

**Sri Prema Vivarta**  
**by**  
**Srila Jagadananda Pandita**

Translations

By

**Diptiman Gaurahari das**  
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# Dedication



*namo bhaktivinodaya sac-cid-ananda-namine  
gaura-sakti-svarupaya rupanuga-varaya te*

*I offer my respectful obeisances unto Saccidananda Bhaktivinoda Thakura, who is the transcendental energy of Sri Chaitanya Mahaprabhu. He is a strict follower of*

*the path shown by the Goswamis , who are headed by Srila Rupa Goswami.*

We dedicate this book unto Srila Bhaktivinoda Thakura, an intimate associate of Lord Gauranga. Sri Saccidananda Bhaktivinoda Thakura, is sometimes also referred to as the seventh Goswami. His contribution to the Brahma-Madhva Gaudiya Sampradaya is invaluable. At a time when the science of pure devotional service (Bhakti) had almost become lost due to the cultural and religious chauvinism of the ruling British, and the essence of Vaishnavism largely discredited due to the perverted actions and lifestyles of a few non bonafide Vaishnava sects, Srila Bhaktivinoda was largely responsible for rescuing and unearthing the timeless teachings of Sri Chaitanya Mahaprabhu. In Fact, it was he who, after conducting painstaking research, had rediscovered the long lost birthsite of Sri Gaurasundara at Yogpeeth. Srila Bhaktivinoda Thakura was not only a magistrate but also a renowned and recognized scholar in his days, with vast knowledge in english,bengali,hindi,oriya and sanskrit.He was also a member of the royal asiatic society of London. He was instrumental in unearthing several ancient manuscripts like Chaitanya-upanishad (a portion of Atharva Veda) , Sri Krishna Vijaya, etc. We consider ourselves an insignificant servant of Srila Bhaktivinoda Thakura, whose causeless mercy has enabled us fools to get a glimpse of the boundless spiritual treasure of Lord Gauranga and pen a few lines in His glorification.

## About the Book

*Jagadanandera 'prema-vivarta' sune yei jana  
premera svarupa jane, paya prema-dhana  
(Chaitanya Charitamrita, Antya, 12.154)*

-

*Anyone who reads Prema-vivarta, a book composed by Jagadananda Pandita, can understand the nature of divine love. Moreover, he achieves ecstatic love for Krishna.*

Srila Jagadananda Pandita is widely believed to be the manifestation of Satyabhama devi. He had accompanied Lord Gauranga in all of His exalted pastimes. Sri Krishna dasa Kaviraja Goswami writes -

*Pandita Jagadananda prabhura prana rupa  
loke khyata yeho satyabhamara svarupa  
(Chaitanya Charitamrta, Adi, 10.21)*

-

*Srila Jagadananda Pandita is the very life and soul of Lord Gauranga. He is known to have been a manifestation of Satyabhama (one of the chief queens of Lord Krishna).*

From this book, we come to know that Srila Jagadananda Pandita had been a resident of Kumarhatta (present-day Halisahar). He belonged to the same village as that of Sivananda Sen and Kavi Karnapura. He had been one of the most intimate associates of Lord Gaurahari. His pastimes of both love and quarrels with Lord Gauranga are a depiction of their sweet and confidential relationship, something which is greatly relished by the devotees. Jagadananda possessed an exclusive devotion unto Lord Gaurangasundara and was always driven by an intense desire to serve the Lord. He was a great cook and provided immense pleasure to the Lord, by preparing innumerable palatable dishes.

This is the only book that has been composed by Srila Jagadananda Pandita. This book is full of his emotions, ecstasies, and reflections. The pastimes described in this book are done so in a very sweet loving manner, as though he is recollecting about a very close friend. There are also several pastimes recited in 'Prema Vivarta' that are not to be found anywhere else. Interlaced within these narrations are fathomless expressions of love in separation, which characterizes the mood with which the devotees of Lord Gaurangasundara serve Him. Hence this book is immensely valuable to the followers of Sri Chaitanya Mahaprabhu. We (Diptiman Gaurahari das & Diptimayi Vishnupriya devi dasi) consider ourselves supremely blessed to have been able to translate this book in English and make it accessible to devotees across the world. We hope that our humble service pleases our spiritual master and Srila Jagadananda Pandita. May the tales of his service and teachings be eternally celebrated in this world. Srila Jagadananda Pandita ki Jai !!!

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# Chapter One - Invocation of Auspiciousness



*radha krishna-pranaya-vikritir hladini shaktir asmad  
ekatmanav api bhuvī pura deha-bhedam gatau tau  
Chaitanyakhyam prakatam adhuna tad-dvayam caikyam aptam  
radha-bhava-dyuti-sualitam naumi krishna-svarupam  
(Sri Chaitanya-charitamrita: Adi-lila, 1.5)*

The loving affairs of Sri Radha and Krishna are the manifestations of the Lord's internal pleasure potency (hladini shakti). Though they are one by nature, yet they eternally exist as two (Radha and Krishna). Now, these two transcendental identities have again combined into one form as Sri Krishna Chaitanya. I bow

down to Him (Lord Chaitanya), who is Krishna Himself, adorned with the mood and complexion of Srimati Radharani.

## ‘Sri Radha Krishna Tattva’ - The Transcendental truths about Sri Radha and Krishna

I offer my prostrated obeisances again and again unto the indivisible non-dual absolute who is the essence of all truths.

That same absolute truth sometimes manifests as two - in the form of Sri Radha and Krishna. While sometimes He manifests Himself as one, as Sri Chaitanya, the supreme being.

The Supreme Truth is eternally one without a second, and there is no difference between the Absolute truth and His various energies.

Though there is no difference between the Supreme Lord and His energies, yet at the same time, there eternally exists a difference between them. All of the Vedas hence glorify this inconceivable oneness and difference between the Lord and His energies.

The energy of the Supreme Lord is spiritual and all-cognizant by nature. It manifests itself as the sandhini potency by which it sustains itself and the existence of all others. Acting as the hladini potency, the Lord’s energy serves the Lord in various ways and thereby provides pleasure to Him. The energies of the Supreme Lord thus possesses these three different aspects.

The Lord reveals Himself through His energies. Everything becomes possible through the action of His various energies.

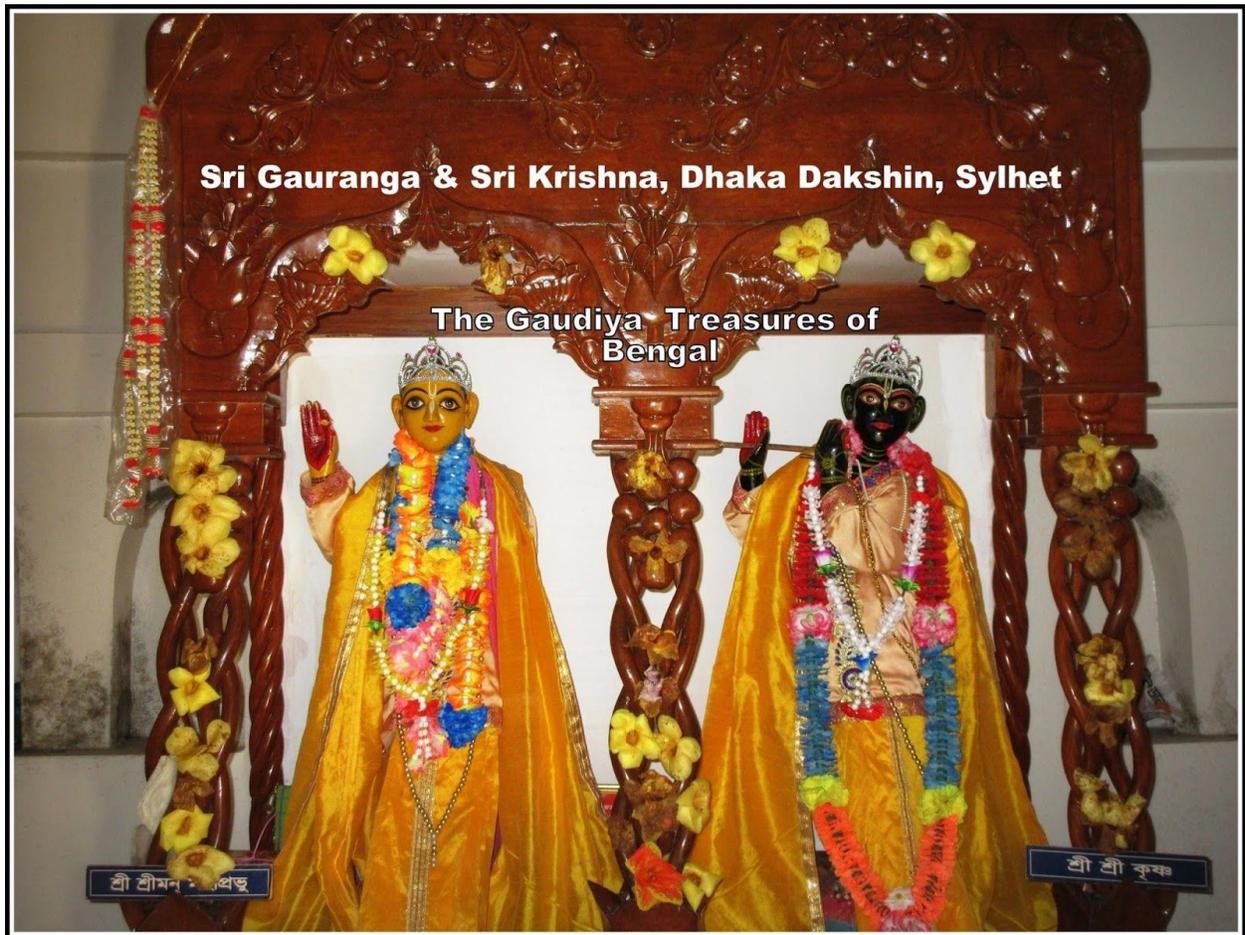
Dynamic exchanges of emotions and actions are constantly taking place within the indivisible absolute. Yet energy and the energetic (Supreme Lord) remain non-different.

The hladini potency of the Lord separates the absolute truth into two (Radha and Krishna) and thereby arranges the wonderful sublime pastimes of Sri Radha and Krishna in Vrindavana.

‘Hladini’ or the pleasure potency of the Lord is a transformation of Radha and Krishna’s sweet love. It is an inconceivable energy that maddens Radha and Krishna.

The Hladini potency of the Lord holds great powers to make the impossible possible. She has caused great transformations of love within the non-transformable absolute truth.

The absolute truth is beyond the comprehension of empiricists. It is only revealed by Lord Krishna’s grace.



This gives rise to an unprecedented proposition; the empiricists or speculators can never reach a conclusion or an understanding of this subject even if they continue speculating for a million years.

Only one who is favored and blessed by Lord Krishna can realize this esoteric truth. Others cannot attain an understanding even after thinking on this subject for hundred-thousand years.

Hladini shakti, or the internal energy of the Lord, is a manifestation of the intense love between Sri Radha and Krishna. Their loving exchanges give rise to a feeling of ecstasy which drives their hearts crazy.

When Lord Krishna manifests Himself into two - Radha and Krishna, loving exchanges between the two takes place. When this love manifests, transformations occur.

Before the Lord assumes the identities of Radha and Krishna, there were no transformations of ecstatic love. So how did this one form become two? The pleasure potency of the Supreme Lord, or the Hladini shakti, gives rise to these two forms (Radha and Krishna). But where was this hladini shakti before they separated into two?

The only answer to this question lies in the fact that Krishna, by nature, is eternally beyond the influence of time and space.

## Spiritual truth is beyond the consideration of time and space

Within this material world, we witness the influence of time. The notion of past and present is natural within material existence.

But the absolute reality, which is transcendental to this world of matter, is not plagued by this conception of past and present. The absolute reality is indescribable. It is most wonderfully and eternally existing in the present. The spiritual reality lies beyond thoughts and descriptions. Any attempt to describe it leads to errors. This alone is the truth.

The transcendental reality is free from any faults. Everything is harmonized by the inconceivable energy of the Supreme Lord.

There is no such notion as present and past which exists within the absolute reality.

Everything in it is ever fresh and intoxicated with spiritual bliss.

Therefore the states of being divided and undivided that we observe within the absolute simultaneously, are both parts of the absolute's nature.

One of its most astonishing qualities is that it shelters contradictory concepts. The Hladini shakti (pleasure potency) of the Lord acts expertly even without having manifest.

Even before she becomes manifest, the hladini shakti (pleasure potency) of the Lord separates Radha and Krishna into two different transcendental identities. And after that, she manifests herself as the transformation of Radha and Krishna's love. The eternally existing transcendental reality is free from the influence of time and fallacies. The consideration of time and dualities apply only to material nature.

The non-dual truth and the transcendental reality of Radha-Krishna exist simultaneously, eternally and both are situated in the absolute spiritual plane.

## Srimati Radharani and Lord Krishna are united in Lord Chaitanya

Thus, the two, Radha and Krishna, have now combined and manifested as my dearest Lord Chaitanya.

When I say 'now', do not mistakenly judge this according to the mundane time factor. Remember that the absolute transcendental reality is free from the influence of time.

'Radha and Krishna had previously existed and then combined to become Lord Chaitanya' - if you say this, then you are making the mistake of imposing the mundane concepts of time and chronology upon them. This shall estrange you from the eternal truth.

If you think that the word 'ekatma' (an individual soul) refers to Lord Chaitanya alone, then it would seem that Radha and Krishna appeared later than Him.

Do not waste your time uselessly arguing as to who had appeared first-  
Radha-Krishna or the son of mother Saci (Lord Chaitanya).

I have already stated that everything in the absolute reality exists eternally in the present. Hence be very cautious arguing over who had appeared before - Lord Krishna or Lord Chaitanya.

Sri Krishna and Lord Chaitanya's pastimes exist eternally and concurrently. The glory of the absolute truth is its uninterrupted spiritual pastimes, which is free from all dualities.

As far as I know, the hladini shakti, or the internal potency of the Lord, simultaneously shelters two truths - one is pranaya or the loving exchange between Radha and Krishna. The second is vikara or the transformation of that love resulting in the pastimes of Radha and Krishna.

That same Lord has now appeared in this world as Lord Chaitanya. He roams along the shore of the Ganges performing sankirtana (congregational chanting of the holy names of Krishna).

The pastimes of Sri Chaitanya are even more ecstatic than that of Lord Krishna.

The transcendental emotions reach their very extreme in the pastimes of Sri Chaitanya Mahaprabhu.

When the emotions of love reached their most advanced stage, hladini shakti, or the chaste pleasure potency of the Supreme Lord, lovingly embraced Krishna and covered Him with the mood and complexion of Srimati Radharani.

The Golden complexioned Krishna, or Lord Gauranga, who had appeared to fulfill His own desires, experienced a greater degree of bliss at Navadvipa dhama than that He experiences in Vraja (Vrindavana).



## The true identity of Lord Chaitanya

Sri Chaitanya is the original and most wonderful manifestation of Sri Krishna. Similarly, the form of Lord Krishna is the most extraordinary manifestation of Sri Chaitanya Mahaprabhu.

Both of these arrangements made by the Hladini shakti (internal potency of the Lord) are supremely sweet. They are sweeter than the sweetest nectar and even more.

The supremely sweet manifestation of Sri Krishna's form is the form of Sri Chaitanya. I offer my repeated obeisances unto Him.

You may say that the word 'ekatma' refers to the formless non-differentiated Brahman from which Radha and Krishna have subsequently become manifest. But that would be the wrong conclusion of the verse under question. The real meaning is that the two have manifested as one entity (Atma) in the form of Lord Chaitanya.

## Brahman is the bodily effulgence of Lord Chaitanya

Lord Chaitanya must not be confused with the impersonal brahman. He is an embodiment of ecstatic bliss, situated in pure transcendence.

Brahman is His impersonal bodily effulgence and thus Sri Chaitanya is the source of brahman.

Therefore the word 'ekatma' is understood to address Lord Chaitanya. The likes of Svarupa Damodara and other fortunate erudite scholars, understand it in this way.

Hence, offer your respectful obeisances unto that 'Ekatma' (Sri Chaitanya Mahaprabhu) and in this way, you shall obtain Radha and Krishna's service. All your desires shall be fulfilled.

## The Supersoul is an expansion of Sri Chaitanya Mahaprabhu

You might say that the word 'ekatma' refers to Paramatma (Supersoul) from whom two distinct atmans (souls) - Radha and Krishna have become manifest. This, however, can never be the intended meaning of the verse as the word 'Chaitanyakham' ('known as Chaitanya') in the shloka is completely contradictory to this conclusion.

One must understand that Sri Chaitanya is the original Supreme Personality of Godhead. The Paramatma (Supersoul) is His plenary expansion.

The embodiment of that 'ekatma' (a single entity) which is formed by the union of Sri Radha and Krishna is the sublime form of Sri Chaitanya. Lord Chaitanya is the Lord of my life.

I am a maidservant at the lotus feet of Srimati Radharani. O! I am a maidservant at the lotus feet of Srimati Radharani. I love that form of the Lord which is adorned with Her luster.

I offer my prostrated obeisances at the feet of Lord Chaitanya, the supreme personality of Godhead, the son of mother Saci. He is my sole shelter.



## Chapter Two - About this book

The form and qualities of Sri Chaitanya always pervade my thoughts. Thus my heart cries and my body constantly swells.

As I kept crying, a thought arose in my heart. Taking up a pen I have started writing, keeping aside my shame and fear.

I am a 'Pandita' (learned one) only in name, possessing no substantial knowledge. Yet I have a strong desire to write the pastimes of Lord Chaitanya.

### Svarupa Damodara Goswami and Jagadananda Pandita

Svarupa Damodara Goswami asked me, 'What are you writing Pandita?'

I said, 'I am writing about subjects that are very close to my heart. I shall very confidentially record whatever pastimes of Lord Chaitanya I can recollect'.

Svarupa Damodara then said, 'Then write about the characteristics and pastimes of the Lord, which on being read, can benefit the world greatly'.

I replied 'I do not know what can benefit the world. I write whatever appeals to me'.

Svarupa Damodara left me alone knowing me to be eccentric. Sitting by myself, I write, meditating upon the Lord.

Staying with Lord Gauranga, I have been a witness to a lot of His pastimes. Therefore I am writing down some of them to please my heart.

*Simantini devi being blessed by Mahaprabhu  
Rajapur*



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## Sri Chaitanya Mahaprabhu and the author (Jagadananda pandita)

One day the Lord smiled at me and said, 'You are a renowned queen of Dvarka. And I am a poor beggar. Why do you serve Me? You will find hundreds of sannyasis like Me'.

I replied, 'Give up your pretense. I am a servant at the feet of Srimati Radharani. Do not speak in this way'.

'You have stolen the luster of my Radharani. You thief! I am going to catch You and bring you back to Vrindavana'.

'I desire the lotus feet of Radhika but You want to push me aside and send me to Dvarka instead. This is your mischievous sport'.

'I know Your activities as a renounced sannyasi very well. You want to deprive us and serve Radhika all by Yourself'.

## The author laments remembering the childhood pastimes of the Lord

(Jagadananda Pandita says) O! the feet of Lord Chaitanya are the wealth of one's devotion. Where have they gone now abandoning me? They have left me alone; and yet I continue to live. I roll about in the ground suffering this intense agony of separation.

Once in my childhood, I quarreled at school and fought with Sri Chaitanya. After this, I became filled with sadness and cried day and night, sitting on the bank of the Ganges at Mayapur.

Feeling compassionate, the Lord came to me before dawn along with Gadadhara Pandita, and called out, 'Jagadananda! Such anger is not good at all. Give up your stubbornness and speak to Me'.

Seeing the Lord's face my anger melted away and I asked, 'Why have you come here so late at night? It must have caused You great pain to walk upon the hard roads of Nadia. Have You undertaken this difficulty just for my sake ?'

The Lord said, 'Let's go! The night has ended. Go to your house and eat. Understanding your sadness, even I had been fasting till now. I had left my bed and slept on the floor.

At that time Gadadhara came to my house and we together came here searching for you. It is good that you have abandoned your anger. Now go to your house and tomorrow we can joyfully play together'.

Holding onto the feet of Gadadhara, I slowly raised myself. I could not disobey the orders of Lord Chaitanya. Thereafter, I went to the Lord's house. There I ate something and drank some water and laid down to rest for a few hours.

In the morning, mother Saci and Jagannatha Misra fed me milk and rice and sent me to school with the Lord. After returning from school, the Lord came over to my house and we ate together.

Love after a quarrel is like pure gold. I felt so blissful in my heart. The Lord said, 'It is because of our love for each other that we get angry with each other. Each quarrel strengthens our love for each other'.

## The author's love for Sri Chaitanya

One who does not worship moonlike Lord Chaitanya is crazy. If you worship Him, you shall relish the greatest joy. He is an embodiment of magnanimity. Who can possibly forget Him ? He bestows boundless mercy upon His servants.

Lord Chaitanya is my Lord and I shall never desert Him. He is the Lord of my life. I get up and embrace anyone who utters His name and calls out 'Chaitanya' .That person becomes my dearest friend.

I do not look at the face of anyone who doesn't say , 'O Chaitanya ! You are the treasure of my life'. Seeing the face of anyone who has forgotten Lord Chaitanya, even if they are Gods or Goddesses , spoils my morning.

I will beat anyone with a stick who neglects Chaitanya and honors other renunciates. I will throw fire into the mouth of anyone who leaves aside the discussion of Chaitanya and talks about frivolous or meaningless subjects.

If I need to endure pain to please Lord Chaitanya, then let me suffer such anguish eternally. But if He gives up His pleasures and joys and accepts the life of a renunciant, I feel overwhelmed with grief.

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## Sri Gauranga and Gadadhara Pandita

One day, while playing, my Lord Gauranga, entered the deep woods situated on the bank of Alakananda.

I (Jagadananda) and Gadadhara were following Him. The Lord then playfully caught a parrot perched on a bakula tree.

Holding the parrot, Lord Gauranga exclaimed, ‘You are the son of Vyasadeva.

Please speak about the glories of Radha and Krishna and enhance our bliss’.

The parrot (Sukhadeva Goswami) did not do as directed and instead began singing ‘Gaurahari !’. Feigning anger the Lord threw the parrot away.

The parrot began to dance while singing , ‘Gaura Gaura !’. His songs gave rise to ecstatic transcendental emotions of divine love.

The Lord said, ‘ O parrot ! This is Vrindavana. Sing loudly the glories of Radha and Krishna so that all may hear’.

The parrot replied, ‘Vrindavana is now transformed into Navadvipa. Radha and Krishna have now revealed themselves as Lord Gaurahari.

I am a parrot and I chant the name of Lord Gaura in this forest. You are my Krishna and Gadadhara is my Radharani.

Gadadhara and Gauranga are the Lords of my life. I am hence unable to utter any other name’.

The Lord then exclaimed, ‘I am a worshipper of Radha and Krishna.If I hear the chanting of anyone else’s names, I feel saddened’.

Saying thus, the Lord grabbed Gadadhara Pandita’s hands and returned to Mayapur, leaving behind the parrot.

The parrot exclaimed, ‘ You may sing whatever pleases You. But I shall continue my worship (unto Gadai-Gauranga) forever’.

I offer my prostrated obeisances unto the feet of one who contemplates upon the sweet pastimes of Sri Chaitanya Mahaprabhu.

## Sri Navadvipa and Vrindavana

I Know Gadadhara and Gauranga to be Radha and Syama. I also know that the thirty-two square miles of Navadvipa is non-different from Vrindavana. Why don't they just die - those who consider Krishna, the son of mother Yashoda, and Gauranga, the son of mother Saci, to be different? Why do those foolish logicians, who cannot perceive Vrindavana within Navadvipa, continue with their meaningless lives?

Worship of Radha and Krishna, without worshipping of Lord Gauranga is futile

Whoever worships the holy name of Lord Gauranga, His pastime places, His splendid features, and characteristics, I sincerely and unreservedly love them.

Those who, in spite of being born in Bengal (Gauda), do not worship Lord Gauranga's beautiful form, names, pastimes, and Lord Gauranga's exalted pastime places - their hearts can never approach or relish the wonderful Names, form, holy abodes, or exalted pastimes of Radha and Krishna.



## Chapter Three - First Obeisance

I offer my repeated obeisances unto the lotus feet of Srimati Radharani, whose partial expansion Sri Satyabhama eternally resides in Dvaraka.

The son of Nanda Maharaja (Krishna) has now appeared as Sri Krishna Chaitanya.

Bringing Gadadhara with Him, He has blessed the land of Nadia.

He brought Gadadhara Pandita along with Him at Jagannatha Puri and over there they, Gadai-Gauranga, manifested various confidential pastimes. Sri Gauranga introduced Gadadhara to the service of Sri Tota-Gopinatha.

Lord Gauranga gave me (Gadadhara) the service of Giridhari, who dwells on the shores of the ocean. He also asked me to take care of the devotees who had arrived from Bengal.

Sri Svarupa Damodara is more precious to me than my very life. Sri Krishna Chaitanya is Svarupa Damodara's life and soul.

I offer my prostrated obeisances unto the feet of my beloved Gauranga. I write this book 'Prema Vivarta' having received the order from the devotees.

## Chapter Four - Lord Gauranga's Greatness

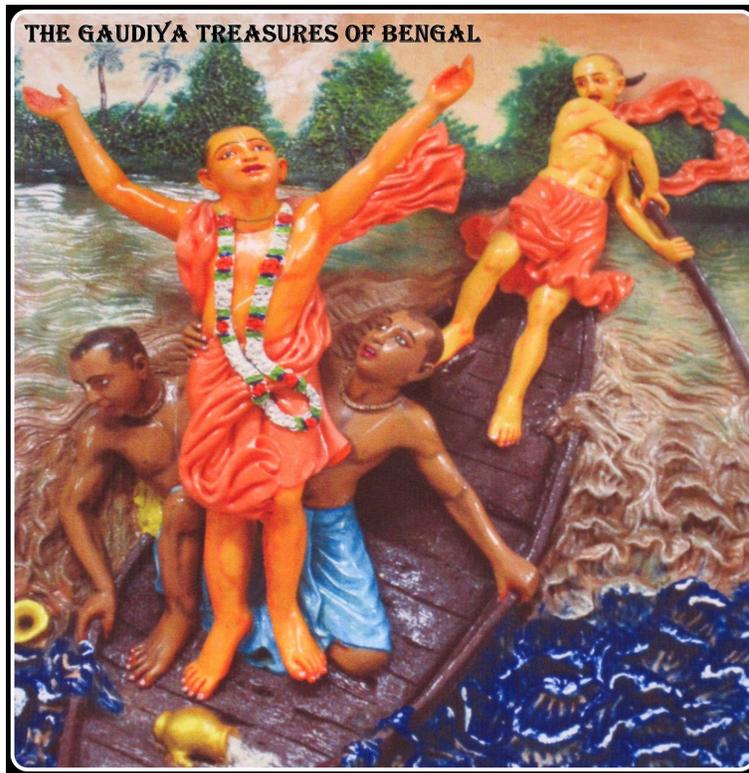
Lord Gauranga's dancing is eternal

O brother ! Please worship Lord Gauranga, who is my very life. Without Him, the pleasures of life are all meaningless.

Lord Gauranga eternally dances with Nityananda and Advaita Acharya, at Sacidevi's courtyard in Mayapur, which is located within Navadvipa Mandala. Being filled with the most sublime ecstatic mood, He dances at the courtyard of Srivasa Pandita. Anyone who sees this wonderful sight, never forgets it. His dance remains eternally imprinted in my heart, memories of which make my heart cry.

When I see Him dancing in the temple of Lord Jagannatha (in Puri), endless waves of ecstatic emotions arise within my heart.

Will this wretched self ever witness the wondrous dancing sankirtana of Lord Gauranga upon the shore of the Ganges again?



All demigods and demigoddesses are the servants of Lord  
Gauranga

Worship the feet of Lord Gauranga with utmost sincerity and devotion. Never  
worship other demigods and demigoddesses.

Always remember that other demigods and demigoddesses are the servitors of  
Lord Gauranga. Never think that Lord Gauranga and Lord Krishna are different  
personalities.

Understand that your Gurudeva is a recipient of Lord Gauranga's mercy. The  
associates of Lord Gauranga are different limbs of the Lord's body.  
Those who are opposed to the divinity of Lord Gauranga are simply nourishers of  
Rasa. Understand that everyone is a servant of Lord Gauranga.

## Attachment unto Lord Gauranga's service

Never engage in criticizing or gossiping about others. Exclusively worship the feet of Lord Gauranga with all steadfastness. Chant the holy name that Lord Gauranga has taught and by doing so you shall derive the benefit of chanting all the other holy names.

Lord Gauranga is the original spiritual master of this material world. Instruct everyone to practice simple unalloyed devotion unto Lord Gauranga.

Abandon your deceit, crookedness and purify your mind. Serving Lord Gauranga and society at the same time is meaningless.

Either cultivate devotion unto Gauranga or else serve the society. These two cannot be done simultaneously.

Jagai says, 'If you do not execute exclusive single-minded devotion (unto Lord Gauranga) then the predicament of crossing a river standing upon two boats shall befall upon you'.

## Chapter Five - Transformations of Ecstasy in executing devotional service

The pangs of transformations of love ceaselessly dance like waves upon my mind.

Everyday I get into some quarrel with Lord Gauranga. Thus I have come to be known as ‘Kundale Jagai’ (Quarrelsome Jagai).

I went to see Vrindavana and while staying at Sanatana’s place, I quarrelled with him. When he calmly came before me, wearing a (mayavada) sannyasi’s red cloth upon his head, i felt like beating him with a rice pot.

But upon witnessing Sanatana’s humility, I left him alone and shamefully sat in a corner. My beloved Gaura knows everything. He has sent me to Vrindavana while He stayed afar and watched the fun.

It is good that He feels pleasure at my woes. My happiness lies in Gauranga’s happiness. Let me suffer eternal tribulations if it provides Him with joy. I cry day and night suffering separation from Gauranga, while He simply smiles seeing my teary-eyed face.

That sannyasi Gaurasundara, is actually a deceiver, yet I love His pastimes. I love His sweet nectarian words. My Lord is now manifesting the same mood that he had previously manifested in Vrindavana. Though I understand this, yet I choose to not understand it.

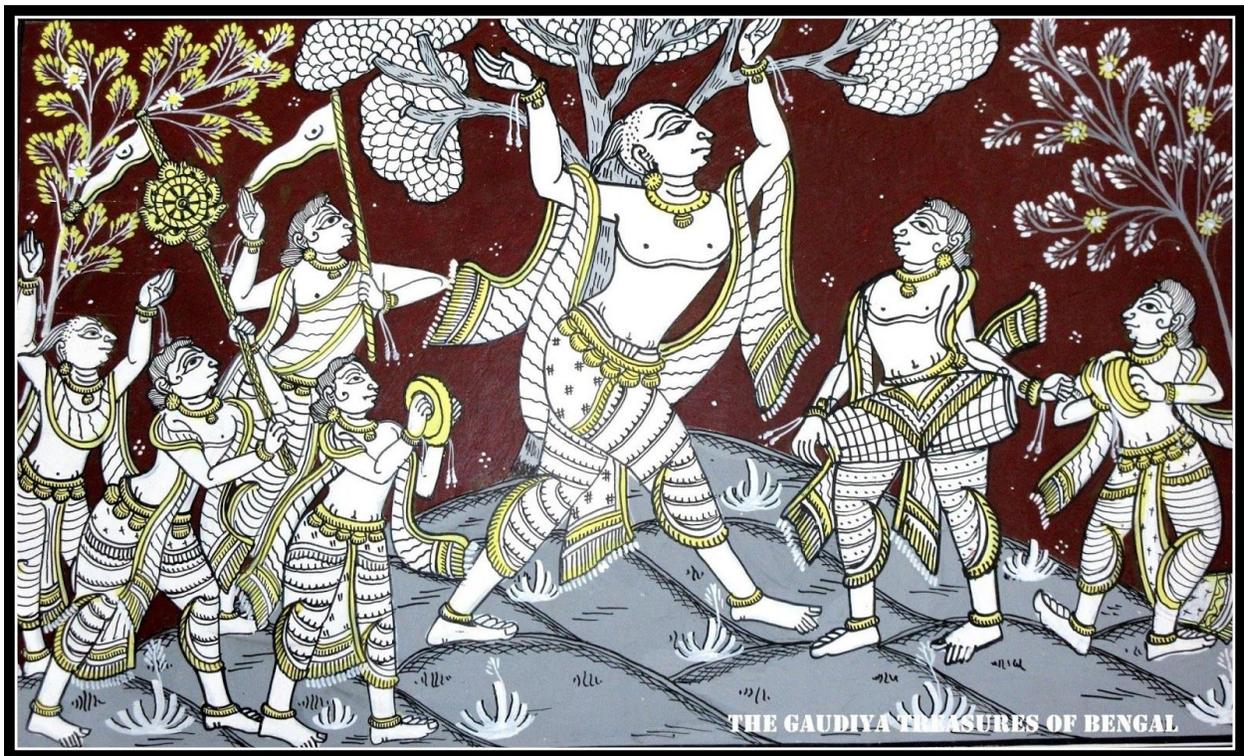
Once I brought some sandalwood oil for Him. But hearing His cutting remarks, I broke that pot of oil before Him. Getting angry and sulking, I laid fasting on my bed. But my Lord used various devious means, to pacify my anger.

He made me cook rice, vegetables and wild spinach, saying ,’An angry cook enhances the taste of his cooking’. This statement incensed me even further which pleased Him. I only desire His satisfaction.

When Sanatana asked me for advice, I told him to go to Vrindavana. Lord Gaura thought me a fool for this. Seeing His childish nature, I feel so wonderfully amazed. I clasp onto His lotus feet.

Whenever I desire to go to Vrindavana, He does not give me His permission. He deceives me by giving various excuses. Whenever there is any argument between us, He asks me to go to Navadvipa. I accept this instruction as His mercy. He has left His home. And on the pretext of abiding by His mother's instructions, He now resides at Jagannatha Puri. But He sends anyone whom He blesses, to His own abode at Navadvipa. For me, returning to Navadvipa was similar to the cowherd men (of Vrindavana) returning to their own homes and obtaining darsana of Goloka.

In this mood, I serve Lord Gauranga all day and night. This is the nature of the devotees of Gauranga. The lotus feet of Gauranga and Gadadhara Pandita are all my treasures. Svarupa Damodara understands this mood.



# Chapter Six - Ultimate Goal of Living Entities

## Jiva (Living entity) and Krishna, the Supreme Personality of Godhead

The living entity is a minute spiritual spark while Sri Krishna is like the great spiritual sun. Realizing that Krishna is eternal , the living entity lovingly adores Him.

### The living entity (jiva) under the influence of Maya

Turning his back towards Krishna, the living entity desires sense enjoyment. At this point, Maya, the illusory energy of the Lord, grabs the living entity within her clutches.

Being Maya's captive, the living entity becomes bewildered and acts like one possessed by a witch.

Forgetting that , 'I am an eternal servant of Sri Krishna', the living entity becomes a slave of Maya and wanders indefinitely (in this material world).

Sometimes he becomes the King, sometimes the subject, sometimes he is the brahmana, sometimes shudra, sometimes he is sad, sometimes happy, and sometimes he becomes an insignificant insect.

Sometimes he takes birth in the heavens, sometimes on this earth, or sometimes in hell. Sometimes he becomes a demigod, sometimes a demon, sometimes he becomes the servant while sometimes he becomes the master.

## Liberation in the association of saints

Wandering throughout the material world in this manner, a few fortunate souls become aware of their true nature and their identity, by associating with the saints. Realizing his true nature, he no longer desires this material world. He thus laments,

‘Alas ! Why have I been serving this illusory maya for so long?’

Crying bitterly he says ‘O Krishna ! I am Your servant. Rejecting Your feet , I have become completely ruined’.

Out of His causeless mercy, Krishna relieves the living entity from the clutches of material entanglement, if the living being calls out and appeals to the Lord earnestly, even once.

Leaving Maya behind, the living entity hankers for Sri Krishna. Lovingly worshiping Him and serving Him devotedly, He achieves Lord Krishna’s lotus feet.

Krishna empowers the conditioned living entity with the power of His internal energy (hladini shakti). The attraction of Maya, the illusory energy of the Lord, then gets weakened upon the living entity.

The only desirable thing is to chant the holy name of Lord Krishna in association of the saints. There is no other way to conquer this material illusion.

Giving up all hopes, I ,Jagadananda, Gaura’s eternal servant, am sitting here only aspiring the feet of Lord Gauranga.



**END OF PREVIEW**