

# ***The Words of God***

***Saul Judoeus***

# **The Sublime teaching of Krishna, God, the Supreme Person.**

*[New version of "Words of God". The knowledge from the Lord's teaching is sublime, fresh, pure and alive. It is known and diffused on all the planets of all the galaxies of the material cosmos.*

*I have added new determining chapters, further expanding the teaching of the Lord which I transmit as is, without any deviation. The Word of God will never disappear]*

## **Krishna, God, the Supreme Person, is the original source of knowledge and absolute knowledge.**

The Vedas, knowledge, original knowledge, original holy scriptures Also called "*The true gospel*", were not written by a being of this material world. In truth, no one can go back to the origin of the Vedas.

Of course, the chronological history of the material cosmos and of the innumerable galaxies which float there remains unknown to the current civilization, which cannot present any historical fact prior to 3,000 years. No one has been able to determine when the Vedas were written, for the simple reason that they did not come from a being belonging to the material world. All other forms of knowledge are imperfect, for they come from men or mortal celestial beings, who proceed from material creation.

In truth, The Vedas and all spiritual teaching proceeds from Krishna, God, the Supreme Person, the original source of all that exists

## **Divine knowledge received from the very lips of Lord Krishna, the Supreme Spiritual Master, the Supreme Teacher.**

Who is fortunate enough to collect this sublime knowledge in a spirit of faithfulness, without introducing any personal interpretation, will acquire a knowledge superior to that which one could obtain by studying all the holy scriptures, all the sacred texts of the world. The teaching of Krishna, God, the Supreme Person contains not only the

message of all other revealed writings, but also information that cannot be found anywhere else. Hence its exceptional character. The knowledge that the Lord gives us is the perfection of the science of God, because it was directly stated by Lord Krishna Himself, who came to our planet to guide all human beings without exception.

Jesus had moreover said to this effect: *"You will all be taught by God"*.

**The Supreme Lord, Krishna said about this :** *"From all things I am the origin, everything emanates from Me."*

*The purpose of all the Vedas is to know Me. It is I who composed the Vedanta, and I am the one who knows the Vedas".*

The Lord further specifies that the purpose of all the Vedas is to become aware of himself and to know him as that it is. He is the Original Supreme Being, the one who knows the Vedas and who composed the Vedanta [The ultimate knowledge. The summit and the conclusion of knowledge. The essence of all Vedic philosophy, of the Vedas, which teaches the highest realization of Absolute Truth, which is surrender to the Supreme Lord, Krishna]

Knowledge from the teaching of the Lord is also taught on all the higher Edenic, paradisiacal planets of our galaxy, as of all the galaxies of the material cosmos. The Lord had taught this sublime science, *"the science of God"*, to Vivasvan the celestial being master of the sun billions of years ago.

**The Blessed Lord had said:**

*I gave this imperishable science, the science of yoga [the practice of union and fellowship with God. The path of spiritual realization, which allows one to unite with the Absolute, Krishna], with the celestial being of the sun, and Vivasvan taught it to Manu (his son, the father of humanity), and Manu taught it to Ikshvaku (his son).*

The supreme and ultimate goal of existence, and the greatest good that one can acquire, is to settle in the service of sublime love offered to Lord Krishna, God, the Supreme Person, who in all things satisfies his devotees.

All the words of the Supreme Eternal, Krishna, keep their freshness for eternity, all like the teachings He gives us. Not only are his precepts honored in our galaxy and in this age, but in all places and in all ages, ever growing in youth and influence. The Word of God is always fresher, more alive and more famous not only on planet earth, in the galaxy *"the Milky Way"*, but also on other planets and in other galaxies. It will never disappear.

## **Homage to Lord Krishna.**

I offer my respectful homage to Krishna, God, the Supreme Person, the original Lord, first of ancestors, He fulfills all desires. Its palaces are made of spiritual precious stones surrounded by millions of trees. Laksmis (goddesses of fortune) and gopis (young villagers, companions of Krishna in Vrindavana) in infinite number serve him forever with great veneration and the deepest affection.

I offer my respectful homage to the original Lord, who plays his flute wonderfully. Her face radiates beauty and her eyes bloom like lotus petals. Her skin is bluish like clouds, peacock feathers crown her head, her unspeakable grace charms millions of cupids.

I offer my respectful homage to the original Lord, who always delights in loving entertainment. A garland of wildflowers embellished with a moon medallion dangles around her neck, and jeweled ornaments adorn her hands where her flute dances. It manifests itself eternally in its graceful form which draws three curved lines.

I offer my respectful homage to the original Lord, whose sublime form is all bliss, truth and reality, who radiates the most perfect splendor. Each of the organs of its spiritual body has the ability to fully perform the functions of all of its other members. He eternally watches over the spiritual world and the infinite galaxies of the material cosmos, which He creates and of which He ensures the maintenance.

I offer my respectful homage to the original Lord, inaccessible by the study of the Vedas, the saints original scriptures, but which can easily reach the soul who serves him with pure devotion, without mixture. He is the One Absolute without a second, not subject to decline. He himself in his infinite form has no origin, since He is the original cause and the Supreme Eternal Beneficiary. He possesses the beauty of youth, like the pure essence of a sublime flower.

## **The reasons for the advent of Krishna, God, the Supreme Person in this material world.**

He is the original Person, this is his identity.

However, those who have little knowledge think that the Supreme Lord is formless. He has no form in the material sense but He has a transcendent form, all of knowledge, bliss and eternity.

The different forms of Krishna, the Sovereign Lord, such as Narayana, Visnu, and of other full emanations of his Divine Person or Avatars, are all wonderfully adorned with various weapons. The Lord manifests these forms, in order to support the multitude of planets created by Yoga-maya, his personal power.

**Lord Krishna says :** I appear by My internal power

After creating the world spiritual and the material cosmos through his personal power, yoga-maya, God maintains them personally by multiplying himself into different categories of plenary emanations like the Visnu-murtis [the plenary emanations of Krishna which each rule over the spiritual planets], and celestial beings. He sustains material creation from beginning to end, as for the spiritual world, He personally ensures its continuity.

Krishna is the Supreme Lord of multiple triads and He independently enjoys perfect supremacy through the various excellences which He possesses.

The gentleness and mercy of Lord Krishna are unmatched. He is the Lord of the triads, for He reigns as Supreme Master over the three worlds that make up our galaxy, [the upper region made up of paradisiacal planets, the lower region called "*Hell*" made up of infernal planets, and the region intermediary composed of planets of terrestrial types], on the three aspects of material nature and on the three Supreme Beings (Karanodakasayi, Garbhodakasayi and Ksirodakasayi Visnu), as on the many other triads of each galaxy. There are innumerable galaxies, and in each of them are various manifestations of Brahma, Visnu and Siva.

The Supreme Lord, Krishna, possesses various plenary emanations, each of which, of equal power, performs tasks different. Lord Krishna, in the form of Dhanvantari for example, heals very quickly by his personified fame alone, the conditioned beings who are endlessly overwhelmed by disease. Thanks to Him, celestial beings enjoy a long life. Thus the glories of the Divine Person never know an end. It was through Him alone that the science of medicine was introduced into the universe.

In truth, everything emanates from Krishna, the Supreme Lord, for He is the original source of all that exists. He is the Supreme Purity Divine Being. We can therefore easily understand that the science of medicine was also created by God, the Supreme Person, in his manifestation of Dhanvantari, a science which is inscribed in the pages of the Vedas, the original holy scriptures. Source of all knowledge, the Vedas also contain the medical knowledge necessary to overcome perfectly any disease. By the very constitution of his body, the embodied being is in a pathological state. In fact, the body itself is a symbol of illness, and although these illnesses vary among species, they inevitably strike all living things, just as birth and death do. By the mercy of the Lord, therefore, it is possible to heal not only physical and mental illnesses, but also that which subjects the individual soul distinct from God to the cycle of death and successive rebirth. Therefore the Lord bears the name of bhavausadhi, for from Him comes the healing of the sickness of material existence.

## **Thus we find various words of the Lord applying to different plenary emanations or emanations of plenary emanations of his Person:**

Whenever in some place of the universe, spirituality sees a decline, and irreligion rises, I descend in person.

I appear from age to age, in order to deliver My devotees, to annihilate the disbelievers, and to restore the principles of spirituality.

If I abstained from acting, all the galaxies would sink into desolation. Because of Me, man would beget unwanted offspring. Thus, I would disturb the peace of all beings.

No matter what a great man does, the mass of people always follows in his footsteps. The whole world follows the standard which he sets by his example.

These words of the Lord apply to the various full emanations of his Person, such as Sankarsana, Vasudeva, Pradyumna, Aniruddha and Narayana. They are all, Himself in different spiritual and absolute forms. However, Krishna, the Lord in his primordial form, eternally engages in sublime exchanges with various degrees of holy beings and He appears in this form once a day from Brahma, the first created being and ruler of our galaxy, and this in each of the material galaxies, where He then unveils His spiritual and absolute entertainments, in an endless cycle. The roles taken by the Lord, sometimes as Krishna, sometimes as Vasudeva, and so on, are too complex in their sequence to be elucidated by the common man. For, if there is no difference between the Person of the Lord and his spiritual body, his emanations nonetheless fulfill different functions. And when the Lord appears in his original form, as Krishna, all his plenary emanations join with Him by the inconceivable power of his internal power. Thus, the Krishna of Vrindavana differs from that of Mathura or Dvaraka.

The Lord is all powerful, there is for Him no difference between material and spiritual, for both are created by Him. By the fact of its inconceivable power, all its activities are at the same time identical and distinct. Verily, the Lord never leaves his spiritual body, for there is no difference between his spiritual body and his Soul, since they are one. When the holy scriptures claim that the Lord left his body, it means that he has again let his full emanations go into their respective spiritual abode.

In the material universe, souls conditioned by matter strive to satisfy their senses in various ways, but all of them meet with failure in their endeavor, for it is not possible to obtain satisfaction in this way. The spiritual soul can know happiness only through contact with the Supreme Being, the Sovereign Person, and nowhere else. By his causeless and infinite grace, the Lord possesses innumerable spiritual planets in the expanse of the spiritual world, and there exists in this sublime universe an unlimited number of possibilities for the equally unlimited pleasure of the beings who live there.

When God, the Supreme Person, comes into this world it is, of course, to protect his devotees and annihilate demonic disbelievers, but it is also to restore spirituality and spread spiritual knowledge, for the good of all living beings..

Spiritual knowledge cuts the knot of the heart. Spirit and matter are linked by the knot of the false ego. The false ego is wanting to dominate matter, but it is also the fact of identifying with one's body of matter and ignoring being, in truth, a spiritual soul. Now, this self-identification with matter exists for all souls conditioned by matter and illusory energy, and this knot becomes more and more tight as spiritual entities conceive of an excessive attraction to carnal pleasures. Avatar Rsabhadeva explained to his sons that the material universe is a place of attraction between male and female principles. This attraction takes the form of a knot in the heart, which tightens under the influence of material attachment. For those who long for material possessions as well as social bonds, friendship and love, this attachment, this knot, becomes very powerful.

Only instructions reviving spiritual knowledge can cut this knot and reduce it to pieces. No material weapon is required, for only authentic spiritual instruction can overcome it.

When the Lord appears in this material world, He spreads spiritual knowledge, in order to cut the knot of identification with matter.

The Lord comes in person to the material universe to reveal his spiritual and absolute entertainments there, as typically manifested in Vrindavana, Mathura and Dvaraka. It seems for the sole purpose of attracting conditioned souls to Him, so that they may return to their original home, in the eternal world. But for lack of piety, those who observe these entertainments of the Lord do not find them very attractive. Only those beings who have completely abandoned the path of sin and its consequences have access to the service of sublime love offered to the Lord. The set of Vedic ritual prescriptions (from the Vedas, the original holy scriptures) is precisely intended to lead conditioned souls on the path of godliness, and by strictly adhering to the principles set out for each group of society, one can acquire the qualities veracity, mastery of mind and senses, tolerance, etc., and thus be raised to the level where it is possible to practice pure devotional service. By this spiritual vision alone, all material aspirations are fulfilled.

When the Lord was present on earth, those beings who were fulfilled in all their material desires by the mere fact of contemplating him in truth, were able to return with him, in his kingdom. But those who could not see him as he is, remained attached to their material desires and could not return to the kingdom of God, their original home. And when the Lord disappeared from sight of all, it was still in his original, eternal form that He did so. He left this world in his own body; He did not leave his body here as dishonest and ignorant conditioned souls generally believe. Krishna appeared for the sole purpose of relieving the world from the undue burden

of unbelieving demonic disbelievers, and his task accomplished, He simply disappeared from the worldview.

Lord Krishna descended into the mortal world by his internal power, He came in his eternal form which befitting quite his entertainment. The bodies which the Lord manifests in the material universe are absolute, in the sense that His entertainments within the mortal world reveal a greater mercy than that He shows on the spiritual planets. On the spiritual planets the Lord shows great mercy to the liberated souls, who live there, but during his entertainment in the mortal world, He bestows His grace even on fallen souls, forever conditioned. Moreover, the six seductions with which He adorns himself in the mortal world by the play of his internal power, are rare even on the spiritual planets. All his entertainment is manifested not by material energy but by his spiritual energy.

In truth, the Lord appears and disappears in countless galaxies, and when He is present in a particular galaxy, this last one bathes in the spiritual light, while another, which He just left, is then again plunged into darkness. When Lord Krishna passes away, materialistic atheists feel quickened, but holy beings grieve. However, this entertainment goes on forever. Indeed, the Lord is always present in one or the other of the innumerable galaxies. The disappearance of Lord Krishna in one galaxy corresponds to the start of his many entertainments in another. To be more precise, as soon as entertainment ends on earth, for example, it begins to manifest elsewhere. This is how his everlasting entertainment continues unabated. Krishna's entertainments become visible in a given galaxy once every Brahma day; and this day lasts four billion three hundred and twenty million (4,320,000,000) solar years. But wherever the Lord is, all of His wonderful entertainment takes place as revealed in the holy scriptures, and at regular intervals.

## **Let's all go back to live with God.**

Human life has not other meaning than that of allowing the living being to develop his awareness of Krishna, his awareness of God.

### **What to do to approach God, and remain with Him?**

**The Lord answers :** Always fill your mind with Me, and become My pious servant (My pious servant). Be faithful, devoted, envious, and committed to My service. Just surrender to Me. Do not be afraid, for I am with you. Do not cast worried glances, for I am your God. I strengthen you, I come to your aid, I support you with My triumphant right hand.

Those who really want to know God, to see him face to face, to hear him, and to have the honor of entering his home heavenly, have only one thing to do: to love him with all their heart and with all their soul, to surrender themselves completely to him, to take pleasure in doing his divine will and to satisfy him, and to serve him with love and devotion.

This is the major key, the perfection of existence.

In this material universe, there are as many living beings (embodied souls) as there are atoms. Among them, very few are human beings, and among these, very few care to follow religious principles.

When God placed the souls eager to enjoy the pleasures of their senses in the material universe, in his benevolence He also took care to transmit to them the knowledge in parallel, so that they learn to know better the Sovereign Lord, and that they obtain all the facilities at the same time that they are instructed on the way of salvation, with a view to return to his absolute kingdom. The real world is the kingdom of God, and true existence is with Krishna, God, the Supreme Person, and nowhere else.

The material universe is, in truth, an ephemeral world, which will one day disappear, where true happiness does not exist, and where suffering is permanent. It is called the world of impermanence.

Krishna, God, the Supreme Person, is the ultimate rest of all that exists. Human life is intended to rekindle our eternal relationship with the Lord, and all religious injunctions serve to awaken this sleepy nature of the living being. The faster this awakening takes place, the sooner the mission of the human being is realized.

Love for God remains latent in every being, and the complete process of devotional service to the Lord is designed to awaken our undying love for Him. However, this spiritual awakening takes place in varying degrees. Those whose love for God grows to the highest level of perfection reach the Lord's own planet, Goloka Vrindavana in the spiritual realm, while those who have only rekindled this love incidentally or through spiritual contact gain the spiritual planets, say Vaikunthas. Basically, there is no material difference between Goloka and Vaikuntha; but on the Vaikuntha planets the Lord is served in infinite opulence, while in Goloka the service offered to Him takes on the aspect of natural affection. This love for God is rekindled by contact with pure devotees of the Lord. Besides, all the acts of a pure being are done in the name of the Lord, because a pure devotee has no personal interest. Everyone who awakens to the love of God reaches the planets of this spiritual world.

Happy are those who adopt the path of austerity, for the latter is in truth the beauty and the wealth of the devotees of God, and of the order of renunciation of this world of matter. Austerity is the one and only goal of existence for all human beings, for it alone realizes the true self. However, the goal of existence is precisely to achieve self-

realization, and not the pursuit of pleasure for the senses. This path of austerity was established at the very beginning of creation, when God inspired Brahma, the first created being and supreme spiritual master of our galaxy, who adopted him in the first place. Only the path of austerity can fully benefit from human life, unlike the animal way of life of a sophisticated civilization. The animal knows nothing except the pleasure of the senses, for its only concern is to eat, drink, sleep, mate, defend itself and foolishly enjoy life. Human beings are made to observe austerity and thus return to God, to their original abode in the kingdom of the Supreme Lord.

We can distinguish two kinds of austerity.

One aims for the pleasure of the senses, and the other, for spiritual realization.

Many so-called spiritualists or transcendentalists thus indulge in harsh austerities, but for a self-serving purpose, while others seek, by their asceticism, to satisfy the senses of the Lord.

The Lord desires that each of them its integral parts (what each of us is) returns to his divine realm to enjoy there eternally a blissful existence. This is the true meaning of the creation of the material world.

As Brahma remained perplexed as to how to create manifestations of matter in the universe, he descended to the bottom of the waters to find out how and from what the lotus on which he stood was manifested; It was then that he heard the word austerity twice. When the disciple adopts the path of austerity, then it is for him a second birth. This second birth actually brings the disciple Brahma closer to his Supreme Spiritual Master, Krishna, to adopt the path of austerity, which he did. So Brahma received spiritual initiation from Lord Krishna. This is how Brahma became a devotee of the Lord, even before he could give the gigantic galaxy *"the Milky Way"* its normal configuration. It is therefore enough for holy beings to embark on the path of austerity so that they attain, like Brahma, perfection.

The Lord tells us that the highest of all the blessings that exist he offering as the fruit of all austerities lies in the revelation of his personal form.

The highest perfection of virtuosity consists in a personal perception of the abodes of the Lord, which can be attained by all those who adopt a submissive attitude towards the Lord by indulging themselves, on his divine directives, in very severe asceticism.

The highest perfection of existence is to know the Lord through a direct perception of his Person, which He grants by grace.

But the Lord declares that the highest perfection of learning is to know him, He and his home, without any illusion.

The Lord justly asks that each living being renounce all personal desires to cooperate with his own. To become one with the Supreme Lord is to unite your desires with your own, your interests with yours. This is the perfection of all desires.

Such are the secrets which enable the attainment of the highest perfection.

Lord Krishna, God, the Supreme Person, asks us to always remain aware of his Person, to be his devotees, to worship only Him alone, and to bow down before Him. Whoever does so will return to God, to his original abode, to the eternal kingdom of the Lord, without any doubt. The Lord declares that one must abandon all other occupations in order to surrender oneself fully to Him, and that He will grant all protection to such a devotee of his Person.

The Lord stands in the heart of every living being as a Supreme Soul and thus knows each other's thoughts, no one can act without knowing it. By his superior intelligence, He gives everyone the opportunity to fully satisfy their desires, and it is again He who grants the fruits of the deed.

It should be known that the austerity which makes it possible to see Krishna, the Divine Being in person, is none other than devotional service since one can only approach the Lord through such service accompanied by purely spiritual love. This austerity identifies with the internal power of the Lord; she is therefore identical to her very Divine Person. These acts ruled by internal power are manifested in the absence of any attachment to material pleasure. Beings distinct from God find themselves imprisoned in various conditions of material bondage because of their tendency to want to dominate in this world, but they can lose this desire to enjoy matter by engaging in devotional service to the Lord.. Holy beings are naturally detached from material pleasure, and this detachment results from perfect knowledge. Therefore, the asceticism of devotional service includes knowledge and detachment, and this is how transcendent power manifests itself.

He who desires to return to God, to his original home, cannot find pleasure into illusory material prosperity. The absurd desire to want to enjoy this ephemeral material happiness animates those who know nothing of the spiritual and absolute bliss that one enjoys in contact with the Lord. According to the Lord, the holy being who wishes wholeheartedly to see the Lord, but while wanting to derive enjoyment from this world, is nothing other than a fool. Whoever wants to dwell here below in order to enjoy the pleasures of the material world will hardly worry about the eternal kingdom of God. Yet the Lord will bless such a righteous being of little understanding by taking away all that he has in this world, and if our fool tries to regain his material benefits, the merciful Lord will take them from him again. These repeated failures will eventually cause him to lose popularity with his friends and family, for it is true that in the material world, relatives and friends honor those who have brilliantly succeeded in making their fortunes no matter how. By the mercy of the Lord, the virtuous saint who shows lack of intelligence will therefore be led to a forced

asceticism and will end up experiencing perfect happiness in the service of the Lord. Whether one submits to it voluntarily or is compelled to do so by the Lord, austerity in devotional service is necessary to attain perfection, and such asceticism is identified with the internal power of the Lord..

However, no one can practice the asceticism of devotional service unless they are completely cleansed of all sin. Indeed, only one who has freed himself from the consequences of all his sinful acts is able to engage in the worship of the Lord. Ultimately, only the union of asceticism and love can satisfy the Lord, who then grants all his mercy. Under his direction, the being purified of all sin attains the highest perfection of existence.

In the practice of austerity, one must have the firm resolution to return to God, and be ready to overcome all kinds of obstacles to achieve this end. Whoever aspires to wealth, prestige and glory will also have to submit to harsh austerities, for no one can have influence in this world except at the cost of sacrifice. But why would one have to submit to severe asceticism to access the perfection of devotional service?

Quite simply because one cannot both lead a quiet life and achieve the perfection of spiritual realization. The Lord is smarter and smarter than any other, and He longs to see how diligent His devotee is in performing devotional service. To carry out, whatever it costs, the order which comes to us directly from the Lord or through the intermediary of the authentic spiritual master, this is the great austerity. Whoever observes this principle with rigor will succeed in attracting the mercy of the Lord.

The kingdom of God is this splendid world where reigns a totally spiritual atmosphere which one indicates under the name of tripad-vibhuti, because it is three times larger than the material cosmos. Our galaxy, with its thousands of stars and planets, is just one of the billions of galaxies that dot the material cosmos. These billions of galaxies put together make up only a quarter of the Lord's immense creation. Indeed, beyond this material cosmos exists another world, the spiritual world, and the spiritual planets, called Vaikunthas, represent three quarters of the entire creation of the Lord, Thus the creations of God remain immeasurable forever..

The spiritual world extends beyond the material cosmos. Material influences, starting with ignorance and passion, are totally absent. The inhabitants of the spiritual planets do not show the slightest trace of lust or lust, for these two tendencies only arise under the influence of ignorance. In the spiritual world, only pure virtue reigns. The illusory manifestation of material energy is conspicuous in its absence. There is no ignorance, no passion, no illusion, no past, no present, no future. Beyond this material world, which forms a quarter of the manifestation of the energy of God, lies three quarters of this manifestation, or the spiritual world. The Viraja river, coming from the perspiration of the body of the Lord, separates the material and spiritual manifestations. It is therefore on the other side of the Viraja that three quarters of

God's creation extend; there everything is eternal, perpetual, unchanging and unlimited, and the conditions of existence reach the highest level of perfection.

In truth, pure virtue (Transcendence) and material influences are diametrically opposed. In the spiritual world, all beings live in perfect harmony, without anything breaking their communion; this is where the Lord, Supreme and One, reigns. Those who find themselves gathered 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 know an end. Given the total absence of the material influences of ignorance and passion, there can be no question of creation or annihilation, unlike the material world where everything has a beginning as well as an end, and therefore only lasts for a limited time. The realm of Transcendence knows neither creation nor destruction, and life goes on there for eternity.

In other words, everything exists there in eternity, perfect bliss and knowledge, and as nothing deteriorates, nor does one conceive of a past, present or future. On the other hand, the influence of time is conspicuous in its absence. The whole material existence is a series of reactions that follow one another, and this is how the notions of past, present and future appear. 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 energy of the Lord is found there manifested in a pure state, without any trace of illusion which exerts its influence in the material universe. The spiritual atmosphere is characterized by the fact that all obey the Lord. There is no rivalry, all beings who live there recognize the Supreme Lord, Krishna, as the Supreme Master and serve him faithfully. The Lord who provides for the needs of all living beings is therefore the Supreme Master and all are subordinate to Him.

The Supreme Lord, Krishna, who gives life to the senses of all beings by the radiance emanating from his totally spiritual body, lives in his transcendent home of Goloka. But He is nevertheless present in every nook and cranny of his creation, diffusing his happy spiritual radiance, the power of which equals that of his own energy of bliss.

Through the play of his inconceivable powers, the Lord is therefore both personal and impersonal, He is the One without equal and preserves a perfect unity in the diversity of material and spiritual manifestations: nothing is different from his Person, but He remains distinct from all things.

**The Supreme Eternal says :** There is a place from which, once we reach it, we do not return to the material universe

He who knows the absolute of My advent and of My acts will not have more to be reborn in this material universe. By leaving his body he will enter into My eternal kingdom.

This place is the kingdom of God.

If anyone has a righteous understanding of God, the Supreme King, the King of kings, the Lord of the lords, he does not return here below after having left his carnal envelope. He does not return to the material universe, but returns to God, to his original home, to live there eternally in perfect knowledge and sublime bliss. Why then do people not pay attention to all this pure truth?

What would be the use of being reborn in the material universe, sometimes as a human being, sometimes as a being celestial, and sometimes still as an animal?

What's the point of wasting time like this?

**The Lord specifies:** When they have reached Me, the holy beings imbued with devotion, these noble souls, having thereby raised themselves to the highest perfection, never return to this transient world where there is suffering.

Our main concern must be to escape the repetition of births and deaths, and to attain the supreme perfection of existence by living with the Supreme King, the Lord of lords, in the spiritual world. Such is the perfection of existence.

Lord Krishna is the One True Being, the One without a second, and all other beings have no existence apart from Him, for He alone contains all things.

Krishna, God, the Supreme Person is called the Limitless with infinite powers. He is the Sovereign Lord of unlimited powers and sublime attributes. He is also called Ananta [the immeasurable].

Lord Krishna is God, the Supreme Person, almighty and infinitely perfect, Supreme among all beings. In Him is total perfection, absolute purity. No one surpasses Him, or equals Him, He is incomparable. He is the One Absolute without a second, the Absolute Truth, and the Supreme Lord Unlimited, because limitless, and infinite. Krishna is God in his primordial, original, personal, absolute form, the unique source of all plenary emanations, Avatars, and all that IS. Nothing exists apart from Him.

From the Supreme Eternal everything emanates, for He is the original source of all that exists. He is the source of bliss, of true permanent and uninterrupted happiness that bathes all who love and serve him with love and devotion. Even on earth, you will already receive the scent of it. He is the fountain of all happiness. If we come into contact with him through love for God by serving him with love and devotion, then we can taste this transcendent joy. The dedicated love and devotional service to Krishna, the Supreme Person, is the manifestation of love for God.

It is impossible to gain access to true immortality without coming into direct contact with God, the Supreme Person. Because it makes this contact possible, devotional service corresponds to true immortality and definitely leads to God. It is in his form of Visnu that Krishna, the original Supreme Lord, plays his role of support or destroyer.

Lord Visnu is a full emanation of Krishna, and it is also through this aspect of his Person that the Lord manifests his omnipresence.

Unlike all other beings, Lord Krishna transcends the limits of time and space. Its ubiquity is not limited by time or space. He is the protector of the virtuous. Any soul that is subject to Him, to Him, the Supreme Being, is virtuous, and this submission earns Him the absolute protection of the Lord in all circumstances. It should be added that his protection also extends, in an indirect way, to the non-virtuous, when He straightens out their mistakes through the yoke of his external energy.

The Supreme Lord, Visnu, full emanation of Krishna, is present in every galaxy as Garbhodakasayi Visnu and Ksirodakasayi Visnu. The latter has its own planet at the northern end of the galaxy. There is a great ocean of milk, where the Lord lives, lying on the bed that Ananta forms for Him, the emanation of Baladeva, the first full emanation of Krishna. All galaxies are binary, that is, composed of dense matter and ethereal matter, and it is in this ethereal space that the ocean of milk is found.

Beyond the galaxy and the seven layers of matter which cover it, completely out of our vision, is the causal ocean, intergalactic space composing the "*vide*" of the material cosmos in its global limits, in which float all the galaxies, alike to egg-shaped balloons. Then beyond the causal ocean lies the boundless expanse of the spiritual world, generally known as the radiance emanating from the absolute and spiritual body of Krishna. Yet in this radiance are bathed innumerable spiritual planets, known as Vaikunthalokas, each of which exceeds in dimension, and by far, the largest of the material galaxies. On each live countless beings in the exact image of Lord Visnu, who are called direct servants of the Lord. They live happily on these planets, far from all suffering, and in perpetual youth, tasting an existence of perfect bliss and knowledge, without fear of birth, illness, old age and death, which do not exist there., nor any influence of eternal time, which shines there by its absence.

The Lord wishes all human beings without exception to adopt the right path of spiritual realization, and thus be able to access his divine eternal and absolute kingdom. Lord Krishna has no other desire than to see suffering souls return to their original home and find their place with Him, far from the three sources of material suffering:

Those arising from the body and the mind, those caused by other living entities, and those which originate in material nature; hurricanes, strong winds, heavy rains, extreme cold, drought, etc., driven by the beings of the higher planets, who govern the various functions of material nature.

It is for this purpose that the whole creation was conceived, and whoever does not find his mind again, and does not come to the conclusion that he must return to God, to his true home, will have to continue to suffer in the material universe, and to undergo the kicks of the illusory energy of the Lord.

Lord Krishna, the Soul of all beings, has a constant desire to see them all live a purely spiritual existence by his side, established in their natural, original position and eternal, in their real identity.

And when his fascinating features, when his sweet smile, offering itself to the sight of beings, penetrate to the depths of their hearts, then they are admitted into the kingdom of God, hence no one returns to the material universe.

The devotees of the Lord are all purified souls. As soon as a holy being abandons himself sincerely to the Lord, he is admitted to Him and immediately finds himself freed from all material stain. Such a holy being transcends the influence of the three attributes of material nature. No defect can diminish a holy being.

A pure devotee of God does not really inhabit any of the material planets, nor does he feel any contact with the material elements. His body is not, strictly speaking, material. He or she finds himself filled with spiritual energy, by the identity of his or her interests and those of the Lord. So he / she remains forever free from the defilements of material nature. He or she still lives in the spiritual world, which he or she reaches by piercing the seven veils of matter by the power of devotional service.

Souls conditioned by matter and the energy of illusion, they, remain prisoners of it.

The Lord grants his protection to all beings, because of all He is the Supreme Guide and the Supreme Lord. His superiority over others is marked by the fact that He, the Unique Divine Person, provides for all of them. So anyone who knows him can attain eternal peace. The Lord therefore grants his protection to beings of various levels, through his multiple energies. But his pure devotees is himself, a Person, who protects them. To see the birth of a holy servant or servant of Krishna, God, the Supreme Person, is a great fortune for any family, for his presence assures the ascendants and descendants, over a hundred generations, to be freed, by the grace of the Lord, as a sign of the respect He shows to his dear devotees. The highest blessing one can bestow on one's family is therefore to become a pure devotee of Lord Krishna

The material cosmos in which we reside at this time is a world of suffering, anguish and frustration, so let's do everything we can to leave it, to free ourselves from it, in order to return to the spiritual world, where all this does not exist. But perfect liberation is only achieved through total surrender to God, the Supreme Person, present in the heart of every being as a Supreme Soul also called the Holy Spirit. Would he live in the deepest jungle, far from home, a steadfast and sincere devotee of the Lord knows very well that he is never alone. The Supreme Person, God, is always with him and can protect him from any difficulty that may beset him far from his loved ones.

Happy devotees of Lord Krishna, God, the Supreme Person, because by the grace of the Divine Being they are endowed with a spiritual body through which they will be able to enter the spiritual world.

They will be able to move everywhere through the material universe first to leave it, and the spiritual world then to enter it, and go to the spiritual planet of their election by the grace of Krishna, and that in a very short time. The spiritual body different from the material body of dense matter, allows you to enter first, then to cross the ethereal space then, which interpenetrates the material cosmos and therefore all the galaxies including ours, "*The Milky Way*", in order to cross the ethereal cosmic space and easily enter the spiritual world.

The devotees of Krishna, the Sovereign Person, reach the ethereal space and the spiritual world by piercing the seven veils of matter by the power of devotional service.

**The Lord said :** It is only through devotional service, and only thus, that one can know Me as I am. And the being who, through such devotion, becomes fully aware of My Person, can then enter into My absolute kingdom.

Krishna is God Himself, the original form of the Supreme Lord, the perfect Master of all excellences, beauty, wealth, power, fame, knowledge and renunciation. No one surpasses it, or even equals it. It is also called Govinda, for the joy it brings to the cows and to the senses of all beings because, those who have purified their senses by the practice of the devotional service offered to the Lord, these can truly serve him, and to derive from them, through their purified senses, a spiritual and absolute joy.

It is in our own interest that we must ask for the protection of the Lord, He who makes himself protector of the cows and of the pure spiritual culture. Thus, a society neglecting the care of cows and the principles of spiritual cultivation cannot enjoy the Lord's direct protection. The one who adopts spiritual culture, and revives in him the latent attributes of virtue, namely veracity, equanimity, mastery of the senses, tolerance, simplicity, material and spiritual knowledge and firm faith in wisdom of God, he can become a wise scholar, a spiritual guide, and see the Lord as He is. Then, after attaining spiritual perfection, one must become a devotee of the Lord, so as to gain his spiritual affection in the role of recipient, master, friend, son or supreme lover. The level of holiness at which one manages to attract upon oneself the sublime affection of the Lord cannot be achieved if one does not develop the virtuous qualities described above. The Lord, on the other hand, has a fondness for the qualified sage, and not for the conceited. Thus, those who do not develop the qualities inherent in wisdom cannot develop a relationship with the Lord.

The Lord being infinitely perfect, and complete in Himself, one cannot question His well-being. In truth, the Lord only dwells where righteous beings live, happy to glorify the Supreme Truth, Krishna.

As long as 5,000 years ago, the sages insisted heavily on the importance invaluable to sever all ties with the family when one has reached a certain stage in one's life. The education and training of the men of the time was done in this direction and all could not do but bow to it, leave their families and devote themselves entirely to spiritual realization to return to God, to his original home. No king or gentleman would have continued to live with the family until the last moment of his life, for his behavior would have been held to be suicidal, and contrary to the pursuit of human perfection, which represents his true interest. This principle is still in force in India, and recommended to all, so that they can be torn from their entanglement in the family, and give themselves fully to the devotional service offered to Lord Krishna, because it is about there in a perfectly authorized way. As the Lord teaches, everyone should become his devotee, at least in the last stage of his life. And a sincere soul should, for its own sake, abide by this instruction of the Lord.

The principles of eternal religion direct us to withdraw from family life after the first half of our life has elapsed, and then to devote ourselves to spiritual realization. The second part of our existence should be used to undertake spiritual cultivation in a then favorable feeling of loving and devotional service offered to the Supreme Lord, Krishna.

**The Lord teaches:** Seek direct refuge in God, the Sovereign Person, who is in the heart of every being, through the practice of devotional service.

One can be in direct contact with God, the Supreme Person, by being fully aware of Krishna, and thus rediscover one's eternal relationship with Him, seeing in Him the Lover, the Supreme Soul, the Son, Friend or Master. It is possible to reestablish one's relationship of absolute love with the Supreme Lord in many ways, and the resulting feeling represents true oneness.

In the spiritual world, servant and master are one; this is called the absolute level. Although it is a relationship between servant and master, both evolve on the same level. This is what is meant by unity.

Happy are those who surrender themselves to Krishna, God, the Supreme Person, and serve him with love and devotion, for the Lord will reveal himself to them even for a short time.

**The Lord said to them:**

*I am afraid that you may not see Me again in this life. Those who are not entirely cleansed of all material stain, or whose devotional service turns out to be incomplete, these know Me with difficulty.*

*Only once have I shown Myself to you, and it was so that your attraction for Me, for the more you thirst for Me, the more material desires in you will dissipate. In serving the Absolute Truth, a devotee sees, even after a few days his intelligence fixated on*

*Me, who am the Absolute, with constancy and firmness. After leaving this deplorable material universe, he will become one of My companions in the spiritual realm.*

*Intelligence dedicated to My loving service cannot be made in 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.*

*I reserve the right not to show Myself to unbelievers, this thanks to My power internal, which veils Me from their eyes. Fools and fools therefore do not know My eternal, unborn and imperishable form.*

*I never show Myself to fools or fools, by My internal power I am veiled for them. This lost world therefore does not know Me, I the Unborn, the Imperishable.*

*Whatever you do, that you eat, that you sacrifice and lavish, some austerities that you practice, whether it is to offer it to Me. Thus, you will free yourself from the consequences of your acts, all virtuous and guilty. By this principle of renunciation, you will be released and will come to Me.*

*Whoever takes refuge in Me through pure and unadulterated devotional service, be he a trader, a farmer or a worker, a woman [even a prostitute], or born of a family of unbelievers, can attain the perfection of existence.*

*Because he knows Me to be the ultimate beneficiary of all sacrifices, of all austerities, the Ruler of all stars and of all heavenly beings, the Friend and Benefactor of all beings, the sage finds the cessation of material suffering. To those who always serve Me and adore Me with love and devotion, I give intelligence through which they can come to Me.*

The incarnate spiritual being in contact with material nature is in a difficult situation. But if, during his human life, he learns to live in contact with God, the Supreme Person, or his devotees, he will be able to overcome this situation.

If someone wishes to continue living in contact with nature material, from the feminine energy of Krishna, God, the Supreme Person, and remain separate from Krishna under the illusion that he can benefit from the material nature, then his conditioned existence must continue.

However, s 'he changes his state of consciousness and seeks the companionship of the Supreme and Original Person, Krishna, or his companions, he can tear himself away from the traps of material nature and thus end his suffering. It is enough for him only to know Krishna, the Supreme Person, that is, to know the nature of his form, his name, his acts and his entertainments, which will enable him to remain in constant contact with the Lord. In this way, after leaving his body of dense matter, the incarnate being receives not a new material body but a spiritual body, which will allow him to return to God, to the spiritual world. He thus puts an end to the tribulations caused by his association with material energy.

In truth, the individual being distinct from the Lord is an eternal servant of God, but he comes into the material universe and is subject to the conditions of this world because of his desire to dominate matter. Liberation is the abandonment of this misconception and resuming one's original activity, which is to serve the Lord. He thus returns to his original condition.

## **The ultimate goal of existence is to seek to know Krishna, God, the Supreme Person, as He really is.**

The perfect vision of Absolute Truth is only achieved through the unitive practice of devotional service. Unitive, that is to say, which allows one to unite, to enter into relationship with the Absolute, Krishna, God, the Supreme Person.

One cannot fully realize the Absolute Truth, the Supreme Lord, that by the practice of the service of love and devotion, which is moreover the highest knowledge which enables one to reach the kingdom of God.

To see the Lord, it is imperative to acquire sight or perfect vision of the absolute, which lies beyond the radiance which veils Lord Krishna and envelops his personal, original and absolute form, and this perfect vision is that of the Supreme Lord.

Verily, the Lord Supreme, Krishna, is veiled by the golden radiance which emanates from his Divine body, and which forms his aspect of the Supreme Impersonal Being. It is only when this veil is lifted, by the grace of Lord Krishna, that He, the Absolute, appears in His true face.

Lord Krishna, God, the Supreme Person has an eternal kingdom where He entertains himself for eternity with his eternal companions and all that eternally surrounds him. This eternal realm is a manifestation of its internal energy, while the material cosmos, in which floats a considerable number of galaxies, is a manifestation of its external energy. However, when He descends into the material cosmos and more precisely into a material galaxy, He does so through his internal power, and with all his surroundings. His form, his name, his fame, his entourage, his kingdom, are not creations of dense matter. When He descends in this way, it is in order to call fallen souls to Himself and to restore the principles of religion, of spirituality, which He Himself has enunciated. No one other than God can restore these principles. He alone, or a being qualified by Him with powers for this purpose, can dictate the codes of religion.

True religion consists in knowing God, in knowing the relationship which unites us to Him, our duties towards Him and finally, our destiny once left the body of matter in

which we resided. Men who desire to regain sight, and to see life in its true light, must turn to Krishna, God, the Supreme Person, and cling only to his word and his teaching, which represent true pure light., the true celestial food, so they will see the purpose of existence fulfilled for them.

Lord Krishna sometimes appears personally, or He is represented by a qualified being whom He Himself endows with powers. particular ones, but in both cases, the aim is the same: to bring back to Him, in their original home, beings struggling with suffering. The happiness to which conditioned souls aspire is not found anywhere in the countless material planets and galaxies. This eternal happiness for which they remain thirsty can only be obtained in the kingdom of God. But the forgetful beings, whom the attributes of material nature keep in their grip, ignore everything about this realm. This is why the Lord comes to spread the knowledge of all that concerns the spiritual world, which He accomplishes some times in person, in the form of an Avatar, and other times through his qualified representative, also called Son of God. These Avatars and Sons of God do not limit their message of return to God to the society of men only, their activity also extends to all other categories of beings, from virtuous holy beings, celestial beings, to beings lower than man.

The ultimate goal of existence is to seek to know Krishna, God, the Supreme Person, as He really is.

All the great sages of yesteryear are engaged in the service of Krishna, the Supreme Absolute Lord, who is beyond the three attributes of material nature; virtue, passion and ignorance, in order to obtain the greatest benefit, to become themselves free from material conditions. And whoever walks in their footsteps qualifies to obtain in turn the liberation of the world of matter.

The ultimate goal of practicing religion, or spirituality, is not to gain any material benefit, nor to acquire the simple knowledge that allows one to discern the spiritual from the material. It is about breaking free from material slavery and regaining an existence of pure freedom in the spiritual world, where Krishna, God, the Supreme Person reigns as Absolute Master. This is why the Lord Himself enunciates the principles and laws of religion, of which only the great pure sages know the purpose. The great pure sages, qualified agents of the Lord, all practice devotional service; thus, those who desire their own good will follow in the footsteps of these great sages, for in this way they will obtain the ultimate benefit.

The Lord of the material cosmos and the galaxies sustains all the planets, which inhabit the holy beings, the men and the lower species, and if He appears in the worlds in various forms of Avatars, showing His entertainments there, it is for the sole purpose of reminding to Him all those who rule by pure virtue.

There are d 'innumerable material galaxies, each containing innumerable planets, populated by various categories of beings, differently influenced by the three gunas, the three attributes or forms of influence of material nature; virtue, passion and

ignorance. The Lord, Visnu, full emanation of Krishna, appears in each of the galaxies, in each of these categories of beings, and manifests his sublime entertainments there for the sole purpose of making the desire to return to Him germinate in everyone's hearts., in his eternal kingdom. The Lord always preserves his original, spiritual and absolute nature; nevertheless, according to the circumstances of the time and place where He appears, He seems to assume various natures.

The spiritual soul, by virtue of being incarnated in a body of matter, human, animal or vegetable, is conditioned by matter and by the energy of illusion of the Lord. The conditioning of the soul dates back to time immemorial.

The conditioned soul, due to its prolonged contact with matter and its successive existences in this world, has developed out of habit, an instinctive tendency to want to dominate the material energy. So, when she obtains a human form, she has no awareness of the responsibility that falls to her. The human form is indeed an opportunity for it to escape the clutches of illusory matter, and the Words and Teachings of God are particularly intended to guide it towards the Supreme Lord, in his original abode. Reincarnating in an endless cycle through the different living species, 8 400,000 in total, corresponds to the imprisonment of the separate fallen, doomed soul. The human form offers him the opportunity to escape this imprisonment. Man's only concern, therefore, must be to restore his lost relationship with God. From this perspective, no one should ever be encouraged to act for the satisfaction of the senses under the pretext of performing some religious activity. Such misappropriation of human energy only results in leading society astray. Let us understand that the various forms of material pleasures can only seriously hinder the spiritual progress of men, because they will refuse to renounce material actions, which keep them prisoners of matter.

The perfection of existence cannot be reached by excessive labor, by the accumulation of wealth or by the multiplication of offspring, but only by renouncing material pleasures, pleasures of the senses, and materialism in all its forms. The first necessity for man is to realize the eternal relationship which unites him with the Lord, in order, without further delay, to surrender himself to Him.

There are two sources of satisfaction for an individual spiritual being distinct from God. Stuck in the paths of matter, he seeks it out through the pleasure of the senses, and freed from the yoke of the gunas, the attributes and modes of influence of material nature; virtue, passion and ignorance he finds in the only loving service offered to the Lord. This means that the distinct being is, by nature, made to serve, and not to be served. Illusioned by the conditions into which the external energy plunges him, he imagines himself worthy of being served, the legitimate beneficiary of the excellences of this world, but the truth is that he remains a servant: of what the senses dictate to him, such as than concupiscence, greed, anger, greed, pride, insanity and intolerance. But if he finds his senses, with the spiritual knowledge thanks to which he realizes that he is not the master of the material universe, but

rather the servant of his senses, then he implores the Lord to engage him in his service, and in this way, freed from the illusion created by the so-called material pleasures, true happiness. In truth, all the benefits come of their own accord to a pure being, without him even needing to desire them. He derives his satisfaction from nothing less than the service he offers to the Lord.

The material universe is filled with hungry beings. But what they crave is not delectable food, a protective roof, defenses, or sensual pleasures. Rather, it is to live in a spiritual atmosphere. Ignorance alone makes them believe that the world's dissatisfaction comes from a lack of food, comfortable lodgings, effective defenses, or objects of pleasure. This is what we call illusion, for in truth the distinct being is hungry for spiritual satisfaction, when he believes he is hungry for material pleasures. He needs spiritual nourishment, spiritual shelter, spiritual defensive strength and spiritual satisfaction of the senses, all of which are obtained from the Supreme Spiritual Being, Lord Krishna. Thus, he who comes into contact with the Lord can no longer feel the attraction for the illusory food, refuge, means of defense and sensual pleasure of the material universe, which even the inhabitants of the Edenic planets covet. This is why the Lord teaches, in the Bhagavad-gita [Words of Krishna, Christ, God, the Supreme Person], that even happened in the highest planet of the galaxy, Brahmaloaka, where beings live millions of years, no one can appease his real hunger.

**The Lord says:** All the planets of the universe, from the most evolved to the lowest, are places of suffering where birth and death follow one another. But for the soul that reaches My kingdom, there is no more rebirth.

The distinct being can satisfy his hunger only when he establishes himself in immortality, which is obtained in the spiritual world, far beyond Brahmaloaka, and through contact with Lord Krishna, the one who grants his devotees the sublime pleasure of liberation. The pleasure of the Lord is the only criterion of action for the perfect being, for the verdict of true wisdom concerning the highest perfection of existence is that one must satisfy the Lord through the performance of his duties..

**The Lord said:** By worshiping the Lord, the omnipresent at the origin of all beings, man can, in the performance of his own duty, attain perfection.

Everything is good for the pleasure of the Lord, since He is the Absolute Truth. Thus, the highest perfection that one can attain in discharging one's duties in the institution of social class, is to please Lord Krishna.

## The release of illusory energy.

The Lord teaches us the method of freeing oneself from the difficult to overcome hold of maya, the energy of illusion, the transcendent situation of the Supreme Lord, and the process of devotional service, through which one frees oneself from all material activity..

Permanent happiness cannot be found in this material world, neither on the planets of terrestrial types, nor on the higher planets, Edenic, paradisiacal, which one can reach in the next life, after having performed ceremonies and ritual sacrifices. On earth as in heaven, the embodied spiritual entity is harassed by envy and rivalry from other beings. Therefore, anyone who seriously desires to find permanent relief from the sufferings of material existence should take refuge in taking refuge with a genuine spiritual master. In this way, the devotee quickly frees himself from all material slavery.

The Supreme Soul of all creation sent all living beings (spiritual souls) into various upper and lower bodily species, so that these conditioned souls could cultivate either sensory satisfaction or ultimate liberation, according to their desires.

The Supreme Soul enters the material bodies of created beings, activates the mind and the senses, and thus brings the conditioned souls to approach the three attributes and modes of influence of material nature ; virtue, passion and ignorance, for the satisfaction of their senses. The individual living being distinct from God, master of the material body, uses his material senses, which have been activated by the Supreme Person, to try to enjoy the sense objects composed of the three modes of influence of nature. This is how the spiritual being mistakenly identifies with his material body and becomes entangled in the illusory energy of the Lord. Driven by deeply rooted material desires, the embodied spiritual being engages his active sense organs in fruitful activities. He then experiences the results of his material actions as he wanders this world in what is called happiness and distress. Thus, conditioned by matter, he is forced to undergo the cycle of repeated births and deaths. Urged on by the reactions of his own activities, he wanders helplessly, going from one less favorable situation to another, suffering from the moment of creation until the moment of cosmic annihilation. When the annihilation of the material elements is imminent, the Supreme Person in his form of eternal time withdraws the manifested cosmos, composed of dense and ethereal elements of matter, and the entire galaxy disappears into non-manifestation.

cosmic annihilation is approaching, a terrible drought is taking place all over the earth for a hundred years. Over the course of a hundred years, the heat of the sun gradually increases and its blazing heat begins to torment the three worlds, the three main regions of the galaxy, Eden, Earth and Hell. From Patalaloka (planet located in hell), a fire develops, emanating from the mouth of Lord Sankarsana, the full

emanation of Krishna. These upward flames, driven by high winds, burn everything in all directions. Hordes of clouds called Samvartaka pour down torrents of rain for a hundred years. Inundating with raindrops as long as an elephant's trunk, the deadly precipitation submerges the entire galaxy in water. Then Vairaja Brahma, the soul of the universal form, abandons her universal body, and enters the subtle, ethereal, unmanifest nature, like a fire that has no more fuel. Deprived of its aroma by the wind, the earth element turns into water, and water, deprived of its taste by this same wind, merges with fire. Fire, deprived of its form by darkness, dissolves in the air element. When air loses its touching quality by the influence of space, it merges into that space. When space is deprived of its tangible quality by the Supreme Soul in the form of time, it merges into a false ego [material Ego or false ego: "*Node*" which holds soul and body together]. Illusion of being the absolute master, the supreme possessor and the legitimate beneficiary of all the pleasures of the world, by which the distinct soul identifies itself with the body of matter which it clothes and with all that relates to it [appearance, nationality, race, family, community, religious affiliation, pleasures and suffering]. Illusion is at the root of material conditioning and ignorance. The material senses and intelligence merge into a false ego in the passion from which they arose, and the mind, along with the heavenly beings, merges into a false ego in virtue. Then the global false ego, with all its qualities, merges into the aggregate of the twenty four elements of material nature.

This is maya, the illusory energy of the Supreme Person. This illusory power, made up of the three modes of influence of material nature; virtue, passion, and ignorance, is empowered by the Lord for the creation, maintenance and annihilation of the material galaxy. Even a foolish materialist can easily pass through the illusory energy of the Supreme Lord, which is always difficult to overcome for those who have not surrendered to God. By accepting the role of men and women in human society, individual souls conditioned by matter and the energy of illusion unite in sexual relations. Thus, beings are constantly making material efforts to eliminate their unhappiness and continually increase their pleasure. But it must be seen that they inevitably lead to exactly the opposite result. In other words, their happiness inevitably disappears, and as they age, their comfort increases.

One cannot find permanent happiness, even on paradise planets, which one can achieve in one's next one. life through ritual ceremonies and sacrifices. Even in the material sky, the living entity incarnate is troubled by rivalry with equals and envy of superiors. And since their residences in the Edenic planets end with the exhaustion of their godly activities, the inhabitants of these higher planets are grieved with fear, anticipating the destruction of their heavenly life. They thus resemble kings who, although admired by ordinary citizens, are constantly harassed by enemy kings, and thus never achieve real happiness.

Therefore, anyone who seriously desires true happiness, must seek an authentic spiritual master, and take shelter by the initiation received. The qualification of a genuine spiritual master is that he has realized the conclusions of the holy scriptures

by deliberation and is able to convince others of these conclusions. These great personalities, who have taken refuge in God leaving aside all material considerations, must be understood as authentic spiritual masters, for they are realized souls who have seen the truth. By accepting the authentic spiritual master as his life, soul, and adorable divinity, the disciple must learn from him the process of pure devotional service. The Supreme Person, Krishna, the Soul of all souls, is inclined to give himself to his pure devotees. Therefore, the disciple must learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable manner, that the Supreme Lord, satisfied, will offer himself to the faithful disciple.

A sincere disciple must learn to dissociate soul of all that is material and to cultivate positively union with one's spiritual master and other faithful devotees of the Lord. He is to be merciful to those in a lower position, cultivate friendship with those on an equal level, and obediently serve those in a higher spiritual position. Thus, he must learn to properly manage all living things. To serve the spiritual master, the disciple must learn cleanliness, purity, austerity, tolerance, silence, the study of Vedic knowledge [of the Vedas, the original holy scriptures], simplicity, celibacy, no - violence and equanimity, in the face of material dualities such as heat and cold, happiness and distress, success and failure.

One must practice meditation knowing and constantly seeing oneself as one eternal spiritual soul, and seeing the Lord as the absolute controller of everything. To increase one's meditation, one must live in an isolated place and give up a false attachment to one's household paraphernalia. Abandoning the decorations of the temporary material body, one must dress with scraps of cloth found in rejected places, or with the bark of trees. In this way, one must learn to be content in all material situations.

One must have the firm conviction to succeed in life by following the holy scriptures which describe the glories of the Supreme Person. At the same time, we must avoid blaspheming other scriptures and religions. One must rigidly control one's mind, speech and bodily activities, always speak the truth and put one's mind and senses under full control.

It is necessary to hear, glorify and meditate on the wonderful transcendent activities of the Lord. Specifically, one has to be absorbed in the appearance, activities, qualities and sacred names of the Supreme Person. Thus inspired, one should perform all of his daily activities as an offering to the Lord. One must perform sacrifice, charity and penance exclusively for the satisfaction of the Lord. Likewise, one should only sing hymns which glorify the Supreme Person. All of his religious activities are to be performed as an offering to the Lord. Whatever one finds pleasing should be offered immediately to the Supreme Lord, and even his wife, his children, his house and his air of life, should be offered to Krishna, God, the Supreme Person.

He who desires his ultimate personal interest is to cultivate friendship with people who have accepted Krishna as the Lord of their lives. There is a need to further develop an attitude of service towards all living beings, heavenly beings, human beings, animals and plants. Above all, we should try to help those who have a human form of life, and among them, especially those who accept the principles of religious behavior. Among the religious, it is above all necessary to serve the pure devotees of the Supreme Person.

One must learn to associate with the faithful devotees of the Lord by gathering with them to sing the glories of Krishna. This process is the most purifying. As the faithful devotees develop their loving friendship in this way, they experience mutual happiness and satisfaction. And by thus encouraging one another, they are able to renounce the pleasure of the material senses, which is the cause of all their suffering.

The devotees of the Lord constantly discuss among themselves the glory of the Supreme Person. Thus, they constantly remember the Lord and remind each other of his qualities and his entertainments. In this way, by their devotion to the principles of devotional service, the devotee devotees please Krishna, the Supreme Person, who takes away from them all that is ominous. Being cleansed from all obstacles, devotees awaken to the pure love of God, and therefore, even in this material world, their spiritualized bodies exhibit the symptoms of transcendent ecstasy.

Having attained the love of God, the faithful devotees sometimes cry loudly, absorbed in the thought of the infallible Lord. Sometimes they laugh, have great pleasure, speak aloud to the Lord, dance or sing. These devotees, having transcended material existence as well as conditioned life, sometimes imitate the Supreme Person by practicing his entertainment. And sometimes, reaching his personal audience, they remain peaceful and silent. Thus, learning the science of devotional service and practically engaging in the loving and devotional service of the Lord, the devotee comes to the stage of love for God. And by complete devotion to the Supreme Person, Krishna, the devotee easily overcomes the illusory energy, maya, which is extremely difficult to overcome.

Krishna, God, the Supreme Person, is the cause of creation, maintenance and of the destruction of our galaxy as of all the other galaxies of the material cosmos, but it has no previous cause. It permeates the various states of awakening, dreaming and deep unconscious sleep and also exists beyond them. By entering the body of each living being as a Supreme Soul also called the Holy Spirit, He animates the body, the senses, the airs of life and the mental activities, as well as all the subtle, (ethereal) and coarse (of dense matter) of the body begin their functions. Krishna, is God, the Supreme Person, the Supreme and Absolute Truth

Neither the soul, nor the faculties of speech, sight, intelligence, vital air or any of the senses are capable of penetrating this Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Even the authoritative

language of the Vedas [the original holy scriptures] themselves reject the possibility that Truth can be expressed in words. But by indirect reference, the Vedic sound [of the Vedas] serves as evidence of the Supreme Truth, for without the existence of this Supreme Truth the various restrictions found in the Vedas would have no ultimate purpose.

Krishna, God, the Supreme Person, directs our senses in his aspect of the Supreme Soul. He stands deep in the heart of every being as a Supreme Soul also called the Holy Spirit, whether they are moving or immobile beings, celestial beings, men, animals or plants. Accordingly, we should regard each body of matter as the Lord's dwelling place, a temple; it is with such a view that we will satisfy the Lord. This is the spiritual and absolute position of God, the Supreme Person.

Although sense objects [forms, flavors, objects of touch, smells and sounds] cannot understand how the sense organs perceive, the conditioned soul, although rubbing shoulders with the Supreme Soul in the body, cannot understand how the Supreme Spiritual Being, the Master of material creation, directs his senses. The individual soul and the Supreme Soul live together in the body, but it is the Supreme Soul that directs her senses when she seeks to enjoy the various material pleasures, but just as sense objects cannot see the senses, the conditioned soul cannot see the Supreme Soul which directs it. The conditioned soul has desires and the Supreme Soul grants them, but the former remains unable to see the latter. If the conditioned souls cannot see their Supreme Friend who is in their own body, they must nevertheless offer their respectful homage to Him.

The living being, the incarnate spiritual being, because he is of nature spiritual, can understand what touches all material objects. He may even, once realizing his true spiritual identity, know the Supreme Soul. However, even if he is very advanced, he cannot fully grasp the Supreme Being, the Person of God, for He is unlimited, and He enjoys in their fullness and infinity the six perfections; beauty, wealth, fame, knowledge, power and renunciation.

No one can act independently; on the contrary, each one acts under the direction of God, the Supreme Person. All beings act under his direction.

The power of our senses, our mental power, our physical vigor, our life force, as well as immortality and mortality are all subject to the supreme authority of God. Thus, it is because Krishna sees, hears, smells, feels, touches, tastes, that the living being in turn can too.

It is Krishna, God, the Supreme Person who activates the mind and the senses, as the Supreme Soul seated in the hearts of all living beings; celestial beings, human beings, animals and plants. The Supreme Soul enters the material bodies of all created beings, activates the mind and the senses, and thus brings the conditioned souls to approach the three modes of influence of material nature; virtue, passion and ignorance, for the satisfaction of the senses. The living being master of the material body uses his

material senses, which have been activated by the Supreme Person, to try to enjoy sensory objects composed of the three modes of influence of nature.

Since everything depends on the will of God, the Supreme Person, our one and only duty is to surrender ourselves to Him and to seek His divine protection.

Initially, the Absolute, the Supreme Being, manifests itself as the three modes of influence of material nature; virtue, passion and ignorance. The Supreme Being extends his power further, and thus the power to act and the power of consciousness manifest with the false ego, which covers the identity of the conditioned living being. Thus, through the expansion of the multiple forms of the Absolute, the heavenly beings, as the embodiment of knowledge, manifest themselves with the material senses, their objects and the results of material activity, namely happiness and distress. In this way, the manifestation of the material world takes place as a subtle cause and as a visible material effect in the appearance of material objects of dense matter. The Supreme Spiritual Being, who is the cause of all ethereal and dense matter manifestations, is simultaneously transcendent to them, being Absolute.

The eternal spiritual soul [which each of us is] was never born and will never die, nor grow, nor decompose. This spiritual soul is in fact the knower of the youth, middle age and death of the material body. Thus, the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the vital air in the body, although one, manifests itself as so many people in contact with the different material senses, the one soul seems to assume various material designations in contact with the material body.

The spiritual soul is embodied in many different life species in the material world. Some species are born from eggs, others from embryos, others from seeds of plants and trees, and others from transpiration, in water. But in all species of life the vital air remains unchanging and follows the spiritual soul from one body to another. Likewise, the spiritual soul is eternally the same despite its material condition of life. We currently have practical experience. When we are absorbed into deep sleep without dreaming, the material senses become inactive, and even the mind and false ego have merged into a dormant condition. But although the senses, the mind and the false ego are inactive, one remembers upon awakening that the soul slept peacefully.

When one seriously engages in the devotional service dedicated to the Divine Person, Krishna, in fixing the lotus-like feet of the Lord who dwells in one's heart as the sole purpose of life, we can destroy the countless unclean desires lodged in our heart as a result of our previous fruitful action within three modes of influence of material nature. When the heart is thus purified, one can directly perceive both the Supreme Lord and oneself as transcendent entities. Thus, one becomes perfect in spiritual understanding through direct experience, just as one can experience the sun directly through normal and healthy vision.

Purified by the loving and devotional service that she dedicates to the Lord Krishna, a person can very quickly free himself from all material activities, even in present life, and thus enjoy pure existence on the transcendental plane. If an ignorant person who has not conquered his material senses does not adhere to the Vedic injunctions, he will certainly engage in sinful and irreligious activities. Thus, his reward will be repeated birth and death. By carrying out without attachment the regulated activities prescribed in the Vedas, the original holy scriptures, offering the results of such activity to the Supreme Lord, one attains perfection and freedom from the slavery of material activity. The fruitful material results offered in the revealed holy scriptures are not the real goal of Vedic knowledge, but are intended to stimulate the interest of the postulant.

In this material world, every good or bad deed is to be held defiled or faulty, because of its link with the material. The conditioned being, deprived of reason, believes that he is engaged in charitable action by opening for the material good of others hospitals or educational establishments providing material instruction, but he is unaware that such enterprises are also faulty, because they will not allow him to escape the phenomenon of transmigration, of reincarnation.

The alleged acts of virtue performed in the material universe can allow their author to be reborn in a noble family or on the planets superior, among the inhabitants of the Edenic, paradisiacal planets, but such acts also prove to be faulty, because they do not involve liberation, salvation. Being born in a pleasant place or in a good family does not imply that one will escape material tribulations, birth, sickness, old age and death. The conditioned soul, under the grip of material nature, cannot understand that any action performed for the pleasure of the senses is impure and that only the service of love and devotion offered to Krishna, God, the Supreme Person, can free him from all impurities, make all his suffering disappear, and allow him to know Lord Krishna as he is. Thus, because she does not put an end to her wrongful acts, she must pass from one body to another, within species sometimes high, sometimes the lowest. The material universe is a place from which one cannot escape. Whoever desires liberation should direct his activities towards the service of Devotion. There is no other alternative available to him.

Whoever desires to quickly cut the knot of the false ego [of domination of material nature and identification with one's body], which binds the spiritual soul, must worship the Supreme Lord, Krishna. The worshiper must become fully engrossed in meditating on himself as the Lord's eternal servant, and therefore must worship God perfectly, remembering that the Lord is also located in his heart. Thus, the worshiper of the Supreme Lord must recognize that the Supreme Person, Krishna, is omnipresent and must worship him by his presence in the heart of the guest one receives in his house, and also in his own heart. In this way, the worshiper will obtain liberation very soon. Liberation consists in finding one's original position, that of serving the Lord. When the living being detaches himself from all material attraction and becomes absorbed in the loving and devotional service offered to Krishna, God,

the Supreme Person, this is called immortality. Liberation is also breaking the chains that hold us prisoners of this material world, in order to return to the eternal kingdom of God.

Relative sufferings and joys together characterize material existence, and we find them as well on Brahmaloka, the largest and highest planet in our galaxy “*the Milky Way*”, than on other planets. They mark the life of celestial beings, the inhabitants of the higher planets, paradisiacal, like those of human beings and animals. Present in all beings, they simply vary in intensity and quality from one to another. Everyone must know the sufferings of birth, sickness, old age and death, just as everyone is given a certain share of happiness. Moreover, no one can increase or decrease his joys or sorrows by his own efforts, and even if he did, the fruits of his labor would remain precarious. We should not therefore dwell in vain on such fragile promises, but rather concentrate our efforts on a return to God. This is the mission of human beings.

The material existence, the one we live in this material world, is only fear. Four problems are linked to it:

We must feed, find shelter, reproduce and face fear.

It is the latter, where fear appears, that harasses us the most. Unaware of the next obstacle that will arise in front of us, we are constantly in awe. The whole material existence is a series of obstacles, and that is why the problem of fear comes up all the time. It originates from our contact with the illusory energy of the Lord, an aspect of the external energy, also called *maya*. Now this miserable condition ends as soon as the Holy Names of the Lord vibrate, the sixteen words which are his sound representation, and that Lord Chaitanya Mahaprabhu, the Golden Avatar sang:

*hare krishna, hare krishna, krishna krishna, hare hare / hare*

*Rama, hare Rama, Rama Rama, hare hare*

Use the power of these sound vibrations to free us from all the threats of material existence. Any living being; man or animal, believes himself free to dispose of himself, while in truth no one escapes the laws of the Lord, severe laws, laws forever inviolable. It happens that criminals, by trickery, circumvent the laws of men, but never with impunity the codes of the Supreme legislator. Anyone who risks himself at the slightest deviation from the path laid out by God faces great hardship. In general, religious precepts are called the laws of the Supreme Being, the essential principle of which is invariable, that in all circumstances man obeys the will of the Sovereign Lord. No one escapes the severe laws of God, this is where we have to see the very origin of material existence. Each of those who inhabit this material world have willingly and freely exposed themselves to the risk of conditioning by matter. He has thrown himself into the trap of the laws of material nature. But the purpose of human life is

precisely to bring the incarnate being to know the causes of his conditioning, the only way to escape the clutches of material existence.

The only way to leave this material slavery is to give back to the will of God. But the fool, rather than fleeing the grip of maya, the energy of illusion which is akin to Satan, get entangled in the different names of what he believes his identity, intellectual, administrator, merchant, worker, Hindu, Muslim, Christian, European, American, African, and only bow to the orders of the Supreme Lord under the influence of the laws and scriptures relating to this identity.

The laws of any state are only imperfect imitations of religious precepts; secular, or separate from God, the state allows citizens to break divine laws, but strictly enjoins them to obey its own. But the people suffer more if they neglect the laws of God and observe only human laws. For imperfect by nature, in whatever form of material conditioning he finds himself, man, even the most evolved, can only create imperfect legislation. The laws of God, on the other hand, are not imperfect, and if instructed, what need do men have for relative legislation, created by expedient politicians, misguided in every way. Human laws must always be modified, revised, but not those of God, since they issue from the Divine Being who possesses supreme perfection.

The scriptural laws, of which we spoke above, are established by liberated souls, the pure representatives of God, with regard to the various conditions specific to each being. Adherence to these laws, from the Lord, gradually brings the conditioned soul to free itself from the clutches of material existence. Nevertheless, each is by its very nature an Eternal Servant or Eternal Servant of the Supreme Lord. So can he, can she, in a liberated state, serve the Lord in a feeling of purely spiritual love, and thus enjoy an existence of perfect freedom, sometimes even in a position equal or even superior to that of the Lord. In the conditioned state, on the contrary, in the material universe under the illusion of maya, each one wishes to dominate all other beings, a spirit of domination which prolongs and increases his conditioning, until the day when he abandons himself to the Lord and finds with Him his first condition of eternal servant.

If someone takes Krishna consciousness very seriously, God consciousness, he can resist the provocations engendered by sin. It is necessary to refrain from committing the following four forms of sins:

It is therefore forbidden to have illicit sex, outside marriage, to eat meat, fish and eggs, to consume drugs and any intoxicants, such as drug substitutes and other opiates, alcohol, coffee, tea, cigarettes, and gambling.

If by the grace of the Lord we can remain faithful to the regulatory principles what are the prohibitions cited above, and singing the hymn of the Holy Names of God, *"Hare Krishna"*, the Lord will not fail to protect us. In fact, Krishna declares that his devotees is never defeated. All those who follow this discipline of Krishna consciousness should submit to the strict observance of the regulatory principles and stand firm in the practice of chanting the Holy Names of the Lord.

If we do so, we have not nothing to fear, especially in this day and age.

It is enough for a sinner to pronounce the Holy Name of Krishna to neutralize the consequences of more faults than he can ever commit. If someone utters the Holy Name of the Lord, be it in a desperate condition or involuntarily, all the consequences of his faults disappear. By pronouncing once the Holy Name of the Lord, composed of the two syllables Krish-na, one is assured of attaining liberation.

The ritual activities recommended in the religious scriptures for the atonement of faults are not sufficient to purify the heart absolutely, for after the atonement the mind again rushes towards material acts. Also, for who aspires to be delivered from the material consequences of his self-interested acts, chanting “*Hare Krishna*”, or the glorification of the Lord's Name, Fame and Entertainment, is the most popular method of atonement more perfect, because this practice alone completely rids the heart of its impurities.

**Krishna, God, the Supreme Person says:**

*Men free from the dualities of this world, fruits of illusion, men who, in their past lives as in this life, were virtuous, the men in whom sin is ended, these serve Me with determination.*

*Anyone who remembers Me at the moment of death qualifies to return immediately to My home.*

*It is the thoughts, the memories of the being at the moment of leaving his body that undoubtedly determine his future condition.*

*Men free from the dualities of this world, fruits of illusion, the men who, in their past lives as in this life, were virtuous, the h Those in whom sin is ended, these serve Me with determination.*

*Of all the transcendental, he who, with total faith, always abides in Me and adores Me by serving Me with love, this one is the greatest, and is most intimately to Me bound.*

*He who knows the Absolute of My Coming and My Acts will no longer have to be reborn in the material universe; by leaving his body, he will enter into My eternal kingdom.*

*Whoever wishes to be delivered from all suffering must listen to the words which relate to God, praise him and remember his Person, Him, the Supreme Soul, under the will from which all sufferings arise and vanish.*

*I am the source of all that exists.*

*I know everything, but no one knows Me.*

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

*No truth is superior to Me.*

*I am the origin of all celestial beings.*

*I am superior to all, even to Brahma [the demiurge, first created being, and ruler of our galaxy, appointed to this post by God], Siva and other divine beings.*

*In Me lies a power unlimited, and that is why I am known as infinite, or omnipresent. The cosmic manifestation has arisen in Me from My material energy.*

Indeed, unless one is freed from the consequences of all his faults, no one can enter the level of devotional service. Anyone who chants the Holy Name of the Lord is immediately freed from the consequences of innumerable faults, even if he pronounces it indirectly [while thinking of something else], as a joke, for the sake of humming a tune, or even carelessly. Anyone who practices “Hare Krishna” is naturally supposed to say Hare Krishna when any accident occurs. However, even without being used to this practice, if someone somehow utters the Holy Name of the Lord (Hare Krishna) at the time of having a fatal accident, he escapes from hellish existence. after his death.

## **Beyond renunciation and knowledge.**

In this chapter are described the glories of holy union and the super excellence of pure love of the inhabitants of Vrindavana [Village of India where Krishna unveiled his spiritual and absolute entertainments in the company of his pure devotees 5,000 years ago. There is no difference between this earthly place and Goloka Vrindavana, in the spiritual world, but such a vision is only accessible to those who have purified themselves by the devotional service offered to God].

Union with the holy devotees of the Lord destroys the soul's attachment to material life and is able to control even the Supreme Lord, Krishna. Neither yoga [practice of union and communion with God], the philosophy of Sāṅkhya [Philosophy intended to firmly establish the being in devotional service. It is designed by Avatar Kapila in such a way as to allow a full understanding of the truth as it is. It is the knowledge of the way that leads out of the material body, the latter being the source of all problems], ordinary religious duties, the study of the holy scriptures, austerities, renunciation, charity, the vows of fasting, the worship of the divinity, the secret hymns, the visit of the holy places, nor the major or minor adherence to the regulatory principles can

have the same result. In every age there are demons, monsters, birds and animals, which are in passion and ignorance, and there are also human beings in the categories of businessmen, women, workers, outcasts, etc., who cannot study the Vedic scriptures [of the Vedas, the original holy scriptures]. Nonetheless, by the purifying effect of association or union with devotees of God, they can all attain the supreme abode of Krishna, the Divine Person, while without such holy association or reunion even those who strive very seriously in yoga, study of Sāṅkhya, charity, vows and the practice of the order of renouncing material life, may be unable to reach the Supreme Person.

The gopis, young ladies of Vraja [Mathura region, which covers about two hundred and sixty square kilometers, where the Supreme Lord, Krishna, manifested his sublime entertainments 5,000 years ago in the company of his pure devotees. It is the main place of pilgrimage for all holy beings. Also and more directly refers to Vrindavana], ignoring the true identity of Lord Krishna, regarded him as their lover who would please them. Yet, by the power of their constant union with Krishna, they have attained the Supreme Absolute Truth, which even great celestial beings like Brahma cannot attain. The young women of Vrindavana showed such a deep attachment to Lord Krishna that their minds, overflowing with ecstasy to be with Him, perceived an entire night spent in His company as a fraction of a second.

However, when Akrura (great devotee of Krishna) took Krishna with Baladeva (first full emanation of Krishna) to Mathura, the gopis then thought of each night without Him as having a duration equal to one thousand years of heavenly beings. Tormented by separation from Lord Krishna, they could not imagine anything that could give them satisfaction other than his return. It is the incomparable excellence of the pure love of the gopis for God.

The Supreme Lord, Sri Krishna [Sri: title of veneration attached to the Name of Krishna, God, the Supreme Person, for He possesses in their fullness and opulence, the following six perfections: Beauty, wealth, fame, power, wisdom and renunciation], after imparting his instructions to Uddhava [Lord Krishna's most confidential friend and advisor], advised that in order to attain Absolute Truth, the latter must abandon all consideration of religion and irreligion as promulgated in the revealed holy scriptures and instead to take the example of the gopis, the women of Vrindavana.

### **Krishna, God, the Supreme Person says:**

By associating with My pure devotees, one can destroy his attachment to all objects of material sense satisfaction. Such a purifying union puts Me under the control of My devotee. One can perform the method of yoga, engage in a philosophical analysis of the elements of piety, sing the hymns of the Vedas, perform penance, adopt the order of renunciation (of material life), perform sacrificial performances and dig wells., plant trees and perform other public welfare activities, give to charity, fulfill stern vows, worship heavenly beings, sing confidential hymns, visit holy places or

accept major and minor disciplinary injunctions, but even by carrying out such activities, I am not subject to his control.

In each age [there are four: the golden age, the silver age, the copper age and the iron age], many living entities entangled in passion and ignorance have gained from associating with My devotees. Thus, living entities such as daityas (demonic beings), Raksasas (deformed-looking cannibal demons), birds, beasts, Gandharvas (celestial singers and musicians), Apsaras (celestial dancers), the angels, the Nagas (the race of celestial serpents) the Siddhas (the perfect beings), the Caranas (the inhabitants of the Edenic, paradisiac planets), the Guhyakas (the ghosts) and the Vidyadharas (the celestial singers with the voice melodious), as well as lower class human beings such as traders, farmers, laborers, women and others, were able to reach My supreme abode. Virtrasura, Prahlada Maharaja and others like them have also reached My abode by associating with My devotees, as have personalities such as Virsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Kubja, the gopis of Vrindavana and the wives of the wise scholars who made sacrifices.

The people I have mentioned have not studied seriously in Vedic literature, nor worshiped great holy people, nor carried out any severe vows or austerity. Simply by union with Me and with My faithful devotees, they reached Me. The inhabitants of Vrindavana, including gopis, cows, still creatures such as twin arjuna (arjuna trees), animals, living entities with diminished consciousness like bushes and thickets, and snakes like Kaliya, all reached the perfection of life through unfailing love for Me, and so they reached Me very easily. Even if one engages with great effort in the system of mystical yoga, philosophical speculation, charity, vows, penances, ritual sacrifices, teaching Vedic hymns to others, personal study of the Vedas or the order of renunciation (of material life), one still cannot be realized.

The inhabitants of Vrindavana, led by the gopis, were always completely attached to Me with a deep love. Therefore, when My uncle Akrura brought My brother Balarama and Me to Mathura town for us, the people of Vrindavana suffered extreme mental distress due to separation from Me and could not find any other source of happiness. All those nights that the gopis spent with Me, their dearest beloved, in the land of Vrindavana seemed to pass in less than an instant. Devoid of My union, the gopis felt that these same nights went on forever, as if each night was equal to a day of Brahma, the demiurge and first being created [a day of Brahma equals 4 billion 320 million (4,320,000,000 ) of earth years].

Just as the great sages in a trance due to yoga merge into self-realization, like rivers that merge into the ocean and are therefore unaware of names and forms material, likewise, the gopis of Vrindavana were so completely attached to Me in their minds that they could not think of their own body, nor of this world, nor of their future life. Their whole consciousness was simply bound in Me.

All these hundreds of thousands of gopis, taking Me as their most charming lover and longing for Me in this way, ignored My real position. Yet, by associating intimately with Me, they reached Me, the Supreme Absolute Truth. Therefore, abandon the Vedic hymns as well as the procedures of the complementary Vedic literatures and their positive and negative injunctions. Disregard what has been heard and what needs to be heard. Just take refuge in Me alone, for I am the Supreme Person, located in the hearts of all conditioned souls. Take shelter in Me with all your heart, and by My grace be free from all fear in all circumstances.

The Supreme Lord gives life to every living being and is located in the heart with vital air and primitive sound vibration. The Lord can be perceived in his subtle form of the Supreme Soul, which lies in the heart of every being. The Lord controls the minds of everyone, even great celestial beings like Lord Siva. The Supreme Lord also takes a coarse form like the different sounds of the Vedas, consisting of short and long vowels, and consonants of different intonations. When the kindling sticks are rubbed vigorously, heat is produced on contact with the air and a spark of fire appears. Once the fire is lit, ghee (ghi, clarified butter) is added and the fire ignites. Likewise, I become manifested in the sound vibration of the Vedas.

The functions of the senses of action, the organ of speech, the hands, the legs, the genitals and the anus, and the functions of the senses of acquiring knowledge, nose, tongue, eyes, skin and ears, as well as the functions of the subtle senses of mind, intelligence, consciousness and false ego, as well as the function global material energy in the unmanifest state and the interaction of the three attributes and modes of influence of material nature; virtue, passion and ignorance, all of these are to be understood as My material manifested form

When many seeds are placed in an agricultural field, countless manifestations of trees, shrubs, vegetables, etc., will come from one source, the soil. Likewise, the Supreme Person, who gives life to all and who is Eternal, originally exists beyond the reach of cosmic manifestation. Over time, however, the Lord, who is the resting place of the three attributes and modes of influence of material nature and the source of the universal lotus flower, in which the cosmic manifestation takes place, divides his material powers and therefore seems to manifest in innumerable forms, although He is One.

Just as the woven fabric relies on the expansion of longitudinal and transverse threads, so the whole universe is extended on longitudinal and transverse power. of the Supreme Person and is located in Him. The conditioned soul has accepted material bodies from time immemorial, and these bodies are like great trees that support its material existence. Just as a tree first flowers and then produces fruit, so too the tree of material existence, its material body, produces the various results of material existence.

This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered with three types of bark, bears two fruits and extends into the sun. Those who enjoy material pleasure and are devoted to family life appreciate one of the fruits of the tree, and men who have chosen the order of renunciation (material life) appreciate the other fruit. Whoever, with the help of authentic spiritual masters, can understand that this tree is a manifestation of the power of the One Supreme Truth (Krishna) appearing in many forms actually knows the meaning of Vedic literature.

With constant intelligence, you must develop sincere devotional service by lovingly worshiping the spiritual master, and with the sharp ax of transcendental knowledge, you must cut the subtle (ethereal) material cover of the soul. In realizing the Supreme Person, then you must let go of this ax of analytical knowledge.

## **Don't associate with unbelieving materialists.**

The spiritual being who has received a human body, which is in itself more conducive to realization of the Supreme Person, and who has placed himself in the duties of the service of love and devotion to the Lord, becomes capable of achieving it, He who is the very identity of spiritual bliss. Such a living being, entirely dedicated to Krishna, the Supreme Person, is freed from the influence of Maya. Even though he continues to reside in this world created by illusion, he is completely unaffected by it. In contrast, unbelieving materialistic embodied souls, bound by Maya (the energy of illusion), are devoted only to their bellies and genitals. They are impure, and by associating with them, one will fall into the dark well of ignorance.

He who is intelligent must renounce bad company and not associate with unbelieving materialistic people, but on the contrary, let yourself be attracted by holy beings, great souls. Through their transcendental instructions, holy devotees of the Lord can break false attachments in their minds. True saints are always liberated and consecrated to the Supreme Person.

### **Krishna, God, the Supreme Person says:**

Having attained this form of human life [the Lord speaks of a soul that has obtained incarnation in a human body], which gives the opportunity to know Me, and being situated in My devotional service, you can realize Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing in the heart of every being alive. A person frozen in transcendent knowledge is freed from conditioned life by relinquishing his false identification with the attributes and modes of influence of

material nature; virtue, passion and ignorance. Considering these attributes and modes of influence of material nature to be a mere illusion, she (the embodied soul) avoids entangling with them. Because the attributes and modes of influence of material nature are simply not real, it does not accept them.

You should never associate with materialists, those who are dedicated to satisfying their genitals and stomachs. By following them, we fall into the deepest darkness, just like a blind man following another blind man. An intelligent person should reject any bad association and instead resume union with the holy devotees (holy servants of God), whose words cut off excessive attachment from the mind. My faithful devotees fix their minds on Me and are not dependent on anything material. They are still peaceful, endowed with equal vision, and free from possession, false egos, duality and greed. In union with these holy devotees, there is a constant discussion about Me, and those who participate in this singing and listening to My glories are certainly cleansed from all their sins.

Anyone who hears, sings and takes heart these matters concerning Me becomes faithfully dedicated to Me and thus accomplishes my devotional service. What remains to be accomplished for the perfect devotee, who serves Me with love and devotion, I the Supreme Absolute Truth, whose qualities are innumerable and who embody all ecstatic experience?

Just like cold, fear and darkness is eradicated for one who has approached the sacrificial fire, so gloom, fear and ignorance are destroyed for one who is engaged in the service of the devotees of the Lord. Devotees of the Lord, peacefully fixed in absolute knowledge, are the refuge of ultimate life for those who repeatedly rise and fall in the fearful ocean of material life. These devotees are like a strong boat that comes to the aid of those who are about to drown.

Just as food is the life of all creatures, so I am the ultimate refuge for those in distress, and just as religion is the wealth of those who die in this world, so My devotees are the only refuge for those fearing to fall into a miserable condition of life. My faithful devotees grant divine eyes while the sun only allows outward sight, and that only when it rises in the sky. My devotees are our true adorable deities and our true family. They are oneself, and ultimately they are no different from Me.

## **The harmful acts of the materialist, and the consequences that result from them.**

In truth, foolish materialists remain incapable of understanding that they are simply losing their time by striving to produce material goods, since these are all intended

for annihilation under the influence of time. This waste of energy stems from the ignorance of the mass of human beings, who are unaware of being eternal and of having an eternal occupation. They do not know that the length of their existence in a given material body is only a flash in their eternal journey. Ignoring this fact, they regard this brief glimmer of existence as the only reality, and waste their time in improving their economic situation.

**Krishna, God the Supreme Person says:**

Just like a mass of clouds, who does not know the force of the wind, the being absorbed in a material consciousness ignores the formidable power of time which prevails. Whatever the materialist produces at the cost of many torments and efforts for so-called happiness, the Supreme Lord in the form of time destroys it; and this is why the conditioned soul grieves.

The misguided materialist ignores that his body is temporary, and that the attraction to home, land and wealth, related to the body, is also a matter of ephemeral. Ignorance alone makes him believe that everything is sustainable. Whatever the species in which he is born, the distinct being (distinct from God) finds there a particular form of satisfaction, so much so that he is never dissatisfied with his condition.

L he conditioned is happy with his fate regardless of the species to which he belongs. Led astray by the influence of the illusory energy that covers his vision, he is hardly inclined to abandon his body, even if he lives in hell, for he delights in the most vile pleasures.

That being so satisfied with his condition comes from a deeply rooted attachment to his body, his wife, his home, his children, his animals, his wealth and his friends. Thus surrounded, the conditioned soul has a very high opinion of itself. Although consumed at every moment by anxiety, such a fool does not cease to indulge in all kinds of evil deeds. for the sole purpose of maintaining what he believes to be his family and his society, nurturing a hope that will never be realized He gives his heart and his senses to a woman who exercises over him the deceptive charm of maya (the illusion). In her company, he enjoys secret embraces, exchanges words with her, and becomes enchanted by the sweet babble of his young children.

Attached to his home, the married man leads a family life where intrigue and diplomacy reign. Invariably spreading misfortune around him, and subject to his desires for material enjoyment, he seeks, through his actions, only to remedy the sufferings that flow from his way of life; and if he succeeds, he thinks he is happy. He collects money by committing acts of violence here and there, and this money he uses in the service of his own, not eating him - even a small portion of the food thus purchased; and he goes to hell for those whom he has maintained by these irregular ways.

When he suffers some setback in the course of his occupations, he persists again and again to improve his situation, and when he sees all his efforts thwarted and the ruin strike him, he accepts money from others, invaded by excessive greed.

The unfortunate man, no longer able to support his family, loses all beauty. He now thinks only of his failure and is deeply grieved.

Seeing him unable to provide for their needs, his wife and the other members of his family no longer respect him as they once did, at the same time. like the stingy farmers who no longer give the same care to an old ox, worn out by age.

Although it is now the responsibility of those he previously maintained, the foolish man still feels no aversion to home life. Deformed by old age, he prepares to meet the ultimate death.

He stays at home like a domestic dog, and feeds on what is given to him carelessly. Decreased by many disturbances, such as dyspepsia and loss of appetite, he only swallows very small portions of food, and becomes completely disabled, now incapable of any work. Thus affected by the disease, his eyes are bulging under the pressure of the air coming from inside his body and his glands are loaded with mucus. He breathes with great difficulty, and with each breath, a groan escapes from his throat: "*ghura-ghura*". He thus falls under the claws of death and lies surrounded by his relatives and friends who lament; and although he wishes to speak to them, he is unable to do so, for time has seized him.

This man, who has worked to support his family without any control of his senses, finally dies in great pain and seeing his loved ones cry around him. He dies in the most pathetic fashion, overwhelmed with pain and deprived of conscience. At his last hour, he sees the Death Lord's envoys coming towards him, their eyes filled with anger. Overwhelmed by fear, he urinates and defecates. Just as a criminal is arrested by the police to endure his sentence, the man who has committed himself criminally to the pleasure of the senses is seized by the Yamadutas (the servants of the lord of death and judge of the guilty) who tie him by the neck with strong ropes and cover his subtle (ethereal) body to subject him to severe retribution.

As the agents of Yamaraja (the judge of the guilty), he trembles in their hands, seized with fear. Along the way he goes, dogs bite him, and he remembers the mistakes of his life. He thus experiences terrible distress. Under a blazing sun, the thief must travel along paths of scorching sand through burning forests. His torturers lash his back when he can no longer walk; hunger and thirst overwhelm him, but unfortunately this path offers no water, shelter or rest.

Along this road which leads him to Yamaraja's house, he often falls from fatigue, and sometimes sinks into unconsciousness, but we force him to get up. Thus he quickly finds himself brought in the presence of Yamaraja.

He must thus cross ninety-nine thousand (99,000) yojanas [ie; 5,766,000,000 kilometers] in two or three moments, after which he is immediately subjected to the torture he deserves.

It is seen placed in the middle of burning pieces of wood and its limbs are set in flames. In some cases, he is forced to eat his own flesh, or else he is made to eat by others.

His entrails are torn from him by the dogs and vultures of hell while he still lives to assist to the stage; and snakes, scorpions, mosquitoes and other creatures sting and tormenting him.

His limbs are then torn from his body and torn to pieces by elephants. It is thrown from the top of the mountains, and imprisoned under water or in a cave.

Men and women who have based their existence on the satisfaction of illicit carnal desires are placed in all kinds of conditions horrible in the hells of the name of Tamisra, Andha-tamisra and Raurava.

It is sometimes said that man knows Heaven or Hell on this very planet (earth), because hellish punishments are also visible there.

After leaving his body, the man who has provided for himself and his family by sinful acts must endure a life of hell, and with him his relatives., he joins the dark regions of hell after leaving his present body, and the money he has acquired by envying other beings is the price he pays to leave this world.

So, next the plan of the Sovereign Lord, whoever has only supported his loved ones is plunged into an infernal condition, in order to suffer p for his sinful acts, like a man who has lost his fortune.

Subsequently, anyone who so intensely aspires to support his family and loved ones, to the point of resorting only to illicit means, will surely experience the darkest region of hell known as Andhatamisra

After having passed through all the conditions of hellish suffering and having known in the natural order the lowest forms of animal life, the 'to be having thus purged his faults is reborn again in a human form on this earth.

## **The journey of the incarnated spiritual soul.**

As indicated in the previous chapter, after having passed through various hellish living conditions, the spiritual being takes on a human form again. The soul is introduced

into the seed of a man who is exactly the right father for him; thus one who has already known the sufferings of hell receives a suitable human body. During carnal union, the soul is transferred, through the seed of the father, into the mother's womb, where her future body will develop. This process applies to all embodied beings, but it is specially mentioned here in connection with the man who came from hell by the name of Andha-tamisra. After having suffered in this place and taking on different types of bodies, each more vile than the next, like those of the dog and the pig, the one who must find the human form is reborn in a body similar to the one he had before. to fall into hell.

All is accomplished under the direction of God, the Supreme Person. Material nature provides the body through specific parents, human or animal, but it is under the direction of the Supreme Soul that it does so. The being conditioned by matter roams the material universe in a body designed by material nature. The Supreme Lord, on the other hand, is always present at his side as the Supreme Soul. He orders the material nature to give a particular body to the individual soul according to the consequences of his actions, and the material nature bends to his will. In truth, it is not the seed of the man which creates the life in the womb of the woman, because in reality, the soul takes refuge in a particle of the male seed, to be then introduced into the matrix of the woman. 'a woman. This is when the body develops. It is impossible to create a living being in the absence of the soul, by simple carnal union. The materialist theory that the soul does not exist and the child is born from the simple material combination of sperm and ovum is not plausible and cannot be accepted.

### **Krishna, God, the Supreme Person said:**

Under the direction of the Supreme Lord and according to the fruit of his works, the living being, the soul, is introduced into the womb of a woman through a drop of male seed to take on a form there of particular body

The first night, there is fusion of the sperm and the ovum, and the fifth night, this germ becomes like a bubble. On the tenth night, it develops and takes the form of a plum, after which it gradually turns into a mass of flesh or an egg, as the case may be. In a month, the head appears, and after two months, the hands, feet and other parts of the body take shape. At the end of the third month, the fingers, toes, nails, hair, bones and skin appear, as well as the genitals and other openings of the body, that is to say the eyes, nostrils, ears, mouth and anus. Four months after conception, the seven essential components of the body, namely chyle, blood, flesh, fat, bones, marrow and seminal fluid are created. At the end of the fifth month, hunger and thirst are felt, and at the end of the sixth, the fetus, trapped in the amniotic cavity, begins to move on the right side of the abdomen.

Ensuring its nutrition from the food and drink swallowed by the mother, the fetus grows and remains confined in this abominable receptacle of excrements and urine, where all kinds of worms proliferate.

Constantly bitten all over the body by hungry worms also being in the mother's womb, the child, so delicate, suffers terribly and dark in unconsciousness at all times, subjected to this terrible condition.

Because the mother absorbs bitter, spicy foods, too salty or too acidic, the child's body is endlessly subject to almost intolerable pain.

Enclosed in the amniotic cavity and surrounded on the outside by the intestines, the child remains lying on one side of the abdomen, the head tilted towards its belly and the back as well as the co u bent like an arch.

The child thus finds himself like a bird in a cage, without any freedom of movement. At that time, if he is fortunate, he will be able to remember all the difficulties encountered in his last hundred lives, and he will grieve pitifully. How could one find peace of mind in such a condition?

Endowed with consciousness from the seventh month after conception, the child is pushed downwards by the breaths which press the fetus during the weeks preceding the delivery. Just like the worms also born from this infected abdominal cavity, it cannot remain in place.

In this frightful condition, the living being (the soul), prisoner of the seven layers of material components which cover it, addresses, with folded hands, a prayer to the Lord, who put him in this situation.

### **The soul embodied in a body forming in the womb of a human mother says:**

*I seek refuge with similar feet -at the lotus of God, the Sovereign Person, who manifests in his various eternal forms and walks on the surface of the globe. He is my only refuge, for He alone can free me from all fear. It is He who placed me in this situation, quite appropriate to my ungodly acts.*

*I who am a soul of a purely spiritual nature, I am now chained by my acts, imprisoned in the bosom of a mother through the care of maya (the delusional energy of the Lord). I offer my respectful homage to the one who is also here, by my side, but who remains unalterable and unchanging. To Him who, although infinite, allows himself to be perceived by a repentant heart, I offer my most humble respects. Although of spiritual essence, I am separated from the Supreme Lord because I am covered with a material body made up of five elements, so that my qualities and my senses are misused. I pay respectful homage to the Lord, He who transcends nature and distinct beings (distinct from God), He who does not put on such a material body and who always shines in the glory of his spiritual qualities.*

### **[The soul continues:]**

The distinct being is subject to the influence of material nature and continues to wage a bitter struggle for existence on the path of repeated births and deaths. This

conditioned existence is due only to his forgetting of the relationship which unites him to God, the Sovereign Person; also, how could he, without the grace of the Lord, regain his service of absolute love?

It is God in person, and no other, who, in the form of the Supreme Soul, also called the Holy Spirit, *"localized"* [localized, for She is in the heart of all living beings], the partial representation of Krishna, governs both animate and inanimate objects. It is also present in the three phases of time, namely the past, the present and the future. Therefore, it is under his direction that the conditioned soul engages in different activities, so that in order to free itself from the three forms of suffering associated with this existence of constraint, it must surrender to Him, and to Him alone..

Having fallen inside her mother's womb, into this cavity full of blood, feces and urine, her body suffering terribly from the heat emitted by the gastric fire of her mother, the soul incarnate, impatient to leave her prison, count the months and pray: *"O my Lord, when will the vile soul that I am be delivered from this incarceration?"*

*Dear Lord, thanks to Your unspeakable mercy Here is my consciousness awakening, although I am barely nine months old. For this unmotivated favor which You have bestowed upon me, O Sovereign Lord, You the Friend of fallen souls, I see no other way to express my gratitude to You than to pray with folded hands.*

*L ' to be embodied in another species sees only by instinct; he only knows the pleasant or unpleasant sensory perceptions of that particular body. But now I have a body in which I can control my senses and know my destiny; I therefore pay my respectful homage to God, the Supreme Person, who blessed me by granting me this body and by the grace of whom I can contemplate it inside and out.*

*Subsequently, O Lord, although I am in an excruciating condition, I do not wish to leave my mother's womb and fall back into the dark well of material existence. Your external energy, called deva-maya, captures the newborn as soon as it appears, and it immediately assumes a false identity, which represents the beginning of the continuous cycle of birth and death. So, without letting myself be further disturbed, I will tear myself away from the darkness of ignorance with the help of my friend, clear consciousness. It will be enough for me to keep in my heart the lotus feet of Lord Visnu [full emanation of Krishna] so that I no longer have to enter the womb of other mothers and undergo the cycle of death and rebirth."*

### **Krishna, God, the Supreme Person continues:**

The nine month old child feeds these desires even while still in his mother's womb. But while he praises the Lord in this way, the breath which favors childbirth propels him upside down, in order to give birth to him.

Suddenly pushed by this breath, the child comes out with great difficulty, his head below, unable to breathe and deprived of memory under the effect of the intense pain

The child then falls to the ground, covered with excrement and blood, and moves like a worm from matter feces. He forgets his higher knowledge and begins to cry, bewitched by maya [the energy of illusion of the Lord].

After leaving the womb, the child is left in the care of people unable to understand what it is. he wants and who nevertheless care for him. Unable to refuse what he is given, he finds himself in an undesirable situation. Lying on an unhealthy bed, soaked in sweat and infested with germs, the poor child is unable to scratch himself to relieve the itching that overwhelms him, what to say to sit, stand up or even move.

All kinds of midges, mosquitoes, bedbugs and other insects bite the helpless baby whose skin is so tender, just like little worms bite a bigger one. Deprived of his wisdom, the child cries bitterly.

This is how the being goes through the period of childhood, subjected to various trying situations, then he reaches his first years, where he continues to suffer from the fact that he can never get what he craves. Thus, enveloped in ignorance, he is miserable and anger consumes him.

As his body grows, the distinct being, in order to silence his soul, develops his pride and his anger, which leads him to harbor hostility to the with regard to beings as concupiscent as him. Under the effect of this ignorance, the distinct being considers his body of matter, made up of five elements (earth, water, fire, air and ether), his own being. Thus lost, he considers ephemeral objects to be his own, and his ignorance leads him to the darkest regions. For the love of his body, which causes him nothing but trouble and follows him everywhere, for he is chained to ignorance and self-interested action, he engages in various acts which lead him to the repetition of birth and death.

Therefore, if the distinct being borrows from again the path of impiety, influenced by sensual individuals absorbed in the pleasures of the flesh and the tongue, he is sure to return to hell. He then loses all honesty, purity, compassion, gravity and spiritual intelligence, any reserve, any sense of austerity, fame, mercy, mastery of the mind, mastery of the senses, favor of fortune and any other similar asset.

Contact with those foolish boors who are deprived of all knowledge of spiritual realization and who are like dogs that women make dance as they please. Nothing enchants and enslaves a man but the commerce of women or that of men who have attachment to them. Brahma himself was troubled by his daughter's charms and pursued her shamelessly in the form of a deer when she assumed the appearance of a doe. Among all beings created by Brahma, men, celestial beings and animals, none

but the sage Narayana escapes the attraction of maya, manifested in the form of a woman.

See therefore the formidable Power of My maya, manifested through wife ; the only movement of his eyebrows allows him to keep under his thumb even the greatest conquerors of the world.

He who has realized his spiritual identity by serving Me and wishes to reach the climax of yoga, should never s' approach an attractive woman, for the scriptures teach that for a progressing holy being, such a woman represents the threshold of hell. The woman, created by God, embodies the Maya, and the one who lives to his contact, accepting his services, must know without any doubt that he plunges towards death, as in a well covered with grass.

The being who, because of his attachment for a woman in his past life, has now been given a feminine form, foolishly contemplates Mayan in the form of man, her husband, and sees in him the one who ensures her wealth, children, home and so many other material advantages. So a woman should see in her husband, as well as in her home and in her children of his death, put in place by the external energy of the Lord, just as the sweet song of the hunter represents death for the deer.

According to the body that is granted to him, the materialistic being wanders of a planet to the other, absorbing himself in the self-interested action of which he interminably reaps the fruits.

According to his self-interested acts, the conditioned being obtains an appropriate body, with a mind and material senses. Then the consequences of these acts end, which is what we call death. When a new set of karmic reactions begins, birth then occurs.

When the eyes lose their ability to perceive colors or shapes due to some morbid condition of the optic nerve, vision dies, and being alive, the one who governs both the eye and the sight, loses his visual power. Likewise, when the physical body, the place where sensory perceptions arise, becomes incapable of perceiving anything, there is what is called death. And the moment when one begins to regard the body as one's own self is called birth. Therefore, no one should view death with horror, nor be caught up in defining the body as being soul, nor to enjoy in an exaggerated way the goods necessary for the life. Realizing his true nature, the distinct being must evolve in this world, without attachment and remaining fixed on his goal.

Provided with the right vision and strengthened by devotional service as well as by a pessimistic attitude towards from the material ego, it is necessary, by reason, to relegate his body to the illusory world. Thus can one lose interest in the material world.

## **The nature of fruitful activity.**

### **How can the spiritual soul related to the material body develop pure transcendental knowledge?**

**Krishna, God, the Supreme Person says:**

Sheltering fully in Me, with the mind carefully set in the devotional service of the Lord as I have stated it, one must live without personal desire and practice the social and professional system (abide in the social class that characterizes us, whose qualities we have developed).

A purified soul must see that, because the conditioned souls who devote themselves to the satisfaction of the senses have falsely accepted the objects of sensory pleasure as being the truth, all their efforts are doomed. One who sleeps can see many objects of sensory satisfaction in a dream, but such pleasurable things are only the creations of the mind and therefore are ultimately unnecessary. Likewise, the living entity asleep to its spiritual identity also sees many sense objects, but these innumerable objects of temporary pleasure are the creations of the illusory power of the Lord and have no permanent existence. He who meditates on them, urged by the senses, unnecessarily engages his intelligence.

He who has fixed Me in his mind as the goal of life must abandon activities based on the pleasure of the senses and must instead perform a regulated work by the regulatory principles of spiritual upliftment. However, when one is fully engaged in the search for the ultimate truth of the soul, one should not accept the scriptural injunctions governing fruitful activities. Whoever has accepted Me as the supreme goal of life must strictly observe the scriptural injunctions prohibiting sinful activities and, as far as possible, perform the injunctions prescribing minor regulatory duties such as cleanliness and purity. Ultimately, however, one must approach a genuine spiritual master who has full knowledge of Me as I am, who is peaceful, and who, through spiritual upliftment, is no different from Me.

The servant or the disciple of the spiritual master must be free from false prestige, never considering himself as the doer. He should be active and never be lazy and give up all sense of ownership over sense objects including his wife, children, home and society. He should be endowed with feelings of loving friendship towards the spiritual master and should never be sidetracked or disoriented. The servant or disciple should always desire elevation in spiritual understanding, he should not envy anyone and should always avoid unnecessary conversations.

One should see his true self-interest in life in all circumstances and one should remain detached his wife, his children, his house, his land, his family, his friends, his wealth,

etc. Just as the fire that burns and illuminates is different from the firewood that must be burned to give enlightenment, so the seer in the body, the self-luminous spiritual soul [radiance emanates from the spirit body of the soul and the envelope, giving it the appearance of a large luminous ball], is different from the body, has different characteristics and are distinct entities.

Just as fire can appear differently as dormant, manifest, weak, brilliant and so on, depending on the state of the fuel, likewise, the spiritual soul enters into a material body and accepts particular bodily characteristics. The subtle (ethereal) and coarse (dense matter) material bodies are created by the attributes and modes of influence of material nature (virtue, passion and ignorance), which develop from the power of Supreme Person. Material existence occurs when the living entity falsely accepts the qualities of gross and subtle bodies as its own factual nature. This delusional state, however, can be destroyed by actual knowledge. Therefore, in cultivating knowledge, one must approach the Supreme Person within oneself (in our heart). In understanding the pure and transcendent existence of the Lord, one must gradually abandon the false view of the material world as an independent reality.

The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the spiritual master to the third stick placed in between. The transcendental knowledge imparted from the master to the disciple is compared to the fire from contact with them, which burns the darkness of ignorance to ashes, bringing great happiness to both master and disciple. By obediently listening to a genuine spiritual master, the genuine disciple develops pure knowledge, which repels the onslaught of material illusion resulting from the three modes of influence of material nature. Finally this pure knowledge itself ceases, just as the fire ceases when the fuel stock has been consumed.

There will always be birth, disease, old age and death, for all living entities must accept a material body subject to the influence of time. We observe in the material world that sometimes even an intelligent person is not happy. The concept of becoming happy through expert material activities is simply unnecessary exposure of false selfishness. Even though people know how to achieve happiness and avoid unhappiness, they still don't know the process by which death will not be able to exercise its power over them. Death is not at all pleasant, and since everyone is exactly like a convict led to the place of execution, what happiness can one derive from material objects or the gratification they provide?

material that we hear about, like promotion to the heavenly planets (heavenly, Edenic) for heavenly enjoyment, is just like that material happiness that we have already experienced. Both are polluted with jealousy, envy, decadence and death. Therefore, just as an attempt to cultivate the fruits becomes unsuccessful if there are many problems like crop diseases, insect plague, or drought, so too does the attempt to achieve material happiness, either on earth, either on the celestial planets, is always unsuccessful due to countless obstacles. If one performs Vedic sacrifices (from

the Vedas, the original holy scriptures) and fruitful rituals without any error or contamination, one will reach a heavenly situation in the next life. But even this result, which is only achieved by the perfect performance of fruitful rituals, will be overcome by time.

### **Now listen to this.**

If on earth a being makes sacrifices for the satisfaction of sentient beings celestial, he will travel to the celestial planets, where, just like a celestial being, he will enjoy all the celestial pleasures he has gained through his performances.

Having reached the celestial planets, the postulant for the ritual sacrifices travels in a flaming plane, which he obtains thanks to his piety on earth. Glorified by songs sung by the Gandharvas (heavenly singers) and dressed in wonderfully charming clothes, he enjoys life surrounded by heavenly goddesses. Accompanied by celestial women, the recipient of the fruits of the sacrifice takes pleasure rides in a marvelous plane decorated with circles of tinting bells, which flies wherever he wants. Relaxed, comfortable and happy in the gardens of heavenly pleasure, he does not consider himself exhausting the fruits of his godliness, and will soon fall into the mortal world. Until his godly blessings are exhausted, the artist of sacrifice enjoys life on the celestial planets. However, when the pious bounties are exhausted, he falls from the pleasure gardens of heaven, moving against his will by the force of eternal time.

If a human being is engaged in sinful and irreligious activities, either because from a bad association or because of his inability to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes stingy with others, greedy and always anxious to exploit the bodies of women. When the mind is polluted in this way, one becomes violent and aggressive and without the authority of Vedic injunctions, one slaughters innocent animals for the satisfaction of the senses. Worshiping ghosts and spirits, the bewildered person falls completely into the grip of unauthorized activity and therefore goes to hell, where he or she receives a material body infected with nature's darkest modes. In such a degraded body, he unfortunately continues to perform ominous activities which greatly increase his future unhappiness, and so he again accepts a similar material body. What happiness can there be for one who engages in activities that inevitably end in death?

In all planetary systems, from celestial to hell, and for all great celestial beings who live a thousand cycles of yuga [yuga = age. A thousand cycles of four ages, be it; Golden Age, Silver Age, Copper Age and Iron Age], there is a fear of Me in My form of time. Even Brahma (the demiurge and first created being), who has the supreme lifespan of 311 trillion 40 billion earth years, is also afraid of Me.

The material senses create material activities, pious or sinful, and the attributes and modes of influence of material nature (virtue, passion and ignorance) set in motion

the material senses. The living entity, fully engaged by the material senses and the modes of influence of nature, experiences the different results of fruitful work. As long as the living entity believes that the attributes and modes of influence of material nature have distinct existences, it will be forced to take birth in many different forms and it will experience various material existences. Therefore, the living entity remains completely dependent on fruitful activities under the modes of influence of material nature.

The conditioned soul which remains dependent on fruitful activities under the modes of influence of material nature will continue to Me to fear, I the Supreme Person, since I impose the results of his fruitful activities. Those who accept the material concept of life, considering that the diversity of the modes of influence of material nature to be factual, devote themselves to material enjoyment and therefore are always absorbed in lamentation and sorrow. When there is agitation and interaction of the attributes of material nature, then living entities describe Me in various ways such as almighty time, the Self, Vedic knowledge, the universe, its own nature, religious ceremonies and so on.

## **The way of purification.**

In truth, the first quality required to take part in the service of love and devotion offered to God is to agree to cooperate willingly with those who are already find themselves engaged in devotional service, and of course offering everything to the Lord. This is how the postulant will learn little by little the various principles which govern devotional service and, as he progresses in this discipline, will be proportionally free from the taint due to contact with matter. Having strengthened his faith by this path of purification, he will then rise to the point of developing a spiritual taste, followed by a genuine attraction to devotional service. His conviction will thus carry him to the stage of ecstasy, which precedes that of spiritual and absolute love.

### **Krishna, God, the Supreme Person says:**

I appear from age to age, in order to deliver my devotees, to annihilate the disbelievers and to restore the principles of spirituality. Before the creation of the cosmos, I alone exist to the exclusion of all gross, subtle or causal phenomena. After creation, I alone live in all things, and the time of annihilation has come, I alone remain forever. May by my distinguished grace be revealed to you all the truth about My Person, My manifestations, My attributes and My entertainment. Please lend an attentive ear to what I will tell you, because the transcendent knowledge linked to My Person constitutes a science, but also contains many mysteries. To those who

always serve Me with love and devotion, I give intelligence through which they can come to Me. Leave there any other form of religion and simply surrender to Me, I will free you from all the consequences of your faults. Have no fear. The first-rate man is he who finds refuge in Me in the most total abandonment and who, renouncing any form of material occupation, lives according to My teaching.

If I teach you today this very ancient science, the art of communing with the Absolute, it is because you are My friend and My devotee, and thus you can pierce it. sublime mystery. All beings are fragments of My Person. They are qualitatively One with Me, but they are quantitatively different. I want you to know this: never, in any place, under any circumstance, can we be separated, for I am present everywhere. Nothing is separate from My Person. The entire cosmic manifestation rests in Me, it is not separate from My Person. Before creation, I already existed. The whole universe, by a simple spark of My Person, I penetrate and support it. It is only through devotional service, and only thus, that I can be known as I am. And the being who, through such devotion becomes fully aware of My Person, can then enter My absolute kingdom.

My dear children, of all beings who have put on material bodies in this world, those to whom a human form has been granted should not toil day and night for the sole pleasure of the senses, accessible even dogs and pigs that feed on feces. Rather, they should practice penance and austerity to reach the divine level of devotional service. Thanks to this practice, the heart is purified and we then discover an eternal existence all of bliss, which transcends material happiness and lasts forever. He who knows the absolute of my Advent and of my actions will no longer have to be reborn in the material universe; leaving his body he will enter my eternal kingdom.

The path to liberation can only be accessed by serving spiritually very advanced beings, whether they are impersonalists or holy beings. Whether one wishes to merge into the existence of the Lord or live in His company, one must serve great souls. As for those for whom this path is of no interest, who seek the company of men in love with women and carnal pleasures, the path to hell is wide open to them. Great souls enjoy perfect balance, and do not differentiate between one living being and another. They live in the greatest serenity and immerse themselves completely in devotional service. Anger is foreign to them, and they work for the good of all; their conduct is not reprehensible in any way. Such personages are called great souls.

Men who wish to revive their awareness of God and to increase their love for Me do not like to do anything that is not related to My Person. They do not seek to mingle with all those who are only concerned with taking care of their body, eating, sleeping, bonding sexually and defending themselves. Although heads of families, they have no attachment to their home; they have no more for their wives, their children, their friends or their material possessions. At the same time, they do not remain indifferent to the performance of their duties, but are content to collect the money necessary to subsist.

When someone considers the satisfaction of the senses as the goal of his life, he engages in material life to go mad and indulges in all kinds of sinful activities. He does not know that it is because of his past misdeeds that he has already received a material body, which, despite its transitory nature, is the source of his suffering. In truth, the distinct being (the individual being distinct from God) should never have put on this carnal envelope, but it was attributed to him for the satisfaction of his senses. Also, I do not believe that it is appropriate for an intelligent man to become entangled again in material activities which would perpetually force him to put on bodies, life after life.

As long as the living being (the soul incarnate) does not inquire about the spiritual values of existence, he must know the defeat and the evils resulting from ignorance. Whether it is virtue or sin, karma [law of action-reaction, law of cause and effect] bears fruit, and if a person is involved in some form of karma, their mind is called *"taken from the desire to enjoy the fruits of action"*. As long as the mind remains unclean, the consciousness remains obscured, and as long as one follows the path of the concerned action, one has to put on a material body.

Similar to the blazing fire that converts wood into ashes, the brazier of knowledge reduces to ashes all the consequences of material actions.

When the influence of ignorance covers the distinct soul [the individual and distinct soul of God], it cannot understand the nature of being infinitesimal nor that of the Supreme Being; his mind is then taken over by self-interested action. Therefore, unless she develops her love for the Lord, who is none other than Me, she is certainly not freed from successive transmigrations (reincarnations).

He was very wise and scholar, a man will be said to be suffering from madness if he does not understand that the efforts made to satisfy his senses are only a waste of time. Forgetting his own self-interest, he seeks happiness in this world and centers all his attachments on home life, which is geared towards sexual relations and which subjects him to all kinds of material suffering. So he's hardly better than a stupid animal.

The attraction between male and female constitutes the fundamental principle of material existence. Based on this misconception, which binds hearts, the being develops an attraction for his body, his home, his land, his children, his relatives and his material goods. He thus increases his illusions, to think only in terms of *"me"* and *"mine"*. When the strong knot that has formed in the heart of a being chained to material existence as a result of his past acts loosens, he loses his attachment to the home, to his wife and children. He thus rejects the fundamental principle of the illusion based on the concepts of *"me"* and *"mine"* and becomes liberated; it is then that he returns to the spiritual world.

My dear children, you should approach a being very advanced in spirituality, and accept him as a spiritual master, thus placing your faith and your love in Me, the

Sovereign Lord. You should hate material enjoyment and tolerate the duality of joys and sorrows, akin to the seasonal changes between winter and summer. Try to become aware of the miserable condition in which living beings are plunged, which are unhappy even on the higher planetary systems. Seek the truth in a philosophical spirit, then accept all kinds of austerities and penance for devotional service. Give up all efforts aimed at satisfying the senses, and dedicate yourselves to the service of the Lord. Listen to discussions concerning God, the Supreme Person, and always live in contact with holy beings. Glorify the Supreme Lord and regard all beings as spiritually equal. Cast off all hostility, and overcome anger and sorrow. Stop identifying your self with body and home, and get into the habit of reading the scriptures. Live in a secluded place and follow the path that achieves perfect mastery of the vital breath, the mind and the senses. Have total faith in the revealed texts, the holy scriptures, and always respect the vow of continence. Perform the duties prescribed for you and avoid unnecessary talk. As you continually meditate on God the Supreme Person, seek knowledge from a trusted source. By practicing devotional service in this way, you will be able, by dint of patience and enthusiasm, to rise in knowledge and to let go of the false ego [of identification with the body, and of the domination of material nature].

You should, my dear children, act on My advice; be very careful. By the ways I have indicated to you, you will free yourselves from the ignorance linked to the desire to enjoy the fruits of your deeds, and the knot of attachment which encloses your heart will be definitively undone. To progress still further, you should also abandon the means used, that is, you should avoid becoming attached to the process which leads to liberation.

He who reaches the spiritual level realizes at the same time I 'Supreme Being, and therein finds infinite joy. He never grieves, he never longs for anything; he shows himself equal to all beings. He then obtains to serve Me with pure love and devotion.

Whoever earnestly desires to return to God, to his original home, must consider the mercy of the Sovereign Lord as the ultimate good and the primary goal of 'existence. Whether it is a father educating his sons, a spiritual master guiding his disciples, or a king advising his subjects, each one must teach his own as I have done with you. And even if the disciple, the son or the subject sometimes shows himself unable to follow the instructions, it is nevertheless necessary to continue to teach him without getting angry. As for the ignorant who engage in righteous or ungodly acts, they must somehow be involved in devotional service; furthermore, they should always avoid self-serving action. What would be gained by subjecting a disciple, a son or a citizen who is deprived of spiritual vision to karmic activities?

One would act like one who leads a blind man to a deep well and causes him to fall.

May the wise not disturb the ignorant attached to the fruits of their deeds. They should not be encouraged to inaction, but rather to imbue their every act with love

and devotion. Due to ignorance, materialists know nothing of their true interest, of the path that leads to success in life; their lustful desires chain them to material enjoyment and all their plans are designed for this purpose. For the fleeting satisfaction of their senses, these individuals create a society based on envy. This state of mind causes them to sink into an ocean of suffering, and in their foolishness they do not even realize it.

I never show Myself to fools or fools; by My internal power, I am veiled for them. This lost world therefore does not know Me, I the Unborn, the Imperishable. How can a truly erudite being, merciful and advanced in spiritual knowledge, incite to self-interested action the ignorant attached to the materialistic path and thus entangle him even more in the traps of material existence?

If a good man sees a blind man walking a dangerous path, how can he let him go on his way?

How can he encourage him in his error?

No wise or benevolent man can tolerate this.

He who cannot deliver those who depend on him from the cycle of death and rebirth, should never become a spiritual master, father, husband, or celestial being.

Whatever you do, what you eat, what you sacrifice and lavishness, whatever austerity you practice, whether to offer it to Me.

My spiritual and absolute Body resembles in all points the human form, but it is not a material body; it is inconceivable. I am not forced by nature to accept any particular type of body; it is of my own free will that I choose the form in which I appear. My heart is spiritual too, and I am always kind to My devotees. So one can discover in My heart the way of devotional service intended for holy beings, while I have rejected its irreligion and non-devotional activities; they have no attraction on Me. Because of all these divine attributes, prayers are generally addressed to Me under the name of Rsabhadeva, the Sovereign Lord, the best of all living beings.

Fools denigrate me when, in human form, I descend into world. They know nothing of My spiritual and absolute nature, nor of My total supremacy.

My dear children, you are all born of my heart, which is the seat of all spiritual qualities. So do not be like materialists and envious beings; rely on your older brother, who is highly accomplished in devotional service. If you are to serve him, you will serve Me at the same time, and you will automatically rule your subjects.

Among the creations produced by the two manifested energies [spirit and inert matter], those which possess the vital force [vegetables, grass, trees and plants in general] dominate over inert matter stone, earth, etc. In turn, reptiles, worms, and snakes, which are able to move, outperform still plants, and animals with developed

intelligence are superior to the reptiles themselves. Human beings prevail over animals, and specters over human beings, because they have no physical bodies. Above the specters, there are the Gandharvas (The celestial singers) and, even higher, the Siddhas (The perfect beings), then the Kinnaras (Superhuman beings with supernatural powers), and finally the asuras (The non-enlightened, evil beings, who can overpower the above-mentioned beings). Above the asuras come the celestial beings, over whom reign Indra, the king of the heavens. The direct sons of Brahma, including King Daksa, prevail over Indra, and of the sons of Brahma, Siva is the greatest. Siva being the son of Brahma, the latter is held to him as superior, but Brahma himself is found subordinate to Me, the Sovereign Lord. However, as I myself am favorable to the wise scholars, these are the greatest of all.

Of all the worlds, spiritual and material, I am the source; everything emanates from Me. For Me, o respectful sages, no one is superior or even equal to the wise scholars in this world; I can't find anyone who can compare to them. When, after having made sacrifices in accordance with the principles of the scriptures, men perceive the purpose I am pursuing, they offer Me food in faith and love by the mouth of a sage. When food is thus offered to Me, I eat it with satisfaction; to tell the truth, I derive more pleasure from this food than from the food offered to me in the sacrificial fire.

The scriptures represent the eternal sound manifestation of my Person. Here below, the learned wise men carefully study all the holy scriptures, and because they assimilate the conclusions, they are considered to represent the personified scriptures. They are established in the supreme spiritual attribute; therefore, they possess mastery of the mind and mastery of the senses, as well as veracity. They explain the scriptures according to their original meaning and, out of pure compassion, teach all conditioned souls the ultimate purpose. They practice austerity and tolerance, and are aware of the respective position of the infinitesimal being and the Supreme Lord. These are the eight qualities of wise scholars. So of all living beings, no one is superior to the wise scholars.

I am infinitely great and all-powerful, superior to Brahma and Indra the king of the Edenic planets. It is also I who grant the happiness which one enjoys in the celestial kingdom or that which brings about the liberation. Yet wise scholars do not seek material well-being from Me; they are of great purity and do not desire to possess anything. They are content to serve me with devotion; What need, then, would they have to ask for material blessings from someone else?

My dear children, you should not envy any living, mobile or stationary being. Knowing that I am in them, you should show respect to all at all times. By doing so, it is to Me that you will make an offering of respect.

The humble sage, enlightened by pure knowledge, sees with an equal eye the noble sage and learned, the cow, the elephant, or even the dog or the outcast. He who sees the infinitesimal soul and the Supreme Lord as always distinct from one another is

very dear to the Lord. He who preaches that living beings are distinct from the Supreme Lord is very dear to Visnu [full emanation of Krishna]. The true activity of the sense organs, whether it be the mind, eye, tongue, or any other organ of perception or action, is to serve Me fully. Unless using its senses in this way, the conditioned soul cannot even dream of escaping the terrible cogs of material existence, as powerful as the rigid rope of Yamaraja [The Lord of Death and Judge of the Guilty].

Ephemera, joys and sorrows, like summers and winters, come and go. They are only due to the meeting of the senses with matter, and we must learn to tolerate them, without being affected.

The Supreme Lord stands in the hearts of all beings, and directs their wanderings to all, each of which is found on a machine made up of material energy.

## **The Supreme Eternal teaches us the pure way, the one whose interest is in the realization of the soul.**

### **The science of the union with the Supreme Being.**

#### **Krishna, God, the Supreme Person says:**

All that I say, directly or through the scriptures, is authoritative in all respects for the inhabitants of this world. For this word to become truth, I have come to fulfill this promise.

If I descend into this world, it is in order to expose the philosophy of Sankhya, that beings desirous of escaping the labyrinth of vain material desires highly esteem in view of spiritual realization.

This path of spiritual realization, difficult to understand, has been lost in the course of time. Know that I appeared in the guise of Kapila to reintroduce and explain this philosophy again to men.

In your heart, through your intellect, you will always see Me, I, the Supreme Soul, shining with My own light and resides in the hearts of all beings. Thus realizing you to eternal life, free from all affliction and all fear.

Yoga which speaks of the Lord and of the separate soul, which aims at the ultimate good of the living being and which involves the detachment of the joys and sorrows specific to the material universe, represents the highest form of yoga.

I will now explain to you the ancestral science of yoga, the same one that I once revealed to the great sages. This path is practical in all respects.

When the consciousness of a living being is attracted to the three forms of influences peculiar to material nature, it is said to be conditioned. But let that same consciousness attach to God, the Supreme Person, and the being is then on the liberated level. He will see himself purify his thoughts whoever frees himself entirely from lust and greed, these defilements resulting from the illusory concept of “*me*” applied to the body and from “*mine*” applied to body possessions. Having reached this state of purity, he transcends the level of so-called material happiness and unhappiness.

The soul can then see itself as it is, transcendent to material existence, forever shining with its own light, never fragmented, even though it is tiny.

At this stage, that of spiritual realization, the application of knowledge and renunciation in devotional service allows all things to be seen in their proper perspective. One then becomes indifferent to existence in this world, and material influences begin to loosen their grip.

No spiritualist can attain the perfection of spiritual realization without adopting the path of devotional service to the Supreme Lord, for this is the only way that is really a happy omen.

Any man of knowledge knows well that attachment to matter is the greatest bondage that is for the spiritual soul. But this same attachment, when carried over to realized holy beings, opens the door to liberation.

The hallmarks of a holy being are tolerance, compassion and the friendly attitude he shows towards all beings. He has no enemies, he is peaceful, he conforms to the scriptures, and all the features of his personality are sublime.

Such a holy being is devoted to the devotional service offered to the Lord, without any deviation. For the Lord's sake, he renounces all other relationships, such as family relationships or material friendships.

Because they are constantly engaged in listening and singing My divine glories, the wise do not suffer from the inherent evils to material existence, for they are always absorbed in the thought of My entertainments and My deeds. Know that these are the qualities of the great holy beings devoid of all attachment. You yourself must learn to attach yourself to these holy beings, for this will have the effect of neutralizing the pernicious effects of attachment to matter.

In the company of pure beings, talks about entertainment and activities of God, the Supreme Person, are very pleasing and satisfying to the ear and the heart. He who cultivates this knowledge advances with a certain step on the path of liberation; from

there, he frees himself from all material constraints, and his attraction to the Lord becomes unalterable. Then true devotion is born and devotional service begins.

The being who consciously seeks to serve the Lord with devotion in contact with holy beings, obtains to disdain material pleasure, in this world as in the other, through constant remembrance of the Lord's activities. This practice, Krishna consciousness, represents the easiest path to the acquisition of supernatural power; as soon as the being truly establishes himself on the path of devotional service, he finds himself in a position to master the mind.

So one who, rather than obeying the attributes and modes of influence of nature material; virtue, passion and ignorance, cultivates Krishna consciousness, self-denial knowledge, and practices yoga whereby the mind is constantly fixed on devotional service, this one obtains to live in My company in this very life, for I am the Sovereign Person, the Absolute Truth.

The senses represent divine beings, and their natural inclination is to act according to the directives of the Vedas [the original holy scriptures]. Likewise, the mind represents the Sovereign Lord, and its natural duty is to serve. Now, when this inclination is employed in the devotional service offered to the Sovereign Person, without any further motive, then it becomes much more precious than salvation.

By itself, devotional service dissolves the subtle body (ethereal) of the distinct being, just as the fire present in the stomach digests everything we eat.

The pure sage, attached to the activities of devotional service and ceaselessly absorbed in the service of My similar feet -in the lotus, at no time desire to merge into Me. Unwavering, such a sage constantly glorifies My deeds and My entertainments. My devotees ceaselessly contemplate My smiling face and My eyes like the rising sun; they like to admire My multiple spiritual and absolute forms, infinitely benevolent, and to converse pleasantly with Me.

Seeing the lovely, smiling and attractive forms of the Lord, and hearing his very sweet words, the pure sage loses virtually all other forms of consciousness. His senses are freed from all other occupation, and he becomes absorbed in devotional service. Thus, even if he does not desire it, he attains liberation without further effort. Thus, because he completely absorbs his thoughts in Me, the sage does not desire even the most high blessing that can be obtained on the higher planetary systems, including on Satyaloka (the highest planet in our galaxy). Nor does he desire the eight material perfections conferred by the practice of astanga yoga, nor does he aspire to be elevated to the kingdom of God. However, even without desiring them, the holy being enjoys all of these blessings in this very life.

So, adoring Me through steadfast devotional service, I the omnipresent Lord of the universe, the sage renounces any desire to reach the Edenic planets or to be happy in this world, with wealth, children, cattle, house or any other object related to the

body. This one, I take him beyond birth and death. He who seeks refuge elsewhere than in Me can never let go of the terrible fear of death and rebirth, for I am the Almighty Lord, the Sovereign Person, the original source of all creation, and the Supreme Soul, the Soul of all souls.

It is because of My supremacy, for fear of Me, that the wind blows. For fear of Me that the sun shines and that Indra, the master of the clouds, makes the rain fall. For fear of Me still fire burns and death goes, taking its due. Spiritualists, enriched with spiritual knowledge and renunciation, and absorbed in devotional service for their eternal benefit, seek refuge at My lotus feet; and since I am the Lord, they thus qualify to enter My divine kingdom without any fear. Consequently, men whose thoughts are fixed on the Lord, practice the devotional service intensively. This is the only way to achieve the ultimate perfection of existence.

## **The perfection of spiritual knowledge.**

**These words of the Supreme Lord describe what spiritual perfection is, which can even be known in the material universe.**

**Krishna, God, the Supreme Person says:**

The devotee, envious of nothing, who behaves with all as a benevolent friend, who of nothing believes himself the possessor, who is freed from false ego [of the domination of matter, and of the identification with the body] and remains the same in joy as in sorrow, which forgives, which always knows contentment and engages with determination in the service of devotion, and whose mind and body are abandoned to the Supreme Lord, he is very dear to Me.

The devotee who never causes agitation for others and whom joys and sorrows do not affect, who does not depend in nothing on the modes of material action, the pure being, expert in everything, free from all anxiety, free from suffering and, and who does not seek the fruit of his deeds, he is very dear to Me.

He who takes neither joy nor sorrow, who neither grieves nor covets, who renounces to the favorable as to the unfavorable, this one, My devotee, is very dear to Me.

The one who shows himself equal to the friend or the enemy, who remains the same in glory or reproach, heat or cold, praise or blame, forever pure from all filth, always silent, satisfied with everything, heedless of the shelter, and which, established in knowledge serves Me with love and devotion, this is very dear.

He who, full of faith in this imperishable way of devotional service, commits himself entirely, making Me the supreme goal, this one is infinitely dear to Me.

For the learned and self-righteous philosophers -realized, I am the only object of adoration, the desired goal of life, the means to achieve this goal and the final conclusion of all knowledge. Indeed, because I am the cause of their happiness and their absence of unhappiness, such learned souls have no other purpose or dear object in life than Me. Those who have achieved complete perfection through realized philosophical knowledge recognize My lotus-like feet as the supreme transcendent object. So the transcendentalist scholar is dearest to Me, and by his perfect knowledge he maintains himself in happiness.

This perfection which is produced by a small fraction of spiritual knowledge cannot be reproduced by performing austerities, visiting holy places, singing silent prayers, giving charity or giving charity. 'engaging in other pious activities. Therefore, through knowledge you have to know your real self. Then, as you progress through the clear realization of Vedic knowledge, you should worship Me in an atmosphere of love and devotion.

Formerly, the great sages, through the sacrifice of Vedic knowledge and spiritual enlightenment, Worshipped Me in themselves, Knowing Me to be the Supreme Lord of all sacrifice and the Supreme Soul in everyone's heart. Thus coming to Me, these sages have attained supreme perfection.

The dense and ethereal matter bodies, composed of the three modes of influence of material nature (virtue, passion, ignorance), cling to you (I incarnate soul), but they are in fact an illusion, for they only appear today, having no original or ultimate existence. How is it possible, therefore, that the different stages of the body, namely birth, growth, reproduction, maintenance, decrease and death, can relate to your eternal self?

These phases only concern the material body, which did not exist before and ultimately will not exist. The body only exists at the present moment.

I will now tell you about these regulating principles of Vedic knowledge [of the Vedas, the original holy scriptures], detachment, self-realization, faith and of devotional service. I personally endorse this knowledge whereby one sees the combination of eleven, nine, five and three elements in all living entities, and ultimately one element in these twenty-eight. When one no longer sees the twenty-eight separate material elements, which come from one cause, but rather the cause itself, the Supreme Person, then his direct experience is called self-realization.

Beginning, termination and maintenance are the stages of material causation. The one who systematically accompanies all these material phases from one creation to the next and remains alone when all the material phases are annihilated is the Eternal Person. From the four types of evidence, Vedic knowledge, direct experience,

traditional wisdom and logical induction, one can understand the temporary and non-substantial situation of the material world, by which one detaches oneself from the duality of this world. An intelligent person must see that all material activity is subject to constant transformation and that even on Lord Brahma's planet there is also misfortune. Indeed, a sage can understand that just as everything he has seen is temporary, so all things in the universe have a beginning and an end. Now, I will again explain the supreme process of achieving loving service to Me.

Firm faith in the accounts of My entertainments, constantly chanting My glories, steadfastly clinging to ceremonial worship to Me, No one, Praise Me through beautiful hymns, have great respect for My devotional service, Offer Me obedience with the whole body, perform first-class worship from My faithful devotees, Consciousness of My Person realized by all living entities, offering ordinary bodily activities in My devotional service, using words to describe My qualities, offering oneself to Me, rejecting all material desires, giving up wealth for My service of devotion, renounce material gratification and happiness, and perform all desirable activities such as charity, sacrifice, song, vows and austerities in order to reach Me, these are true. b the religious principles by which human beings who have actually surrendered to Me develop automatically out of love for Me. What other goal or goal could remain for My devotee?

When his peaceful consciousness, strengthened by virtue is fixed on the Supreme Person, spirituality, knowledge, detachment and opulence are achieved. When consciousness is fixed on the material body, home and other similar objects of sensory satisfaction, we spend our lives chasing material objects with the help of the senses. Consciousness, thus powerfully affected by passion, devotes itself to impermanent things, and in this way irreligion, ignorance, attachment and misery arise.

The real regulatory principles are those which lead to My devotional service. True knowledge is the consciousness that reveals My omnipresent presence. Detachment is a total disinterest in the objects of the material satisfaction of the senses, and opulence represents the eight mystical perfections.

Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, lack of possession, confidence in religious principles, celibacy, silence, stability, forgiveness and fearlessness are the twelve main disciplinary principles. Internal cleanliness, external cleanliness, the singing of the holy names of the Lord, austerity, sacrifice, faith, hospitality, the worship of My Person, the visit of the holy places, to act and to desire only the supreme interest (of God), the satisfaction and service of the spiritual master, are the twelve elements of the prescribed tasks. These twenty-four elements bestow all desired blessings on those who cultivate them with dedication.

Absorbing one's intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-mastery. Tolerance means patiently enduring misfortune, and constancy occurs when one conquers the tongue and the genitals. The greatest charity is to renounce all aggression towards others, and renouncing lust is considered to be true austerity. The real heroism is to overcome one's natural tendency to enjoy the material life, and the reality is to see the Supreme Person everywhere. Authenticity means speaking the truth in a pleasing way, as the great sages have declared. Cleanliness is detachment from fruitful activities, while renunciation is the hermit's way of life. The real wealth desirable for human beings is religiosity, and I, the Supreme Person, am a sacrifice. Spiritual reward is devotion to the perfect and genuine spiritual master for the purpose of gaining spiritual instruction, and the greatest strength is the breathing control system.

Real opulence is My own nature as Supreme Person, through whom I expose the six unlimited opulences [beauty, wealth, fame, power, wisdom and renunciation]. The supreme gain of life is devotional service to Me, and real education cancels out the false perception of soul duality. True modesty should be disgusted with inappropriate activities, and beauty should possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery must be involved in the pursuit of sexual pleasure. A wise man is one who knows the process of liberation from bondage, and an insane person is one who identifies with his body and material mind. The true path of life is that which leads to Me, and the wrong path is the satisfaction of the senses, by which the consciousness is confused. Real heaven is the predominance of pure virtue, while hell is the predominance of ignorance.

I am everyone's true Friend, acting as Spiritual Master of the entire universe, and My house is the human body. One who is enriched with good qualities is in fact rich, and one who is not satisfied with life is in fact poor. A miserable person is a person who cannot control his senses, while a person who is not attached to the satisfaction of the senses is a true controller [who masters his senses and his mind]. The one who focuses on feeling satisfaction is the opposite, a slave. Thus, I have elucidated all the questions you inquired about. It is not necessary to have a more elaborate description of these good and bad qualities, because constantly seeing good and bad is in itself a bad quality. The best quality is to transcend material good and evil.

## **The service of love and devotion offered to Krishna, the Supreme Eternal, is the path of Absolute Truth.**

This is during the period austerity that we can absorb ourselves deeply in divine worship through the practice of devotional service and thus attract the favors of the Sovereign Lord, who quickly shows himself willing to cover with all the blessings those who take refuge with Him.

It is necessary to engage in meditation for the sole purpose of satisfying the Supreme Lord, Krishna. All effort must be accompanied by the devotional element. Without devotion, nothing can be perfect. The apex of perfection and spiritual realization is the Sovereign Lord. The Lord himself says it clearly, he who absorbs himself without respite into Krishna consciousness, the consciousness of God, is the greatest of spiritualists. The Divine Person, Krishna, furthermore fulfills the desires of the holy beings who are subject to Him. It is necessary to surrender to the Supreme Lord, Krishna, if one wishes to experience true success.

A sober and sane man knows very well that the first duty of the human being is to serve Krishna, God, the Supreme Person, with love and devotion.

### **Krishna, God, the Supreme Person says:**

If I reveal to you this part of knowledge, the most secret, it is that you are My friend very expensive. Listen to My word, for I say it for your good. Become My pure devotee, give yourself to Me alone. I promise you a perfect spiritual existence which will earn you the eternal right to use Me with spiritual and absolute love. Leave there any other form of religion, and surrender to Me alone. All the consequences of your faults, I will set you free. From now on, have no fear.

I will now explain the path of yoga, which has as its object the concentration of the mind. Through this practice, one becomes joyful and one progresses step by step on the path of Absolute Truth.

One should perform one's prescribed duties as best as possible and avoid those which are not assigned to us. We must be satisfied with what comes by the grace of the Lord, and worship the lotus feet (formula of respect) of a spiritual master.

We must stop indulging in conventional religious practices in order not to let attract only by those which lead to salvation. One must eat very frugally and always live alone in order to achieve the highest perfection of existence.

One must practice non-violence and truthfulness, not steal and only possess what is necessary for one's life. subsistence. In addition, one must abstain from all sexual

activity, practice austerity and purity, study the Vedas (the original holy scriptures) and worship the supreme form of God, the Sovereign Person.

Silence must be observed, acquire constancy through the practice of different yogic postures, master the circulation of vital air, detach the senses from their objects, then concentrate the mind on the heart.

We call meditation of the mind, the fact of fixing the breath vital as well as the thought on one of the six circles where the vital breath circulates within the body, and thus to concentrate his mind on the transcendent entertainments of the Sovereign Lord.

Through these practices, or by any other recognized way, one must come to master the unbridled mind, which is defiled by matter and always yields to the attraction of material pleasure, and thus establish oneself in the mind of the Sovereign Lord.

After mastering the mind and sitting postures, it is necessary to have a seat in a secluded and sanctified place, to sit there in an easy posture, to keep the body upright, and to practice the mastery of the breathing.

The spiritualist must free the passage of the vital breath by breathing as follows: he must first breathe in very deeply, then hold his breath, and finally breathe out. Or, by reversing the process, he can first breathe out, then keep the air out, and finally inhale. The purpose of this practice is to acquire the stability of the mind and to free it from all external disturbances.

Spiritualists who practice these breathing exercises are soon freed from all mental disturbance, just as gold is freed from all impurity when immersed in fire and fanned out.

By the practice of mastery of the breath, one can eliminate the taint of one's physiological condition, and through the concentration of the mind, one can free oneself from any act guilty. Through the discipline of the senses, one can escape contact with matter, and through meditation on God, the Sovereign Person, one can free oneself from the grip of the three attributes or forms of influence of material nature; virtue, passion and ignorance, the source of material attachment. When the mind is thus purified by this practice of yoga, it is then necessary to bring the concentration on the tip of the nose, the eyes half-closed, and to contemplate the form of the Sovereign Lord.

The Sovereign Lord shows a smiling face, similar -au-lotus, with eyes with reddish shades like the inside of a lotus, as well as a dark complexion (blue-black) like the petals of the blue lotus. In three of his hands, he carries a conch, a disc and a mace.

A silky fabric, the dazzling yellow of the lotus filaments surrounds his loins. On his chest He wears the Srivatsa, a tuft of white hairs, and the resplendent Kaustubha jewel hangs from his neck. He also wears a garland of pretty wild flowers around his

neck, around which buzzes a swarm of bees intoxicated by its sweet scent. The parent also has a superb pearl necklace, crown, and pairs of armbands, bracelets, and ankle rings.

A belt surrounds his loins and hips, and He stands on the lotus of the heart of his devotee.. His appearance is most charming, and his serene demeanor rejoices the eyes and souls of the holy beings who behold him.

The Lord enjoys eternally unspeakable beauty, and He is worthy of the worship of the inhabitants of all the planets. His youth is everlasting, and He is always eager to pour out His blessings on His devotees.

The glories of the Lord are always worth singing, for they enhance those of His devotees. We must therefore meditate on the Sovereign Lord as well as on his devotees; one should meditate on his eternal form until the mind becomes stable.

So constantly absorbed in devotional service, the spiritualist sees the Lord standing, lying down, sitting in front of him or moving, for his entertainments are always wonderful and attractive.

When fixing his mind on the eternal form of the Lord, the spiritualist should not embrace his whole body with his gaze, but rather focus his mind on each of the distinct parts of his body. form. The holy being must first focus his mind on the Lord's lotus-like feet, marked with the signs of the lightning, the mahout's staff, the banner and the lotus flower. The splendor of their nails like marvelous rubies recalls the curved line of the moon and dispels the dense darkness of the heart.

Already blessed, Siva is all the more so because he wears the sacred waters of the Ganges, which takes its source in the water which bathed the lotus-like feet of the Lord. Now, these feet act like thunderbolt which shatters with its repeated blows the mountain of sins accumulated in the mind of the saint. It is therefore necessary for a long time to meditate on the lotus-like feet of the Lord.

The spiritualist must also fix in his heart the activities of Laksmi, the goddess of fortune, who receives worship of all heavenly beings and who is the mother of Brahma, the supreme being in this world. Always one can see her massaging the legs and thighs of the Lord Absolute, thus serving Him with care.

The spiritualist must then absorb his mind in meditation on the thighs of the Sovereign Lord, which represent the source of all energy. These are a Nivean blue, comparable to the glow of the flax flower, and they seem even more graceful when the Lord is mounted on Garuda (The gigantic bird on whose back Visnu travels). The spiritualist also likes to contemplate his rounded hips, which surrounds a belt resting on the exquisite yellow silk fabric going down to his ankles.

Then, the spiritualist must meditate on the navel of the Lord, located in the center of his abdomen and like the moon. From this navel, which represents the foundation of

the entire universe, grows the lotus stem which contains all the different planetary systems, and whose flower serves as the residence of Brahma, the first created being. Likewise, he should focus his attention on the nipples of the Lord, like a pair of lovely emeralds and tinted with opaline shades under the effect of the glow emanating from the necklaces of milky pearls which decorate his breast.

The spiritualist must then meditate on the breast of the Sovereign Lord, home of the goddess Maha-Laksmi; the breast of the Lord is the source of all transcendent bliss for the mind as well as total satisfaction for the eyes. He must then engrave in his mind the neck of the Lord, Him whom the whole universe adores; Her neck reveals the beauty of the Kaustubha jewel adorning her breast.

The spiritualist has yet to meditate on the four arms of the Lord, which represent the source of all the powers of the celestial beings which govern the various functions of the material nature. He must then focus on the sparkling ornaments of his arms, which were polished by the gyrating motion of Mount Mandara. He must also duly contemplate the Lord's disk, the sudarsana-cakra, which counts a thousand rays and shines with dazzling brilliance, and its conch, like a swan in the palm of his lotus-like hand.

The spiritualist must meditate on the mass of the Lord, who is called Kaumodaki and who is very dear to Him. This mass crushes the demonic warriors, always belligerent, and it is stained with their blood. He should also meditate on the magnificent garland which hangs around the neck of the Lord, and which is constantly surrounded by soft humming bees. He is further to meditate on the pearl necklace of the Lord, which is considered to represent the pure souls constantly absorbed in his service.

The spiritualist is then to meditate on the expression of the Lord's lotus-like face, which shows its various forms in this world out of compassion for its anxious devotees. His nose is protruding, and his crystal clear cheeks are lit by the oscillation of his sparkling alligator-shaped earrings.

The spiritualist must then meditate on the radiant face of the Lord, framed by curls of hair and embellished by her lotus-like eyes and dancing eyebrows. A lotus surrounded by bees and a couple of fish frolicking in the wave would be ashamed of their grace before his own.

The spiritualist should contemplate with deep devotion the compassionate gazes which the eyes of the Lord frequently cast, for they relieve the three formidable forms of suffering [Those arising from the body and mind, those caused by other living entities, and those which originate in material nature; hurricanes, strong winds, heavy rains, extreme cold, etc., driven by the beings of the higher planets, who govern the various functions of material nature.], which overwhelm its devotees. These same looks, accompanied by loving smiles, abound in grace.

Likewise, the spiritualist should meditate on the kind smile of the Lord, Sri Hari (one of the countless names of the Lord, and full emanation of Krishna), that smile which, for all those who bow before Him, dries up the ocean of tears from the most intense pain. He must still meditate on his arched eyebrows manifested by his internal power in order to charm the god of voluptuousness for the good of the wise.

With a devotion kneaded with love and affection, the spiritualist must meditate from the deepest point of view from his heart to the laughter of Sri Visnu; this laughter is so captivating that one can easily meditate on it, and when the Supreme Lord laughs thus, one can then see his tiny teeth, like jasmine buds tinged with rose by the splendor of his lips. Having dedicated his mind to this meditation, the spiritualist must no longer desire to see anything else.

By following this path, the spiritualist gradually develops a pure love for the Sovereign Lord, Sri Hari. In the course of his progress on the path of devotional service, the hair on his body comes to rise with the effect of extreme joy, and he is bathed in a constant stream of tears occasioned by his intense love. Gradually even his mind, which he has used to attract the Lord just as one lures a fish to a hook, renounces all material activity.

When the mind is thus perfectly free from all material filth and detached from all purpose material, it becomes like the flame of a lamp. He then truly unites with the mind of the Supreme Lord, and can be seen as one with Him, being freed from the flow of the combined material influences.

From then on located at the highest spiritual level, the mind is cut off from all reaction material and is established in its own glory, beyond any material conception of happiness and unhappiness. At this point, the spiritualist realizes the truth of his relationship with God, the Supreme Person. He discovers that the joys and sorrows attributed to his own being, like their interactions, are in fact the sole false ego, which is a product of ignorance.

Because she has regained her real identity, the fully realized soul is unaware of how the material body moves or acts, nor is a drunken man truly aware of whether he is clothed or not.

The Sovereign Lord himself now takes care of the body as well as the senses of a liberated spiritualist, so that his functions are maintained until his destiny is fulfilled. The liberated saint, who has awakened to his natural and eternal position and thus finds himself established in samadhi [ecstasy, full absorption in meditation on the Supreme Person], the highest level of perfection of yoga, no longer sees the products of his material body as his own. He therefore considers the activities of this body to be manifestations of a dream.

Out of deep affection for family and wealth, one will see a son or money as one's own, and out of affection for the material body, one will consider it the same. But in truth,

just as one can understand that family and wealth are different from oneself, the liberated being knows that he is different from his body. The fire itself is distinguished from the flames, sparks and smoke, even though all of these remain intimately linked as they come from the same burning wood.

The Sovereign Lord, known as Param Brahman [The Divine in its ultimate form, the cause of all causes. The Supreme Spiritual Being, God, the Supreme Person, Krishna], is the real observer, and He is distinguished from the individual soul, which is united with the senses, the five elements and the consciousness.

The Spiritualist must see in all manifestation a unique soul, for everything that exists proceeds from the different energies of the Supreme Being. So the wise man must see all beings with an equal eye, without any distinction. This is the realization of the Supreme Soul.

Just as fire manifests itself in different kinds of wood, the soul purely spiritual, under different conditions created by the three attributes or forms of influence of material nature; virtue, passion, ignorance, manifests itself in various bodies.

Thus can the spiritualist become a realized soul after having overcome the insurmountable spell of maya (The energy of illusion) which presents itself at the same time as the cause and effect of the material manifestation and which is therefore very difficult to understand.

Devotional service has many paths, depending on the characteristics of those who perform it.

The service of devotion accomplished by an envious, proud, violent, angry and separatist person, is placed under the sign of ignorance.

As for the separatist who adores the murtis (representations of the Lord) in the temple, animated by a desire for material enjoyment, fame and opulence, it is said that his devotion arises from passion.

When a wise man worships the Sovereign Lord and offers Him the fruits of his deeds so as to free himself from the taint of self-interested action, his devotion belongs to virtue.

Pure and unadulterated devotional service is manifested when the mind of the sage is instantly drawn to listening to the name and the spiritual and absolute attributes of the Sovereign Lord, who dwells in the heart of every being. As the water of the Ganges flows naturally towards the ocean, such a devotional ecstasy that no material condition interrupts freely flows towards the Lord.

The pure holy being does not accept any form of liberation, let him act of salokya, sarsti, samipya, sarupya or ekatva, even if they are offered to him by the Sovereign Lord himself.

The five forms of liberation are:

Salokya, which allows to live on the same planet as the Lord

Sarsti, allows to benefit from the same opulence as the Lord

Samipya, allows to become a close companion of the Lord.

Sarupya, allows to have the same bodily features as the Lord to the exclusion of the signs proper to the Sovereign Person

Ekatva, allows one to merge into the radiance that emanates from the Lord.

He who reaches the highest level of devotional service, as I have explained, can overcome the influence of the three attributes of material nature and t establish himself, like the Lord, at the level of transcendence.

The wise man must fulfill his own duties, all glorious, without aspiring to any material gain. Devotional activities should be performed regularly and without unnecessary violence.

The sage should regularly contemplate My forms in temples, touch My lotus feet and offer Me prayers and articles of worship. His vision must be marked by renunciation, in virtue, and he must see all beings as spiritual entities.

The pure saint must practice devotional service with the greatest respect for the spiritual master and the great masters perfect. He must also show compassion to the unfortunate and befriend his equals; but in all these acts, he must submit to certain rules and master his senses.

The sage must always try to listen to spiritual matters and spend his time singing the Saint Name of the Lord. He should always behave in a frank and direct manner, be straightforward and, although he does not envy anyone and on the contrary shows friendship with everyone, he should avoid the company of beings with little spiritual development.

He who perfectly develops all these spiritual qualities and whose consciousness is thus completely purified, finds himself attracted as soon as he hears My name or the description of My divine features.

Like the chariot of the air carries a scent from its source and immediately captures the smell, one who constantly absorbs himself in devotional service, in Krishna Consciousness, can capture the Supreme Soul, equally present everywhere.

I dwell, as a Supreme Soul, in the heart of every being. If anyone neglects or disrespects this omnipresent Supreme Soul while offering worship to the murti in the temple, his devotion is a sham. Whoever worships the murti, the form of God installed in the temple, without knowing that the Supreme Lord is also present in the

heart of every being as the Supreme Soul, he must be in ignorance; he is like a person who would offer oblations in ashes.

He who shows Me respect but envies the body of others is a separatist, and because of his hostility towards other beings, he never knows peace of heart.

Even if someone adores Me in My form of murti, following the rites and with the appropriate articles, he can never satisfy Me if he ignores My presence in every being.

While performing his duties, man should worship the murti, the arca form [The personal form of God manifested through various material elements such as paintings, wooden statues, stone statues, of Krishna worshiped in temples or at home. Really present in this form, the Lord receives the worship offered to Him by his devotees] from the Supreme Lord, until he realizes My presence in his own heart as in that of all other beings.

Throughout the fire burning with death, I arouse a dreadful fear in anyone who makes the slightest distinction between himself and other beings because of external differences.

Then, by charitable giving and a benevolent attitude, by behaving like in a friendly way and seeing all beings with an equal eye, you must attract My favors, I who live in each being as their very Soul.

Animated beings are superior to inert objects, and among them, those in whom the signs of life are manifested are more evolved. As for the animals endowed with a developed consciousness, they are better than these, and above them are the beings endowed with a developed sensory perception.

Among the beings endowed with sensory perceptions, those who developed the sense of taste are higher than those who only developed the sense of touch. But superior to them are those who can smell, and even superior to those who can hear.

Beings who can distinguish different forms are superior to those who perceive sounds. Higher than them are those who have jaws full of teeth, and higher still those who have many legs. But even higher are the quadrupeds, and above all, humans.

Among humans, those whose social organization is based on the qualities and activities of each prevail over others, and within 'such a society, intelligent men, referred to as "*wise scholars*", are the most evolved. But we must still distinguish as the best among the wise scholars those who have studied the Vedas (the original holy scriptures), and among them, the one who knows the true purpose of the Vedas is the highest.

However, above of the sage who knows the purpose of the Vedas is the one who can dispel all doubts, and better than the latter still is the one who strictly adheres to spiritual principles. But even higher than this shines the soul freed from all material

stain. As for the pure devotee, who performs devotional service without expecting anything in return, he dominates them all.

Consequently, I see no one greater than the one who has no other interest than Mine and who Offers me all his acts and his very life, without knowing cease.

This perfect devotee offers his respects to all beings, for he has the firm conviction that the Sovereign Lord has entered each person's body as a 'Supreme Soul, the Absolute Master.

The devotee who practices the method of yoga to achieve the realization of the Supreme Soul by thus applying the science of devotional service, reaches the abode of the Supreme Lord through this alone devotional service. That Supreme that the distinct soul (the distinct individual soul of God) must approach is the eternal form of God, the Supreme Person, also known as Brahma and Supreme Soul. He is the Supreme Spiritual Being, and all of his Acts transcend matter.

Time, which causes the transformation of the various material manifestations is another aspect of God, the Sovereign Person, but it arouses fear in those who do not know him as such.

The Lord Sovereign, Sri Visnu (full emanation of Krishna), beneficiary of all sacrifices, represents the element of time and the Master of masters. He is in everyone's heart, sustains all beings and causes one to annihilate the other.

No one is particularly dear to the Sovereign Lord, no one is his friend or his enemy; but He inspires those who do not forget Him and destroys others.

For fear of God the wind blows and the sun shines, for fear of Him that rain falls, and always for fear of Him that shines the multitude of stars.

For fear of the Sovereign Lord, trees, shrubs, grasses and various seasonal plants bloom and bear fruit, each according to its season.

It is again for fear of the Supreme that flow rivers and that the ocean never crosses its limits. And always for fear of Him, fire burns and the Earth, with its mountains, does not sink into the oceanic abyss of the universe.

Under the direction of the Sovereign Lord, space gives refuge to all the planets, which in turn house the countless living beings. Also under his supreme guidance, the entire universal body unfolds with its seven layers.

It is also out of fear of God, the Supreme Person, that the deities [Brahma, Visnu, Siva] responsible for the three gunas (virtue, passion, ignorance) perform their functions of creation, maintenance and destruction; and everything in this world, both the animate and the inanimate, is under their control.

Eternal time has neither beginning nor end; he represents the Sovereign Lord, the creator of this criminal world. It is he who determines the end of the phenomenal universe; he perpetuates the work of creation by bringing about the birth of one being through another; likewise he dissolves the world, until he annihilates Yamaraja himself, the lord of death.

The path of spiritual realization which I have exposed to you presents no difficulty. You can easily borrow it, and thus achieve liberation very quickly, even in today's life. True spiritualists do not fail to heed my instructions as I have given them to you. You can be assured that by strictly following this path of spiritual realization, you will free yourself from the dreaded taint of matter and finally join Me. As for those who ignore this path, that of devotional service, know that it is impossible for them to escape the cycle of death and rebirth.

Do not be afraid, I wish you all good luck. Become My devotees by hearing and singing My glories as well as offering prayers to Me, for all these practices cannot fail to shower all living beings with blessings.

The names of God composing the Hare Krishna song are specially intended to thwart the terrible consequences of the present age, the age of discord, hypocrisy, strife and sin. One will not be able to find a method of spiritual realization for the present age as sublime as this song in Sanskrit:

*Hare Krishna, hare Krishna, Krishna Krishna, hare hare / Hare*

*Rama, hare Rama, Rama Rama, hare hare.*

This song of the holy names of Krishna means: “*Ô Lord, O Source of all happiness, please make me your beloved servant*”.

Krishna and Rama are the Names of God, and Hare is none other than his internal energy, his energy of bliss. The song of the Holy Names of the Supreme Lord allows:

To eliminate all the sins accumulated during all our previous lives from material existence, to purify the defiled heart, to be delivered from imprisonment in matter, (in the material body) in this world, to obtain spiritual knowledge, to progress and bring forth all forms of devotional service, to awaken love for Krishna, God, the Supreme Person, to taste spiritual bliss, to obtain the company of God and to dedicate oneself to his service of devotional love as if one were immersing oneself in the waters of a great ocean of love and to reach, whatever the situation, without fail, supreme perfection.

It suffices to recite or sing Hare Krishna so that the defilement of the present age disappears in us, thus allowing us to find our original spiritual body and to return to God, in our true home

## **How to acquire real knowledge?**

You have to become perfectly honest and learn to respect others. Do not pretend to be a mystic for the sole purpose of acquiring glory and fame. Do not provoke anxiety in others by our thoughts, words or actions. Learn to be tolerant, even in the face of provocations. Avoid duplicity in our relationships with others. Inquire into the Absolute Truth [which is none other than God Himself] from a genuine spiritual master, study spiritual science under his direction, and rely on him in serving him. Follow the regulating principles recommended by the scriptures [Do not have illicit sex. Do not eat meat, fish and eggs. Do not consume drugs, exciting products such as alcohol, coffee, tea, cigarettes. Do not play gambling]. Assimilate and put into practice the teachings of the scriptures (the original holy scriptures). Refrain from any practice that may hinder our progress in spiritual realization. Refuse to take more than what the body needs for its sustenance. Never make the mistake of identifying with your body and idealizing your family, your nation, your race...

Always remember that as long as you have a material body, you will have to face the sufferings that birth engenders, sickness, old age and death. It is futile to try, by all kinds of tricks, to escape it. You need to find your spiritual identity. Do not seek more material facilities than necessary for your spiritual development. Stay even tempered despite the dislikes and desires that arise in your mind. Become a pure devotee of the Supreme Person and serve him with all his being. Wanting more and more to live in a solitary, calm and peaceful place, favorable to spiritual research. Avoid places where materialists and unbelievers swarm. Seek spiritual knowledge rather than material knowledge, knowing that the former is eternal while the latter perishes with the body.

These principles allow for the gradual acquisition of true knowledge.

## **Devotional service transcends all form of liberation [of salvation].**

### **Devotional service is the manifestation of pure love for God.**

All those who wish to leave this world of suffering and go to the kingdom of God must make up their minds now. The surest way to return there is that of the service of love and absolute devotion offered to the Lord, a true passport to the spiritual world after having left its present carnal envelope. With the beginning of the devotional service offered to the Lord begins the spiritualization of our present body, so that having become a pure being, we no longer find any reason to be in a body of matter. We are sure to reach it after leaving our present body if we prepare for it

through the practice of devotional service. The latter is the most perfect guarantee of our return to God.

The misunderstanding of the real identity of the incarnate spiritual being can gradually be erased by the mercy of the Supreme Lord, Krishna, and this, through practice of the service of love and devotion offered to his Person in a spirit of detachment

The changing, undulating character of material existence, which comes from the identification of the being with his body of matter, or from believing oneself to be God under the material influence of philosophical speculation, can be dispelled by devotional service, thanks to the mercy of Lord Krishna. In truth, the practice of the loving and devotional service offered to God, Krishna, allows one to acquire pure knowledge, hence rapid detachment from the material concept of existence. The being then awakens to his natural, spiritual condition, even in his present life, and thus escapes the influence of material energy. Only knowledge related to the practice of devotional service can advance us on the path to liberation. Without the practice of devotional service, the development of knowledge for the sole purpose of knowing everything is considered a vain effort, which cannot confer the desired result. Only devotional service succeeds in satisfying the Lord, Krishna, so that his mercy is to be realized in contact with pure beings. Pure beings transcend all material desire, including the fruits of action and philosophical speculation. If we desire to obtain the mercy of the Lord, we must seek the company of our pure devotees, who alone can gradually free us from the factors of instability.

The science of Krishna, also called the science of God, takes on such a subtle character, that all holy beings want to penetrate it and through it, get to know Krishna, God, the Supreme Person better.

The pure truth about the true relationship between us and God is that of Master to subordinates. The Lord is the Supreme Eternal Master, and distinct individual beings from God that we are all, his eternal servants. True knowledge of this relationship calls for the awakening of our sleeping consciousness to this reality, and the process of awakening lies in the loving and devotional service offered to the Lord. This is the only way to God.

The company of a genuine spiritual master may prove to be an absolute necessity when it comes to developing a purely spiritual attachment for direct service to the Lord. The Lord is known as the one who reduces to nothing the sufferings of his pure devotees. The service of love and devotion can be animated by various spiritual feelings, corresponding to the different relationships that unite the Lord to living beings, which we qualify as neutral, active, friendly, parental and loving.. The being established in the practice of spiritual service offered to the Lord in a liberated state clings to one or other of these feelings, and this absorption in the service of absolute

love of the Lord has the effect of immediately destroy any attachment he may have for any service in this world.

The service of love and devotion has the power to confer on pure beings the highest of all blessings, namely direct contact with the Supreme Lord, Krishna. With his wonderful smile, the Lord shows his appreciation for the service that his devotees offer him, and reduces their suffering to nothing. So soft are the reflections of her face, embellished on both sides with ear ornaments, dazzling by the radiance of her lips, by the beauty of her nose and her eyebrows.

The devotional service is extremely obliging the Lord. Many spiritualists take various courses of action, but the service of love and devotion offered to God is unique. Indeed, the holy being does not ask for anything in exchange for his service. Even if it were offered to him by the Lord, he even refuses the liberation, yet so coveted. So the Lord becomes, as it were, indebted to his devotee, and He can only attempt to discharge this royalty by the eternal enchantment of his smile. The holy beings in return, experience an endless happiness to contemplate the smiling face of the Lord and therefore find themselves animated with a new life. Then, seeing his devotees thus quickened, the Lord Himself sees his satisfaction increase. There is in this way a kind of continuous spiritual competition between the Lord and his devotees, through the reciprocity of service and witness of gratitude.

## **Krishna, God, the Supreme Person says:**

Let the soul taste a higher joy, and she will lose all desire to enjoy material pleasures to dwell in spiritual consciousness. The devotional service offered to My Person acts like a burning inferno, endlessly capable of reducing to ashes whatever is thrown into it.

*This means that the devotional service offered to Krishna, God, the Supreme Person is able to reduce all filth to nothing, to wash away all sins. So whoever, fully aware of God, genuinely embarks on the path of pure devotional service, necessarily becomes purified. Pure devotional service, performed in the consciousness of God, is the greatest source of light. And its light shines with the fiery glow of a forest fire, which soon reduces to ashes all the vile snakes that are material desires.*

Know that one is only attached to Me by an exceptional fortune. Even those who have not yet completely detached themselves from the action concerned, or who have not yet fully bound themselves to devotional service, be sure that the practice of this service will quickly bear fruit. My pure devotees are charmed at the sight of My various forms, by the radiance of My face, and the unspeakable grace of My body. My laughter, My entertainment as well as My gaze fascinate them so much that they

constantly absorb their thoughts in Me, and their life they abandon to Me. Because they have not yearned for any form of liberation or material enjoyment, I take them to Me, among My eternal companions, in My absolute kingdom.

My devotees, who wholeheartedly serve Me every second, are ready to do anything for My pleasure, and this is especially true of the fortunate, who gather for the purpose of scrutinizing nature sublime of My form, My entertainment and My attributes. Thus they glorify Me, drawing from these acts a very spiritual joy, so that they never desire to merge in Me, nor to reign as I do in My kingdom, to possess riches similar to Mine, or even to live in My company, with features like Mine. They even refuse these blessings if I offer them to them, for devotional service has fulfilled them. My pure devotees find full satisfaction in performing devotional service, so much so that they do not even desire liberation in any of these five forms; merge into Me, live on My planet, enjoy the same opulence as Me, possess the same bodily features as Me, and live in My company. Detached from such precious blessings, how much more will they be from the riches of this world, or from the liberation from the bonds of matter. He who thinks and acts in full awareness of My Person does not aspire to attain the position of a Brahma, or an Indra; nor to become master of all the planets, or of the eight supernatural powers. He does not even desire liberation.

We can judge the worth of a being as follows: he who has perfected the practice of devotional service will never again take refuge in the paths of self-interested action or philosophical speculation. Let him stick to this service, and let himself be guided by the regulatory principles given to him by spiritual masters and authorities in spiritual matters, and he becomes the most qualified of beings.

Even if someone neglects his material obligations to take direct refuge in the Divine Being, he does not thereby make himself guilty of any fault, and his position remains secure in all circumstances. Should it happen to him to fall of his devotional practice by the fact of unhealthy contacts, or to be surprised by a sudden death before having perfected his spiritual evolution, he would not be losing anything. On the contrary, one who fulfills only his duties in matter, within a given social class, without the slightest consciousness of God, does not derive any benefit from the true benefit offered by the human form. The perpetrator of self-interested acts must endlessly be reborn and die in this world, and until he has developed his affection for Vasudeva, (full emanation of Krishna), it will be impossible for him to shake off the yoke of the laws of the material nature.

The first-rate man is the one who finds his refuge in Me, in the most total abandonment, and who, renouncing any form of material occupation, lives according to My teaching. He who lives directly in the company of the pure sages can know the all spiritual power which is that of the devotional service offered to My Person. I always carry My devotees in My heart, as they always carry Me in their heart. Just as I am everything for them, I cannot forget them. The most intimate relationship unites

Me with pure beings. Established in knowledge, they never lose the spiritual bond which unites them to Me; therefore they are very dear to Me.

The man free from delusion, pride and false reports, the man who understands the Eternal, who triumphs over lust and the duality of joys and sorrows, and who knows the way of surrender to the Supreme Person, he attains this eternal kingdom. This supreme kingdom, Mine, neither the sun, nor the moon, nor the electric force illuminate it. For those who achieve it, no return to this world. Those who always serve Me and adore Me with love and devotion, I give them intelligence thanks to which they will be able to come to Me.

Always fill your mind with Me, become My devotee, offer Me your homage and dedicate -Me your adoration. Perfectly absorbed in Me, you will come to Me. When they have reached Me, the realized souls imbued with devotion, these noble souls, having thereby risen to the highest perfection, never return to this transient world, where there is suffering. When the purely spiritual experience is stimulated by cognition and devotional service, the quintessential and unadulterated devotion of which love for Me is the hallmark is then awakened to Me, Krishna, the beloved of all. souls

The highest devotion is achieved little by little when one constantly strives for self-realization through scriptural testimonies, theistic conduct and perseverance In practice. These preliminary devotional practices lead to the realization of loving devotion. No well-being surpasses such devotion, which accompanies access to the exclusive state of supreme bliss and leads to Me. Leaving all meritorious works, serve Me in faith. Realization will correspond to the nature of one's faith. The citizens of the world are constantly working towards some ideal. By meditating on Me through these acts, the being will acquire devotion marked by love in the form of supreme service.

## **Pure service of love and devotion goes beyond knowledge and detachment.**

The Supreme Lord, the Divine Person, is always infinite, and no one can enumerate all his glories. It is said that Ananta, direct emanation of the Lord, strives from time immemorial to describe the glories of the Lord, he can never know the end of them, for they are limitless.

So he is not possible for a simple individual being distinct from God that each of us is, to understand or glorify the Infinite Divine Person. Nevertheless, each one can address prayers to the Lord or offer him a service according to his particular aptitudes,

aptitudes which will develop in one who manifests an attitude of service. The service of the Lord begins with the tongue, in other words, with song; It is by chanting Hare Krishna that the service of love and devotion to the Lord begins. The tongue also fulfills another function, that of tasting the meal consecrated to the Lord. Accordingly, we must begin to serve the Infinite using our tongue, and become perfect by chanting Hare Krishna and accepting the holy supper of the Lord. So one must use the tongue to sing the Holy Name and to eat the sacred meal of the Lord; the other senses will then be dominated. Song is the prescribed medicine, and the sacred meal is the diet. With these two practices, the being can take his first steps on the path of devotional service; As this service increases, the Lord reveals more and more truths to his devotee. And since His glories know no bounds, so is the service offered to Him.

### **Pure devotional service, performed in full Krishna consciousness, is unique in essence.**

Service devotion is the way of developing love for God, in its pure state, without the slightest tinge of self-serving [karma, action-reaction or law of cause and effect] or philosophical speculation. It is the final stage of union with the Lord, and is practiced through surrender of oneself to Krishna, the Supreme Lord through nine devotional activities; Listening to what has to do with the Lord, glorifying the Lord, remembering the Lord, serving the Lord with love and devotion, worshiping the Lord, offering prayers to the Lord, doing the will of the Lord, befriending the Lord, and surrender to the Lord, under the guidance of a spiritual master, authentic servant of God.

By recovering our natural position, of spiritual soul, and by serving the Supreme and Almighty Lord, Krishna, infinite reservoir of all pleasures, He who abides in every being as a Supreme Soul, we will quickly forget the illusory conception of *"je"* and *"mine"*.

Under the influence From a bodily conception of existence, the human being believes to have a father, a mother, brothers and sisters, friends, or to belong to a community, a nation. The notions of *"I"* and *"mine"* represent the driving force of the material world as a whole. This is the origin of the attraction that human beings have for matter. However, whoever falls under the spell of these primordial illusory conceptions, *"I"* and *"mine"*, will have to remain in this material world, in sometimes prestigious and sometimes sordid conditions.

By the grace of Lord Krishna, the sages remind us not to persevere in this material conception of *"I"* and *"mine"*, and to understand that service alone of devotion offered to the Lord can easily overcome this illusory concept of existence.

## **Krishna, God, the Supreme Person says:**

Because I desire that human beings attain perfection, I have introduced three ways of elevation, the way of knowledge, the way of action and the way of devotion. Besides these three, there is absolutely no other way of elevation. Among these three paths, the path of philosophical speculation is recommended to those who are disgusted with material life and thus detach themselves from ordinary fruitful activities. Those who are not disgusted with the material life, still having many desires to fulfill, should seek perfection through the path of devotional service. If somehow by chance one develops faith by hearing and chanting My glories, such a person, neither disgusted nor very attached to the material life, should attain perfection by way of love and devotion to Me.

As long as one is not satisfied by a fruitful activity and one has not awakened his taste for pure devotional service, one must act according to the regulating principles of Vedic injunctions (from the Vedas, the original holy scriptures). A person who is situated in his prescribed duty, worshiping correctly through Vedic sacrifices but not desiring the fruitful result of worship, will not go to the celestial planets. Likewise, by not performing prohibited activities, he will not go to hell.

He who is situated in his prescribed duty, free from all sinful activity and free from all material contamination, obtains in this very life a transcendental knowledge or, by fortune, a devotional service towards Me. The residents of heaven and hell desire human birth on planet Earth because human life facilitates the attainment of transcendent knowledge and love of God, while neither the heavenly bodies nor the underworld effectively provide such opportunities.

A wise human being should never desire promotion to the heavenly planets [Edenic, paradisiacal] or a residence in hell. Indeed, a human being should not desire a permanent residence on earth either, because by such absorption in the material body, one becomes stupidly neglectful of his own personal interest.

The sage knowing well that the material body is subject at death he can still come to the perfection of his life, and should not foolishly neglect to take advantage of this opportunity before death arrives. Without attachment, a bird abandons the tree in which its nest was built when that tree is cut down by cruel men who are like death personified, and so the bird attains happiness in another place. Knowing that its lifespan is also reduced by the passage of days and nights, it can be shaken by fear. In this way, by letting go of all attachment and material desire, one understands the Supreme Lord and one achieves perfect peace.

The human body, which can bestow all the benefits of life is automatically obtained by the laws of nature material, although this is a very rare achievement [for it is very rare for a soul to obtain a human body]. This human body can be compared to a perfectly constructed boat having the spiritual master as captain and the Supreme Person's instructions as the auspicious winds driving it on its way. Considering all

these advantages, a human being who does not use his human life to cross the ocean of material existence must be seen as the killer of his own soul.

A transcendentalist who has become disgusted and desperate in all striving for material happiness, completely controls one's senses and develops detachment. Through spiritual practice he must then fix the mind on the spiritual world without deviation. Whenever the mind, being focused on the spiritual form is suddenly deviated from its spiritual position, it must be carefully brought under its control by following the prescribed means. One must never lose sight of the real purpose of mental activities, but rather, by conquering the air and senses of life and using intelligence enhanced by virtue, one must bring the mind under self-control.

An expert rider, wishing to tame a stubborn horse, first lets the horse clear itself for a moment and then, pulling on the reins, gradually places the horse on the desired path. Likewise, the supreme process of yoga is that by which one carefully observes the movements and desires of the mind and gradually brings them under full control. Until the mind is set in spiritual satisfaction, one must analytically study the temporary nature of all material objects, whether cosmic, terrestrial or atomic. One must constantly observe the process of creation by natural progressive function and the process of annihilation by regressive function.

When a person is disgusted with the temporary and illusory nature of this world and is thus detached from it, his mind, guided by the instructions of its spiritual master, considers again and again the nature of this world and finally gives up the false identification with matter [it no longer identifies with its body]. Through the various disciplinary regulations and purifying procedures of the yoga system, through logic and spiritual education or through worship of My Person, one should constantly engage his mind to remember Me, the ultimate goal of yoga [of union and communion with God]. No other means should be used for this purpose. If, due to momentary inattention, a transcendentalist accidentally commits an abominable activity, then by the very practice of yoga he should burn the reaction of sin to ashes, without at any time using any other procedure.

It is firmly stated that the constant adherence of the transcendentalists to their respective spiritual positions constitutes true piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to renounce any past association with the satisfaction of the senses, is able to subdue materialistic activities, which are inherently unclean.

Having awakened faith in the accounts of My glories, being disgusted with all material activities, knowing that all sensory satisfaction leads to misery, but still being unable to renounce all sensory enjoyment, My devotee must remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sensory enjoyment, My devotee knows that all sensory satisfaction leads to miserable outcome, and he sincerely repents of such acts. When an intelligent person is

constantly committed to worshipping Me through a service of love and devotion as I have described it, his heart becomes firmly located in Me. Thus, all material desires in the heart are destroyed.

The knot in the heart is pierced, all apprehensions are cut to pieces, and the chain of fruitful actions ends when I am considered the Supreme Person. Therefore, for a devotee engaged in My loving service, with a mind set on Me, the cultivation of knowledge and renunciation is generally not the means to attain the highest perfection in this world. Anything that can be accomplished through fruitful activities, penance, knowledge, detachment, mystical yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service to me. If in any way My devotee desires promotion to heaven, liberation, or abode in My abode, he easily obtains such blessings. Because My devotees possess holy demeanor and deep intelligence, they devote themselves completely to Me and desire nothing other than Me. Indeed, even if I offer them liberation from rebirth and death, they do not accept it [because the devotee has only one desire, to serve the Lord with love and devotion].

We say that complete detachment is the highest degree of freedom. Therefore, one who has no personal desires and does not seek personal rewards can offer Me a service of love and devotion. Material godliness and sin, which flow from the good and evil of this world, cannot exist within My faithful devotees, who, being free from all material desire, maintain a stable spiritual consciousness under all circumstances. Indeed, these devotees have reached Me, I the Supreme Lord, who surpasses all that can be conceived of by material intelligence. Those who seriously follow the methods of reaching Me, which I have personally taught, free themselves from delusion, and by reaching My personal abode they fully understand Absolute Truth.

## **Devotional service has power to conquer the Lord.**

The devotional service, which I like to call the service of love and devotion offered to Krishna, God, the Supreme Person, because it is the manifestation of love for God in his state the purest, without the slightest tinge of self-serving action or philosophical speculation. It is the final step, which is surrender to the Supreme Lord, Krishna.

Devotional service possesses such power that one who surrenders fully to Krishna and devotes himself entirely to his loving service, sees the chain of consequences of his sinful life immediately cut off.

The Lord insists that we abandon all other forms of occupation and surrender to Him, after which He promises: *"I will free you from the consequences of your sins and grant you freedom"*.

It is when one comes to know Lord Krishna and surrender to Him, that one enters real knowledge. Anyone who wishes to become a scholar and free himself from all material defilements must seek to know who Krishna is, for this is how one immediately frees oneself from the chain of material acts, righteous or ungodly. As soon as one establishes oneself at the level of devotional service, one sees his attachment to ungodly and righteous acts disappear, to be concerned only with satisfying Krishna, with pleasing Him. The path of loving and devotional service offered to Krishna frees the person who engages in it from the material consequences of all his acts.

Those whose hearts remain constantly attached to the devotional service offered to God are immediately freed from all the consequences of their sinful life. These reactions generally occur in four phases; some are ready to bear fruit, others are in seed form, others are as yet unmanifest, and the last are already in process. Now, devotional service immediately reduces to nothing all these reactions due to our faults. When devotional service dwells in a person's heart, there is no longer a place for any desire to do wrong. Sinful life results from ignorance, that is, from forgetting our natural and eternal position as a servant or handmaid of God, but as soon as a person becomes fully aware of Krishna, he realizes that he is the eternal servant or the eternal servant of Krishna, God, the Supreme Person.

### **Krishna, God, the Supreme Person says:**

I envy, I do not favor anyone, towards all I am impartial. But whoever serves Me with devotion lives in Me. He is a friend to Me, as I am his friend.

For whoever walks on this path, no effort is in vain, no acquired benefit is ever lost, the smallest step frees us from the most dreadful fear. The man whose activities are turned towards perfection never sees evil triumph over him.

It is by listening and chanting the Holy Names of Krishna that one sets out on this path. Thus, the song

*hare krishna, hare krishna, krishna krishna, hare hare*

*hare rama, hare rama, rama rama, hare hare*

marks the beginning of the devotional service, hence this declaration of the Lord Chaitanya Mahaprabhu, the Golden Avatar:

*“Sing the Holy Names, sing the Holy Names, sing the Holy Names of the Lord, for in this era of Kali, age of discord and hypocrisy, there is no other way, no other way, no other way to achieve spiritual realization.”*

The chanting of the Holy Names of the Lord always works in a wonderful way, and it proves particularly effective in age of Kali, the age of discord, hypocrisy, strife and sin,

the times in which we live. This sublime song of the Holy Names of the Lord, whose sound vibrations are spiritual means: *"O Lord, Ô Source of all happiness, please make me your beloved servant"*.

## **The most auspicious way to overcome death**

### **Krishna, God, the Supreme person says:**

I will explain to you my most favorable teaching by means of which, with deep faith, a mortal being can conquer invincible death.

One whose mind is drawn to my devotional service and who has offered me his heart and intelligence, must remember to perform step by step by the grace of his own mind to love, all his tasks prescribed for my satisfaction. You should take shelter in the holy places frequented by my faithful devotees, and follow the example of the conduct of my holy servants working among heavenly beings and human beings. With a pure heart, one must see me in oneself as the Supreme Soul which, free as the unlimited sky, is present inside and outside of oneself and of all living beings [Souls embodied in bodies celestial beings, human beings, animals and plants].

When with My love one has respect for all living beings, one has with such an approach taken refuge from the highest possible knowledge, the absolute oneness of mind. When one considers the holy man and the outcast, the thief and the faithful man, spiritual cultivation, the sun and the spark, the meek and the cruel equally, one is considered a wise person. From the person who constantly meditates on my presence in all men, the rivalry, envy, disdain and false ego (identifying with one's body and wanting to dominate material nature) quickly disappear. Ignoring the laughter of your friends and without being embarrassed by outward appearances, you have to throw yourself as stiff as a stick on the ground and offer your greetings to everyone, even dogs, outcasts, cows and donkeys.

Also long that one has not developed the vision of my Person present in all living beings, it will be necessary to adore Me in thought, word and action. For one who, by knowledge and spiritual realization sees the Supreme Soul everywhere, knows that everything is based on Absolute Truth. Thus freed from doubt, it is the duty of this person to withdraw from material activities. Because this perfectly established method by Me is free from the modes of influence of material nature and has no ulterior motives or ulterior motives, when one thus tries to serve Me with devotion, there is no loss. When one is able to perform one's duty without ulterior motives for the sake of Me, the Supreme One, the emotions, all effort, fear and the like, will be futile.

This study both brief and detailed which I have thus explained to you, constitutes the complete science of Absolute Truth, difficult to access even for celestial beings. With clear and logical arguments, I have repeatedly explained spiritual knowledge to you. Correctly understood, this spiritual science, (this divine teaching) will put an end to any doubts a person may have and set them free. Whoever focuses on this question as on My clear answer, will attain the eternal secret of the holy scriptures, the Supreme and Absolute Truth (Which is none other than Krishna, God, the Supreme Person Himself).

I will naturally abandon to this person who transmits without reserve to the devotees this traditional instruction, mine, this knowledge of the Absolute Truth. Whoever recites aloud this Supreme Knowledge, which is so sanctifying and clear, finds in my presence the lamp of knowledge and of will. Purification day after day. The person who listens attentively and with faith regularly to spiritual knowledge and who offers to Me his service of transcendental devotion is a holy being, who will not get caught up in karmic reactions. Do you have a clear understanding of the spiritual now and has this lament and delusion that arose in your mind been removed ?

Do not share spiritual science with a hypocrite, atheist or a cheater, nor with someone who will not listen, a non-devotee or a stubborn person. Share it with a person freed from these bad qualities, a virtuous and pure person, benevolent and devoted to the welfare of the saints, (servants or maids of God) as also with the workers and women if they are devoted. For the curious who fully understands spiritual science, there is nothing more to know; once one has drunk the nectar of this tasty drink, there will be nothing left to learn.

All that successful people with the four life goals can find in knowledge; fruitful work, mystical yoga, ordinary activities or in political leadership, you can also find in Me the best. When a mortal surrenders to Me and offers Me all his fruitful work in his desire to serve Me with love and devotion, he at that time attains the freedom of birth and death and qualifies himself to attain immortality, the sharing of My nature and the opulence that accompanies Me.

Purify yourself and be free from desire. Exercise your intelligence, your spiritual knowledge and your wisdom, your patience with all dualities, keep your principles holy, restrict your senses and live in peace and absorption. Believe and meditate on what you have learned from me without discrimination. When you have your words and your mind absorbed in Me, you thus dedicate yourself to realize Me. With this discipline transcending the three worlds, you will be able to reach Me.

# **The glories of the Absolute [of Krishna, God, the Supreme Person].**

## **Krishna, God, the Supreme Person says:**

Intelligence, knowledge, liberation from doubt and illusion, indulgence, truthfulness, self-control and stillness, joys and sorrows, birth and death, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, glory and opprobrium, all from Me alone proceed.

The seven great sages, the four others [Sanaka, Sananda, Sanatana and Sanat Kumaras], who were before them, and the Manus [the fathers of mankind] were born of my mind; all beings in this world are their descendants. Who, in truth, knows this glory and this power, mine, serves Me with pure devotion, without sharing; this is a definite fact. From all the worlds, spiritual and material, I am the source, from Me everything emanates. The sages who know this truth perfectly, with all their hearts serve Me and adore Me. My pure devotees always absorb their thoughts in Me, and their life abandon it to Me. They enlighten each other on My Person, talk about Me endlessly, and thereby find immense satisfaction and joy. Those who always serve and adore Me with love and devotion, I give them intelligence through which they will be able to come to Me. Living in their hearts, and full of compassion for them, I dispel, with the luminous torch of knowledge, the darkness born of ignorance.

At the end of Brahma's life, all created manifestation returns to My energy, and when I desire it, by My own power, I create anew. Learn from My lips that it is My energies alone that are working everywhere. Take a pot of earth: you have nothing other than an assembly of earth, water, fire, air and ether. And whether the jar is new, old or broken, the same elements still make it up. When created, the pot is but a combination of earth, water, fire, air, and ether; throughout its existence, its components remain the same, and when it is destroyed, annihilated, its ingredients will be preserved in various sectors of material energy. In the same vein, during the creation of this cosmos, while its manifestation lasts, as well as after its destruction, it is My energy, always the same, which takes on different aspects. And because My energy is not separated from My Person, it must be concluded that I exist in all things.

Likewise, the body of a living being is nothing other than an assembly of five elements of dense matter (earth, water, fire, air, ether), and the being embodied in this material condition is itself a fragment of My Person. If the soul finds itself imprisoned in this way, it is because it harbors an erroneous conception of its identity, and takes itself for the supreme beneficiary. It is this false ego in the living being that compels him to know incarceration within material existence. As the Supreme and Absolute Truth, I personally situate Myself beyond the living being, as well as his material envelope. Both energies, material and spiritual, operate under My sovereign

authority. I ask you not to grieve so much, and to try to see everything with philosophy. You will understand therefore that you are always with Me, and that there is therefore no cause for lamentation in the separation of our bodies.

I grant faith and refuge to anyone who abandons himself to Me and makes a vow to serve Me forever, for that is My nature. I am the foundation of the Supreme Impersonal Spiritual Being, which is immortal, inexhaustible, eternal, and which constitutes the very principle of ultimate happiness.

This galaxy (The Milky Way) is entirely permeated by Me, in My form not manifested. 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 and yet, I remain the very source of all creation. As in the ethereal space stands the mighty wind, blowing everywhere, so know it, in Me all beings stand.

I am the seed of all existence. Nothing mobile or still exists without Me. My divine glories know no bounds. What I have revealed to you is only an example, a tiny bit of My infinite greatness. All that is beautiful, powerful, glorious, hatches, know it, is only a simple fragment of My splendor. But what good are all these details, because the whole galaxy, by a simple spark of My Person, I penetrate it and support it.

## **The knowledge of material nature.**

By his internal power, the Lord ensures the transcendent existence of all the stars which float in the spiritual sky and where all the inhabitants are eternally liberated souls. The influence of material energy is conspicuous in its absence. Outside of the spiritual planets there is the impersonal manifestation of Lord Krishna known as Brahmaloka, and further still, the causal ocean. On the opposite shore of the Causal Ocean, stands, without touching it, the material energy. The spiritual waters of the Causal Ocean carry Mahā-Viṣṇu, the Original Supreme Being who proceeded from Saṅkarṣaṇa, the full emanation of Krishna. He directs his gaze on material energy, and by a reflection of his transcendent body He amalgamates with material elements.

Material energy, although being the source of material elements and the origin of material manifestations, it is inert because it lacks the power to act autonomously. Mahā-Viṣṇu gaze confers upon him the power necessary to produce the cosmic manifestation; therefore it cannot be the original cause. It is Mahā-Viṣṇu transcendental gaze on material nature that brings about this cosmic manifestation.

## **The power of the Lord has many aspects.**

It is the Sudarsana, the disk, the weapon of the Lord whose phenomenal destroys the demonic disbelievers, but also the gaze of the Lord by whom all was created.

Sudarsana means *“beneficial vision”*. The Vedas, the original holy scriptures, the true gospel, state that the material cosmos was created by the power of the gaze of God, the Supreme Person. The Lord glanced at the global material energy, and when it was stirred, everything came into existence.

Philosophers and some scientists sometimes claim that the original cause of creation was a large mass of matter which exploded. If we consider this mass to be the global material energy, we can then conceive that it was indeed set in motion by the powerful gaze of the Lord, and that this gaze is therefore indeed the original cause of material creation.

Sudarsana is the manifestation of the supreme transcendent power which God holds in his sublime hands, and the original vision through which all was created.

This is the manifestation of the power of Krishna, God, the Supreme Person. This is why God is called *“the almighty”*.

Mahā-Viṣṇu then penetrates into each galaxy in the person of Garbhodakasayi Viṣṇu, uniting in Him all living beings. From Garbhodakasayi Viṣṇu proceeds Kṣīrodakaśāyī Viṣṇu, the Supreme Soul of every living being. Garbhodakasayi Viṣṇu also has his own spiritual planet in each galaxy, where He resides as the Supreme Soul, the absolute Master. Garbhodakasayi Viṣṇu lies down on the waters which fill part of the galaxy and gives birth to Brahma, the first creature. This is the case for every galaxy.

### **Krishna, God, the Supreme Person says:**

When the distinct being, having realized his immutable position and claiming to possess nothing, ceases to be affected by the gunas (the three attributes or modes of influence of material nature; virtue, passion, ignorance), it remains away from material influences and this, although living in a material body, just as the sun remains detached from his image on the water.

The soul which is under the influence of material nature as well as of the false ego [domination of material nature and identification with its body] and which identifies with its body, s 'absorbs in material activities and, under the influence of the false ego, believes himself to be the possessor of all that surrounds him. Thus, the conditioned soul transmigrates through different species, sometimes higher, sometimes lower, by the very fact of its contact with the attributes of material nature. Unless she is freed from her material occupations, she must accept this position because of her sinful acts.

Although the soul is transcendent to material existence, its existence in this world continues endlessly because of its spirit of domination over nature. As in a dream, it experiences all kinds of inconvenience.

It is the duty of every conditioned soul to direct its impure conscience, now attached to material pleasure, towards devotional service, applying itself to it with great seriousness and detachment. Thus the mind and consciousness will be perfectly mastered.

One must strengthen one's faith by practicing self-mastery through yoga [practice of union with God], and rise to the level of service of pure and unadulterated devotion by singing and listening to My glories

When one acts in the framework of devotional service, one must see all beings with the same eye, without harboring hostility towards anyone but without maintaining an intimate relationship. In addition, one must observe the vow of continence, be serious, fulfill one's eternal duties, and offer the fruits to God, the Supreme Person. As for his income, the holy being must be satisfied with what he can earn without great difficulty. He should not eat more than necessary either. He must live in a secluded place and always be thoughtful, serene, benevolent, compassionate and aware of his true self. You have to perfect your vision through knowledge of matter and the mind, and avoid identifying yourself in vain with the body at the risk of letting yourself be attracted by material affinities.

You have to establish yourself at the spiritual level, beyond different levels of material consciousness, and remain free from any other conception of existence. Thus freeing oneself from the false ego [domination of material nature and identification with one's body], one must learn to see one's own being as one sees the sun in the sky.

The liberated soul realizes the Absolute Supreme Lord, that transcends everything and that manifests even inside the false ego, in reflected form. It represents the support of the material cause and penetrates into everything. It is Absolute, Unique, and constitutes the eyes of illusory energy (maya).

One can grasp the presence of the Supreme Lord just as one perceives the sun, first through his image on the water, then through its reflection on the wall of a room, the sun itself never leaving the firmament.

The realized soul is thus reflected in the three forms of the false ego [Domination of material nature, identification with its body and the seizure of all material possessions], then in the body, the senses and the mind.

Although the holy being may seem totally melted in the five material elements, the objects of pleasure, the senses, the mind and material intelligence, it must be held awake and freed from the false ego.

The distinct being (individual and distinct from God) can perceive very clearly that he exists as a real observer, but fact of the disappearance of the ego in the state of deep sleep, he believes himself lost, just like a desperate man of having lost his fortune, considers himself annihilated.

When, by a mature understanding of things, the being comes to realize his own identity, the situation to which he submitted himself under the influence of the false ego becomes manifest in his eyes.

It is possible to achieve liberation if one seriously accomplishes devotional service and if one thus listens for a long time to words concerning My Person or emanating from Me. He who thus fulfills his prescribed duties will not suffer any repercussions for any of his acts, and will be freed from material defilement.

This devotional service must be energetically accomplished in perfect knowledge and with spiritual vision. One must be firmly renounced and practice austerity as well as yoga in order to establish oneself with constancy in the interior absorption.

The influence of the material nature has covered the distinct being, thus plunging it as in a perpetual blazing inferno. But by the serious practice of devotional service this influence can be dispelled, just as the pieces of wood used to light a fire find themselves consumed by it.

Letting go of his desire to dominate material nature for having taken consciousness of the faulty nature of this desire, the living being becomes independent and rises in its own glory.

He who dreams and whose consciousness is almost entirely veiled, will be able to see many fatal signs, but in waking state, in full consciousness, these same phenomena cannot disturb him.

The influence of material nature cannot harm an enlightened being, even if he engages in material acts, for He knows the truth concerning the Absolute, and his mind remains fixed on God, the Supreme Person.

When a person thus devotes himself to devotional service and spiritual realization for many years, in multiple existences, he becomes everything quite reluctant you to taste the pleasures offered by any material planet, be it the highest, known as Brahmaloka, his consciousness then develops fully.

My devotee verily accesses spiritual realization through My infinite and causeless grace, and thus once freed from all doubt, he walks steadily towards his own destination, which is directly under the protection of My spiritual energy, all of pure bliss. This is the ultimate perfection that the distinct being must achieve. After having left his material body, my servant (my servant) therefore returns to this absolute abode never to return to this world again.

When the attention of the perfect spiritualist is no longer captivated by the feats that can be accomplished supernatural powers, these manifestations of external energy, his progress towards Me knows no bounds, so much so that death no longer holds sway over him.

## **Instructions and advice from Krishna, God, the Supreme Person.**

### **Krishna, God, the Supreme Person says:**

Bathing in the violence of conditioned existence [conditioned by matter and the energy of illusion called maya], each of you must to understand that everything material has a beginning, a period of growth, another of stabilization, then of expansion, a decline and an end. Every material body is subject to these six conditions, and every acquisition relating to this body is also, and without any doubt, subject to final destruction.

Hence, no one should be attach to perishable things. As long as one inhabits the material body, one must act with great caution in this world. The most perfect way of life here on earth is simply to dedicate oneself to My loving service, spiritual and absolute, and to submit in good faith to the duties prescribed for each person in the scriptures according to their position. You must live honestly, according to the obligations of your position (at your social level), and make others happy in all respects. Do not father a child for the simple pleasure of the senses, simply take care of the well-being of men in general. All are born in this world because of unclean desires nurtured during their past existence, and are therefore subject to the severe laws of nature, such as birth and death, misfortune and happiness, gain and loss.. No one should be led astray by duality, but rather remain steadfast in My service, and thereby keep a balanced and content mind in all circumstances, holding everything as a gift of My Person. Thus, everyone will be able to live a happiest and most peaceful existence, even in this world. To be honest, it is a matter of being careless of the material body and of what it can produce without ever letting itself be affected by it.

One can remain fully satisfied in the pursuit of the interests of the spiritual soul, and put oneself at the service of the Supreme Soul. One should only fill his mind with Me, and only become My devotee, adore Me, offer to Me alone the homage of his respect. By this way, one will be able to cross the ocean of ignorance with great ease, and finally come back to Me. In conclusion, your entire lives must be committed to My service.

If a man receives sufficient education during his studies under the guidance of a qualified master, his life will be crowned with success. He can easily cross the ocean of ignorance and overcome the hold of illusory energy. Each one must hold his father for his first master, because by the mercy of the father one obtains this body. The father is therefore the natural tutor. The next guide is the spiritual master, the one who initiates us into absolute knowledge, and he is to be worshiped just like Me. The person of the spiritual master is not necessarily unique. They both represent Me. Several spiritual masters can teach the same disciple, but only one should initiate him. The human being who knows how to take advantage of these guides and who, having received adequate knowledge from their lips, crosses the ocean of material existence, this man will be said to have made good use of his human form. He tangibly realizes that the ultimate interest of existence, perceptible only through the human form, is to achieve spiritual perfection so that we can be promoted to the Kingdom of God, in our original home.

I am the Supreme Soul (also called Holy Spirit) located in the heart of each one, and it is My express will that men observe the principles of the four divisions of society according to the natural functions fulfilled there by its members, wise learned spiritual guides, administrators, traders or farmers and workers. Balance and harmony in society depend on respecting these four universal divisions. As I taught in the Bhagavad-gita, (Words of Krishna, Christ, God, the Supreme Person) the society must be divided into four Divisions or social classes, according to the attributes and actions of each. Likewise, each man must divide his life into four parts.

The first will be devoted to studies, the student having to qualify by the assimilation of adequate knowledge and the observance of the vow of celibacy and continence, all entirely devoted to the service of the spiritual master and renouncing the pleasures of the senses. The postulant must lead a life of austerity and penance. The second phase of life is that of family life, of married life, which allows one to enjoy the pleasures of this world in a restricted way. But that does not mean that anyone should spend the third quarter of their life with the family; it is then necessary to resume the austerities practiced during celibacy, and thus cut off one's ties to family life. Then, once released from these material ties, one must enter the fourth phase of existence, and accept the total renunciation of all family and social life in order to fully master the senses and the mind, and to engage fully in the service of God.

As the Supreme Soul of all beings, seated in their hearts, I observe their every act at every stage of their life. Whatever the condition in which he is, the one whom I see fulfilling with seriousness and sincerity the duties designated by his spiritual master, and thus dedicating his existence to serving him, this one becomes infinitely dear to Me. As for the period of celibacy, if one can settle there under the direction of the spiritual master, that is an excellent thing; but if the postulant make the call of the flesh, he must take leave of his spiritual master after having satisfied him according to his noble desires. According to Vedic custom, a present is then offered to the spiritual

master. The disciple will then adopt family life, and take a wife according to religious rites.

I do not need anything; but if My devotee, out of love, presents to Me an offering, however insignificant, it is with great pleasure that I accept it. In return, if an unbeliever presents Me with an offering, however valuable it is, it does not please Me to accept it, for in truth I only appreciate what is offered to Me with love and devotion. So may My pure devotees offer Me even the simplest things, a little flower, a little piece of a leaf, a little water, a little fruit, but imbue their offering with love and devotion, not only do I accept it with joy, but it is a great pleasure for Me to consume it.

After all, you should know that it was not My intention to leave you; our separation was ordered by providence, which has control over everything, and acts as it sees fit. This same providence causes the meeting of different people, to then disperse them at will. We sometimes observe that in the presence of clouds and a strong wind, fragments of cotton and tiny particles of dust mix together; but when the wind subsides, they separate again, scattered in all directions. Likewise, the Supreme Lord is the creator of all things, and the various objects that we know represent as many manifestations of his energy. It is by his supreme will that we find ourselves sometimes united, sometimes separated. We can therefore conclude that in the final analysis, we are absolutely dependent on his will.

By fortune, you have developed love and affection for Me, the only means by which one reaches the spiritual level where it is possible to live in My company. Any living being who acquires for My Person such a devotional affection, pure and total, returns, at the end of this existence, to his original abode, in the kingdom of God. In other words, the affection and pure devotional service offered to Me brings about supreme liberation.

No one can purify himself by a simple visit to the holy places of pilgrimage, by a bath in these places or by the only visit of the material representations of God in the temples. But whoever meets a great sage, a great soul, a perfect representative of God, immediately sees himself purified. The holy scriptures also recommend for this purpose to pay one's veneration to the fire, the sun, the moon, the earth, the water, the air, the ether and the mind, because in worshiping all these elements and the celestial beings who are its masters, one can free oneself from the influence of envy. But all the sins of an envious man can be nullified as soon as he serves a magnanimous soul. Learn from My lips that he who holds the material body, made up of three elements, mucus, air and bile, for his true self, and his family and loved ones as his own, who holds material objects worthy of adoration, or who visits the places of pilgrimage for the sole purpose of taking a bath, without ever seeking contact with high sages and great souls, this one, even if he has a human form, is nothing other than an animal, nothing better than a donkey.

## **When the Lord comes to earth, virtuous beings also incarnate for the sole pleasure of seeing him.**

When Krishna, God, the Supreme Person came to earth 5,000 years ago, it was to protect his devotees, annihilate demonic disbelievers, and restore spirituality. He entertains himself in various ways for the pleasure of his devotees, thus playing the role of a child to perfection, thanks to his own power. When the Lord thus comes to earth, always accompany his full emanations, as well as his eternal companions. In fact, the earth, the region on which the Lord acts, immediately becomes an extension of his divine spiritual realm.

During his childhood, the Almighty Lord was surrounded by young herdsmen and calves, and He went thus on the banks of the Yamuna, a sacred major river of India, by gardens covered with bushy trees, filled with the songs of birds.

While He displayed the entertainment proper to his childhood, the Lord n 'was visible to the inhabitants of Vrindavana [Village in India where Krishna unveiled his spiritual and absolute entertainments in the company of his pure devotees 5,000 years ago. There is no difference between this earthly place and Goloka Vrindavana, in the spiritual world, but such a vision is accessible only to one (or one) who has purified himself by the service of love and of devotion offered to God]. Sometimes He cried or laughed just like a child: he looked like a lion cub.

Nanda Maharaja was in charge of the land belonging to King Kamsa, but because he was a member of the agricultural and merchant community, he kept thousands of cows. As administrators and warriors have a duty to protect humans, farmers and traders have a duty to protect cows. Because the Lord was still only a child, He and his shepherd friends were given the care of the calves. These shepherds were in fact great sages and spiritualists in their previous lives. After many righteous existences, they obtained the companionship of the Lord and were able to play with Him as if they were His equals. These young shepherds never cared about who really was Krishna; they were just playing with Him, their most intimate and adorable friend. They conceived so much love for Him that, when evening came, they did not dream of the next morning, when they could meet the Lord again and walk the forests with Him, tending the flocks.

The forests along the Yamuna stretched into magnificent gardens filled with fruit trees, mango trees, jackfruit trees, apple trees, guavas, orange trees, palms, vines, berries... and all kinds of fragrant plants and flowers. As these forests were on the edge of the river, the branches of the trees naturally bore many waterfowl as well as peacocks. All the trees, birds and animals in these forests were in fact virtuous beings who had chosen to be born into this spiritual realm of Vrindavana for the sole purpose of contributing to the pleasure of the Lord and of the young shepherds, His

eternal companions. The region of Vrindavana, the scene of the Lord's childhood games, still exists today, and anyone who visits these places finds there the same spiritual bliss as before, even though the Lord is no longer visible to our imperfect eyes. Lord Chaitanya, the Golden Avatar, taught that this region is identical to the Lord Himself, and therefore worthy of receiving the worship of holy, devotee beings of Krishna, God, the Supreme Person. Because these places are identical with the Lord, devotees such as Uddhava and Vidura visited them five thousand years ago to enjoy direct contact with the Lord, whether He was visible there or not. Thousands of pure beings still inhabit the holy places of Vrindavana, and all are preparing there to return to God, to their original abode, located in the eternal kingdom of the Lord.

Walking in the forest of Vrindavana, Krishna said to his elder brother, Balarama, who is verily his first full emanation:

*“Dear brother, of us all you are the first, and your lotus feet are the object of the worship of heavenly beings. Look at these trees, rich in fruit, which have bent down to worship your lotus feet. It looks like they are struggling to break through the darkness that forces them to take tree form. In truth, the trees that grow in the land of Vrindavana are not ordinary beings. Because in their previous life they upheld the impersonalist doctrine [that which claims that Krishna is only a spiritual being without form], now they have to go through this frozen condition. But now is the chance to see you in Vrindavana! And they pray to advance still further in the path of spiritual life in contact with your Person. Trees are generally counted among the beings who bathe in the darkness of Ignorance. Impersonalist philosophers also live in this darkness, but now those of them who on this blessed earth have taken on tree form are dispelling them, taking full advantage of your presence. According to Me, the drones that roar all around you must have been your devotees in their past life. They cannot bring themselves to be deprived of your company, for no master is better, more affectionate, than you. You are God, the Supreme and Original Lord, and these drones seek to spread your glories by singing them endlessly. I do believe that some of them are great sages, devotees of your Grace, and that they are now hiding in this form, unable, even for a moment, to leave you. Dear brother, you are God, the Supreme, the ultimate object of worship. So watch the peacocks, overwhelmed with ecstasy, dance in front of you. The deer, whose way of being resembles in every way that of the gopis [young girls of Vrindavana], welcome you with the same tenderness. And the cuckoos of this forest receive you with joy, for they consider your appearance in their abode auspicious. Although they are trees and animals, these inhabitants of Vrindavana proclaim your glories. They have their warmest welcome ready for you, as great souls do when they receive other great souls. As for the earth, how pious and fortunate must it be for your lotus-like feet to mark its body?”*

*“For all these inhabitants of Vrindavana, to receive a person of your greatness in this way is a natural act. Herbs, vines, and other plants are blessed to touch your lotus feet. Simply because you touch them with your hands, even tiny twigs become glorious. Rivers and hills alike, by your gaze on them. But because you embrace them with your*

*powerful arms, still more glorious are the damsels of Vraja, the gopis, that your beauty fascinates”.*

So the Lords Krishna and Balarama, guarding Their flocks on the banks of the Yamuna, they, together with the inhabitants of Vrindavana, knew full satisfaction. In certain places, They went alone; in others their friends accompanied them. Escorting Krishna and Balarama, who wore garlands of wild flowers, the young boys sang, imitated the murmur of bumblebees, sometimes imitated the song of swans gliding over the waters of the lakes; or sometimes, seeing the dance of the peacocks, mimed it in front of Krishna. And Krishna also moved his neck to imitate the peacock and make his friends laugh.

The cows that Krishna kept had different names, which the Lord used to call them with love. Krishna has this unique gift of knowing the language of all animals, so He could converse with each of them, and immediately they would respond with a bellow, and the boys rejoiced wholeheartedly, hearing these exchanges. They imitated the cries and songs of birds, most often cakoras, peacocks, cuckoos and bharadvajas. Sometimes they would see weaker animals running away in fear at the roar of tigers and lions, along with Krishna and Balarama they would parody them and follow them in their flight. When they felt weary, they would sit down and Balarama to rest, put his head in the lap of one of the shepherds, and Krishna immediately came to massage his legs. Sometimes He would grab a fan made of palm leaves, and a breath relieved Balarama of his fatigue. While Balarama was thus relaxing, other boys were dancing or singing. Sometimes still they would wrestle together or jump in the air, and Krishna would join them without delay. Holding their hands, happy to be in their company, He laughed and praised their games. Weary in his turn, Krishna would lie down, sometimes using the root of a large tree or the knees of a young shepherd to support his head. Shepherds massaged Her legs, others cooled her body with a fan of leaves. Those who had the most talent sang in a soft voice, in order to please Him. Thus his fatigue quickly dissipated. Krishna, God, the Supreme Person, whose legs are guarded by the goddess of fortune, gave himself to the young shepherds as one of them, deploying his internal power to appear as a village boy. But although in the form of a young shepherd, on many occasions He revealed Himself to none other than God, the Supreme Person. We see some men claiming to be God and deceiving the innocent. However, none of them is able to show the powers of the Lord.

Anyone who wishes to rejoice in the Childhood Entertainments of the Lord must walk in the footsteps of the inhabitants of Vraja [Mathura region, which stretches for about two hundred and sixty square kilometers, where the Supreme Lord, Krishna, manifested his sublime entertainments 5,000 years ago in the company of his pure devotees. It is the main place of pilgrimage for all holy beings. It is said in the holy scriptures that Vraja is the sum and essence of all the holy places, also and more directly refers to Vrindavana], as Nanda, Upananda and others among the members of his family. Sometimes a child insists on giving them an item, and they cry soul-

splitting until they get it, disturbing the whole neighborhood; then, as soon as he gets the desired object, he laughs. These tears and laughter are the joy of parents and senior members of the family; so the Lord laughed and cried in this way, one after another, causing waves of spiritual pleasure in the devotees who were his parents. These particular incidents are within the reach of only the inhabitants of Vraja, such as Nanda Maharaja, and not of the impersonalist worshipers of the Impersonal Spiritual Being or the Supreme Soul. Sometimes, when demonic disbelievers attacked him in the forest, Krishna seemed stunned, but He looked at them like a lion cub and killed them. His childhood companions were also in awe, and when they returned home, they quickly told their parents everything, and all appreciated the qualities of their Krishna. The child Krishna did not belong only to his parents, i.e. Nanda and Yasoda, but He was also considered the son of all the elder inhabitants of Vrindavana just as He was the friend of all. young boys and girls his age. Everyone loved Krishna; He was the life, the very Soul of all beings, including cows, calves and forest animals. This is why Krishna means *"The Infinitely Fascinating"*.

The Lord remains the Lord in all circumstances. Whether as a child in his mother's bosom, yasoda, or as a young shepherd with his sublime friends, He continues to be God, without any of His six excellences being diminished. Thus He remains unrivaled.

## **The mere practice of listening attentively to the entertainments of the Lord confers innumerable benefits.**

Verily, whoever hears, sings, or relishes the wonderful tales of the entertainments of the Lord who appeared in his original, personal form, of plenary emanations or Avatars, in order to deliver the world, he is immediately freed from the consequences of all his faults, including the murder of a sage. The holy being, the perfect spiritualist, must constantly welcome with great respect the account of the Lord's entertainments, for they always take place on the plane of transcendence.

Every living being, and especially a representative of the human race, should feel gratitude to the Supreme Lord for the blessings obtained by his grace. And whoever shows such gratitude, with all simplicity of heart, should be aware of Krishna, God, the Supreme Person and serve him with love and devotion.

Because the Sovereign Lord is located on the absolute level, he there is no difference between his entertainment and Himself. Whoever listens to the account of the Lord's amusements is thus in contact with Him, and whoever lives in the personal company of the Lord is freed from the consequences of all his faults, would it be the murder of

a wise man, held for the gravest offense that can be committed in this world. So one must earnestly desire to hear the account of the Lord's activities from an authorized source, from a pure being. In fact, one need only listen to these accounts and accept the glories of the Lord to receive such a blessing. Whoever listens or reads these wonderful tales at the last moment of his life attains the supreme kingdom of the Lord. He is sure to attain the eternal and purely spiritual kingdom of the Lord at the end of his life. So will he be at the last moment of his existence as well as during his stay in this material world. This is the sublime, supreme result obtained by one who serves the Lord with love and devotion.

Holy beings are generally drawn to the recital of the Lord's entertainments, and even if they do not indulge in austerities or meditation, this single practice of listening attentively to the Lord's entertainments endows them with innumerable benefits, such as wealth, glory, longevity, and any other desirable object.

## **Meeting a Spiritual Master who is a True Servant of God purifies the lifetime.**

In truth, it is not thanks to a father or a mother that the living being, the being who incarnates, is born. This being has an identity quite distinct from his alleged parents. It is by the laws of nature that he is compelled to enter the seed of a father and then be introduced into the womb of a mother. He does not have the power to choose who will become his father. The laws of nature force him to go to different parents. The alleged kinship between a father and a son therefore only exists through an arrangement of material nature. It has no real meaning and that is why it is said to be illusory. The same living being will obtain a father and a mother belonging sometimes to the animal kingdom and sometimes to the human species. Sometimes again, his parents will be heavenly beings.

### **This is why Lord Chaitanya Mahaprabhu, the Golden Avatar says:**

Harassed life after life by the laws of nature, the distinct being (distinct from God ) roams the entire universe on different planets and within various species. If somehow he is fortunate enough to meet a holy being who will change his entire life, then he can return to God, to his original home.

During the reincarnation of the soul through different bodies, each one, whatever it is, human being, animal, plant or celestial being, obtains a father and a mother. So it is not difficult. What it is, however, is obtaining a genuine spiritual master and Krishna, God, the Supreme Person. That is why the duty of the human being is to take the opportunity to come into contact with the representative of Krishna, the authentic

spiritual master, servant of the Lord. Under the direction of this spiritual father, he can then return to God, to his original home, located in the kingdom of God, all of knowledge, bliss and eternity.

Lord Chaitanya, the Golden Avatar, teaches that one should always seek the company of holy people, for whoever manages to establish a harmonious relationship with such a sage, would not be- which only for a moment attains all perfection.

Somehow, one who meets a holy person and obtains his favor sees his entire human mission crowned with success.

By the grace of this holy spiritual master and authentic servant of God, we are now busy performing a specific duty, having obtained a spiritual occupation that will save us by freeing us from material activities. Indeed, anyone who meets a holy personage completely absorbed in his spiritual duties and obtains his favor, sees his mission as human being crowned with success. What is impossible to obtain through thousands of existences can be achieved in an instant by one who is fortunate enough to meet a holy man, a wise servant of God.

This is why the holy scriptures Vedics (from the Vedas, the original holy scriptures also called *“the true gospel”*) recommend that we always seek the company of the wise and strive to break all ties with atheistic materialistic men, because with one word a saint can free us from material slavery. Indeed, because of his spiritual elevation, a saint has the power to immediately free any soul conditioned by matter.

When a person, even an outcast, is initiated into song of the Holy Names of the Lord by a holy being, her body is transformed as she observes the instructions of her spiritual master.

Although we cannot see how this transformation takes place, we must nevertheless accept this truth, based on the authorized teachings of the holy scriptures, that this person changes body. This person escapes the bonds of matter.

As for the body, it is the symbol of our enslavement to matter. Even if we do not always see the body of dense matter transforming, the chanting of the Holy Names of the Supreme Lord brings about an immediate transformation on the ethereal body, and under the effect of this transformation, the being is immediately freed from bonds. of the material. In fact, the transformations of the dense matter body originate in the ethereal body. After the destruction of the dense matter body, the ethereal body transports the being (soul) from its present body to another. The mind occupies a preponderant place in the ethereal body, so that one whose mind is absorbed endlessly in the remembrance of the Lord, or of his deeds, must be regarded as having purified himself and having already changed body.

It is therefore irrefutable that an outcast, like any fallen or low-born being, can become a sage, by the simple fact of authentic initiation

By the grace of the spiritual master, one can receive the mercy of Krishna. Without the mercy of Krishna, God, the Supreme Person, no one can make any progress. So we must always remember our spiritual master, praise him, and pay homage to him. He is to be honored just like the Supreme Lord, for he is his most intimate servant. If one devotes himself to the spiritual life under the direction of a genuine spiritual master, and thus dedicates himself to the service of love and devotion which he offers to the Lord, he becomes worthy to see the Sovereign Person face to face.. We must obey the instructions of the spiritual master, for this is how one becomes worthy to see Krishna, God, the Supreme Person.

### **Krishna, God, the Supreme Person says:**

Seek to know the truth by approaching a spiritual master. Ask him about her submissively and while serving him. The realized soul can reveal knowledge to you, for it has seen the truth.

This teaching is intended for the holy being full of faith who is respectful towards his spiritual master, who is devoid of envy, friendly with all beings whoever they are, and eager to render service with faith and sincerity.

This message must be transmitted by the spiritual master to those for whom the Sovereign Person is dearer than anything, those who do not envy person, who are perfectly cleansed and who have detached themselves from all that is foreign to Krishna consciousness.

One who, if only once, meditates on Me with confidence and affection, who hears and sings My glories, be assured of returning to God, in his original abode.

I have enlightened for you the way allowing to understand the Absolute Truth, thanks to which one can truly grasp what touches the matter and the 'spirit (soul)' as well as their relationship

Philosophical research culminates in the knowledge of God, the Supreme Person. Whoever, having mastered this science, frees himself from the influences of material nature, reaches the level of devotional service. So whether it is directly through devotional service or through philosophical research, the goal always remains to reach God, the Supreme Person.

The path of spiritual realization that I have outlined to you is not presents no difficulty. You can easily borrow it, and thus achieve liberation very quickly, even in this lifetime.

True spiritualists do not fail to heed My instructions, as I have given them to you. You can be assured that by rigorously following this path of spiritual realization, you will free yourself from the dreaded taint of matter and will finally join Me.

When to beings who ignore this path, that of devotional service, know that 'it is impossible for them to escape the cycle of death and rebirth.

## **The pure meditation.**

True spiritualists meditate on the spiritual form of the Lord as He manifests on the lotus of their hearts.

The great sage Narada Muni who can, by the mercy of the Lord enter and leave the kingdom of God, describes to us the sublime form of Krishna, God, the Supreme Person.

The form of the Lord preserves forever a youthful aspect. Every part of his body and every member is beautifully shaped, without the slightest flaw. Her eyes and lips have the rosy complexion of the rising sun. He is always ready to welcome the soul that surrenders to Him, and anyone who has the incomparable fortune to look upon Him feels infinite satisfaction. The Lord always shows himself worthy to be the Master of the submissive soul, for He is an ocean of mercy.

The Lord also bears the mark of srivatsa [a tuft of white hair on his broad chest] on the where the goddess of fortune is standing, and her body is a very dark blue. The Lord is a Person; He exists eternally in his two-armed manifestation adorned with a garland of flowers; in his hands He holds a very pretty flute.

Various ornaments adorn the body of the Supreme Person, Krishna, a peacock feather adorns his pretty black curly hair. He wears precious necklaces and bracelets, the Kaustubha jewel hangs from his neck, and He is dressed in yellow silk. Golden bells adorn her waist, and those that jingle at her ankles add to the charm of her lotus feet. The toenails of her lotus-like toes sparkle like jewels. Her features and all the lines of her body exert an infinite seduction and enchant the eye. Always calm, peaceful and quiet, He enchants the eyes and the mind. The Lord is always smiling, and the holy being should constantly see him in this attitude, as He turns His infinitely merciful gaze to his devotee.

This is the way to meditate on God, the Supreme Person, Him who grants all blessings. He who meditates thus, concentrating his mind on this form of the Lord, eternal source of happy fortune, is quickly freed from all material defilement, and its meditation is never interrupted.

If you want to know much more about the real form of the sublime spiritual body and Absolute Lord, go to my site [www.sauljudoeus.fr](http://www.sauljudoeus.fr), and open the book "*Getting To Know God*" on page 104, paragraph "*Krishna, God, the Supreme Person as He really is*".

## The eight characteristics of a liberated person.

In truth, liberation is to regain our original position, that of serving the Lord with love and devotion. It is to detach from all material attraction in order to become absorbed in the loving and devotee service offered to Krishna, God, the Supreme Person, this is called immutability. Liberation is also breaking the chains that hold us prisoners of matter and this material world, in order to return to the eternal kingdom of God. The service of the Lord is that level of perfection that we call *"the highest liberation"*.

Here are the eight characteristic traits of a person already liberated, of a soul which is still in his carnal envelope.

1°) She does not commit any sinful activity.

Indeed, so many as one undergoes the hold of maya, the energy of illusion which is akin to Satan, within the material energy, one is forced to commit sinful activities. Men thus lead a life of sin.

In contrast, the soul freed in its present life is not guilty of any fault. This is why:

2°) She does not have illicit sex, outside of marriage

3°) She does not eat meat, fish or eggs

4°) She does not use exciting products or toxic substances; drugs, alcohol, coffee, tea, cigarettes.

5°) She does not play games of chance, gambling.

6°) She is not affected by the sufferings of old age.

7°) She prepares no longer to clothe material bodies, all destined to perish.

8°) She no longer falls back into the cycle of repeated deaths and rebirths.

In addition, material joys and sorrows leave her indifferent. The liberated being no longer desires for material enjoyment, the pleasure of the senses, for he has no other aspiration than to serve Krishna, the dearest object of his desires, with love and devotion. In truth, all of his desires are with Krishna, the Supreme Truth, and he wants nothing else. Finally, all his desires are fulfilled by the grace of Krishna, God, the Supreme Person. Either way he doesn't ask for anything for himself, and if he wants anything, it is only to serve the Supreme Lord with undisguised joy. This desire is fulfilled by the grace of the Lord.

At this stage of liberation, the holy being develops in him the qualities of God, the Supreme Person, and returns to the spiritual world, to his original abode, to the Lord. Thus, like Krishna who is never born, nor dies, those of his devotees who return to

him, never have to be born again, nor to die, in this material universe, for they and they will never return to it again, it is a promise from God.

## **Without sacrifices offered to God, there will be droughts.**

People suffer material suffering because they are not attached to God, the Supreme Person. In this world of dense matter, three miseries or forms of suffering continually make us suffer:

The first designates the sufferings resulting from the body and the mind. The living being sometimes suffers from physical ailments, sometimes from mental afflictions. We have experienced these two varieties from the very time of our stay in our mother's womb. Several forms of suffering thus seem to take advantage of the fragility of the human body to torment us.

The second designates the suffering caused by other living entities. A large number of animals produced from larvae, including some insects, can thus disturb our sleep. Cockroaches and other unwanted species can also inflict torment on us, as can evil human beings and various beings born on planets other than ours.

The third is suffering that originates from the material nature, under the impulse of the beings of the higher planets, which have the management. Examples include extreme cold or heat, extreme snowfall, lightning, earthquakes, hurricanes, high winds, heavy rains, extensive and overflowing floods, drought, etc.

or, we are constantly exposed to one or the other of these three forms of suffering.

The heat and the drought which is raging at the moment in France and elsewhere in Europe, makes a very large number of people suffer. Many people are thirsty, fodder is lacking, the drying earth is no longer producing, crops are ravaged, forests are burning. Such are some of the sufferings of this world.

To these latter sufferings, let us add those arising from birth, sickness, old age and death. This world is not a comfortable place, because we are continually harassed there by these miseries which we obviously never ask for.

To escape these various sufferings, the only remedy that God offers us is that of tolerate them, and whoever manages not only to tolerate the various miseries of this world but also manages to remain calm and serene also before the joys of this world, the Lord gives this advice and says what will become of him.

### **Krishna, God, the Supreme Person says:**

One who does not feel any aversion, whether before enlightenment, attachment or delusion, who also does not feel any thirst for these things in their absence, who, above these fruits that bear the three gunas (the three attributes and modes of influence of material nature; virtue, passion, ignorance), stands as neutral, always inflexible, aware of what nothing acts apart from them, which regards pleasure and suffering with the same eye, and for whom the clod of earth, gold and stone are of equal value, who is wise and considers the same praise and blame, which is affected neither by glory nor by reproach, who treats equally friends and enemies, and who has renounced any self-interested enterprise, from this one it is said that he transcended the three gunas.

Ephemeral joys and sorrows, like summers and winters, come and go. They are only due to the meeting of the senses with matter and we must learn to tolerate them, without being affected by them.

That which neither joys nor sorrows affects, which in all circumstances remains serene and resolute, this one is worthy of liberation.

Anyone who, firmly determined to realize his spiritual self, manages to tolerate the onslaught of misfortune as well as happiness, is ready to attain liberation, salvation. No obstacle can stop him from truly wanting to make his life perfect. We can make our life perfect by learning to tolerate the difficulties of this life and the next by returning to a world where there is no suffering. That is to say the miseries caused by the body and the mind, those caused by other living entities, those caused by nature and those caused by birth, disease, old age and finally death.

### **Without offering sacrifices to God, human beings will suffer.**

It is important to make sacrifices for the satisfaction of Krishna, God, the Supreme Person. All the great kings of old, worthy devotees of Krishna, made great sacrifices for the satisfaction of the Master of all sacrifices, Krishna, God, the Supreme Person. These sacrifices were performed with pomp and with all the required elements, and gifts were then offered to the officiating priests.

To perform ritual sacrifices as prescribed in the Vedas, the original holy scriptures, one needs priests experts. However, such priests are lacking in the present age of discord, strife, hypocrisy and sin. This is why the recommended sacrifice for this age is the chanting of the Holy Names of God, "*Hare Krishna*", whose sound vibrations are spiritual. Instead of spending money unnecessarily on making sacrifices that are impossible in the present age because of the lack of qualified and genuine priests, the intelligent one sings or recites the hymn of Holy Names of the Lord. If sacrifices intended to satisfy God, the Supreme Person, are not duly made, the rain will fail.

Thus, the accomplishment of the sacrifice is paramount. Without sacrifice there will be droughts; because of this, grain will not be able to be produced and famines will ensue. Accordingly, the king or head of state has a duty to perform various kinds of sacrifices in order to maintain grain production. Without grain, both humans and animals will be deprived of food. So it is necessary that the State make sacrifices, because thanks to these sacrifices the mass of the people will be nourished sumptuously. Holy beings and priests should be sufficiently compensated for their good service, in the form of charitable donations. The king or head of state must make sure that everything is going smoothly under good leadership and he must himself show himself to be an ideal and perfect devotee of God. It is the duty of the king or the head of state to ensure that cereals grow even in deserted lands, and even more so in other regions.

If the people as a whole sang the Saint Name of God, *"Hare Krishna"*, then peace will reign on earth, and the rain will fall in due time

*Hare Krishna, hare Krishna, Krishna Krishna, hare hare / Hare  
Rama, hare Rama, Rama Rama, hare hare.*

This song of the Holy Names of Krishna means: *"O Lord, O Source of all happiness, please make me your beloved servant"*.

### **Lord Chaitanya Mahaprabhu, the Golden Avatar says:**

I will open the way for the religion of this age, the collective song of the holy name of the Lord. I will thus give the world to taste the four forms of sweet exchanges which are attached to the service of love and devotion, and thereby make it dance in ecstasy.

I have brought the remedy to perpetual sleep in which all beings are immersed. Please accept the Holy Name of the Lord, the maha-mantra [the great mantra, the spiritual sound vibration] Hare Krishna, and wake up.

Glory to the chanting of the Holy Names of Krishna. From our hearts he sweeps away all unclean things accumulated over the ages, he extinguishes the burning fire of conditioned existence, with its endless births and deaths. The sankirtana movement [sankirtana: any activity which aims to spread the glories of God for the benefit of all beings. Its main manifestation is to hum in public the song of the Holy Names of the Lord, always accompanied by dances and the distribution of consecrated food] spreads the greatest blessing on all human beings, spreading its rays like the benevolent moon. A weapon of spiritual knowledge, it grows the ocean of absolute bliss, and it allows us to fully savor the nectar we crave endlessly.

## Words of wisdom

Death is inevitable for every embodied spirit being, but the soul itself never dies, being entirely separate from the material body.

The idea "*I will die a jour*" originates from ignorance of the data relating to the truth, for the soul, which each of us is in reality, does not undergo the bodily phases of non-existence, of birth, of existence and death.

Knowing this truth, when the hour of death comes, we should immediately meditate on Lord Krishna, so death will not affect us, for unlike the body, we are not born. There has not been a time in the past when we did not exist, and we will not have an end, for the soul is not born and does not die either. She is unborn and immortal.

It must be understood that the real Self, the soul that we are, is distinct from the body and immortal. When the two dense, ethereal, soul-covering bodies of matter die, the spiritual entity within them resumes its spiritual identity. The material bodies, qualities and activities of the spiritual soul are created by the material mind. The soul assumes material existence. Material life, based on the identification of soul with the body, is developed and destroyed by the functioning of the three attributes of material nature; virtue, passion and ignorance, which are the building blocks of the body. The soul within the body is self-luminous, for radiance emanates from its spiritual form, and it is separated from the visible dense matter body and the invisible ethereal body.

By constantly meditating on the Supreme Lord, Krishna, and by developing a clear and logical intelligence, we should carefully consider our true Self and know how it is in the material body. We should consider our spiritual nature to be identical to that of God, the source of all that exists. So, as we turn to the Supreme Soul, we won't even notice death when it comes. Neither will we see our dying body or the material world around us, for then we will realize that we are separated from it.

### **The Lord said:**

At the moment of death, the soul put on a new body, the old one become useless, just as one discards worn clothing and put on new ones.

Death is certain for those who are born, and birth certain for those who die.

That the distinct soul changes its body is evident when the latter has worn out or become unusable. When the body reaches the last stage of its life time, the soul that inhabited it comes out and immediately passes into a new body. It is God's helpers who take on this task.

Let us always remain aware of Krishna, God, the Supreme Person, and never forget the spiritual and absolute loving relationship which unites us to Him. We thus remain free from all material distress.

Anyone who wants to realize God has no other recourse than to adopt the transcendent path of Krishna consciousness or God consciousness. In truth, it is only through devotional service that one can know the spiritual and absolute form of God. Only this sublime service of love and devotion offered to Krishna makes it possible to approach him, to see him face to face, and to attract his divine favors.

It is in response to the attitude of service of his devotee that the Lord reveals himself to him (her).

Consequently, if one wants to escape the contamination of the three attributes and modes of influence of material nature; virtue, passion and ignorance, the only remedy is to continue to strictly observe the principle of Krishna consciousness, of God consciousness.

This is the perfection of existence.

The only good that we can do to all those who suffer is to bring them to an excellent level of spiritual consciousness.

The material living conditions can in no case be improved or worsened. As for material happiness, it comes by itself in due time, just like unhappiness, without our even making any effort to achieve it. Material joys and sorrows come without special effort, so we need not worry about material activities. Anyone who feels the desire to help, or is able to help others, should strive to raise human beings to the level of Krishna consciousness, the consciousness of God.

In this way everyone progresses spiritually by the grace of the Lord. We must not at any cost give up our interest in obtaining absolutely the favor of Krishna, God, the Supreme Person.

Let us understand my friends, that all bodily conceptions of pleasure are only products of the illusory energy of the Lord. It is important that we realize that everything in this material world is but the creation of illusory energy. Also, if we become aware of Krishna, God, the Supreme Person, we will eventually realize the Truth as it is, by the grace of the Lord. It is only given to holy beings to reach the perfection of existence.

As for those who take only the first steps on the path of devotional service and who, without yet being mature Fall of his position, he is nevertheless superior to the man who always devotes himself entirely to the self-interested acts of this ephemeral material world where suffering reigns.

In truth, the way to liberation opens from the moment one begins to serve the Lord. Liberation is regaining our original position as a spiritual soul, which is to serve the Lord with love and devotion. When the being detaches himself from all material attraction to be absorbed in the service of love and devotion offered to Krishna, God, the Supreme Person, this is called immutability.

La liberation is also breaking the chains that hold us prisoners of this material world, in order to return to the kingdom of God, all of knowledge, happiness and eternity.

The material life and the spiritual life are thus differentiated : One is characterized by disobedience to the will of the Sovereign Lord, while the other is marked by submission to this same will of the Supreme Person. Now, since all beings are tiny fragments of the Divine Person, and they are an integral part of the Supreme Lord, they must always acquiesce to the will of the Absolute Divine Person, such is perfect unity.

In the kingdom of God, all beings are in communion with the Supreme Lord, for they never oppose his will, while in the material world, instead of being in agreement with his will, they still disagree. The human form allows us to learn to comply with the orders of the Supreme Lord. The laws of material nature are very strict, and no one can override them, but anyone who surrenders to the Lord and agrees to do his will can easily overcome these relentless laws. Any human being who dedicates himself seriously to devotional service can attain, over time, the perfection of existence.

In truth, it suffices to know the spiritual and absolute nature of the entertainments of Krishna, the Supreme Lord, which take place in our material galaxy or in the spiritual world, to understand in reality who He is, how He appears and acts in this material world, to immediately be recognized worthy to return to the spiritual world.

Anyone who wishes it can access the spiritual world in one lifetime, without having to wait for many more existences. It suffices to surrender oneself to Krishna, God, the Supreme Person, and to serve him with love and devotion.

He who duality, good-bad, true-false, just-unjust, hot-cold, happiness-misfortune, wealth-poverty, leaves indifferent, that neither the joys nor the sorrows of this material world affect, makes oneself worthy of eternal life.

To escape the enslavement of matter, one must renounce into the world and live in contact with holy beings, genuine servants of God. By living in contact with them one develops in oneself the Krishna consciousness, the consciousness of God, until then drowsy. Mere association with highly realized holy beings gives access to the perfection of knowledge, and thanks to this sublime knowledge, the living being can then sever all the illusory bonds that hold him prisoner in this world. Through the company of holy beings, he can serve the Lord with love and devotion. Finally, by continuing to develop in Krishna consciousness, he may even return to God at the end of his present life.

We owe Krishna, God, the Supreme Lord, a service which is pleasing to Him, with a purely spiritual love and devotion, by refraining from intermingling with it reasons which arise from personal interest or philosophical speculation. This is pure and perfect devotional service.

**Krishna, God, the Supreme Person says:**

It is only through devotional service, and only thus, that one can know Me as I am. And the being who, through such devotion becomes fully aware of My Person, can then enter My absolute realm.

Always fill your mind with Me and become My full devotee, constantly devote your worship to Me and simply surrender to Me. This is the only way to access My kingdom. I am revealing to you here the secret of knowledge, because you are My friend, infinitely dear.

To those who always serve Me with love and devotion, I give them the intelligence thanks to which they will be able to come to Me.

Of all the transcendentalists, the one who, with total faith always abides in Me and adores Me, serving Me with love, this one is the greatest and is the most intimately linked to Me.

After many rebirths, when he knows that I am all that is, the cause of all causes, the man of true knowledge abandons himself to Me. Rare such a great soul.

Because he knows Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and celestial beings, Friend and Benefactor of all beings, the man fully aware of Me finds the cessation of material sufferings.

According to which attribute of material nature; virtue, passion, ignorance, mark its existence, the being develops a particular faith. It is said of such and such faith, according to whether it is bathed in one or the other.

The Lord is speaking to us all there. Anyone who follows this pure way of the Lord, will return to God in one life.

There is no one, no matter what their condition, who does not have some form of faith. But this faith becomes virtuous, passionate or ignorant according to the acquired nature, in contact with the attributes and modes of influence of material nature, by the human being which it animates.

Faith always emerges from the acts accomplished under the sign of virtue. Whether faith takes place in a celestial being, in a fictitious god or in some mental creation, it is this which, generally, when it is established, engenders acts of virtue. Let us know, however, that no work done in conditioned existence, within material nature, is quite

pure. No work can belong to virtue alone, it must be tinged with other attributes of material nature.

Pure virtue, in fact, transcends material nature, and he or she who settles there can know the true nature of God, the Supreme Person. As long as faith does not fall under this entirely pure virtue, it is promised to the defilement of the attributes of material nature, which extend their impurity to the heart. So it is how the heart comes into contact with a particular attribute that determines the aspect of faith.

In fact, let us understand that the faith of a human being whose heart is touched by virtue will bathe it - even in virtue. Likewise, he whose heart is in passion, his faith will bathe in passion, and he whose heart is in the darkness of ignorance, in delusion, his faith will have to be defiled.

We will find therefore different kinds of faith in this world, and different kinds of corresponding religions. The true principle of religious faith lies in pure virtue, and it is only because the hearts of beings are tinted with other attributes that there is a multiplicity of faiths, religions, and in connection with it, different forms of faith. 'adoration.

Those who cling to the Lord and whose mind is immersed unceasingly in his glories, never abandon the elevated position which they have thus reached, even if it happens that some obstacle somehow slows down their impulses. The human being must realize that he is a spiritual being, that is indeed his true nature. Surrender to Krishna, God, the Supreme Person, and serve him with love and devotion allows him to be approached and seen face to face. When we serve God with love and devotion, by His unspeakable and unmotivated mercy, He then reveals Himself to us. That is the only way to know him. In truth, it is only through devotional service that one can satisfy the Supreme Lord.

Those who have realized God and see him directly, do not doubt for a moment that they have obtained the most precious of all goods. They then taste a higher pleasure and see their consciousness strengthen. After having seen God, the Supreme Person, the individual being distinct from God is no longer attracted to what is material and he begins to worship the Sovereign Being with constancy.

### **It is God who activates the mind and the senses of the living being.**

The Supreme Soul, the Holy Spirit, penetrates into the material bodies of created beings, heavenly beings, human beings, animals and plants, activates the mind and the sense, and thus brings souls conditioned by matter to approach the three attributes and modes of influence of material nature; virtue, passion and ignorance, for the satisfaction of their senses.

The individual living being, master of the material body, uses his material senses which have been activated by the Supreme Person, to try to enjoy sensory objects composed of the three modes of influence of nature

By penetrating into the body of each living being as Supreme Soul, the Lord animates the body, the senses, the airs of life and the mental activities, and thus all the ethereal and dense matter organs of the body begin their functions. Let us know that Krishna, God, the Supreme Person, is the Absolute Truth, the Almighty, without which nothing can be done, nor can happen. The living being has no real independence.

When a human being sees something with his eyes, he must understand that his vision acts only second, after that of the Lord. In truth, God must Himself see everything before living being, human or animal, becomes visible to them. This is so for each of the senses.

Lord Krishna, God, the Supreme Person is the Master of all living beings, and let us know that no one can achieve his ends without His allowing it. He alone confers the fruits of deeds.

### **The Lord said:**

The true activity of the sense organs, be it the mind, eye, tongue or any other organ of perception or action, is to serve Me fully. Unless using its senses in this way, the conditioned soul cannot even dream of escaping the terrible cogs of material existence, as powerful as the rigid rope of Yamaraja [the lord of death and judge of the guilty].

The soul is indivisible and insoluble. The fire does not reach it, it cannot be dried up. It is immortal and eternal, omnipresent, unalterable and fixed.

Without Krishna, God, the Supreme Person, the living being is nothing and can do nothing. He cannot see, hear, smell, feel by touching, taste, or act without the active principle, which is God Himself.

The Supreme Eternal, Krishna, resides in the heart of all matter bodies of celestial beings, human beings, animals and plants, and keeps all these matter bodies inert, active. That is why all these moving and still bodies are temples of God. No one should destroy any of these bodies, for it is to reach the individual spiritual soul and the Supreme Soul, God.

The body has five organs of perception, five organs of action and the mind, but it is in fact only inert matter. Because it is only a mass of matter, the brain does not have the power to act on its own, it can only function when it benefits from the energy of the Supreme Lord. This is how one can understand that Krishna, God, is everywhere present. He alone directs the senses. Also, unless we are empowered by its energy, our senses cannot act. In other words, He alone sees, He alone acts, He alone hears and so on. He is the only active principle, the Supreme Master.

The soul is fixed, it does not move. In truth, the soul does not move, except through the intermediary of its two bodies, one of dense matter and the other ethereal. The living being, the spiritual entity, is not born and does not die, but because of the two ethereal and dense matter bodies that temporarily cover it, it can move from one place to another, or die and disappear in never. It is very important to understand that the spiritual soul is fixed and how it is carried by the waves of material nature to different bodies and different situations, tossed about with desire and sorrow. A human being can say that his life is a success when he knows the original and eternal nature of his spiritual self, and when he is no longer disturbed by the conditions created by material nature.

### **God directs our Senses and our lives.**

The conditioned soul, although rubbing shoulders with the Supreme Soul in the body, cannot understand how the Supreme Spiritual Being, the Master of material creation, directs his senses. Let us offer our respectful homage to this Sovereign Person, who directs everything by his supreme will.

The individual soul and the Supreme Soul live together in the body. The Upanisads [Indian philosophical texts] confirm this by using the analogy of two friendly birds living on a tree, one eating the fruits of that tree and the other just observing and directing it in its actions. Although the individual soul, compared to the bird-eater, is in the presence of its friend, the Supreme Soul, it cannot see it. It is the Supreme Soul which directs its senses when it seeks to enjoy the various material pleasures, but just as sense objects cannot see the senses, the conditioned soul cannot see the Supreme Soul which directs it. The conditioned soul has desires and the Supreme Soul grants them, but the first remains unable to see the second.

### **God asks us to protect animals and plants, including trees.**

As God asks that we do no harm to human beings whoever they are, He also asks us not to harm animals, plants, and of course trees and trees. flowers. All the surfaces where trees are grown for their fruits and flowers are useful to humans and animals of all species. Fruits and flowers are greatly appreciated by God, the Supreme Person. If anyone wishes to please the Lord, he can simply offer Him with love some flowers, fruits, tulasi leaves, water, and He will be happy to accept these noble and magnificent offerings.

Our only duty is to satisfy God, the Supreme Person. Whatever we do and whatever our activity and occupation, our first goal must be to please Krishna, the Supreme Lord.

Unfortunately, nowadays demonic disbelievers, evil unbelievers, slaughter land animals all over the world and aquatic for the sole pleasure of their taste buds, and destroy flower beds and trees with axes, power saws, or by fire, thus killing at the same time a considerable number of flying living beings, crawlers, mammals, invertebrates, etc., which surround them, for the sole pleasure of increasing their cultivation or breeding surface. Other equally evil people cut down important trees that produce flowers, fruits, berries, for the sole pleasure of increasing their land.

The destroyer of trees by fire in the forest or any other wooded place, forgets that by acting thus it murders a considerable number of living beings which live in the middle of the trees, which live on their branches or rest there, at the level of the ground or underground. He forgets that by destroying the trees he also destroys a great many other plants, which also have the right to live and therefore to exist. He will have to answer for all these crimes before divine justice.

In general, it is forbidden to cut down trees, because they serve as shelters for many living beings, birds, insects, ants, butterflies, caterpillars, bees, mammals, etc., but it is above all forbidden to cut down and therefore destroy trees bearing succulent fruits and flowers, as they serve as food for humans, but also for many animals of various species.

Sending the various animals to slaughterhouses so that they are killed and butchered, taking the fish out of the water and leaving them to die of asphyxiation in order to market their corpses, eat their respective flesh, are the most abominable sins.

## **The coronavirus pandemic is a warning from God**

By the pandemic linked to the current coronavirus, the Supreme Eternal gives a warning to human beings; stop aborting, slaughtering land and water animals, and stop eating meat, fish, eggs, and embrace spiritual vegetarianism.

Many slaughterhouse staff around the world are affected by the covid-19, clearly stopping the activity of these death centers. Nothing can happen without God's sanction.

If all the kings, heads of state and heads of government around the world do not now decide to close slaughterhouses, fisheries, butcheries, fishmongers, the rearing of various animals and fish in piscicultural and aquaculture ponds,

If all human beings without exception throughout the world do not regain their sanity, do not change their way of thinking, speaking, acting and among them, those who indulge in abortion, irreligion, materialism, atheism, racism, the mind clouded by hatred, in short wickedness in all its forms,

If all governments and all human beings around the world are not now deciding to come to their senses, change their way of life, change their behavior, abandon their evil ways, obey God, enforce his laws and divine commandments, and not to harm any living being anywhere in the world. wave, all human beings whatever they are, all terrestrial, crawling, flying, aquatic animals, and all plants in their diversity, because all have the right to live,

then another pandemic will occur in the future, even more dramatic, which will wreak even more havoc by stopping the materialist economy and the killing of innocent animals. This time it will compel all mankind to change course, to follow and apply the guidance and guidance of Krishna, God, the Supreme Person.

When the nation is ruled by divine principles, the consciousness of God is then spreads naturally everywhere, for the good of all living beings, humans, animals and plants. The world then lives in peace.

### **Krishna condemns those who kill animals and dare to eat their flesh, as He expresses it by this reflection:**

*“You must have committed the offense of slaughtering animals, hunting or in the course of your policy. To regain your purity, simply indulge in the practice of devotional service and keep your mind constantly absorbed in Me. The time is near when you will be free from the consequences of these sordid acts for all eternity”.*

Serving the Supreme Eternal with love and devotion is the only value by which it is possible to gain favor of Krishna, this is the only path that leads to ultimate success in the Consciousness of God.

### **The Lord, the Soul of all beings, is serene, peaceful and impartial to all beings.**

The Lord Supreme stands in the hearts of all beings without exception. He cannot therefore be hostile or friendly towards anyone, for Him all beings have the same importance. Even though we sometimes see him chastising someone, he is in fact acting like a father punishing his child for the sake of the child. The Lord’s chastisement is just another manifestation of his impartiality. Although the Lord must carry out his designs perfectly, He shows equanimity in all circumstances and shows himself fair to all.

**The Lord says :** I do not envy and I favor no one, towards all I myself shows impartial. But whoever serves Me with devotion lives in Me. He is a friend to Me, as I am his friend. I have neither friend nor enemy, towards all I show Myself equal

Krishna, God, the Supreme Person, who is also the Absolute Truth, shows himself equal to all, but each realizes the Absolute according to his personal approach. According to our faculties of understanding, the Absolute Truth reveals itself as the Supreme Impersonal Being, the Supreme Soul located in the hearts of all living beings, or as the Supreme Being in its original form, its ultimate aspect. There are different realizations of the Absolute Truth, and although the Absolute is equal to all, it is for us to know it according to our stage of advancement. The Lord is everywhere, inside and out, it is up to us to clarify our vision to see Him. Thanks to devotional service, we can purify our senses, so that we can perceive the presence of God.

God, the Supreme Person, is certainly impartial towards all living beings, but the holy being who is totally surrender to Him is different from the unbeliever. In other words, everyone can find refuge with the Lord and enjoy the same blessings, but unbelievers who refuse to do so must undergo the reactions created by material energy.

The Lord acts differently according to the mentality of the living being, but otherwise He sees them all equally. He fulfills the desires of one who seeks refuge in Him, but anyone who does not seek that refuge finds himself in a different position from that of the submissive soul. Anyone who seeks refuge with the Lord obtains his favor, whether an unbeliever or a heavenly being.

## **Prayer to the Lord.**

I offer my respectful homage to Krishna, God, the Supreme Person.

I worship Krishna, God, the Supreme Person, whose sublime form is all knowledge, bliss, eternity, truth, reality, and shines with the most perfect splendor.

I worship Krishna, the original Lord, who plays his flute wonderfully, and who always indulges in loving entertainments. Her face radiates beauty, and her eyes bloom like lotus petals. A garland of wild flowers embellished with a moon medallion dangles around her neck and jeweled adornments adorn her hands, where her flute dances. A peacock feather adorns her beautiful black curly hair.

I adore Krishna, the Supreme Lord, who eternally watches over the infinite universes, both spiritual and material, which He creates and maintains. He is the One Absolute without a second. In his infinite form, He has no origin since He is the original cause

of all causes, the fundamental cause, the origin of atoms and of material energy, the Supreme Eternal Being, who remains eternally young. From Him all emanates.

Call me back to your eternal kingdom, Lord, as one of your servants (as one of your handmaids), for there lies the ultimate liberation from material existence, of which I have a very bitter experience.

In all the living species where I have had to take birth, constrained by the consequences of my own activities, I have known bitterness in two particular forms; separation from those I loved, and encountering unwanted elements. However, the remedies that I applied to my suffering turned out to be even more dangerous than the ailments themselves. So I am tossed from one point to another, life after life, and I beg you to grant me refuge with You.

O Almighty Lord, You like fire, I bow down to your feet like lotuses and offer You my respectful homage. You who know my past and future actions, guide me on the path that leads to You, and free me from the consequences of my sins, so that my progress meets no obstacle. Help me Lord to always remember You throughout my life, and especially at the moment of death.

I offer my respectful homage to the Sovereign Lord, Krishna, the Master of my senses and the origin of all that is. As the Supreme Master of all physical, mental and intellectual activities, He is the only one to benefit from their fruits. The five sense objects and the eleven senses, among which the mind, are so many partial manifestations of his Person. He provides for the needs of all beings by drawing on his energy, that is, on himself. He is still the cause of the physical and mental prowess of all beings, also not different from his Person. He is for all, the Supreme Bridegroom, and the one who provides for all their needs. All the Vedas [the original holy scriptures] are intended to worship him. Let us offer Him our respectful homage and may He always be favorable towards us, in this life as in the next.

Glory to You Lord, glory to You for eternity.

O Lord, you the Infallible, your hand like the lotus is the source of all blessings, that is why your pure devotees revere it, and you, in your infinite mercy, You lay it on their heads. May You also lay it on mine. You are the Supreme and Absolute Master, and no one can pierce your designs. You automatically grant all the desires of those who revere you with pure love.

I pay respectful homage to Krishna, God, the Supreme Person, who is pure transcendence. It is the origin of all life, of all physical power, of all mental aptitude and of all power of the senses. He is the first to appear among all divine manifestations. I offer my homage to Him again.

### **The Sovereign Lord said:**

You pray to Me full of knowledge, and I am very pleased with you. He who is liberated by this knowledge remembers My elevated position, far above the conditions of material existence. Such a devotee purifies himself completely when he offers fully informed prayers, this is where the devotional service offered to My Person originates.

Always singing My glories, prostrating before Me, greatly determined in their spiritual effort, great souls adore Me eternally with love and devotion.

## **Developing the consciousness of God allows us to revive the divine qualities in us.**

Developing the consciousness of God, the consciousness of Krishna, allows to revive in us, in less quantity, of course, the same qualities as Krishna, the Supreme Person. All living beings are tiny fragments, an integral part of Krishna, and when they revive their original Krishna consciousness, they possess all of the qualities of the Lord in minute quantities.

Anyone who follows the nine practices of devotional service [Listen to the glories of the Lord, recite or sing them, remember the Lord, serve Lord Krishna, worship Him in the temple, offer him prayers, become his servant, become his friend (his friend) and surrender himself completely to his Divine Person] sees his heart purify itself and can immediately know the bond which unites him to Krishna. He then regains his true nature, which is to be Krishna conscious. The holy being is tolerant, serene, magnanimous, serious. His words are very gentle and his activities pleasant. He is always patient, respectful of all living things, heavenly beings, humans, animals, plants, and constantly works for the good of others. His mind is devoid of all duplicity and malevolence.

Originally these are the qualities of Krishna, God, the Supreme Person, and he or she who becomes a holy being sees them manifesting automatically in him, in her. These divine qualities make it easy to recognize the holy being of one who is not. Here are the twenty-six qualities of a holy being:

He always shows kindness towards all living beings. He is nobody's enemy. He always tells the truth. He is always equal to all living beings. He is blameless, magnanimous, gentle, always clean and pure, devoid of material possessions. He works for the good of all. He is peaceful. He always surrenders to Krishna. He has no material desires. He is humble, stable, master of his senses. He eats moderately. He does not let himself

be influenced by the delusional energy of the Lord (which is akin to Satan). He respects all living things. He doesn't ask for any respect for himself. He is serious, compassionate, friendly, poet, skillful, silent.

### **Anyone who is excessively attached to material life loses all spiritual qualities.**

Everyone should seek refuge in the Supreme Soul, the Holy Spirit, source of all beings. No one should waste their time looking for so-called happiness in material-inspired family life. This narrow form of existence is only allowed until the age of fifty, one must then give up family life to turn to the order of retirement, which consists of leading an independent life to develop the spiritual knowledge or the order of renunciation, where one knows no other refuge than in God, the Supreme Person. Let us renounce the false happiness that family life offers us and simply surrender ourselves to God, the one true refuge where all fear is absent. Entanglement in family life is the root cause of material attachment, endless desires, spite, anger, despair, fear and the search for illusory honors, all of which result in repetition. of birth and death, that is, of perpetual reincarnation.

When will those who choose the path of wickedness understand that materialism, hatred, racism, anger, violence, revenge, resentment, engender closed-mindedness, sclerotic the intellect, weaken discernment, prevent any prospect of the future, accentuate anxiety, sadness, increase suffering and bind the being to matter?

Only, unconditional love, kindness, kindness, generosity, compassion, tolerance, mercy, magnanimity, humility and benevolence, open the mind to God, to the truth, allow to acquire the consciousness of God, raise and liberate the being, widen space-time and make sadness disappear. When the embodied spiritual soul serves the Supreme Lord, it frees itself from all material needs, and its senses are purified by the mere fact of being employed in the service of the Supreme Eternal, Krishna.

Reincarnation is a reality hidden from men by demonic beings. Reincarnation is actualized by actions, thoughts, words and desires, which determine what will be the next existence, and the body which will be ours. Then the cycle of deaths and repeated rebirths will start without end, accompanied by its share of suffering.

All those who love God, obey Him, do His divine will and serve Him with love and devotion escape reincarnation, for the Lord will put an end to their sojourn in the material universe, and will take them to Him, into His eternal and absolute kingdom.

In the path of action, [karma: the law of action-reaction, or law of cause and effect] each act itself generates a consequence. This strengthens the material chain which keeps us ever more prisoner of matter. This chain of actions and consequences can only be broken when we put ourselves at the service of God, to do His will alone. Anyone who acts in perfect harmony with the will of the Lord, guided by authentic

spiritual masters, qualified servants of the Supreme Lord and strictly adheres to the principles of religion decreed by God, has no reason to lose heart.

whatever the trials which the incarnate being must face, the Supreme Lord remains at his side, the support and the reliever of all despair.

## **How to reach the Absolute, God, the Supreme person.**

We do not we must not waste our time seeking the pleasure of the senses in this world but rather we must strive to regain our original position in the service of love and devotion that we offer to God, the Supreme Person.

God is like a fire from which sparks spring up, the individual beings distinct from Krishna, and when these sparks move away from the fire, they lose their natural brilliance. This is how living things come to this material world just like sparks that depart from fire. The distinct being, wanting to imitate Krishna, strives to reign supreme over material nature. He forgets his original position, and his illuminating power, his spiritual identity and finds himself almost extinct. However, if the matter-conditioned living being adopts Krishna consciousness, the consciousness of God, then he will be restored to his natural position. The path of devotional service enables all conditioned souls to revive their original consciousness, their Krishna consciousness, and to escape the sufferings of material existence.

Only when the individual being distinct from the Lord surrenders himself to God, the Supreme Person, that his liberation from material existence is assured. Surrender to God, the Supreme Person, is the only cause of liberation.

A liberated being, whose consciousness is established in Krishna, does not really live in this world even if he is still there. He who is absorbed in the consciousness of God is a liberated being. This one has no real connection with the material world. He who attains the spiritual and absolute level frees himself from the cycle of repeated deaths and rebirths. The mere fact of knowing the absolute nature of Krishna, God, the Supreme Person, frees from the chains of the cycle of death and rebirth. When he leaves his material body, the liberated being then returns to his original home, in the kingdom of God.

Let us surrender ourselves to Krishna, God, the Supreme Person, and serve Him with love and devotion, and at the death of our body we will find our spiritual body through which we will enter the kingdom of Krishna, all with knowledge, of happiness and eternity. This is the true resurrection.

Abandonment to God and devotional service is the sure way to approach Krishna, enter into his kingdom, see him face to face, and live with him in unbroken bliss for eternity

### **Perfect knowledge which leads to God.**

He whose mind and mind, refuge and faith rest in God, sees pure knowledge rid of him of all his doubts. He then advances with a firm step on the path of liberation, of salvation.

He whose thoughts, intelligence and faith remain fixed on God, taking total refuge in Him, is freed from doubt and possesses perfect knowledge of everything that has to do with the absolute, that is, God. He knows that he is both One with the Lord and distinct from Him. Armed with this spiritual knowledge, he surely progresses on the path to liberation.

It is in the consciousness of God that knowledge and peace reach their peak. The man of faith bathed in absolute knowledge and master of his senses, knows the highest spiritual peace.

He whose actions are imbued with devotion, the pure soul, master of his senses and of his mind, is dear to all, and all are dear to him. Although always active, he never falls into the traps of karma, the law of cause and effect. He puts his words and his body, his mind and his intelligence at the service of the Lord, in the consciousness of God, the consciousness of Krishna, is perfectly liberated in this world, even if his actions seem material.

### **Krishna, God, the Supreme Person tells us:**

It is only through devotional service, and only thus, that one can know me as I am. And the being who, through such devotion, becomes fully aware of My Person, can then enter My absolute kingdom.

To those who always serve Me and adore Me with love and devotion, I give intelligence through which they can come to Me.

The material manifestation is constantly changing, and the universe, with all its celestial beings, constitutes the universal form of the Supreme Lord; and I am that Lord, the Master of sacrifice, who as the Supreme Soul dwells in the heart of every incarnate being. Whoever, at death, at the very moment of leaving the body, remembers Me alone, immediately attains My abode, do not doubt it.

So in Me, Krishna, in My personal form, always absorbs your thoughts, without failing. Dedicating your actions to Me, turning your mind and intelligence to Me, without a doubt you will come to Me.

He who always remembers Me, the Supreme Lord, and meditates on Me, without straying from the way, that one, no doubt comes to Me. We must meditate on the Supreme Lord as Omniscient Being, the oldest, the Master and Support of all, who, even more tenuous than the most tenuous, is inconceivable, beyond the material intelligence, and always remains a person. Resplendent like the sun, He transcends this world of darkness.

So established in yoga [the practice of union and communion with the Absolute, Krishna], and pronouncing the sacred syllable om, supreme alliance of letters, the one who, at the moment of leaving the body, thinks of Me, God, the Supreme Person, that one, without a doubt, will reach the spiritual planets.

Because constantly absorbed in the service of devotion, the one who always remembers Me, without deviation, reaches Me without difficulty. When they have reached Me, the spiritualists imbued with devotion, those noble souls, having thereby risen to the highest perfection, never return to this transient world, where there is suffering. He who knows the absolute of My advent and of My acts will no longer have to be reborn in the material universe. Leaving his body, he enters My eternal kingdom.

Those who worship heavenly beings will be reborn among heavenly beings, among specters and other spirits those who live in their worship, among ancestors, worshipers of ancestors, likewise, it is with Me that My devotees will live.

All follow My way, in one way or another, and as they abandon themselves to Me, I reward them.

You can proclaim it with force, My devotee will never perish.

Happy are all those who live in the worship of Krishna, God, the Supreme Person, who have surrendered themselves to Him, serve him with love and devotion, do his divine will and apply the instructions given by the Lord, for they will be able to think of the Lord at the time of their death and, leaving their material body, they will receive from God a spiritual body through which they will enter into the absolute kingdom of Krishna, to live there eternally in knowledge and happiness most perfect city, in the company of the Sovereign Lord.

For them, the cycle of repeated rebirth and death in the material universe is over. They will never return to the material universe again, that is a promise from the Lord.

The doors of liberation open automatically for a pure devotee of the Lord. When the hymn "*Hare Krishna*" is sung, the sound vibrations of which are spiritual without committing the slightest offense, the latent love for Krishna is immediately awakened.

This is where perfection lies.

## **One who fully absorbs himself in the service of God, the Supreme Person, sees his two bodies, material and ethereal, annihilated.**

At the moment of death, fire (internal heat) burns the body of dense matter, and if one no longer feels desire for material enjoyment, the ethereal body is also annihilated, only the pure soul then remains.

The one who frees himself from the chains that hold him prisoner of two bodies of dense and ethereal matter and remains in the state of pure soul, returns to Krishna, God, the Supreme Person, to his original abode, in order to enter into the service of the Lord for eternity.

Krishna, God, the Supreme Person, is the real, unique and ultimate goal of existence. Going to find him in his absolute kingdom, all of knowledge, bliss and eternity, the place where our original home is, such must be our only thought.

After having left his two bodies of dense and ethereal matter, I he being holy returns to God, to his original home in the kingdom of the Lord, where he is received with great respect and venerated by all. He then experiences infinite joy.

**I invite you to read and re-read, or study and re-study this wonderful teaching of Lord Krishna, God, the Supreme Person, in order to have a clearer and greater understanding. You will then find that you are making new discoveries each time, and your discernment will thus grow. Your life will then be a success.**