

The Way of Liberation, of True Freedom

Saul Judoeus

TABLE OF CONTENTS

Let us learn to know the original source of the All, but also all those at the origin of the perdition of man	3
There is only one God, the Sovereign Person, and his Name is Krishna. He is the origin of all the Avatars.....	3
Spiritual education, the art of living according to God’s teaching.....	26
The human being is, in truth, subject to two kinds of diseases. One of a material nature and the other of a spiritual nature	32
The power of the song of the holy names of God.....	36
The eternal religion.....	42
The true resurrection.....	45
Krishna, God, the Supreme Person teaches us the pure way.....	46
The way of purification.....	49
The perfection of spiritual knowledge.....	55
The devotional service offered to God allows access to true independence, to true freedom.....	59
The surrender of oneself to God, the Supreme Person, is the only cause of the liberation of this world.....	73
The Lord teaches us how to act and why?.....	76
Let's find the position we had near God, at the beginning of all things.....	79
The spiritual world is all of knowledge, bliss and eternity.....	81
We must have the sole occupation of loving God	85
We are not a material body, but an immortal spiritual soul.....	94
It is in the kingdom of God that true sublime happiness and true life are found, which have no end	102

Let us learn to know the original source of the All, but also all those at the origin of the perdition of man.

Over time, human beings generally adopt the ideals of their parents, feed on their culture and tradition, and often assimilate the concepts of other peoples, where, if they are not simply constrained and thus misled, by blind leaders, and mediocre and doubtful spiritual guides. Sometimes they are marginalized by nationalists. This is how they give up true knowledge just for the worse.

It is this degeneration that leads human beings to decay and perdition. Let us not remain stuck or frozen, but let us evolve by relying on the just word of light and the sublime and sure teaching of God, who recommends us to live according to his instructions, and to stick to it without fail.

To have a precise idea of the causes at the origin of the perdition of the man makes it possible to know the reasons of this error, to understand very clearly the direct link which exists between the sinful activities, the reincarnation, and the different conditions of life which result from it.

The ultimate goal is to know how to avoid them, act better, be in tune with divine knowledge, and live according to God's teaching, if we do not want to have to suffer. To know them is to avoid unpleasant and painful reincarnations.

That is why it is essential to adopt an authentic spiritual practice as soon as possible, to turn to Krishna consciousness, if we want to have the chance to escape the grasp of the laws of material nature, the energy of illusion, karma and reincarnation, to enjoy a free and happy existence.

The original Divine sources.

There is only one God, the Sovereign Person, and his Name is Krishna. He is the origin of all the Avatars.

Krishna is God, the Supreme Person. He is the Supreme Spiritual Being, in his Personal, Primordial, Infinite and Absolute form. He is the unborn, the One Absolute without a second, the pure essence of beauty that penetrates All, the absolute splendor personified, and the Absolute Truth. He is the cause of all causes, Everything emanates from Him. He is eternally young. To know Him as He really is to discover at the same time the whole existential truth.

Of his innumerable Names, *Kṛiṣṇa*, who means "*the Infinitely Fascinating*", is the first and most powerful of all, for the Lord has invested him with power. It is enough, for example, to pronounce this sublime Name, Krishna, for all our sins to disappear instantly. However, let us not purposely commit sins and pronounce this sublime

Name so that they may be blotted out, for then we will offend God, and then we will have to suffer the consequences thereof.

God is, since He is the source of all that exists. Without Krishna, God, the Supreme Person, there is nothing. All that exists at one origin, and the origin of the All is Krishna.

Krishna, God, the Supreme Person is the original source of all things, for He has all supernatural powers. It is the ultimate source of all energies, Life, and the origin of life.

He is at the origin of all that is, the original source of beauty, fame, wisdom, power, intelligence, knowledge, renunciation and happiness. He is eternally young.

Krishna, God, the Supreme Person is All that exists. Everything emanates from Him, and nothing exists outside Him.

Krishna, God, the Supreme Person, the Sovereign Lord being Infinite and Absolute, nothing and no one is separated from Him. Nothing exists but Him, and out of Him there is nothing.

The Lord said: *“There is really nothing that exists outside of Me, that is what you must clearly understand”.*

The Lord adds, *“I want you to know this, I am the source of all that is. I am the seed, that is, the fundamental principle of this world of mobile and immobile entities. I am the substance of matter, the material cause and the efficient spiritual cause.*

Nothing is separated from my Person. The whole cosmic manifestation rests in Me, it is not separated from my Person. Before creation, I already existed. Never, in any place, under any circumstances, can we be separated, for I am everywhere present. The whole universe, by a simple spark of my Person, I penetrate it and support it.

I grant faith and refuge to anyone who surrenders to Me and vows to serve me forever, for this is my nature”.

Lord Krishna unfolds in the form of the dazzling radiance which constitutes his personal radiance. This radiance is the splendor that emanates from the body of Krishna, God, the Supreme Personality of Godhead, the Lord is its source. There is no difference between the Lord Himself, His absolute spiritual body, His Soul and His personal radiance, for they are One.

Omnipresent, this radiance, emanation of the spiritual energy of Krishna, makes possible the creation of the entire material cosmos, through the force of its potential power. The omnipresent, infinite and unfathomable spiritual radiance that emanates from his body is the cause of the creation of countless planets, all with specific atmospheres and living conditions. This limitless and unfathomable radiance is in some way the original germ of creation, and finds its foundation in the Lord.

Therefore, Lord Krishna is the supreme and absolute cause of the entire creation. The Lord creates through his innumerable energies. The two energies of Krishna, spiritual energy and material energy, are eternally manifested.

The Lord is endowed with unlimited power. The dazzling radiance which emanates from its transcendental form is at the origin of the Impersonal Supreme Spiritual Being which it constitutes, [*the only aspect of God known to believers on earth*] undifferentiated, absolute, complete and infinite, source of the innumerable planets varied that populate millions of galaxies, each with its own riches. Each of the countless galaxies is populated by an unlimited number of stars varying in their structure as well as in their atmospheric atmosphere. All emanate from the infinite and non-dual radiance of the complete Whole, Krishna, whose existence is all absolute knowledge. The splendors of the Impersonal Spiritual Being, which is in fact the radiance of the absolute spiritual body of Krishna, unfold in the myriads of galaxies.

The vast expanse of cosmic space rests in Him. The vibrations of the ether, the thunder, the supreme spiritual sound vibration, the omkara, are its symbolic representations. Truly, He is All.

The senses, the Master of the senses, celestial beings and the acquisition of knowledge, which is the function of the senses, as well as the object of knowledge, He is All.

The resolution of intelligence and the piercing memory of living beings is Him.

The egotistical principle inherent in the ignorance at the origin of the galaxy «The Milky Way» like all other galaxies, and the egotistical principle inherent in the passion at the origin of the senses, and that inherent in virtue at the origin of the different celestial beings acting as masters in this world, it is again Him.

Always Him, the illusory energy, maya, cause of the perpetual reincarnation of the conditioned being from one form to another.

As matter is present in everything, He is present through the whole material manifestation in the form of the Supreme Soul also called the Holy Spirit. He is the sovereign cause of all causes, the Eternal principle.

Everything is, in truth, a manifestation of his unique energy. The three attributes and modes of influence of the material nature; virtue, passion and ignorance, as well as the result of their interaction, are related to Him through His internal power. Independent they are not, for the whole material energy rests upon Him, the Holy Spirit, the Supreme Soul.

Although the strength of the senses, the power of the mind to think, feel and want, as well as the power, movements and growth of the body seem to result from the different movements of the air within the body, they are really only manifestations of

his energy. The ultimate cause of All, its supreme energy takes a thousand forms, and precisely because it is its energy, it is present everywhere thanks to its different energies.

In his form of the Supreme Soul also called the Holy Spirit, Lord Krishna dwells in the heart of all living beings, all celestial beings, inhabitants of heavenly planets, paradisiac, all human beings without exception, all terrestrial and aquatic animals as well as all plants in all their diversities, as Supreme Guide and Supreme Witness, which actually indicates that He already acts as an advisor to all beings, wherever they are in the universe.

Lord Krishna says in this regard: *“I am the source from all worlds, spiritual and material, everything emanates from Me. After many deaths and rebirths, the man of true knowledge surrenders to Me, because he knows that I am the cause of all causes. Such a great soul is infinitely rare.*

Of all things in this world, material as well as spiritual, know that I am the origin and the end”.

Because omniscient, God knows everything about the past, present and future of all beings.

Indeed, matter and spirit, body and soul, existed even before they were manifested. Their existence is simultaneous.

Immortal spiritual beings eternally conceive countless desires, and all living species exist from all eternity to meet these varied desires. It is the desires of spiritual beings that determine the bodies of matter that they must clothe.

Because Krishna, God, the Supreme Person is omniscient, He knows perfectly well that certain living beings will rebel against His will and commit themselves to sinful acts. He also knows the varied desires they will develop in contact with the three attributes and modes of influence of the material nature; virtue, passion and ignorance. Therefore, He has created since the dawn of time the various living forms, the various bodies of matter, which will serve to shelter the conditioned souls, according to their desires. All the different objects of the material world are designed from these three attributes, just like the three fundamental colors, blue, red and yellow, serve to produce thousands of shades and varied tones.

As for the orchestration of this distribution, it is devoted to the material nature, which handles it with prodigious dexterity. All activities are accomplished by these three attributes and modes of influence. Therefore, material influences are reflected in the variety of living species, celestial beings, human beings, terrestrial and aquatic animals, plants from the blade of grass to the big tree, or 8,400,000 different life forms.

It is to have become envious of God, to have wanted to know and taste the same pleasures as Him, to have challenged His authority, refused to serve Him with devotion, and thus to have distanced Himself from Lord Krishna, that the beautiful pure soul that lived with God was expelled from the spiritual world. All this is at the origin of the estrangement of the fallen souls of God, and their imprisonment in the matter of the material universe.

Contrary to a widely held misconception, at the time of creation, God created the 8,400,000 living, celestial, human, animal and plant species simultaneously. True evolution is not at the level of the physical envelope, but at the level of consciousness.

Also, if a spiritual being incarnates within an inferior species, animal or even vegetal, it will have to evolve gradually until the superior species, human or even celestial.

Of these two energies; life and matter, or life and soul, the latter represents the higher, original energy. As for matter, which is the lower energy, it comes from life. They exist simultaneously.

For the well-being and harmony of all spiritual beings who were to live in the material universe, God gave them all a body according to the karma of each. Their respective bodies were all created by Krishna, God, the Supreme Person, together, at the same time, simultaneously.

The power of Krishna, God, the Supreme Personality of Godhead, has many aspects.

It is for example the Sudarsana, the disc, the weapon of the Lord whose phenomenal power destroys the demonic disbelievers, but also the gaze of God thanks to which All was created.

Sudarsana means "*beneficial vision*". The Vedas, the original scriptures, the true eternal gospel, specify that the material cosmos was created by the power of the gaze of Krishna, God, the Supreme Personality of Godhead. The Lord cast a glance upon the global material energy, and when the latter was agitated, all things came into existence.

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

Sudarsana is the manifestation of the supreme transcendental power that God holds in his sublime hands, and the original vision through which All was well created.

This is the manifestation of the power of Kṛiṣṇa, God, the Supreme Personality of Godhead. This is why God is called "*the almighty*".

The raison d'être of material creation, the true purpose of existence.

Krishna, God, the Supreme Person, whose form is all of knowledge, bliss, and eternity, is the Master of all supernatural powers. He is beyond material manifestation, as well as His cause. He is the cause of all causes, and of All He is the original Master. The cosmic manifestation rests on Him alone. He is the Supreme Master of the cosmos, and the latter is created, in truth, for the sole purpose that his entertainment unfolds there.

In truth, material creation is temporarily manifested and then destroyed for the sole purpose of instructing the spiritual being incarnated and conditioned by the material nature and the energy of illusion, which remains attached to the ephemeral. It is therefore also intended to enable him to achieve spiritual realization, while beings attached to the fruits of their acts see in the search for the pleasure of the senses the first goal of their existence and ignore that the material universe is a world of perpetual suffering and danger.

Let us always remember that material creation exists only for the salvation of conditioned souls. It is indeed for this purpose that, by his merciful and unjust mercy, the Lord descends on various planets of this material world and deploys his spiritual and absolute acts there.

In truth, the creation of the material world is not a blind or random phenomenon. It offers the eternally incarnate beings conditioned by matter and the energy of illusion, the opportunity to achieve liberation under the direction of a representative of the Lord such as the spiritual master, authentic intimate servant of the Eternal Supreme.

At the origin of all things, while the material cosmos did not yet exist, the spiritual entities or spiritual souls, lived with Krishna, God, the Supreme Person, in his kingdom all of knowledge, bliss and eternity, and served him with love and devotion.

The sources at the origin of the perdition of man.

The soul is at the origin all goodness and purity.

When one reaches the spiritual soul plane, all is goodness and purity. We are not the body of matter to which we wrongly identify ourselves, but a spiritual soul embodied in a fleshly envelope. All spiritual beings are minute fragments of God, infinitesimal parcels, integral parts of his divine person, the Infinitely Good.

Because each of us is a spiritual soul that is part of Krishna, God, the Supreme Personality of Godhead, we are also pure because we are spiritual souls.

Impurities are acquired through the defilement of which the material universe is the source, and through our incarnation and conditioning by matter and our material body. Because the three attributes and modes of influence of the material nature;

virtue, passion and ignorance, influence the soul, it suffers. She must be relieved of all suffering.

From a material point of view one can be a wise scholar stained by virtue or a worker stained by passion or ignorance. But from a spiritual point of view, both are contaminated by material nature, hence their suffering. As long as these material influences affect us, we are all in the same boat. This is why God advises us to live according to His teaching, to surrender to Him, and to return to His eternal kingdom.

Our material body is at the origin of all our suffering.

We are all, in truth, immortal, eternal spiritual souls, and not the dense material body in which we are incarnated, and to which we mistakenly identify.

The spiritual soul that each of us really is, is unborn, immortal, eternal, original and unchanging. It is imperishable, indestructible and without measure. It does not kill, nor can it be killed. It is not born, does not die, has never had a beginning, and will never have an end. It does not die with the body. No weapon can crack, pierce or kill it, fire cannot burn it, water cannot wet it, nor can the wind dry it out. It is indivisible and insoluble. Omnipresent, unalterable and fixed. It is not possible to hurt her, and therefore nothing can make her suffer.

In that case, you ask me, why do we suffer?

Because of the guilty acts committed during his last incarnations, and the consequences of his karma, the soul was forced to incarnate, and therefore to put on a material bodily envelope. It is because it must clothe a body of dense matter that it is born. The soul is at the origin of the existence of the material body. It has no past, present or future, nor does it age like the body. Body changes do not affect it. It is through it that the body can develop and remain alive.

The soul is always fully conscious and full of knowledge. Now, consciousness is the perceptible manifestation of the soul, and the energy of the soul. The soul manifests its omnipresence by spreading its consciousness throughout the body, and it is therefore thanks to the latter that it perceives all bodily anomalies, feels all contacts such as touching, stings, inflammations, various wounds, etc., and therefore the resulting suffering. Consciousness is the proof of the existence of the soul in the body.

The sufferings that the incarnate soul experiences actually come from the bodily anomalies mentioned above. It is because she wrongly identifies with her body that she makes her own the pains expressed by the latter. It is the body that expresses all bodily anomalies in order to provide the necessary care, so it is the body that suffers, not the soul.

The sufferings of the incarnate soul conditioned by the material nature and the energy of illusion are only superficial, they have no intrinsic reality. All who live according to God's teaching abandon the erroneous bodily conception of existence,

according to which the soul suffers from the evils inflicted by matter, the body of dense matter.

The origin of all the sufferings of the soul is indeed the body of dense matter in which it was incarnated, the body that covers it. The sufferings that the soul feels are those of the body, not its own, since it does not suffer.

To put an end to our suffering, it is enough to abandon ourselves to God and live according to his teaching. Let us leave our material body, as well as this world of suffering, and return to the spiritual world, this is God's wish for us, so let us listen to him.

Lies are at the root of man's misguidance.

The lie that arises from ignorance of the facts about God as He really is, about existential and absolute truth, about our true spiritual identity and perfect spiritual knowledge, is at the root of man's misguidance.

God says: «He who commits fraud will not dwell in my house, and he who tells lies will not survive in my presence».

The first lie, the one that prevents one from knowing the Eternal Supreme as He really is, is to have made believe that God is an impersonal Supreme Being, that is, only spiritual without form, and to discover the absolute truth.

The second lie, the most terrible, the one that plunges the embodied spiritual being into ignorance, perpetual wandering and atheism, is to have made men believe that reincarnation did not exist, that we are only the body of matter and not a spiritual entity, and that when death comes, it puts a definitive end to our material existence and immediately plunges us into nothingness, oblivion of everything, total inaction.

The third lie is that which leads demonic unbelievers to claim that when we die, we remain dead until the appointed day of the resurrection of the dead. They add that the deceased are neither active nor alive in heaven, because they are dead and waiting for the resurrection. They continue by saying that we are not born with a soul (*they made it disappear*), and that the latter can die. For them, the resurrection concerns the body of matter.

All this is a lie of course, because there is no resurrection of the bodies.

These two philosophies lead men to perdition.

Atheist philosophy causes considerable harm to humanity, making men believe that God does not exist and that they can at leisure plunge into the pleasure of the senses and materialism. They are ignorant of the law of karma, of the law of action-reaction, of the law of cause and effect and of the consequences that result from it, of which reincarnation, by the bodily signs and the sufferings that follow is the proof.

In the same vein, the philosophy of impersonalism or nihilism, which is widespread on earth, does as much damage, because it wrongly claims that God is an Impersonal Being, without form, only pure energy. For those who spread it, God is not a person. They also ignore, that man is in reality a spiritual soul residing in a body of matter, and not the fleshly envelope to which they wrongly identify, hence the illusion in which they are immersed. They rush straight towards darkness, illusion, and ignore it.

These two philosophies keep man in ignorance, force him to follow a dead-end path, and lead him to renewable, even perpetual suffering. This is why many people want to know why they are suffering so much.

The energy of illusion is at the origin of the forgetting that we have of everything.

The existence conditioned by the material nature and the energy of illusion in which we are immersed in this material world has its origin in forgetting the relationship that united us to Krishna, God, the Supreme Person.

Oblivious of its spiritual nature, the incarnate soul undergoes all kinds of suffering within matter. Conditioned by the material nature and the energy of illusion, she engages in activities that earn her to clothe various kinds of bodies over the course of her successive incarnations.

In the material universe, incarnate souls are thus entitled to various punishments and rewards. Their meritorious actions can elevate them to the higher, heavenly, heavenly planets, where they can join the ranks of the many celestial beings, while their reprehensible acts can instead precipitate them to the various infernal planets, in Hell, to suffer further the torments of material life.

The material energy of God, better known by its aspect of material nature, is much less so by its aspect of illusion energy. It is the latter, called maya which means «unreality, which does not exist», which is at the origin of the forgetfulness of the relationship that the incarnate soul had with Krishna, God, the Supreme Person.

All incarnate souls who deviate from the directives of God, who do not live according to His divine teaching, and who are attracted by the interested acts, undergo the influence of maya, which plunges them into the oblivion of God, of their true spiritual identity, spiritual knowledge, and absolute truth. As soon as the incarnate being forgets the fundamental nature that connects him to God, he succumbs to material energy. Hence his identification with his body, which he takes for the self, and therefore his bodily conception of existence.

Everything he undertakes from then on is doomed to failure, and certainly leads him to perdition.

God is the source of the perfect and eternal divine laws. They are the origin of the order established within material nature.

Krishna, God, the Supreme Person is the source of all divine laws. They function according to his will, and it is therefore thanks to Him that everything is accomplished punctually and regularly.

The laws of nature derived from the divine laws are at the origin of the established order within the whole material nature, as well as at the level of the whole material cosmos. These laws are very strict, and no one can violate them. Only the Krishna-conscious being manages, without difficulty, to free himself from their yoke and thus experience happiness and peace in this world.

The laws of nature protect the entire universe, within which the earth is only a tiny point. Material nature is actually the aspect of Krishna's material energy. Divine laws form religion.

They are the fundamental principle of the divine commandments, precepts, regulating principles that purify the being of the four sources of sins. It is on them that we must rely to reason and act. They are the foundations of ethics, morality, and the origin of the way that leads to liberation. They are the law of karma, the law of action-reaction or the law of cause and effect, the foundation of divine justice, which returns to each the consequences of his thoughts, words and actions.

They protect all living beings, human, animal and plant, ensure order, justice, equity, right, impartiality, allow to live according to the directives and teaching of God whose purity they convey, and thus bring happiness, serenity, peace and harmony. Adherence to divine laws gradually leads the conditioned soul to free itself from the clutches of material existence.

Do not respect them, do not apply them, reject them in favor of imperfect human laws, and they are then at the origin of imbalances, clashes, chaos, disorders, violence, wars, upheavals of the elements of nature, and therefore the resulting suffering. Humans seek to change circumstances by manipulating material energy in its form of material nature by extracting fossil fuels, for example, and nature reacts with global warming.

They do not know that they are bound by the laws of material nature, laws that no one can violate, and that sooner or later they will be punished in the form of suffering in their present life already, and certainly in their next reincarnation. The insane materialist atheists are unaware that everything takes place according to the laws of material nature, and that they will all be defeated by them.

The first principle of discipline is obedience.

But today men no longer obey God or the laws of God, so that rain and riches are no longer equitably distributed. The fundamentally rebellious man cannot claim any quality worthy of the name.

That is why the present age is called the black age or dark age, the age of discord, hypocrisy, quarrels, indifference, decadence and sin.

To respect and apply the divine laws is to obey God, and this will have the effect of elevating the incarnate being that each of us really is, to spiritual realization, and all the people will receive the beneficial scents.

The soul incarnate and conditioned by the material nature and the energy of illusion, which pursues with frenzy the pleasure of the senses, unaware that this way will never allow it to tear itself away from the material stain, does not obtain for any «benefit» that the renewal of the cycle of reincarnations.

The Lord specifies: «The author of interested acts must endlessly be reborn and die in this world, and until he has developed his affection for Me, it will be impossible for him to shake the yoke of the laws of material nature».

Thus, the man who conscientiously fulfills his duties according to the social class and spiritual level to which he belongs, but who fails to develop his love for Lord Krishna, God, the Supreme Personality of Godhead, is only ruining his human life.

The Lord adds: «The man of the first order is the one who finds in Me his refuge in the most total abandonment, and who, renouncing all forms of material occupations, lives according to my teaching».

The root of sin is disobedience to Kṛiṣṇa, God, the Supreme Personality of Godhead, the refusal to recognize his authority and pre-eminence, but it is also the rejection, non-compliance and non-application of divine laws and laws of nature, born from the refusal to recognize the Lord's absolute right of ownership over all that exists.

Blessed are those who follow these four divine regulatory principles:

Do not have sex outside marriage, do not eat meat, fish and eggs, do not consume drugs, stimulants, alcohol, cigarettes, coffee and tea, and do not play games of chance and money, because they will then live in holiness.

In truth, the transgression of the divine laws and the laws of nature that arise from them, the disobedience to the orders of Lord Krishna, begets the degeneration of man. Moreover, if one is sensible, if one knows the divine laws, the laws of nature, the divine commandments, and if one remains free from attachment as from aversion one is certain to make oneself worthy again of the consideration of God, to thus become the chosen one who will return to Him in His eternal kingdom.

Only those who live in holiness, who obey God and do his divine will, who surrender to Him and serve Him with love and devotion, can approach Him, see Him face to face,

and remain with Him in His eternal kingdom, passing from death to eternal life. They will never return to the material universe where suffering reigns.

In truth, at the end of old age, the soul is reincarnated in a new body determined by the acts it has performed throughout its life.

The Lord tells us: «It is the thoughts, the memories of the being at the moment of leaving the body that determine its future condition».

It is indeed the spiritual soul that creates its next body by the force of its personal desires. The Lord's material energy, in its aspect of material nature, merely provides him with the material envelope through which his desires will be fully satisfied.

For example, in his previous existence, the being incarnate in an animal body was eager to delight in the blood of other animals, by the mercy of the Lord, he is now endowed with material energy, of a tiger body, corresponding to his bloodthirsty desires.

Likewise, he who wishes to obtain a heavenly body on a higher planet, will also be answered by the mercy of the Lord. He who has a more developed intelligence will wish to obtain a spiritual body that allows him to benefit from the company of the Lord. He too will see his desire fulfilled.

Everyone can use as he sees fit the tiny part of freedom that is rightfully his, and the Lord shows such benevolence that He grants each one the particular body to which he aspires.

The innumerable material bodies to be clothed by beings incarnate in this world originate from the false concepts of «I and mine».

The material concept of existence, which in the conditioned soul appears in politics, sociology, philanthropy, altruism, etc., rests entirely on this notion of «I» and «mine», «it is mine», «it is mine», born of a powerful desire for material enjoyment.

This identification of the being to his body and his place of birth, that is to say to the place where he clothed his body, which is manifested by various material notions, such as socialism, nationalism, family or community attachment, or other, has the sole cause of forgetting the true nature of the individual soul. But let the incarnate being thus conditioned enter into contact with an authentic spiritual master, true intimate servant of God, and all his illusions will be swept away.

The various sources at the origin of the perdition of man.

The lack of harmony in human society leads to disaster.

The law of the strongest by which every man in this world must struggle for sustenance results from the lack of harmony between spiritual souls embodied and conditioned by matter, each desiring to dominate material energies.

It is this mentality that is at the origin of their conditioned state. And for the free exercise of the imitative tendencies of these false lords, the illusory energy of God, called *maya* or Satan, has sown division, discord, hypocrisy, quarrels, indifference, decadence and sin among conditioned beings by creating for each living species, men and animals, strong and weak. The feeling of dominating material nature, as well as the creation of strong and weak beings, naturally led to disparity, hence the need to struggle to survive.

To solve this problem easily, it is enough to live according to the teaching of God.

All those who are in our material galaxy, as in all the rest of the rest, came for one and the same reason. They wanted to experience the same pleasures as Krishna, God, the Supreme Person. Thus they were sent into this material world to be conditioned to varying degrees by material nature.

Do not listen to the demonic disbelievers who claim that the individual spiritual being that each of us is, is the equal of God, the Supreme Person, for therein resides the cause of existence conditioned by material nature. As soon as an individual spiritual being distinct from God forgets his own position and seeks to become one with the Absolute (*God*), his conditioned existence begins.

It is indeed the conception that the Supreme Lord and the distinct spiritual being of God are equal not only qualitatively, but also quantitatively, that is at the origin of conditioned existence. Whoever forgets the difference between the Supreme Lord and the individual being, is subject to the conditions of the material world, which implies that he will have to abandon one material body to accept another, and die to die again.

The degradation of all those who live in the material cosmos, on any number of planets, is due to their rebelliousness and forgetfulness of their relationship with God.

In truth, it is the activities aimed at satisfying the senses and whose sole purpose is to please the mind and the senses, which are the cause of the chaining of the being to the matter. As long as the incarnate soul devotes itself to these interested actions, it will not cease to reincarnate from one species to another, and to suffer with each existence.

The present conditioning of the incarnate spiritual being is due only to the influence of the illusory external energy, that is, it exerts this influence of itself. The Supreme Lord is in no way involved in this undesirable act. He also has no desire to see the individual beings distinct from his Person so let themselves be played and misled by his external energy, which is similar to Satan. She herself is very conscious of this fact, but nevertheless accepts the ungrateful task of keeping by her influence the forgetful souls in bewilderment, which is the home of fear. And the Lord does not in any way restrain his illusory energy in the accomplishment of this task, for the latter is

necessary for the reform of incarnate souls and conditioned by matter and the energy of illusion.

In truth, beings conditioned by matter and the energy of illusion have become slaves of material energy through its form of «matter», and the pleasure of the senses that result from their bodies. Material slavery comes from placing oneself under the domination of matter because of the false ego [*from the identification of the being to his body*], from the desire to dominate the material nature by being a slave to the senses.

Two tendencies manifest themselves in being. The first, corresponds to the desire to dominate material nature or to become as great as the Supreme Lord, for everyone in this world desires to be the greatest [*we see this tendency in authoritarian heads of state, who, blinded by their position and the resulting power, really take themselves for the Supreme Person*], and the second, envy Krishna, God, the Supreme Person. Now, these two factors, desire to become the Lord and envy God, are the first cause of material slavery.

As long as a philosopher, a nihilist or a man seeking salvation has some desire to become supreme, to be all or to deny the existence of God, the cause of his chaining remains, and there can be no question of liberation for him.

Above all, the incarnate soul undergoes the influence due to ignorance of the data relating to God as He really is, to His true spiritual identity, to true spiritual knowledge, and to existential and absolute truth, which then produces the false ego.

The false ego is the force that chains the individual being distinct from God to the material existence. This force that pushes the incarnate being to identify with his body, to want to dominate matter, and to monopolize all material possessions.

The ultimate totality of matter acts as an intermediary between the pure spiritual element and material existence. It is situated at the border of the material and the spiritual, source of the false ego of the being conditioned by the matter. All beings are distinct souls emanating from the Supreme Lord, but under the pressure of the false ego, conditioned souls, although they are an integral part of the Sovereign Being, claim to be the masters and beneficiaries of material nature.

Everything that exists is the product of the soul with matter, and everything rests on the spiritual energy, the soul. If the universe exists and develops, it is through the presence of the Supreme Soul, Visnu, plenary emanation of Krishna.

The entire cosmic manifestation is constituted by a play of material and spiritual energies whose original cause is the Supreme Soul, Krishna, the creator from whom they emanate. The origin of the material universe is the Supreme Soul, the creator of all beings and the cause of all causes.

Lord Krishna has countless energies, the three major of which are the internal energy by which He manifested the spiritual world, the external energy or material energy by which He created the material universe, and the marginal energy of which we are the components. The material energy under its aspect of material nature, acting under the authority of God, is at the origin of all the material bodies, human, animal and vegetal, and the material senses that are related to it.

In the conditioned state, embodied beings belonging to marginal energy are a combination of material and spiritual energy. Marginal energy is originally under the control of spiritual energy, but under the influence of material energy, fallen incarnate souls wander into oblivion within the material world, since time immemorial.

Krishna is absolute knowledge, and the Supreme Teacher. It was He who, at the origin of all things, while the universe was not yet manifested, taught the Vedic knowledge, from the Vedas, the original scriptures to the first created being, the demiurge, Brahma, in his heart.

Man is, in truth, a trilogy. The human being is composed of three parts.

The first, that which characterizes it is none other than the spiritual soul, of which it is the real representation.

The second is none other than the ethereal body which envelops the soul, and which is composed of the mind, the intelligence and the false ego or material ego.

The third part, the body of dense matter in which the ethereal body is enclosed. The material body is actually a mass of inert material elements, it is a dead mass, lifeless by itself.

It is the soul that gives it life, and thus allows it to move. The soul is at the origin of the life of the body, which without it would remain a dead mass. Consciousness being the major energy of the soul, it is by spreading it throughout the body that the soul becomes omnipresent and controls the whole body. Consciousness is none other than the soul itself, and provides evidence of the presence of the soul in the body.

The soul is at the origin of the existence of the body of dense matter or material body.

Forgetting our relationship with God is the cause of our chaining to the cycle of death and successive births, also called reincarnations.

In truth, it is the forgetting of the relationship that unites us to God that is at the origin of the destruction of our body. As spiritual entities, we are all as eternal as the Supreme Lord Himself. But because we forgot our true identity, we were placed in the material nature and forced to reincarnate, passing from one body to another, sometimes of a different form and nature. When our body is destroyed, we also believe that we perish at the same time. It is the body of matter in which we reside as

an incarnate soul, which is at the origin of forgetting God, of our true spiritual identity, and of existential and absolute truth. The change of body is death.

Death is inevitable for every incarnate spiritual being, but the soul itself never dies, being entirely distinct from the material body.

The idea "*I will die one day*" has its origin in 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, birth, existence and death.

Knowing this truth, when the time of death comes that only concerns our material body, we should immediately meditate on Lord Krishna, so death will not affect us, because unlike the body, we are not born. There was not a moment in the past when we did not exist, and we will have no end, for the soul is not born and does not die either. She is unborn and immortal.

When a person, be it a pariah, is initiated to the chanting of the Holy Names of the Lord by a holy being, his body is transformed as he observes the instructions of his spiritual master.

Although we cannot see how this transformation takes place, we must nevertheless accept this truth, relying on the authorized teachings of the Scriptures, that this person change body. This person escapes the links of matter.

Even if we do not always see the body of dense matter transformed, the chanting of the Holy Names of the Supreme Lord operates on the ethereal body an immediate transformation, and under the effect of this transformation, the being is immediately freed from the bonds of matter. In fact, the transformations of the body of dense matter originate in the ethereal body. After the destruction of the body of dense matter, the ethereal body transports the being (*soul*) of its current body into another. The mind occupies a preponderant place in the ethereal body, so that the one whose mind is absorbed unceasingly in the memory of the Lord, or of his acts, must be considered as having purified himself and having already changed body.

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

Every 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.

Anyone who risks the slightest deviation from the path traced by God is exposed to serious difficulties. Generally speaking, religious precepts are called the laws of the Supreme Being, whose invariable essential principle is that in all circumstances, man must obey the will of the Sovereign Lord. No one escapes the harsh laws of God, this is the very origin of material existence.

Our thoughts, words and actions produce effects, which cause good or bad consequences, of which we will suffer the benefits or harms in our future life. Our current activities directly determine our future living condition.

Karma is none other than the act concerned, the law action-reaction, or law of cause and effect, law of nature according to which any material action good or bad, necessarily entails consequences, which have the effect of increasingly chaining its author to material existence and the cycle of reincarnations.

Our thoughts, words and actions are at the origin of our karma, good or bad, and therefore consequences that result, beneficial or in the form of multiple sufferings.

Lord Krishna teaches, *“When one considers sense gratification as the purpose of one’s life, one engages in the material life to go mad at it and engages 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 at the origin of his suffering.*

In truth, the distinct being (the individual and distinct being of God) should never have donned this fleshly envelope, but it was attributed to him for the satisfaction of his senses. Therefore, I do not think it is appropriate for an intelligent man to again become entangled in material activities that would perpetually compel him to put on bodies, life after life.”

Illusion is at the origin of material conditioning and ignorance of data relating to God, our real spiritual identity, spiritual knowledge, and existential and absolute truth.

The ignorance of the data relating to God as He really is, to our true spiritual identity, to spiritual knowledge, and to existential and absolute truth, is at the origin of atheism, man’s error and perdition.

It is the absence of knowledge of God as He really is, as well as data relating to the existential and absolute truth, of our true spiritual identity or real self, for we are not the body of dense matter, of the spiritual knowledge of which the Supreme Lord is the source and the Supreme Teacher and the regulatory principles, which are at the origin of the emergence, through the ignorance thus acquired, of anger, greed, concupiscence, pride, hatred, racism, criminality, violence and materialism, expressed and set in motion by the unbeliever, without restraint.

The material senses and intelligence merge into a false ego in the passion from which they are derived, and the mind, with celestial beings, merges into a false ego in virtue. To want to dominate material nature and identify with one’s body is the false ego.

The breaking of the bond that united us to God and the forgetting of the relationship that we had with Him, are at the origin of the different bodies of matter in which each of us was incarnated during the various previous incarnations, and the sufferings that result from them.

Four problems are related to the material universe.

It is essential to feed, shelter, reproduce and confront fear. It is the latter that harasses us most. The whole material existence is a series of obstacles, which is why the problem of fear constantly arises. It originates from our contact with the illusory energy of the Lord, an aspect of external energy or material energy, also called *maya*.

Verily, these are the sins of men, arising from their sinful thoughts, words, and deeds, compounded with their refusal to obey God, to respect and enforce His laws, precepts, and commandments, and to serve Him with devotion, but also the slaughter of millions of terrestrial and aquatic animals in slaughterhouses, at sea by trawlers, and in fish and aquaculture ponds, the consumption of meat, fish and eggs, abortions, and the extraction of fossil fuels such as oil, gas and coal, which are at the origin of various wars, viruses, epidemics, global warming, natural disasters such as fires, droughts, abundant rains, floods, landslides, hurricanes, earthquakes, high winds, intense cold, extreme heat, etc., frequent clashes here and there, reduced milk, agricultural products, and suffering.

The mind is the original cause of enslavement to matter. It is at the origin of lust, anger, pride, greed, distress, sorrow, illusion and fear. All these tendencies combine to enslave the incarnate soul that each of us really is, to the interested action.

Since the evil tendencies that accompany the mind chain us to matter, we must be careful not to trust it, for it is both our best friend and our worst enemy. The mind is useful to us because it is through it that we can «think, feel, and want», which are its three activities.

In truth, the best way to always remain in control of our mind and therefore to constantly master it is to absorb it into Krishna consciousness or God consciousness, and hum the wonderful chant of the Holy Names of God, "*Hare Krishna*".

The mind is the focus of the practice of union and communion with God. The purpose of the practice of union and communion with God [*also called yoga*] is to dominate the mind and prevent it from attaching to the objects of the senses. Moreover, the effect of yoga should be to educate the mind so that it can take the conditioned soul out of the ignorance where it is maintained.

In material existence, everyone is a slave to the mind and the senses. In fact, it is the mind that gives us a false conception of ourselves, that causes within us the desire to dominate the material nature, and that is at the origin of the imprisonment of the soul in the material universe.

If the mind is directed so as not to be fascinated by the shimmer of matter, the soul will escape its conditioning. In no case should we allow ourselves to go to the objects of the senses, because according to a process of degradation they increasingly bog us down in material existence. We will then be drawn into an endless cycle of rebirth

and death, called reincarnation. Therefore, the best way to free ourselves from this stagnation will be to never offer our thoughts only one object: God.

The mind is the cause of the imprisonment of the spiritual being incarnated in matter, but also of its liberation. Absorbed in the objects of the senses, it imprisons the being. Detached from the objects of the senses, it frees it. Focusing the mind on Kṛṣṇa, God, the Supreme Person, therefore brings supreme liberation.

The Eternal Supreme says: *“The mind may be the friend of the conditioned soul, as it may be its enemy. Man must use it to rise, not to degrade”.*

Concupiscence is at the origin of the perpetuation of reincarnation. It pushes the incarnate soul to endure tirelessly the cycle of death and repetitive rebirth, activated by the pleasure of the senses that must be preserved.

It is the sexual act that is at the origin of the perpetuation of conditioned existence in this material world.

The spiritual world, which represents three-quarters of the Lord’s energy, extends beyond the material universe. It is especially intended for those who must never again be reborn or return to the material universe.

However, those who remain attached to family life and who do not strictly respect the vows of celibacy, must remain in the material universe.

The highest benefit that can be conferred on the human being consists in instructing him in such a way that he detaches himself from the sexual life, for it is the latter alone that perpetuates, life after life, the existence conditioned in matter, holding the soul prisoner of a material body.

It is necessary to consider as degraded the civilization which does not advocate any sexual restriction because it creates a climate in which it will be impossible for the soul to escape the prison that represents the material body. Birth, old age, sickness and death are the very nature of the body of matter, and are opposed to the very nature of the spiritual soul. But as long as the attraction for the pleasure of the senses is nourished, the distinct soul is forced to perpetuate the cycle of death and successive births or reincarnations on behalf of the material body: a simple garment subject to the laws of wear and tear.

What, even against his will, impels man to sin, as if he were compelled to do so?

In contact with matter, the soul engages without hesitation in all kinds of sinful activities, often against its will. She is forced to make mistakes without having desired it.

The Lord explains it in these words: *“It is lust alone. Born in contact with passion, then turned into anger, it is the devastating enemy of the world and source of sin”.*

Concupiscence is therefore the greatest enemy of the incarnate spiritual being. It is it that keeps the pure soul prisoner of matter.

The Lord warns us in these terms: *“Three doors open to this hell (evil beings are plunged into the ocean of material existence under various forms of demonic life): lust, anger and greed. Let every sane man close them, for they lead the soul to its ruin”.*

It is the sexual act that is at the origin of the perpetuation of conditioned existence in this material world, that is why God advocates celibacy or continence.

It is for this reason that the great sages renounce family and social life, and choose to live alone, as hermits.

(To learn more about this, open the book “Words of Wisdom, the Wisdom of God” and click on the 468 logos)

The six enemies of man.

Man has six enemies from which he must absolutely distance himself: anger, lust, greed, insanity, illusion and envy.

These six enemies are at the origin of the loss of the soul. They reduce her to material slavery by constantly forcing her to undergo the harmful influence of the energy of illusion that conditions her existence, forces her to follow wrong paths, inevitably engenders suffering, and forces her to reincarnate indefinitely.

Thus afflicted and conditioned, the incarnate soul that each of us really is, wanders unceasingly in the galaxy going from one planet to another, so that it ends up finding normal to live in this way. She can only be freed from her evil when she meets a genuine spiritual master, a true servant of God, reads her books, follows her instructions and implements them.

We must all live according to the teaching of Krishna, God, the Supreme Person.

We must all practice spiritual vegetarianism, which prohibits eating meat, fish and eggs.

The meal consecrated and first offered to God immunizes us against material filth.

During an outbreak, people are vaccinated against the microbe. In the same way, when one takes food first offered to Lord Krishna, God, the Supreme Person, one can resist all attacks of material energy. We call the devotee of the Lord who always acts in this way. In this way, the Krishna conscious being, who eats only food offered to God, can erase all the consequences of his bad relationship with matter and open the way to spiritual realization.

On the other hand, those who do not continue to increase the volume of their sinful acts and sins. They thus prepare another body, such as that of a dog or a pig, in which they will have to suffer the consequences of their sins. The material energy is the

source, and therefore the source of all contamination, but the one who is immune to the food offered to Krishna escapes his attacks. All others are victims, without recourse.

Let us put an end to self-interested action, to the pleasures of the senses, let us renounce the fruits of our actions, and live according to the teaching of God.

The spiritual being incarnated in the body of a celestial being, its exhausted merits, comes down to earth in a drop of water, and finds there a human body.

The individual being distinct from God can, by a free act, either plunge into the heart of the dark material nature and identify with matter, with the body in which it was incarnated, or on the contrary identify with the spiritual energy, superior, and for this reason it is also referred to as the Lord's marginal energy.

Depending on whether he leans towards one or the other of these energies, material or spiritual, he acquires a corresponding body, material or spiritual. But his position in this world does not correspond to his true nature. The original nature of the distinct being is to serve the Supreme Lord in a spiritual consciousness, in Krishna consciousness.

But in the material universe, his material consciousness impels him irresistibly to want to dominate matter, as a result of which he must undergo the law of karma, and be reborn indefinitely among the 8,400,000 living species, sometimes as a celestial being, sometimes as a man, sometimes as an animal or plant, etc. while in the spiritual world it retains a unique form.

Of the 8,400,000 life forms that God created, we find 900,000 aquatic species, 2,000,000 plant species, 1,100,000 species of reptiles and worms, 1,000,000 species of birds, 3,000,000 species of mammals, and 400,000 species of humans, the whole grouping together the 8,400,000 varieties of bodies found on various planets in countless galaxies.

This is how the wanderings of the incarnate spiritual being, of the human being, continue, by the effect of innumerable incarnations following the call of the various forms of material desires which it emits, and which resides in its mind.

Man can, by sacrifices, reach the heavenly planets and enjoy the pleasures found there, but his merits exhausted, he will find on earth a human body.

The being, the soul, then descends into a drop of water, then is transferred to a cereal seed, which, eaten by a man, is transferred to the sperm that the latter will release. This sperm will fertilize a woman, who will again give her a human body, to make sacrifices, and the cycle will begin again.

Thus the conditioned being comes and goes endlessly on the material path. Krishna's devotee avoids sacrificing to heavenly beings. He absorbs himself directly into Krishna consciousness, and thus prepares his return to the Lord.

Those who descend from the heavenly planets, do so through the rain.

Lord Krishna advises us, *“We must transcend these three modes of influence of the material nature (virtue, passion and ignorance), and we will then free ourselves from the cycle of birth and death. Otherwise, even if one has been elevated to a higher planetary system like Candraloka, one will have to come down from it. Once the benefit of pious activities is consumed, it will be necessary to return to this planet on the occasion of a rain fall and to be born first as grass or plant, which will be eaten by various animals, but also by human beings, then transformed into seed. This seed is introduced into a female body and the living being (the soul) is born. Those who return to earth in this way are born especially in families of high position, such as the families of wise scholars.”*

Lord Krishna said of Him: «Who knows Me not to be, without beginning, the Sovereign of all worlds, this one, without illusion among men, becomes free from all sin».

Not all who try to achieve spiritual realization are, in truth, ordinary men.

They rise above millions of beings, who are not even aware of it. But among those who are trying to know their spiritual identity, the one who comes to know that Kṛiṣṇa is God, the Supreme Personality of Godhead, the Unborn, the only possessor of all that exists, this man has really come to the highest spiritual realization, the highest spiritual achievement.

Only then, fully aware of the supreme nature of Kṛiṣṇa, can he completely free himself from the consequences of his sins.

Whoever knows that Kṛiṣṇa is distinct from All that is created, is immediately freed from the effects of all his sinful acts, this is the indispensable factor to know the Supreme Lord. Only devotional service to God can grant this wonderful knowledge.

Any act performed under the direction of Kṛiṣṇa is absolute, and cannot be defiled by any material sequel, favorable or unfavorable.

Moreover, the idea of «favorable and unfavorable» in the material universe, is nothing but a mental creation, because nothing in this world is favorable. Everything bodes ill, for the very mask of matter is.

We see good only in an act of imagination, for the only true good depends on what is accomplished in spiritual consciousness, Krishna consciousness, in absolute devotion and service to the Lord. If the slightest desire motivates us to make our acts favorable, we must therefore absolutely follow the directives of the Supreme Lord, Krishna,

transmitted by the Vedas, the original scriptures, the true gospel, such as “Getting to know God”, “The words Of Krishna, Christ, God, The Supreme Being”, “The Words of God”, “The Pure Spiritual Science”, and “Words of wisdom, the wisdom of God”, as well as by a bona fide spiritual master, servant of God.

It is the activities aimed at satisfying the senses and whose sole purpose is to please the mind and the senses, which are the cause of the chain of the soul to the matter. As long as the latter engages in these interested actions, it will not cease to reincarnate from one species to another.

Avatar Rishabhadeva warns us in these words: *“When someone considers sense gratification as the purpose of his life, he engages in material life to go mad and engages 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 at the origin of his suffering. In truth, the distinct being should never have donned this fleshly envelope, but the latter was attributed to him for the satisfaction of his senses. Therefore, I do not believe that it is right for an intelligent man to again become entangled in material activities that would perpetually force him to put on bodies, life after life. As long as the living being does not inquire into the spiritual values of existence, he must know defeat and the evils of ignorance. Whether it is virtue or sin, karma bears fruit, and if a person is involved in one form or another of karma, his mind is described as «tinged with 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 interested action, one must clothe a material body. When the living being is under the influence of ignorance, he cannot know the nature of the distinct soul and that of the Supreme Soul. His mind then undergoes the yoke of interested action. Consequently, as long as he has no love for God, he will certainly not be exempt from putting on material bodies”.*

To free ourselves from the cycle of reincarnation, we must absolutely act as a spiritual soul. For this we must surrender to Krishna, God, the Supreme Person, and enjoy serving Him with love and devotion.

Truly, devotional service is the manifestation of our love for God. Another method of ending the cycle of repeated reincarnation is to offer Krishna the fruit of our work, our day, all our activities, and all our actions.

Let us understand that we all have to work to support our bodies. But if we act only for our own satisfaction, for our own satisfaction, seeking only the pleasure of our senses, then we must also accept the consequences of karma, good or bad, in future lives.

On the other hand, if we act only for Kṛṣṇa’s satisfaction, if we offer Him all the fruits of our actions, as well as all that we do, this action takes the name of “devotional service”, and is therefore free of all karma. Our thoughts, words and

actions have no consequences. To act in Krishna consciousness or God consciousness is to make sacrifices.

The action performed as a devotional service does not only preserve us from the reactions of karma, it gradually elevates us to the service of spiritual love offered to the Lord. This is the key to the kingdom of God.

Spiritual education, the art of living according to God's teaching.

At the beginning of All things there is Krishna, God, the Supreme Person, in his personal, primordial, infinite, absolute form, all of knowledge, bliss and eternity. Then there is the spiritual soul, in its original position as Krishna's eternal servant, such is the beginning of spiritual education.

The Lord said, *"When you know the truth, you will understand that all beings are an integral part of Me, that they live in Me, and belong to Me".*

By receiving the knowledge from the lips of a being aware of his spiritual identity and the true value of things, then you will be able to understand that all beings are tiny fragments of Krishna, God, the Supreme Person, integral part of his divine person.

Krishna is God, the Supreme Person, He is the original cause of all causes. It is from Him that emanate the countless Avatars, as well as all living beings.

A great writer wrote: «Loneliness is not the absence of company, but the moment when our soul is free to converse with us and help us decide our lives».

This is false, because we do not have a soul, since each of us is actually an eternal spiritual soul. Too many people make the mistake of speaking of their soul as if it were a being outside of them, who was attached to them or who lives by their side. Now, the truth is very simple, *"We are the soul"*. The soul is our real Self, our true spiritual identity.

Lord Krishna reveals the soul to us:

"Never was the time when we did not exist, I, you and all these kings; and never will any of us cease to be.

At the moment of death the soul takes a new body as naturally as it passed, in the previous, from childhood to youth, then to old age. This change does not disturb anyone who is aware of its spiritual nature.

Know that what penetrates the whole body cannot be destroyed. No one can destroy the imperishable soul.

The soul is indestructible, eternal and without measure; only the material bodies it borrows are subject to destruction.

Ignoring the one who believes that the soul can kill or be killed, the wise man knows that it does not kill or die.

The soul knows neither birth nor death. Living, it will never cease to be. Unborn, immortal, original, eternal, it never had a beginning, and never will have an end. It does not die with the body.

How, who knows the unborn, unchanging, eternal and indestructible soul, could he kill or cause to be killed?

At the moment of death, the soul takes on a new body, the old one has become useless, just as one discards worn clothes to put on new ones.

No weapon can crack the soul, nor the fire burn it; the water cannot wet it, nor the wind dry it out.

The soul is indivisible and insoluble; fire does not reach it, it cannot be dried up. It is immortal and eternal, omnipresent, unalterable and fixed.

The soul is said to be invisible, inconceivable and unchanging. Knowing this, you should not lament over the body.

And even if you believe the endless soul taken over by birth and death, you have no reason to grieve.

Death is certain for whom is born, and certain for whom dies. Since you must do your duty, you should not feel sorry for yourself.

All created things are, originally, not manifested. They manifest themselves in their transitory state, and once dissolved, find themselves unmanifested. What is the point of being saddened?

Some people see the soul, and it's an amazing wonder to them. So do others talk about it and others hear about it. There are, however, some who, even after hearing of it, cannot conceive of it.

He who sits in the body is eternal, he cannot be killed. So you do not have to cry for anyone”.

We are not the body of matter in which we reside, but the soul that is there, which allows it to live and move. Each of us is actually a spiritual soul, and Krishna is the Supreme Being from whom Everything emanates.

This is the beginning of spiritual education.

Each of us is an eternal spiritual soul and not the dense matter body in which we reside, just for the time of a life in this material world.

The soul is actually the size of a ten thousandth of the tip of a hair, because it is a spiritual atom. It is self-luminous, because a radiance emanates from its spiritual body which envelops it, giving it the appearance of a very pretty luminous ball, of an immaculate whiteness. That's why seeing it is a wonder.

The spiritual soul alone illuminates the consciousness, the whole body. Consciousness is the concrete proof of the presence of the soul in the body.

Consciousness is a manifestation of the soul, the major principle, the essence of the spiritual soul, the main energy of the soul, it is the soul itself. The soul is present in the heart of the living being, the celestial being, the human being, the animal and the vegetable, it is the source of all the energies that support the body, whatever the form. The energy of the soul is diffused throughout the body, such is the consciousness, and it is thanks to the latter diffused throughout the body that the soul manifests its omnipresence in the body in which it is found and which it keeps alive by its vital force. Consciousness is also the perception that one has of being, which allows us to say «I am».

The soul is the pure consciousness that expresses itself. It is the vital force, the active principle that allows the body to live and move. She is the true Self, the conscious Self and the true Ego. The true spiritual memory as well as the true intelligence are two other major principles of the soul, because it is in it that they are found and nowhere else. It gives the body its beauty and life.

Real intelligence, mind and consciousness in their pure form are inherent in God's distinct spiritual soul. This makes it possible to affirm with certainty that the brain of the material body is not the centre of intelligence, and that it is the consciousness of the soul that determines the intelligence of its acts.

Located in the heart, it dispenses its energy to the whole body. Blood cells, which carry oxygen stored in the lungs, draw their energy from the soul. This is why blood ceases to flow and perform its functions as soon as the soul leaves the body.

In truth, it is the vital force that gives the soul its power, and the latter rests in the individual soul and on the Supreme Soul, God, and it is through the presence of this vital force that the body develops and grows. Also, beyond the existence of the body, are the Supreme Soul and the individual soul, both reside in the heart of the living being, human or animal.

This is the first milestone of spiritual knowledge. The body exists through the presence of the Supreme Lord who activates the senses as well as the mind, and allows the individual soul, tiny fragment, integral part of the Divine Person, Krishna, to use it at its convenience.

The spiritual soul is by nature an asexual spiritual entity, and is therefore neither masculine nor feminine. It has no past, no present, no future, and does not age like the body, for it is eternally young, nor does it breed offspring. Being by nature of

spiritual essence, a tiny piece, an integral part of Lord Krishna, the soul must detach itself from matter and return to the spiritual world, where it came from, and where its original dwelling is. This is the true purpose of existence.

Spiritual education diffuses the knowledge of Kṛiṣṇa, God, the Supreme Personality of Godhead as He really is as well as His sublime teaching, stating that we must all live according to the Lord's teaching. It empowers the postulant of spiritual elevation to achieve this, and to attain Krishna consciousness. It reveals the existential and absolute truth.

It makes it possible to know the good qualities, the right attitude, the ideal behavior, those of purity that man must acquire and manifest constantly, in order to avoid following the paths that lead to ignorance of the truth, to perdition, and to multiply suffering.

She teaches what absolutely must be done, and explains what not to do.

Spiritual education is the basis of the science of God, the teaching of the Lord, it allows to know that the spiritual soul is different and distinct from the material body in which it resides, and that the soul, which each of us is really and not the body to which we wrongly identify, is the central point of life.

It is transmitted by a genuine spiritual master, a true intimate servant of God, who knows Krishna and has seen the truth, but also by the devout parents of the Lord, who want to guide their children on the right path, which consists in living according to God's teaching, for their sake.

Unfortunately, spiritual education is totally absent from current civilization. No one knows his true interest, which is that of the spiritual soul and not of the material body, nor his true spiritual identity. True education is spiritual and not material.

To work intensely under the influence of a bodily conception of existence, without spiritual education, is to live as an animal. People spend so much energy simply on bodily amenities, without being educated as to the interest of the spiritual soul. They thus live in a dangerous civilization, for the spiritual soul must indeed reincarnate, thus passing from one body to another.

Without spiritual education, human beings are kept in ignorance and do not know what will happen to them after the death of their body. They work blindly, and blind leaders lead them. The man deprived of reason does not know that he remains totally under the slavery of the material nature and that the latter will impose upon him after death a particular kind of fleshly envelope, which he will have to accept. He does not know that although he may be in this actual human body, someone very important for example, he risks being reborn in an animal or tree body for having acted in ignorance of God under the influence of the modes of influence of the material nature that are: virtue, passion and ignorance.

Spiritual education makes it possible to cultivate and develop God consciousness, and gives humanity the true light of spiritual existence. It teaches that each of us is a spiritual soul and not the material body, and teaches us to surrender to God, to love Him, to obey Him, to reconnect with Him, and to serve Him with love and devotion. It gives the key to enter the kingdom of God.

In truth, all those who inhabit the material universe have voluntarily, freely, exposed themselves to the risk that the material condition represents. They cast themselves into the trap of the laws of material nature.

The purpose of human life is precisely to bring the incarnate spiritual 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 surrender to the will of God.

But the fool, rather than fleeing the grip of maya, the energy of illusion that is similar to Satan, get entangled in the different names in relation to what he believes his identity, intellectual, administrator, trader, worker, Hindu, Christian, Muslim, European, American, African, and in relation to this identity he develops in turn an attitude, a particular position, a behavior, and bows to the orders of the Supreme Lord only under the influence of the laws and writings relating to this identity.

The human laws of any state are but imperfect imitations of religious precepts. Secular and separate from God, the state allows citizens to violate 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 there is, man, even the most evolved, can only create imperfect legislation.

The laws of God contain no imperfection, and if they are instructed, what need do men have of relative legislation, created by expedient politicians, misled in every way. Human laws must always be modified, revised, but not those of God, since they come from the Divine Being, who possesses supreme perfection.

The scriptural laws cited above, are established by liberated souls, the pure representatives of God, with regard to the various conditions proper to each being. Adherence to these laws from the Lord gradually leads the conditioned soul to free itself from the clutches of material existence. Nevertheless, each one is, by his profound nature, an eternal servant of the Supreme Lord.

Thus, in the liberated state, he can serve the Lord in a sense of purely spiritual love, and thus enjoy an existence of perfect freedom, sometimes even in a position equal to, or even superior to, that of God.

In the conditioned state on the contrary, in the material universe under the influence of maya, the energy of illusion, each one desires to dominate all the other beings,

spirit of domination which prolongs and weighs down his conditioning, until the day when he surrenders to the Lord and finds with Krishna his first condition of eternal servant.

The Lord teaches: *“The doer of interested acts must be reborn and die in this world without end, and until he has developed his affection for Me, it will be impossible for him to shake the yoke of the laws of material nature.*

The man of the first order is the one who finds refuge in Me, in the most total abandonment, and who, renouncing all forms of material occupations, lives according to My teaching”.

Thus, the man who dutifully fulfills his duties according to the social class and spiritual level to which he belongs, but who fails to develop his love for Krishna, God, the Supreme Personality of Godhead, only ruins his human life.

This is why the Lord recommends that we live according to His teaching, so that we are never lost or confused.

In truth, if Lord Krishna, God, the Supreme Personality of Godhead allows the incarnate soul that wants to stray to slip to the lowest point of existence, it is for the sole purpose of giving him the opportunity to judge by it—even if she may or may not be happy by misusing her independence.

Most souls embodied and conditioned by the material nature and the energy of illusion, who languish in the material universe, misuse their independence, so that they plunge into illusion and suffer life after life.

This is why the Lord advises us: «Surrender to Me, and I will take you under My protection».

Suffering is useful and necessary.

The sufferings related to guilty acts have a double origin: The acts themselves, but also those committed in previous lives.

The origin of the guilty acts is most often ignorance. But ignoring that an act is guilty does not prevent, if committed, its undesirable consequences, which give rise to other culpable acts. Thus faults and sufferings follow one another, plunging the conditioned soul into pain. In her present life she suffers the consequences of the acts committed in her previous life, and prepares herself, through her present acts, for new sufferings in the future.

Our past deeds overwhelm us today, and our present deeds prepare us for future suffering. But this chain can be broken at once for the one who adopts the consciousness of God and serves him with love and devotion. This means that the service of love and devotion offered to the Lord is capable of reducing our sins and all defilement to nothing.

Suffering is useful and necessary, because it allows by the pain felt, to know what generate the thoughts, words and malicious actions, and thus to take the firm resolution to never again do evil in any form whatsoever, to persons, humans, animals and plants.

Suffering is useful and necessary because it reduces the mass of guilty acts accumulated in all our previous lives, and erases the sins inherent in these malicious and even criminal acts.

Suffering is useful and necessary because it allows us to have a precise idea of the pain felt by the person to whom we have hurt in our previous life, being then indifferent to the cries that it emitted. It also allows us to know *“that what we have done will be done to us”*.

Suffering is useful and necessary, because it makes it possible to become aware of his malevolent acts, to do penance, to repent, to ask forgiveness, to turn to God, to respect and definitively apply the precepts, the laws and the divine commandments.

The human being is, in truth, subject to two kinds of diseases. One of a material nature and the other of a spiritual nature.

The human being is, in truth, subject to two kinds of diseases. The first is material, and the second, the main, is spiritual.

Although Kṛiṣṇa, God, the Supreme Person is the pure beauty that penetrates All and the cause of all causes, He is not responsible for the misfortunes and sufferings we endure.

The Lord teaches: *“It is the thoughts, desires and memories of the being at the moment of leaving the body that determine its future condition”*.

The Lord adds: *“Action should be offered as a sacrifice to the Supreme Being, lest it chain its author to the material world. Also, fulfill your duty in order to please Him, and forever you will be freed from the chains of matter.*

Whatever you do, whatever you eat, whatever you sacrifice and lavish, whatever austerity you practice, whatever it is to offer Me. Thus, you free yourself from the consequences of your actions, all, virtuous or guilty. By this principle of renunciation, you will be freed and come to Me”.

In truth, all thoughts, words and actions produce effects, which lead to good and/or bad consequences, which in turn cause consequences in the form of benefits or suffering, felt at the end of the present life already, but certainly throughout the next life.

The more wickedness we show, the more we express through thought, speech and deeds hatred, racism, indifference and coldness of heart towards those who are different from us, the more the mass of our evil acts increases because of the obscuration of our mind, and the more we will be led to suffer in our present life already, but especially for sure in our future life.

That's why people sometimes say, *"Why this repetition of misfortunes, or what did I do to God to suffer so much?"*

In reality, we ourselves are responsible for the diseases, misfortunes and sufferings we endure, so let us not accuse God wrongly, for we are committing an offense against him.

It is our desires, our desires, our acts interested for our sole profit, which are at the origin of the good or bad consequences, of what we wish for ourselves alone.

Therefore, karma, law action-reaction, law of cause and effect or law of nature according to which any material action, good or bad, necessarily entails consequences, which have the effect of increasingly chaining its author to the material existence and cycle of death and rebirth.

To put an end to it and have a happy life, it is enough to love God, to obey him, to serve him with love and devotion and to love all living beings, humans, animals and plants without exceptions.

God alone controls Everything for us. We are all under his tutelage. Even the material body in which the soul was reincarnated does not belong to it, because it is the property of Lord Krishna. We come into this world with nothing, and we leave it empty-handed when the time comes. Everything belongs to God.

In reality, the cause of all diseases is of spiritual origin. And the major cause is forgetting our loving relationship with Krishna, God, the Supreme Person.

The soul that loses all contact with God, forgets its own spiritual identity and engages in countless material activities that entangle it in a network of karma. This karma causes him suffering, and instead of turning to God to alleviate his pain, the embodied spiritual being seeks material solutions that unfortunately lead to other karmic reactions, and therefore other suffering.

Through countless lives, incarnate spiritual beings have accumulated by their thoughts, words and actions, a large mass of prejudices, guilty acts or sins that oblige them, and suffer today the misfortunes and sufferings that result. Also, it is through pain or suffering suffered and felt that we diminish and erase our faults.

The human being is in this world in constant contact with material energy, and as such must endure the repetitive cycle of birth, illness, old age and death.

If there are a large number of hospitals and clinics where one can perfectly cure and cure the material diseases of the body, on the other hand there is not a single hospital that heals the material disease of the spiritual soul, which each of us really is. The true seat of the disease is the heart.

Diseases of a spiritual nature.

The material diseases of the spiritual soul, are those whose karma is the transmitting agent, that is, which pass from the body that the soul had in its previous life, to the one in which it was reincarnated.

The material body is actually the prison of the spiritual soul. We have forgotten, but the fetus in the womb of the mother, and then at birth, the being suffers. The body is at the origin of the sufferings of the incarnate spiritual being. God himself said that this material world is a world of suffering. That is why, for millennia, He has asked us to obey Him, to live according to His teaching and to return to His absolute kingdom where suffering is absent and true happiness, real and permanent.

In reality, any man who commits a criminal act, voluntary or not, if he remains indifferent to the suffering felt by the victim, if he does not ask forgiveness, does not repent, does not do penance and does not turn to God, can escape the justice of men, to that of the Lord he will be severely punished. The exact harm he inflicted on his victim will be done to him, he will be reborn with the same. If the victim has had a disabled limb, has been blinded, deaf, mute or totally paralyzed, he will also be so in his next life.

We can escape from the justice of men, from that of God it is simply impossible.

All those who believe they can alleviate their suffering by appealing to the act of euthanasia are mistaken, because euthanasia or assisted suicide does not solve their problem, but moves it into their next life.

Euthanasia, and man ignores it, does not relieve the suffering of the incarnate spiritual being, because it actually causes the displacement of the physical, mental and psychic difficulties and sufferings of the incarnate soul towards its future life, and he will have to suffer again in his future existence. Indeed, he will be reborn in the same conditions as he knew at the time of his death, and the physical disabilities that were his will be found in his new body. From his birth he will suffer again and again.

We have an example of such cases in many families, where the baby was born disabled, totally paralyzed, with physical and mental malformations, or other, consequences of his guilty acts committed in his past life, and not erased. It frequently happens that he is born with an incurable disease, usually the one he had when he died in his last life, or that he does not live long and dies young, because his second life is actually the extension of his last existence interrupted by an abominable act, euthanasia, assisted suicide, or medical assistance in dying.

Unlike ordinary mortals, suffering, pain and other misfortunes cannot in this material world be modified, lessened or diminished, for they are the fruit of our own past sinful acts. We must imperatively erase them by tolerant and accepting the pain felt, and by abandoning ourselves to God, otherwise they will remain, and we will find them in our next lives.

Krishna, God, the Supreme Person is the ultimate purpose of existence, and the golden key to the liberation of this suffering material world. The Lord asks us to renew the bond that unites us to Him, to abandon ourselves to Him, to love Him, to obey Him, to do His will alone, to unite our desires and interests with His, and to serve Him with love and devotion, then we will see all our suffering disappear permanently.

By engaging in the service of love and devotion that we offer to Lord Krishna, we free ourselves from all karma, good or bad. We finally understand that all our suffering is due only to our previous karma. We know that the condition of both the body and the soul depends on Krishna.

In reality, the devotee of God takes care of his body by duty, so that he can better serve the Lord. Whatever his situation, the devotee keeps a spiritual vision and uses his body only for spiritual purposes. This is true medicine, medicine that ends all diseases.

Each act generates an effect of itself, thus strengthens the material chain that keeps its author ever more prisoner of matter, and to suffer accordingly.

This chain of actions and the resulting consequences can only be broken when we put ourselves at the service of God and act for Him.

The Lord advises: *“Surrender yourself totally to Me, and I will protect you from all perils. You will never again experience the problems of birth and death. By My grace, you will know absolute peace, and you will reach My eternal and supreme abode. I grant faith and refuge to anyone who surrenders to Me and vows to serve Me forever, for this is My nature.*

Only by devotional service, and only in this way, can one know Me as I am. And the being who by such devotion becomes fully aware of My Person can then enter My absolute kingdom.

Only by serving Me with undivided love and devotion can one know Me as I am, and truly see Me. In this way, and only in this way, will the mystery of My Person be revealed. You can proclaim it forcefully, never will My devotee perish.”

The power of the song of the holy names of God.

In truth, liberation is the return of the incarnate spiritual soul, once it has freed itself from all material conceptions of existence, to its original and natural spiritual condition. It is to regain our original natural position of eternal servant of Krishna, God, the Supreme Personality of Godhead, which we occupied with the Lord at the beginning of all things.

Human life is precisely an opportunity to develop the qualities necessary to obtain spiritual freedom. It is to regain our original relationship with God, Krishna, that of eternal servant.

The way of liberation is the cessation of the cycle of repetitive reincarnations. It is the fact of escaping the strict laws of the material nature, which impels us to undergo regularly and at each incarnation the following four sufferings: birth, illness, old age and death.

The ultimate liberation is to regain the personal bond that eternally unites us with Krishna, God, the Supreme Person.

The chanting of the Holy Names of God frees us from all the threats of material existence.

The material existence we live in this material world is only fears.

Four problems are linked to it: We must feed ourselves, find shelter, reproduce and face fear.

It is this last point, where fear appears, that harasses us the most. Ignorant of the next obstacle that will stand before us, we are constantly immersed in fear. The whole material existence is a series of obstacles, and that is why the problem of fear constantly arises. 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 comes to an end as soon as the Holy Names of the Lord vibrate, the sixteen words which are his sound representation, sung by Lord Chaitanya Mahaprabhu, the Golden Avatar:

*Hare Krishna, haré Krishna, Krishna Krishna, haré haré/ haré
Rama, haré Rama, Rama Rama, haré haré.*

Lord Krishna advises us: *“Put Me in your mind.*

So in Me, Krishna, in my personal form, always absorbs your thoughts without fail. Dedicating all your actions to Me, turning to Me your mind and your intelligence, no doubt you will come to Me.

He who always remembers Me, the Supreme Lord, and on Me meditates without departing from the way, this one, undoubtedly comes to Me.

Always think of Me, become my devotee, offer Me your homage and worship Me, and you will surely come to Me. I promise”.

The chanting of the Holy Names of the Supreme Lord allows.

The chanting of the Holy Names of the Supreme Lord, Krishna, allows the devotee of God to fix his mind on the object of his worship, namely the Supreme Lord, under one or other of his personal forms (Krishna, Rama, Narayana...).

This constant practice purifies him and allows him, at the end of his life, to be transported to the kingdom of God. If Krishna’s thought is to be imposed on the mind in this way, it is because it is by nature feverish and unstable. Just as when thinking about the metamorphosis she desires, the caterpillar, in her life alone, transforms into a butterfly. The human being, by dint of thinking of Krishna, is assured to acquire, at the end of his life, the same attributes of body as Krishna.

He who constantly sings the Holy Name of God may, at the hour of death, return to God.

The chanting of the Holy Names of God is a source of many spiritual benefits. But singing the hymn of the Holy Names without respecting the regulative principles is like lighting a fire and then pouring water on it.

Easily acquire all spiritual benefits as well as the four pillars of piety: compassion, purity, austerity and truthfulness, all those who renounce:

Illicit sexual relations outside of marriage.

Consumption of meat, fish and eggs.

Consumption of drugs, intoxicants, alcohol, coffee, tea and cigarettes.

Games of chance and money.

Lord Caitanya mahaprabhu, the Golden Avatar, who was truly Krishna Himself, tells us, “Sing the Holy Name of the Lord, for in this age of strife and hypocrisy there is no other way, no other way, no other way to achieve liberation”.

In truth, the simple act of chanting the Holy Name of the Lord makes it possible to advance perfectly in the spiritual life. It is the best process to achieve success in life, and to achieve the perfection of existence.

The best way to put Lord Krishna in our minds is by humming the sublime song “*Hare Krishna*”, whose spiritual sound penetrates and cleanses us throughout our existence, and through which we will think of God also at the time of death.

The Holy Names of God composing the song «Hare Krishna» are specially intended to counteract the terrible consequences of the present age, also called the Iron Age, the Black Age or the Dark Age, the age of discord, hypocrisy, quarrels, indifference, decay and sin.

No better method of spiritual realization for the present age can be found than this song in Sanskrit which means:

“O Lord, O energy of the Lord, O source of all happiness, please make me your beloved servant, allow me to serve you”.

Krishna and Rama are the Holy Names of God, and Hare is none other than his inner energy, his blissful energy.

The song of the Holy Names of God allows:

To eliminate all the sins accumulated in all our previous lives of material existence, to purify our defiled heart, to be delivered from the imprisonment in matter in this material world, to obtain spiritual knowledge, to progress and bring forth all forms of devotional service, to awaken our love for Krishna, God, the Supreme Person, to taste spiritual happiness, to obtain the company of God and to devote oneself to his service of devotional love as if we were plunging into the waters of a great ocean of love and to reach, whatever the situations, for sure the supreme perfection.

For this, it is enough to recite or sing the sublime spiritual song «Hare Krishna» without committing offenses, so that the stain of the present age disappears within us, allowing us to find our original spiritual body and return to God, in our true original home.

This is the true resurrection.

Here are the ten offenses not to commit.

- 1 Blaspheme a devotee of the Lord.
- 2 Put the Lord and celestial beings on the same plane or believe in the existence of many gods.
- 3 Disregard the orders of the spiritual master.
- 4 Minimize the authority of the Vedas, the original Scriptures.
- 5 Interpret the Holy Name of the Lord.
- 6 Knowingly committing wrongdoing by relying on the chanting of the Holy Name to cancel the consequences.
- 7 Speak to unbelievers of the glories of the Name of the Lord.
- 8 Compare the chant of the Holy Name to material piety.
- 9 Be inattentive while chanting the Holy Names.

10 Remain attached to the matter despite the chanting of the Holy Names, and having heard so many instructions.

Let us use the power of these spiritual sound vibrations to free ourselves from all the threats of material existence.

Every living being, human or animal believes himself free to dispose of himself, whereas in reality, no one escapes the Lord's laws, strict laws, forever inviolable laws. It happens that criminals, by cunning, circumvent human legislation, but never with impunity the codes of the Supreme Legislator.

Whoever recognizes the supremacy of God, can adopt the practice of chanting the Holy Names of God, and then see awakened in him pure love for Krishna, God, the Supreme Personality of Godhead.

Whoever hum the song of the Holy Names of the Supreme Lord is immediately freed from the consequences of countless faults, even if he pronounces it indirectly, thinking of something else, jokingly, for the pleasure of humming an aria or even carelessly.

Anyone who sings «Hare Krishna» is naturally supposed to say Hare Krishna when any accident occurs. However, even without the habit of this practice, if one somehow pronounces the Holy Name of the Lord, haré Krishna, at the time of having a fatal accident, will escape a hellish existence after his death.

Whoever sings the Holy Name constantly, throughout the day, from morning to evening, and this every day, is sure to return to God, in his original home, without the slightest doubt.

The ideal would be to sing:

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

In order to constantly think of Krishna, God, the Supreme Person, let us sing fifty (50) times the chanting of the Holy Names of God every two hours, from 6 a.m. to 10 p.m., for a total of 450 songs a day, by which we glorify the Supreme Lord.

Thus we will be sure to think of Krishna, especially at the time of death.

Lord Krishna adds: *“Whoever, in death, at the very moment of leaving the body remembers Me alone, immediately reaches my home, do not doubt it, for these are the thoughts, the memories of the being at the moment of leaving the body, which determine its future condition.*

He who, at the moment of leaving the body, thinks of Me, God, the Supreme Person, he, without a doubt, will reach the spiritual planets.

When they have reached Me, the spiritualists imbued with devotion, these noble souls, having thus risen to the highest perfection, never again return to this transitory world (the material universe), where suffering reigns”.

The cure for perpetual sleep in which we are all immersed.

Lord Caitanya Mahaprabhu, the Golden Avatar says:

“I will open the way to 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 exchange that are attached to the service of love and devotion, and thereby make him dance in ecstasy.”

«Accepting the role of a devotee, I will teach by My example the practice of devotional service».

“I have brought remedy to the 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 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 his endless births and deaths. The sankirtana movement [sankirtana: any activity that 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 distribution of consecrated foods] spreads on all human beings the greatest blessing, spreading its rays like the benevolent moon. As a weapon of spiritual knowledge, it makes the ocean of absolute bliss grow and allows us to fully savor the nectar we yearn for.”

If one takes Krishna consciousness, God consciousness, very seriously, he can resist the provocations of sin. The following four forms of sin should be avoided:

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

If by the grace of the Lord we can remain faithful to the regulating principles of the prohibitions mentioned above, and sing the hymn of the Holy Names of God, «Hare Krishna», the Lord will not fail to protect us. In fact, Kṛiṣṇa declares that his devotee is never defeated. All those who follow this discipline of Krishna consciousness must submit to strict observance of the regulatory principles and remain firm in the practice of chanting the Holy Names of the Lord.

If we do this, we have nothing to fear, especially in our time.

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 one pronounces the Holy Name of the Lord, whether in a desperate condition or involuntarily, all the

consequences of his faults fly away. By pronouncing once the Holy Name of the Lord, composed of the two syllables Krish-na, one is sure to achieve liberation.

The ritual activities recommended in the religious scriptures for the atonement of sins are not enough to purify the heart in an absolute way, for after the atonement the mind again rushes towards material acts. Therefore, for those who aspire to be delivered from the material consequences of their self-interested actions, the chanting "*Hare Krishna*", or the glorification of the Name, Fame and Entertainment of the Lord, is the most perfect method of atonement, because this practice alone completely clears the heart of its impurities.

All those who love God must re-establish and renew a covenant with him.

God says to this effect: Know that it is the Lord, your God, who is God. This faithful God keeps his covenant and his goodness until the thousandth generation towards those who love him and respect his commandments.

The Lord's goodness endures from eternity to eternity for those who fear Him, and His righteousness abides for the children of their children, for those who keep His covenant and remember His commandments to put them into practice.

Now, if you listen to My voice and keep my covenant, you will belong to Me personally among the peoples, for all the earth belongs to Me.

The covenant that God makes with men is a union or agreement between the Lord and all those who love him, do his will, abandon themselves to him, serve him with love and devotion and put into practice his word, his teaching, his precepts, its regulatory principles and commands.

This covenant is made and accepted by all men who believe in God, who want to walk beside Him, obey Him and love to please Him.

It commits the one who respects the particular ritual and societal practices established by the Lord, and aims to maintain the human being in purity, and to remain in his position of eternal servant or eternal servant of Krishna, God, the Supreme Person.

With this sublime knowledge, let us all return to the natural, original, eternal, prestigious and glorious position of eternal servants that we had with Krishna, God, the Supreme Personality of Godhead, at the beginning of all things, and serve Him with love and devotion.

The perfection of existence consists in renewing the bond of love that unites us to Krishna, God, the Supreme Person, to love Him, to obey Him, to do His divine will with pleasure and promptness, to bind our desires and interests to His, to offer Him all the fruits of our actions, to abandon ourselves to him, and to serve him with love and devotion, for his total satisfaction.

The song of the Holy Names of God purifies the heart.

Those who want to achieve this must adopt the service of love and devotion, which they will offer to God, whatever their social levels. And in addition, it is essential to always remain close to the Lord by listening to or reading about his Divine Person, and by singing his glories. The song of the Holy Names of God, «Hare Krishna», offers this beautiful purification of the heart.

It is enough to focus on listening, reading and singing the glories of God, to reach the highest perfection and reach his absolute kingdom. Thus, the human being who remains always in contact with the Lord by listening, reading and singing his glories, and who, for the sole satisfaction of God offers him the fruits of his works, will enter with ease into his supreme abode.

Only those who have washed their hearts of all filth can realize It. And it is the song “*Hare Krishna*”, the listening and reading of the glories of His grace, that allows this purification of the heart.

The eternal religion.

The institution advocating the natural organization of society established in social classes and spiritual divisions is a creation of Krishna, God, the Supreme Person.

When a society is no longer structured, the organization of social classes is no longer assured, the destruction of the family unit leads to the collapse of the eternal traditions erected by God, aimed at the material but also spiritual well-being of its inhabitants. Human beings therefore fall into irreligion.

The natural organization of society into social classes and spiritual divisions, created by God, includes many moral principles whose role is to enable the members of a family to grow in strength and wisdom, gradually assimilate spiritual values throughout their lives.

It is the elders who, in a family, have the responsibility to ensure the application of these principles. Their death may therefore mark the interruption of these practices, which would lead their descendant to fall into irreligion, atheism, thus losing any possibility of spiritual liberation. To destroy the elders and the knowledge they convey is a major fault.

When impiety reigns in a family, women become corrupt, and from their degradation an unwanted offspring is born.

A healthy population is the fundamental principle of peace, prosperity and spiritual progress in the society of human beings.

The moral principles of class organization were designed to direct society as a whole towards spiritual progress by ensuring the maintenance of virtue. The purity of a population depends on the chastity and fidelity of women. Just as a child is easily abused, a woman tends to be corrupted. For this reason, both need the protection of older family members. Also, if the chastity and devotion of women are safeguarded through various acts of piety and respect for family traditions, they will not be drawn into adultery and will engender a virtuous descent, able to participate in the natural organization of social classes and spiritual divisions.

Now, let this social system not be respected, and the assiduous trade between men and women leads to adultery, with the risk of engendering an undesirable population. Through the fault of irresponsible men, defiled, unwanted children invade society, from which then come wars and epidemics. The increase in the number of these undesirables generates for the family and for those who have destroyed its traditions, a life of hell. The ancestors are forgotten, they stop offering them oblations of water and food.

The Vedic traditions of the Vedas, the original scriptures, concerning the pursuit of material benefits, require that oblations of water and food be regularly offered to the ancestors of the family.

This food is first offered to Visnu and then presented to the ancestors as sanctified remains. Indeed, the food first offered to Visnu has the power to deliver a human being from the consequences of all his guilty acts. It may be that our ancestors are still suffering the consequences of their sins, that they cannot even obtain a physical body and are forced to remain in their ethereal body, in the state of mind. To offer them sanctified food is to allow them to escape the miserable conditions in which they find themselves. This service is a family tradition, and all those who do not devote themselves to the direct service of God are required to perform these rites.

The holy being, devotee of God, does not have this duty, because it is given to him by the only grace of his devotional acts towards Lord Krishna, to free thousands of ancestors.

Those who, by their irresponsible acts, break the tradition of lineage, provoke the abandonment of the principles by which prosperity and harmony reign within the family and the nation.

The principles which, in the natural organization of society established in social classes, govern the family and society, are intended to enable human beings to attain the ultimate salvation. When irresponsible heads of state break these traditions, the resulting confusion causes society to forget that the purpose of all existence is Visnu, Krishna. Those who follow these blind leaders are certain to end in chaos.

Those who destroy family traditions live in hell forever.

Even if some temporary problem comes to hinder the observance of the principles of eternal religion, these can be reapplied at any time. Conforming to the institution of the natural organization of society established in social classes and spiritual divisions, has the effect of gradually raising us to the spiritual level and freeing us from material slavery.

By observing the principles of eternal religion one has the opportunity to come into contact with devotees of Krishna, which has the effect of gradually awakening our now dormant propensity to serve Krishna, God, the Supreme Person, and to free ourselves from all that is the basis of a life of sin. One then has the opportunity to offer a service of pure love and devotion to Krishna.

Every human being, according to his past deeds, his skills and his spiritual elevation, belongs to a given social group, and he must fulfill the duties inherent in this social class, while respecting and working in harmony with members of other social groups.

The activities of the four social classes; the wise scholars and spiritual guides of society, the administrators, the military and protectors of society, the farmers and traders, and the workers, and the four spiritual divisions; the first stage, period of celibacy and study of sacred texts under the tutelage of a spiritual master, the second stage of spiritual life, period of social and family life in accordance with the Scriptures, the third stage of spiritual life, period of pilgrimage to various sacred places, to detach oneself from family and social life, and thus prepare oneself for renunciation, and the fourth stage of spiritual life, total renunciation of all family and social life in order to fully master the senses and the mind, and to fully engage in the service of Krishna, God, the Supreme Personality of Godhead, is the best way to achieve the ultimate goal of life, when they are dedicated to God.

Whoever fulfills the duties inherent in the four social classes and the four spiritual divisions must offer the fruit of all his acts and duties to the Lord. This is the perfection of existence.

In the material world, unless one identifies with one of the social classes and one of the spiritual divisions, one cannot properly assume one's social or spiritual life to achieve the ultimate goal of life, God.

Krishna Caitanya Mahaprabhu the Golden Avatar says: *“To achieve the ultimate purpose of existence, be Krishna, God, the Supreme Person, chanting the holy names of the Lord and listening to the glories of Visnu, Krishna, are the most important.*

Listening to and chanting the glories of God is the best way to access Krishna's loving service”.

Lord Krishna gives us this advice: *“Non-violence, sincerity, honesty, the desire for happiness and well-being of all others and protection from covetousness, anger and greed, are duties for all members of society”.*

It is strictly forbidden to kill a wise scholar, a cow, a woman, a child or an old man.

In the glorious days that preceded the coming of the present age, that of discord, strife, hypocrisy, indifference and sin, wise scholars, cows, women, children and old men were all duly protected, and the whole of society benefited greatly.

The protection of wise scholars ensures the maintenance of the organization of the nation, the institution par excellence, since it offers the most experimentally sure method of elevating all members of society on the plane of spiritual life, to the perfection of existence.

The protection of the cow ensures an abundance of the most miraculous of all foods, milk, which refines the subtle tissues of the brain, and thus allows to know the higher values of existence.

The protection of women preserves their chastity and, by extension, the moral purity of society as a whole. Thus can be conceived men of exemplary nature, able to keep society in a state of peace, tranquility and progress.

The protection of the child allows every being who has obtained the human form the best opportunity to take the path that will free him from the chains of matter. The child must be protected from the moment of conception, by the fulfillment of a purifying rite, which marks the beginning of a pure existence.

Protecting the elderly gives them the opportunity to prepare for a better life after death.

This system of protection, which covers the whole of society, is based on the traits that distinguish a civilization of accomplished men from that of even refined animal-men. It is strictly forbidden to kill a wise scholar, a cow, a woman, a child or an old man. In addition, the slightest offense against them has the effect of shortening the existence of who is guilty.

In the present age, these principles are hardly observed, hence the considerable suffering that human beings undergo. From the moment women, for not having been protected, become corrupt, an unwanted offspring is born. On the other hand, he who offends a chaste woman will see misfortune fall upon him, in the form of a reduction in the duration of his life.

These are some examples of the Lord's uncompromising laws.

The true resurrection.

There is no resurrection of material bodies, it is a lie.

As long as the incarnate spiritual being remains distant from God, breaks the bond that unites him to the Supreme Lord and does not want to obey Him, seeking only the

pleasure of his senses while immersing himself in materialism without restraint, he will remain in the ignorance of God, its true existence and its real identity. It is said that he is forgotten. He will only know death, even if he lives, because the fact of changing material body plunges the embodied spiritual being into oblivion, and oblivion is death.

In truth, death concerns only the body of dense matter and not the spiritual being or soul that each of us really is, for the spiritual body remains at all times.

The resurrection applies only to God and his representatives, the holy beings, because it does not concern the material body, but rather the spiritual body.

In truth, the resurrection of the dead corresponds to the resurrection of the spiritual body, it is the rebirth of the spiritual being to true life. It applies to the transformation of the mortal being into an immortal being, a material being into a spiritual being, a human being into a divine being.

The spiritual body never dies, while the material, human, animal or vegetable body is subject to destruction, to annihilation. The spiritual body remains even after the destruction of the material body. We all have a spiritual body, which emerges or rises for all those who walk with God.

In truth, the resurrection of the dead corresponds to the reappearance of the glorious, incorruptible and spiritual body that we had from the beginning, and that we lost by entering this material world, but especially by incarnating ourselves in a material body. There is no resurrection of the material bodies, for it is a lie of the illusion energy, which is similar to Satan.

On the other hand, those who turn to Krishna, God, the Supreme Personality of Godhead, who choose to love Him, surrender to Him, do His divine will, unite His desires and interests with His, and serve Him with love and devotion without fail, will find again at the death of their fleshly envelope, their spiritual body, which they will keep for eternity, and thanks to which they will be able to enter the eternal, infinite and absolute kingdom of God, in order to live with Him, in an uninterrupted, endless happiness.

This is the true resurrection.

Krishna, God, the Supreme Person teaches us the pure way.

The science of union with the Supreme Being, the pure way, the one whose interest is in the realization of the soul.

Krishna, God, the Supreme Person says:

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

If I go down into this world, it is in order to expose the philosophy of Sankhya, that beings desiring to escape the labyrinth of vain material desires esteem highly for spiritual realization.

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

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

Yoga, which refers to the Lord and the distinct soul, which aims at the ultimate good of the living being and which leads to the detachment of the joys and sorrows proper to the material universe, represents the highest form of yoga. [*yoga: practice of union and communion with God*]

I will now explain to you the ancient science of yoga, the very science that I once revealed to the great sages. This way is practical in all respects.

The ancient science of yoga.

When the consciousness of the living being is attracted by the three forms of influences peculiar to the material nature, it is said to be conditioned. But let that same consciousness attach itself to God, the Supreme Personality of Godhead, and then the being is at the liberated level. He will see his thoughts purified by the one who frees himself entirely from lust and greed, those stains resulting from the illusory concept of the “self” applied to the body and from the “mine” applied to the possessions of the body. Reaching this state of purity, it 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 to see all things in their right 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 offered to the Supreme Lord, for this is the only path that is truly auspicious.

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

The hallmarks of a holy being are his tolerance, compassion, and friendly attitude to 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 firmly engaged in devotional service 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 constantly strive to listen to and sing My divine glories, the sages do not suffer the evils inherent in material existence, for they are always absorbed in the thought of My entertainments and actions. Know that these are the qualities of great holy beings without any 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, conversations about the entertainments and activities of God, the Supreme Personality of Godhead, are very pleasant and satisfying to the ear and heart. He who cultivates this knowledge takes a certain step forward on the path of liberation; from there he frees himself from all material constraint, and his attraction to the Lord becomes unalterable. Then true devotion is born and devotional service begins.

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

Thus, he who, rather than obeying the attributes and modes of influence of the material nature; virtue, passion and ignorance, cultivates Krishna consciousness, self-denial knowledge, and practices the yoga through which the mind is constantly fixed on devotional service, this one gets 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 guidelines of the Vedas [*the original Scriptures*]. Similarly, the mind represents the Sovereign Lord, and his natural duty is to serve. Now, when this inclination is employed in the devotional service offered to the Sovereign Person, without any ulterior motive, then it becomes much more precious than salvation.

Devotional service by itself dissolves the subtle (*ethereal*) body of the distinct being, just as the fire in the stomach digests everything we eat.

The pure sage, attached to devotional service activities and constantly absorbed in the service of My lotus feet, does not desire at any time to merge into Me. Steadfast, such a wise man constantly glorifies My deeds and My entertainments. My devotees constantly contemplate My smiling face and My eyes like the rising sun; they love to admire My multiple spiritual and absolute forms, infinitely benevolent, and to converse pleasantly with Me.

Seeing the ravishing forms of the Lord, smiling and attractive, and hearing his very sweet words, the pure sage practically loses any other form of consciousness. His senses are freed from any other occupation, and he is absorbed in devotional service. Thus, even if he does not desire it, he achieves liberation without further effort.

Thus, because he completely absorbs his thoughts into Me, the sage does not desire even the highest blessing that can be obtained on the higher planetary systems, including on Satyaloka (*the highest planet in our galaxy*). Neither 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 these blessings in this very life.

Thus, worshipping Me through unfailing devotional service, I, the omnipresent Lord of the universe, the wise man renounces any desire to reach the heavenly planets or to be happy in this world, with riches, children, cattle, house or any other object related to the body.

This one, I take it beyond birth and death. He who seeks refuge elsewhere than in Me can never get rid 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 will shine and that Indra, the master of the clouds, will make the rain fall. For fear of Me again that the fire burns and that 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, intensively practice devotional service. This is the only way to achieve the ultimate perfection of existence.

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 be willing to cooperate willingly with those already engaged in devotional service, and of course to offer everything to the Lord. This is how the

postulant will gradually learn the various principles that govern devotional service and, depending on how he progresses in this discipline, will release himself proportionally from the stain due to contact with matter. Having strengthened his faith by this way of purification, he will then rise to develop a spiritual taste, followed by a genuine attraction for 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, destroy the unbelievers and restore the principles of spirituality. Before the creation of the cosmos, Me alone exists to the exclusion of all gross, subtle or causal phenomena. After creation, I alone live in all things, and when the time of annihilation comes, I alone dwells forever. By my insightful grace be revealed to you all the truth about My Person, My manifestations, My attributes and My entertainment. Please listen attentively to what I will tell you, for transcendental knowledge related to My Person is a science, but also has 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 man of the first order is the one 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 so you can unravel its sublime mystery. All beings are fragments of My Person. They are one with Me qualitatively, but differ in quantity. I want you to know this: never, in any place, under any circumstances, can we be separated, for I am everywhere present. Nothing is separated from My Person. The whole cosmic manifestation rests in Me, it is not separated from My Person. Before creation, I already existed. The whole universe, by a simple spark of My Person, I penetrate it and support it. Only by devotional service, and only in this way, can one know Me as I am. And the being who by such devotion becomes fully aware of My Person can then enter My absolute kingdom.

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

The path of liberation can only be achieved by serving spiritually advanced beings, whether impersonalist or holy. Whether one wishes to blend into the Lord's existence

or live in his company, one must serve the great souls. As for those for whom this way is of no interest, who seek the company of men in love with women and fleshly pleasures, the path to hell is wide open to them. Great souls enjoy a perfect balance, and make no difference 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 characters are called great souls.

Men who want to revive their awareness of God and increase their love for Me do not like to do anything unrelated to my Person. They do not seek to mingle with all those who are concerned only with maintaining their bodies, eating, sleeping, uniting sexually and defending themselves. Although heads of families, they have no attachment to their homes; they have no attachment to their wives, children, friends or material possessions. At the same time, they do not remain indifferent to the performance of their duties, but simply collect the money necessary to survive.

When someone considers sense gratification as the purpose of his life, he engages in material life to go mad at it and engages 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 at the origin of his suffering. In truth, the distinct being (*the individual and distinct being of God*) should never have donned this fleshly envelope, but it was attributed to him for the satisfaction of his senses. Therefore, I do not believe that it is appropriate for an intelligent man to again become entangled in material activities that would perpetually force him to put on bodies, life after life.

As long as the living being (*the incarnate soul*) does not inquire into the spiritual values of existence, he must know defeat and the evils of 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 one form or another of karma, his mind is described as "*tinged with 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 interested action, one must clothe a material body.

Similar to the burning fire that converts wood into ashes, the fire 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 the infinitesimal being or that of the Supreme Being; its mind is then monopolized by the interested action. Consequently, unless she develops her love for the Lord, who is none other than Myself, she is certainly not freed from successive transmigrations (*reincarnations*).

If he were very wise and erudite, a man will be said to be insane if he does not understand that the efforts made to satisfy his senses are only a waste of time. Forgetting his own interest, he seeks happiness in this world and centers all his

attachments on home life, which is focused on sexual relations and subjects it to all kinds of material suffering. In this way, it is hardly better than a stupid animal.

Attraction between male and female is the fundamental principle of material existence. On the basis of this erroneous conception, which chains the hearts, the being develops an attraction for his body, his home, his lands, his children, his relatives and his material goods. He thus increases his illusions, to think only according to the “I” and “mine”. When one loosens the solid knot that has formed in the heart of a being chained to material existence as a result of his past acts, he loses his attachment to the home, to his wife and children. He thus rejects the fundamental principle of illusion based on the concepts of “self” 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 spiritual master, thus placing your faith and love in Me, the Sovereign Lord. You should hate material enjoyment and tolerate the duality of joys and sorrows, comparable to the seasonal changes between winter and summer. Try to become aware of the miserable condition in which living beings are plunged, who are unhappy even on the higher planetary systems. Seek the truth in a philosophical spirit, then accept all kinds of austerities and penances for devotional service. Renounce every effort to satisfy the senses, and devote yourselves to the service of the Lord. Listen to discussions about God, the Supreme Personality of Godhead, and always live in contact with holy beings.

Glorify the Supreme Lord and consider all beings as equal on the spiritual plane. Defeat all hostility, and overcome anger and affliction. Stop identifying your being with your body and home, and get into the habit of reading the scriptures. Live in a secluded place and follow the path to perfect mastery of the vital breath, mind and senses. Have total faith in the revealed texts, the holy scriptures, and always respect the vow of continence. Do the duties that are prescribed to you and avoid unnecessary talk. While meditating unceasingly on God, the Supreme Person, seek to know this from a sure source. Thus practicing the service of devotion, you will be able, by dint of patience and enthusiasm, to rise in knowledge and to get rid of the false ego [*of identification with the body, and on the domination of the material nature*].

You should, my dear children, act according to My advice; be very careful. By the ways I have indicated to you, you will free yourself from the ignorance linked to the desire to enjoy the fruit of your actions, and the knot of attachment that surrounds your heart will be definitively undone. To progress even further, you should also abandon the means used, that is, you should avoid attaching yourself to the process that leads to liberation.

He who reaches the spiritual level realizes the Supreme Being at the same time, and finds in it an infinite joy. He never grieves, never aspires to anything; he shows himself equal to all beings. He then gets to serve Me with pure love and devotion.

He who earnestly desires to return to God in his original abode must regard the mercy of the Sovereign Lord as the ultimate good and the primary purpose of existence. Whether it is a father educating his sons, a spiritual master guiding his disciples, or a king advising his subjects, each must instruct his own as I did with you. And even if the disciple, son or subject is sometimes unable to follow the instructions, one must nevertheless continue to instruct him without becoming angry. As for the ignorant who engage in virtuous or ungodly acts, they must somehow be involved in devotional service; moreover, they must always avoid self-serving action. What would be gained by subjecting to karmic activities a disciple, son or citizen who is deprived of spiritual vision?

One would act as one who leads a blind man to a deep well and makes him fall there.

Let not the wise trouble the ignorant attached to the fruits of their deeds. They should not be encouraged to inaction, but rather to imbue each of their acts of love and devotion. Because of ignorance, the materialists know nothing of their true interest, of the way that makes his life successful; their lustful desires chain them to material enjoyment and all their projects are designed for this purpose. For the ephemeral satisfaction of their senses, these individuals create a society based on envy. This state of mind makes them sink into a sea of suffering, and in their stupidity 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 does not know Me, I the Unborn, the Imperishable. How can a truly erudite, merciful and advanced being in spiritual knowledge incite to the interested action ignorant of the materialistic way and thus entangle it even more in the pitfalls of material existence?

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

How can he encourage her in her mistake?

No wise or benevolent man can tolerate this.

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

Whatever you do, whatever you eat, whatever you sacrifice and lavish, whatever austerities you practice, whether to offer it to Me.

My spiritual and absolute Body resembles in every way the human form, but it is not a material body; it is inconceivable. I am not compelled 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 also spiritual, and I am always full of kindness to My devotees. Therefore one can discover in My heart the way of devotional service to holy beings, while I have rejected their irreligion and non-religious activities; they have no

attraction to Me. Because of all these divine attributes, I am generally prayed under the name of Rishabhadeva, the Sovereign Lord, the best of all living beings.

Fools denigrate Me when, in human form, I descend into this 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 the materialists and envious beings; trust in your elder brother, who is highly accomplished in devotional service. If you work to serve him, you will serve Me at the same time, and you will automatically govern your subjects.

Among the creations produced by the two manifested energies [*spirit and inert matter*], those that possess the vital force [*vegetables, grass, trees and plants in general*] dominate the inert matter stone, earth, etc. In turn, reptiles, worms and snakes, which are able to move, surpass immobile plants, and animals whose intelligence is developed are superior to reptiles themselves. Humans prevail over animals, and ghosts over humans, because they have no physical bodies. Above the specters are the Gandharvas (*The celestial singers*) and, even higher, the Siddhas (*The perfect beings*), then the Kinnaras (*The supernatural beings*), and finally the asuras (*The unenlightened, evil beings, who can control the beings mentioned above*). Above the asuras come the heavenly beings, over whom Indra, the king of heaven, reigns. The direct sons of Brahma, including King Daksa, prevail over Indra, and the sons of Brahma, Siva is the greatest. Siva being the son of Brahma, the latter is considered superior to him, but Brahma himself is subordinate to Me, the Sovereign Lord. However, as I am favorable to wise scholars, they are the greatest of all.

From all the worlds, spiritual and material, I am the source; from Me everything emanates. To Me, O respectful sages, no one is superior or even equal to the wise scholars in this world; I find no one who can be compared to them. When-after making sacrifices in accordance with the principles of the scriptures, men perceive the purpose that I pursue, they offer Me food with faith and love through the mouth of a wise man. When food is thus offered to Me, I eat it to my satisfaction; to tell you 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, the wise scholars carefully study all the holy scriptures, and because they assimilate their conclusions, they are considered to represent the personified scriptures. They are established in the supreme spiritual attribute; therefore, they possess the mastery of the mind and the senses, as well as truthfulness. They explain the scriptures according to their original meaning and, out of pure compassion, teach the ultimate purpose to all conditioned souls. 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. Thus of all living beings, no one is superior to wise scholars.

I am infinitely great and almighty, superior to Brahma and Indra the king of the heavenly planets. It is also I who bestows the happiness that we enjoy in the heavenly kingdom or that which liberation provides. Yet wise scholars do not seek from Me any material welfare; they are of great purity and desire to possess nothing. They merely serve me with devotion; what need would they then have to ask someone else for material benefits?

My dear children, you should not envy any living being, mobile or immobile. Knowing that I am in them, you should at every moment show respect to all. In doing so, you will make an offering of respect to Me.

The humble sage, enlightened by pure knowledge, sees with an equal eye the noble sage and scholar, the cow, the elephant, or the dog or the pariah. He who sees the infinitesimal soul and the Supreme Lord as always distinct from one another is very dear to the Lord. Whoever preaches that living beings are distinct from the Supreme Lord is very dear to Visnu [*plenary emanation of Krishna*]. The true activity of the sense organs, whether mental, eye, tongue, or any other organ of perception or action, is to serve Me fully. Unless he uses his senses in this way, the conditioned soul cannot even think of escaping the terrible gear of material existence, as powerful as Yamaraja's rigid rope [*The Lord of Death and Judge of the Guilty*].

Ephemeral, joys and sorrows, like summers and winters, come and go. They are only due to the encounter 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, who are each as on a machine (*the body*) made of material energy.

The perfection of spiritual knowledge.

The Supreme Lord describes what spiritual perfection is, which one can know even in the material universe.

Krishna, God, the Supreme Person says:

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

The devotee who never causes agitation for others and whom joys and sorrows do not affect, who in no way depends on the modes of material action, the pure being, expert in everything, free from all anxiety, freed from suffering, and who does not seek the fruit of his acts, This one is very dear to Me.

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

He 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 of all defilement, always silent, satisfied with everything, carefree of lodging, and who, established in knowledge serves Me with love and devotion, this one is very dear to Me.

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

For learned and self-realized philosophers, I am the only object of worship, the desired purpose of life, the means to achieve that purpose, and the definitive conclusion of all knowledge. Indeed, because I am the cause of their happiness and unhappiness, such learned souls have no other purpose or dear object in life than Me. Those who have attained complete perfection through realized philosophical knowledge, recognize My lotus-like feet as the supreme transcendental object. Thus the transcendental 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 engaging in other pious activities. Therefore, through knowledge you must 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 located in the heart of each. Thus coming to Me, these sages have attained supreme perfection.

The bodies of dense and ethereal matter, composed of the three modes of influence of the material nature (*virtue, passion, ignorance*), are attached to you (*the incarnate soul*), but they are in fact an illusion, because they appear only 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 have a relationship with your eternal self?

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

I will now speak to you about these regulatory principles of Vedic knowledge [*of the Vedas, the original scriptures*], detachment, self-realization, faith, and devotional service. I personally approve of this knowledge through which one sees the combination of eleven, nine, five and three elements in all living entities, and finally one element in these twenty-eight. When one no longer sees the twenty-eight

separate material elements, which come from a single cause, but rather the cause itself, the Supreme Person, then his direct experience is called self-realization.

The beginning, termination and maintenance are the stages of material causality. The one who systematically accompanies all these material phases from one creation to another and remains alone when all 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, thanks to 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 the planet of Lord Brahma there is also misfortune. Indeed, a wise man 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 to achieve a loving service to Me.

A firm faith in the stories of My entertainments, constantly singing My glories, steadfast attachment to the ceremonial worship of My Person, praise through beautiful hymns, great respect for My devotional service, Offering myself obedience with the whole body, performing first-class worship on the part of My faithful devotees, the consciousness of My Person realized by all living entities, the offering of ordinary bodily activities in My devotional service, the use of words to describe My qualities, to offer My being, the rejection of all material desires, to abandon wealth for My devotional service, to renounce material gratification and happiness, and to carry out all desirable activities such as charity, sacrifice, singing, vows and austerities in order to reach Me, these are true religious principles through which human beings who have actually surrendered to Me, automatically develop out of love for Me. What other purpose or objective could remain for My devotee?

When one's peaceful consciousness, strengthened by virtue, is fixed on the Supreme Person, one reaches spirituality, knowledge, detachment and opulence. When consciousness is fixed on the material body, the house and other similar objects of sensory satisfaction, one spends one's life chasing material objects using the senses. The consciousness, thus powerfully affected by passion, is devoted to impermanent things, and in this way irreligion, ignorance, attachment and misery arise.

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

Non-violence, truthfulness, not coveting or stealing the property of others, detachment, humility, lack of possession, trust in religious principles, celibacy, silence, stability, forgiveness and fearlessness are the twelve main disciplinary principles.

Interior cleanliness, exterior cleanliness, chanting of the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of My Person, visiting the holy places,

act and 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.

To absorb one's intelligence in Me constitutes the mental balance, and the complete discipline of the senses is self-control. Tolerance means patiently enduring misfortune, and constancy occurs when one conquers the tongue and genitals. The greatest charity is to renounce all aggression towards others, and the renunciation of lust is considered a real austerity. True heroism is to overcome one's natural tendency to enjoy material life, and reality is to see the Supreme Person everywhere. Authenticity means telling the truth in a pleasant way, as the great sages have said. Cleanliness is a detachment in fruitful activities, while renunciation is the hermit's way of life. The true desirable wealth for human beings is religiosity, and I, the Supreme Person, I am a sacrifice. Spiritual remuneration is devotion to the perfect and authentic spiritual master in order to acquire spiritual instruction, and the greatest strength is the breathing control system.

Real opulence is My own nature as the Supreme Person, through which 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 negates the false perception of the duality of the soul. True modesty must be disgusted with inappropriate activities, and beauty must possess such good qualities as detachment. True happiness is to transcend material happiness and unhappiness, and true misery must be involved in the pursuit of sexual pleasure. A wise man is one who knows the process of liberation from bondage, and a mentally insane is one who identifies with his material body and mind. The true path of life is the one that leads to Me, and the wrong path is the satisfaction of the senses, by which consciousness is baffled. Real heaven is the predominance of pure virtue, while hell is the predominance of ignorance.

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

The devotional service offered to God allows access to true independence, to true freedom.

Only devotional service allows us to approach God.

Lord Krishna confirms this with these words: *“Only through devotional service, and only in this way, can one know Me as I am. And the being who by such devotion becomes fully aware of My Person can then enter My absolute kingdom.*

It is only by serving Me with undivided love and devotion that one can know Me as I am, standing before you and even, in truth, seeing Me. Thus, and only in this way, can the mystery of My Person be unravelled”.

Only devotional service can lead the incarnate spiritual being that each of us really is, to Krishna, God, the Supreme Person.

Only devotional service can enable the saint, the realized soul, to meet the Lord face to face.

In truth, God is attracted by devotional service, so it is in mastering this science that the Vedic knowledge of the Vedas, the original scriptures, also called the *“true gospel”* culminates.

What, then, is this particular seduction that devotional service so strongly exerts upon Krishna, the Sovereign Lord, and what is the nature of this sublime service?

Verily, Krishna, God, the Supreme Person is self-sufficient, and Maya, his illusion energy can never affect Him, in any way. Therefore, the power that surpasses the Lord must be purely spiritual, and therefore cannot belong to material manifestation.

The bliss enjoyed by Lord Krishna is not material in nature. In reality, devotional service is an exchange of love between two people, and it cannot be found only in oneself. This is why the joy of self-realization cannot be compared to devotional service.

The Lord has three varieties of internal energies: pleasure power or bliss power, existential power, and cognitive power.

The power of pleasure, the personal manifestation of the bliss of the Supreme Lord, the power of transcendental bliss, and the source of his pleasure exists eternally in Him.

When the latter is manifested by the grace of the Supreme Lord in the person of a servant of Krishna, it takes the name of love of God or love of God. This love of God is another attribute of the blissful power of the Lord. However, the devotional service exchanged between Lord Krishna and his devotee is a manifestation of this power of transcendental bliss. The power that constantly adorns Krishna, God, the Supreme

Person, with pure bliss is not material, as the followers of the impersonalist doctrine claim (*of those who believe that God is only a formless Supreme Spiritual Being*), in ignorance of the real identity of the Sovereign Lord and his power of pleasure. These ignorant cannot understand what distinguishes impersonal spiritual bliss from the variety that characterizes the energy of spiritual pleasure.

The Lord obtains all his transcendental pleasure through this power of pleasure, and bestows it upon His pure devotee.

Krishna's body is all of knowledge, bliss and eternity. His unique spiritual power has three aspects: the aspect of bliss, the aspect of eternal existence, and the aspect of perception, or knowledge.

The transcendental power by which Krishna, God, the Supreme Person maintains his existence is called sandhini. The one by which He has knowledge of Himself and by which He still allows others to know Him is called samvit. Finally, the one by which He possesses and bestows transcendental bliss upon His devotee is called hladini. The total manifestation of these powers is called visuddha-sattva.

This level of spiritual variety is revealed even in the material universe when the Lord appears there. Thus, his entertainment and manifestations have absolutely nothing material, for they are spiritual and remain so forever. They are at the pure transcendental level.

Whoever knows the transcendental nature of the Lord's advent, deeds, and disappearance, qualifies to be freed from material bondage after leaving his body. He can then enter the spiritual realm, and there, enjoy to the utmost the company of the Supreme Lord through exchanges governed by the power of pleasure or power of bliss.

Material virtue, soiled by passion and ignorance, is called mixed virtue. On the other hand, no material trait comes to defile the transcendental diversity of pure virtue. The latter thus offers the atmosphere required to apprehend the Lord and his absolute entertainment. The spiritual variety is eternally independent of any material condition and is identical to God, since both are absolute.

The Lord and his devotees simultaneously perceive the power of pleasure through the power of perception. The three attributes of material nature; virtue, passion and ignorance, exert their control over the incarnate soul conditioned by matter, but never the Lord undergoes their influences.

Krishna says to this effect: «Material influences affect conditioned souls, but never I, God, the Supreme Person».

In their unmanifested state, the attributes and modes of influence of the material nature are of virtue. When their actions are externalized in the production of diversities related to material existence, they proceed from passion, and in the

absence of activities and varieties, they then arise from ignorance. In other words, the disposition to reflection belongs to virtue, activity to passion, and inertia to ignorance.

However, beyond these various manifestations of material nature is pure virtue. When it is dominated by existential power, it is perceived as the transcendental knowledge that predominates the power of bliss, and then it is perceived as love for God, the most intimate.

Pure virtue, the simultaneous and unique manifestation of these three influences, is the main characteristic of the kingdom of Krishna, God, the Supreme Personality of Godhead. Those who love the Lord deeply are intimately bound to Him, and Kṛiṣṇa renders this love to Him similarly.

The spiritual pleasure of devotional service, also called the “*service of love and devotion*” offered to God, is true independence, which leads to true freedom.

Now in truth, it is when one truly establishes oneself in devotional service that one truly becomes independent and truly free. This is the position of the servant and the servant of God.

In reality, the devotional service offered to Kṛiṣṇa, God, the Supreme Personality of Godhead is the expression of the deep feelings one feels for the Sovereign Lord. It is the manifestation of the love we feel for God, the fervent desire and the extreme joy we have to serve him, to please him and to make him happy by satisfying all his desires.

The word «servant» sometimes plunges men into confusion as to the definition, the depth, the scope, the place and the beneficiary of the service rendered, because they cannot understand that this form of service has nothing to do with material servitude, being constantly filled with affection for the recipient of the service, namely God.

Verily, the position of the servant of God is the highest. Those who can comprehend this fact, and who then regain their original nature as eternal servants to the Lord, thus become perfectly independent and truly free.

The spiritual soul that each one of us is really, loses its independence in contact with matter, as soon as it incarnates in a material body, and its propensity to want to seek the pleasures of the senses chains it, it therefore becomes prisoner.

But on the spiritual plane, the soul has total independence. She has only one desire, to love God and always to serve him, for she is his eternal servant. A bond of love binds her to the Lord.

Who knows Kṛiṣṇa, God, the Supreme Person as He really is, reaches true freedom.

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

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

Meditation is necessary for the sole purpose of satisfying the Supreme Lord, Krishna. Every effort must be accompanied by the devotional element. Without devotion nothing can be perfect. The summit of perfection and spiritual realization is the Sovereign Lord. The Lord himself clearly says that the One who is unremitting in Krishna consciousness, God consciousness, is the greatest of spiritualists. The Divine Person, Krishna, also fulfills the desires of the holy beings who are submitted to Him. It is necessary to surrender to the Supreme Lord, Krishna, if one wishes to know true success.

The 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 is that you are My dear friend. 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 that will earn you the eternal right to serve 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 to you the path of yoga, which has as its object the concentration of the mind. Through this practice, one becomes joyful and progresses step by step on the path of the Absolute Truth.

We must do our best to fulfill our prescribed duties and avoid those who are not assigned to us. One 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 and let ourselves be attracted only by those that lead to salvation. One must eat very frugally and always live alone in order to reach the highest perfection of existence.

It is necessary to practice non-violence and truthfulness, not to steal and possess only what is necessary for its subsistence. We must also abstain from all sexual activity, practice austerity and purity, study the Vedas (*the original Scriptures*) and worship the supreme form of God, the Sovereign Person.

It is necessary to observe silence, to acquire constancy through the practice of different yogic postures, to master the circulation of vital air, to detach the senses from their objects, and then to concentrate the mind on the heart.

It is called meditation of the mind, fixing the vital breath as well as the thought on one of the six circles where the vital breath circulates inside the body, and thus concentrating its mind on the transcendent entertainments of the Sovereign Lord.

Through these practices, or by any other recognized way, it is necessary to master the unbridled mind, which is soiled by matter and always yields to the attraction of material pleasure, and thus to establish itself in the thought of the Sovereign Lord.

Having mastered the mind and seated postures, one must arrange a seat in a secluded and sanctified place, sit in an easy posture, maintain the body upright, and practice breathing control.

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

The spiritualists who practice these breathing exercises are soon freed from any mental disturbance, just as gold is freed from all impurity when it is plunged into the fire and fanned.

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

The Sovereign Lord shows a smiling, lotus-like face, 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 mass.

A silky fabric, the bright yellow of the lotus filaments encircle the kidneys. He wears the Srivatsa, a tuft of white hair, and the resplendent Kaustubha jewel hangs from his neck. He also carries around his neck a garland composed of pretty wild flowers, around which buzzes a swarm of bees intoxicated by its sweet perfume. The parent also a superb pearl necklace, a crown and pairs of armbands, bracelets and ankles.

A belt surrounds his kidneys and hips, and He stands on the lotus of his devotee's heart. His appearance is most charming, and his serene appearance delights the eyes and soul of the holy beings who contemplate him.

The Lord eternally enjoys unspeakable beauty, and He is worthy of worshipping the inhabitants of all the planets. His youth is eternal, and He is always eager to spread His blessings upon His devotees.

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

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

When he fixes his mind on the eternal form of the Lord, the spiritualist must not embrace with his gaze the whole of his body, but rather focus his thought on each of the distinct parts of his form. The holy being must first concentrate his mind on the soles of the lotus-like feet of the Lord, marked with the signs of lightning, cornac stick, banner and lotus flower. The splendor of the toenails of the feet of the Lord, like wonderful rubies, recalls the curved line of the moon and dispels the dense darkness of the heart.

Siva is already blessed, all the more so because he carries on his head the sacred waters of the Ganges, which takes its source in the water that bathed the lotus feet of the Lord. Now, these feet act as lightning that shatters with its repeated blows the mountain of sins accumulated in the mind of the meditating saint. Therefore it is necessary to meditate long on the lotus feet of the Lord.

The spiritualist must also fix in his heart the activities of Laksmi, the goddess of fortune, who receives the worship of all celestial beings and who is the mother of Brahma, the supreme being in this world. She can still be seen massaging the legs and thighs of the Absolute Lord, 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 of a nivean blue, comparable to the brightness of the flax flower, and they seem even more graceful when the Lord is mounted on Garuda (*The gigantic bird on whose back Visnu moves*). The spiritualist also likes to contemplate his rounded hips, surrounded by a belt resting on the exquisite yellow silk fabric descending to his ankles.

Then, the spiritualist must meditate on the navel of the Lord, located in the center of his abdomen and similar to 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. In the same way, he must focus his attention on the nipples of the

Lord, similar to a pair of ravishing emeralds and tinted with opaline shades under the effect of the radiance emanating from the necklaces of lactescent pearls that decorate his chest.

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

The spiritualist must still meditate on the four arms of the Lord, which represent the source of all the powers of celestial beings that govern the various functions of material nature. He must then concentrate on the sparkling ornaments of his arms, which were polished by the gyratory movement of Mount Mandara. He must also duly contemplate the disc of the Lord, the sudarsana-cakra, which has a thousand rays and shines with dazzling brilliance, as well as his conch, like a swan in the palm of his lotus 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 must also meditate on the magnificent garland that hangs from the neck of the Lord, and which is constantly surrounded by bees with a gentle hum. He must also meditate on the Lord's pearl necklace, which is considered to represent pure souls constantly absorbed in his service.

The spiritualist must then meditate on the expression of the Lord's lotus-like face, which shows its different forms in this world out of compassion for its anxious devotees. Its nose is prominent, and its crystal-clear cheeks are illuminated by the oscillation of its sparkling alligator-shaped earrings.

The spiritualist must then meditate on the radiant face of the Lord, framed by curls of hair and embellished by his 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 in front of his.

The spiritualist must contemplate with deep devotion the compassionate glances frequently cast by the eyes of the Lord, for they relieve the three dreadful forms of suffering [*Those from the body and mind, those caused by other living entities, and those originating from the material nature; hurricanes, high winds, heavy rains, extreme cold, etc., under the impulse of the beings of the higher planets, who govern the various functions of the material nature.*], who overwhelm its devotees. These same looks, accompanied by affectionate smiles, abound in grace.

Similarly, the spiritualist must meditate on the kindly smile of the Lord, Sri Hari (*one of the countless names of the Lord, and plenary emanation of Krishna*), that smile which, for all who bow before Him, dries the ocean of tears from the most intense

pains. He must still meditate on his arched eyebrows that manifest his internal power in order to charm the god of pleasure for the good of the wise.

With a devotion steeped in love and affection, the spiritualist must meditate from the depths of his heart on the laughter of Sri Visnu; this laughter is so captivating that one can easily meditate on him, and when the Supreme Lord laughs thus, one can then see his little teeth, like jasmine buds tinged with pink by the splendor of her 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 hairs of his body come to rise under the effect of extreme joy, and he is bathed in a constant stream of tears caused by his intense love. Gradually, even his mind, which he used to attract the Lord just as one attracts a fish to a hook, renounces all material activity.

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

From then on situated at the highest spiritual level, the mind is cut off from all material reaction and establishes itself in its own glory, beyond any material conception of happiness and unhappiness. At that moment, the spiritualist realizes the truth of his relationship with God, the Supreme Personality of Godhead. He discovers that the joys and sorrows attributed to his own being, as well as their interactions, are in fact the only false ego, which is a product of ignorance.

Because it has regained its real identity, the perfectly realized soul is not aware of how the material body moves or acts, nor is a drunk man really aware of whether or not he is clothed.

The Sovereign Lord in person now takes charge 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 is thus 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 holds the activities of this body as manifestations of a dream.

By deep affection for family and wealth, one will see a son or money as his own, and by affection for the material body, one will consider it in the same way. But in truth, just as one can understand that family and wealth are different from oneself, the liberated being knows himself different from his body. Fire itself is distinct from

flames, sparks and smoke, even though all these elements remain intimately linked by the fact that they come from the same burning wood.

The Sovereign Lord, known as Param Brahman [*The Divine in His 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 every manifestation a single soul, for all that exists proceeds from the different energies of the Supreme Being. Thus the wise must see all beings with an equal eye, without any distinction. This is the realization of the Supreme Soul.

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

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

Devotional service has many ways, according to the characteristic features of those who perform it.

The devotional service performed by an envious, proud, violent, angry and separatist person is under the sign of ignorance.

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

When a wise man worships the Sovereign Lord and offers Him the fruits of His deeds so as to free Himself from the stain of self-serving action, His devotion belongs to virtue.

Pure and unmixed devotional service is manifested when the mind of the sage is instantly drawn to listening to the name and 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 devotional ecstasy that interrupts no material condition, flows freely towards the Lord.

The pure holy being accepts no form of liberation, whether salokya, sarsti, samipya, sarupya or ekatva, even if they are offered to him by the Sovereign Lord himself.

The five forms of release are:

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

Sarsti, allows you to enjoy the same opulence as the Lord.

Samipyra, 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 to blend into the radiance that emanates from the Lord.

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

The wise must carry out his own duties, all glorious, without yearning for any material gain. One must regularly, and without unnecessary violence, perform devotional activities.

The wise man must regularly contemplate My forms in the temples, touch My lotus feet and offer Me prayers and articles of worship. His vision must be imbued with renunciation, in virtue, and he must see all beings as spiritual entities.

The pure being holy must practice devotional service with the utmost respect for the spiritual master and the perfect great masters. 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 wise must always strive to listen to spiritual matters and use his time to sing the Holy Name of the Lord. He must always behave in a frank and direct manner, be simple and, although he does not envy anyone and on the contrary shows friendship towards all, he must avoid the company of beings with little spiritual evolution.

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

As the air chariot carries a perfume from its source and immediately captures the sense of smell, the one who is constantly absorbed in devotional service, in Krishna consciousness, can capture the Supreme Soul, present in all places equally.

I live, as the Supreme Soul, the heart of every being. If someone neglects this omnipresent Supreme Soul or disrespects it, while offering worship to the murti in the temple, his devotion is only a sham. He who 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 the ash.

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

Even if someone worships Me in My murti form, 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 must worship the murti, the arca form [*The personal form of God manifested through various material elements such as paintings, wooden statues, stone, worshipped Krishna in temples or at home. Truly present in this form, the Lord receives the adoration that His devotees offer Him*] from the Supreme Lord, until He realizes My presence in His own heart as in that of all other beings.

Through the burning fire of death, I arouse a dreadful fear in anyone who makes any distinction between himself and other beings due to external differences.

Then, by charitable gifts and a benevolent attitude, by behaving in a friendly way and seeing all beings with an equal eye, we must attract My favor, I who lives 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 animals with developed consciousness, they are better than these, and above them are beings with developed sensory perception.

Among beings endowed with sensory perceptions, those who have developed the sense of taste are higher than those who have developed only the sense of touch. But above them are those who can feel, and still higher are those who can hear.

Beings who can distinguish different forms are superior to those who perceive sounds. Superior to them, those with jaws filled with teeth, and even higher those with many legs. But still superior 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 it is still necessary to distinguish as the best among the wise scholars those who have studied the Vedas (*The original Scriptures, also called "the true Gospel"*), and among them the one who knows the true purpose of the Vedas is the highest.

However, above the sage who knows the purpose of the Vedas is the one who can dispel all doubts, and better than the latter is the one who strictly adheres to spiritual principles. But even higher than this one shines the soul free from all material defilement. As for the pure devotee, who performs devotional service without expecting anything in return, he dominates them all.

Therefore, I see no one greater than one who has no other interest than Mine and who offers Me all his acts and even his life, without ceaselessly knowing.

This perfect devotee offers his respects to all beings, for he possesses the firm conviction that the Sovereign Lord has entered the body of each one as the 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 one devotional service. This 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 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 Sovereign Lord, Sri Visnu (*plenary emanation of Krishna*), beneficiary of all sacrifices, represents the time element and the Master of the masters. It is found in the heart of each one, supports all beings and ensures that one annihilates the other.

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

It is by fear of God that the wind blows and the sun shines, by fear of Him that the rain falls, and always by fear of Him that the multitude of the stars radiates. For fear of the Sovereign Lord, trees, shrubs, herbs and various seasonal plants bloom and bear fruit, each according to its season.

It is again out of fear of the Supreme that rivers flow and that the ocean never crosses its limits. And always out of fear of Him, the 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 shelter the countless living beings. Under his supreme leadership also, the entire universal body unfolds with its seven layers.

It is also out of fear of God, the Supreme Person, that the divinities [*Brahma, Visnu, Siva*] responsible for the three gunas (*of the three attributes and modes of influence of the material nature: virtue, passion, and ignorance*) fulfill their functions of creation, of maintenance and destruction; and all in this world, the animate as the inanimate, is under their influence.

Eternal time has neither beginning nor end; it 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 arousing the birth of one being through another; likewise he dissolves the world, to the point of annihilating Yamaraja himself, the lord of death.

The path of spiritual realization that I have exposed to you presents no difficulty. You can easily borrow it, and thus very quickly achieve liberation, even in current life. True spiritualists do not fail to observe 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 dreadful stain 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.

Fear not, I wish you all good fortune. Become My devotees by listening and singing My glories as well as offering Me prayers, for all these practices cannot fail to cover all living beings with blessings.

The names of God composing the song Hare Krishna are specially intended to counteract the terrible consequences of the present age, the age of discord, hypocrisy, quarrels, indifference, decadence and sin. One cannot find a method of spiritual realization for the present age as sublime as this song in Sanskrit:

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

This chanting of the holy Names of Krishna means: «*O Lord, O Source of all happiness, please make me your beloved servant, allow me to serve you*».

Krishna and Rama are the Names of God, and Hare is none other than his inner energy, his blissful energy. The chanting of the holy Names of the Supreme Lord allows:

To eliminate all the sins accumulated in all our previous lives of material existence, to purify the defiled heart, to be delivered from the 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 one's love for Krishna, God, the Supreme Person, to taste spiritual happiness, to obtain the company of God and to devote 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 situations, for sure the supreme perfection.

It is enough to recite or chant Hare Krishna that the stain of the present age will disappear within us, thus allowing us to find our original spiritual body and return to God in our true home. (*This is the true resurrection*).

Lord Krishna adds:

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

This devotional service must be energetically performed with perfect knowledge and spiritual vision. It is necessary to be firmly renounced and to practice austerity as well as yoga in order to establish oneself with constancy in the inner absorption.

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

Abandoning his desire to dominate the material nature for having become aware of the faulty nature of this desire, the living being becomes independent and stands in his own glory.

He who dreams and whose consciousness is almost completely veiled, will be able to see many sinister signs, but in the 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 Personality of Godhead.

When a person thus devotes himself to devotional service and spiritual realization for many years, during multiple existences, he becomes quite reluctant to taste the pleasures offered by any material planet whatsoever, even the highest, known as Brahmaloaka, his consciousness then fully develops.

My devotee truly accesses spiritual realization through My infinite grace and without cause, and so once freed from all doubt, he firmly walks to his own destination, which is directly under the protection of My spiritual energy, all pure bliss. This is the ultimate perfection to be achieved by the distinct being. After leaving his material body, my servant returns to this absolute abode and never returns to this world again.

When the attention of the perfect spiritualist is no longer captivated by the prowess of the supernatural powers, these manifestations of the external energy, his progress towards Me knows no more limits, so much so that death has no more influence on him.

The eight characteristics of a liberated person.

In truth, liberation means returning to our original position of serving the Lord with love and devotion. It is to detach oneself from all material attraction in order to be absorbed in the service of love and devotion offered to Krishna, God, the Supreme Person, this is called immutability. Liberation also means breaking the chains that hold us prisoner 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 called *“the highest liberation”*.

Here are the eight characteristics of an already liberated person, of a soul that is still in its fleshly envelope.

1) It does not commit any sinful activity.

Indeed, as long as one undergoes the grip of maya, the energy of illusion that is similar to Satan, within the material energy, one is forced to commit guilty activities. Men thus lead a life of sin.

On the other hand, the soul liberated in its present life is not guilty of any fault. That is why:

2) She has no illicit sexual intercourse outside marriage.

3) It does not eat meat, fish and eggs.

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

5) It does not play games of chance, gambling.

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

7) It is preparing to put on no more material bodies, all destined to perish.

8) It no longer falls back into the cycle of death and repeated rebirth.

In addition, material joys and pains leave her indifferent. The liberated being no longer experiences desires for material enjoyment, 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 his desires are turned to Krishna, the Supreme Truth, and he wants nothing else. Finally, all his desires are fulfilled by the grace of Krishna, God, the Supreme Personality of Godhead. In any case he asks nothing for himself, and if he desires anything, it is only to serve the Supreme Lord with undisguised joy. Now this desire is fulfilled by the grace of the Lord.

At this stage of liberation, the holy being develops in himself the qualities of God, the Supreme Personality of Godhead, and returns to the spiritual world, to his original abode, to the Lord. Thus, like Kṛiṣṇa who is never born or dies, those of His devotees and devotees who return to Him, never have to be reborn or die again in this material universe, for they will never return, it is a promise of God.

The surrender of oneself to God, the Supreme Person, is the only cause of the liberation of this world.

Here are the six criteria of surrender to God.

1) Accepting with determination all that is favorable to devotional service or duties to Krishna.

2) Reject with equal determination all that hinders devotional service.

- 3) Firmly believe that only Kṛiṣṇa can protect us and that He will grant us His protection. Note that the impersonalist (*the one who claims that God is a uniquely spiritual Being without form*) believes that his true identity is one with Krishna, the Supreme Lord, but the devotee does not destroy his identity in this way. He remains fully confident that Krishna will protect him in all circumstances.
- 4) The devotee must always see in Krishna his support. Those who aspire to the fruits of action usually hope to be protected by heavenly beings, but the devotee does not rely on the protection of any of them, being firmly convinced that Krishna will protect him from all adverse conditions.
- 5) The devotee is always aware that the satisfaction of his desires does not depend only on him, and that unless fulfilled by Krishna, they will remain unfulfilled.
- 6) The distinct being (*individual and distinct from God*) must always consider himself the most fallen soul of all souls, so that Krishna will take care of him.

The submissive soul must always seek refuge in a holy place like Vrindavana, Mathura, Dvaraka or Mayapour (*the three regions of the supreme planet, the one where Krishna resides permanently*), and surrender to the Lord saying: *“My Lord, from this day on I belong to you. Protect me or kill me, as you see fit.”*

When the devotee takes refuge in Krishna in this way, the Lord is so grateful that He accepts and protects him in various ways.

If a dying person takes complete refuge in the Supreme Lord, Krishna, and places himself under his full protection, then he will attain immortality and become worthy to live in the company of the Lord, and to taste spiritual bliss.

How can we reach the Absolute, God, the Supreme Person?

We should not waste our time seeking the pleasure of the senses in this world but rather strive to regain our original position in the service of love and devotion that we offer to Krishna, God, the Supreme Personality of Godhead.

Only when the individual being distinct from the Lord surrenders to God, the Supreme Personality of Godhead, is his liberation from material existence 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 it is still there. He who is absorbed in the consciousness of God is a liberated being. He has no real relationship with the material world. He who reaches the spiritual and absolute level frees himself from the cycle of death and repeated rebirth. Simply knowing the absolute nature of Krishna, God, the Supreme Personality of Godhead, frees from the chains of the cycle of birth and death. When he leaves his material body, the liberated being then returns to his original abode, to the kingdom of God.

Let us surrender to Kṛiṣṇa, God, the Supreme Personality of Godhead, 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 Kṛiṣṇa, all of knowledge, bliss, and eternity. This is the true resurrection.

Surrender to God and devotional service is the sure way to approach Krishna, to enter His kingdom, to see Him face to face, and to live with Him in an ineffable happiness uninterrupted for eternity.

The perfect knowledge that leads to God.

He whose intelligence and mind, refuge and faith rest in God, sees pure knowledge rid him of all his doubts. He then takes a firm step on the path of liberation, of salvation.

He whose thoughts, intelligence and faith remain fixed on God, taking complete refuge in Him, is freed from doubt and possesses a perfect knowledge of all that relates to the absolute, that is, to God. He knows Himself both One with the Lord and distinct from Him. Armed with this spiritual knowledge, he progresses in a certain way on the path of liberation.

It is in God's consciousness 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 acts are imbued with devotion, the pure soul, master of its senses and mind, is dear to all, and all are dear to him. Although always active, it never falls into the traps of karma, law action-reaction, or the law of cause and effect. He puts his words and his body, mind and intellect at the service of the Lord, in God consciousness, Krishna consciousness, is perfectly liberated from this world, even if his actions seem material.

He who fully absorbs himself in the service of God, the Supreme Person, sees his two bodies of dense and ethereal matter annihilated.

At the moment of death, fire (*internal heat*) burns the body of dense matter, and if one no longer feels a desire for material enjoyment, the ethereal body is also annihilated, only then remains the pure soul.

He who frees himself from the chains that hold him prisoner of the two bodies of dense and ethereal matter and remains in the state of pure soul, returns to Krishna, God, the Supreme Personality of Godhead, in his original abode, to enter the service of the Lord for eternity.

Krishna, God, the Supreme Person, is the real, unique and ultimate purpose of existence. To go and find him in his absolute kingdom, all knowledge, bliss and eternity, the place where our original abode is, this must be our only thought. We will

be received there with great respect and venerated by all. We will then experience infinite joy.

The keys to liberation.

To free oneself from material slavery, it is enough to abandon oneself to God, and to take the firm resolution to serve him with love and devotion for eternity. The key to liberation, truly, is love for Krishna, God, the Supreme Personality of Godhead.

The Lord teaches us how to act and why?

God teaches us why we should not enjoy the fruit of action. Three factors must be considered: prescribed duty, independent action, and inaction.

The prescribed duties correspond to the obligations that one must face as long as one undergoes the grip of the three gunas (*the three attributes and modes of influence of the material nature: virtue, passion and ignorance*).

Independent actions are those that are performed without taking into account the instructions given to us by the Vedas, the original scriptures and the spiritual masters.

And inaction consists in refusing to fulfill one's duty.

The Lord advises us not to take the path of inaction, but rather to act according to our duty, without attaching ourselves to the results, for he who attaches himself to the fruits of action takes responsibility for his actions, and must then enjoy or suffer their consequences.

The duties prescribed can be of three orders: routine duties, emergency duties and desired occupations.

Routine duties will be performed according to the norms of the Vedas, the original scriptures and without attachment for the fruits that flow from them. Because these are imposed duties, fulfilling them is a virtue.

The action done with a view to its fruits on the contrary engenders enslavement, and must therefore be regarded as very harmful.

Everyone has the right to fulfill his duty, but no one should ever act for the results. Fulfilling one's obligations in a spirit of detachment is a sure step towards spiritual liberation.

The Lord therefore advises us to act out of duty, without clinging to the fruits of action. Not wanting to take action or not wanting to act is also another form of attachment. Good or bad, material attachments are always cause of bondage and can in no way help us to free ourselves from the material condition.

Inaction, on the other hand, is wrong. Therefore, the only way to salvation is to act as our duty requires. We are all eternal servants of Krishna, God, the Supreme Personality of Godhead. That is why our original, natural and eternal duty is to serve him with love and devotion. We must stick to it.

Wanting to enjoy the fruits of our actions also forces us to accept the consequences that result.

The Lord says: *“You have the right to fulfil your duties, but not to enjoy the fruit of your deeds. Never do I think I am the cause of the consequences of the action, and at no time does I try to escape your duty”.*

Each must lend himself to the work corresponding to his own nature.

For example, one may be attracted to the duty of a wise scholar, which is a virtue, but if one is not by nature governed by virtue, one must not imitate the wise scholar in his activities, because we risk misleading many people.

We must act only for the purpose of satisfying Krishna, God, the Supreme Personality of Godhead. Every act aimed at personal satisfaction is linked to the matter. This is why each of us must engage in the acts corresponding to the attribute and mode of influence of the material nature; the virtue, passion or ignorance, specific that marks his existence and decide to act only to serve the supreme cause, the cause of Lord Krishna.

The Lord says, *“Be firm in yoga. Do your duty without being bound by success or failure. This equality of soul is called yoga.”*

Lord Krishna advises us to follow the path of yoga, but what is this yoga?

The term «yoga» means: concentration on the Absolute (*on Krishna*) by the mastery of the senses, usually constantly agitated. And that Absolute is the Supreme Lord Krishna. It is also the practice of union and fellowship with Krishna.

If the Lord asks us to act and therefore to do a particular work, we do not have to worry about the outcome of this trial. Success, victory, is in the hands of God. We only have to follow His instructions. Following Krishna’s instructions is true yoga, which finds practical application in God consciousness or Krishna consciousness. It alone allows us to abandon any instinct of possession.

If one wants to fulfill one’s duties by being Krishna conscious, one must become one’s servant, or the servant of one’s servant. This is the only way to progress on the path of yoga.

The purpose of existence is to satisfy Krishna, God, the Supreme Person. It is not oneself that one should seek to satisfy, as one believes in the material world, but Krishna, and only Him. We must unite our desires with those of God, join our interest with that of Lord Krishna, and thus do His divine will.

The Lord says: *“Free yourself from every material act by devotional service, be absorbed in him. «Stingy» those who aspire to the fruits of their actions”.*

The man who fully realizes his fundamental nature as a servant of the Lord abandons all occupations other than those accomplished in Krishna consciousness. Devotional service consists in serving the Lord with pure love, this is the best way for all beings.

Who seeks to enjoy the fruits of his labor, when this can only entangle him more in the traps of material existence, is but a miser. Any action done for any purpose other than pleasing Kṛiṣṇa is harmful, for it always keeps its author in the chains of the cycle of death and repeated rebirth or reincarnation.

One should never wish to be at the origin of the action. Everything should be done in full Krishna consciousness, for his own pleasure.

The miser does not know how to use the riches he has acquired by chance or hard work, and like him, the unfortunate does not use his human energy in the service of the Lord.

On the other hand, one must expend all his energies in the service of Krishna. Who does this, sees his existence crowned with success.

The Lord adds: *“Devotional service can, in the present life, free those who engage in it from the consequences of action, good or bad. Strive to achieve the art of acting in yoga”.*

All living beings, since time immemorial, accumulate the good and bad consequences of their actions, which is why they remain in oblivion of their true and eternal position.

Following God’s instructions allows us to dispel this ignorance, for He teaches how to surrender fully to Him and thus free ourselves from the chain, life after life, to the acts and their consequences. Lord Krishna advises us to act in full awareness of his Divine Person, in order to free ourselves from the chains of karma.

Whatever we do, if we must for various reasons stop on the way, no effort is in vain. Any benefit obtained is acquired forever.

The Lord says in this regard: *“To those who walk the path of devotional service, no effort is in vain, no benefit is ever lost. The slightest step frees us from the greatest fear.”*

The action accomplished in God consciousness, with the sole purpose of satisfying Lord Krishna, God, the Supreme Personality of Godhead, in his personal, primordial, original, infinite and absolute form, without desiring anything else, constitutes the summit of spiritual action.

On the other hand, the slightest effort to please Krishna is never lost. Unlike the material plan, where any action or undertaking that is not completed or to the end is considered a failure. Whereas on the spiritual plane, in Krishna consciousness or God consciousness, the slightest activity generates lasting benefits.

It is never in vain that one acts for the pleasure of Krishna, God, the Supreme Personality of Godhead, even if the enterprise remains unfinished. A step towards the Lord is a step for ever, even if we stop on the way, and when we leave again, it is always for a second step, which is added to the previous one.

What a difference from material acts, which only bear fruit to the end, otherwise we must start all over again.

Material activities and their fruits disappear with the body, this is what you need to know and keep in mind.

On the contrary, the action performed for the sole satisfaction of Krishna, God, the Supreme Personality of Godhead, even interrupted, always ends up bringing its author back to God consciousness, even in the next life. By acting for Lord Krishna, we are at least assured of being reborn in a human body, either in the family of a wise scholar, a devout authentic servant of God, or in the family of a rich and cultured man, with the possibility of making further progress on the path of spiritual realization.

This is the incomparable virtue of devotional service to the Lord.

Let's find the position we had near God, at the beginning of all things.

Let us regain our original consciousness as well as the original natural position as eternal servants of Krishna, God, the Supreme Personality of Godhead, established in our true spiritual and eternal identity.

At the origin of all things, while the material cosmos did not yet exist, the spiritual entities or spiritual souls lived near Krishna, God, the Supreme Person, in his kingdom of knowledge, bliss and eternity., and served him with love and devotion. They were immersed in ineffable, incessant, eternal happiness.

It is with reference to this prestigious position, in the presence of his disciples and the apostles, that Jesus addressed the Eternal Father in these terms:

“And now, O Father, glorify me in your presence with the glory that I had with you before the world existed.”

If we want to live in the real world, the spiritual world, where Krishna, God, the Supreme Person is the only Supreme Monarch, where anxiety, anguish, fear,

suffering, sadness, evil and time do not exist, where life is eternal, and where all beings living there are eternally young, then we must imperatively regain the spiritual, natural and original position that we had with God, before the material universe was.

In regaining the original natural position of eternal servants of God, we must also, quite naturally, adopt the appropriate attitude and way of life, and that beings who live in the spiritual world manifest and offer to the Lord permanently with great pleasure.

We must absolutely abandon the materialistic way of life based on desire and self-interested personal desire, or avarice is the bedrock, which keeps the being constantly in ignorance of God and existential truth, and opt for the much more beautiful one, purer, more in line with our position as servants of God, whose foundation is love for the Lord, by which we express through thought, word and deed the feelings and affection we feel for Krishna, God, the Supreme Personality of Godhead. We constantly express our love to Him through the constant need to please Him and make Him happy. Making him happy is our main and only concern.

Finally, let us understand that surrender to God is the sole duty of all beings. Since everything depends on the will of Krishna, God, the Supreme Personality of Godhead, our one and only duty is to surrender to Him, to serve Him with love and devotion, and to seek His protection. This is the perfection of existence.

Therefore, let us always enjoy loving Him, obeying Him, doing His divine will, abandoning ourselves to Him, and serving Him with love and devotion.

The position of servant of God is the highest.

It is when one truly establishes oneself in the service of love and devotion that one offers Krishna, God, the supreme person, that one truly becomes independent.

Men of reduced intelligence remain unable to appreciate the real position of the eternal servants of Lord Krishna. The use of the word «servant» plunges them into perplexity or even confusion, they cannot understand that this form of service has nothing to do with material servitude.

The position of the servant of God is the highest. He who can comprehend this truth, and who then regains his original nature of eternal servant to the Lord, thus becomes perfectly independent. He finds true freedom.

What does it mean to “serve God”, and to be “servant of God”?

To be a servant of God is in the first place to love Krishna, God, the Supreme Person, with all his strength, with all his heart, with all his thought, with all his spiritual essence, and to desire nothing else but to serve Him alone.

It is to offer a total obedience filled with affection to Krishna, in order to satisfy Him, to please Him, to make Him happy, but also to realize a wish, a desire or a will

expressed by the Lord, and to intercede in His Name among the beings of this material world, to transmit to them the true knowledge of which God is the author, for their well-being or even their accession to deliverance.

It is to use all its senses, in order to place them with love at the exclusive service of the spiritual senses of the Lord.

It is to surrender oneself totally to the Lord, to offer him with undisguised joy all the fruits of our works, to serve him with love and devotion, to enjoy it, and to love to satisfy him.

It is to take pleasure in contributing to the joy of Lord Krishna, to love Him and to participate in His divine joy.

It is to be constantly inclined to satisfy the Lord, to sing or listen to his glories, as well as to describe at all times his divine attributes.

Acting within the framework of the service of love and devotion imbued with attachment to the Lord, coupled with a total absorption or meditation in the Sovereign Being, is to consecrate one's life and body to the mission of Krishna, God, the Supreme Person.

With this sublime knowledge, let us all return to the natural, original, eternal, prestigious and glorious position of eternal servants that we had with Krishna, God, the Supreme Personality of Godhead, at the beginning of all things, and serve Him with love and devotion.

(To learn more about this, open the book "Words of Wisdom, the Wisdom of God", and click on logos 481)

The spiritual world is all of knowledge, bliss and eternity.

Kṛiṣṇa, God, the Supreme Personality of Godhead rules, alone, over the entire expanse of the spiritual world. All the holy beings who live there recognize him as the only Monarch, and are all subject to him. They all love him, enjoy serving him with love and devotion, and constantly sing his glories.

All holy beings, the great souls who live in the spiritual world are, like God, eternally young. There is neither birth nor death, for all beings are like God unborn and eternal.

In the spiritual world where the attributes of the material nature shine by their absence, everything is eternal, filled with bliss and knowledge.

Everything has the gift to express itself, to move, to hear, to see, and this, in an existence of eternal happiness. In these conditions, naturally neither space nor time, in the form of the past, the present and the future have any influence, since they

shine by their absence. There is therefore no change in the spiritual world, since time has no hold. No influence of the total material energy can be detected, which prompts us to become more and more materialistic and to forget the relationship that unites us to God.

As spiritual sparks of the rays emanating from the transcendental body of Lord Krishna, also called spiritual souls, we are eternally connected to Him and participate in His own nature.

The soul is a spiritual spark much brighter, radiant and powerful than the sun, moon or electricity. The soul has a spiritual body, from which emanates a radiance of immaculate whiteness, which envelops it. It has the size of a pretty luminous ball.

Man wastes his life if he does not realize that his true identity is spiritual and not material.

The material energy looks like a gangue that envelops the soul, but in the spiritual world, the beings who live there are free from such a veil, they never lose the memory of their true spiritual identity. They are eternally aware of their bond with God, being situated in their natural condition, which consists in offering a service of transcendental love to the Lord. Since they are constantly absorbed in this transcendental service, it is natural to conclude that their senses are also transcendental in nature, since one cannot serve the Lord with material senses. The hosts of the spiritual world are devoid of material sense, which are aimed solely at dominating the material nature.

Now, in truth, the spiritual world is not without characteristics, but these differ from those of the material nature, for everything is eternal, infinite, and pure.

The atmosphere produces its own light, so there is no need for the sun, moon, fire, or electric force. Who reaches the spiritual world no longer returns to this world in a material body. All beings who live there surrender with submission to the loving service of the Lord.

The inhabitants of the spiritual world have a bright blue-black spiritual body, much more fascinating and attractive than the dull, white, black, red, yellow, mixed skin of the material universe. Their spiritual bodies have no equivalent in this material world. The radiant beauty of a cloud illuminated by lightning offers only a glimpse of their seduction.

They usually wear yellow clothing, their delicate bodies have attractive shapes, and their eyes resemble lotus petals. Like Lord Visnu, the beings who populate the spiritual world have four arms, and they carry a conch, a wheel, a mass and a lotus. Their wide chest and beautifully decorated with necklaces made of a metal reminiscent of diamonds and enhanced with jewels that can never be found in the material world. They are all rich in perpetual power and radiance.

Some have a complexion reminiscent of red coral, cat and lotus eyes. Each of them wear ear ornaments all of precious stones. On their heads are placed flower tiaras in the form of garlands.

On the spiritual planets (*each of which is as large as all the planets in a galaxy*) many aircraft also evolve, which are not accompanied by any deafening noise. Material aircraft offer no security, they can fall and shatter at any time since the material is imperfect in all respects.

Aircraft, on the other hand, which traverse the spiritual sky are themselves of a spiritual nature, shine with transcendent brilliance. On board, instead of businessmen, politicians, goods or carrying bags, all this is perfectly unknown, the citizens of the spiritual world with their magical companions of fascinating beauty, take pleasure in traveling, organizing trips of amenities, for which these devices are exclusively designed.

Therefore, these aircraft filled with spiritual residents, men and women, enhance the beauty of the spiritual sky. You can't even imagine the grace. At most it could be compared to that of clouds in the sky crossed by silver branches of lightning. The heavens of the spiritual world are always so decorated.

The opulence of God's inner power shines eternally in all its fullness in this spiritual realm, where the Goddesses of fortune experience an ever-growing attachment to the service they offer to the Supreme Lord, Krishna.

The presence of these Goddesses of fortune and their companions always creates a joyful atmosphere of transcendental celebration. Constantly singing the glories of the Lord, they never know silence.

There are an unlimited number of spiritual planets in the spiritual world, covering an area three times larger than that of the material cosmos.

We have a choice.

The spiritualist who wishes, can go to all the planets of the material universe. He can access the abode of Krishna in the transcendental kingdom, from where he will never again have to descend into the material universe, or to go to the heavenly planets, the higher planets of our galaxy.

The accomplished spiritualist is free to adopt either of these paths. For the perfect spiritualist who thus manages to leave his body while keeping full possession of his consciousness, going from one planet to another is as easy as, for an ordinary man, to go to the corner grocery store.

In truth, man is a trilogy. It is composed of three parts: the soul proper which is its true spiritual identity, its real self, the ethereal body which encloses the soul, and the

body of dense matter which encloses the whole. The material body is only the envelope of the spiritual soul.

The mind, intelligence and false ego or material ego form the etheric body and thus the inner envelope in which the soul is enclosed, and the material body made of earth, water, air, fire and ether constitutes the outer envelope.

Any spiritualist who has attained spiritual realization and who understands the relationship between dense matter and the soul, can leave the material garment of the soul at will in a perfect way.

By God's grace, we enjoy complete freedom. In his perfect benevolence towards us, the Lord allows us to choose where we want to live. In the material cosmos or in the spiritual world, on the planet of our election. It is the misuse of this independence that causes the spiritual being to fall into the material world where it is forced to suffer the three kinds of suffering inherent in conditioned life [*Those from the body and mind, those caused by other living entities, and those that originate from the elements of material nature, such as extreme cold or heat, lightning, earthquakes, hurricanes, drought, etc.*].

Make the same choice I made. Let us all choose to return to the spiritual world where our original home is located in the kingdom of God.

To enter the kingdom of God, we must change bodies.

However, he who targets only the higher material planets, edenic, paradisiacal, can keep the garment or etheric body, but he will have to leave his fleshly envelope of dense matter, made of earth, water, air, fire and ether.

On the other hand, the one who developed the yoga of powers can, at the critical hour of death, by bringing the vital force between the two eyebrows, choose his destiny.

Thus, he who no longer wants to maintain the slightest connection with the material world can, in less than a second, gain the transcendental kingdom, the spiritual world, where he will live in his spiritual body, a body adapted to the spiritual atmosphere. It is enough for him to desire to leave the world and to abandon his two bodies; that of dense matter and the ethereal body, and then to move the vital force to the top of the skull where is the orifice by which he will leave his body.

Such an undertaking is easy for one who has developed the practice of yoga. Of course, man has his free will and therefore, if he does not wish to be delivered from the material universe, he will be able to occupy the position of Brahma and visit the planets where the materially perfect beings live, who have all powers to control gravity, space and time. There is no point in abandoning his ethereal body. He must only get rid of his dense material body.

Each planet has a particular atmosphere, and if you want to go to a given planet, you must adapt your body to the climatic conditions that are unique to it. One who only targets the upper planets of the galaxy, can keep the ethereal body, but will have to leave his dense material envelope.

Similarly, we must completely change our bodies if we want to go to the transcendental planets of the spiritual world. We must absolutely abandon our two bodies, the ethereal body and the body of dense matter, in order to clothe the spiritual body, which alone will allow us to enter the spiritual world. This is the true resurrection.

[To learn more about this topic, read the book "The Spiritual World"]

We must have the sole occupation of loving God.

The love of God is the essential requirement to know all that touches Krishna, the Absolute Divine Person.

It is only possible to know Kṛiṣṇa, God, the Supreme Person, if one becomes his devotee to serve Him with love, for this is a mystery, and this mystery «is the love of God».

There lies, in fact, the essential condition for knowing all that touches Krishna, the Absolute Divine Person, and to reach this level of spiritual and absolute love, one must necessarily observe the regulatory principles of devotional service to the Lord.

This way opens up to the neophyte and allows him to observe the regulating principles while his senses are still conditioned by the matter and the energy of illusion. It will essentially be to listen to and sing the glories of Lord Krishna, which is practiced only in the company of devotees of Krishna, holy beings, spiritualists of the highest level, who have realized the Supreme Person.

The Lord advocates five fundamental principles for achieving the perfection of devotional service to Lord Krishna.

- 1) To live in the company of holy beings, devotees of Krishna, which will have the effect of promoting the listening of the glories of the Lord, and of reading the books concerning him and spreading his sublime teaching.
- 2) Sing the glories of the Lord «Hare Krishna».
- 3) Listen to Krishna's teaching, receiving it from the lips of a pure devotee of God, as a bona fide spiritual master, true servant of the Lord.
- 4) To dwell in a holy place, which was blessed by the presence of the Lord.
- 5) Worship the representation of the Lord in the temple, with devotion, for it is really the manifestation of Krishna.

These five principles are directly related to devotional service.

The devotional service offered to God is, in truth, the manifestation of the love one feels for Lord Krishna, and the expression of the feelings we carry to him, in the ardent desire to please him.

Devotional service develops in two stages. It is first approached from the point of view of devotion governed by the regulating principles and then at the higher level, one accesses the devotional service imbued with pure love.

Krishna, God, the Supreme Person, embodies the Absolute Truth, but He also manifests Himself through the unfolding of various energies.

Those who adhere to the regulatory principles of devotional service ultimately reach the spiritual planets of the spiritual world. But all those who adhere to the principles of love in the practice of such a service join the supreme abode, the supreme planet, the one where Krishna resides permanently and never leaves, also called «Krishnaloka or Goloka».

The spiritual soul shares the same nature as the Supreme Lord, and is One with Him qualitatively. It is therefore at the absolute level, between the individual spiritual being distinct from God and the Supreme Spiritual Whole, the Sovereign Being, God, that the exchanges of love find their origin, and also their total deployment. The Lord is the source of all pleasures. It is when the individual being distinct from God comes into contact with Him, again exchanging with Him a feeling of natural and eternal love through which they are united, that he finds true happiness.

The Lord teaches that His coming and His acts are purely spiritual, and that every living being happy enough to know its sublime nature can immediately become free from the chains of matter and qualify to return to Him, to His kingdom. Knowing the absolute nature of Lord Krishna's advent and actions is enough to achieve liberation. Unless you serve Krishna, God, the Supreme Person with love and devotion, no one can find real satisfaction. The individual being distinct from God is the eternal servant of the Eternal Master, the Supreme Lord, Krishna.

This is the natural and eternal relationship that unites them.

After liberation, which is the last of the four principles of seeking riches, pleasure of the senses and salvation, based on acts of piety, the being adopts the practice of pure devotional service, and is therefore at the level of spiritual realization where he finally finds full satisfaction. But this satisfaction is in itself only the beginning of spiritual bliss. It is therefore necessary first to make some progress in this relative (*material*) world by achieving equanimity, equality of soul, and then to establish oneself in the sublime service of love of the Lord. This is the teaching of the Divine Person.

The first necessity for man is to realize the eternal relationship that unites him to the Lord, in order, without further delay, to surrender to him. Our only occupation must be to love Krishna, God, the Supreme Personality of Godhead, and take great pleasure in satisfying him.

The human being suffers because he has forgotten God, and no longer knows who he is.

The living being suffers because he ignores the existence of the hidden treasure of the Eternal Supreme, Krishna, God, the Sovereign Person.

This hidden treasure is love for God or love of God, which all the Vedic writings [*of the Vedas, the original scriptures also called «The true gospel»*] invite the conditioned soul that each of us is really, to discover or rediscover, and especially to experience again forever.

In truth, the soul conditioned by dense matter is no longer aware that it is a tiny fragment, an integral part of God. So the true gospel is transmitted to him to help him to find his heritage, his treasure, the love of God or love for God.

It is through the devotional service performed in full consciousness of Krishna that this treasure can be found. Such is the hidden fortune that never runs dry, so that by acquiring it, one becomes rich forever.

Who is poor in devotion and Krishna consciousness will always lack material gains, sometimes suffering from the bites of poisonous creatures, sometimes suffering failure, sometimes still adhering to the doctrine of monism [*atheistic theory according to which the individual being would be in all equality of God, and thus would only One with Him*] to lose its identity or being devoured by an immense snake, the illusion.

Only by renouncing all this to establish oneself firmly in the consciousness of God, in the service of love and devotion offered to the Lord, will one know the true perfection of existence.

In truth, the practice of devotional service certainly makes it possible to approach the Lord, for it is the manifestation of the love one feels for Krishna.

The Lord also says in this regard: *“No one can, by philosophical speculation, yoga or austerity, give Me as much pleasure as by the practice of devotional service”.*

The Lord adds, *“Only by devotional service, and only in this way, can one know Me as I am. And the being who by such devotion becomes fully aware of My Person can then enter My absolute kingdom. It is only by serving Me with undivided love and devotion that one can know Me as I am, standing before you and even, in truth, seeing Me. Thus, and only so, will you be able to unravel the mystery of My Person.*

I grant faith and refuge to anyone who surrenders to Me and vows to serve Me forever, for this is My nature”.

The Lord is dear only to his devotees, and only devotional service can achieve this. Even if he is of the lowest condition, the devotee is automatically cleansed of all filth. Devotional service is the only way to God, the Supreme Person. This is the only perfection.

How can we reach the ultimate level of love for God?

Two traits characterize the development of the germ of love for God, namely: attachment and mood, which immediately precede love for God.

The Supreme Lord Krishna is immediately conquered by devotees who manifest these traits prior to the appearance of the first signs of love for God.

The ultimate goal of devotional service is that which must be pursued by anyone who aspires to perfection.

When attachment to Kṛiṣṇa becomes very deep, one reaches what is called the love of God, held to be the permanent condition of the devotee of God.

God’s love can be compared to a radiance that never ceases to expand and develop to the point of reaching the heart of the devotee forever established in transcendence, even beyond material virtue. It is the affective or ecstatic state in the love of God through which the heart is increasingly purified under the effect of divine love.

This state of ecstasy in the love of God is held to be the permanent asset of the distinct individual soul of God, and the crucial point of the evolution towards this state is that which is described as marginal love for God. It is when this state becomes deeper and deeper that devotees, wise scholars servants of Krishna give it the name of God’s love.

It is when one is firmly convinced that Visnu or Krishna is the only object of love and worship, and that no other, even a celestial being, is worthy of devotion, that one experiences a feeling of intimate love for God.

If, because of some pious activities capable of arousing devotional service one becomes desirous of serving the Lord and seeking the company of his pure devotees, one will not delay in developing an attachment for the chanting of the Holy Names of God «Hare Krishna», and listening to his glories.

By continuing to sing and listen in this spirit, we will progress ever more in the devotional service of the Supreme Lord according to the rules. The ties and apprehensions related to the material sphere will gradually fade away.

The devotee who thus progresses in singing and listening sees his initial faith strengthened at each step, until he conceives a real attraction for devotional service, which will gradually turn into attachment. When this attachment is purified and grows, it takes the name of God's love, the ultimate goal of human life.

Faith is the first requirement.

It is this that prompts us to seek the company of pure devotees, through whom devotional service develops, so that we may dispel all our doubts. Acquiring a firm conviction, we develop an attraction, then an attachment to devotional service that makes us adhere to the principles that govern it. Beyond that, one ends up accessing love for God, and the eternal condition that was ours at the beginning of all things. This love for God then increases and deepens until it reaches its peak.

This ultimate level is defined as the love of God free from all expectations. It corresponds to the highest form of love, because it is characterized by the manifestation of different symptoms of ecstasy such as laughter, tears or dance, without taking into account his entourage, and the phase of spiritual ecstasy following the transcendental affection that precedes the pure love of God.

And the human being who reaches these two levels is undoubtedly the most perfect of all.

It is only through contact with pure devotees or a bona fide spiritual master that one can conceive of an attraction to Krishna consciousness or God consciousness, and by striving to apply it in one's life, reach both levels.

Gradually developing his love for God, his affection, emotion and ecstasy increase. The love of God thus develops in the true devotee, until his transcendental pleasure intensifies to the highest point.

Whoever totally surrenders to Krishna, God, the Supreme Personality of Godhead, serves him with love and devotion, offers him all the fruits of his actions, renounces all his temporal duties to devote himself to the exclusive service of God, frees himself by the very fact of all personal desires, and in no way risk committing any sins whatsoever.

His thoughts, words and actions do not generate any more positive or negative effects, and therefore no more consequences, of any nature whatsoever. It reaches the state of purity.

Let us renew the bond of love that unites us to Krishna, God, the Supreme Person.

Let us love Him, let us obey Him, let us do His divine will, let us lions our desires and interests to His own, and let us offer Him all the fruits of our actions.

Let us have the sole occupation of loving him with all our might.

Let us surrender ourselves totally to the Lord, and take refuge in Him alone.

Serve God with love and devotion.

The person who establishes himself in the practice of devotional service naturally sees his material torments vanish. As she progresses in this way, she acquires love for God and, developing this sublime feeling for Krishna, God, the Supreme Person, she frees herself from all material bondage.

Our real occupation is devotional service, and our ultimate goal, love of God, love for Krishna, God, the Supreme Person. This is the perfection of existence.

Indeed, the true purpose of existence is to revive our latent love for God. This is our ultimate necessity.

In truth, the love of God is the proper soul that each of us is really, and corresponds to our eternal nature, which is to be immutable, and without beginning or end of existence.

God's love is of a purely spiritual nature, and is described as the fifth dimension of the human quest.

The spiritual happiness that comes from chanting the Holy Names of God is sublime, and perpetuates itself endlessly, eternally.

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

This chant in Sanskrit means: *O Lord, O energy of the Lord, O Source of all happiness, please make me your beloved servant, let me serve you.* Krishna and Rama are the Names of God, and Hare is none other than his inner energy, his blissful energy.

The Lord advises us to sing "Hare Krishna", and says:

"You will thus very easily obtain liberation, and you will then be able to reach the sovereign goal of existence, love for God".

The spiritual sound vibrations of this sublime chanting of the holy Names of God, makes it possible to obtain the highest fruit of spirituality, that of being elevated to Goloka Vrindavana, Krishnaloka, the highest planet of the spiritual world.

One can thus immediately appreciate the benefits that flow from the advent of Lord Krishna.

Becoming Krishna conscious, God, the Supreme Person, and therefore spiritually enlightened, and engaging in His service of absolute love are the true signs of liberation.

The Lord says, *“I am the supreme centre of all living things. Knowing me is the king of knowledge. The way for the living being to reach me is called abhidheya*, and it confers the highest perfection of existence, the love of God. Once one reaches the level of love for the Divine, the life of being becomes perfect”.*

Abhidheya*: It is a fundamental concept, a spiritual practice that one develops, in order to achieve the ultimate goal, pure love for Krishna, God, the Supreme Person, who is the highest spiritual realization. This practice allows the developing being to reconnect the original bond or relationship with Krishna.

This activity aims to renew the bond that unites us to Krishna, to regain this original contact, through pure and selfless service to Krishna, which is the way to know the original and eternal loving relationship between Krishna and us. This is the ultimate purpose of existence.

We must learn from a genuine spiritual master, a true intimate servant of God who has realized the Lord, the real nature of Krishna, the Supreme Person. The transcendental form of the Lord differs from material manifestations, and is not subject to the interactions of matter. Without a scientific understanding of the spiritual and personal form of God, one becomes an impersonalist, for whom God is an Impersonal Being, that is, spiritually formless.

Unless you are freed from the influence of material energy, it is impossible to know Lord Krishna as He really is, and his different energies. Influenced by the material energy that plunges us into illusion, one cannot apprehend the real spiritual form of Krishna.

Unless one realizes the transcendental form of Krishna, God, the Supreme Person, there can be no question of love for God. Without this realization, loving God is a lie, and human life cannot be perfect.

The Lord adds: *“He who attains spiritual realization, knowing that he is a spiritual being, finds infinite joy in it. He never grieves, never aspires to anything. He sees all beings on an equal footing. He then gets to serve me with pure love and devotion”.*

The Lord recommends us to live according to his teaching, to know the relationship that unites us to Him, to act according to this knowledge, this understanding and to reach the highest perfection of existence, «the love of God».

The Lord advises us to start according to our state of mind, and to listen to the pure knowledge of the lips of a bona fide spiritual master, or to read his books, in order to know everything about Krishna, to know how He really is, to know all his deeds and gestures, its entertainment, its sublime teaching. The message of these original scriptures must be received from the lips of a realized soul, who knows God and has seen the truth.

Thus a person can continue to live according to his state of mind and still make spiritual progress, surely and manifestly, to the point of attaining full self-awareness of Himself and Krishna, God, the Supreme Personality of Godhead.

Access to the pure love of God is the highest perfection. When love for God is established on the plane of affinity, it is described as God's love, pure and spontaneous, the highest ecstasy that can reach the spiritual soul.

Initially, no particular relationship was established between the Supreme Lord and the devotee. But when the love of God develops, such a relationship takes shape under the sign of various spiritual feelings. The first of these sentiments results in an attitude of service, in which the Lord is perceived as the Master, and the devotee as his eternal servant.

Any personal relationship with God necessarily begins with a relationship of servant to Master and then, if necessary, develop into friendship, then parental love and finally conjugal love. Whoever establishes himself in his own relationship with Krishna, God, the Supreme Person, is in the best relationship for him.

However, an analysis of the spiritual feelings that characterize the different relationships with the Divine reveals that the neutral, passive, (*most widespread on earth*) relationship with the Supreme Lord is at the first level. A deeper relationship of God consists in seeing Him as His Master, then as His Friend, and even higher is the relationship by which one perceives the Lord as His child. The parental relationship is thus more evolved and of a higher quality than the Friendship relationship, but the supreme relationship between all is the one where one develops a conjugal love for the Sovereign Lord.

The spiritual realization marked by an attitude of service is in itself transcendental, but when this attitude turns into a feeling of Friendship, the relationship deepens further. And when affection intensifies, then the relationship is established at the parental level. Ultimately, however, conjugal love is the highest relationship that can unite us to the Supreme Lord.

Any spiritual affection for the Supreme Lord, at any level, is undoubtedly transcendental, but that which is proper to a given devotee, is more delectable to him than any other.

When a person wishes to establish a servant-to-master relationship with Krishna, Krishna plays the role of the perfect Master. Similarly, the person who wishes to establish a friendship with Krishna, the latter perfectly plays the role of the perfect Friend, and when one wishes to have Krishna as a Son in a parental relationship, Krishna plays the role of the perfect Son.

Similarly, when a devotee wishes to worship Kṛiṣṇa with a sense of conjugal love, Kṛiṣṇa perfectly assumes the role of spouse or lover. That said, the Lord himself

admits that the conjugal relationship that unites him to the young girls of Vraja represents the highest perfection.

When we establish ourselves in our purely spiritual identity, that is, when we act according to our real self, as a spiritual soul, and meditate on the absolute loving service offered to Lord Krishna, we are then promoted to the spiritual realm, to live with Krishna.

In other words, thinking about Krishna and his companions in full awareness of our true spiritual identity, knowing that we are a spiritual soul, we qualify to enter the spiritual realm. No one can contemplate or admire the activities of the spiritual world without being established in his pure spiritual identity.

No one other than Lord Chaitanya Mahaprabhu, who is none other than Krishna Himself, can confer spiritual love for God.

He who knows the nature of the appearance, disappearance and acts of the Lord is immediately set free. When he abandons his material body, he never has to put on anymore because he returns to the spiritual world.

In our galaxy, the Milky Way, the earth is the most privileged of all planets.

The Lord says, *“I do not 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.”*

In truth, the service of love and devotion offered to Lord Krishna fills the pure soul with two major graces, peace and fullness.

The devotional service offered to the Lord fills the pure soul with two major graces, peace and fullness. She then enjoys the company of the Perfect One, Krishna, God, and experiences perfect peace and satisfaction.

To reach the love of God, one must be perfectly free from all other aspiration. We reach the level of love for God through pure devotional service, learning to work with love for the object of our love, for Krishna, the Supreme Person.

Those who reach the kingdom of God will never return to the material universe where fear, anxiety, suffering and death reign. The highest perfection of existence is only that of living in the company of the Lord.

The Lord says in this regard: *“He who knows the Absolute of my coming and my Acts will no longer have to be reborn in the material universe. After leaving his body, he will enter my eternal kingdom.*

When they have reached me, the holy beings imbued with devotion, these noble souls, having thus risen to the highest perfection, never again return to this ephemeral world where suffering reigns”.

Chanting the Holy Names of Krishna is the best way to achieve absolute existence. The ultimate good is love for Krishna, God, the Supreme Person. The ultimate goal and supreme fruit of chanting or reciting the Krishna hymn is to perfectly realize who God is, and to develop pure love for Him.

The more our consciousness is purified by chanting the Holy Names of Krishna, the more our constant spiritual progress will be reflected in our conduct. As soon as the sun appears on the horizon, it is accompanied by ever-increasing heat and light. Similarly, as the realization of the Holy Name of Krishna awakens in our heart, this growing spiritual consciousness manifests itself in all facets of our personality.

Finally, the bond of eternal love that unites God and the living being is restored.

Before descending into the material universe, each soul enjoyed a unique spiritual relationship with the Lord. This bond of love surpasses a thousand times in its intensity, all material love.

Pure love for Krishna, God, the Supreme Person exists from all eternity in the hearts of all beings. We don't have to draw it out of ourselves. And when the heart is purified by the chanting of the Holy Names and listening to the glories of the Supreme Lord, the being then awakens naturally.

Our natural and eternal condition in the spiritual world allows us to live in the intimate presence of God and to serve him with love and devotion. The pure devotee and the pure devotee, who experience such spiritual affection for the Supreme Lord, Krishna, bathe in transcendental ecstasy.

It is then that the heart becomes resplendent like the sun, for when the devotee and the devotee thus become pure, from their hearts emanate rays of ecstatic love, emanations of love for God.

We are not a material body, but an immortal spiritual soul.

In truth, each of us is not a body of dense matter, but an eternal spiritual soul. The material body is actually the residence of the eternal spiritual soul that each of us really is. It is because we are under the influence of material energy, in its form of illusion energy, that we mistakenly identify with our material body, thus forgetting our true spiritual identity.

It is the presence of the soul, by its vital force, that the body can live and move. Take the soul from the body, and the body collapses, dead. The corpse is actually a mass of inert, lifeless material elements.

The reasons for the imprisonment of the soul in matter.

The Lord says: *“If the soul is thus imprisoned, it is because it nourishes an erroneous conception of its identity, and takes itself as the supreme beneficiary. It is this false ego in the living being that compels him to know incarceration within material existence.”*

The Lord adds, *“The body of a living being (of an incarnate soul) is nothing more than an assembly of the five material elements (earth, water, fire, air, ether), and the being incarnated in this material condition is itself a fragment of My Person. If the soul is thus imprisoned it is because it nourishes an erroneous conception of its identity, and takes itself as the supreme beneficiary. It is this ego in the living being that compels him to know incarceration within material existence.”*

Lord Krishna reveals the soul to us.

“Know that what penetrates the whole body cannot be destroyed. No one can destroy the imperishable soul.

The soul is indestructible, eternal and without measure; only the material bodies it borrows are subject to destruction. With this knowledge, engage the fight.

Ignoring the one who believes that the soul can kill or be killed, the wise man knows that it does not kill or die.

The soul knows neither birth nor death. Living, it will never cease to be. Unborn, immortal, original, eternal, it never had a beginning, and never will have an end. It does not die with the body.

How, who knows the unborn, unchanging, eternal and indestructible soul, could he kill or cause to be killed?

At the moment of death, the soul takes on a new body, the old one has become useless, just as one discards worn clothes to put on new ones.

No weapon can crack the soul, nor the fire burn it; the water cannot wet it, nor the wind dry it out.

The soul is indivisible and insoluble; fire does not reach it, it cannot be dried up. It is immortal and eternal, omnipresent, unalterable and fixed.

The soul is said to be invisible, inconceivable and unchanging. Knowing this, you should not lament over the body.

And even if you believe the endless soul taken over by birth and death, you have no reason to grieve.

Death is certain for whom is born, and certain for whom dies. Since you must do your duty, you should not feel sorry for yourself.

All created things are, originally, not manifested. They manifest themselves in their transitory state, and once dissolved, find themselves unmanifested. What is the point of being saddened?

Some people see the soul, and it's an amazing wonder to them. So do others talk about it and others hear about it. There are, however, some who, even after hearing of it, cannot conceive of it.

He who sits in the body is eternal, he cannot be killed. So you do not have to cry for anyone”.

It is the desire to dominate material nature that plunges the incarnate being into it.

It is only by his desire to dominate the material nature that the spiritual being is immersed in it. Such desire does not exist in the spiritual world, for the latter is pure.

In the universe of dense matter, everyone struggles hard to constantly find new «prey» of pleasure for his body. Let us know that the body is actually the product of the senses, which are the instruments made available to the incarnate soul for the satisfaction of its desires. The whole, body and «sense-instruments», is offered to the soul incarnated by the material nature according to its desires and the acts it committed in its previous life. Thus it will be blessed or damned by the material nature, in various conditions or «habitats» corresponding to the various bodies in which it was incarnated, according to its desires and its acts. It is therefore responsible for the joys and sorrows that fall to it, but once placed in a particular material body, it falls under the yoke of material nature, for the body made of dense matter acts according to the laws proper to matter, to which the soul in itself has no power to change anything. If they get an animal body, for example, then they have to act as such. That's the law of nature.

But whatever the circumstances, the Supreme Lord, in his form of the Supreme Soul located in every living being, human, animal and vegetable, always accompanies the spiritual soul that must be incarnated. This is the goodness of the Lord.

Because the soul is embodied in a body of dense matter, it is in fact conditioned by the material nature of which it is influenced. Whatever the material energy known under its aspect of material nature dictates to the soul, the latter accomplishes it, for it is not the soul that acts, but its body of dense matter.

The eternal spiritual soul is pure energy. It cannot be altered in any way by dense matter. It is pure, unchanging, and always remains unclean. It is unborn, immortal, original, and cannot be defiled by the activities accomplished by its material body in the shadow under the yoke of ignorance, of identification with matter.

The soul has no responsibility, it attends the action as a mere witness, but it is nevertheless forced to act in this way because of the offense of which it is guilty towards Krishna, God, the Supreme Personality of Godhead, in the eternal

relationship that unites him to Him. This is why Kṛiṣṇa declares that his material energy is so powerful that it proves to be insurmountable. Yet it is enough that the soul realizes that its original and eternal natural position is to serve Krishna, and that it strives to act according to this principle, so that it is immediately released from the influence of material energy, through its aspect of material nature, and that, as conditioned as it was.

Lord Krishna takes in charge whoever surrenders to Him, in a sense of helplessness, as a result of which the influence of material energy vanishes.

Teaching of Lord Balarama, plenary emanation of Krishna.

The society of men is such that, according to the rules of combat, a brother can turn into an enemy. To consider a being by classifying it as neutral, friend or enemy is usually the fact of men whose concept of existence is centered on the body, and who are misled by the illusory energy of the Supreme Lord.

The spiritual soul keeps the purity of its nature whatever the incarceration of the matter in which it is located, but the vision of men with limited intelligence stops at the bodies, the distinctive designations, animals and human beings, literate and illiterate, rich and poor, and so forth, that cover the pure spiritual soul. These distinctions, which only affect the body, resemble those by which fire is divided according to the fuels it consumes. Regardless of the shape and size of the fuel used, they will have no influence on the size and shape of the flames they fuel. Similarly, and like heaven, the soul never changes in size or shape.

The body is part of the material manifestation. The living being, or the spiritual soul, when it comes into contact with matter, driven by the illusory pleasures it experiences, reincarnates from body to body, this is called material existence. This contact of the being with the material manifestation cannot be described as assimilation or separation. The spiritual soul is certainly the cause of this material body, as the sun is the cause of its light, sight and forms of material manifestation. This example of the sun and the material manifestation lends itself perfectly to illustrate, to make it understand, the nature of the contact of living beings with the material universe.

In the morning the sun rises and heat and light grow little by little. From the sun results the production of all material forms. Through the sun the integration and disintegration of the material elements takes place. But as soon as the sun sets, the manifestation it caused loses contact with it, passing from one place to another. When the sun passes from the eastern hemisphere to the western hemisphere, its action in the first remains, although it is only visible in the second.

Similarly, the living being accepts, or produces, different bodies and, in different circumstances, different body-centered relationships. But as soon as he abandons his first body to put on a second, he has no connection with the abandoned body, nor

with the body that must succeed the one he has just put on. The living being does not cease to be free from contact with the material stain, with the body. Thus, the appearance and disappearance of the body does not affect the living being, the soul.

The perception of material existence is like a sleep populated with dreams. The sleeping man dreams that events, all illusory, occur in his existence, and, as he adheres to his dream, consequently he sees himself subjected to various forms of distress and happiness.

Similarly, the being who finds himself immersed in this dream that is the material consciousness suffers from having accepted a material body and then having to leave it. Krishna consciousness is the opposite of this material consciousness. This means that the being, when it rises to the level of Krishna consciousness, frees itself from any false conception of existence.

Let us not let false reasons, which are the daughters of ignorance, afflict us, for misfortune arises only from erroneous concepts, so that in an instant it dissipates when we talk about the true philosophy of existence.

The Lord advises us.

“The mind is feverish in nature. It sometimes rejects what it has accepted for a moment before. Accepting and rejecting are the functions of the mind in contact with the five objects of pleasure of the senses: form, taste, smell, sound and tact. Devoted to speculation, the mind comes into contact with the objects of pleasure of the senses, and when the living being desires a particular type of body, it obtains it. The body is therefore an offering of the laws of material nature. The living being accepts a body and extends his stay in the material universe to enjoy or suffer, according to the structure of the acquired body. Unless one obtains a particular body, it is impossible for the being to enjoy or suffer in this world according to the mental tendencies inherited from his previous life. It is in fact the mental condition of the being at the moment of death that determines the particular body that will be offered to him.

In reality, by simple mental creation, the being gets different kinds of bodies, although in truth it has no connection with these bodies. But by the force of illusion, by the sorcery of maya, the energy of illusion, he thinks he belongs to a particular kind of body. These are the ways of conditioned existence. Let us take the example of a being now endowed with a human form: he believes he belongs to the human community, to this or that country, to that or that region. He identifies himself with these things and in this way destines another body, of which he has no need. Such mental creations, such desires, are at the origin of various kinds of bodies. The veil of material nature is so thick that beings are satisfied with the body that they get and take great pleasure in identifying with it. So I implore you not to let your body and mind bury you under their injunctions.”

We are not of this material world, but of the spiritual world. So let's go back, let's go back to God, take the natural, eternal position we had with him, and serve him with love and devotion forever.

By restoring our loving relationship with Lord Krishna, God, the Supreme Person, we regain our enlightening power, our spiritual power, and then we can live eternally with Him in absolute peace and sublime perfect bliss.

There is only one God, the Sovereign Person, and his Name is Krishna. He is the origin of all the Avatars.

Krishna is God, the Supreme Person. He is the Supreme Spiritual Being, in his Personal, Primordial, Infinite and Absolute form. He is the unborn, the One Absolute without a second, the pure essence of beauty that penetrates All, the absolute splendor personified, and the Absolute Truth. He is the cause of all causes, Everything emanates from Him. He is eternally young. To know Him as He really is to discover at the same time the whole existential truth.

Of his innumerable Names, Kṛṣṇa, who means *"the Infinitely Fascinating"*, is the first and most powerful of all, for the Lord has invested him with power. It is enough, for example, to pronounce this sublime Name, Krishna, for all our sins to disappear instantly. However, let us not purposely commit sins and pronounce this sublime Name so that they may be blotted out, for then we will offend God, and then we will have to suffer the consequences thereof.

God is, since He is the source of all that exists. Without Krishna, God, the Supreme Person, there is nothing. All that exists at one origin, and the origin of the All is Krishna.

The Lord has an eternal, conscious spiritual body, and his spiritual energy is characterized by eternity, knowledge, and bliss.

By his ecstatic aspect, He is the source of the power of bliss, by his eternal aspect, He is the cause of all that exists, and by his conscious aspect, He embodies the supreme knowledge. It is the reservoir of all knowledge, of all pleasure, of all eternity and of all blessings.

The entire cosmic manifestation is but a combination of the Lord's lower and higher energies, and the source of all these energies is Krishna, God, the Supreme Personality of Godhead.

Lord Krishna, God, the Supreme Person tells us:

"My sovereign home is a spiritual and absolute kingdom from which one no longer returns to this world of matter. Whoever attains supreme perfection, devotedly

-serving Me personally in this dwelling, attains the highest perfection of human life, and no longer has to return to this world of suffering.

It is said not manifested and imperishable this supreme kingdom, ultimate goal. For whom reaches it, point of return. This world is My Absolute Abode.

He who knows the absolute nature of My coming and My acts will no longer have to be reborn in the material universe. Leaving his body, he enters My eternal kingdom.

Only by devotional service, and only in this way, can one know Me as I am. And the being who by such devotion becomes fully aware of My Person can then enter My absolute kingdom.

Only by serving Me with undivided love and devotion can one know Me as I am, and even see Me. Thus, and only in this way, will the mystery of My Person be revealed.

The devotional service offered to Me by living beings revives eternal life in them. Your happy fortune is none other than your love for Me, for it alone has enabled you to obtain my favor.

There is really nothing that exists outside of Me, that is what you must clearly understand.

I am the supreme way of yoga (of union and communion with God), analysis, truth and sacred law, as well as the ultimate way of all beauty, glory and self-control. Surrender to Me, and I will protect you from all perils”.

To free oneself from the slavery of matter and obtain true freedom, it is enough to surrender to God, and to serve Him with love and devotion.

Liberation is the return of the incarnate spiritual being, once it has freed itself from all material conceptions of existence, to its original and natural spiritual condition.

It is to regain our original consciousness as well as the original natural position of eternal servants of Krishna, God, the Supreme Person, established in our true spiritual and eternal identity.

It is to regain the natural, original, eternal relationship that we had with Krishna at the beginning of all things.

It is the cessation of the cycle of rebirth and death, or repeated reincarnations.

It is the act of escaping the strict laws of material nature whose birth, sickness, old age and death are the signs.

It is, after a long time spent in darkness and ignorance of the data relating to God and absolute truth, to access true freedom, the true spiritual resurrection, and to find God in his sublime kingdom, where he will offer us eternal life and ineffable perfect happiness.

Ultimate liberation is the one that allows us to regain the personal bond that eternally unites us to the Absolute, God, the Supreme Lord, Krishna.

Human life is precisely the opportunity to develop the qualities necessary to obtain this liberation, which leads to true spiritual freedom.

If we return to God in his sublime infinite and absolute kingdom, our true relationship with Him will then be revealed to us and we will live it forever, immersed in an ineffable happiness. Relationship of uninterrupted love and bliss, permanent, incomparable and eternal.

So why want to stay in this world where the joys are ephemeral, and the sufferings permanent?

At the origin of all things, while the material cosmos did not yet exist, the spiritual entities or spiritual souls, lived with Krishna, God, the Supreme Person, in his kingdom all of knowledge, bliss and eternity, and served him with love and devotion. They were plunged into an ineffable happiness, incessant, eternal.

The Supreme Lord has created a sublime bond, that of love and affection, so powerful that it is difficult to suppress it.

In truth, this loving bond, this wonderful relationship of love that unites us to God, will never be broken.

Blessed are all those who renew with God a sublime bond of love and serve him with devotion, for the Lord will be with them at all times, wherever they go.

With reference to this prestigious position, in the presence of his disciples and apostles, Jesus addressed the Eternal Father in these words:

“And now, Father, glorify me with the glory I had with you before the world was”.

We were in the same position with Krishna, God, the Supreme Personality of Godhead, which is why we have to find her forever this time.

Only when man rediscovers his true identity as the eternal servant of Kṛiṣṇa, God, the Supreme Personality of Godhead, does he attain liberation, true freedom.

How to become a companion of God, and feel truly free?

One who wishes to become a companion of Lord Krishna on one of the countless planets that populate the spiritual world, and more precisely on Goloka Vrindavana, the supreme planet, Krishna’s own planet, God, the Sovereign Person, must constantly meditate on the fact that he distinguishes himself from the material energy, that he has no relationship with it, and that he must realize his true spiritual identity, the one that allows him to know that he really is a spiritual entity or spiritual soul, qualitatively equal to the Supreme Soul also called the Holy Spirit, plenary emanation of Krishna, and then become a realized soul.

The realized soul then feels truly free.

This feeling of freedom in the face of any material relationship, as well as the liberation of the dense and ethereal material envelopes that cover the incarnate spiritual being, leaves him free to act as the servant of the Lord, even though he still lives in this world. This level of perfection is called the *“liberated state”* within the material universe itself. This is the way to end material existence. Not that one should simply know oneself to be a spiritual entity, but we must also above all act as such.

He who believes himself to be simply a spiritual being, is an impersonalist (*who believes that God is a formless Supreme Spiritual Being*), when the one who acts as such is qualified as a pure soul.

The Lord teaches that only those who have performed acts of virtue in their past lives, and thus been freed from the consequences of all their faults, can focus their attention on Krishna, God, the Supreme Personality of Godhead. He advises us to live according to his teaching, to abandon ourselves to him, and to serve him with love and devotion, such is the perfection of existence and true freedom.

The key to liberation is love for Krishna, God, the Supreme Person.

Blessed are all those who surrender to Krishna, God, the Supreme Personality of Godhead, for they will experience absolute peace, and true freedom.

To serve God with love and devotion is true freedom.

It is in the kingdom of God that true sublime happiness and true life are found, which have no end.

Krishna, God, the Supreme Person is the true source of happiness.

Verily, Kṛiṣṇa, God, the Supreme Personality of Godhead being the source of all pleasures and the reservoir of all blessings, who dwell with Him enjoys a deep, ineffable, perfect, unceasing, permanent and eternal happiness.

It can be said that true spiritualists, holy beings, and servants and servants of God truly enjoy life. Their pleasure is limitless and constitutes true happiness, a happiness that is not material but spiritual. The pleasure that one derives from the spiritual life is all joy, in the image of Krishna Himself.

Lord Krishna says, “He who attains the spiritual level also realizes the Supreme Being and finds infinite joy in it. He never grieves, never aspires to anything.”

True happiness does not exist in the entire material cosmos, for it is a world of suffering. In the spiritual and absolute world, the beautiful pure souls who live there

act solely in the service of pure love and devotion that they offer to Krishna, whether they are in Krishna consciousness or God consciousness.

Because God possesses absolute fullness, beings engaged in his service find fullness in themselves. Because they naturally think of Krishna, God, the Supreme Person, pure beings are always bathed in the most perfect joy. Living beings or spiritual beings, do not regain their normal, natural, original, happy condition until they come into contact with the internal energy of Krishna, the Sovereign Person.

The spiritual world is the real home of the spiritual beings that we are all. This eternal spiritual world is called «Vaikuntha», which means in Sanskrit «the world without anxiety». Everything is radiant and filled with consciousness and bliss. The dimension of the spiritual world is inconceivable, because in reality it is unlimited.

When the virtuous being, the great soul enters the kingdom of God, he is as if immersed in an unlimited atmosphere full of ineffable joy, of which he constantly feels the emanations of happiness in an uninterrupted movement. He is overwhelmed with a pure feeling of love and joy like no other. Krishna, God, is the source of it, and through his blissful energy, distributes it to all the beautiful pure souls who live there.

Such is the true sublime happiness. It is in Krishna's kingdom that absolute peace, perfect fullness, eternal life, true divine happiness, and true freedom are found.