arjuna could not tolerate the brightness and closed his eyes.

The Lord says: "My dear Arjuna, this dazzling radiance, this absolute light that you contemplate, knows that it is none other than the radiance that emanates from My Body. O you, the greatest among the descendants of Bharata, this radiance is none other than Myself. "I am radiance."

Just as the sun and its rays can not be separated, so is Krishna and the radiance that emanates from his body. Thus Krishna declares that this radiance is none other than Himself.

Krishna adds: "This radiance is constituted by a set of tiny particles called spiritual sparks, or in other words by living beings, spiritual souls. This radiance is an emanation of My spiritual energy.

The expression "I am the radiance", can also apply to living beings who can also claim to be part of the radiance since they compose it.

Krishna again tells Arjuna: "Radiance extends beyond the realm of My external energy (the material cosmos)."

He who dwells in this material world can not know this radiance of the Supreme Spiritual Being, Krishna. That is why it is not manifested in the material cosmos, but only in the spiritual world. These two "material and spiritual" energies are both eternally manifest.

Lord Krishna and Arjuna then reached an immense expanse of spiritual water. This forms the Ocean Karanarnava, still called Viraja, which means that it represents the origin of the creation of the material cosmos. The highest planetary system of the

material galaxy "the Milky Way" is Satyaloka or Brahmaloaka. Beyond are Rudraloka, and Maha-Visnuloka about whom it is said that the Maha-Visnu Supreme Being rests on the Ocean Karana. His breath brings forth innumerable galaxies, and when He inspires, He absorbs them again in Him. This is how the material world is created and then destroyed. As Krishna and Arjuna made their way through the waters, a powerful storm of absolute radiance was brewing, and the Ocean Karana was heavily agitated by high waves. By the grace of Krishna, Arjuna had the unique opportunity to contemplate the infinite beauty of the Ocean Karana. Accompanied by Krishna, Arjuna lives underwater a huge palace bristling with hundreds and thousands of columns made of precious jewels whose brilliance dazzles him to fascination. Inside the palace, Arjuna and Krishna contemplated the gigantic form of Anantadeva, (plenary emanation of Krishna) also known as Sesa. Anantadeva or Sesanaga had the shape of an immense snake with thousands of hoods, all adorned with precious jewels, sparkling with light. From each of Anantadeva's heads, two eyes cast a terrifying glance; his body had the whiteness of the eternal snows of Mount Kailasa; his neck, like his tongues, showed a bluish reflection. Arjuna thus contemplated the shape of Sesanaga and also saw, lying limply on Sesanaga's white and very soft body, Maha-Visnu, who seemed omnipresent and very powerful. Arjuna recognized Him as Purusottama.

It bears this Name, which means the greatest of all, or even God, the Supreme Person, because from this form emanates another form of Visnu, called Garbhodakasayi Visnu, which is in the material world. The Lord in his form of Maha-Visnu dwells beyond the material universe. Arjuna could see that Purusottama's carnation, Maha-Visnu, was as dark as that of a newly formed cloud during the rainy season. He was richly dressed in yellow. His face blossomed into a marvelous, unalterable smile, and his eyes, like lotus petals, exuded an unspeakable charm. The crown of Maha-Visnu was adorned with precious jewels and her magnificent earrings enhanced the beauty of her curly hair. Maha-Visnu had eight arms, all very long, stretching to his knees. At his throat the kaustubha stone, at his breast the symbol srivatsa, marking the place where the goddess of fortune rests. The Lord wore a long garland of lotus flowers that stretched to his knees, a vaijayanti garland. Surrounding him were his close companions Nanda and Sunanda, and the personified Sudarsana disk also stood near Him.

The Vedas, the original scriptures, state that the Lord possesses innumerable energies, and all were present in their personal form. Here are the most important of them: pusti, energy of the food, sri, the energy of the beauty, kirti, the energy of the reputation, and aja, the energy of the material creation. These are the energies of the rulers of this world, Brahma, Siva and Visnu, and the kings of the Edenic planets, Indra, Candra, Varuna, and the celestial being of the Sun. In short, all these celestial beings, invested by the Lord with certain energies, devote themselves to the service of absolute love offered to God, the Supreme Person. The form of Maha-Visnu emanates from the Body of Krishna and Maha-Visnu is an emanation of a full

emanation of Krishna. All these emanations are identical to God, the Supreme Person, but since Krishna had appeared in this world to manifest his entertainment as a human being, He immediately offered with Arjuna the tribute of his respect to Maha-Visnu by prostrating before Him. If Lord Krishna offered his homage to Maha-Visnu, it means that He does so for the sole reason that Maha-Visnu and Himself are one and the same person. This attitude of Krishna before Maha-Visnu, however, does not correspond to the act of worship which is sometimes recommended to those who strive to reach the spiritual world through the sacrifice of knowledge. Krishna did not need to offer his homage, but as Supreme Preceptor, he taught Arjuna the respectful attitude that should be adopted before Maha-Visnu. Arjuna, however, was terrified at the sight of these gigantic forms, inconceivable from a material point of view. Seeing Krishna offer his homage to Maha-Visnu, he imitated it immediately and then stood before the Lord, hands clasped. Then, the gigantic Maha-Visnu, greatly satisfied, said to them with a smile:

"Dear Krishna, dear Arjuna, I wanted to see you both intensely, and that's why I designed the kidnapping of newborns, which I keep here. I was expecting to see you together in this palace. You have appeared in the material galaxy as the manifestations of My Person in order to crush the power of the demonic beings that overwhelm the world. Now, after killing all those undesirable beings, I beg you to come back to Me. You are both manifestations of the great sage Nara-Narayana. You both find your fullness in yourself and yet, in order to protect the devotees, to annihilate the demonic beings, and above all to establish in the world the principles of spirituality for the maintenance of peace and tranquility, you teach the principles on which true spirituality is based, so that humanity can walk in your footsteps and thus know peace and prosperity".

Together, Krishna and Arjuna offered their homage to Maha-Visnu, then returned to Dvaraka by the same path they had traveled to the spiritual world. Arjuna was still amazed at his journey into the spiritual world, an odyssey he owed to Krishna's mercy. Always with this same mercy, he could understand that all perfection within the material galaxy represents only an emanation of his Person, and that any glorious position that can be assumed in the world, is due only to his only mercy. So let us always be aware of Krishna, fully grateful to the Lord, that we have anything, for all is only his mercy.

This wonderful adventure of Arjuna, offered by Krishna's grace, is one of the countless amusements revealed by Sri Krishna during his stay in our material galaxy. These entertainments, all unique and unparalleled in the history of the world, demonstrate without a shadow of doubt that Krishna is God, the Supreme Person, but when He dwells among us He behaves like an ordinary man, linked to many material duties. He played the role of an ideal head of the family and although he had 16,000 wives, 16,000 palaces and 160,000 children, he was also the author of many sacrifices for the sole purpose of indicating to the royal order the he must follow in the material world to ensure the well-being of humanity. Assuming his position in an

ideal way, the Supreme Lord filled the desires of all, from wise scholars, the highest order of society, to the common people, and even the most fallen. Just as Indra is responsible for distributing the rains around the world in a timely manner so that all are satisfied, Krishna satisfies all beings by rained upon them his mercy without cause. His mission was to protect his devotees and to annihilate demonic kings; He killed hundreds of thousands of demonic, atheistic beings, sometimes doing it himself, and at other times entrusted the care to Arjuna. This is how Krishna put the interests of the world in the hands of many virtuous kings such as Yudhishthira. According to his divine plan, He instituted the benevolent government of King Yudhishthira, and peace and tranquility ensued.

In the kingdom of God, all the holy beings who live there serve him with love and devotion.

Ecstatic devotional service is the highest form of devotional service offered in Krishna, practiced in Vrindavana. Even the one who has benefited from a higher material education, even the disciple of a great spiritual teacher, must always learn gopis (young villagers, Krishna's companions in Vrindavana), who embody, because of their pure love for him, the highest devotion to the Lord) and the inhabitants of Vrindavana how to know the highest form of love for Krishna.

It is infinitely difficult to attain the state of mind that the gopis have developed in connection with Krishna, difficult even for the great sages and saints. They have reached the highest perfection of existence. They obtained the immense blessing of being able to fix their mind on Krishna and to have rejected everything except Him, to have abandoned for their love their family, their home, their relatives, their husbands and their children. Now that their mind is completely absorbed in the Supreme Soul, also called the Holy Spirit, in Krishna, universal love has naturally blossomed in them. Very fortunate are those who have obtained the grace to see them established at this high level.

Krishna's love, or God's consciousness, is the pinnacle of knowledge, where everything is seen in all its truth. Never can our mind be empty; it is ceaselessly occupied by some thought, whose object can not exist outside the eight elements which constitute the energy of Krishna. He who knows this nature of thought is truly a sage, and he abandons himself to Krishna, God. The gopis represent the perfect example of beings having reached this perfection of knowledge, their minds always remain in Krishna. The mind is nothing but the energy of Krishna; and in truth, everyone who has the privilege of thinking, feeling, acting and wanting can not be separated from Krishna. The stage in which we are given to understand our eternal relationship with Krishna is called Krishna consciousness or God consciousness, in contrast to the sickly condition where we can no longer understand this relationship, and that we call maya (or illusion), the state of contamination by matter. The gopis

are at the level of absolute knowledge, their minds are always filled by Krishna consciousness. For example, fire and air can not be separated; likewise, no separation exists between Krishna and living beings. When they forget about Krishna, they lose the conditions of their real life. The gopis, on the contrary, because they always think of Krishna, are at the level of the absolute perfection of knowledge.

In truth, the level at which one reaches the perfection of one's eternal relationship with Krishna is love for the Lord in a deep sense of separation, where emotional ecstasy, affection, the attraction, and the relationship we feel for Krishna are the essence and the absolute of our thoughts directed only to the Sovereign Lord and which concerns us continually. Absorbing oneself in Krishna consciousness through a sense of separation is the fastest way to reach Krishna. The very words of Krishna convinced the gopis of the power of the feeling of separation. They experienced the highest form of Krishna worship, far beyond material contingencies; understanding him relieved them and made them happy.

The ecstatic devotional service is the highest state in the love for Krishna, God, the Supreme Person. He is attained by all those who think continually, constantly to Krishna. And to calm the resulting state of separation, it is enough to think of Krishna's entertainment, of his glorious deeds, and to understand that God resides in our heart in his form of Supreme Soul also called Holy Spirit. We are never separated from Him, He is always with us.

Lord Krishna says, "I want you to know that: never, in any place, under any circumstances, can we be separated, for I am everywhere present".

Krishna is the infinitely fascinating. All beings and all things are attracted by the Supreme Lord.

The Lord descends into this world at regular intervals to restore the spiritual culture that time has made decline. Kṛiṣṇa appeared to regenerate spirituality among men, but also to manifest his divine entertainment. He appears to thus attract fallen souls so that they return to their original home, to the kingdom of God. When God, the Supreme Lord in his absolute form, descends into the material universe, all other Avatars gather in Him.

In the spiritual world, the beings that surround Krishna, especially the gopis, are manifestations of the inner energy, the power of pleasure, of bliss, of the Lord. They emanate from Srimati Radharani, Krishna's blissful power. The gopis are all goddesses of fortune. However, when Krishna reveals his sublime entertainment in some material galaxy, He accompanies not only his eternal companions, but also those who have just been liberated from material existence and are elevated to that rank. The gopis who in this world joined in the entertainment of Krishna belonged to this last group. If they had known the enslavement by the acts concerned, they were now,

thanks to their constant meditation on Krishna, totally liberated from their karma. The great pain they felt at not being able to reach Krishna freed them from all the consequences of their sinful acts, and the ecstasy of absolute love for Krishna that they felt in his absence far exceeded the joys resulting from their material acts, virtuous achievements in the past. The conditioned soul, by its virtuous as well as sinful acts, submits itself to death and rebirth. But the gopis who meditated on Krishna transcended birth and death. They were purified and raised to the rank of the gopis manifested by the pleasure power of the Lord. All the gopis who, animated by the feelings of a lover, concentrated their minds on Krishna, freed themselves entirely from the defilement attached to the natural consequences of their interested acts. Some of them even immediately left their material bodies, which they had acquired by the force of the three gunas.

The spiritual world has many entertainments specific to spiritual energy. These are some of the realities of the spiritual world. The man established in Krishna consciousness can easily understand the nature of the spiritual world and spiritual planets. The inhabitants of Vrindavana, constantly immersed in this awareness of God, can understand without any harm the spiritual and absolute nature of the Vaikunthalokas, the spiritual planets.

The gopis used to talk to each other about Krishna, here is an example:

"My friends," said one of them, "do you know that when Krishna lies on the ground, he leans on his left elbow with his head resting on his left hand?"

When his delicate finger plays his flute, his fascinating eyebrows are moved, and the sound he produces creates such a wonderful atmosphere that the inhabitants of the Edenic planets, traveling in the air with their wives and their beloved ones, stop their aircraft, under the magical charm of the vibrations of Krishna's flute. And the wives of celestial beings feel a great shame for their own songs and their own music. But above all, they feel filled with love, and their hair, their narrow dresses, are unraveling.

Another replied: "So beautiful is Krishna that the goddess of fortune never leaves her breast, adorned with a gold necklace. This wonderful Krishna plays with his flute to enliven the hearts of countless pure beings. Of all living beings, bound in this world by suffering, he is the only friend. When he plays his flute, all the cows and other beasts of Vrindavana stop eating, the piece still in the mouth; they prick up their ears, remain amazed; then they no longer seem alive, but rather recall painted images. So fascinating is Krishna's flute that even animals are enchanted by it. How much more ourselves?"

Another gopi spoke: "My friends, not only the animals, but also the inanimate things, like the rivers and lakes of Vrindavana, remain amazed when Krishna, peacock feathers adorning his head, and the body coated mineral powders of Vrindavana, comes to pass. Decorated with leaves and flowers, it looks like a hero. When he plays

his flute and, with Balarama, gathers the cows, the river Yamuna (sacred river) stops flowing; she waits until the air carries the dust of her lotus feet to her. Like us, the Yamuna knows misfortune: she does not obtain the mercy of Krishna. She just stays there, stupefied, and soothes her waves, just as we, suffering from the absence of Krishna, we dry our tears.

Krishna is God, the Original Person, the Source of all the forms Visnu-tattvas (Category of divine manifestations, plenary emanations or emanations of plenary emanations of God, the Supreme Person, who have no difference with Him), and the young shepherds are all celestial beings. Sri Visnu (the plenary emanation of Krishna) is always surrounded and adored by different heavenly beings, Siva, Brahma, Indra, Candra ... When Krishna moved through the Vrindavana Forest or walked on Govardhana Hill, the young herdsmen accompanied him. He played his flute to gather his cows. At his sole touch, the trees, plants, and all the vegetation of the forest were immediately awakened to the consciousness of Krishna or consciousness of God. A Krishna conscious being sacrifices everything for the Lord. Although trees and plants are not usually endowed with a highly developed consciousness, all of them, in contact with the Lord and his friends, became aware of God. Then they wanted to offer as an offering all that they possessed, their fruits, their flowers, and the honey which flowed from their branches in an incessant flow.

When Krishna walked on the banks of the Yamuna, one could contemplate his wonderfully decorated face of the tilaka (a sign drawn in clay from a sacred river of which Krishna and his devotees mark their bodies). He wore garlands made of wildflowers and his body was anointed with sandalwood pulp and tulasi leaves. The bumblebees became distracted by the nectar of the rich atmosphere, and God, enchanted by their buzzing, mingled the sounds of his flute; their harmony was so sweet that the fish of the river, the cranes, the swans, the ducks and other birds, taken by its charm, no longer swam, did not fly, but remained there, motionless. Closing their eyes, they entered deep meditation, worshiping Lord Krishna.

A gopi says again: "My friends, Krishna and Balarama are very well dressed; they wear earrings and pearl necklaces. They like to entertain themselves at the top of Govardhana Hill; when Krishna plays his flute, charming the whole creation, everything is bathed in sublime pleasure. When he plays this way, the clouds, for fear of disturbing him, stifle their powerful thunder. They would not want to interfere with the sound of his flute, but rather respond with a soft growl, charged with a deep homage to Krishna, their friend."

If we hold Krishna for the Friend of the clouds, it is because, like the cloud, He brings satisfaction to beings in distress. When men burn in hot weather, the cloud of rain soothes them. Likewise, when men immersed in material existence are devoured by the burning fire of the sufferings of this world, Krishna relieves them. Thus, the cloud and Krishna, who also have the same complexion, are friends. To praise the greatness

of his Friend, the cloud, instead of pouring out its waters, rains small flowers, and to protect it from the heat of the sun, covers the head of Krishna.

"Friend," said another gopi, "when Krishna returns home with his cows, the footprints of the soles of his feet, the standard, the thunderbolt, the trident, and the lotus flower, soothe the earth of the pain that he cause the hooves of cows. He walks with a fascinating step; he carries his flute. Just looking at him, we feel the ardent desire of his presence. Then we stop all movement, and like trees, we remain perfectly motionless. What are we like? That we have forgotten.

Krishna had thousands and thousands of cows, divided into groups, according to their color. Each color also had different names. When Krishna returned from the pastures, He found all the cows assembled. As the sages sing about one hundred and eight beads of chaplets, which represent one hundred eight gopis, the Lord divided his cows into one hundred and eight different groups.

"When Krishna returns from pastures," said a gopi, "he is wearing a garland of tulasi leaves. He warmly places his hand on the shoulder of a young shepherd and begins to breathe in his sublime flute. The wives of the black deer are delighted to hear the vibration of his flute, which is reminiscent of the vina. The deer come to Krishna and feel so much the charm that they stand still, forgetting the male and the little ones. As we by the ocean of sublime qualities of Krishna, the doe is enchanted by the vibration of her flute.

Another gopi addressed Mother Yasoda: "Dear mother, when your son comes home, he sprinkles himself with buds of the kunda flower, and to vivify, make his friends happy, he blows in his flute. The southern breeze makes the atmosphere pleasant with its aroma and freshness. Celestial beings, such as Gandharvas and Siddhas, take the opportunity to offer prayers to Krishna, making their horns and drums sound. Krishna shows great kindness to the people of Vrajabhumi, of Vrindavana. When he returns with his cows and friends, he remembers raising Govardhana Hill. Then, in these favorable moments, the highest celestial beings, like Brahma and Siva, come down to offer their evening prayers and accompany the young shepherds in their glorification of the attributes of Krishna".

"Krishna is compared to the moon because he was born in Devaki's breast ocean. When he returns in the evening, despite his apparent fatigue, he tries to give joy to the inhabitants of Vrindavana by his happy presence. When Krishna returns, wearing garlands of flowers, his face shines with beauty. He walks in Vrindavana like a majestic elephant, and slowly returns to his house. As soon as he is back, the men, women and cows of Vrindavana forget the hot weather of the day.

These images of Krishna's sublime deeds and entertainment, the gopis, kept them in mind when the Lord was away from Vrindavana. They give us an idea of

Krishna's fascination. All being and all things are attracted by Krishna: such is the true extent of this fascination exercised by the Lord. For those who strive to be

absorbed in the consciousness of God, the example of the gopis takes the value of a deep teaching. It is enough to remember the sublime entertainment of Krishna so as to be very glad to know the joy of his presence. Everyone has in himself a tendency to love; but the central point of God's consciousness lies in the teaching that Krishna is the true object of this tendency to love. By constantly chanting the hymn Haré Kṛṣṇa and keeping in mind Krishna's absolute diversions, we can immerse ourselves completely in Krishna consciousness and thus make our existence fruitful and sublime.

It is through the presence of Krishna, God, that the cosmic manifestation unfolds.

The Supreme Lord, Himself the cause of material energy, exists in the material world as it exists beyond, in the spiritual world. Deprived of its presence, the cosmic body of the galaxy can not develop, just like the physical body without the soul. The entire cosmic manifestation exists and unfolds through the Supreme Lord, who enters it as the Supreme Soul. Thus by its omnipresent aspect of Supreme Soul He penetrates within each being from the greatest to the smallest. He can be perceived by the one who shows submission, the only quality required, and thereby becomes a soul abandoned to his person. The degree of spiritual realization is proportional to the development of submission, whereby the being ultimately gains in meeting the Lord in person just as we are face to face with someone. Because it has developed a transcendental attachment to the Supreme Lord, the submissive soul everywhere perceives the presence of his beloved and uses all his senses to serve him with love. With her eyes, she contemplates the divine couple Sri Rādhārāṇī and Kṛṣṇa seated on a throne adorned under the foliage of a tree-to-wish, in the very spiritual earth of Vṛindāvana. With her nose, she breathes the spiritual aroma of the lotus feet (formula of respect for God) of the Lord and his companions. Thus from the inside the Lord manifests Himself to His pure devotee. This is one of the mysteries of the devotional relationship that unites the Lord and the realized soul and binds them by a spontaneous love. To reach this love should be the goal of the existence of every living being.

In the spiritual world, beyond the veil of matter, shines the infinite radiance of the Impersonal Supreme Spiritual Being, free from all material defilement. This white dazzling radiance, the spiritualists or transcendentalists 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. In reality, any luminous radiation perceived in the material galaxy is only a reflection of this supreme light. The Impersonal Supreme Spiritual Being exists in front as well as behind, north, south, east, and west, both up and down. In short, its supreme radiance extends everywhere, in the material (but veiled by matter) and spiritual worlds.

Krishna, God, the Supreme Person is the support of all life and the material cosmos in its totality. He is God, the Supreme Person, incarnating the eternal form all of knowledge, bliss and eternity, and his radiance spreads into the whole creation, just like that of the sun in this world. And as the blinding light that emanates hides the solar disc, its spiritual form is veiled by its radiance. This is why the impersonalists wrongly say that God is an impersonal, formless spiritual Being. Desiring to discover it in this blinding light, we ask you to remove this dazzling radiance. The eternal form, all of the knowledge and bliss of the Supreme Lord, lies at the heart of the fiery radiance that emanates from his personal body. The personal form of the Lord is therefore the source of this dazzling radiance.

In truth, the cosmic manifestation is only an emanation of God, the Supreme and Absolute Truth, and it rests in Him also, which imposes itself therefore in everything as the ablative, causative and locative actor, and by the very fact as the Supreme Person, because these are the characteristics of a person. As an ablative actor to the cosmic manifestation, He possesses the faculty of thinking, feeling, and wanting, for without these three psychic attributes the cosmic manifestation can not be so wonderfully conceived and arranged. On the other hand, as a causative agent, He is the original architect of the cosmos, and in his capacity as locating agent, all that exists is based on his energy. In short, all these attributes are clearly those of a person. When God, the Supreme Person, wants to multiply, He permeates the material nature by looking at her. The cosmic manifestation did not exist until He put his eyes on material nature. His gaze, or his vision, can not be defiled by matter. And since He saw before there is material creation, His body itself can not be material. His faculties of thinking, feeling and acting all have a transcendental character. In other words, 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. As everything in Him existed before material creation, the Lord obviously possesses a perfectly spiritual and absolute body, senses and mind.

The cosmic manifestation is only a deployment of the energy of the Supreme Lord. From Krishna, God, the Supreme Person emanates everything. He is the support of everything and everything dissolves in Him. So, God, who is also the Absolute Truth, is the cause of creation, support, and dissolution. Production, preservation, and dissolution take place by the inconceivable energy of the Supreme Lord. The cosmic manifestation is a transformation of the Lord's energy, though this one and its energy are not different and inseparable. Even if He produces the gigantic cosmic manifestation, the Supreme Lord always retains His transcendental form.

The Lord is the master of innumerable infinite energies; He also manifests the by-products of these energies in various ways. Everything is under his domination. The Supreme Lord is also the Supreme Master, manifesting himself in innumerable energies and emanations.

Material nature proceeds from the causal ocean.

The process of material creation.

Beyond the Vaikuṇṭha spiritual planets shines the radiance of the Impersonal Supreme Spiritual Being, and beyond this radiance extends the Kāraṇa Ocean, or Causal Ocean. The radiance that forms the aspect of the Impersonal Supreme Spiritual Being, partial emanation of Krishna, God, the Supreme Person, is the space within which the Vaikuṇṭha planets are found in the spiritual world. Beyond the impersonal Supreme Spiritual Being being the immense Causal Ocean, which separate the spiritual and material worlds. The material nature proceeds from this Causal Ocean. The karaka ocean, also called causal ocean, because karana means causal, is actually an immense ocean of spiritual water. This ocean is at the origin of the creation of the material cosmos.

Kāraṇodakaśāyī Viṣṇu, (plenary emanation of Krishna) lying on the Causal Ocean, creates galaxies with his only glance at material nature. So Kṛiṣṇa has nothing to do with material creation. The Lord is looking at material nature and it is producing many galaxies. Neither Kṛiṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha come into direct contact with material creation. They are entirely separated from the material energy. It is the role of Mahā-Saṅkarṣaṇa, in the form of Kāraṇodakaśāyī Viṣṇu, to look at material creation, situated beyond the limits of the Causal Ocean. Material nature is connected to God only by the way he looks at her. It is said that He fertilizes her with the energy of her gaze. The material energy, māyā, never touches the Causal Ocean, because the Lord is looking at her from a great distance.

The power of the gaze of the Lord agitates the entire cosmic energy, whose activities begin from then on. This indicates that matter, no matter how powerful, remains by itself powerless. It comes into action by the grace of the Lord, and it is then that the entire cosmic creation is systematically manifested as a chain reaction. The Lord activates the material nature, which then provides the necessary elements for the development of the material cosmos. Material nature has two phases: under its first aspect, it produces the material ingredients required for cosmic development, while under its second aspect, called māyā, it causes the manifestation of its ephemeral ingredients as the foam on the ocean . In reality, the temporary manifestations of material nature are originally caused by the spiritual gaze of the Lord. God, in his personal manifestation, is the direct or distant cause of creation, and material nature is its indirect or immediate cause.

It is very difficult for living things, the inhabitants of heavenly planets and human beings, to see the true power of God working behind matter. They seek to satisfy all their needs by themselves, unaware that material nature already provides for it by the grace of God. By their stupid and irrational behavior, they create an imbalance in nature, which nevertheless is self-sufficient. To consider material nature as the only reality and to ignore its original cause is ignorance. Krishna, God, the Supreme

Personality of Godhead appeared to dispel the darkness of ignorance by igniting the spark of the spiritual life, which by its unmotivated grace can enlighten the whole world. It is through the power of his gaze that God electrifies material nature and puts it into action. All the actions and reactions of material nature are not in fact his own work, but rather that of the energy of the Supreme Lord manifested through matter. Behind the game of the laws of nature stands a powerful Being, a Personal Entity in the same way as the engineer of the power station. It is through his intelligence that the entire cosmic creation functions systematically.

The guṇas, the attributes and modes of influence of the material nature that are; Virtue, passion and ignorance, the direct cause of material actions, are also originally activated by Nārāyaṇa, the full emanation of Krishna, God. Nārāyaṇa is the main cause of all material creations while material energy provides the ingredients. Thus without Nārāyaṇa, all other causes are vain. Krishna, God, the Supreme Person is the cause of all causes. He who knows him perfectly abandons himself to him and becomes a great soul.

All around the spiritual world, Vaikuṇṭha, exists an infinite mass of water, unfathomable and limitless. The earth, water, fire, air, and ether of Vaikuṇṭha are completely spiritual; the material elements are unknown. The waters of the Kāraṇa Ocean, which represent the original cause, are therefore spiritual. On this ocean rests a unique plenary emanation of Lord Saṅkarṣaṇa (Krishna). He is designated as the first Supreme Being, the creator of total material energy. He is the cause of the galaxies, the first Avatar, who looks at māyā, the material nature. The Lord Kṛṣṇa is the creator, and māyā the material energy serves Him only as an instrument. He projects from afar his gaze on māyā and thus impregnates him with the seed of life in the form of living beings. The reflected rays of his body unite with māyā, which gives rise to myriads of galaxies. God, the Supreme Person, is the origin of creation. The cosmic manifestation acts under the direction of the Supreme Lord, Krishna, who adjusts the three guṇas, the three attributes and modes of influence of material nature; virtue, passion and ignorance, to material energy. Agitated by these three influences, the elements provided by material energy produce a variety of things. The colorful diversity of creation is the interaction of these three guṇas, manifested in eighty-one varieties of combinations. Illuminated by material energy, the soul conditioned by matter, enamored of these eighty-one varied manifestations, wishes to dominate it. This illusion is the result of his forgetfulness of the eternal relationship that unites him to God, the Supreme Person. When conditioned, the soul is impelled by material energy, seeking the satisfaction of the senses, while being enlightened by spiritual energy offers itself in the service of the Supreme Lord, according to his eternal relationship.

Kṛṣṇa is the original cause of the spiritual world, and He is the veiled cause of the material manifestation. It is also the original cause of marginal power, composed of living beings that we are. He is both the guide and the support of all living beings. These are called marginal power because they can act under the protection of

spiritual energy or under the veil of material energy. With the help of spiritual energy, we can understand that independence only appears in the person of Kṛiṣṇa, who, thanks to his inconceivable energy can act according to his good will. God, the Supreme Person, is the Absolute All, of which all living things are tiny parts.

Since no one can trace the origins of the burying of the spiritual being in material energy, the Lord says that he is without beginning. That is, conditioned existence precedes Creation. It manifests itself simply during and after the Creation. Forgetful of his spiritual nature, the living being, the incarnated spiritual entity, undergoes all kinds of suffering within matter. Let us understand that there are also beings who, free from any material chain, populate the spiritual world. These liberated souls, her great souls always engage in Krishna consciousness, in the service of devotion.

The innumerable galaxies that populate the material cosmos are clustered like clusters of foam, so that only some of them bathe in the waters of the Causal Ocean. When agitated by Kāraṇodakaśāyī Viṣṇu's gaze, material nature produces the total elements, which are eight in number and progressively evolve from the finest to the gross. From the ego proceeds the ether; ether, air; air, fire; fire, water; and finally water, the earth. A single galaxy extends over more than seven trillion kilometers in diameter. The spiritualist, who wishes to liberate himself progressively, will have to cross the various barks of the galaxy, including the subtle (ethereal) layers that form the three guṇas, the attributes and modes of influence of material nature; virtue, passion and ignorance. He who never succeeds again is reborn in this mortal world.

Krishna uses three kinds of energy to create.

Krishna, God, the Supreme Person incarnates first in the form of the three Supreme 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 Vasudva and the third, as Sankarsana Balarama. Creation can not exist without thought, feeling and action. Although we can not speak of creation with regard to the spiritual world, the material cosmos, it is well and truly created. Be that as it may, the spiritual world and the material cosmos are both manifestations of Krishna's energy of action, through which He intervenes in the form of Sankarsana and Balarama.

The spiritual world, with its spiritual planets Vaikountha and Krishnaloka, is based 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. Everything is manifested by Ananta, Balarama or Sankarsana. The cosmic manifestation and its different 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 the creation is called Sankarsana. It is therefore understood that the cosmic manifestation is created under the supervision of the Supreme Being.

The Lord possesses an eternal, conscious, felicitous 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" designates 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.

The divine entertainment of Krishna, God, the Supreme Person.

When Lord Krishna leaves a galaxy once his divine mission is complete, it is to appear immediately in another.

The appearance and disappearance of Lord Krishna are similar to those of the sun. The Lord appears and disappears in innumerable galaxies, and when He is present in a particular galaxy, 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 countless 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 folds even as it rises in another hemisphere, the disappearance of Krishna in a galaxy 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. And this is how his eternal entertainment continues unabated. We know that the sun rises once in twenty-four hours; similarly, Krishna's amusements become visible in a galaxy given once daily from Brahma; and today, the Lord tells us that it lasts four billion three hundred and twenty million (43,200,000,000) solar years. But wherever the Lord is, all his wonderful entertainment takes place at regular intervals.

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

Krishna is the Absolute Truth, the Supreme Being established in his inner power. It is multiplied in innumerable forms, some of which are called personal and others are distinct. Thus He performs His entertainment on all the spiritual planets as well as in all the galaxies of the material cosmos.

Krishna has the eternal appearance of a young man of sixteen. When He wishes to descend into our galaxy, the Milky Way, He first reveals his father and mother, who are truly his devotees, then He manifests himself as an Avatar or comes Himself in person. All its activities unfold in innumerable 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, showing from childhood many diversions which culminate in the affectionate dance. All of Krishna's entertainment is described as eternal in all scriptures. In general, people can not understand how they unfold.

The Lord sometimes thinks he is a little shepherd, sometimes an administrator or a warrior, the son of Vasoudeva; and it is these various "ways of thinking" of Krishna that we call "entertainment". By "entertainment" it is also necessary to 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 his own pleasure.

Lord Krishna did not stay in our galaxy and on earth in particular, but for 125 years, but all the entertainment that covers this period is manifested in each of the galaxies. His entertainment includes his advent, his childhood, his youth and his subsequent entertainment, until their conclusion in Dvaraka. Since they always take place in one or other of the myriad galaxies, they are called eternal. In other words, as the Sun exists at all times, although we see it rise and set according to our planetary situation, the Lord's entertainment is endlessly perpetuated, even though we do not perceive its manifestation in our galaxy. , the Milky Way, only at certain intervals. It has already been said that his home is Goloka Vrindavana, the supreme planet; and by their absolute nature, the Name, the Fame, and all the other attributes of Krishna Him are identical. But Krishna's will is that this same Goloka Vrindavana manifests itself in different galaxies, including ours.

As a result, although the Lord still resides in his supreme stay, Goloka Vrindavana, thanks to his supreme will, the activities that He performs there are also manifested in innumerable galaxies, and when He appears, it is in these precise places, where

each of its manifestations reveals its six excellences. All of Krishna's entertainment is like the activities of human beings. 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.

Lord Chaitanya, the Golden Avatar, who is none other than Krishna, God, the Supreme Person in person, is the only refuge of the wretched, or the most fallen, and the only hope of those without knowledge spiritual.

The almighty Lord Krishna manifests itself through five distinct powers. Although one and without a second, He nonetheless takes five different aspects to fulfill five specific spiritual functions. And this diversity is both eternal and felicitous. The Absolute Truth, God, the Supreme Person, exists eternally with its various energies. Now, Lord Chaitanya Himself appeared surrounded by his various powers, five in number, so that he is said to be Krishna surrounded by his various energies. There is no difference between energy and its source, and so does the appearance of the Lord in the form of Chaitanya Mahaprabhou surrounded by his four companions, Nityananda Prabhou, Advaita Prabhou, Gadadhar and Shrivas. No spiritual difference exists between these distinct manifestations of the Supreme Lord as incarnation, emanation, and energy. They are simply five aspects of the One Absolute Truth, so deployed to express the richness of the spiritual flavors inherent in the Absolute Truth. They are respectively the form of the devotee, the identity of the devotee, the incarnation of the devotee, the pure devotee and the devotional energy.

Of these five manifestations of the variety of Absolute Truth, the form of Chaitanya is that of the original Lord, Krishna. Nityananda is the first emanation of the Supreme Lord, and likewise Advaita Prabhou is an incarnation of the Lord Sovereign. Shrivas represents the pure devotee, and Gadadhar, the inner energy of the Lord favoring the evolution of pure devotion. Thus, Shrivas and Gadadhar embody energies distinct from the Supreme Lord. In other words, they do not differ from the energetic source, but are nonetheless differently manifested to allow various spiritual exchanges. The devotional service revolves around the tasty and sublime exchanges between the worshiper and the object of his adoration. Without these exchanges of varied spiritual flavors, devotional service would lose all meaning.

There are legions, myriads of living beings, of which only one is God, the Supreme and Absolute Person. The difference between the one and the others lies in the fact that the one is the Lord of all the others. Now, Lord Chaitanya is this Supreme Being, descended in person to remind him of the cohorts of fallen souls. In other words, the precise goal of the advent of Lord Chaitanya only a few centuries ago (He appeared on earth, and in India in particular, in the year 1480) was to establish the spiritual truth that He is a Supreme God who keeps countless living beings. Impersonalist philosophers can not understand this truth, and the Lord Chaitanya Himself appeared

to convince the masses of the true nature of the relationship that unites each being to the Supreme.

The spiritual world consists of three quarters of the energies of the Supreme Lord.

The spiritual planets are called Vaikunthas, because there is no lamentation, no anguish, no fear: everything is eternal. The spiritual world is made up of three-quarters of the energies of the Supreme Lord, while the material cosmos represents only one quarter. No one can apprehend what is happening to these three quarters, for even the temporal, material universe, which forms only a quarter of the Lord's energies, can not be precisely described.

Seeking to give an idea of the extent of a quarter of Krishna's energy, Lord Chaitanya, the Golden Avatar, quotes an incident concerning Brahma, the regent of the Milky Way galaxy, visiting Krishna in Dvaraka .

At the arrival of Brahma, the first creature and ruler of our galaxy, the porter informed Krishna, who immediately asked him what Brahma was; Returning to the demiurge, the porter said to him, "Krishna would like to know what Brahma is."

Brahma remained stunned. Why this question from Krishna?

He answered the gatekeeper: "Tell him that the four-headed Brahma, the father of the four Koumaras, came to see him. After having informed Krishna, the porter asked Brahma to enter. This he did, then offering his homage to the lotus feet of the Lord (a form of politeness and respect) which received him with all the honors due to him. Krishna then asked him the purpose of his visit.

"I will explain to you the reason for my coming," replied Brahma, "as soon as You have had the goodness to dispel a doubt that is born in my mind. The porter having repeated to me Your question as to my identity, I would like to know if there are other Brahmas?"

At these words, Krishna smiled and immediately called different Brahmas from different galaxies. The four-headed demiurge then saw several Brahmas come to pay their respects to Krishna. Some had ten heads, others twenty, a hundred, even a million. To tell the truth, Brahma could not even count all those Brahmas bowing to the Lord. It was then that Krishna called to Him various celestial beings populating the myriad of galaxies; all came to prostrate themselves before the Creator. Intimidated by this incredible spectacle, our Brahma felt like a mosquito in the midst of a multitude of elephants. Before so many heavenly beings prostrate at the lotus feet of Krishna, he concluded that one could not estimate the infinite power of the Lord. The crowns of the different celestial beings and Brahmas shone brightly in this great assembly, where the following prayers sounded:

"Dear Lord, You grant us a great favor by calling us to You. Do you have any mission to entrust us?"

If so, we will fill it on the spot."

"I just wanted to see you all together," said Krishna. Be blessed and have no fear of demons."

"Indeed, by Your grace, all is well," said the celestial beings. No disturbance is to be reported since in You incarnating, You have dispelled any ominous bane."

Each of the Brahmas thought, seeing Krishna, that He was only present in his own galaxy. After this incident, Krishna bade farewell to all who, after offering their homage, returned to their respective galaxies. Seeing this, the four-headed Brahma immediately threw himself at Krishna's feet, saying:

"My previous conception of your Person was nothing but absurdity. All may well say that they know you perfectly, I can not myself conceive your greatness, because you are beyond all that I can imagine; You completely go beyond my understanding."

"This precise galaxy, the Milky Way, is only 120,000 light-years away," Krishna informed him, "but there are myriad others infinitely larger than yours. As some galaxies cover billions and even billions of light years, they require Brahmas with more than four heads. And all this represents only a quarter of My creative power. The other three quarters constitute the spiritual realm."

After reiterating his homage, Brahma left Krishna, now aware of what must be understood by the "Master of Three-fourths of the energies".

Krishna, the Supreme Lord, come into this world at regular intervals to restore the spiritual culture that time is making decline.

He appears to reveal his entertainment and regenerate spirituality.

The Lord Kṛiṣṇa appeared at the end of the Copper Age, the one that precedes ours, in order to regenerate spirituality among men, but also to manifest his divine diversions. The Lord in his aspect of Viṣṇu is concerned with maintaining the cosmic creation. It is especially this deity who restores order within the galaxy. Kṛiṣṇa is the Lord in his original form; He does not appear to solve these problems, but only to reveal his purely spiritual entertainments and so attract fallen souls to return to their original home in the kingdom of God. Nevertheless, at the end of the last copper age coincided the moment of restoring order in our galaxy and that of the advent of Lord Krishna. As a result, when the Supreme Lord, Kṛiṣṇa, came into this world, Viṣṇu, who maintains the galaxy, melted in his person, as did all his plenary emanations. When God, the Supreme Lord in his absolute form, descends into the material

cosmos, (on a planet of a given galaxy) all other Avatars meet in Him. The Lord Nārāyaṇa, the first four emanations [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līl-Avatars, the yuga-Avatars as well as the manvantara-Avatars and all the other Avatars that may exist, all manifest themselves in the the body of Lord Kṛṣṇa, the Supreme Lord in his complete form. At that moment, the Lord Viṣṇu is thus present in the body of Lord Kṛṣṇa, who destroys the demonic miscreants through him.

The Supreme Lord says, "Taking these pure souls with Me, I will descend into the material galaxy and rejoice in varied and wonderful diversions, unknown even to Vaikuṇṭha (spiritual planets). I will make known entertainments that marvel Myself".

Lord Kṛṣṇa, in the guise of Lord Chaitanya, instructs his devotees on the path that gradually elevates to the level of pure devotional service. So he appears at regular intervals as a devotee to engage in many wonderful activities, described in his sublime teaching. There are innumerable Vaikuṇṭha planets in the spiritual world and on each of them the Lord is served by his eternal devotees, animated by a feeling of reverence. This is why the Lord Kṛṣṇa reveals his most secret entertainment, as He savored them in his transcendental realm. These entertainments are so fascinating that they appeal to the very person of the Lord, who enjoys the nectar under the features of Lord Chaitanya.

The kingdom of God knows no limit, and so is the number of intermediaries who assist the Lord in His works. The Lord extends his hands, his legs, his eyes and his mouths in all his creation. It amounts to saying that his emanations formed by his integral parts, the spiritual beings distinct from God, are his assistants, all of whom are destined for a particular form of devotional service. But the individual soul incarnated and conditioned by matter, would occupy the position of Brahma, the first creature and regent of our galaxy, forgets these truths under the influence of the illusory material energy, resulting from the false ego. The consciousness of the false ego can be thwarted by the awakening of the divine consciousness. To tell the truth, we mean by liberation the fact of coming out of the torpor of oblivion and of establishing ourselves in the true service of love offered to the Lord. Liberation is never synonymous with inaction but rather a service attitude freed from human error.

Lord Krishna dwells in the spiritual world, from which He periodically descends to restore spirituality.

Although He lives in His supreme home that He never leaves, Goloka Vrindavana, He is none the less present everywhere. Many philosophers advance a concept of the Absolute Truth according to which God can not engage in 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 different. God can not be limited by what our imperfect senses perceive. He is the Supreme Personality, 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. Whenever the fulfillment of the duty of man becomes imperfections, the Lord descends. It is not an external power that forces it to appear, but it descends by its own internal power, in order to restore the just criterion of human function, at the same time as to destroy the elements that disrupt the progressive march of civilization. . And it is in accordance with this principle of absolute entertainment that the Lord descended into his eternal form of Krishna, within the Yadus dynasty 5,000 years ago.

Lord Krishna enjoys absolute freedom. To bring all benefits to the holy beings and to defeat unbelievers or evil beings, He appears in the form of multiple Avatars, who descend in this world to fulfill the promise made by Him:

"Whenever obstacles stand in the way of spiritual progress, then I appear."

"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 annihilate the disbelievers and to restore the principles of spirituality."

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

If anyone is ever attached to Krishna, God, the Supreme Person, is that he has reached the liberation and perfection of existence. The real need of the soul incarnated and conditioned by matter in this material world is to find an answer to his desire to escape the oppressive atmosphere of the material galaxy, to quench his thirst for total freedom. The soul wants to cross the walls of the galaxy, and see the free light and the spiritual element. This complete freedom, she finds it when she meets the complete spiritual whole, the Supreme Lord, Krishna. In each of us sleeps a pure affection for God.

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.

By his will, the Lord Sovereign, Krishna, descends on the material planets in innumerable forms of Avatars for specific reasons, after which He returns to his kingdom. Avatar means "He who goes down". Let us know that neither the Supreme Person nor the pure beings whom He sends Himself to earth are ordinary beings like us. By His unmotivated grace and by Him alone, the Lord descends on this earth and leaves behind Him the memory of His merciful deeds, so that the holy beings derive a spiritual benefit.

There is nothing more to obtain for one who knew how to please the Sovereign Lord and who, having reached the spiritual level, understood the insignificant character of everything else. He who devotes himself to the service of absolute love is raised to the highest level of perfection by the Lord himself, who lives in the heart of every being.

God is an Exceptional Being.

God is truly an Exceptional Being, possessing unparalleled beauty, intelligence, qualities, attributes, and power. His body and his Supreme Soul are identical, ONE, totally spiritual. He is Infinite, Absolute, Unique and without a second.

He is the Master of the entire cosmos, supporting him and guiding humanity. Absolute, He has the power to penetrate into the atom and the heart of the infinitely small being, to guide and direct him in his aspect of Supreme Soul. Omniscient, Omnipresent, He knows everything, knows everything, is everywhere and remains the supporter of all that is, including all planetary systems. Human beings wonder how immense planets can float in space, and how God, by his inconceivable power, can maintain the stars and all the galaxies?

The Supreme Lord has an inconceivable power, which goes beyond our understanding, our imagination. It is everywhere in the material cosmos, and supports space planets and galaxies through its divine energies and Supreme Soul, while being beyond, in the spiritual world, infinitely larger. The original Lord, the Divine Person, by his plenary emanation, which represents Him partially, He enters the material nature, then into each of the galaxies, and finally, into the heart of all the elements, into the very heart of every atom of matter . These divine manifestations proper to cosmic creation are innumerable, both in the different galaxies and in the atoms.

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 into the material creation through My full emanation the Supreme Soul, the simple spark of My Person, in all galaxies and in all the elements they contain; this is how I support the work of creation."

The wonderful wonders of material nature are all rooted in Lord Krishna, who is the ultimate cause, the ultimate Cause of all causes. Krishna, God, the Supreme Person is the purest being. He is the Supreme and Absolute Truth. There is no materiality in him, for he is wholly and solely spiritual.

Krishna, God, the Supreme Person says, "Those who are not entirely cleansed of all material defilement, or whose devotional service is incomplete, these are hard-pressed to me."

"O being of virtue, once I have shown myself to you, and that was to increase your attraction for Me. For the more you thirst for Me, the more material desires will dissipate in you."

"In serving the Absolute Truth, a holy being sees, even after a few days, his intelligence being fixed on Me, who is the Absolute, with constancy and firmness. After leaving this deplorable material galaxy, he will become one of My companions in the spiritual realm."

"The intelligence dedicated to My service of love can not be made vain at any time. Even at the time of the creation, or the annihilation of the worlds, by My grace, you will always be able to remember Me."

The Supreme Soul, also called the Holy Spirit, is the aspect of God, located in the heart of all beings.

The Supreme Lord who resides in us in his form of Supreme Soul, also called Holy Spirit, in our heart, is 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 form of Supreme Soul, dwells in the heart of every living being, celestial, human, animal and plant beings. The Lord in its localized aspect is said to measure the distance which separates the ring finger and the thumb, and holds respectively in his four hands, from the lower right to the lower left and in the sense of the needles of a clock, the lotus, the chariot wheel, the conch mass, is that of Janardana, a plenary emanation of the Lord who directs the generality of men. There are many other forms of the Lord that are distinguished in the order in which they carry the symbols of lotus, conch, wheel, and mass. They are called Purusottama, Acyuta, Narasimha, Trivikrama, Hrsikesa, Kesava, Madhava, Aniruddha, Pradyumna, Sankarsana, Sridhara, Vasudeva, Damodara, Janardana, Narayana, Hari, Padmanabha, Vamana, Madhusudana, Govinda, Krsna, Visnumurti, Adhoksaja and Upendra.

These twenty-four forms of the Lord in his Supreme Soul aspect located in the heart are worshiped in the various parts of the planetary system and for each of these divine manifestations there is a Vaikuntha planet in the spiritual world. There are still hundreds of other forms of the Lord and each one of them reigns on a planet defined in the spiritual world, whose material cosmos is only a tiny offshoot.

We qualify the Lord as the supreme "male", Master and beneficiary of all things, although no member of the male gender of this world can be compared to Him. In

short, all its forms are called advaita, meaning that no one differs from the other, and each of them enjoys eternal youth.

True and absolute happiness.

In the service of absolute love, the servant is as free as the Master, Krishna. The latter is perfectly independent, and in the spiritual world the servant also enjoys this quality of perfect independence because there is no forced service. Absolute service arises only from spontaneous love. A pale reflection of such a quality of service can be found in the one a mother gives to her child, a friend gives back to her friend, or marries her to her husband. Indeed, these three forms of service are not imposed, but aroused by love only. But let us understand well that in this material world, even the service offered with love is only a distorted reflection of the one found in the spiritual world, in contact with the Lord, and that is the real service, the service related to the spiritual form of each being.

In truth, spiritual happiness in the Krishna realm, God, the Supreme Person, is limitless. The happiness of the Lord is equal to his Person and to his absolute knowledge. But this happiness, ever increasing, the Lord must endlessly measure. Thus there is in some way an eternal competition between the increase of happiness and its perception by the Lord, a competition that never stops but continues.

To tell the truth, spiritual happiness is compared to an ocean of increasing happiness. While the oceans of this world are static, the spiritual ocean is dynamic. The dynamic growth of the ocean of spiritual happiness is present in the sublime Person of Srimati Radharani, who embodies the blissful power of Lord Krishna.

The spiritual soul, which is our true identity, is by nature full of bliss and knowledge, the latter being able to be realized directly through the service of love and devotion offered to Krishna, God, the Supreme Person. In this happy state, the spiritual being enjoys through his spiritual senses an infinite transcendental happiness. This perfection reached, he knows that nothing is more precious, and he will not deviate henceforth from the Absolute Truth, Krishna, source of perfect happiness, and will remain imperturbable by his side.

All who take refuge in Krishna, God, the Supreme Person, enjoy a sublime peace. The spiritual world is studded with innumerable planets, and the Lord, by his innumerable plenary emanations, reigns over all of them. As for the pure beings who live there, they enjoy the same advantages as the Lord and his eternal companions.

Krishna is the absolute source of happiness and the fountain of all happiness. He diffuses throughout his infinite kingdom the true spiritual happiness, permanent, uninterrupted, by the all-powerful goddess Radharani, her inner energy and the power of bliss. If we come into contact with it, we will be able to taste this endless

transcendental joy. All the great pure souls who live with Krishna in his absolute kingdom, are overwhelmed with bliss, and experience ineffable happiness.

Because the spiritual being (also called spiritual soul, tiny fragment of God) is eternal, he can find true happiness only in the eternal kingdom of Krishna, God, the Supreme Person, from which no one returns more in this material world of birth, sickness, old age and endless death.

He deserves to be called a scholar, one who understands the depth of this truth. He will be able to sacrifice all the illusory and ephemeral pleasures of this material world, to attain the only desirable goal, the absolute happiness that can only be obtained from God, because He is the true absolute source of happiness and distills it to all who live with Him for eternity.

There is a clear distinction between the material senses and the spiritual senses, which need to be realized without a material concept denying the existence of the spiritual senses. In the world of matter, the senses are overloaded with ignorance, and all spiritual teachers have urged us to purify our soiled senses of the material concept of existence. Everyone in the material world uses his senses for his own satisfaction, while in the spiritual world the senses serve the purpose for which they were originally conceived, namely the satisfaction of the Supreme Lord. Let the senses act in a natural way, and they will find uninterrupted pleasure without any material defilement coming to hinder it, for they will then be spiritually purified. Moreover, the partners of these spiritual exchanges experience this joy of the senses in an equal manner.

The material galaxy in which man evolves is in reality the distorted reflection of the spiritual world, and a shadow of it. It is to say how sublime is the kingdom of God.

In truth, the kingdom of God being a pure world, perfect in every respect, no imperfection can penetrate it. Only perfect, pure beings, bathed in pure virtue, who serve God with love and devotion can have access to it and thus approach the Supreme Lord. They are all eternal servants and servants of God.

The kingdom of God is bathed in the inner energy or energy of bliss of the Supreme Lord. Thus those who can enter by the grace of God are immediately penetrated with ecstasy. They are overwhelmed by a pure feeling of unparalleled love and joy that they feel uninterruptedly. God, the source of the energy of happiness, distributes his sweet fragrance to all. There is true sublime happiness.

This is why his kingdom is said to be all knowledge, bliss or bliss, and eternity.

The service of love and devotion offered to God is the true passport to the spiritual world.

Krishna, God says, "Only by devotional service, and only thus, can one know Me as I am. And the being who, by such devotion becomes fully aware of My Person, can then enter My absolute kingdom."

It is now, during our present life, that we must prepare our next existence, and thus our entry into the absolute kingdom of God. To achieve this we must surrender ourselves to Krishna, and serve him with love and devotion. By engaging our whole being in the absolute devotional service of the Lord, we receive our true passport to the spiritual world as soon as we leave our present carnal envelope. With the beginning of the devotional service offered to the Lord begins the spiritualization of our present body, so that as a pure being we no longer find any reason to be in a body of dense matter.

The Lord explains Himself in the Bhagavad-gītā (Words of Krishna, Christ, God, the Supreme Person), concerning his appearance and his disappearance, that he who perceives its true nature, spiritual and absolute, and who knows them to be the effect of its inconceivable power, is liberated from the laws that govern birth and death. He then reaches the spiritual world, inhabited by the eternal Vaikuṇṭhas planets, where the liberated souls live forever, far from the clutches of birth, sickness, old age and death. There, the Lord and all who are eternally absorbed in the service of absolute love offered to his Person, enjoy an eternal youth, because there is no old age, no disease, no death. And because death is absent, so is birth. We must therefore conclude that the mere fact of understanding in their truth the appearance and the disappearance of the Lord makes it possible to attain the perfection of eternal life.

In the Lord lies truthfulness (truthful, true, real character), purity, intolerance to the misfortune of others, control of anger, inner satisfaction, integrity, mental equilibrium, mastery of the senses, sense of responsibility, equality of soul, tolerance, equanimity, loyalty, knowledge, detachment from sensual pleasures, the power to govern, valiantness, influence, ability to make everything possible, fulfillment of just duty, total independence, dexterity, perfect beauty, serenity, benevolence, ingenuity, kindness, magnanimity, determination, omniscience, rightness in action, possession of all objects of pleasure, joy, immutability, fidelity, fame, universal adoration, humility, divinity, eternity, and a thousand other spiritual attributes, all eternally present in Him, and of whom He did not ever miss.

The Supreme Lord, Kṛiṣṇa, is the source of all virtue, beauty and all that exists. Outside of Him there is nothing.

Because He possesses all the Attributes quoted above, Lord Kṛiṣṇa is the only one who can watch over the interests of creation; and in doing so, He gives salvation even to His enemies when He Himself puts them to death. He captivates even the highest among liberated souls, which makes Him worthy of the very adoration of Brahmā and Śiva, the highest of all celestial beings. As Supreme Avatar, He is also the Lord of the creative power of all material cosmos. In truth, material energy is acting under his direction. It therefore acts on this energy as would an electric switch, and to do this it multiplies in galaxies without number in a multitude of Avatars. In every galaxy, without counting any other Avatar, there are more than five hundred thousand manifestations of Manu (father of humanity); we can hardly imagine the number of Avatars that appear in the different galaxies.

In the spiritual world, however, beyond material nature, there is no question of Avatars, but rather of plenary emanations of the Lord visible on the different Vaikuṇṭhas spiritual planets. These spiritual planets are at least three times more numerous than those composing the innumerable galaxies of the material cosmos. All the forms of Nārāyaṇa (Plenary Emanation of Krishna) that occupy the spiritual planets are all emanations of the Vāsudeva aspect of the Lord; This one is therefore at one and the same time Vāsudeva, Nārāyaṇa and Kṛiṣṇa, in one person. As a result, his Attributes can not be counted by anyone, no matter how big.

Systematic listening to the entertainment, attributes and sublime names of Lord Krishna leads to eternal life.

Those who wish 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 implies a deeper and deeper knowledge of one's Person, which in turn leads to an evolution towards eternal life. Moreover, the glorification of the sublime acts of the Lord Kṛiṣṇa is precisely the prescribed remedy for neutralizing the evils of birth, sickness, old age, and death, which belong to all beings conditioned by matter. Access to such a level of perfection is identified with the purpose of human life, and with spiritual bliss.

He who is absorbed in the service of absolute love of the Lord bathes in an endless flow of rich emotions. The Lord is unlimited, and His Name, His Attributes, His Entertainment and all that surrounds Him enjoy the same quality. Those who revel in it can do so without end, and never feel satiated.

It is written in the Padma Purāṇa: "The Sovereign Lord, the Supreme and Absolute Truth, is also called Rama, because He lavishes on all spiritualists a spiritual joy without limit."

These sublime words therefore know no end. All material activity is subject to the law of saturation, but this phenomenon is inexistent on the spiritual plane.

The spiritual condition finds its existence on the absolute plane.

The devastating weather, which even subjects the inhabitants of the heavenly planets to its manifestations, the past, the present and the future, does not act on the spiritual plane. The influence of time is felt through the phenomena of birth, sickness, old age, and death; these four principles related to the material condition prevail in every part of the cosmic manifestation, even on Brahmaloḥa where the duration of existence of the inhabitants seems literally fabulous to us. The implacable time causes even the death of Brahma, what to say from other celestial beings, like Indra, Candra, Surya, Vayu and Varuṇa?

On the spiritual plane the soul possesses a pure consciousness, so that the domineering tendency of the false ego that impels it to identify with its body does not exist in it. His pure conscience leads him rather to surrender himself to the Supreme Lord. All this to say that at the purely spiritual level there is no question of material creation or of the ocean of the causes of material manifestation.

The spiritual condition finds its existence on the absolute plane, but it is revealed in all its truth for the spiritualist who possesses the knowledge of this high level of pure consciousness. Spiritualists are of two kinds: impersonalists and learned sages. For the first, the ultimate goal, the ultimate destination to be attained, is the radiance of the spiritual world, while the learned sages themselves target the spiritual planets Vaikuṇṭhas. The latter, experience the condition described above by obtaining a spiritual form that will allow them to continue the active practice of the service of absolute love offered to the Lord. The impersonalists, however, because they reject all contact with the Lord, do not obtain from them a spiritual body proper to spiritual action, but remain mere spiritual sparks, melted in the dazzling radiance that emanates from the Lord. Supreme. The Lord is the finished form of eternity, knowledge, and bliss, while the radiance that emanates from his body is devoid of form and remains a mere manifestation of eternity and knowledge. Vaikuṇṭhas 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 from the Abode, the Name, the Fame, the Entourage, & c. of the Lord all share the same spiritual and absolute nature.

Let us understand that only the practice of the service of love and devotion offered to Krishna, God, the Supreme Person allows to reach the Vaikunthas planets. The other two paths can certainly lead to radiance, but do not open the doors of the Vaikunthalokas, spiritual planets. Only the soul purified of all material defilement can attain the perfection of living in the company of the Supreme Personality of Godhead an existence of perfect happiness and joy, and thus recovering its original state. The spiritual world includes countless spiritual planets Vaikunthas. Such, then, is the goal of the holy being, to go to one of those spiritual planets where the Lord, in each of them, pours out his joy in the company of innumerable companions who serve Him as pure devotion. When souls conditioned in the material world are emancipated by the practice of devotional service, they are promoted to these spiritual planets. The number of souls forever liberated far exceeds that of the souls who undergo conditioning on the planets of material galaxies, and never these liberated souls wish to remain in this sad cosmos. The Lord teaches us that we are His eternal servants and servants, the smallest fragments of His Person, and that He is at the same time different and no different from us spiritual souls. The service of love and devotion offered by its devotees and devotees continues even beyond liberation, especially throughout the eternal kingdom.

This humility proper to the pure being, which consecrates every moment of its existence to serve the Lord, raises him to the purely spiritual level that enables him to realize everything. Krishna is revealed to one who shows sincerity. He, the intelligence of all, and even of the demonic being, gives to his pure devotee the intelligence by which he can immediately seize the most perfect truth affecting his Person and his multiple energies. The conjectures and the skillful verbiage on the Absolute Truth, let us repeat it, do not allow to know the Lord. It only appears when the service attitude of its devotee is overpowering. To desire the only pleasure of the Lord, and to rely on Him alone, is the way through which we can know Lord Krishna as He really is.

In the absolute kingdom, the Lord, his eternal servants and servants, all possess forms of propitious, infallible, spiritual character and eternal youth. There is no birth, no old age, no sickness, no death. This eternal land, rich in spiritual pleasures, conceals beauty and happiness. Krishna, God, the Supreme Person is the Master of immortality and is therefore immortal Himself. The Supreme Lord can confer this quality on his devotees and devotees. He who reaches his immortal dwelling will never have to return to this material world where death and the three sources of suffering reign; those derived from the body and mind, those caused by other living entities, and those originating in material nature, cold, extreme heat, lightning, earthquakes, hurricanes, drought ...

The Supreme Lord, Master of all distinct beings, has the power to decorate his devotee or devotee with all the attributes of his own Person, including immortality and spiritual bliss. In the universe of matter, anguish or fear reigns in the hearts of all distinct beings. But because the Lord is the Sovereign among the intrepid, He gives

this same absence of fear to his pure devotees and devotees. Suffering shines through its absence in the eternal kingdom of God, forever free from the influence of eternal time, and therefore from all fear. In the kingdom of God, no effort is required to attain happiness. This is inherent in the spiritual world. The absolute kingdom is by nature saturated with happiness, with a happiness constantly increasing by the force of a constantly renewed appreciation; Bliss or bliss never dulls. Such is the glory of God, that it surpasses the imagination of the greatest sages, these pure great souls. However, the pure devotees and devotees of the Lord directly attain this happiness, by his divine grace.

Anyone who can find such devotional perfection never feels more attracted to the material cosmos, the material galaxies and the material planets they contain, and never again wants to return to them.

Lord Krishna says, "It is only through devotional service, and only thus, that one can know Me as I am. And the being who, by such devotion, becomes fully conscious of My Person, can then enter My absolute kingdom."

"When they have reached Me, the spiritualists imbued with devotion, these noble souls, having thus risen to the highest perfection, never again return to this transient world, where there is suffering."

"I give faith and refuge to whoever surrenders to Me and vows to serve Me forever, for such is My nature. The influence of material nature is insurmountable, but surrendering to Me easily crosses the limits.

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

Surrender to God, the Supreme Person, is the only cause of liberation. God is the greatest of all living beings. It ensures their maintenance and provides the least of their needs. Whoever knows this absolute truth, has the perfect knowledge. We all have the same quality as our Heavenly Father. The Supreme Lord has created a powerful bond, that of love and affection, so powerful that no one can break it. The loving bond that unites us to the Supreme Eternal and other beings will never break. It is so in the kingdom of God.

Only conscious beings of the Supreme Lord qualify to return to their original home, the kingdom of God.

The original form of the Supreme Lord, Krishna, is indeed his real form, the one he has eternally and manifests in the spiritual world. The Supreme Lord is Krishna, the original Divine Person. His form is eternal, all of happiness and knowledge. He is the original cause of all causes.

Krishna, God, the Supreme Person is the only and ultimate true secret of success.

Glossary

- Bhakta	Devotee of Krishna. Spiritualist of the highest order. Pure human.
- Brahma	First being created in the universe and the highest of all. Demiurge. He receives the power from the Supreme Lord to create all creation in the universe, which he is the principal regent.
- Cetena	Element of knowledge.
- Deva	Virtuous being, God's servant. Inhabitant of the heavenly planets.
- Dharma	The duties of evrybody according to his social status, the surrender to God.
- Gopis	Krishna companions in Vrndavana, the holy city of India. They embody the highest devotion to the Lord because of their pure love for him.
- Govinda	Name of Krishna, Krishna plenary emanation of prevailing on one of the Vaikuntha planets.
- Gunas	The attributs of material nature (virtue, passion and ignorance) that influence people and things.
- impersonalist	One who sees God through its energies exclusively, and realizes the Lord as his spiritual formless aspect.
- Jnana	The philosophical quest for absolute truth. spiritual knowledge.
- jnaani	He who possesses spiritual knowledge.
- Kaivalya	internal power, spiritual, through which the embodied and conditioned soul awakens to realize its true nature of spiritual soul, part of God.
- Karmi	Materialist seeking only the pleasure of the senses.
- Lapis lazuli	Gemstone blue.
- Laksmi	Goddess of fortune.
- Maha-tattva	Principle of material creation. The aggregate of the 24 elements of material nature.
- Maya	What does not exist, the illusion.
- Sama-veda	exquisite melody sung in honor of Krishna in the spiritual world.

- Sourabhis	Cows of the spiritual world.
- Vaikuntha	The spiritual realm, where everything is full of eternity, knowledge and bliss.
- Vaikunthalokas	Vaikuntha planets: Eternal planets located in the kingdom of God, in the spiritual world. Krishna reigns over each in form of Narayana.
- Virata-rupa	Other name of Visva-rupa.
- Visva-guru	See also virata-rupa rupa-or visva
- Visva-rupa	The universal form of the Supreme Lord Sri Krishna in the material universe. It consists of the entire cosmic manifestation.
- Vishnu	Means "The support of all that is." God, the Supreme Person, has four arms.
- Yoga-maya	Krishna internal power that mask him, making him inaccessible to common human. Also, power by which the Lord is partially revealed to his pure devotee, veiling his divine nature.