

From top to bottom:

To the left of the circle: *Shri Krishna-Caitanya*, on the same level as *Shri Radha-Krishna*.

Above the circle, representing *Vraja-Goloka: Shri Radha-Krishna*, beyond all laws, in separation; *Gaudiya* (Krishna Caitanya).

To the right of the same circle: Love: Majesties (aishvarya) overcome by Beauties (shri: beauty, loveliness and playfulness); only *Krishna*.

Within the circle, from top to bottom:

Madhurya: Krishna + married consorts, without law and ties.

Vatsalya: Krishna + affectionate parents.

Sakhya: Krishna + intimate friends.

Dasya: Krishna + intimate servants.

Shanta: Krishna + shanta-rasa.

Below the circle: The Divine Realm of *Mathura*, with Mathura-Krishna and His co-players, to a certain degree influenced by aishvarya (majesty).

Coming down: Increasing influence of majesty, shri diminishing.

The Divine Realm of *Dvaraka*, more majestic aspect of Krishna, Krishna-Rukmini – 16 000 married wives (reverential friendship).

The Divine Realm of *Ayodhya*, shri (loveliness) and aishvarya (majesty) in harmony, Rama-Sita, reverential servanthood.

The Divine Realm of *Vaikuntha* (aishvarya dominating) Lakshmi-Narayana. No manifestation [avatara] in the world.

Catur-vyuha (fourfold expansion), Vasudeva, Samkarshana, Pradyumna and Aniruddha. Only male.

God, the Father.

Blue horisontal line: line of positive space = Paravyoma, the dynamic Absolute; seva.

Below this line: Brahma-loka, Light, no positive sphere. God, "that". Pantheism.

Blue wavy line: Viraja-water (river), eliminates the 3 gunas.

Below this line: Maha-Maya with her 3 qualities: sattva (goodness), raja (acting), tama (darkness).

Blue curved line 1, within the realm of Maya: The “14 worlds” within each universe, where karma rules, from the lowest world, Patala-loka, to the highest, Satya-loka. This is the domain of the three goals of man, dharma, piety; kama, sense enjoyment; artha, wealth. Man’s fourth goal, moksha, is the attributeless Brahma. The path of jnana-yoga is illustrated by the straight blue line (2), starting from the 8th world, Bhuh-loka (the earth), ending in pantheism. The text says: “jnana-moksha, pseudo renunciation”. Abandoning bhakti [jnana-mishra bhakti] here, considering that one can attain moksha through one’s own efforts, independently, leads to a downfall into the 14 worlds. Man’s fifth goal is prema, which has its place in Paravyoma, the positive sphere above the attributeless Brahma, culminating in Goloka.

Small black circle to the left: Karanodaka-shayi-Vishnu, He who dwells in the Causal Ocean and by His casual glance sets Prakriti in motion.

Small black circle to the right: Garbhodaka-shayi-Vishnu, He who rests in the Ocean of Embryos (of the universes). Brahma, the architect of the 14 worlds, and Shiva, the Destroyer.

The vertical red line 3 with arrows pointing downwards:

Divine Grace (Gods’s Own shakti), in the form of the Guru in human form (diksha and shiksha Gurus), the inner Guide (Caitya Guru), and the Revelation of the Divine Word (Shastrams), descends to man on earth from the different Realms of God. Depending on the individual character of the descending Guru *and* the atma of the disciple, the latter can reach different Realms of God, up to the highest sphere of madhurya-rasa in Vraja-Goloka, as a subordinate maidservant (dasi) of Radha and Her sakhis and manjaris in their seva for Krishna.