

It is quite evident that the Infinite cannot project Itself forth unless there is some "desire." The State of Desirelessness is but the State of Actionlessness. Without some equipment or the other, electricity cannot, of its own accord, manifest itself. Similarly, the Supreme cannot, and need not project out into a Divine, or an undivine form --- as an Immortal Omniscient God or as a mortal foolish ego --- unless there is some desire, or the other, to precipitate the manifestation. A super-saturated solution, if left alone, undisturbed, can carry its extra quantity of crystals in itself; but the moment a minutest particle of the same substance is thrown into that beaker, immediately, all the extra crystals get thrown out in crystal-form. Similarly, the Dynamic Supreme, the Womb of Infinite potentialities, cannot bring forth any form, or forms, unless there is an intention --- it may be Divine, it may be good, it may be bad.

Then the DESIRE that made the Supreme assume the Divine form of Krishna --- the Enchanting Cowboy, the Blue Lover-of-All-is here explained in Vyasa's own words. In the stanza, Vyasa makes Krishna confess His initial "desire," that caused His manifestation.

The divinest of all "desires" is, indeed, a selfless thirst to serve the world; but all the same it is a DESIRE. In order to "PROTECT THE GOOD," when the Absolute starts Its Godly career, it is the very necessity of *Maya* that He, the very Lord of Delusion, has to take upon Himself one more added mission, "THE DESTRUCTION OF THE WICKED."