

Bhakti Sangha Bhagavatam Class

5.15.2-4

Verse and Translation

|| 5.15.2 ||

tasmād vṛddhasenāyām devatājin-nāma putro 'bhavat.

From Sumati, a son named Devatājit was born by the womb of his wife named Vṛddhasenā.

|| 5.15.3 ||

**athāsuryām tat-tanayo devadyumnas tato dhenumatyām sutaḥ
parameṣṭhī tasya suvarcalāyām pratīha upajātaḥ.**

Thereafter, in the womb of Āsurī, the wife of Devatājit, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratīha in the womb of his wife, Suvarcalā.

|| 5.15.4 ||

**ya ātma-vidyām ākhyāya svayaṁ saṁśuddho mahā-puruṣam
anusasmāra.**

King Pratīha personally propagated the principles of self-realization. In this way, not only was he purified, but he became a great devotee of the Supreme Person, Lord Viṣṇu, and directly realized Him.

Purport

The word anusmāra is very significant.

God consciousness is not imaginary or concocted.

The devotee who is pure and advanced realizes God as He is.

Mahārāja Pratīha did so, and due to his direct realization of Lord Viṣṇu, he propagated self-realization and became a preacher.

A real preacher cannot be bogus; he must first of all realize Lord Viṣṇu as He is.

As confirmed in Bhagavad-gītā (4.34), upadeksyanti te jñānam jñāninas tattva-darśinaḥ: "one who has seen the truth can impart knowledge."

The word tattva-darśī refers to one who has perfectly realized the Supreme Personality of Godhead.

Such a person can become a guru and propound Vaiṣṇava philosophy all over the world.

The paragon of bona fide preachers and guru is King Pratīha.

Theme - I

Qualifications of a Guru !!!

- ④ śābde niṣṇātaḥ
- ② Pare brahmaṇy niṣṇāte.
- ③ Fully sense & mind controlled.

tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

Therefore (tasmād), any person who seriously desires real happiness (uttamam śreya ^{inquisive} jijñāsuḥ) must seek a spiritual master (gurum prapadyeta), who is conversant (niṣṇātaṁ) with the bhakti scriptures (śābde), accomplished in hearing and chanting about the Lord (pare brahmaṇy), and fully tranquil (upaśama āśrayam). (SB 11.3.21)

One should surrender to a guru who is skilful (niṣnātam) in understanding the meaning of the Vedas (śabde) and other scriptures.

If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple.

He should be capable as well in realizing the Lord (pare).

Otherwise, his mercy will not bear results.

The position of being fixed in realization of the Lord is described: he is not under control of anger and greed (upaśamāśrayam).

|| NOI-1 ||

vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt

A sober person (**dhīraḥ**) who can tolerate (**yo viśaheta**) the urge to speak (**vāco vegam**), the mind's demands (**manasaḥ vegam**), the actions of anger (**krodha-vegam**) and the urges of the tongue, belly and genitals (**jihvā-vegam udara-upastha-vegam**) is qualified to make disciples (**sah śiṣyāt**) all over the world (**sarvām api imām pṛthivīm**).

Theme - II

How to Develop these
Qualifications ???

Developing the Internal Wiring

a) Conscious choice
of Lifestyle

|| NOI-2 ||

atyāhārahḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca
ṣaḍbhir bhaktir vinaśyati

Bhakti is destroyed by the following six kinds of faults (**ṣaḍbhir bhaktir vinaśyati**): (1) eating too much or collecting more than necessary (**atyāhārahḥ**), (2) endeavours that are opposed to bhakti (**prayāsaś ca**), (3) useless mundane talks (**prajalpo**), (4) failure to adopt essential regulations or fanatical adherence to regulations (**niyamāgrahaḥ**), (5) association with persons who are opposed to bhakti (**jana-saṅgaś ca**) and (6) greed, or the restlessness of the mind to adopt worthless opinions (**laulyam ca**).

|| NOI-3 ||

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtته
ṣaḍbhir bhaktiḥ prasidhyati

Progress in bhakti may be obtained by the following six practices (**ṣaḍbhir bhaktiḥ prasidhyati**): (1) enthusiasm to carry out the rules that enhance bhakti (**utsāhān**), (2) firm faith in the statements of śāstra and the guru, whose words are fully in line with śāstra (**niścayād**), (3) fortitude in the practice of bhakti, even in the midst of obstacles, or patience during the practice stage of bhakti, even when there is delay in attaining one's desired goal (**dhairyāt**), (4) following the limbs of bhakti such as hearing (śravaṇa) and chanting (kīrtana) and giving up one's material sense enjoyment for the pleasure of Śrī Kṛṣṇa (**tat-tat-karma-pravartanāt**), (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of māyāvādīs, atheists and pseudo-religionists (**saṅga-tyāgāt**), and (6) adopting the good behaviour and character of pure devotees (**sato vṛtته**).

Developing the Internal Wiring

b) Association – The Key

|| NOI-4 ||

**dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam**

Offering pure devotees items in accordance with their requirements (**dadāti**), accepting prasāda or remnant items given by pure devotees (**pratigrhṇāti**), revealing to devotees one's confidential realisations concerning bhajana (**guhyam ākhyāti**), inquiring from them about their confidential realisations (**pṛcchati**), eating with great love the prasāda remnants given by devotees (**bhunkte**) and lovingly feeding them prasāda (**bhojayate caiva**) – these are the six symptoms of loving association with devotees (**ṣaḍ-vidham prīti-lakṣaṇam**).

|| 6.1.17 ||

sadhrīcīno hy ayam loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhave yatra
nārāyaṇa-parāyaṇāḥ

The path followed by persons (**ayam loke panthāḥ**) who are friendly, virtuous (**suśīlāḥ sādhave**), and surrendered to Nārāyaṇa (**nārāyaṇa-parāyaṇāḥ**) is certain (**sadhrīcīnah**), auspicious (**kṣemah**), and without fear of obstacles (**akuto-bhayaḥ**).

|| NOI-5 ||

**kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

One should mentally honor the devotee (**taṁ manasādriyeta**) who chants the holy name of Lord Kṛṣṇa (**kṛṣṇeti yasya giri**), one should offer humble obeisances (**praṇatibhih**) to the devotee who has undergone spiritual initiation [dīkṣā] (**dīkṣāsti cet**) and is engaged in worshiping the Deity (**ca bhajantam īsam**), and one should associate with (**īpsita-saṅga-labdhyā**) and faithfully serve (**śuśrūṣayā**) that pure devotee who is advanced in undeviated devotional service (**ananyam bhajana-vijñam**) and whose heart is completely devoid of the propensity to criticize others (**anya- nindādi-śūnya-hṛdam**).

|| NOI-6 ||

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyet
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

Devotees situated in this material world (**iha bhakta janasya**) should not be viewed with material vision (**na paśyet**); in other words one should not consider them to be ordinary conditioned souls (**prākṛtatvam dr̥ṣṭaiḥ**). The imperfections visible in their natures, such as birth in a low caste, harshness, lethargy and so forth (**svabhāva-janitair doṣaiḥ**), and the imperfections visible in their bodies, such as ugly features, disease, deformities and so on (**vapuṣaś ca doṣaiḥ**), are precisely like the appearance of bubbles, foam and mud in the Ganges (**gaṅgāmbhasām budbuda-phena-paṅkair**). Despite such apparent pollution in the water of the Ganges (**nīra-dharmaiḥ**), she retains her nature as liquified transcendence (**brahma-dravatvam na khalu apagacchati**). Similarly the self-realised Vaiṣṇavas always exist on the transcendental plane and one should not attribute material defects to them.

Developing the Internal Wiring

c) Know When to expect
What

|| NOI-7 ||

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam̐ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**) are all transcendently sweet like sugar candy (**sitā syāt**). Although the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pitta-upatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**), it is wonderful that simply by carefully (**kintv ādarād**) chanting these sweet names (**khalu saiva juṣṭā**) every day (**anudinam̐**), a natural relish awakens within his tongue (**svādvī bhavati**), and his disease is gradually destroyed at the root (**kramād tad-gada-mūla-hantrī**).

What comes after Taste?

|| NOI-8 ||

**tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayed akhilaṁ ity upadeśa-sāram**

The essence of all advice is that (**ity upadeśa-sāram**) one should utilize one's full time—twenty-four hours a day (**akhilaṁ kālaṁ nayed**)—in nicely chanting and remembering (**sukīrtana anu-smṛtyoḥ**) the Lord's divine name, transcendental form, qualities and eternal pastimes (**tan-nāma-rūpa-caritādi**), thereby gradually engaging (**krameṇa niyojya**) one's tongue and mind (**rasanā-manasī**). In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees (**tiṣṭhan vraje**). One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service (**tad-anurāgi-janānugāmī**).

Four Essential Elements of Raganuga Practice

**kṛṣṇam smaran janam cāsyā
preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā**

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇam smaran**) and His dear associates (**ca asya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-ratah**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (BRS)

Theme - III

Stages of Realizing the Supreme Lord

Symptoms of Prema

The nectar which comes from the fruit of prema has the essential quality of concentrated bliss (sandrananda), and its outstanding nourishing property is its power to attract Krishna (krishnakarshani).

When the devotee begins to taste that nectar, he does not take heed of any obstacles.

Like a miser feverish for treasure, like a thief who has lost all sense of discretion out of absorption in his job, the devotee loses all sense of self-consciousness.

Sometimes, there is an impatience for obtaining the Lord, like a hunger which cannot be satisfied even by eating the most tasty foods day and night.

The devotee burns like the sun by that anxiety.

He is soothed only by tasting the form, qualities and sweetness of the Lord, which make a momentary appearance, like the coolness of a thousand moons.



Even the slightest increase of Prema pierces the devotee like a shaft in the form of anxiety by which the devotee at every moment longs for the direct darshan of the Lord.

At the same time, by the intense manifestation of that prema, that shaft is burned by the realization (sphurti) of the form, pastimes and sweetness of the Lord.

Still he remains unsatisfied.

Simultaneously, this prema, arising from its own reservoir, increases slightly, and the devotee longs for direct contact with the Lord at every moment.

This hankering burns like a conflagration and tears his body like a sharp arrow.

By the intensity of his longing for the Lord he remains unsatisfied with the momentary vision of the Lord's form, qualities and sweetness.

Then prema, assuming the form of a magnet, attracts black Krishna and makes Him appear to the devotee for a moment.

At that time, all the senses of the devotee (eyes, nose, ears, tongue, sense of touch) become the receptacles of all the auspicious qualities of Krishna.

His supreme beauty, fragrance, melody, youthfulness, tastiness, audarya and karunya.

From tasting the extreme sweetness and ever-freshness of these qualities of the Lord, a greater longing, which at every moment increases, is born in the devotee because of his prema.

Poetic words are not adequate to describe the ocean of transcendental bliss which appears at this time.

A traveller on a desert path, burned by the sun's rays during the hot season, finds shelter in a cool place supplied with a hundred vessels of ice-water from a divine pool under the shade of a vast banyan tree densely tangled with branches.

An elephant caught in a forest fire without escape is finally bathed by unlimited water from a bank of rain clouds.

A person afflicted by mortal disease and craving satisfaction, drinks the nectar, tastes its exquisite sweetness, and experiences unbounded bliss.

This cannot be compared...

The Lord Reciprocates with the Devotee

Then Lord reveals first His beauty (saundarya) to the eyes of the devotee in this remarkable condition.

On account of the sweetness of that beauty, all the senses and the mind take on the quality of eyes, and obstacles, such as paralysis, shaking and tears, are generated.

From this the devotee swoons in bliss.

To console the devotee, the Lord next reveals His fragrance to the nostrils of the devotee, and all the devotee's senses take on the quality of the nose to smell.

Again the devotee swoons in bliss.

The Lord then reveals His sonorous voice to the devotee's ears: Oh
My devotee, I am under your control.

Don't be overwhelmed, but fully satisfy your desire by relishing Me.

All the senses become like ears to hear and, for the third time, the
devotee faints.

At the beginning of the swoon, the Lord then mercifully gives the touch of His lotus feet, His hands and His breast to the devotee, and reveals His fresh youthfulness (saukaumarya) to the devotee.

दशक-

To those in the mood of servitude, He bestows His lotus feet on their heads, to those in the mood of friendship, He grasps their hands with His.

For those in the mood of parental affection, He wipes away their tears with His own hand.

For those in conjugal mood, He rewards them with His embrace, touching them with His hands and chest.

Then the devotee's senses all take on the sense of touch and the devotee faints for a fourth time in a deep swoon.

At the start of the swoon, the Lord then restores him by giving the taste (saurasya) from His own lips.

This, however, is revealed only to those in the conjugal mood.

The devotee's senses take on the sense of taste and he faints for a fifth time.

This blissful swoon is so deep that the Lord must revive him by bestowing His audarya (generosity).

Audarya refers to the state in which simultaneously all of the Lord's qualities (His beauty, fragrance, sound, touch and taste) suddenly manifest themselves to the devotee's various senses.

**This Prema creates an
inconceivable turmoil in the
heart of the devotee**

At that time, prema, which understands the will of the Lord,
increases to the extreme and there is a corresponding extreme
increase in the craving.

That prema presides as a moon over the ocean of bliss and
simultaneously it increases hundreds and hundreds of waves and it
agitates and creates an almost destructive friction in the devotee's
heart.

It then becomes the beautiful ruling deity of his mind in that
condition.

This increased prema, which usually controls everything as the moon presides over the ocean, then seems to withdraw its powers.

It creates in the devotee's heart an almost destructive friction and tearing amongst the simultaneous tastes, a conflict of a hundred waves in the ocean of bliss.

Then again, prema assumes the role of ruler, the presiding deity, and manifests its specific power which allows the devotee to experience the different tastes simultaneously and without conflict.

One should not think that the devotee will not be able to experience with fullness of all the tastes because of their multitude which may cause dilution of the very tastes.

Rather, all the senses attain the inconceivable, astonishing, extraordinary quality to perform the functions of the other senses to appreciate the Lord's various qualities. In this way, they can experience more intensely the taste.

In these matters, one cannot use material arguments evolved from material experiences. The inconceivable conditions of Prema are not subject to mundane logic (**acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayed**)

The Lord bestows His Krpa
Sakti to the devotee and makes
the devotee attractive

Even if the devotee wishes to relish all types of sweetness, of saundarya, etc., all at once, but like a chataka bird wants to drink all raindrops by his beak which is impossible.

The devotee tries to experience the sweet tastes of the Lord's beauty, fragrance, sound, touch, taste and audarya all at once like the chataka bird who tries to catch all the rain drops in his beak.

Then the Lord, seeing that all cannot find room in His devotee, considers, "Why am I holding so many wonderful qualities with My self."

To let the devotee also partake of them all, the Lord manifests His kripa shakti (also called anugraha), the superintendent of all the shaktis, by which the devotee becomes attractive even to the Lord.

This shakti is situated like an empress the middle of a lotus whose eight petals are the eight shaktis (vimala, utkarshini, jnana, kriya, yoga, prahvi, satya, and isani).

This anugraha decorates itself in the eyes of the Lord and it appears in different forms as vatsalya (affection) in relation to His devotees in the mood of servant, etc. (dasa, sakha, etc.).

In some cases it appears as karunya (compassion).

When it appears to in relation to the devotees in conjugal mood it is known as citta-viddravini akarshani shakti (which melts the heart of Krishna and attracts Him).

Sometimes according to the different moods of the different devotees it is known by other names also.

By this kripa-shakti, the all-pervading element of the Lord's free will influences the heart and causes great astonishment even in those realized souls who are fully self-satisfied atmaramas.

By this energy, the one quality called bhakta vatsalya (affection for His devotees), like an emperor, rules over all auspicious, spiritual qualities such as satya, shaucha, daya and tapas mentioned in the First Canto of Shrimad Bhagavatam.

The Lord and the devotee
become conquered by each
other

The eighteen condemned qualities of illusion, laziness, error, intense lust, fickleness, arrogance, envy, violence, exertion, lamentation, dishonesty, anger, longing, fear, partiality, and dependency on others are not present in the body of the Lord.

By the agency of this bhakta vatsalya, however, even these qualities become present at times in various avataras, such as Rama and Krishna, and are appreciated by the devotees.

But now these faults become excellent qualities.

Attaining the power to taste completely the beauty, fragrance, etc. of the Lord, and tasting each one, the devotee ascends to higher and higher peaks of astonishing experience.

His heart melts on incessant realization of the Lord's unheard of bhakta vatsalya.

The Lord, displaying His wonderful nature, says, "Oh best of devotees, many births you have given up wife, house and wealth for the sake of My service.

You endured the miseries of cold, wind, hunger, thirst and pain, tolerated the contempt of other men, taking to a life of begging.

In payment for all your sacrifice, I cannot give you anything. I have become your debtor.

Since lordship over the whole earth in the post of demigod and mystic powers are unsuitable for you, how can I give them to you?

One cannot give grass and straw, the enjoyment of cows, to a spiritual personality such as you.

Though I am unconquerable, today I have been conquered by you. I am taking shelter of the creeper of your gentleness.”

Accepting the sweet, affectionate words of the Lord as the ornaments of his ears, the devotee says, "Oh my Lord, my master, oh ocean of unfathomable mercy!"

You glanced upon me while I was being bitten by an array of crocodiles, the infinite miseries of endless births and deaths amidst the terrifying current of material existence.

Oh Lord, transcendental to all the material planets, Your butter-like heart melts as it is filled with mercy.

In the form of spiritual master, You destroy ignorance and lust!

By manifesting the Sudarsana Chakra of Your wonderful form, You have pierced those crocodiles and freed me from the clutches of their teeth.

To fulfil my desire to serve Your lotus feet as a maidservant (dasi), You placed the syllables of Your mantra in my ears.

You destroyed my suffering, You purified me by the process of constant hearing, chanting, and remembering Your qualities and name.

You made me understand how to perform service to Yourself through the association of Your devotees.

I am unintelligent, the lowest of the low, and even one day have not done You service.

Such a miserly selfish person deserves to be punished.

Contrary to this however, showing Your very self to me, You have made me drink nectar.

You have mortified me by saying that You have become my debtor.
Now I am thinking what to do.

Would I be presumptuous to ask You to pardon all my offenses five, seven, eight, a thousand or a million?

I can definitely say it must be more than a trillion.

Just let all the reactions to my past activities, intense and long-standing, suffered and to be suffered in the future, remain.

Previously, I compared Your dark limbs to the monsoon cloud, to the blue water lily and to the sapphire; I compared Your effulgent face to the moon, and Your tender feet, to newly sprouted leaves.

Now these analogies seem like a pile of burned mustard seeds compared to a golden mountain, or like a chick pea in comparison to a touchstone, like a jackal in comparison to a lion, or a mosquito in comparison to Garuda.

By my poor intelligence, I have clearly committed offense to You.

Such inapt poetry meant as praise unto Yourself is accepted by the common people.

But after seeing the opulence of the Sri Murti for a while I have just become shameful and like an impatient cow my voice wordings will not defile the desire creeper of your beauty with the teeth of comparison.

I am like an unsettled cow threatened by the sudden appearance of Your form.

But I cannot defile the desire tree of Your beauty even with my destructive comparisons.”

In this way, the devotee praises the Lord, and the Lord becomes more pleased with the devotee.

Then He reveals all the favorable accoutrements necessary for the devotee's particular relation to the Lord, imbued with excellent rasa:
Shri Vrindavana, the desire tree, the maha yoga pitha, the most dear daughter of Vrishabhanu, Her associates such as Lalita and her manjaris, His own friends such as Subala, the cows maintained by Him, the Yamuna River, Govardhana, forests such as Bhandira, Nandishvara Hill, all the mothers, fathers, brothers, friends and servants there, and the other vrajavasis.

The Lord submerges the devotee in the enchanting tidal wave of bliss and then disappears with His entourage.

The devotee laments after the
disappearance of the Lord

Recovering consciousness after some moments, the devotee, anxious to see the Lord again, opens his eyes, and not seeing the Lord, he begins crying.

"Was I merely dreaming? No, no, I was not dreaming, because I have neither drowsiness, nor any contamination in my eyes from sleep.

Was it some hallucination? No, for a hallucination could never give real bliss.

Or was it from some defect in the mind? No, because all the symptoms of unsteady mind are absent.

Was it the fulfillment of some material desire? No, no material fancy could ever approach what I have seen.

Was it a momentary meeting with the Lord? No, because it is completely different from all previous visions of the Lord that I remember.“

In this way, the devotee remains in uncertainty.

Lying upon the dusty earth, he prays constantly for the same experience.

Not obtaining it, he laments, weeps, rolls on the ground, wounds his own body, faints, recovers, stands, sits, runs about, and wails like a madman.

Sometimes he remains silent like a sage and sometimes like a social misfit, he fails to perform his daily obligatory duties.

Like a person possessed of spirits, he talks incoherently.

Unto a devotee friend who comes asking privately what is the matter, he explains what he has experienced.

He recovers for a moment, and the friend explains, "That was, by good fortune, a direct meeting with the Lord."

Satisfied with that explanation, he becomes happy.

Then again he laments, "No longer do I have that association.

Was it a shower of mercy from some great devotee of the Lord upon this unlucky soul? Or was it by mere chance, or was it the result of some past honest endeavor? Or perhaps it was simply the causeless mercy of the Lord.

By some indescribable fortune I have attained the Lord, but then, because of a grave offense, I have lost Him again.

Without life, without intelligence, I cannot ascertain the truth.

Where shall I go? What shall I do and how? Whom to ask? I am completely vacant, without soul, without shelter, scorched by a conflagration.

The three worlds seem to be devouring me. Giving up this worldly association, I will live in solitude for some time."

Doing this, he laments further.

"Oh lotus-faced Lord, You are possessed of streams of nectar, bedecked with fragrant garlands which scent all the forests, attracting swarms of vibrating bees!"

Just for a moment may I serve Your Lordship again? Having once tasted Your sweetness, I cannot aspire for anything else."

He begins to roll on the ground, breathe heavily, faint, and lose his mind.

Suddenly seeing the Lord everywhere, he rejoices, embraces, laughs, dances and sings, and when the Lord disappears again, he becomes killed with remorse, and weeps.

Behaving in this way, he withdraws his very life symptoms and he loses awareness of whether he has a body or not.

Then, not aware that his material body has passed to the elements, he understands only that his desired Lord, the ocean of mercy, has manifested Himself.

Engaging him in service, He is leading him to His own house. Thus the devotee reaches the final goal.