

FINAL INSTRUCTIONS TO HIS MATES



Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness. Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by

which love for the Supreme Lord develops.

One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.

By these activities, one is able to cut down

the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is

completely liberated from material existence.

All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification — indeed, even the lifetime in which one can enjoy all these material opulences — are certainly temporary and

flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life.

A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his

conditions of distress begin.

A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this?

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the

body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable.

My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities.

Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb.

Please tell me, therefore, after full consideration, what is the living entity's actual interest in fruitive activities, which result in hardship and misery?

The living entity, who has received his

present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brāhmaṇas, demigods or great saints or by becoming perfectly good in etiquette or vast learning.

None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.