

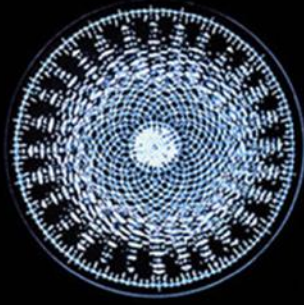


## The Paramatma (Supersoul) feature of Lord Vishnu

*Vishnu = Vishwa (universe) + Anu (atom)*

Lord Krishna has three distinct energies- the impersonal Brahman (Buddhism), Paramatma, & Bhagavan; these constitute the *original* holy trinity. Lord Krishna expands into the form of Lord Vishnu to dream the material energy (multiverse) into existence. As the Paramatma, Vishnu is localized as One consciousness within every atom, universe, and the *other* quantum observer within the heart of all living entities as their eternal companion; it is in this feature the Paramatma guides each souls transmigration from one body to the next. This is the mystical aspect of God both Yeshua and the Gnostics understood as "the Father residing within the heart." Vedic wisdom indicates we are not the physical body, why our universe was created and the type of yoga (Bhakti) to *remember* God as the Supreme Lover (Bhagavan).

## The three energies of the Absolute Truth



**Brahman**  
(external energy)

Krishna's impersonal material energy; ubiquitous, cosmic, unending creational fractal source of the multiverse



**Paramatma**  
(supersoul)

Krishna localized as One consciousness within every atom and the quantum observer within every single living entity as their eternal companion.



**Bhagavan**  
(internal energy)

The eternal, blissful, all knowing consciousness of a Souls relation to the Supreme Person; pure spiritual energy pervading in the unlimited, eternal realms.



According to the Srimad Bhagavatam Vedas, Lord Krishna has very distinct energies, which are everywhere. Although innumerable, His energies fall into three primary categories:

### INTERNAL ENERGY

Krishna's internal energy expands as the spiritual world in all of its variety, including His ever-liberated associates there. The internal energy is eternal and full of knowledge & happiness. Presently beyond our perception, the spiritual world makes up most of reality.

### EXTERNAL ENERGY

Krishna's external energy consists of all that is matter: the material world, the laws of material nature, material bodies, and so on. The external energy is temporary and full of ignorance and suffering. It is inert by nature and must be moved by spirit. The material world is a tiny fraction of God's creation.

### MARGINAL ENERGY

We finite spirit souls are expansions of Krishna's marginal energy. We can choose to live in the spiritual world or the material world. Or, to put it another way, we can be deluded by matter or illuminated by spirit.



A beautiful oil painting of Sri Krishna, the Supreme Personality of Godhead. Krishna means "all attractive" and He appeared in India 5000 years ago to teach the mystical science of Bhakti Yoga, the perfectional stage of Self-realization.



## *Are we the body or the soul?*

*We are the soul, or the conscious life force within our bodies, and we are completely different from our bodies, which are only highly complex machines.*

*We sit in the heart, the seat of all energies of the body. From there we experience the world through the wired machinery of the body's senses, as well as through the more subtle energies of mind, intelligence, and ego. Understanding the difference between body and soul—between matter and spirit—is the beginning of spiritual life and the only basis for true self-realization.*

*Our body is constantly changing: infancy, childhood, youth, middle age, old age, and finally death. But we, the unchangeable soul, witness this "virtual reality" from within.*

*That's why, even though our body changes throughout life, we always keep our sense of identity. Matter is temporary, and spirit is eternal. Therefore we eternal souls are more important than our bodies. To understand this point is real knowledge. We are by nature eternally happy and full of knowledge. The human body affords us the opportunity to perform spiritual activities that will free us from getting further material bodies, which are by nature full of suffering.*



Achintya-bhedabheda-tattva refers to the inconceivable oneness and difference of the Supreme Person and His energies. As parts of God's energy, we're also equal in quality with God, but there's a vast difference in quantity. We're each infinitesimal sparks of spiritual energy, and the Supreme Person, Krishna, is the infinite, supreme source of all energies. Some parts of the Vedas say that all beings are one with God, and others say that God is different from all beings- and both statements are simultaneously true.

Just as the sun is the source of heat and light, God is the ultimate source of all energy. The sun is inseparable from its rays, and God is inseparable from His energies. God and His energies are therefore nondifferent. At the same time, God and His energies are distinct. The sun and its rays are one, but they're also different: we can feel the sun's light and heat while the sun itself is millions of miles away. Similarly, God is omnipresent by His energy but also maintains His distinct personal identity – His own name, form, qualities, home, activities, and associates. Since everything is a display of God's energy, God is simultaneously different (bheda) and nondifferent (abheda) from everything. This truth (tattva) is inconceivable (achintya) to the mind. All that exists within the spiritual world and the material world is also God's energy, and therefore one with and different from God simultaneously.



### **im·pe·tus:**

*\*the force or energy with which a body moves.*

*\*the force that makes something happen or happen more quickly.*

*According to mystic yogis and the ancient Srimad-Bhagavatam, Krishna's Rasa Lila is a plethora of different meanings ranging from being the Superposition theory in quantum physics all the way to detailing the incredible and unfathomable observation of Krishna's internal potency.*

*Notice how Radha-Krishna are in the center and each Gopi is dancing with "Krishna". The rasa lila takes place one night when the gopis of Vrindavan, upon hearing the sound of Krishna's flute, sneak away from their households and families to the forest to dance with Krishna throughout the night, which Krishna supernaturally stretches to the length of one Night of Brahma, a Hindu unit of time lasting approximately 4.32 billion years.*

*In the Krishna Bhakti traditions, the rasa-lila is considered to be one of the highest and most esoteric of Krishna's pastimes. In these traditions, romantic love between human beings in the material world is seen as merely a diminished, illusionary reflection of the soul's original, ecstatic spiritual love for Krishna, God, in the spiritual world.*



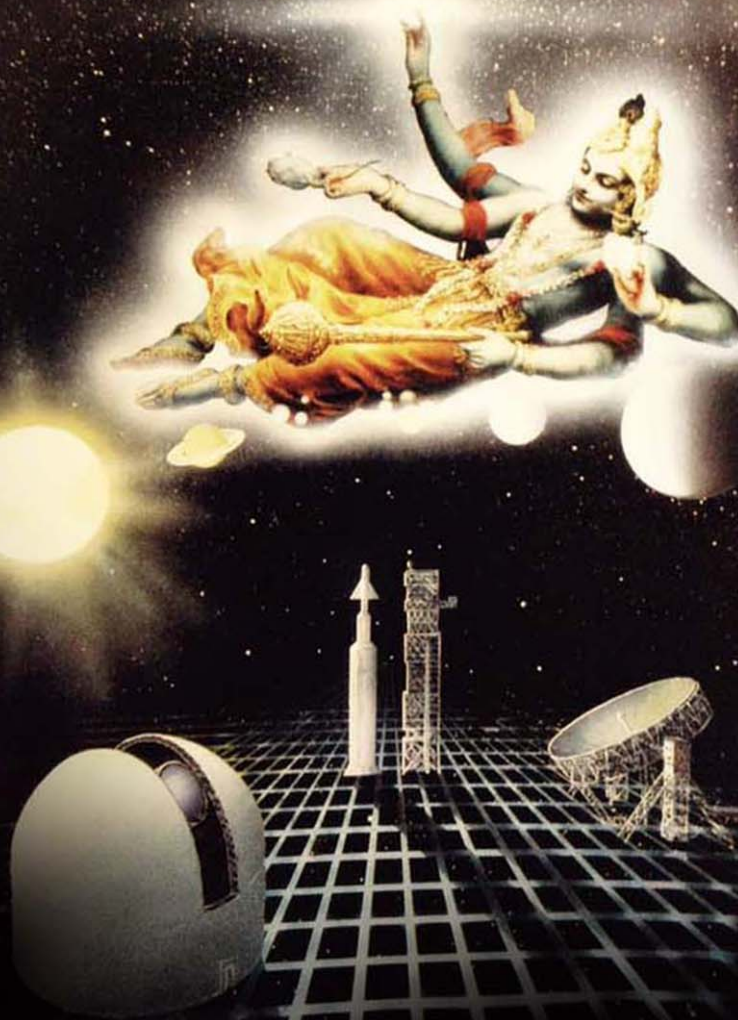
**According to Lord Krishna's 5000 year old Bhagavad Gita "As It Is", the body is always changing but the Soul within it remains the same. Krishna explains that the Soul is the same within every living entity and what is different is the type of body it occupies. The transmigration of the Soul (reincarnation) depends upon our karma within the very powerful three modes of material nature- goodness, passion, or ignorance.**

## Lord Vishnu dreaming innumerable universes



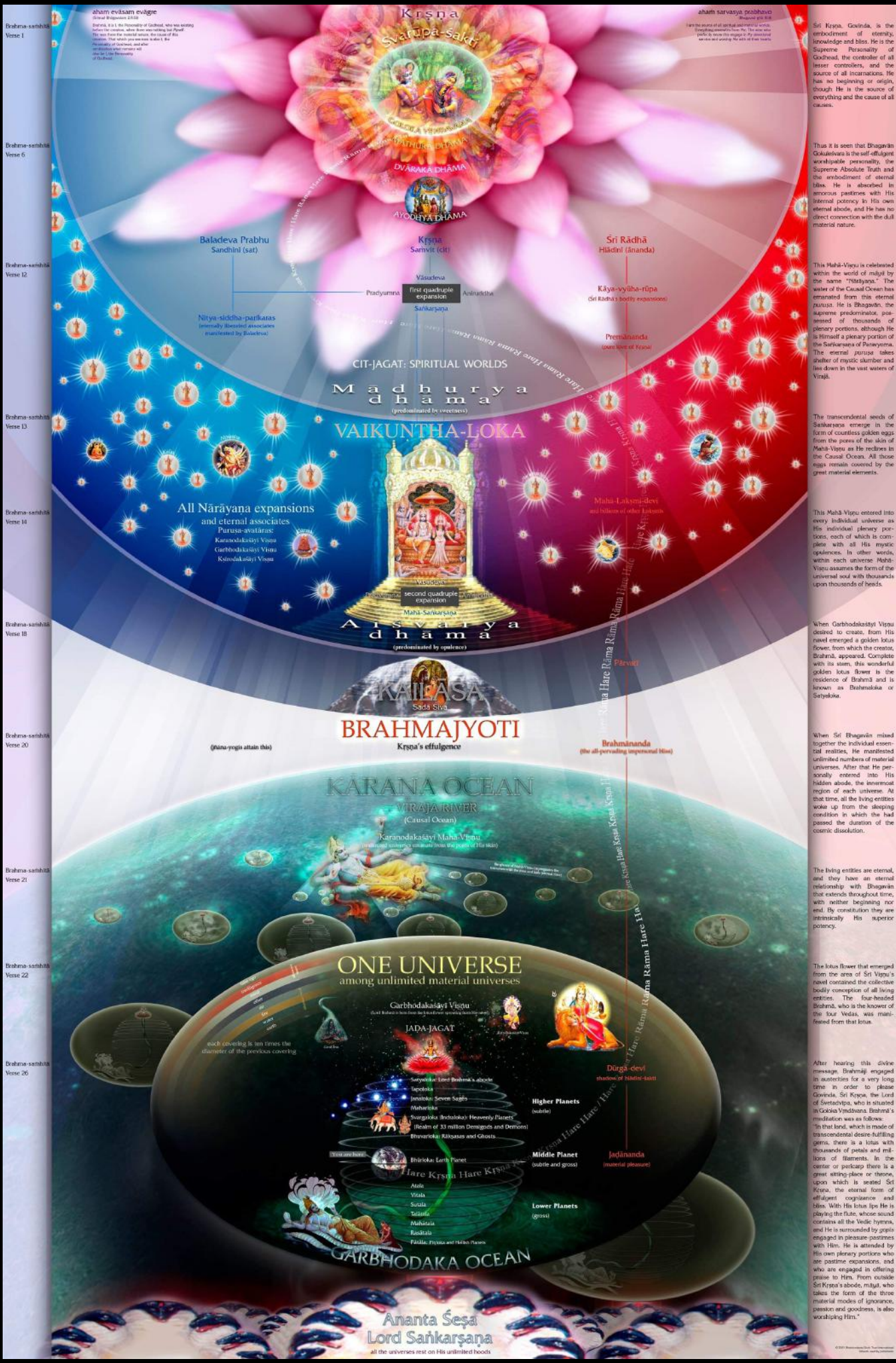
Sri Krishna assumed the form of Lord Vishnu to manifest unlimited universes consisting of material nature. The ancient Vedas of India purport that 1/4 of Krishna's energy are the innumerable universes that exist; the remaining 3/4s constitute the spiritual realms consisting of eternity, unending bliss, and knowledge.





**Maha-Visnu, the expansion of Krishna who creates the material cosmos, is situated beyond the reach of material senses and instruments. Scientists investigating the visible universe cannot uncover the form of God, any more than a person watching a television screen can see the producer of the show.**





ahim evāhim evāgrhe  
(Śrīmad Bhāgavatam 2.10.6)

Brahma-samhitā  
Verse 1

Brahmā, a 1st Personality of Godhead, who has nothing  
but love for everyone, when Brahmā was walking his round  
the vast featureless material nature, the cause of this  
universe, that state upon seeing Kṛṣṇa, he  
said: "I shall give up my name and  
the title of Godhead and call  
myself Kṛṣṇa, the form  
of Godhead."

Brahma-samhitā  
Verse 6

Baladeva Prabhu  
Sandhina (sat)

Nitya-siddha-parikṛtas  
(eternally liberated associates  
manifested by Baladeva)

Kṛṣṇa  
Sankṛta (citi)

Vāsudeva  
First quadruple  
expansion  
Sankarṣaṇa

Śrī Rādhā  
Hādinī (ānanda)

Kāya-vyūha-rūpa  
(Śrī Kṛṣṇa's bodily expansions)

Premānanda  
(our love of Kṛṣṇa)

CIT-JAGAT: SPIRITUAL WORLDS

MADHURYA  
DHAMA  
(predominated by sweetness)

VAIKUNTHA-LOKA

All Nārāyaṇa expansions  
and eternal associates  
Puruṣa-avatāraḥ:  
Kāraṇodakaśāyī Viṣṇu  
Garbhodakaśāyī Viṣṇu  
Kṣīrodakaśāyī Viṣṇu

second quadruple  
expansion  
Maha-Sankarṣaṇa

Āśvamedhā  
ADHAMA  
(predominated by ignorance)

AKAILASA  
Sada Siva

BRAHMAJYOTI  
Kṛṣṇa's effulgence

(Gaura-yogis attain this)

Brahmānanda  
(the all-pervading impersonal bliss)

KARANA OCEAN

Virajā River  
(Causal Ocean)

Kāraṇodakaśāyī Mahā Viṣṇu  
(the original cause of the material  
universe)

Brahma-samhitā  
Verse 21

Brahma-samhitā  
Verse 22

ONE UNIVERSE  
among unlimited material universes

Garbhodakaśāyī Viṣṇu  
(the original cause of the material  
universe)

JADA-JAGAT

Higher Planets  
(subtle)

Middle Planet  
(subtle and gross)

Lower Planets  
(gross)

GARBHODAKA OCEAN

Ananta Śeṣa  
Lord Sankarṣaṇa  
all the universes rest on His unlimited hoods

ahim sarvasya prabhavo  
(Bhāgavat 9.11.6)

He is the source of all spiritual and material worlds,  
everything emanates from Him. He alone  
partly to see His ego in it. He alone  
was and was not the earth but now matter.

Thus it is seen that Bhagavān  
Gokulaśvara is the self-effulgent  
worshipable personality, the  
Supreme Absolute Truth and the  
embodiment of eternal  
bliss. He is absorbed in  
amorous pastimes with His  
eternal potency in His own  
eternal abode, and He has no  
direct connection with the dull  
material nature.

This Mahā-Viṣṇu is celebrated  
within the world of māyā by the  
name "Nārāyaṇa." The  
water of the Causal Ocean has  
emanated from this eternal  
puruṣa. He is Bhagavān, the  
supreme predominator, possessor  
of thousands of  
pleasure portions, although He  
is Himself a plenary portion of  
the Sankarṣaṇa of Paraśara.  
The eternal puruṣa takes  
swifter of mystic dumber and  
lies down in the vast waters of  
Virajā.

The transcendental seeds of  
Sankarṣaṇa emerge in the  
form of countless golden eggs  
from the pores of the skin of  
Mahā-Viṣṇu as He reclines in  
the Causal Ocean. All these  
eggs remain covered by the  
great material elements.

This Mahā-Viṣṇu entered into  
every individual universe as  
His individual pleasure  
portions, each of which is complete  
with all His mystic  
potencies. In other words,  
within each universe Mahā-  
Viṣṇu assumes the form of the  
universal soul with thousands  
upon thousands of heads.

When Garbhodakaśāyī Viṣṇu  
desired to create, from His  
navel emerged a golden lotus  
flower from which the creator,  
Brahmā, appeared. Complete  
with its stem, this wonderful  
golden lotus flower is the  
residence of Brahmā and is  
known as Brahmasāra or  
Setyloka.

When Śrī Bhagavān mixed  
together the individual essential  
realities, He manifested  
unlimited numbers of material  
universes. After that He personally  
entered into His  
hidden abode, the innermost  
region of each universe. At  
that time, all the living entities  
woke up from the sleeping  
condition in which they had  
passed the duration of the  
cosmic dissolution.

The living entities are eternal,  
and they have an eternal  
relationship with Bhagavān  
that extends throughout time,  
with neither beginning nor  
end. By constitution they are  
intrinsically His superior  
potency.

The lotus flower that emerged  
from the navel of Śrī Viṣṇu's  
navel contained the collective  
bodily conception of all living  
entities. The four-headed  
Brahmā, who is the knower of  
the four Vedas, was manifested  
from that lotus.

After hearing this divine  
message, Brahmājī engaged in  
austerities for a very long  
time in order to please  
Govindā, Śrī Kṛṣṇa, the Lord  
of Sveta-dvīpa, who is situated  
in Cokkita Vṛndāvana. Brahmā's  
meditation was as follows:  
"In that land, which is made of  
transcendental desire-fulfilling  
gems, there is a lotus with  
thousands of petals and  
millions of filaments. In the  
center or pericarp there is a  
great sitting-place or throne,  
upon which is seated Śrī  
Kṛṣṇa, the eternal form of  
effulgent cognizance and  
bliss. With His lotus lips He is  
playing the flute, whose sound  
contains all the Vedic hymns,  
and He is surrounded by gopīs  
engaged in pleasure pastimes  
with Him. He is attended by  
His own plenary portions who  
are pastime expansions, and  
who are engaged in offering  
service to Him. From outside  
Śrī Kṛṣṇa's abode, māyā, who  
takes the form of the three  
material modes of ignorance,  
passion and goodness, is also  
worshipping Him."



**5000 years ago, the Supreme Lovers, Radha-Krishna appeared on our earth to gift us the yogic process of a heart-centered consciousness called Bhakti Yoga. Krishna taught that we are not the ephemeral body, we are the eternal Atman or Soul. We have never not existed and shall never cease to exist. Our natural constitutional position is eternal and we can revive our innate love of God by chanting a sound vibration (mantra) that is non different to Him:**

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

**Infinite blessings to all. The best is yet to come** 

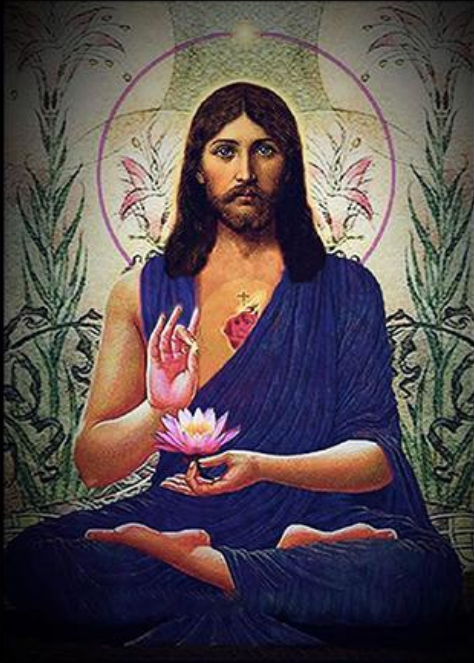


## **The Universal Form of Lord Krishna**

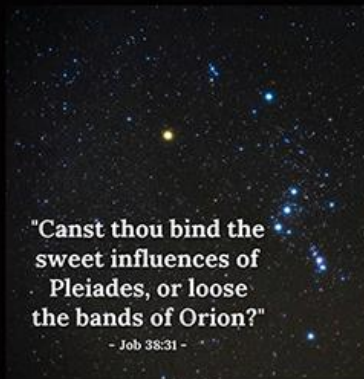
**Krishna reveals to Arjuna His multiverse form showing all living entities “at once” as indicated in the 5000 year old Bhagavad Gita “As It Is” text.**



## Yeshua, Bhakti Yoga, & Lord Krishna

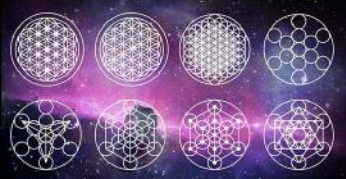


According to ancient Vedic scriptures, the Supreme Personality of Godhead, Krishna, only appears on dualistic star systems to give *absolute* knowledge of Himself. He cannot appear in higher dimensions because certain demigods think themselves to be “Gods” and He can’t appear on worlds lower than earth because souls suffer so much in this realm they cannot fathom or perceive spiritual knowledge. So earth-ike planets (Ying/Yang) are most favorable for the Vedas to be learned *absolutely*. Certain demigods and higher celestial beings from other realms within the multiverse understand that Avatars of the Supreme appear on such star systems and thus they become inspired to take birth in such places to learn knowledge (Veda) of the Bhagavan via a process called Bhakti Yoga. The book of Job indicates Yeshua may have come from the stars of the Seven Sisters (Pleiades) to learn how the Lord resides within the heart as the Paramatma or *Supersoul* & the Bhavishya Purana Veda corroborates this fact.



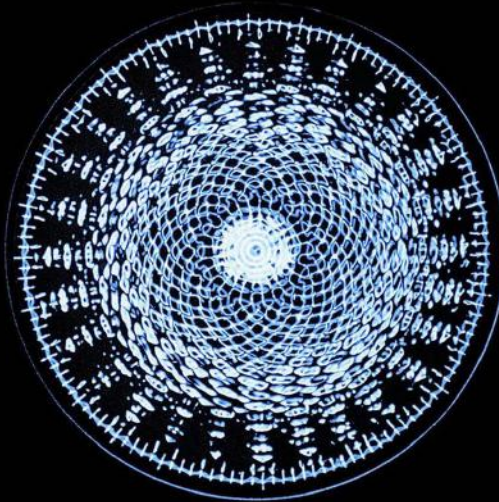
## Brahman:

Lord Krishna's ubiquitous, cosmic, unending  
creational fractal source of the multiverse



174 Hz : For the relief of Pain & Stress  
285 Hz : Heals Tissues and Organs  
UT 396 Hz : Eliminates Fear  
RE 417 Hz : Wipes out Negativity  
MI 528 Hz : Repairs DNA  
FA 639 Hz : Brings Love  
SOL 741 Hz : Detoxifies Cells  
852 Hz : Awakens Intuition  
963 Hz : Connects to Higher Self

Solfeggio Frequencies  
(cosmic harmony via tones)

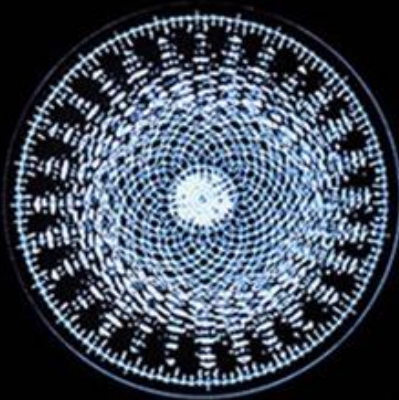


Cymatics  
(how sound effects matter)



Fibonacci  
(sacred geometry  
repeating in nature)

## The three energies of the Absolute Truth



**Brahman**  
(external energy)

Krishna's impersonal  
material energy; ubiquitous,  
cosmic, unending creational  
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**Paramatma**  
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Krishna localized as One  
consciousness within every atom  
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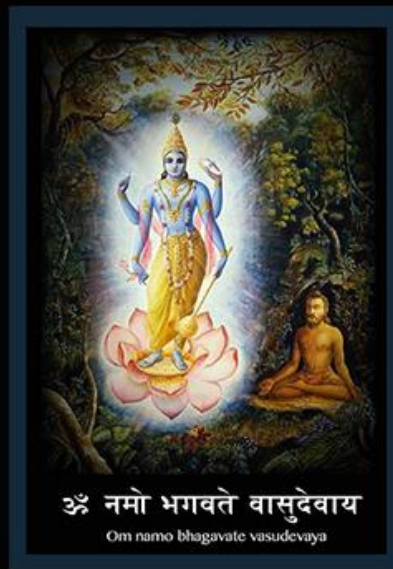
**Bhagavan**  
(internal energy)

The eternal, blissful,  
all knowing consciousness  
of a Souls relation to the  
Supreme Person; pure spiritual  
energy pervading in the  
unlimited, eternal realms.



# Dhruva Nakshatra "immovable star"

the polar star in the Mahabharata



The Vedas of ancient India describe how stars are conscious entities as there are infinite multidimensional beings residing on them throughout the multiverse. According to the Srimad Bhagavatam of Lord Krishna, of all the star nations in our local area of our galaxy, Dhruva Loka is the most revered.



Milky Way long-exposure looks like fractal geometry

**A 5000 year old Bhakti Yoga mahamantra of the  
Supreme Lovers residing in the heart chakra**



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

# CYMATICS

THE SCIENCE OF HOW SOUND CREATES FORM



Cymatics illustrates how sound animates matter and the ancient Vedas of India corroborate this as the recitation of mantras (sound vibration) is the most powerful method for reviving our original consciousness as the eternal atman (soul). Science + mantra meditation confirm that energy precedes matter and the Vedas elaborately explain how mantras are the perfection of yoga and philosophy; as the meditator gradually enters into a state of trance, a direct perception is given so one can distinguish between material nature & spiritual energy and experience the energy coming directly from the spiritual stratum, thus opening the door to perceiving their eternal Self.



Mahamantra:

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Hare Rama Hare Rama / Rama Rama Hare Hare



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# 3 ASPECTS OF GOD

Indian theology recognizes three aspects of God: **Brahman**, **Paramatma**, and **Bhagavan**—the Lord's impersonal feature, His all-pervading localized aspect, and His supreme personhood. The three primary attributes of God—*sat* (being, or eternity), *chit* (full cognition), and *ananda* (unending bliss)—appear in these three aspects. *Sat* is realized in Brahman, *sat* and *chit* in Paramatma, and *sat*, *chit*, and *ananda* in Bhagavan. In Bhagavan, therefore, one realizes the sum total of all God's qualities.



## BRAHMAN

**B**rahman realization (an understanding of God as an all-pervading universal force) is a fundamental view of God. This view is appealing to empiricists who are inclined to spiritual subjects. Those who take this conception more seriously undertake a mystical path called *gyana-yoga*, a traditional discipline that focuses on the intellect. By this path one can achieve full Brahman realization, or awareness of eternity (*sat*). Most current forms of yoga and religiosity, at their best, attempt to bring adherents to this basic spiritual perception. Persons who follow this path are known as *gyana-yogis*. Their quest for truth brings them to the Lord's effulgence, the impersonal Brahmajyoti, into which they may merge after death. There is a tendency, however, to fail in this pursuit, because the vast

impersonalism of eternity impels one to long for natural, interpersonal relationships. And so the practitioner may be born again to continue on the spiritual path.

## PARAMATMA

**A***gyana-yogi* may raise himself to the next level of realization and become an *ashtanga-yogi*, practicing the eightfold path of yoga as outlined in Patanjali's *Yoga-sutras*. If such a *yogi* is successful, he realizes the localized form of God, who is in every heart

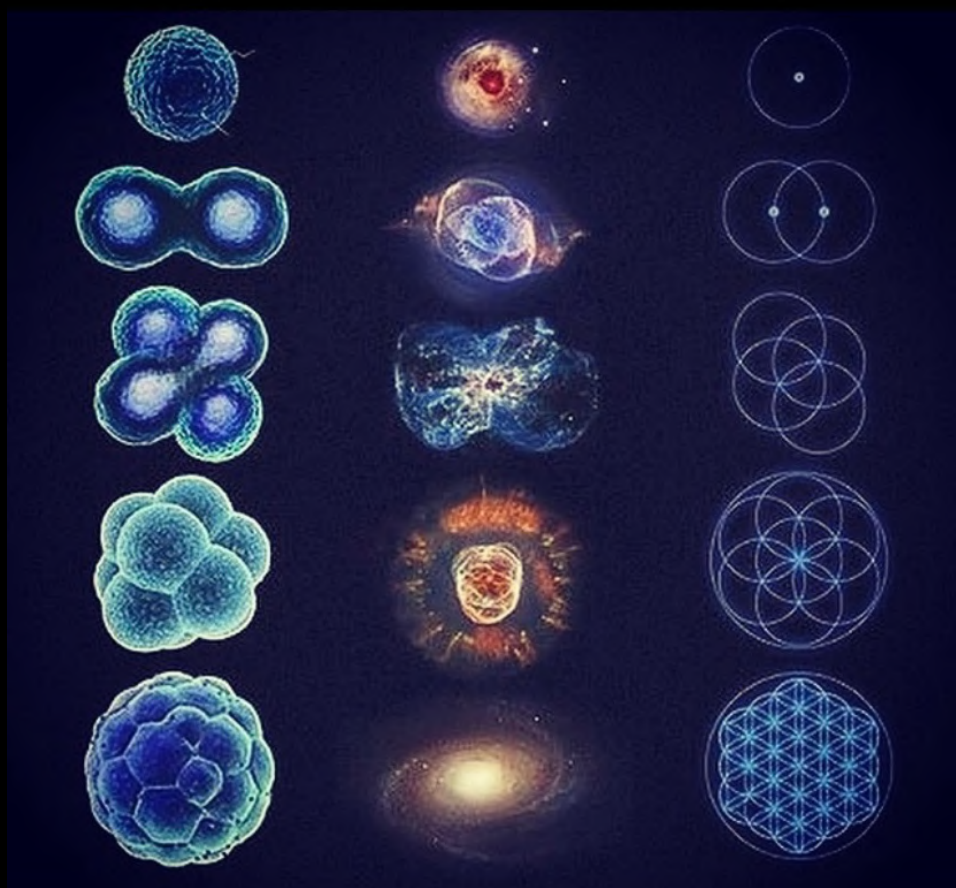


Paramatma, the Lord in the heart.

His companion to give up the pursuit of temporary pleasures. This, of course, may take many lifetimes. But when the living being finally turns to the Supersoul in love and devotion, the Supersoul agrees to direct him. He brings the living being into association with a pure devotee, one who is accomplished in Bhagavan realization. When this occurs, one moves on to the final aspect of God consciousness.

## BHAGAVAN

**T**he word *Bhagavan* is the Sanskrit equivalent of "God." It literally means "He who possesses all opulences in full." The sages of the East have identified six primary opulences: strength, beauty, wealth, fame, knowledge, and renunciation. Only the Supreme Personality of Godhead has these qualities in full. One who becomes adept at worshipping Him becomes aware of eternity and knowledge—as in Brahman and Paramatma realization—and develops a profound sense of transcendental bliss (*ananda*) as well. The person on the path of Bhagavan realization attains intimacy with God, ultimately developing a loving relationship with him in a deep and meaningful way. Thus, Vaishnavism teaches that Bhagavan realization is the perfection of *gyana-yoga* and *ashtanga-yoga*, and, indeed, of all spiritual pursuits.





(5000 B.C.) The Supreme Personality of Godhead, Sri Krishna, was accused by His elder brother, Balarāma, of eating clay and earth. Upon hearing about this, Krishna's mother, Yaśodā, ordered Him to open His mouth so she could see for herself. He immediately opened His mouth just like an ordinary boy. Then mother Yaśodā saw within that mouth the complete opulence of creation. She saw atoms, infinity incarnate, and the totality of trillions of universes. She saw the entire outer space in all directions, mountains, islands, oceans, seas, planets, air, fire, moon and stars. Along with the moon and the stars she saw the entire elements, water, sky, the extensive ethereal existence along with the total ego and the products of the senses and the controller of the senses, all the demigods, the objects of the senses like sound, sight, etc., and the three qualities of material nature. She could also perceive that within His mouth were all living entities, eternal time, material nature, spiritual nature, activity, consciousness, and different forms of the whole creation. Yaśodā could find within the mouth of her child everything necessary for cosmic manifestation. She also saw, within His mouth, herself taking Krishna on her lap and having him suck on her breast. Upon seeing all of this, she became struck with awe and began to wonder whether she was dreaming or actually seeing something extraordinary. She concluded that she was either dreaming or seeing the play of the illusory energy of the Supreme Personality of Godhead. She thought that she had become mad, mentally deranged, to see all those wonderful things. While mother Yaśodā was thinking in this high philosophical way, Lord Krishna again expanded His internal energy just to bewilder her with maternal affection. Immediately mother Yaśodā forgot all philosophical speculation and regained the presence of thought of seeing the Supreme Personality of Godhead as her own begotten child.

## EXPANSIONS of KRISHNA

Krishna is Bhagavan (God), the source of all reality, but He has many other manifestations. He **exists** in various forms to accommodate the **diverse** sentiments of His devotees. Though Krishna is **love personified**. He also manifests Himself as Vishnu (Narayana), who is power and majesty personified. Vishnu further expands as the **avatars** (incarnations), such as Nrisimha, Vamana, Varaha, and Rama.



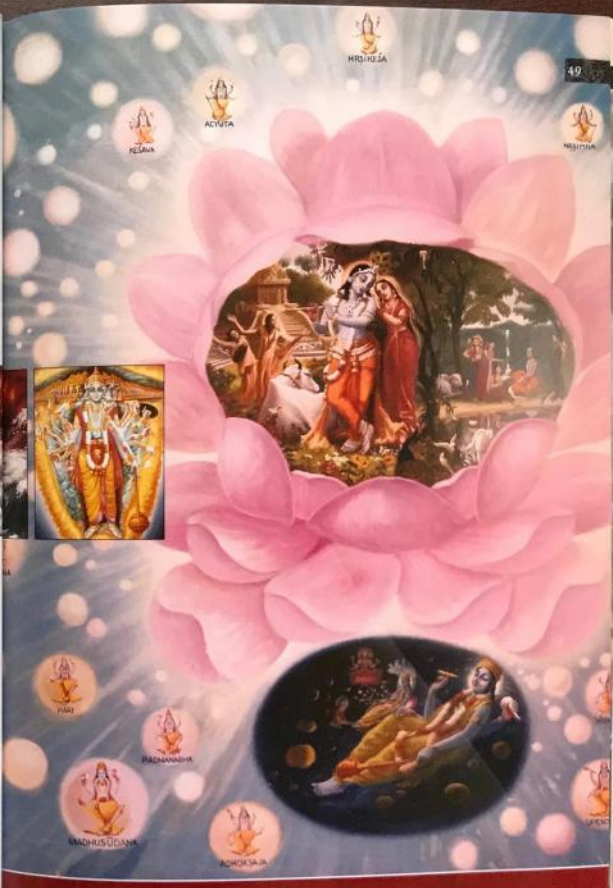
The supplementary Vedic texts afford considerable technical information about these expansions and incarnations. Krishna and His expansions are referred to as *svayam-rupa*, *lad-akalina*, and *avesha*. Krishna's personal form (*svayam-rupa*) embodies His original, self-existent nature.

From this form comes His secondary manifestation (*lad-akalina*), which is identical in essence to His original form but may differ in appearance and potency. In addition, He may manifest Himself as an especially empowered living being (*avesha*), such as Buddha or Jesus.

These three aspects of the Supreme expand further into subdivisions

known as *vilasa* and *swansha*, which in turn can be divided into *vaibhava* and *prabhava* expansions. In other words, Gaudiya-Vaishnava texts outline the many aspects of God in great detail.

Despite God's many manifestations, the scriptures say that "God is one" (*eka brahman divitva nasti*). This stands in contrast to the often-held view that Indian religion promulgates the worship of many gods. Given the intricacy of the tradition—especially regarding Krishna and His multitudinous expansions and incarnations—it becomes clear how such an oversimplified idea has arisen. However, a careful examination of the texts reveals a highly monotheistic tradition.



In addition to expanding into His various incarnations, Vishnu also expands into the innumerable universes and then into every atom.

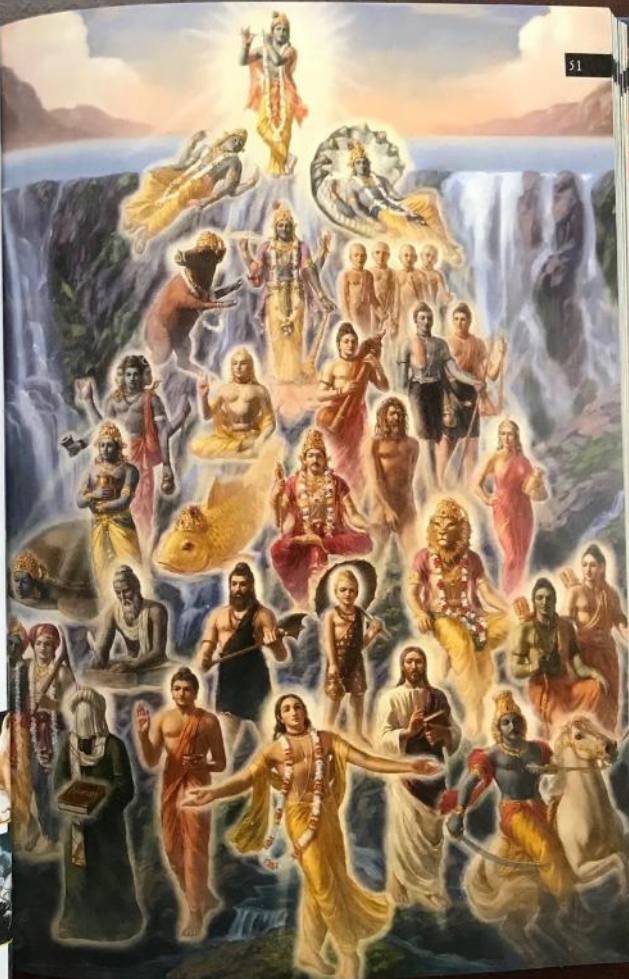
## AVATARS of VISHNU

As Krishna expands into His Vishnu forms, He also expands into **unlimited** kinds of avatars, each descending to accomplish a different **mission**. Of the many incarnations, ten figure most prominently in various texts.

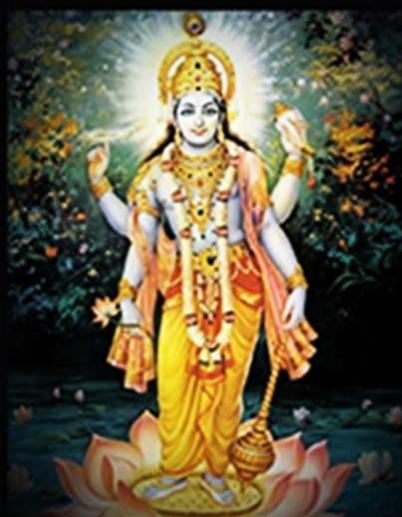
The Lord "descends from His abode" (this is the root meaning of the word *avatar*) from age to age. At the dawn of creation, Vishnu incarnated as an aquatic known as Matsya Avatar—a divine fish that plunged into the depths of the ocean to recover the Vedas. He then appeared as a tortoise, Kurma, and played a vital role in the churning of the Milk Ocean. As the ages began to shift, the Lord appeared as a boar named Varaha and rescued the earth from the demon Hiranyaksha. As the half-man, half-lion Nrisimha He rescued His pure devotee, the little boy Prahlad, from the tyranny of Prahlad's evil father. He also became a dwarf *brahmana*, Vamana, who reclaimed the earth from a demon-king by an ingenious trick involving a mere

"three steps of land"—three steps that engulfed the entire cosmos. He then manifested Himself as Parashuram, or "Rama-with-an-axe," and rid the world of merciless warriors. He also came as the celebrated Ramachandra and later appeared in His original form as Krishna, along with His immediate expansion Balaram, who appeared as His elder brother. Twenty-five hundred years ago He appeared as Buddha.

In the future, toward the end of Kali-yuga (in roughly 427,000 years), the Lord is predicted to appear as Kalki. At this time, He initiates the devastation of the material world and liberates the souls who remain at that time, taking them with him to his eternal kingdom. Vaishnava texts devote countless pages to descriptions of such *avatars*.



## The Origin of the "Great Spirit" & "Holy Ghost" via the ancient knowledge of the Supersoul



The Gnostics were the *original* "Christians" and their ethos was non-intellectual and non-rational; it can only be experienced, not explained. Rather than making the world a more complicated place — as intellectual and theological arguments tend all too often to do — gnosis has the effect of liberating the soul. Their knowledge stemmed from ancient Vedic scriptures and they understood the confidential aspect of the Supreme Absolute known as Lord Vishnu, the personification of the Paramatma or the "Supersoul". Both the Gnostics and the Hindu Vaishnavas understood the mysticity of Lord Vishnu, as He is localized within every atom and He exists within the hearts of all living entities as their eternal companion, while also sustaining & maintaining innumerable universes. This knowledge refers to a direct, experiential knowing — a knowing in the heart (bhakti yoga) as opposed to the head/mind (jnani yoga). Rather than making the world a more complicated place, as intellectual & theological arguments tend all too often to do, bhakti yoga has the effect of liberating the soul. Christianity refers to the Paramatma as "the kingdom of God" within you, hence why Christ is often depicted with a heart or pointing to his heart region. This knowing is also referred to as the "Great Spirit" by many Native Americans and the "Holy Ghost" in Abrahamic texts. It is also partially realized as the Brahman to many Buddhists who are attracted to Vishnu's impersonal aspect, as they conceive the Supreme as being only a material/mind phenomena. The highest stage of realization is called Bhagavan, knowledge of the Supreme Personality of Godhead, Lord Krishna, of whom Lord Vishnu is an expansion; Lord Krishna is the source of all material and eternal energy and He is the source of all expansions (Souls), eternity, bliss, and knowledge.







HIS DIVINE GRACE A. C. BHAKTIVEDANTA SWAMI PRABHU PĀDA  
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# BHAGAVAD GĪTĀ *as it is*





*viṣṇoḥ tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ  
ekantu mahataḥ sraṣṭr dviṭyaṁ tv anḍa-sarīsthitam  
trīṭyaṁ sarvabhūta-sthām idāni jātvā vimucyate*

"For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇus. The first one, Mahā-Viṣṇu, creates the total material energy, known as *mahat-tattva*. The second, Garbhodakaśāyī Viṣṇu, enters into all the universes to create diversities in each of them. The third, Kṣīrodakaśāyī Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā, who is present even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglement."

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Viṣṇu expansions of Lord Kṛṣṇa. These *Puruṣas* are called incarnations. Generally one who does not know the science of God (Kṛṣṇa) assumes that this material world is for the enjoyment of the living entities and that the living entities are the causes (*Puruṣas*), controllers and enjoyers of the material energy. According to *Bhagavad-gītā* this atheistic conclusion is false. In the verse under discussion it is stated that Kṛṣṇa is the original cause of the material manifestation. *Śrīmad-Bhāgavatam* also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the *brahmajyoti*, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in *brahmajyoti* as there are in the Vaikuṅṭhalokas, and the impersonalist accepts this *brahmajyoti* as the ultimate eternal goal. The Paramātmā manifestation is also a temporary all-pervasive aspect of the Kṣīrodakaśāyī Viṣṇu. The Paramātmā manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Kṛṣṇa. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Kṛṣṇa. The false ego-"I am," and "It is mine," which constitute the basic principle of material existence-includes ten sense organs for material activities. Intelligence refers to the total material creation, called the *mahat-tattva*. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of *sāṅkhya* atheistic philosophy; they are originally offshoots from Kṛṣṇa's energies and are separated from Him, but atheistic *sāṅkhya* philosophers with a poor fund of knowledge do not know Kṛṣṇa as the cause of all causes. The subject matter for discussion in the *sāṅkhya* philosophy is only the manifestation of the external energy of Kṛṣṇa, as it is described in the *Bhagavad-gītā*.



**Krishna Consciousness** is a spiritual movement that serves the world through the teaching and practice of advanced spiritual knowledge found in the ancient texts such as *Bhagavad-gita* and *Srimad-bhagavatam*. As one of the oldest, most cherished treatises on the philosophy and practice of yoga, *Bhagavad-gita* explains that we are all eternal spiritual beings. We have always existed and always will exist. Only our temporary body is born and dies. Compelled by the reactions to our worldly actions (karma) we wander through many lives until we clearly grasp our eternal identity as souls, and our loving relationship with an infinitely beautiful, all-knowing, and ever youthful God, Krishna. 5000 years ago Krishna taught the timeless, non-sectarian path of bhakti-yoga, devotion to God and all souls. *Bhagavad-gita* describes bhakti-yoga as the highest stage of spiritual yoga



*As is the human body,  
so is the cosmic body.  
As is the human mind,  
so is the cosmic mind.  
As is the microcosm,  
so is the macrocosm.  
As is the atom,  
so is the universe.  
- Sri Krishna*