

## The Difference between Lord Vishnu & Lord Krishna



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There is so many interpolations of our Holy Shastras from the west especially about this topic that now we feel obliged to comment about it and right the wrongs that has truly marred our understanding between Lord Vishnu and Shree Krishna...

Now I really don't want to go into too much detail of the universal creation as this can really confuse many and is rather lengthy as well so I will try to keep it as simple and as easy to understand as possible. So lets venture further into this article and find out really who is the origin of everything. After the information given below we will have a diagram of what we are trying to convey in this article. That should help :)

Many assume that Lord Vishnu is the source of all other incarnations of Godhead. Yes, this is true, but not in the case of Lord Krishna. Lord Krishna is actually the source of Lord Vishnu. When Lord Krishna descends into this world, (once in a day of Lord Brahma which is 4.32 billion earth years, we just missed Lord Krsna by a mere 5000 years which in Vedic time-lines is just the proverbial second), He appears as Himself and not as an expansion of Lord Vishnu. To verify this, lets present the following details.

For the maintenance of the universe, Lord Krishna descends in the form of Lord Vishnu, who is His personal plenary expansion (meaning "Full; entire; complete; absolute" expansion) and the director of the mode of goodness. Thus, Lord Vishnu is above the influence of the material energy. However, being in the category of svamsha (another form of God with unlimited potencies), Lord Vishnu's opulences are almost equal to Lord Krishna's. Yet Shree Krishna is the original person and Lord Vishnu is His personal expansion. This can be compared to one candle lighting the flame of another. The second burns separately in a different position, but its illumination is equal to the original candle. In the same way, Lord Krishna, the Supreme Personality of Godhead, expands Himself into the different forms of Lord Vishnu, who are equally bright and powerful.

Furthermore, Srimad Bhagavatam Maha Purana describes that outside the boundaries of the unlimited spiritual Vaikuntha planets is the transcendental sky known as the Brahman effulgence. Beyond that is the Karana or Causal Ocean, which is also spiritual. This is what surrounds the innumerable material universes. Lord Vishnu in His form as Karanadakshayi Vishnu, or Maha-Vishnu, lies on the Causal Ocean and creates the universes merely by glancing upon the material nature. Thus, Lord Krishna personally has nothing to do with the material creation, nor does He ever come in touch with the material energy. He remains absorbed and unaffected in Goloka Vrindavan, the highest planet in the spiritual sky. The material energy never comes in contact with the spiritual world, nor even the Causal Ocean, as explained in the Srimad-Bhagavatam (11.22.17).



**Hari-Dhama**

Now in spite of the fact that everything comes from Lord Krishna, He is still aloof from it all. He does not disengage Himself from His eternal pleasure pastimes with His devotees in the spiritual realm. So in the process of creating the material worlds, the Supreme expands Himself into various forms, which are His plenary parts. Lord Krishna is the primeval Lord, the Original Supreme Personality of Godhead, so He can expand Himself into unlimited forms with all potencies. They are non different from Him, but may exhibit differences in form.

According to the Srimad Bhagavatam 3<sup>rd</sup> Canto Lord Krishna, the Original Supreme Personality of Godhead, first expands Himself into Lord Baladeva (Lord Balarama), who is Lord Krishna's second body and brother. Lord Balarama assists in Lord Krishna's innumerable spiritual pastimes in both the spiritual and material realms.

Lord Balarama is also the creative energy. He creates and is the shelter of the material and spiritual worlds. By the will of Lord Krishna and the power of the spiritual energy, Lord Balarama creates the spiritual world, which consists of the planet Goloka Vrindavan Dham and the Vaikuntha planets. Caitanya Caritamrita Madhya-lila, 20.255-6. Lord Balarama especially assists Lord Krishna in the creation of the material worlds.

Then Lord Balarama expands Himself into the original Caturvyuha forms or quadruple expansion's viz.



1) Vasudeva 2) Sankarshan 3) Pradyumna 4) Aniruddha

From the original catur-vyuha above the second catur-vyuha expands. In this second catur-vyuha the form of Sankarshan is also called Maha Sankarshan. It is from Maha Sankarshan that Maha Vishnu (Karanadakhayi Vishnu) [the first of the 3 Vishnu forms] becomes manifested. Maha Vishnu lies on the Causal Ocean which appears in one corner of the spiritual world. He manifests the mahat tattva (or the sum total of material energy). It is into this mahat tattva that He exhales all of the seedlike universes through the pores of His skin. These seedlike universes then expand as the different material elements form coverings around them. Each of the coverings is ten times thicker than the previous covering and form a shell-like covering. When Maha Vishnu impregnates the living entities by His glance into the material nature it begins to manifest its various energies.



(1<sup>st</sup> Lord Vishnu) Karanadakhayi Vishnu

When the universes have thus developed in the womb of material nature, Maha Vishnu expands as Garbhodakshayi Vishnu, Who enters into each universe with the living entities of that particular universe and thus activates each universe by His presence. He lies down on Ananta Shesha who lies on the Garbha ocean, which is the perspiration from the Lord's body and half fills the universe. From His navel comes a lotus bud which is the total form of the living entities' fruitive activity. The lotus grows dissipating the darkness of the universe. On top of the lotus Lord Brahma (with four heads), the first living being appears.

**NB...** In each universe a separate Garbhodakshayi Vishnu appears who is non different from the himself. He can do that - He is the Lord Himself, but in each universe a separate

Lord Brahma appears. In our universe a 4 headed Lord Brahma appeared but in other universes there is a Lord Brahma with 10 or 100 or 1000 or countless heads. Now the more heads a Lord Brahma has the larger universe he has to be in charge of. Caitanya Caritamrita Madhya Lila 21 states: "Once, when Lord Krishna was ruling Dvaraka, Lord Brahma came to see Him, and the doorman immediately informed Lord Krishna of Lord Brahma's arrival. "When Lord Krishna was so informed, He immediately asked the doorman, 'Which Brahma? What is his name?' The doorman therefore returned and questioned Lord Brahma. "When the doorman asked, 'Which Brahma?' Lord Brahma was surprised. He told the doorman, 'Please go inform Lord Krishna that I am the four-headed Brahma who is the father of the four Kumaras.' "The doorman then informed Lord Krishna of Lord Brahma's description, and Lord Krishna gave him permission to enter. The doorman escorted Lord Brahma in, and as soon as Lord Brahma saw Lord Krishna, he offered obeisances at His lotus feet. "After being worshipped by Lord Brahma, Lord Krishna also honoured him with suitable words. Then Lord Krishna asked him, 'Why have you come here?' "Being questioned, Lord Brahma immediately replied, 'Later I shall tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate. "'Why did you inquire which Lord Brahma had come to see You? What is the purpose of such an inquiry? Is there any other Brahma besides me within this universe?' "Upon hearing this, Shree Krishna smiled and immediately meditated. Unlimited Brahma's arrived instantly. "These Brahma's had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had. "There also arrived many Lord Shiva's with various heads numbering one hundred thousand and ten million. Many Indra's also arrived, and they had hundreds of thousands of eyes all over their bodies. "When the four-headed Brahma of this universe saw all these opulences of Lord Krishna, he became very much bewildered and considered himself a rabbit among many elephants. "All the Brahma's who came to see Lord Krishna offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet. "No one can estimate the inconceivable potency of Lord Krishna. All the Brahma's who were there were resting in the one body of Lord Krishna. "With folded hands, all the Brahma's and Shiva's began to offer prayers unto Lord Krishna, saying, 'O Lord, You have shown me a great favour. I have been able to see Your lotus feet.' "All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.' "Lord Krishna replied, 'Since I wanted to see all of you together, I have called all of you here. " Our Lord Brahma then said, 'Whatever I formerly decided about my knowledge I have just now had personally verified. "Lord Krishna said, 'Your particular universe has a diameter of four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads. "'Some of the universes are one billion yojanas (1 Yojana = 9 miles) in diameter, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area. "According to the size of the universe, there are so many heads on the body of Brahma. In this way I maintain innumerable universes [brahmandas]. "No one can measure the length and breadth of the one fourth of My energy manifested in the material world. Who then can measure the three fourths that is manifested in the spiritual world?' "In this way Lord Krishna bade farewell to the four-headed Brahma of this universe. So we may come to the conclusion that no one can calculate the extent of Shree Krishna's energies.





Why we quoted this is to show you the unlimited potencies of Shree Krsna. Shree Krsna wanted to destroy the pride and ego of our four headed Lord Brahma...

Apologies for the off-road detour lol. So now back to our article... Situated on the lotus in the navel of Lord Vishnu, Lord Brahma could not understand anything. He began entering the stem and climbed down to find its origin. Not finding anything, Lord Brahma again returned to the top of the lotus where he heard the word ta-pa (austerity). Hearing the sound Lord Brahma underwent penance for one thousand celestial years; (6x30x12x1000 earthly years). Being very pleased with Lord Brahma's tapasya, the Lord manifested the Vaikuntha planets to him. Seeing Vaikuntha, Lord Brahma became very happy and bowed to the Lord. Being very pleased with Lord Brahma the Lord revealed how to create the universe.



(2nd Lord Vishnu) Garbhodakshayi Vishnu

Next is the third expansion of Lord Vishnu, called Kshirodakshayi Vishnu, who is the incarnation of the quality of goodness and who maintains the universe, Who is the all-pervading Supersoul (Paramatma). He is the universal form of the Lord and expands Himself as the Supersoul within every living entity. He is known as Kshirodakshayi Vishnu because He lies on the ocean of milk (kshira) on the island of Svetadvipa. These are the three expansions of Lord Vishnu who oversee and make the creation of the material worlds possible. (Caitanya-caritamrita, Madhya-lila, 20.292, 294-5).



(3<sup>rd</sup> Lord Vishnu) Kshirodakshayi Vishnu

Lord Krishna's energies can also be divided into three: His energy of thinking, feeling and acting. When He exhibits His thinking energy, He is the Supreme Lord; when He exhibits His feeling energy, He is Lord Vasudeva; when He exhibits His acting energy, He is Sankarsana Balarama. Without His thinking, feeling and acting, there would be no

possibility of creation, although there is no creation in the spiritual world - for there the planets are beginningless - there is creation in the material world. In either case, however, both the spiritual and material worlds are manifestations of the energy of acting, in which Lord Krishna acts in the form of Sankarshan and Balarama.

To begin explaining the purpose and function of the 3 Vishnu expansions, the Srimad-Bhagavatam (2.6.42) describes that, "Maha-Vishnu (Karanadakshayi Vishnu) is the first incarnation of Lord Krishna in the process of creating the material worlds. He is the master of eternal time, space, cause and effects, mind, elements, material ego, the modes of nature, senses, the universal form of the Lord (Garbhodakshayi Vishnu) and the sum total of all living beings, both moving and non-moving." (Jaiva Dharma, Chapter 15) It is further explained that Maha-Vishnu, who appears in the Karana Ocean and is an incarnation of Lord Sankarshan, becomes the resting place of the jiva-shakti. (Caitanya-caritamrita, Adi-lila, 5.45) This is the collective energy of the individual spirit souls, the jivatmas. "There is one marginal potency, known as the jiva. Maha-Sankarshana is the shelter of all jivas." (Caitanya-caritamrita, Adi-lila, 5.45). It is this Sankarshana who is the original source of all living entities because they are expansions of His marginal potency. Maha-Vishnu is the source of thousands of avatars in His thousands and thousands of subjective portions. He is the creator of countless individual souls. He is also known by the name of Narayana, meaning the shelter of all the individual jiva souls. From Him springs forth the vast expanse of water known as the spiritual Causal Ocean wherein the material creation takes place. Maha-Vishnu then reclines in the waters of the Causal Ocean in a state of divine sleep, called yoga-nidra. Maha-Vishnu lies down in the Causal Ocean, also called the Viraja River, which is the border between the spiritual and material worlds. Since the water of the Causal Ocean, known as the Karana Ocean, come from the body of Maha-Vishnu, it is completely spiritual. The sacred Ganga River is but a drop from that ocean, which has entered this universe and can purify the fallen souls. (Caitanya-caritamrita, Adi-lila, 5.54).

It is Lord Balarama who expands into the great serpent known as Ananta, or Sheshanaga. He reposes on the Causal Ocean and serves as the couch upon whom Maha-Vishnu reclines. (Brahma-samhita 5.47). Ananta-Sesha is the devotee incarnation of God who knows nothing but service to Lord Krishna. With His thousands of mouths He always sings the endless glories of Lord Krishna. He also expands Himself to serve as Lord Krishna's paraphernalia, including such items as the umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred gayatri thread, and His throne in the pastimes of Lord Krishna. Thus, He has attained and exhibits the ultimate end of servitude to Lord Krishna. (Caitanya-caritamrita, Madhya-lila, 5.120-124). At the time of creation, after the Supreme Lord has been sleeping for some time, the first emanations from the breathing of Lord Maha-Vishnu are the personified Vedas who serve Him by waking Him from His mystic sleep. They begin to enthusiastically sing His glories, pastimes, and praises, just as a King is awoken in the morning by poets who recite his heroic deeds. (Srimad-Bhagavatam 10.87.12-13). This shows the eternal nature of the Vedic literature. They are not merely the writings of men, but they are spiritual vibrations that exist before and after the material creation, which emanate from the Supreme Lord. In the Srimad-Bhagavatam (10.87.50) when the personified Vedas are offering their prayers to Lord Narayana [Maha-Vishnu], they relate His all-powerful position. "He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of



perfection and thus never subject to material birth.”

Once the Lord is awoken, He casts His glance upon the material energy of maya. This glance is how the Supreme impregnates material nature with all the original seeds of the living beings. Thus, the Lord does not personally touch the material energy, but by His functional expansion He places the living entities into the material nature by His glance. Then maya, the material nature, becomes agitated. (Caitanya-caritamrita, Madhya-lila, 20.272). In this way, the Lord, who is the controller of all energies, by His own potency creates eternal time, the fate of all living entities, and their particular nature. At the end of the cosmic creation He again merges them back into Him. (Srimad-Bhagavatam 2.5.21). The Srimad-Bhagavatam (11.9.16-18) relates that the Lord of the universe, Narayana, Maha-Vishnu, is the worshipable Lord of all beings. With no other assistance, the Lord creates the universe by His own potency, and at the time of annihilation He destroys the universe through His expansion of time. He withdraws the complete universe and all materially conditioned living beings into Himself. In this way, His unlimited Self is the shelter and reservoir of all potencies. The Lord stands alone after the universal annihilation.

Lord Brahma, the devas and devis, and each universe remain alive for the duration of one of His exhalations. (Brahma-samhita 5.48) However, there is no limit to the exhalations of Maha-Vishnu. (Caitanya-caritamrita, Madhya-lila, 20.324).

Before the creation within the universe takes place and after the Lord enters the universe, there is a period of non-activity for one thousand celestial years. All of the living entities that have been injected into the mahat-tattva are divided among all the universes with each incarnation of Garbhodakshayi Vishnu, and all of them are as if dormant in the Lord until the birth of Lord Brahma. From Lord Brahma all other Devas and Devis and living entities are born. (Srimad-Bhagavatam, 3.6.6, pur.).

Once all of the universes are created, which are unlimited, Maha-Vishnu expands Himself into unlimited forms and enters each universe as Garbhodakshayi Vishnu. Once He is in each universe, He sees that there is no place to reside. Then, after some consideration, He fills half of the universe with water from His own perspiration. (Caitanya-caritamrita, Madhya-lila, 20.284-6). On that water He creates his own residence as an expansion of Vaikuntha and rests in the waters on the bed of the great serpent, Lord Ananta, Sheshanaag. (Caitanya-caritamrita, Adi-lila, 5.95-101). Although He appears to be in slumber, enjoying transcendental bliss in his internal potency, His eyes are slightly open. When He is ready to begin the act of creation, a golden lotus springs from his navel that becomes the birthplace of Lord Brahma. Within the stem of that lotus are the fourteen planetary systems. (Caitanya-caritamrita, Adi-lila, 5.102-3). Then Lord Brahma is manifested as described above.

Not only do the creations and annihilations of the cosmos go on continually, but the maintenance of the universe also takes constant supervision. It is explained that as long as the Supreme Being as Maha-Vishnu continues to glance upon nature, the material world continues to exist. Thus, the variegated flow of universal creation perpetually manifests through procreation. (Srimad-Bhagavatam 11.24.20). So, we can see that time and nature have no power to act independently, but are under the supervision of the Supreme.

As Shree Krishna further explains, “As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me.” (Bhagavad-gita 9.6) As the Supersoul, He also enters into each planet, and by His energy they maintain their orbits. (Bhagavad-gita, 15.13). Thus, the Lord’s energy enters each planet, every living being, and even each atom, by which everything is appropriately manifested and



maintained. Without this, everything would revert back to chaos and deterioration.

It's said that Lord Krishna descends to take away the burden of the earth. However, it is Lord Krishna's expansion as Lord Vishnu who primarily engages in maintaining this universe. It is Lord Vishnu who makes the adjustments for the proper administration of the cosmic creation. When Lord Krishna personally appears, His primary mission is simply to display His transcendental pastimes and attract the conditioned souls for going back to the spiritual domain. However, since Lord Krishna is the source of all incarnations of the Supreme, all other incarnations and expansions combine together within Him when He descends. In this way, all other lila or pastime incarnations, the yuga-avatars, the manvantara incarnations (FYI... Manvantara is a Sanskrit sandhi, a combination of words manu and antara, manu-antara or manvantara, literally meaning the duration of a Manu, or his life span. Each Manvantara is created and ruled by a specific Manu, who in turn is created by Lord Brahma, the Creator himself. The actual duration of a Manvantara, according to the Vishnu Purana is 306,720,000 human years. There are 14 manvantara's in one day of Lord Brahma. Currently the Manu in charge of the present time is called Vaivasvata Manu.), and as many other incarnations as there are, even Lord Vishnu, all descend in the body of Shree Krishna when He appears. Thus, He is the complete Supreme Personality and can do whatever He likes to exhibit His power and maintain the universe when He descends. (Caitanya-caritamrita, Adi-lila, 4.8-11, 13)

The Supreme Being also sets up the universal devas to continue overseeing the maintenance of the universe. For example, it is explained that Lord Indra, after receiving benediction from the Supreme Lord, maintains the living beings by pouring sufficient rains all over the planets. Furthermore, in every yuga, the Supreme Lord assumes the form of Siddhas, such as Sanaka-kumara, to preach transcendental knowledge. He assumes the form of great saintly persons such as Yajnavalkya to teach the way of karma. He assumes the form of great souls, such as Dattatreya, to teach the system of mystic yoga. In the form of Prajapati Marici, the Supreme creates progeny; becoming the king, He kills rogues and thieves; and in the form of time, He annihilates everything. All of the different qualities of material existence are aspects and a display of the energy of the Supreme, Absolute Truth. (Srimad-Bhagavatam 8.14.7-9). So because of the benediction and power given by the Supreme to the devas, they can provide the living beings with all necessities. However, Lord Krishna explains in the Bhagavad-gita (3.14-15) that all living entities subsist on food grains, which are produced from rains, which is manifest through the performance of spiritual activities prescribed in the spiritual writings of the Vedic scripture and the teachings of the Lord and great sages. Consequently, the all-pervading Transcendence is eternally situated in acts of sacrifice. This is all a part of the process of how the Lord and His expansions of Vishnu maintain the world. As mankind engages in acts of sacrifice or spirituality, which simply means the worship of the Supreme, the Lord and the devas are automatically satisfied to supply everyone with all necessities of life. In this way, there can be proper cooperation between man, nature and God so that everyone can be peaceful and content with the facilities for living in this world.

# \*\*\*Lord Krishna\*\*\*

Original Supreme Personality of Godhead

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## Lord Balarama

First expansion Of Lord Krishna.

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## ORIGINAL CATUR VYUHA

Vasudeva, Sankarshan, Pradyumna, Aniruddha

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## SECOND CATUR VYUHA

Vasudeva, Sankarshan, Pradyumna, Aniruddha  
(each expand into three and then another two expansions)

|

## (Maha Sankarshan)

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## MAHA VISNU (Karanadakshayi Vishnu)

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## (Garbhodakshayi Vishnu)

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## (Kshirodakshayi Vishnu)

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## Lord Brahma

(who then created the below)

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The 14 planetary systems (of which Earth is number 7 of 14)

The 4 Kumaras [Sanaka, Sananda, Sanatana, Sanat-Kumara] (SB 3<sup>rd</sup> Canto chapter 12)

(See Picture on the website)

Lord Rudra (Lord Shiva original name) + Sati-devi (SB 3.12.6-20)

(See Picture on the website)

The 10 Manasa Putras [Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasishtha, Daksha, and Narada Muni] (SB 3.12.22)

The Four Vedas [Rig, Yajur, Sama and Atharva], [Ayurveda, Dhanurveda, Ghandarvaveda, Sthapatyaveda, Itihasas, Puranas, the Sanskrit language] (SB 3.12.37-48)

(See Picture on the website)

Sapta (7) Rishis [Vasishtha, Bharadvaja, Jamadagni, Gautama, Atri, Vishwamitra, Agastya]

The first humans beings viz. Svayambhuva Manu + Shatarupa (SB 3.12.51-57)

(See Picture on the website)

All the Manu's (the progenitors of mankind and the universe) (SB 3<sup>rd</sup> Canto)

Different types of beings like the Devas, Devi's, Gandharvas, Apsaras, Kinnaras, Vidyadharas, Spirits, Goblins, Demons, Yakshas, Rakshasas, Siddhas, Caranas, Pisachas, etc. (SB 3<sup>rd</sup> canto, chapter 10)

Different types of planets, animals, aquatic creatures, etc... (SB 3<sup>rd</sup> Canto Chapter 10)

... and so much more Lord Brahma created

(the above is just the tip of the ice-berg of Lord Brahma's many creations.)...

\*\*\*on our website [www.dipika.org.za](http://www.dipika.org.za) we have more pictures of the above\*\*\*

Now let's just get a little glimpse at the power and position of Shree Krsna from the information above. Our Lord Brahma's 100 years (or 311 trillion, 40 billion earth years) is Lord Vishnu's one breath and Lord Vishnu is only a 10<sup>th</sup> expansion of an expansion of Lord Krsna)... Now you have an infinitesimal idea of how powerful Shree Krsna is. Never judge a person by just their appearance. Powerful lessons here to learn. One thing you should ponder over. Have you ever seen Lord Krsna doing anything except having a good time (I mean this is the most respectful way). I mean He is always having fun yet every deity you see/observe they are engaged in some sort of action/work/activity like Ma Kali chopping some demons head off, Ma Durga fighting the Demons, Shree Hanumanji carrying a mountain even Lord Raam fighting the demons, yet Shree Krsna (the Boss Himself) is having a good time, now that's the Supreme Personality of Godhead... Shree Ishopanishad states the following to back up what I am trying to relay to you.

**Shree Ishopanishad Verse1:-** The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

**Verse 5:-** The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.

**Question:-** A famous question is that Lord Raam appeared before Lord Krsna, isn't Shree Raam the Supreme Lord.

**Answer:-** It doesn't work like that, the Das Avatars (The 10 main incarnations of Lord Krishna) is as follows:- 1. Lord Matsya 2. Lord Kurma 3. Lord Varaha 4. Lord Narasimha 5. Lord Vamana 6. Lord Parashurama 7. Lord Raam 8. Shree Krishna Himself / Lord Balaram 9. Lord Buddha 10. Lord Kalki. (A full picture of the Das Avatars is on our website)

So we can say that Lord Raam is number 7 in that order so that other 6 are more powerful. Remember that Lord Krsna only appears once in a day of Lord Brahma which was 5000 years ago (ouch we just missed Lord Krsna) of 4.32 billion years... It's not who appears first is more powerful. Lord Krsna can choose whenever He wants to appear.

(See Picture on the website)

And finally something to ponder over... Many have asked me that why do some Hindu societies say that we must only worship Lord Krishna and no one else. This is a rather controversial subject but I shall explain it very simply... Shree Krsna is the Supreme Lord and worshipping Lord Krsna one needs not worship anyone else. Yes this is totally correct. But and there is big BUT... To worship the Lord directly one has to be on a certain level/degree of spirituality... Its like you cannot go to the president of this country without going first through his ministers. But of course if one thinks one is qualified to directly worship Lord Krsna then all well and good. Those who worship the Lord directly are mainly the residents of Vrindavan and spiritually enlightened people like Gurus etc...that's an extremely high platform. Of course most of us mere mortals are not on that platform hence we must first worship the Lords devotees (for example Mother Durga, Shree Hanumanji, Lord Ganesh, etc) and via the Lords devotees we reach the Supreme Lord... In the end of the great Epic Ramayana Lord Raam blessed Shree Hanumanji that if anyone wants to reach Him (Lord Raam) they must worship Shree Hanumanji first. That's why in any Lord Raam Mandir (temple) you will find a Shree Hanumanji Murti by the entrance of that Mandir.

Here are a few quotes from our revered Shastras to substantiate my point.

**\*\*\*Lord Krsna says in the Adi Purana that "Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees." -**



CC Madhya 11.28 quoting Adi Purana.

\*\*\*\*"Lord Krishna said my dear Srutadeva, you may therefore accept all these great saintly persons, brahmanas and sages as My bonafide representatives. By worshipping them faithfully, you will be worshipping Me more diligently. I consider worship of My devotees to be better than direct worship of Me. If someone attempts to worship Me directly without worshipping My devotees, I do not accept such worship, even though it may be presented with great opulence." - from Srimad Bhagavatam 10<sup>th</sup> Canto chapter 86.

\*\*\*Lord Krishna doesn't accept anyone's service directly: The great Vaishnava saint Srila Narottama dasa Thakura Goswami Maharaja said, If you don't become a faithful servant of a Vaishnava, there is no possibility of your liberation. *cadiya vaishnava-seva nistara payecha keba, tandra carana-sevi-bhakta-sane vasa, janame janame haya ei abhilasha.* Our determination should be to serve the previous Guru and Acharya. *Evam parampara-paptam.* That is our determination. *Tandra carana-sevi.* Our service... Not directly Krishna. Because to serve a Vaishnava is more than serving Krishna directly. *Mad-bhakta-pujabhyadhika.* Krishna likes that. He doesn't accept anyone's service directly. That is a gross mistake. - A.C. Bhaktivedanta Srila Prabhupada Lecture, SB 1.7.44 Vrndavana, October 4, 1976.

The Lord put His great devotees in charge so that they can do seva for Him, Lord Krsna need not anyone to help Him, He is the MAN, He is the ultimate BOSS, lol.. So to say, but to engage His devotees He allows them to help Him.

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