

***Sublime teachings and words of
Krishna, the Supreme Personality
of Godhead***

Saul Judoeus

The speech of Krishna, the Supreme Personality of Godhead, realizes and fulfills all his will. It is the heavenly food and drink that gives life.

It spreads divine knowledge that opens the mind to existential and absolute truth, and reveals the Supreme Sovereign Being in His personal, primordial, original, infinite, and absolute form, as He truly is.

It is the flaming sword that destroys evil in all its forms, it annihilates demonic miscreants and all impurities. It showers blessings and is the purifying essence. It is the knowledge that shows the right path, sweeps away doubts and fears, and strengthens the mind. It is the protective weapon of Lord Krishna. The essence of His speech is love.

True knowledge, derived from the sublime, pure, living, saving, and purifying words of Krishna, the Supreme Personality of Godhead, is totally spiritual, absolute, and eternal; it will never disappear.

Whoever listens to God will never be confused or lost.

Thus says the Supreme Lord: As rain and snow descend from the heavens and do not return there without watering the earth and making it fruitful and sprout, without giving seed to the sower and bread to the eater,

So is my word that goes forth from my mouth. It does not return to me empty, without having carried out my will and accomplished my purposes.

Krishna, God, the Supreme Personality of Godhead, is the only God and the only living being in existence. Apart from Him, there is no one else.

I know everything that has happened in the past and everything that will happen in the future. I know everything, but no one knows Me.

I am that Supreme Personality of Godhead, who existed before creation, when nothing existed but Myself, and the cause of creation, material nature, was not yet manifest. I am also the One who will remain after annihilation.

Before the creation of this cosmic manifestation (*the material cosmos*), I alone exist with my own spiritual potencies, to the exclusion of all gross, subtle, or causal phenomena. Consciousness was not yet manifest.

After creation, I alone live in all things, and when the time of annihilation (*the end of the world*) comes, I alone remain forever. There is truly nothing that exists outside of Me, this is what you must clearly understand. I am the source of all that is.

Nothing is separate from My Person. The entire cosmic manifestation rests within Me; it is not separate from My Person. Before creation, I already existed. The entire universe, with a simple spark of My Person, I permeate and sustain it.

I want you to know this: never, in any place, under any circumstance, can we be separated, for I am everywhere present.

If I teach you today this very ancient science, the art of knowing Me, it is because you are My friend and My devotee, and you can thus penetrate the sublime mystery. And when you thus know the truth, you will understand that all beings are an integral part of Me, that they live in Me, and belong to Me.

I am the seed, that is, the fundamental principle of this world of moving and immobile entities. I am the substance of matter, the material cause and the efficient spiritual cause.

Within Me lies unlimited power, which is why I am known as infinite, or omnipresent. The cosmic manifestation appeared within Me from My material energy, and in this universal manifestation appeared the first being, Brahma, who had no material mother.

He is absolute existence, absolute consciousness, and absolute bliss.

Krishna, God, the Supreme Personality of Godhead, as He truly is.

My spiritual and absolute body [*All knowledge, bliss, and eternity*] resembles the human form in every way, but it is not a material body; it is inconceivable (*which is why He is never subject to hunger, thirst, or fatigue*). I am not compelled by nature to accept a particular type of body; I choose the form in which I appear of my own free will. My heart is also spiritual, and I am always full of kindness towards my devotees. Thus, the path of devotional service intended for holy beings can be discovered in my heart, whereas I have rejected irreligion and non-devotional activities; they have no attraction for Me. Because of all these divine attributes, prayers are generally addressed to me under the name of Rishabhadeva, the Supreme Lord, the best of all living beings.

Impersonalists (*those who believe that God is only a formless Supreme Spiritual Being, like most people on earth*) believe me to be formless, and claim that I have borrowed my present form, the one I manifest today, solely to serve some purpose. But these speculators are in fact devoid of true intelligence. However much they may be erudite in the Vedic texts (*the Vedas, the original holy scriptures*), they are ignorant of my inconceivable energies and the eternal forms of my person. The reason is that I reserve the right not to reveal myself to unbelievers, thanks to my internal power, which veils me from their eyes. Therefore, fools and senseless people do not know my eternal, unborn, and imperishable form. They denigrate me when, in my human form, I descend into this world. They know nothing of my spiritual and absolute nature, nor of my supremacy.

I remain unborn, and my body, spiritual and absolute, never deteriorates. I am the Lord of all beings, and yet, in my original form, I descend into this universe at regular intervals.

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.

Materialists cannot conceive of my body.

The special and characteristic signs of his divinity, which God alone possesses.

Krishna, God, the Supreme Personality of Godhead, and his plenary emanations, the Avatars, possess special signs that distinguish them from celestial beings and ordinary human beings.

To prevent anyone from claiming to be Krishna, God, the Supreme Personality of Godhead, or an Avatar, let us know that Krishna alone, and the true Avatar, will be recognized by the special and characteristic signs of their divinity that they bear on their bodies, the palms of their hands, and the soles of their feet.

Signs on the soles of the Lord's feet: A standard, a lightning bolt, a mahout's staff, a fish, a parasol, a lotus flower, and a discus.

Signs on the palms of his hands: Lotus flowers and chariot wheels.

Seven parts of his body shine with a reddish glow: His eyes, the palms of his hands, the soles of his feet, his palate, his lips, and his nails.

Krishna also has a peacock feather adorning his hair and a tuft of white hair on his chest. A large flower necklace hangs around his neck.

Moreover, only He can manifest His gigantic universal form in the material universe, consisting of the entire cosmic manifestation.

If God manifested this universal form, it was precisely to put fools in their place, so that only those who can manifest this gigantic form as Lord Krishna did would be considered Avatars. Materialists may therefore, for their own benefit, focus their thoughts on this colossal form of the Lord, but they should be careful not to be misled by pretenders who claim to be equal to Krishna but prove incapable of acting like Him, or of manifesting this form that contains the entire universe, as well as the characteristic signs of His divinity.

THE AVATAR WHO HAS NONE OF THESE SIGNS AND WHO CANNOT MANIFEST THE UNIVERSAL FORM IS NOT ONE, IT IS AN IMPOSTER.

Lord Krishna speaks to us of the radiance emanating from his body.

Addressing Prince Arjuna, his devotee, the Lord said: My dear Arjuna, this dazzling radiance, this absolute light that you are contemplating, know that it is none other than the radiance emanating from my body. This radiance is none other than myself.

This radiance is an emanation of my spiritual energy.

This radiance extends beyond the realm of my external energy (*also called material energy, better known by its material nature*). One who dwells in this material world cannot experience this radiance of the Supreme Spiritual Being. Therefore, it is not manifested in the material universe, but only in the spiritual world.

The reasons for the advent of Krishna, God, the Supreme Personality of Godhead, in this material world.

Lord Krishna is the original Person; such is His identity.

When Krishna, God, the Supreme Personality of Godhead, comes into this world, it is certainly to protect His devotees and annihilate the demonic miscreants, but it is also to restore spirituality and propagate true spiritual knowledge, for the benefit of all living beings.

Lord Krishna says, I appear by My internal potency.

Whenever spirituality declines anywhere in the universe and irreligion rises, I descend in person.

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

If I were to refrain from acting, all galaxies would sink into desolation. Because of Me, man would produce unwanted offspring. Thus, I would disturb the peace of all beings.

No matter what a great man does, the masses always follow in his footsteps. The whole world follows the standard he sets by his example.

Lord Krishna reveals our true spiritual identity and tells us who we truly are, while revealing the true nature of the soul that each of us truly is.

By your intrinsic nature, you are a living soul, of purely spiritual essence.

The material body cannot be equated with your true identity, nor can the mind, intelligence, or false ego (*identification with one's body and the desire to dominate matter, material nature*).

Your true identity is to be the eternal servant of Krishna, the Supreme Lord. Your status is transcendental in nature. Krishna's higher energy is of a spiritual essence, while the lower, external energy is of a material essence. Situated between these two energies, you therefore belong to Krishna's marginal energy, which means that you are One with Him, yet distinct from Him. Being of spiritual nature, you are identical with Krishna, but because you are only a tiny fragment of Him, you are at the same time different from Him.

You grieve for no reason. The wise mourn neither the living nor the dead.

There was never a time when we did not exist, I, you, and all these kings, and none of us will ever cease to exist.

At the moment of death, the soul takes on a new body, as naturally as it passed, in the previous one, from childhood to youth, and then to old age. This change does not trouble those who are aware of their spiritual nature.

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

He who is unaffected by joys and sorrows, who, in all circumstances, remains serene and resolute, is worthy of liberation.

The masters of truth have concluded the eternity of the real and the impermanence of the illusory, after having studied their respective natures.

Know that what penetrates the entire body (*the soul*) cannot be destroyed. No one can destroy the imperishable soul.

The soul is indestructible, eternal, and immeasurable; only the material bodies it borrows are subject to destruction. Armed with this knowledge, engage in combat.

Ignoring those who believe that the soul can kill or be killed, the wise man knows well that it neither kills nor dies.

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

How could one who knows the unborn, immutable, eternal, and indestructible soul kill or cause another to be killed?

At the moment of death, the soul puts on a new body, the old one having become useless, just as one discards worn-out garments to put on new ones.

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

The soul is indivisible and insoluble; fire cannot touch it; it cannot be dried out. It is immortal and eternal, omnipresent, unalterable, and immutable.

It is said of the soul that it is invisible, inconceivable, and immutable. Knowing this, you should not lament the body.

And even if you believe the soul is endlessly reclaimed by birth and death (*subject to the cycle of reincarnation*), you have no reason to grieve.

Death is certain for one who is born, and birth is certain for one who dies. Since you must fulfill your duty, you should not feel sorry for yourself.

All created things are originally unmanifest. They manifest in their transitory state, and once dissolved, they find themselves unmanifest. What is the point of grieving over this?

Some see the soul, and it is an astonishing wonder to them. So too others speak of it, and still others hear of it. Yet there are those who, even after hearing of it, cannot comprehend it.

He who dwells in the body is eternal; he cannot be killed. Therefore, you have no need to mourn for anyone.

How can I enter the spiritual world, the kingdom of God?

Leave all other forms of religion behind it, and simply surrender to me. I will free you from all the consequences of your sins; have no fear.

Those who worship celestial beings will be reborn among celestial beings; those who live in their worship will be reborn among ghosts and other spirits; those who worship their ancestors will be reborn among the ancestors; likewise, my devotees (*pious, faithful servants of God*) will live with me.

The first-rate person is he who finds refuge in me in the most complete abandonment, and who, renouncing all forms of material pursuits, lives according to my teachings.

I have deliberately distanced myself from you so that your love for me may grow. I willed this separation so that you may remain in constant meditation on me. Thus, in me, Krishna, in my personal form, always absorbs your thoughts without fail. Dedicating your actions to me, turning your mind and intelligence toward me, you will undoubtedly come to me.

Become my pure devotee, give yourself to me alone. I promise you a perfect spiritual existence, which will earn you the eternal right to serve me with spiritual and absolute love.

To those who serve and worship me with love and devotion, I grant the intelligence with which they can come to me.

Everyone engages in various acts, whether or not they conform to the revealed scriptures. Know this: if one uses the fruits of such acts to worship me in Krishna consciousness, one will immediately be blessed with happiness that will continue in this life and the next, in this world as well as the next. There is no doubt about that.

Surrender yourself completely to me. By my grace, you will experience absolute peace and attain my eternal and supreme abode.

Surrender yourself to me, and I will protect you from all dangers. I promise, and I must, always protect whoever surrenders themselves completely to me.

Whoever surrenders to me will never again experience the problems of birth and death. I grant faith and refuge to anyone who surrenders to me and vows to serve me forever, for such is my nature.

When a mortal surrenders to me and offers me all their fruitful work in their desire to serve me with love and devotion, they then attain freedom from birth and death, and qualify to attain immortality, sharing my nature, and the wealth that accompanies me.

Whoever establishes Me in their heart can escape the sufferings of hunger, thirst, birth, death, lamentation, and illusion. One can thus regain one's original transcendental form.

I grant faith and refuge to whoever surrenders to Me and vows to serve Me forever, for such is My nature. Surrender yourself completely to Me. By My grace, you will know absolute peace, and you will attain My eternal and supreme abode.

If someone becomes My devotee and surrenders fully to Me, I give them special attention.

You may proclaim it loudly; My devotee will never perish.

Only through devotional service, and only thus, can one know Me as I am. And the being who, through such devotion, becomes fully conscious of Me, can then enter My absolute realm.

Only by serving Me with undivided love and devotion can one know Me as I am, standing before you, and likewise, truly see Me. Thus, and only thus, can one penetrate the mystery of My Person.

For those who adore Me, abandon all their actions to Me, and devote themselves to Me undividedly, absorbed in devotional service and constantly meditating on Me—for such I am the liberator, who will soon rescue them from the ocean of death and rebirth.

He who knows the Absolute of My advent and My acts will no longer have to be reborn in the material universe. After leaving his body, he will enter My eternal kingdom.

After attaining Me, great souls, devoted spiritualists, never return to this temporary world, full of suffering, for they have attained the highest perfection.

My sovereign abode is a spiritual and absolute kingdom from which there is no return to this material world.

Whoever attains supreme perfection, occupied in serving Me personally with devotion in this eternal abode, attains the highest perfection of human life, and need no longer return to this world where suffering reigns.

This supreme kingdom, the ultimate goal, is said to be unmanifest and imperishable. For those who attain it, there is no return. This world is My absolute abode.

When they have attained me, the holy beings imbued with devotion, these noble souls, having thus raised themselves to the highest perfection, never again return to this ephemeral world where suffering reigns.

I am equal to all beings. No one is my enemy, no one is my friend.

All follow my path in one way or another, and according to their surrender to me, I reward them in proportion.

For a person with spiritual knowledge, I am the only beloved, the ultimate goal, the motive and final conclusion, the elevation and the path that leads to my eternal kingdom. Besides my Divine Person as a favorite, they have no other goal.

My devotee truly attains spiritual realization through my infinite and causeless grace, and thus, once freed from all doubt, they march steadily toward their proper destination, which lies directly under the protection of my spiritual energy, all pure bliss. This is the ultimate perfection that the individual being must attain. After leaving their material body, the pure soul returns to this absolute abode, never to return to this world again.

Always fill your mind with me, become my devotee, offer me your homage and dedicate your adoration to me. Perfectly absorbed in me, you will come to me.

Whoever at death, at the very moment of leaving the body, remembers me alone, immediately reaches my abode, have no doubt.

It is the thoughts and memories of the being at the moment of leaving the body that determine its future condition.

Whoever, upon passing away, at the very moment of leaving their body, remembers me alone and immediately reaches my abode, have no doubt, for it is the thoughts and memories of the being at the moment of leaving their body that determine their future condition.

Thus, in me, Krishna, in my personal form, always absorbs your thoughts without fail. Dedicating your actions to me, turning your mind and intelligence towards me, you will undoubtedly come to me.

At the moment of death, the soul takes a new body, as naturally as it passed, in the previous body, from childhood to youth, then to old age. This change does not trouble those who are aware of their spiritual nature (*the awareness of being a spiritual soul, and not the material body with which we wrongly identify*).

Wherever one's thoughts may be at the time of death, one will unfailingly reach that destination in one's next life.

Thus, donning a new material body, the individual spiritual being is granted a specific sense of hearing, sight, touch, taste, and smell, which revolve around the mind. Thus, one enjoys a particular range of sense objects.

He who dies in ignorance (*of the data relating to God, his true spiritual identity, existential and absolute truth, and true spiritual knowledge*) will be reborn in the animal kingdom.

Fools cannot understand how a being leaves his body, nor can they determine what kind of body they must assume under the spell of the gunas (*the three attributes and modes of influence of material nature: virtue, passion, ignorance*). But those whose eyes have been opened by knowledge can be aware of all truths.

If someone offers me with love and devotion a leaf, a flower, a fruit, or water, I will accept that offering.

Always fill your mind with me and become my complete devotee, constantly dedicate your worship to me, and simply surrender to me. This is the only way to enter my kingdom. I reveal to you here the most secret of knowledge.

How can one love God, how can one become His devotee?

I respond to the worship of the pious believer according to the particular transcendental feeling that animates them. Such is My nature. The devotional service offered to Me by living beings rekindles eternal life within them.

People freed from these dualities (*good-evil, hot-cold, victory-defeat, just-unjust, true-false, etc.*) that are the fruits of illusion, people who, in their past lives as in this life, were virtuous, people in whom sin has ceased—they serve Me with determination.

Always singing My glories, prostrating themselves before Me, greatly determined in their spiritual endeavors, magnanimous souls worship Me with love and devotion.

Among thousands of people, perhaps only one will seek perfection, and among those who attain it, rare is the one who truly knows Me.

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

I am in the heart of every being, and from Me come remembrance, knowledge, and forgetfulness. The Supreme Lord is in the heart of all beings and directs their wanderings, each one being as if on a machine (*the material body*) constituted by material energy.

He who is fully aware of Me attains the cessation of material suffering, because he knows that I am the ultimate beneficiary of all sacrifices and austerities, the Sovereign of all the stars and celestial beings, as well as the friend and benefactor of all living beings.

You have the right to fulfill the duties assigned to you, but not to enjoy the fruits of your actions. (*Each of us must fulfill our duties according to our position, but we must leave the outcome of our actions entirely to Krishna.*)

Whatever you do, whatever you eat, whatever you sacrifice or spend, whatever austerities you perform, let it be for the sake of offering it to Me. Thus, you will be freed from the consequences of your actions, both virtuous and sinful. By this principle of renunciation, you will be liberated and come to Me.

I wish to see all beings in this world happy.

I respond to the worship of my devotee according to the particular transcendental feeling that animates them. Such is my nature.

According to how much people surrender to me, I reward them in proportion. All follow my path, in one way or another.

If someone harbors pure devotion to me, seeing me as their son, their friend, or their beloved, and regarding me as their equal or inferior, I become subordinate to them.

The devotional service that living beings offer me rekindles eternal life within them. Your happy fortune is none other than the love you bear me, for it alone has enabled you to obtain my favor.

Lord Krishna reveals the qualities of his devotee.

The devotee who is envious of nothing, who treats everyone as a benevolent friend, who believes himself to be the possessor of nothing, who is free from false ego (*from identification with his body and the desire to dominate matter*) and remains the same in joy and sorrow, who forgives, who always knows contentment and engages resolutely in devotional service, and whose mind and body are surrendered to the Supreme Lord—that one is very dear to me.

The devotee who never causes agitation to others, who is unaffected by joys and sorrows, who is not dependent on the modes of material action, the pure being, expert in all things, free from all anxiety, free from suffering, and who does not seek the fruits of his actions—that one is very dear to me.

He who neither grasps joy nor sorrow, who neither grieves nor covets, who renounces both good and bad, he is very dear to me.

He who is equal to friend or foe, who remains the same in glory or opprobrium, heat or cold, praise or blame, forever pure of all defilement, ever silent, content with everything, heedless of shelter, and who, established in knowledge, serves Me with love and devotion, 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, is very dear to Me.

It is true that my devotees, my dearest friends and servants are free from all material defilement, even if they do not wish to implore this liberation from Me in any way, for they never desire anything from Me except to serve Me. However, since they depend entirely on Me, if they ever make a request of Me, it cannot be of a material nature. Their ambitions and desires, instead of binding them to matter, become a source of liberation for them.

It is I who grant beings all blessings and even liberation from this material world. It is I alone who can put an end to material existence and call the conditioned soul back to me, returning to its original home.

How should we behave, what attitude should we adopt?

Three gates open to hell: lust, anger, and greed. May every sane human being close them, for they lead the soul to its destruction.

The person who has managed to avoid these three gates of hell devotes his life to actions that lead to spiritual fulfillment. He thus gradually attains the supreme goal. Conversely, he who rejects the precepts of the Holy Scriptures to act according to his whim achieves neither perfection, nor happiness, nor the supreme goal.

Free yourself from anger, greed, and lust, in order to elevate yourself to the spiritual level. Lust, anger, and greed crisscross the heart with their parallel lines and hinder all progress on the spiritual path.

Free from all attachments, free from fear and anger, completely absorbed in Me and seeking refuge in Me, many purified themselves by learning to know Me, and all thus attained pure love for Me.

Action must be offered as a sacrifice to the Supreme Being, lest it chain its doer to the material world. Therefore, fulfill your duty to please Him, and you will forever be freed from the shackles of matter.

The impersonalists (*those who believe that God is solely a formless Supreme Spiritual Being, like most humans on earth*) believe Me to be formless, and claim that I borrowed My present Form, the one I manifest today, solely to serve some purpose. But such speculators are in fact devoid of true intelligence. However much they may be erudite in the Vedic texts, they are ignorant of My inconceivable energies and the eternal forms of My Person. The reason is that I reserve the right not to reveal Myself to unbelievers, thanks to My inner power, which veils Me from their eyes. Therefore, fools and senseless people do not know my eternal, unborn, and imperishable form.

Whoever knows me to be unborn, without beginning, the Ruler of all worlds, he, without illusion among men, becomes free from all sin.

Only spiritual realization brings pleasure to Lord Krishna.

Family life and the love between husband and wife hold little interest for me. By nature, I have no taste for a wife, children, home, or family opulence. Like my devotees, I attach little importance to these worldly possessions. Truly, I am only interested in spiritual realization, for it alone brings me pleasure.

Lord Krishna condemns the killing of animals and all those who consume their flesh. A reflection on a guilty person.

You must have committed the offense of killing animals while hunting or in the course of your politics. To regain your purity, simply devote yourself to the practice of devotional service and keep your mind constantly absorbed in Me. The time is near when you will be eternally free from the consequences of these sordid acts.

The reasons for the soul's imprisonment in matter.

If the soul finds itself thus imprisoned, it is because it harbors a mistaken conception of its identity and considers itself the supreme beneficiary. It is this false ego (*forgetting to be a*

spiritual soul and wrongly identifying with one's body, dominating material nature) in the living being that forces it to experience incarceration within material existence.

As the Supreme and Absolute Truth, I personally stand beyond the living being, as well as its material envelope. Both energies, material and spiritual, act under my sovereign authority.

It was Lord Krishna who created the four social classes or divisions.

I created the four divisions of society based on the three gunas (*the three attributes and modes of influence of material nature: virtue, passion, and ignorance*), and the duties they impose on man.

I am the Supreme Soul residing in the heart of everyone, and it is My express will that men observe the principles of social organization of human society. Society must be divided into four social divisions, according to the attributes and actions of each individual. And likewise, each person must divide his life into four parts.

The first will be devoted to studies. The student must qualify by assimilating adequate knowledge and observing the vow of celibacy, entirely devoted to the service of the spiritual master and renouncing sense pleasures. He must lead a life of austerity and penance.

The second phase of life is that of family life, of married life, which allows one to enjoy the pleasures of this world in a limited way. But no one should spend the third quarter of their life within the family. One must then resume the austerities practiced during the celibate life, and thus sever one's ties to family life. Then, once freed from these material ties, one must enter the fourth phase of existence, and accept the life of a renunciate (*total renunciation of all family and social life in order to perfectly master the senses and the mind, and to fully engage in the service of God, of Krishna*).

As the Supreme Soul of all beings, seated in their hearts, I observe their every action at every stage of their lives. Regardless of their social class, anyone I see seriously and sincerely fulfilling the duties assigned by their spiritual master, and thus dedicating their existence to serving them, becomes infinitely dear to Me. As for the celibate student, if one can settle down under the guidance of the spiritual master, it is an excellent thing. But if the latter feels the call of the flesh, he must take leave of his spiritual master after satisfying his noble desires. Vedic custom dictates that a gift be offered to the spiritual master. The disciple will then adopt family life and take a wife according to religious rites.

It is better to fulfill one's own duty, even imperfectly, than to assume that of another, even to fulfill it perfectly. By fulfilling the prescribed duties assigned to each person by nature, one never incurs sin.

(Wanting to enjoy the fruits of our actions also compels us to accept the resulting consequences.)

You have the right to fulfill the duties assigned to you, but not to enjoy the fruits of your actions. Never believe yourself to be the cause of the consequences of your action, and at no time seek to shirk your duty.

Lord Krishna controls heat, rain, and drought.

I control heat, rain, and drought. I am immortality, as well as death personified. Both being and non-being are within Me. Those who worship Me with devotion, meditating on My absolute form, I fill their deficiencies and preserve their possessions.

Whoever offends a great soul, a holy being, will suffer, and whoever blasphemes God will be severely punished.

The envious and the evil-doers, the lowest of mankind, I plunge into the ocean of material existence in various forms of demonic life. These, by being reborn life after life among the demonic species, can never approach Me. Little by little, they sink into the most abominable condition.

The mudhas (*stupid and wicked people, devoid of true intelligence, and having no other purpose in existence than to gratify their senses*), the villains, blaspheme the Supreme Lord because He appears in the guise of an ordinary man. They know nothing of His infinite greatness.

The Lord teaches us what true religious principles are.

Firm faith in the stories of my pastimes, constant chanting of my glories, unswerving adherence to ceremonial worship of my Person, praising me with beautiful hymns, having great respect for my devotional service, offering obeisances to me with the whole body, performing first-class worship by my faithful devotees, awareness of my Person realized by all living entities, offering ordinary bodily activities in my devotional service, using words to describe my qualities, offering one's being to me, rejection of all material desires, giving up wealth for my devotional service, renouncing material gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows, and austerities for the purpose of attaining me—these are true religious principles by which human beings who have actually surrendered to me automatically develop out of love for me. What other goal or objective could remain for my devotee?

When one's consciousness is fixed on the material body, the house, and other similar objects of sense gratification, one spends one's life chasing material objects with the aid of the senses. Consciousness, thus powerfully affected by passion, devotes itself to impermanent things, and in this way irreligion, ignorance, attachment, and misery arise.

When one's peaceful consciousness, strengthened by virtue, is fixed on the Supreme Person, one attains spirituality, knowledge, detachment, and opulence.

The Lord reveals to us the nature of the demonic being, which we must all reject, for it leads to hell.

Arrogance, pride, arrogance, harshness, and ignorance are the hallmarks of those born of the demonic nature. Demonic beings are ignorant of what one should and should not do. They possess neither purity, nor righteous conduct, nor truthfulness.

They claim that this world is unreal and baseless, that no God governs it, that it results from sexual desire and has no other cause than lust. Based on such conclusions, the demonic beings, misguided and devoid of intelligence, engage in harmful and vile works aimed at destroying the world.

Demonic beings, who take refuge in self-conceit, pride, and insatiable lust, fall prey to delusion. Fascinated by the ephemeral, they devote their lives to unwholesome acts. To enjoy the senses until the last moment is, they believe, the greatest imperative of man. Thus, their anguish knows no end. Chained by hundreds, even thousands of desires, by lust and anger, they amass riches by illicit means, to satisfy the appetite of their senses.

Such is the thought of the demonic man: *“So much wealth is mine today, and by my plans, even more will come. I possess so much today, and tomorrow more and more. This man was one of my enemies, and I killed him; in turn, I will kill the others. I am lord and master of everything, the beneficiary of everything. I am perfect, I am powerful, I am happy, I am the richest, and I am surrounded by high relations. No one can attain my power and happiness. I will perform sacrifices, do charity, and thereby rejoice.”*

Thus, ignorance leads him astray.

Confused by multiple anxieties and caught in a net of illusions, he becomes too attached to sensual pleasures and sinks into hell. Vain of himself, always arrogant, led astray by wealth and conceit, he sometimes performs sacrifices, but without any principle or rule, these can only bear the name. Having sought refuge in the false ego (*identification with his body, the bodily conception of existence, and the domination of material nature*), in power, pride, lust and anger, the demoniac blasphemes the true religion and envies me, the Supreme Lord, who resides in his own body, as in that of others (*of each of the other living beings, human, animal and vegetable*).

The envious and evildoers, the lowest of men, I plunge into the ocean of material existence under the various demonic forms of life. They are reborn life after life within the demonic species, never able to approach Me. Little by little, they sink into the most sinister condition.

Three gates open to this hell: lust, anger, and greed. Let every sane person close them, for they lead the soul to its destruction. The person who has managed to avoid these three gates of hell devotes his existence to actions that lead to spiritual realization. Thus, he gradually attains the supreme goal (*God*).

On the other hand, he who rejects the precepts of the scriptures (*the Vedas, the original holy scriptures*) to act according to his whim achieves neither perfection, nor happiness, nor the supreme goal. What is your duty and what is not, then determine in the light of the principles given in the scriptures. Knowing these laws, act in such a way as to gradually elevate yourself.

Reincarnation is a reality, as these words of God prove.

At the moment of death, the soul takes on a new body as naturally as it passed in the previous one from childhood to youth, then to old age. This change does not trouble those who are aware of their spiritual nature.

Everyone engages in various acts, whether or not they conform to the revealed scriptures. Now know this: it is enough for one to use the fruits of such acts to worship Me in Krishna consciousness (*also called God consciousness*) to be immediately blessed with a happiness that will continue in this life and the next, in this world as well as in the next. There is no doubt about that.

Death is certain for one who is born, and rebirth is certain for one who dies.

The Supreme Lord instructs an incarnate soul and comforts them.

Dear friend, although you cannot recognize Me immediately, do you not remember that you once had a most intimate friend?

But you have, alas, left Me to enjoy the pleasures of this material world. My dear and sweet friend, you and I are like two swans. We dwell together in the same heart, which is like Lake Manasa [*a lake on heavenly planets, large, beautiful, peaceful, and deep*]. Although we have lived together for several thousand years, we are nevertheless very far from our original residence [*the spiritual world*]. You are still the same friend to Me. Since you left me, you have become increasingly immersed in materialism, and, unable to see me, you have traveled in various [*bodily*] forms in this world, each of which was descended from some woman [*the Lord here refers to the material nature*].

In this city [*the material body*], there are five gardens, nine gates, a guardian [*a protector*], three dwellings, six families, five stores, five material elements, and a woman, who is the mistress of the household.

Dear friend, the five gardens represent the five objects of sense gratification [*olfactory, auditory, tactile, visual, and gustatory*], and the guardian is the vital breath, which circulates through the nine gates [*the nine orifices of the body; two eyes, two ears, two nostrils, the mouth, the anus, and the genitals*]. The three dwellings symbolize the essential elements: fire [*heat*], water, and earth. The six families are constituted by the combination of the mind and the five senses [*sight, smell, touch, taste, and hearing*].

The five storehouses are the five organs of action [*arms, legs, mouth, genitals, and anus*], acting through the combined forces of the five elements [*earth, water, fire, air, and ether*],

which are eternal. The soul stands behind this display of activity. In reality, it is a person, itself destined for pleasure. However, because it is now hidden in the city of the body, it is deprived of knowledge.

When you come to inhabit such a body, with the wife of material desires [*For example, before being reborn in a woman's body, the soul was in a man's body, but due to certain sinful acts, it had to assume a woman's body in its next birth. The Lord clearly teaches that the female body is of an inferior nature. However, by taking refuge in the Supreme Personality of Godhead, even a low-born being can rise to the highest perfection. It is when one's spiritual intelligence is reduced that one must take a lower birth*], material pleasure completely subjugates you and makes you forget your spiritual life. Because of your material conceptions, you are forced to endure all kinds of miserable conditions.

In truth, you are not Vidarbha's daughter, nor is this man, Malayadhvaja, your benevolent husband, just as you were not, in fact, Puranjani's husband in your previous birth. You are simply imprisoned in this body with nine gates. You sometimes believe yourself to be a man, other times a chaste woman, and still other times a eunuch. All this comes from the body created by illusory energy. Know, then, that this illusory energy is my power, and that in truth, you and I are pure spiritual entities. Only try to understand this truth, for I am striving to explain to you the true nature of both of us.

Dear friend, I, the Supreme Soul, and you, the separate soul, do not differ from each other, at least in quality, for we are both spiritual in nature. Truly speaking, my friend, by your very constitution, you are qualitatively identical with Me. Try to understand these things. True scholars, who have perfect knowledge, make no qualitative difference between you and Me.

You see, dear friend, you seek to establish solid, deep, and lasting relationships with this or that person in this material world, in this case, your so-called husband, but all this is in vain, for as long as you neglect to cultivate your constitutional, original, and eternal relationship with Me, Krishna, the Supreme Personality of Godhead, you will be doomed to endless rebirth and death, and thereby to establish fleeting ties with so-called intimates, based on illusory relationships founded on the material body, and as ephemeral as it.

Hell exists; it is the lowest region of each galaxy. It is composed of a great many infernal planets.

Here are some examples of punishments on the infernal planets in Hell.

When his final hour comes, he sees the envoys of the Lord of Death approaching him, their eyes bloodshot with anger. Overcome with fear, he urinates and defecates. Just as a criminal is arrested by the police to serve his punishment, a man who has criminally indulged in sensual pleasure is seized by the Yamadutas (*the servants of the Lord of Death and judge of sinners*), who tie him by the neck with strong ropes and cover his subtle (ethereal) body to inflict severe punishment.

As the agents of Yamaraja (*the Lord of Death and judge of sinners*) lead him away, he trembles in their hands, seized with fear. All along his journey, dogs bite him, and he is reminded of the sins of his life. He experiences terrible distress.

Under a blazing sun, the criminal must travel along burning sandy paths through burning forests. His tormentors whip his back when he can no longer walk. Hunger and thirst overwhelm him, but unfortunately, this path offers neither water, nor shelter, nor a place to rest.

Along this road that leads him to Yamaraja's abode, he often falls from exhaustion, and sometimes sinks into unconsciousness, but is forced to get up. Thus, he quickly finds himself brought into Yamaraja's presence.

He must thus cover 5,766,000,000 km in two or three moments, after which he is immediately subjected to the tortures he deserves.

He is placed among burning pieces of wood, and his limbs are delivered to the flames. In some cases, he is forced to eat his own flesh (in the case of carnivores and all those who ate the flesh of animals), or else it is made to be devoured by others.

His entrails are torn out by the dogs and vultures of hell, while he still lives to witness the scene, and snakes, scorpions, mosquitoes, and other creatures bite and torment him.

His limbs are then torn from his body and torn to pieces by elephants. He is thrown from mountaintops and imprisoned underwater or in a cave.

Men and women who have based their lives on the fulfillment of illicit carnal desires (*outside of marriage*) are placed in all sorts of horrific conditions in the hells known as Tamisra, Andha-tamisra, and Raurava.

It is sometimes said that man experiences heaven or hell on this very planet (*on planet Earth*), for infernal punishments are also visible there.

After leaving his body, the man who has provided for himself and his family through sinful acts must endure a life of hell, and his loved ones with him.

Only he enters the dark regions of hell after leaving his present body, and the money he acquired by envying other beings is the price he pays to leave this world.

Thus, according to the design of the Sovereign Lord, he who has done nothing but maintain his loved ones is plunged into a hellish condition, to suffer for his sinful acts, like a man who has lost his fortune.

Therefore, whoever yearns so intensely to support his family and loved ones that he resorts only to illicit means will surely experience the darkest region of hell, known as andhatamisra.

After passing through all the conditions of hellish suffering and experiencing the lowest forms of animal life in the natural order, the spiritual being, having thus purged his sins, is reborn again in human form on this earth.

Under the guidance of the Supreme Lord, and according to the fruit of his works, the living being (*the soul*) is introduced into the womb of a woman through a drop of male semen to assume a particular bodily form.

Your thoughts at the time of death determine your future birth.

Depending on the body granted to him, the materialistic being wanders from one planet to another, absorbed in self-interested action, the fruits of which he endlessly reaps.

According to his selfish actions, the conditioned being (*conditioned by matter*) obtains an appropriate body, with a material mind and senses. Then, the consequences of these actions end; this is called death. When a new set of karmic reactions begins, then comes birth.

Death is certain for the one who is born, and birth is certain for the one who dies.

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 enters my eternal kingdom.

Whoever, at death, at the very moment of leaving the body, remembers me alone, immediately reaches my abode; there is no doubt.

Only the spiritual body allows the soul to enter the kingdom of God.

After leaving the body, the holy servant no longer receives a material body, but returns to the kingdom of God where he receives a spiritual body similar to that of the eternal companions of the Lord whose example he followed.

True life begins only at the end of material existence.

Until now, you have received from me the analytical knowledge of the philosophy of sankhya [*a philosophy intended for the analytical study of material conditions and to firmly establish oneself in devotional service. It allows one to know the truth as it is. It is the knowledge of the path that leads beyond the material body*].

Now receive the knowledge of yoga [*yoga: the path of union and communion with the Supreme, God, and of equanimity or evenness of mind. Equanimity or evenness of mind, evenness of temper, is an emotional disposition of detachment and serenity with regard to any sensation or evocation, pleasant or unpleasant*], which allows one to act without being bound by one's actions. When this intelligence guides you, you will be able to break the chains of karma.

To one who walks this path, no effort is in vain, no benefit gained is ever lost, the slightest step frees us from the most formidable fear. He who walks this path is resolute in his ef-

fort, and pursues a single goal. On the other hand, the intelligence of one who lacks this firmness is lost in many oblique paths.

The uninformed man clings to the flowery language of the Vedas [*the original holy scriptures also called "the true gospel"*], which teach various practices for reaching the planets of bliss [*paradisiacal, Edenic*], achieving favorable rebirth, gaining power and other blessings. Inflamed with desire for the joys of an opulent life, he does not see beyond them. Too attached to sense pleasures, wealth and fame, misled by his desires, no one ever knows the firm will to serve the Supreme Lord with love and devotion.

Go beyond the three gunas [*the three attributes and modes of influence of material nature: virtue, passion, and ignorance*], these influences of material nature which are the primary focus of the Vedas. Free yourself from duality, abandon all desire for possessions and material peace, and be firmly united with the Supreme. For, just as a great sheet of water at once fulfills all the functions of the well, so one who knows the ultimate goal of the Vedas reaps all the benefits they provide.

You have the right to fulfill the duties that fall to you, but not to enjoy the fruits of your actions. Never believe yourself to be the cause of the consequences of action, and at no time seek to shirk your duty. Be firm in yoga. Do your duty without being bound by either success or failure. This equanimity is called yoga.

Free yourself from all material actions through devotional service, absorb yourself in it. "*Misers*" are those who yearn for the fruits of their actions. Devotional service can, in the present life, free those who engage in it from the consequences of action, good or bad. Therefore, strive to attain the art of action through yoga. Absorbed in devotional service, the wise man takes refuge in the Lord and, renouncing the fruits of his actions in this world, frees himself from the cycle of death and rebirth. He thus attains the state beyond suffering.

When your intelligence has penetrated the dense forest of illusion, everything you have heard, everything you might yet hear, will be indifferent to you. When your mind is no longer distracted by the flowery language of the Vedas, when it is completely absorbed in spiritual realization, then you will be in union with the Divine Being. When a man frees himself from the thousands of material desires created by his mind, when he is satisfied in his true self, it is because he is fully aware of his spiritual identity.

He who is no longer affected by the three forms of suffering here below, no longer intoxicated by the joys of life, who has abandoned attachment, fear, and anger, is considered a sage of firm mind. He who, free from all bonds, neither rejoices in happiness nor grieves over unhappiness, is firmly established in absolute knowledge. He who, like a tortoise that retracts its limbs deep into its shell, can detach the senses from their objects, possesses true knowledge. Even when separated from material pleasures, the embodied soul may still feel some desire for them. But let it taste a higher joy, and it will lose this desire, remaining in spiritual consciousness.

Strong and impetuous are the senses. They delight even the mind of the wise man who wishes to control them. He who restrains his senses and is absorbed in Me, demonstrates a sure intelligence. By contemplating the objects of the senses, man becomes attached, from which arises lust, and from lust, anger. Anger calls forth delusion, and delusion leads to the straying of memory. When memory strays, intelligence is lost, and man falls again into the ocean of material existence. Whoever controls his senses by observing the regulating principles of freedom, receives from the Lord his full mercy, and is thus freed from all attachment as well as from all aversion.

Let us renew the bond that unites us to God and enter into true life.

Whenever spirituality declines and irreligion rises anywhere in the universe, I descend in Person.

I appear from age to age to deliver my devotees, annihilate the unbelievers, and reestablish the principles of spirituality.

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 enters my eternal kingdom.

Free from all attachments, free from fear and anger, completely absorbed in me and seeking refuge in me, many became purified by learning to know me, and all thus developed a pure love for me.

All follow my path in one way or another, and according to their surrender to me, I reward them in proportion.

In this world, man yearns for the fruits of his deeds, and therefore worships the heavenly beings. Man, here below, quickly reaps the fruits of his labor.

I created the four divisions of society according to the three gunas [*the three attributes and modes of influence of material nature; virtue, passion, and ignorance*] and the duties they impose on man. But know that although I created them, they do not contain Me, for I am immutable.

Action does not affect Me, and I do not aspire to its fruits. He who knows Me as such does not become entangled in the nets [*snakes, traps*] of karma.

In the power of this knowledge, all the great souls of the past have acted, and thus attained liberation. Therefore, walk in the footsteps of the ancients and fulfill your duty in this divine consciousness. Even the intelligent man becomes perplexed when it comes to determining what action and inaction are.

Now, I will teach you action, and this knowledge will free you from all sin. The nature of action is very complex, difficult to understand. Therefore, one must clearly distinguish between legitimate action, reprehensible action, and inaction.

He who sees inaction in action and action in inaction is distinguished by his intelligence, and although engaged in all kinds of acts, he is situated on a purely spiritual level.

He who, in action, has freed himself from all desire for material enjoyment, can be considered firmly established in knowledge. Of him, the sages affirm that the fire of perfect knowledge has reduced the consequences of his actions to ashes. Totally detached from the fruit of his actions, always satisfied and autonomous, he does not act materially, although he is continually active. The person thus enlightened has perfect control over his mind and his intelligence. He renounces all sense of possession and acts only to meet his bare vital needs.

Thus, neither sin nor the consequences of sin can touch him. One who, freed from duality and envy, sees failure and success with equal eyes, satisfied with what comes naturally to him, never gets bogged down in whatever he does. The actions of one who, firm in absolute knowledge, is not influenced by the three gunas, are purely spiritual, performed for the sole satisfaction of Yajna [*Krishna*]. The person fully absorbed in Krishna consciousness is assured of attaining the eternal kingdom, for his actions are all purely spiritual, and through oblation and offering, they partake of the absolute.

The person who acts in accordance with the principles of Krishna consciousness is the highest, the most perfect of spiritualists and mystics. But Krishna devotees are not alone in offering sacrifices. There are also those who offer them to divine beings, or to the Impersonal Supreme Spiritual Being [*the only aspect of God known to believers on earth*]. Depending on the nature of their recipients, these sacrifices take different forms, but this diversity is superficial, since every sacrifice ultimately goes to the Supreme Lord, Krishna.

Some sacrifice hearing and the other senses in the fire of the controlled mind, and others offer sound and other sense objects to the sacrificial fire.

Those who desire to attain spiritual realization through control of the senses and the mind offer the activities of all their senses and their vital breath as sacrifices in the fire of the controlled mind.

Others, enlightened by the sacrifice of their material possessions and by great austerities, take strict vows and adopt the eight-phase yoga. Still others study the Vedas to acquire absolute knowledge. Some also seek exaltation in the mastery of the respiratory functions. They practice merging the exhaled breath into the inhaled breath, and then vice versa. They thus succeed in suspending all breathing and experiencing ecstasy. Still others, restricting their food, sacrifice the exhaled breath within themselves.

Among them, all those who understand the purpose of sacrifice are freed from the shackles of karma. Having tasted the nectar of the fruits of sacrifice, they attain the supreme spheres of eternity.

Know that without making sacrifice one cannot live happily in this [*material*] world, and what of the next [*life*]?

These various sacrifices are authorized by the Vedas [the original holy scriptures] and designed according to the various forms of action. Knowing this, you will attain liberation.

Superior to the sacrifice of material goods is the sacrifice of knowledge, for ultimately, the sacrifice of action finds its purpose in absolute knowledge.

Seek to know the truth by approaching a spiritual master, inquire of it from him submissively while serving him. The realized soul can reveal knowledge to you, for it has seen the truth.

And when you thus know the truth, you will understand that all beings are an integral part of me, that they live in me, and belong to me.

Even if you were the vilest of sinners, once embarked on the vessel of spiritual knowledge, you will cross the ocean of suffering. Like the blazing fire that converts wood to ashes, the brazier of knowledge reduces all the consequences of material actions to ashes.

Nothing in this world is as pure and sublime as absolute knowledge. The ripe fruit of all yogas, whoever possesses it finds joy within themselves at the right time. The man of faith, steeped in absolute knowledge and master of his senses, soon experiences the highest spiritual peace.

But the ignorant and unbelievers, who doubt the sacred writings, cannot become conscious of God. For the doubter, there is no happiness either in this life in this world or in the next.

He whose spiritual knowledge has uprooted his doubts, and who, having renounced the fruits of his actions, has firmly established himself in the awareness of his true self, remains free from the shackles of action. You must, armed with the sword of knowledge, cut through the doubts that ignorance has planted in your heart.

The purpose of the various forms of austerity, penance, and charity.

Using true language directed toward the good of all, but also avoiding hurtful words, as well as assiduously reciting the scriptures (*the revealed holy scriptures*), such are the austerities of the word.

Serenity, simplicity, gravity, self-control, and purity of thought, such are the austerities of the mind.

Practiced with faith by men whose goal is not to obtain some material blessing for themselves, but to satisfy the Supreme, the triple union of these austerities stems from virtue.

As for ostentatious penances, which seek the respect, honor, and veneration of men, they are said to belong to passion. They are merely unstable and ephemeral.

Finally, penances and austerities performed out of foolishness, and involving stubborn torture, or undergone with the intention of injuring or destroying (*as do those who use in-*

struments with which they torture themselves and pierce their skin or cheeks), are said to spring from ignorance.

Charity dictated by duty, performed without expecting anything in return, in the right conditions of time and place, and to one who is worthy of it (*such as wise scholars who have no income*), this charity is said to be performed under the sign of virtue.

But charity inspired by the hope of reward, or the desire for material fruit, or even performed reluctantly, is said to belong to passion.

Finally, charity that is performed neither at the right time nor in the right place, nor to people who are worthy of it, or that is exercised in a disrespectful and contemptuous manner, is said to spring from ignorance.

Devotional service alone allows one to know God and see Him face to face.

When you adopt devotional service, the time will come when, in the course of your creative activities, you will see Me within yourself and throughout the universe, just as you will see Me within yourself, the entire universe, and all living beings.

You will see Me in every being as well as in every place in the universe. Only once you have attained this level of spiritual vision will you be able to free yourself from all forms of illusion.

Anyone who prays like Brahma (*the demiurge and first created being*), venerating My divine attributes and thus worships Me, will soon have all their desires fulfilled by My grace, for I am the Master of all blessings.

I am the Supreme Soul, the Soul of all beings, the Supreme Master, and the dearest of all. Men wrongly attach themselves to the material and ethereal bodies when in truth they should attach themselves to Me alone.

If you wish to benefit from My favor, establish yourself in austerity and meditation, conform to the principles of knowledge. Through these acts, everything will be revealed to you from within, in your heart.

No one should become attached to perishable things. As long as one inhabits the material body, one must act with great prudence in this world. The most perfect way of life here below is simply to devote oneself to my loving, spiritual, and absolute service, and to submit in good faith to the duties prescribed for each person by the scriptures according to their position. You must live honestly, according to the obligations incumbent upon your position, and make others happy in every way. Do not father children merely for the sake of sense pleasure. Simply look after the well-being of mankind in general.

Swamped in the violence of conditioned existence, each of you must understand that every material thing has a beginning, a period of growth, another of stabilization, then of expansion, a decline, and an end. Every material body is subject to these six conditions,

and every acquisition related to this body is also, without doubt, subject to final destruction.

All are born into this world due to impure desires harbored during their past existences, and are therefore subject to the harsh laws of nature, such as birth and death, unhappiness and happiness, gain and loss. No one should allow themselves to be led astray by duality, but rather remain steadfast in my service, and thus maintain a balanced and contented mind in all circumstances, regarding everything as a gift from me.

Thus, everyone can live a most happy and peaceful existence, even in this world. In short, it is a matter of being unconcerned about the material body and what it may produce, without ever being affected by it. One must remain fully content in pursuing the interests of the spirit soul and place oneself in the service of the Supreme Soul. One should fill one's mind only with me, and become my devotee only, worship me, and offer the homage of one's respect to me alone. By this path, one can cross the ocean of ignorance with great ease, and finally return to Me. Finally, your lives must be entirely dedicated to My service.

I respond to the worship of the pious believer according to the particular transcendental feeling that animates them. Such is My nature. The devotional service offered to Me by living beings rekindles eternal life within them.

These are the only energies of God, which act everywhere.

Learn from my lips that it is my energies alone that act everywhere. Take an earthenware pot; you have nothing but a combination of earth, water, fire, air, and ether. Whether the pot is new, old, or broken, the same elements always compose it. When it is created, the pot is only a combination of earth, water, fire, air, and ether; throughout its existence, its components remain the same, and when it is finally destroyed, annihilated, its ingredients will be preserved in various sectors of material energy.

In the same vein, during the creation of this cosmos, throughout its manifestation, as well as after its destruction, it is my energy, always the same, which takes on different aspects. And because my energy is not separate from my Person, it must be concluded that I exist in all things.

Similarly, the body of a living being is nothing other than an assemblage of the five gross elements, and the being incarnated in this material condition is itself a fragment of my Person. If the soul finds itself thus imprisoned, it is because it harbors a mistaken conception of its identity and considers itself the supreme beneficiary. It is this false ego in the living being that forces it to experience incarceration within material existence.

As the Supreme and Absolute Truth, I personally stand beyond the living being, as well as its material envelope. Both energies, material and spiritual, act under my sovereign authority. I ask you not to grieve so much, and to try to view everything philosophically. You will then understand that you are always with me, and therefore there is no cause for lamentation in the separation of our bodies.

It is activities aimed at sense gratification, whose sole purpose is to please the mind and the senses, that are the cause of bondage to matter. As long as the soul engages in these self-serving actions, it will continue to reincarnate from one species to another.

When someone considers sense gratification as the goal of their life, they become insanely involved in material life and engage in all sorts of sinful activities. They do not know that it is because of their past misdeeds that they have already received a material body, which, despite its transient nature, is the cause of their suffering.

Truly, the separate being (*the spiritual soul distinct from God*) should never have assumed this physical form, but it was bestowed upon them for the gratification of their senses. Therefore, I do not believe it is fitting for an intelligent person to become entangled again in material activities that would require him to continually assume bodies, life after life. As long as a living being does not inquire into the spiritual values of existence, he must experience defeat and the evils resulting from ignorance.

Whether it is due to virtue or sin, karma bears fruit, and if a person is involved in any form of karma, his mind is said to be “*tainted*” with the desire to enjoy the fruits of action.

As long as the mind remains impure, consciousness remains obscured, and as long as one follows the path of self-interested action, one must assume a material body. When a living being is under the influence of ignorance, he cannot understand the nature of the separate soul [*the individual spiritual soul distinct from God*] and that of the Supreme Soul; his mind is then subject to the yoke of self-interested action.

Consequently, as long as he lacks love for God, he will certainly not be exempt from donning material bodies.

Under the influence of the three gunas [*the three attributes and modes of influence of material nature; virtue, passion, and ignorance*], the soul, misled by the false ego [*identifying with its body and dominating material nature*], believes itself to be the author of its actions, when in reality, they are performed by material nature.

A wise man asked the Lord: By what signs do we recognize a being who has transcended the three gunas [the three attributes and modes of influence of material nature: virtue, passion, and ignorance], how does he behave, and by what means does he transcend these gunas?

Lord Krishna replies: One who feels no aversion, whether to enlightenment, attachment, or delusion, who also feels no craving for these things in their absence, who, above these fruits borne by the three gunas, stands as neutral, ever unyielding, aware that nothing acts outside them, who regards pleasure and pain with the same eye, and for whom a clod of earth, gold, and stone are of equal value, who is wise and holds praise and blame as identical, who is unaffected by fame or disgrace, who treats friends and enemies equally, and who has renounced all self-interested endeavors, is said to have transcended the three gunas.

One who is completely absorbed in devotional service, without ever failing, then transcends the three gunas and thus attains the spiritual level.

I am the foundation of the Impersonal Spiritual Being [*the only aspect of God known to believers on earth*], who is immortal, inexhaustible, eternal, and who constitutes the very principle of ultimate happiness.

Lord Krishna reveals to us the most secret of knowledge.

Perfect renunciation that leads to true freedom. The perfection of action.

True renunciation is practiced by one who renounces the fruits of action. One can enjoy the fruits of renunciation through simple self-control, detachment from worldly things, and disinterest in material pleasures. This, in fact, lies the highest perfection of renunciation.

Abandoning the fruits of every action is what the sages mean by the word “*renunciation*.” And what the great scholars call “*sannyasa*” [renunciate] is the very state of the person who practices this renunciation.

Some sages assert that all self-serving action must be renounced, while others maintain that acts of sacrifice, austerity, and charity must never be abandoned.

Now listen to the nature of renunciation from my lips. The scriptures [*the Vedas, the original holy scriptures*] distinguish three orders within it.

One must not at all renounce acts of sacrifice, austerity, and charity: they must be performed. Truly, these sacrifices, austerities, and charities sanctify even great souls.

But all these practices must be performed without expecting any fruit, only out of a sense of duty. This is My ultimate thought.

One must never renounce the prescribed duty. Of the person who, under the influence of illusion, abandons it, their renunciation is said to be ignorance.

And one who, out of fear, or deeming it burdensome, shirks the prescribed duty is said to be dominated by passion. Such an act can never confer the elevation that results from renunciation.

But one who performs the prescribed duty for the sole reason that it must be performed, without any attachment to the fruits of his action, his renunciation proceeds from virtue.

The intelligent person, established in virtue, who neither hates unfavorable action nor attaches himself to favorable action, experiences no doubt about acting. Truly impossible for the incarnate being is the renunciation of all actions. And therefore, true renunciation will be said to be practiced by one who renounces the fruits of action.

The triple fruit of actions—desirable, undesirable, and mixed—lies, after death, in wait for the person who has not practiced renunciation. But the sannyasi [*the renouncer*] will neither enjoy nor suffer from such a fruit.

The Five Factors of Action.

Let Me instruct you on the five factors of action, described in the philosophy of Sankhya [*Analytical philosophy of all that exists. Analytical description of the body and the soul*]: they are the place, the doer, the senses, the effort, and, above all, the Supreme Soul.

Whatever action, good or bad, a person performs through the body, the mind, or the word, it proceeds from these five factors.

And therefore, he who believes himself to be the only actor, who does not consider the five factors of action, does not display great intelligence, and thus finds himself incapable of seeing things in their true light.

He whose actions are not motivated by the false ego [identification with his body and domination of matter], whose intelligence does not become bogged down, even if he were to be killed in this world, never kills. Nor do his actions ever bind him.

Knowledge, the object of knowledge, and the knower are the three factors that give rise to action. The senses, the act itself, and its author form the triple basis of all action.

The three orders of knowledge, actions, and doers.

There are three orders of knowledge, actions, and doers. They correspond to the three gunas [*the three modes of influence of material nature: virtue, passion, and ignorance*].

Listen to Me describing them to you.

The knowledge by which one distinguishes in all existences a single, imperishable spiritual essence, one within the many—this knowledge, know it, proceeds from Virtue.

But the knowledge by which one perceives the existence, in various bodies, of as many beings with different natures—this knowledge, know it, belongs to Passion.

As for the knowledge by which, blind to the truth, one clings to a single kind of action, as if it were everything—this knowledge, being very limited, is said to pertain to the darkness of Ignorance.

An act dictated by duty, an act performed without attachment, without likes or dislikes, and accompanied by the renunciation of its fruits, is said to proceed from Virtue.

But an act performed through great effort, an act aimed at the satisfaction of desires, and motivated by the false ego, is said to belong to Passion.

As for an act performed in unconsciousness and delusion, without considering the consequences or chain of events it entails, which inflicts violence on others and proves impracticable, is said to be a matter of ignorance.

A person who is free from all material attachment, free from the false ego, enthusiastic, resolute, and indifferent to success and failure, is said to be under the sign of Virtue. But

the doer who clings to the fruits of his labor, who passionately desires to enjoy them, who is greedy, envious, impure, tossed about by joys and sorrows, is said to be dominated by Passion.

The doer who always goes against the precepts of scripture, materialistic, stubborn, deceitful, and adept at insults, lazy, always morose, who constantly puts things off, is said to be steeped in Ignorance.

The Three Kinds of Intelligence and Determination.

Now listen in detail. I will describe for you the three kinds of intelligence and determination, according to the three gunas.

The intelligence by which one distinguishes what is proper and what is not proper to do, what is to be feared and what is not, what binds and what liberates—this intelligence proceeds from Virtue.

But the intelligence that does not distinguish the paths between religion and irreligion, nor does it distinguish what is proper and what is not—this imperfect intelligence belongs to Passion.

As for the intelligence steeped in illusion and darkness, which mistakes irreligion for religion and religion for irreligion, which always turns to the wrong path, this intelligence belongs to Ignorance.

The unbreakable determination, which the practice of yoga steadfastly sustains, and which thus governs the mind, life itself, and the movements of the senses, this determination proceeds from Virtue.

But the determination by which, in piety, the acquisition of goods, and the gratification of the senses, one holds strongly to some personal fruit, this determination belongs to Passion.

As for the determination that proves powerless to lead beyond dream, fear, lamentation, gloom, and illusion, this inept determination belongs to Ignorance.

The Three Kinds of Happiness.

Now listen to Me describe the three kinds of happiness enjoyed by the conditioned being, and through repetition, through which he sometimes reaches the end of all suffering. Happiness, which at first may seem like poison, but ultimately proves comparable to nectar, and which awakens one to spiritual realization, is said to proceed from Virtue.

But happiness born from contact between the senses and their objects, which at first is like nectar, but ultimately takes on the taste of poison, is said to belong to Passion.

As for happiness blind to spiritual realization, which from beginning to end is only a chimaera, born of sleep, laziness, and delusion, is said to pertain to Ignorance.

No being, neither on Earth nor among the devas [*celestial beings*] on the higher planets, is free from the influence of the three gunas. Brahmanas, ksatriyas, vaisyas, and sudras [*the learned sages, warriors and administrators, traders and farmers, and workers*] are distinguished by the qualities they manifest in action, according to the influence of the three gunas.

Serenity, self-control, austerity, purity, tolerance, integrity, wisdom, knowledge, and piety—these are the qualities that accompany the actions of the brahmana [*the learned sage*].

Heroism, power, determination, ingenuity, courage in battle, generosity, and the art of governing—these are the qualities that accompany the actions of the ksatriya [*the warrior and administrator*].

The ability to cultivate land, tend livestock, and trade are all related to the actions of the vaisya [*the trader and farmer*]. As for the sudra [*the worker*], it is in his nature to serve others through his work.

Through his actions and his own nature, each person can achieve perfection.

By following his own nature in his actions, each person can achieve perfection. How to accomplish this, listen to me tell you now.

By worshipping the Lord, the Omnipresent, the origin of all beings, a person can, in the fulfillment of his own duty, achieve perfection.

It is better to fulfill one's own duty, even imperfectly, than to assume that of another, even to fulfill it perfectly. By fulfilling the prescribed duties assigned to each person by his own nature, one never incurs sin.

As fire is covered by smoke, every undertaking is veiled by some fault. Therefore, no one should abandon the act proper to his own nature, even if it is tainted with stains. Man can enjoy the fruits of renunciation simply by self-control, detachment from worldly things, and disinterest in material pleasures. This, in fact, is the highest perfection of renunciation.

This is how to attain supreme perfection, the spiritual level.

Briefly, learn from me how, if one acts in the way I am about to explain to you, one can attain supreme perfection, the level of Brahman [*spiritual being*].

Completely purified by intelligence, resolutely controlling the mind, renouncing objects of sense pleasure, free from attachment and aversion, the person who lives in a secluded place, who eats little and controls the body and tongue, who always remains in contemplation, detached, without false ego, without vain power or vain glory, without lust or anger, who closes himself to material things, free from all sense of possession, serene, this person is elevated to the level of spiritual realization.

He who attains the spiritual level realizes the Supreme Brahman [the Supreme Being], and finds infinite joy therein. He never grieves, never yearns for anything, he shows himself equal to all beings. He then obtains the right to serve Me with pure love and devotion.

Through devotional service, and only thus, can one know Me as I am. And the being who, through such devotion, becomes fully aware of My Person, then enters My absolute Kingdom.

Though engaged in activities of all kinds, my devotee, under My protection, attains, by My grace, the eternal and imperishable abode.

In all your actions, depend only on Me, and always place yourself under My protection. Perform this devotional service in full awareness of My Person.

If you become aware of me, all the obstacles of conditioned existence will be overcome by my grace. If, however, you act not out of such awareness, but out of false ego, closing your ears to me, you will be lost.

If you do not act according to my directions, if you refuse to fight, then you will be led astray. And, by your nature, you will still have to fight.

Under the influence of illusion, you now refuse to act according to my instructions. But, compelled by your own nature, you must do the same.

The Supreme Lord resides in the hearts of all beings, and directs their wanderings, each of whom is as if on a machine, composed of material energy.

Surrender yourself entirely to me. By my grace, you will know absolute peace, and you will attain the eternal and supreme abode.

Thus, have I revealed to you the most secret of knowledge. Think carefully, then do as you please.

Listen to my words, for I speak them for your good.

If I reveal this most secret part of knowledge to you, it is because you are my dearest friend. Listen to my words, for I speak them for your good.

Always fill your mind with me, and become my devotee, offer me your homage, vow your adoration to me, and you will come to me. This I promise you, for you are my friend, infinitely dear.

Leave all other forms of religion there, and simply surrender yourself to me. I will free you from all the consequences of your sins. Have no fear.

This secret knowledge cannot be revealed to men who are neither austere, nor devoted, nor engaged in devotional service, nor who envy me.

For whoever teaches this supreme secret to my devotees, progress in devotional service is assured, and, in the end, without a doubt, he will return to me.

None of my servants in this world is dearer to me than he, and no one will ever be dearer to me.

And I proclaim that whoever studies this sacred conversation of ours will worship me with his understanding.

As for whoever listens to it with faith, without envy, he will free himself from the consequences of his sinful actions and reach the planets where the virtuous live.

Krishna, the Supreme Personality of Godhead, teaches us the most auspicious way to overcome death.

My dear children, of all beings in this world who have assumed material bodies, those bestowed with human form should not toil day and night for the sole purpose of sense gratification, which is attainable even by dogs and pigs that feed on excrement. Rather, they should practice penance and austerity to attain the divine level of devotional service. Through this practice, the heart is purified, and one then discovers an eternal existence of bliss, transcending material happiness and lasting forever.

One who knows the absoluteness of my advent and my actions will no longer have to be reborn in the material universe; upon leaving his body, he will enter my eternal kingdom. People who wish to revive their God-consciousness and increase their love for me dislike doing anything that is not related to my Personality.

When the influence of ignorance covers the distinct soul [*the individual and distinct soul of God*], it cannot know the nature of the infinitesimal being or that of the Supreme Being, its mind is then absorbed in self-interested action. Therefore, unless it develops its love for the Lord, who is none other than myself, it is certainly not free from successive transmigrations [*of repeated reincarnations*]. Even if a man is very wise and learned, it will be said of him that he is afflicted with madness if he does not understand that the efforts made for sense gratification are only a waste of time.

Forgetting his own interest, he seeks happiness in this world and centers all his attachments on domestic life, which is centered on sexual relations and subjects him to all kinds of material suffering. As such, he is little better than a stupid animal.

As long as a living being does not inquire into the spiritual values of existence, he must experience defeat and the evils resulting from ignorance. Whether it is due to virtue or sin, karma bears fruit, and if a person is involved in any form of karma, his mind is said to be "*tainted with the desire to enjoy the fruits of action.*" As long as the mind remains impure, consciousness remains obscured, and as long as one follows the path of self-interested action, one must assume a material body.

When one is able to fulfill one's duty without ulterior motives, for the love of Me, the Supreme One, emotions, all effort, fear, and the like are futile.

I naturally surrender to that person who unreservedly imparts to devotees this traditional instruction, Mine, this knowledge of the Absolute Truth. He who recites aloud this supreme knowledge, which is so sanctifying and clear, finds in My presence the lamp of knowledge and will, purification day after day. The person who listens attentively and with faith regularly to spiritual knowledge and offers Me their transcendental devotional service is a holy being, who will not become entangled in karmic reactions.

For the inquisitive person who fully understands spiritual science, there is nothing more to know. Once one has drunk the nectar of this delicious drink, there will be nothing left to learn. Whatever successful people with the four goals of life can find in knowledge, fruitful work, mystical yoga, ordinary activities, or political leadership, you can also find the best in me. When a mortal surrenders to me and offers me all their fruitful work in their desire to serve me with love and devotion, they attain freedom from birth and death and qualify to attain immortality, sharing in my nature, and the opulence that accompanies me.

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

The Lord teaches us what good and bad qualities are.

Absorbing one's intelligence within oneself constitutes mental equilibrium, and complete discipline of the senses is self-control.

Tolerance means patiently enduring misfortune, and steadfastness comes when one conquers the tongue and genitals.

The greatest charity is to renounce all aggression toward others, and the renunciation of lust is considered true austerity.

True heroism is to overcome one's natural tendency to enjoy material life, and reality is to see the Supreme Personality everywhere.

Truthfulness means speaking the truth in a pleasing manner, as the great sages have declared.

Cleanliness is detachment in fruitful activities, while renunciation is the hermit's order of life.

The true wealth desirable for human beings is religiosity, and I, the Supreme Person, am a sacrifice.

Religious remuneration is devotion to the perfect spiritual master, for the purpose of acquiring spiritual instruction, and the greatest strength is the system of breath control.

True opulence is my own nature as a Divine Person, through which I exhibit the six unlimited opulences [*beauty, wealth, fame, power, wisdom, renunciation*].

The supreme gain in life is devotional service to me, and true education nullifies the false perception of the soul's duality.

True modesty is being disgusted with inappropriate activities, and beauty is possessing good qualities, such as detachment.

True happiness is transcending material happiness and unhappiness, and true misery is being involved in the pursuit of sexual pleasure.

A wise man is one who knows the process of liberation from bondage, and a fool is one who identifies with his material body and mind.

The true path of life is the one that leads to me, and the evil path is sense gratification by which the consciousness is deluded.

Real heaven is the predominance of pure virtue, while hell is the predominance of ignorance.

I am the true Friend of everyone, acting as the Spiritual Master of the entire universe, and my home is the human body.

He who is enriched with good qualities is indeed rich, and he who is dissatisfied with life is indeed poor.

A miserable person is one who cannot control his senses, while a person who is not attached to sense gratification is a true controller [*one who masters his senses and mind*].

One who clings to satisfaction is the opposite, a slave.

I have thus clarified all the questions you have inquired about. There is no need for a more elaborate description of these good and bad qualities, for constantly seeing good and evil is in itself a bad quality. The best quality is to transcend material good and evil.

I know everything that has happened in the past and that will happen in the future. I know everything, but no one knows me.

There is truly nothing that exists besides me; this is what you must clearly understand. I am the source of all that is.

I am that Supreme Personality, who was before creation, when nothing existed other than myself, and the cause of creation, material nature, was not yet manifest. I am also the one who will remain after annihilation.

Before the creation of this cosmic manifestation, I alone exist with my own spiritual powers, to the exclusion of all gross, subtle, or causal phenomena. Consciousness was not yet manifest. After creation, I alone live in all things, and when the time of annihilation (*the end of the world*) comes, I alone remain forever.

Nothing is separate from my Person. The entire cosmic manifestation rests within me; it is not separate from my Person. Before creation, I already existed. The entire universe, with a simple spark of my Person, I permeate and sustain it.

I want you to know this: never, in any place, under any circumstance, can we be separated, for I am everywhere present.

If I teach you today this very ancient science, the art of knowing Me, it is because you are My friend and My devotee, and you can thus penetrate the sublime mystery. And when you thus know the truth, you will understand that all beings are an integral part of Me, that they live in Me, and belong to Me.

I am the seed, that is, the fundamental principle of this world of moving and immobile entities. I am the substance of matter, the material cause and the efficient spiritual cause.

I have purposely distanced Myself from you, so that your love for Me may grow. I willed this separation so that you may remain in constant meditation on Me. Thus, in me, Krishna, in my personal form, always absorbs your thoughts without fail. Dedicating your actions to me, turning your mind and intelligence towards me, you will undoubtedly come to me.

Become my pure devotee, give yourself to me alone. I promise you a perfect spiritual existence, which will earn you the eternal right to serve me with spiritual and absolute love.

Three gates open to hell: lust, anger, and greed. Let every sane human being close them, for they lead the soul to its destruction.

The person who has managed to avoid these three gates of hell devotes his existence to actions that lead to spiritual realization. He thus gradually attains the supreme goal. On the other hand, one who rejects the precepts of the holy scriptures to act according to his whim attains neither perfection, nor happiness, nor the supreme goal.

Free yourself from anger, greed, and lust, in order to elevate yourself to the spiritual level. Lust, anger, and greed run parallel to the heart and hinder all progress on the spiritual path.

Free from all attachments, free from fear and anger, completely absorbed in Me and seeking refuge in Me, many purified themselves by learning to know Me, and all thus attained pure love for Me.

Action should be offered as a sacrifice to the Supreme Being, lest it chain its doer to the material world. Therefore, fulfill your duty to please Him, and you will forever be freed from the shackles of matter.

To those who always serve and worship Me with love and devotion, I grant the intelligence through which they can come to Me.

Every person engages in various acts, whether or not they conform to the revealed scriptures. Now, know this: if one uses the fruits of such acts to worship Me in Krishna consciousness, one will immediately be blessed with happiness that will continue in this life and the next, in this world as well as the next. There is no doubt about that.

Surrender yourself completely to Me. By My grace, you will experience absolute peace and attain My eternal and supreme abode.

Surrender yourself to Me, and I will protect you from all perils. I promise, and I must, to always protect anyone who surrenders completely to Me. Anyone who surrenders to Me will never again experience the problems of birth and death. I grant faith and refuge to anyone who surrenders to Me and vows to serve Me forever, for such is My nature.

When a mortal surrenders to me and offers all their fruitful work in their desire to serve me with love and devotion, they attain freedom from birth and death, and qualify to attain immortality, sharing in my nature, and the opulence that accompanies me.

If someone becomes my devotee and surrenders themselves fully to me, I grant them special attention.

You may proclaim it emphatically, my devotee will never perish.

Only through devotional service, and only thus, can one know me as I am. And the being who, through such devotion, becomes fully conscious of me, can then enter my absolute realm.

Only by serving me with undivided love and devotion can one know me as I am, standing before you, and likewise, truly see me. Thus, and only thus, can the mystery of my Person be pierced.

For those who worship me, abandon all their actions to me, and devote themselves to me undividedly, absorbed in devotional service and constantly meditating on me—for them, I am the liberator, who will soon rescue them from the ocean of death and rebirth. If someone offers me with love and devotion a leaf, a flower, a fruit, or water, I will accept that offering.

Always fill your mind with me and become my full devotee, constantly dedicate your adoration to me, and simply surrender it to me. This is the only way to access my kingdom. I reveal to you here the most secret of knowledge.

Men freed from these dualities (*good-evil, hot-cold, victory-defeat, just-unjust, true-false, etc.*), the fruits of illusion, men who, in their past lives as in this life, were virtuous, men in whom sin have ceased—they serve me with determination.

Always singing my glories, prostrating themselves before me, greatly determined in their spiritual efforts, magnanimous souls worship me with love and devotion.

Among thousands of men, perhaps only one will seek perfection, and among those who attain it, rare is the one who truly knows me.

He who knows the Absolute of my advent 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 attained Me, the holy beings imbued with devotion, these noble souls, having thus elevated themselves to the highest perfection, never return to this fleeting world where suffering reigns.

I am equal to all. No one is my enemy, no one is my friend.

All follow My path in one way or another, and according to their surrender to Me, I reward them in proportion.

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

I reside in the heart of every being, and from Me come remembrance, knowledge, and forgetfulness. The Supreme Lord resides in the hearts of all beings and directs their wanderings, each one as if on a machine (*the material body*) constituted by material energy.

One who is fully aware of Me attains the cessation of material suffering, because he knows that I am the ultimate beneficiary of all sacrifices and austerities, the Sovereign of all stars and celestial beings, as well as the friend and benefactor of all living beings.

You have the right to fulfill the duties assigned to you, but not to enjoy the fruits of your actions. (*Each of us must fulfill our duties according to our position, but we must leave the outcome of our actions entirely to Krishna.*)

Whatever you do, whatever you eat, whatever you sacrifice or spend, whatever austerities you perform, let it be offered to Me. Thus, you will be freed from the consequences of your actions, both virtuous and sinful. By this principle of renunciation, you will be liberated and come to Me.

I desire to see all beings in this world happy.

All who love Him must reestablish and renew a covenant with God.

Know that the Lord your God is God. This faithful God keeps his covenant and his mercy to thousands of generations with those who love him and keep his commandments.

The mercy of the Lord is from everlasting to everlasting on those who fear him, and his righteousness endures to children's children, to those who keep his covenant and remember his commandments to do them.

Now, if you obey My voice and keep My covenant, you will be Mine among the peoples, for all the earth is Mine.

The spiritual world, also called the kingdom of God.

The material universe is a distorted reflection of the kingdom of God, which is to say how sublime the latter is. The diversity that exists on earth is even more beautiful. The spiritual world contains multiple diversions specific to spiritual energy.

In the kingdom of God, every word is a song, and every step is a dance.

My sovereign abode is a spiritual and absolute kingdom from which there is no return to this material world. Whoever attains supreme perfection, occupied in serving me personally with devotion in this eternal abode, attains the highest perfection of human life, and need never return to this world where suffering reigns.

This supreme kingdom, the ultimate goal, is said to be unmanifest and imperishable. For those who attain it, there is no return. This world is my absolute abode.

However, there exists another world, this one eternal, beyond the two states of matter, manifest and unmanifest. The supreme world, which never perishes, when everything in the material universe is dissolved, remains intact.

This realm, from which no one ever returns to this material world, is the supreme abode.

My supreme realm, neither the sun, nor the moon, nor the electric force illuminates it. For one who reaches it, there is no return to this world.

Have you (*read and*) listened to all (*these beautiful words spoken by God*) with a perfectly alert mind?

Have your illusions and ignorance (*relating to God as He really is, to our true spiritual identity, to existential and absolute truth, and to true spiritual knowledge*) now dissipated?

The perfection of knowledge, the teaching of Krishna, God, the Supreme Personality of Godhead.

Eager to know more, the great sage Uddhava asks the Lord the following questions:

What is balance, what is self-control?

What is tolerance and steadfastness?

What are charity, penance, and heroism?

What is reality and truth?

What is renunciation and wealth?

What is desirable?

What are education, modesty, superiority, beauty, happiness, and unhappiness?

What is the true path and what is the false path?

Who should be considered a friend?

Who is rich, who is poor, who is miserable, and who is a controller?

Please tell me about these things and the opposite qualities, O Lord of truthful souls.

The Supreme Lord says:

Non-violence, truthfulness, not coveting or stealing other people's property, detachment, modesty, non-possession, trust, celibacy, silence, stability, forgiveness, and fearlessness **are the twelve types of restraints.**

Internal and external cleanliness, performing japa (*individually reciting the Holy Names of God using a tulasi wood rosary*), penance, sacrifice, faith, hospitality, worshipping Me, visiting holy places, caring for the welfare of others (*humans, animals, and plants*) in this world, contentment, and serving the spiritual **master are the twelve regular duties.**

These twice twelve types of principles and duties, which human beings remember and honor, produce results such as bliss or prosperity, according to each person's desire.

Mental balance means absorbing one's intelligence in Me, and self-control implies discipline of the senses.

Tolerance means enduring misfortune, and steadfastness involves conquering the tongue and genitals.

The highest charity consists in abandoning the penis (*so as not to punish others*), and in renouncing lust, one thinks of penance.

One is a hero when one overcomes one's propensity for material enjoyment, and one has a sense of reality when one sees the One, the Lord, equally present.

Then, truth is found in the true and pleasing words proclaimed by the wise.

Cleanliness is when one detaches oneself from the performance of productive work (*actions must be performed without attachment or expectation of reward*), and in the case of renunciation (*renunciation is when one completely renounces the fruits of the act in the performance of one's duty. It is the total renunciation of all family and social life, but also detachment from all things of this world, disinterest in the pleasures of the senses, rejection of objects that arouse the pleasure of the senses and quite naturally the rejection of materialism. This is the order of the holy hermit*).

For human beings, religiosity constitutes desirable wealth, and I, the Most Fortunate, the Supreme Person, am the sacrifice.

Spiritual reward follows wise instruction, and breath control constitutes supreme strength.

Opulence is My divine nature, gain is My blessing, My mercy, education is the annulment of self-division, and modesty, in the sense of shame, is the abhorrence of improper action or sin.

Beauty means being of good qualities, such as being detached from material and other desires.

Happiness means transcending both material happiness and distress.

Unhappiness is relying on the physical happiness of lust.

A wise person is someone who can distinguish between liberation and bondage.

A fool is someone who identifies with the body and so on (*the mind, etc.*).

The right path is the one that leads to Me; the wrong path is the one that leads to a bewildered mind; and heaven implies the dominance of the mode of goodness.

Hell is the dominance of the mode of ignorance; the true friend is the spiritual master that I am; and the human body is our home.

One who is enriched with good qualities is called a rich person, while a poor person is someone who is discontented.

A miserable man is one who has not subdued his senses, a dominator is one whose intelligence is not attached to material affairs, and someone who is attached to sense gratification is of the other kind of quality, a slave.

These, O Uddhava, are the answers to the questions you inquired about. I have elucidated them all. But why should one describe in detail the characteristics of good and bad qualities, when thinking about good and bad always means failing to see the true quality?

There is no need for a more elaborate description of these good and bad qualities, for constantly seeing good and bad is in itself a bad quality. The best quality is to transcend material good and bad.

The Supreme Lord Krishna further tells us:

When this knowledge, which dispels the darkness of ignorance, awakens in the being (*the incarnate spiritual being or human being*), then everything is revealed to him, as if by a rising sun.

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.

The first-class person is one who takes refuge in Me in complete surrender, and who, renouncing all forms of material pursuits, lives according to My teachings.

Because I desire human beings to attain perfection, I have presented three paths of elevation: the path of knowledge, the path of action, and the path of devotion. Besides these three, there is absolutely no other means of elevation.

Those who earnestly follow the methods of attaining Me, which I have personally taught, free themselves from illusion, and upon reaching My personal abode, they fully understand the Absolute Truth.

According to their surrender to Me, I reward them in proportion.

He who knows the absolute nature of My advent and My actions will no longer need to be reborn in the material universe. Leaving his body, he enters My eternal kingdom.

My sovereign abode is a spiritual and absolute realm from which there is no return to this material world. Whoever attains supreme perfection, engaged in serving Me personally with devotion in this eternal abode, attains the highest perfection of human life and need no longer return to this world where suffering reigns.

Listen to My words, for I instruct you for your own good.