

垂丹迪思瓦密-斯利-思里玛-巴克提伟丹塔-拿拉亚那导师

## 斯利-伽达达拉-攀迪塔的荣耀 (THE GLORIES of SRI GADADHARA PANDITA)

(2001 年的讲课)

2008-5-5 (斯利-伽达达拉-攀迪塔的数据显示日)

如果任何人认为斯利-采塔尼亚-玛哈帕布拿走了斯丽玛缇-拉迪卡的情感，她就成为零的话，这是不对的。一个人在戏剧里可以担任某人的角色，但第二个人仍然存在。他没有变成零。有人扮演主拉姐-奎师那，主拉姐-奎师那也可能在场观赏。同样地，当主奎师那拿走了斯丽玛缇-拉迪卡的情感，变成了斯利-采塔尼亚-玛哈帕布时，她以斯利-伽达达拉-攀迪塔的身份也在场观赏。

斯丽玛缇-拉迪卡以斯利-伽达达拉-攀迪塔的形象展现。你们必须明白斯利-伽达达拉-攀迪塔的真谛。斯利-伽达达拉-攀迪塔和斯丽玛缇-拉迪卡无异，但行为在奎师那逍遥和高拉逍遥中有异。在高拉逍遥中，斯利-伽达达拉-攀迪塔只有仆人的情感。

包括昌卓瓦丽，拉丽塔，维莎卡和其他牧牛姑娘都无法体验斯丽玛缇-拉迪卡的最高超然情感 (madanakya-mahabhava)。奎师那体验到鲁达和阿迪鲁达的狂喜情感，但体验不到最高的超然情感。但是，斯利-伽达达拉-攀迪塔体验了这种情感。然而，在高拉逍遥中，遮盖了这点，这样她能够帮助奎师那扮演斯丽玛缇-拉迪卡的角色。斯丽玛缇-拉迪卡以斯利-伽达达拉-攀迪塔的形象欣赏和检查，如果奎师那(斯利-采塔尼亚-玛哈帕布)出错时，她会给予纠正。

主高浪伽(斯利-采塔尼亚-玛哈帕布)不属男性爱人(nagara)。人如果想着自己是个牧牛姑娘或者想着主高浪伽是主奎师那都无法服务主高浪伽。人只能以仆人的情感服务祂。人不可以想：“我是拉丽塔”或者“我是维莎卡”或者任何其他牧牛姑娘。这叫做‘高浪伽-那伽里-瓦达’(gauranga-nagari-vada)。

主奎师那可以是爱情的享受者，但斯利-采塔尼亚-玛哈帕布不是。斯利-采塔尼亚-玛哈帕布总扮演着牧牛姑娘斯丽玛缇-拉迪卡的角色。人不可以用恋人的情感，只可以用仆人的情感服务斯利-采塔尼亚-玛哈帕布。恋人情感在斯利-采塔尼亚-玛哈帕布的逍遥中将是可笑的。圣典采塔尼亚经说高浪伽-那伽里-瓦达 (gauranga-nagari-vada) 是沙哈吉亚 (sahajiya)。圣典-采塔尼亚-巴伽瓦塔和我们整个师徒传系都拒绝这种观点。斯利拉-维思瓦那塔-查克拉瓦提导师也驳倒了他们的论点。

斯利-伽达达拉-攀迪塔是斯丽玛缇-拉迪卡，因此，他体验到最高的超然情感，但是，他想服务斯利-采塔尼亚-玛哈帕布。他想做奎师那想做的事情，因此，他遮盖了他的这种甜蜜情感。斯利-伽达达拉-攀迪塔知道斯利-采塔尼亚-玛哈帕布要什么：斯利-采塔尼亚-玛哈帕布要扮演斯丽玛缇-拉迪卡的角色。从一开始祂就处在斯丽玛缇-拉姐的情感中，祂念着：“我心爱的奎师那(Krsna prana-natha)!” 祂去陀塔-高琵那塔庙听斯利-伽达达拉-攀迪塔 - 斯丽玛缇-拉迪卡讲述圣典-博伽瓦谭-去学习扮演她的角色。实际上，圣典-博伽瓦谭的深解即是斯丽玛缇-拉迪卡情感的荣耀。

vande nanda-vraja-strinam  
pada-renum abhiksnasah

yasam hari-kathodgitam  
punati bhuvana-trayam

“我不断地顶拜南达-玛哈拉佳牧牛庄的姑娘的足下尘土。当这些牧牛姑娘大声歌唱主奎师那的荣耀时，歌声的振动净化三个世界。”(圣典-博伽瓦谭 10.47.63)

为什么斯利-采塔尼亚-玛哈帕布来听斯利-伽达达拉-攀迪塔讲课？由于斯利-伽达达拉-攀迪塔是斯丽玛缇-拉达拉妮，他能够解释圣典-博伽瓦谭解释的在她和奎师那的逍遥时光中的自我情感。斯利-伽达达拉-攀迪塔的解释是她情感的最佳解释和最大荣耀。超越维亚沙，苏卡叠瓦和奎师那自己的解释。

斯利-采塔尼亚-玛哈帕布来这里认识牧牛姑娘，特别是斯丽玛缇-拉姐拉妮的荣耀：

sri-gopya ucuh  
aksanvatam phalam idam na param vidamah  
sakhyah pasun anuvivesayator vayasyaih  
vaktram vrajesa-sutayor anuvenu-justam  
yair va nipitam anurakta-kataksa-moksam

“牧牛姑娘开始在自己的小组里说：‘噢，女朋友！我们认为，那些有眼睛的人们，只有一个目标适合看。看到这个目标的眼睛是成功的；我们不知道其它的东西。那种吸引眼睛的最珍贵目标是什么？是看到玛哈拉佳-南达的俩个儿子-奎师那和巴拉叠瓦，他们在牧牛童的陪伴下，赶着牛群出去和赶着牛群回来温达文。他们把笛子放在嘴边，用微笑和含情的目光看着我们。那时候，我们欣赏着他们脸庞的甜蜜。’”(笛之歌，第七课)。

斯丽玛缇-拉迪卡和牧牛姑娘在奎师那出去牧牛时讲了圣典-博伽瓦谭里的笛之声的这首诗。主奎师那走在后面，巴拉叠瓦走在前面，奎师那吹着笛子，寻找着斯丽玛缇-拉迪卡。斯丽玛缇-拉迪卡走过来拿走了他的笛子，他开始用含情的目光看着她。如果斯丽玛缇-拉迪卡自己解释这种逍遥时光：“我的情感是如此如此的，”这是最好的解释。

圣典-博伽瓦谭(10.47.17)解释了她的另一种情感：

mrgayur iva kapindram vivyadhe lubdha-dharma  
striyam akrtā virupam stri-jitah kama-yanam  
balim api balim attvavestayad dhvanksa-vad yas  
tat alam asita-sakhyair dustyajas tat-katharthah

“好象一个猎人，他用箭残忍地射死了猴王。由于被一个女人征服了，当另一个女人充满爱欲来找他的时候，他损伤了她的外貌。他拿走了巴利-玛哈拉佳 (Bali Maharaja) 的慷慨礼物之后，还把他当做乌鸦那样地用绳绑起。就算我们无法停止讨论他也好，我们不要与这个肤色浅黑的男孩子有任何关系。”

斯丽玛缇-拉迪卡在吾达瓦-可里 (Uddhava Kyeri) 那里讲出了这首诗和下面的那首诗，当时奎师那住在玛度拉。斯利-伽达达拉-攀迪塔-帕布向斯利-采塔尼亚-玛哈帕布透露了这些诗的

深奥含义。

yad-anucarita-lila-karna-piyusa-viprut-  
sakrd-adana-vidhuta-dvandva-dharma vinastah  
sapadi grha-kutumbam dinam utsrjya dina  
bahava iha vihanga bhiksu-caryam caranti

听奎师那经常展现的逍遥时光是悦耳的，就如甘露。那些人们只要一次品味到一点这种甘露，即时毁灭他们对物质二元性的奉献。很多这样的人会突然间放弃他们可怜的家庭和家人，他们自己也变得可怜，好象小鸟在温达文这里游来游去，行乞过生。”(圣典-博伽瓦谭 10.47.18)

斯利-采塔尼亚-玛哈帕布来陀塔-高琵那塔庙听课，当祂听到时，祂晕倒了，祂和斯利-伽达达拉-攀迪塔俩都晕倒了。斯利-伽达达拉-攀迪塔知道，斯利-采塔尼亚-玛哈帕布来听他说，这样，斯利-采塔尼亚-玛哈帕布会更加完美地扮演她的角色。斯丽玛缇-拉迪卡是圣典-博伽瓦谭学院的校长，她最善于品味这种课程的含义。

斯利-采塔尼亚-玛哈帕布在岗毕拉（Gambhira）有三个半机密伴随者。为什么斯利-伽达达拉-攀迪塔不是其中之一？因为他超越那三个半机密伴随者。这是一种隐藏的秘密。如果斯利-伽达达拉-攀迪塔在那里的话，斯利-采塔尼亚-玛哈帕布的分离情感不会出现。与斯丽玛缇-拉迪卡联谊，祂会觉得自己是奎师那。

有一天，斯利-采塔尼亚-玛哈帕布听完了圣典-博伽瓦谭之后，坐在查塔卡-帕瓦塔（Cataka Parvata）的沙丘这里，祂认为这是高瓦丹圣山。祂告诉斯利-伽达达拉-攀迪塔：“斯利-伽达达拉-攀迪塔，我想给你，我的最珍贵财产。你会接受吗？”当斯利-伽达达拉-攀迪塔同意的时候，斯利-采塔尼亚-玛哈帕布说：“这是我心里的财产。”祂开始边推开沙子边说：“我生命中的珍爱财产”。

祂以斯丽玛缇-拉迪卡的情感揭露了高琵那塔的头和皇冠，其他人开始帮助显示祂的整个形象。斯利-采塔尼亚-玛哈帕布请求斯利-伽达达拉-攀迪塔：“请你一生带着祂和服务祂。”

当斯利-采塔尼亚-玛哈帕布隐迹的时候，祂进入了陀塔-高琵那塔的神像里。斯利-采塔尼亚-玛哈帕布四十八岁时离开了这个世界。当时斯利-伽达达拉-攀迪塔是四十七岁。由于激烈的分离，伽达达拉-攀迪塔很快地变成了一个老人，他也离开了。我们在主奎师那的逍遥时光里看到苏达玛-维帕拉的妻子也变得象个老人，其实她还很年轻，但她很干很瘦象个老人，几乎没有胸部和体形，就象一个骨架。同样地，斯利-伽达达拉-攀迪塔在与斯利-采塔尼亚-玛哈帕布的分离中也可能是这样。

斯利-伽达达拉-攀迪塔-帕布  
圣地普里，2001-10-13

[斯利拉-拿拉亚那导师:] 斯利-伽达达拉-攀迪塔总服务着奎师那。在奎师那逍遥中，无论奎师那有什么愿望，斯丽玛缇-拉迪卡总比昌卓瓦丽，拉丽塔，维莎卡和其他的牧牛姑娘服务得更多。她的全部情感是为了满足奎师那。在斯利-采塔尼亚-玛哈帕布的逍遥中，由于奎师

那想品味祂自己，祂采取了拉迪卡的情感，她适当地响应：“祂想要那，我不应该干扰祂。如果我帮助祂这点，这将是我的服务。”你们明白吗？

斯利-采塔尼亚-玛哈帕布叫喊着：“奎师那！奎师那！噢生命之主！”拉迪卡也在那里，但是，她好象一个服从的仆人，具有服从的情感。仆人关系总有服从情感。斯利-伽达达拉-攀迪塔比鲁克迷妮更加服从。鲁克迷妮有时会有超然的情怒。但是，斯利-伽达达拉-攀迪塔不会那样地发怒。如果他有不服从情感的话，那不利于奎师那的斯利-采塔尼亚-玛哈帕布情感。斯利-伽达达拉-攀迪塔总想：“我是祂的仆人。”

如果他说：“我亲爱的奎师那，我最亲的爱人”，斯利-采塔尼亚-玛哈帕布的情感会受到干扰。

[屯伽-维迪亚-达僖：] 那是在普里？但是，在拿瓦德维帕时祂有什么情感？

[斯利拉-拿拉亚那导师:] 在拿瓦德维帕也是。那时候，高浪伽也是叫喊着：“奎师那，奎师那，”不是“拉叠，拉叠。”但是，那时候，祂没有经过训练。维莎卡-斯利-拉曼南达-拉亚学院还没有接纳祂。斯利-伽达达拉-攀迪塔当时也总以一个服从的仆人那样地服务祂，遮盖着他是斯丽玛缇-拉迪卡的所有情感。

[问题:] 在永恒的拿瓦德维帕，斯利-采塔尼亚-玛哈帕布的情感仍在，斯利-伽达达拉-攀迪塔在永恒的拿瓦德维帕也有同样的情感吗？

[斯利拉-拿拉亚那导师:] 有同样的情感。高浪伽不是那伽拉（nagara）。我们决不认为祂是那伽拉。

[尾注：斯利拉-巴克提伟丹塔-思瓦密-帕布帕达：“一个类似的例子，尽管采塔尼亚是奎师那自己，祂以奉献者出现，不是以至尊人格首神出现。我们必须接受主在特殊显示中的情感，我们必须以那种情感崇拜祂。因为主采塔尼亚是奎师那自己，某些人可以把祂当作奎师那来崇拜，但是，奎师那是享受者的角色，采塔尼亚是被享受的角色。因此，高浪伽-那伽里党被认为是偏离纯粹奉爱服务。这是因为他们用崇拜奎师那的方式来崇拜主采塔尼亚，主采塔尼亚不喜悦这点。我们的服务情感必须与主的态度一致。我们不应该用奎师那的态度重叠主采塔尼亚，或者主采塔尼亚重叠奎师那，或者奎师那重叠拉玛昌卓，或者拉玛昌卓重叠奎师那。”]

Gaura Premanande!

Tridandisvami Sri Srimad Bhaktivedanta Narayana Gosvami Maharaja

THE GLORIES of SRI GADADHARA PANDITA

2008-5-5

If anyone thinks that when Sri Caitanya Mahaprabhu took Srimati Radhika's bhava, She became zero, it is not correct. In a drama, someone may play the part of someone else, and that second person is still present. He has not become zero. Someone may play Sri Sri Radha and Krsna, and Radha and Krsna may also be present, watching. Similarly, when Lord Sri Krsna 'took' the bhava of Srimati Radhika and became Sri Caitanya Mahaprabhu, She was also present, watching, as Sri Gadadhara Pandita.

Srimati Radhika came in the form of Sri Gadadhara. You should try to know Gadadhara-tattva. There is no difference between Sri Gadadhara Pandita and Srimati Radhika, but the activities are different in Krsna's pastimes and Gaura's pastimes. In Gaura-lila Sri Gadadhara Pandita is in the mood of a servant.

No gopi, including Candravali, Lalita, and Visakha, can experience Srimati Radhika's madanakya-mahabhava. Krsna experiences the ecstatic loving moods of rudha and adirudha, but not madanakhya-bhava. Sri Gadadhara Pandita, on the other hand has madanakya-mahabhava. In Gaura-lila, however, it is covered, so that he can help Krsna to play the part of Srimati Radhika. In the form of Sri Gadadhara Pandita, Srimati Radhika is looking and examining, and if there is something wrong in Krsna (as Mahaprabhu), She corrects it.

Sri Gauranga (Sri Caitanya Mahaprabhu) is not nagara (the male lover). No one can serve Gauranga by thinking himself a gopi and thinking of Gauranga as Sri Krsna. Everyone has to serve Him in dasya-bhava, as a servant. No one should think, "I am Lalita", or "I am Visakha", or any other gopi. This is called 'gauranga-nagari-vada'.

It is possible for Krsna to be the enjoyer of conjugal mellows, but not Mahaprabhu. Mahaprabhu is always in the role of a gopi, Srimati Radhika. Anyone can serve Mahaprabhu in dasya-rasa, but not in madhurya-rasa. In Mahaprabhu's pastimes, this would be absurd. Sri Caitanya-caritamrta says that gauranga-nagari-vada \*, is sahajiya. The scripture Sri Caitanya-bhagavata, and our entire guru-parampara, reject this idea. Srila Visvanatha Cakravarti Thakura has defeated their arguments.

Sri Gadadhara Pandita is Srimati Radhika and he therefore has up to madanakya-mahabhava, but He wants to serve Mahaprabhu. He wants to do what Krsna wants, and thus he covers his madhurya-bhava. Sri Gadadhara Pandita knows what Mahaprabhu wants: Mahaprabhu wants to play the part of Srimati Radhika. Right from the beginning He is in Srimati Radha's mood, and He is chanting, "Krsna prana-natha (My beloved Krsna)!" He came to Tota-Gopinatha Temple to hear Srimad-Bhagavatam from Sri Gadadhara Pandita – Srimati Radhika – to learn how to play Her part. In its deepest understanding, Srimad-Bhagavatam is really the glories of Srimati Radhika's moods.

vande nanda-vraja-strinam  
pada-renum abhiksnasah  
yasam hari-kathodgitam  
punati bhuvana-trayam

"I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopis loudly chant the glories of Sri Krsna, the vibration purifies the three worlds." (Srimad Bhagavatam 10.47.63)

Why did Mahaprabhu come to hear from Sri Gadadhara Pandita? Since Sri Gadadhara Pandita is

Srimati Radharani, he will be able to explain Her moods in Her pastimes with Krsna that are described in Srimad-Bhagavatam. The explanations of Gadadhara Pandita will be the highest explanations and glorification of Her mood. It will be greater than that of Vyasa, Sukadeva, and Krsna Himself.

Mahaprabhu came here to know the glories of all the gopis and especially Srimati Radharani:

sri-gopya ucuh  
aksanvatam phalam idam na param vidamah  
sakhyah pasun anuvivesayator vayasyaih  
vaktram vrajesa-sutayor anuvenu-justam  
yair va nipitam anurakta-kataksa-moksam

"The gopis began to speak among themselves: O sakhis! We think that for those who have eyes, there is but one thing which is a suitable object of vision. Success of the eyes lies in beholding this object alone; we know of no other. And what is that most precious object of attachment for the eyes? It is the vision of the two sons of Maharaja Nanda, Sri Krsna and Baladeva, accompanied by the gopas, as They enter the forest taking the cows or as They bring them back to Vrndavana. They hold Their flutes to Their lips and look upon us with mild smiles and amorous sidelong glances filled with love. At that time we drink the sweetness of Their faces." (Venu-gita, text seven)

This verse in Venu-gita of Srimad-Bhagavatam is spoken by Srimati Radhika and the gopis when Krsna goes cowherding. Sri Krsna is behind and Baladeva is ahead. Krsna is playing on His flute and searching for Srimati Radhika. Srimati Radhika comes and takes His flute, and He begins looking at Her with sidelong glances. If Srimati Radhika explains this pastime Herself, saying, "My mood was such and such," this will be the best explanation.

Another of Her moods is expressed (Srimad-Bhagavatam 10.47.17) thus:

mrgayur iva kapindram vivyadhe lubdha-dharma  
striyam akrtā virupam stri-jitah kama-yanam  
balim api balim attvavestayad dhvanksa-vad yas  
tad alam asita-sakhyair dustyajas tat-katharthah

"Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with amorous desires. And, even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."

This verse and the one below were uttered by Srimati Radhika at Uddhava Kyeri when Krsna was residing in Mathura. The deepest meanings of these verses were revealed to Mahaprabhu by Gadadhara Pandita Prabhu.

yad-anucarita-lila-karna-piyusa-viprut-  
sakrd-adana-vidhuta-dvandva-dharma vinastah  
sapadi grha-kutumbam dinam utsrjya dina  
bahava iha vihanga bhiksu-caryam caranti

"To hear about the pastimes that Krsna regularly performs is nectar for the ears. For those who relish just a single drop of that nectar even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vrndavana to wander about like birds, begging for their living." (Srimad Bhagavatam 10.47.18)

Sri Caitanya Mahaprabhu came to Tota-Gopinatha Mandira to hear, and when He heard He fainted. Both He and Sri Gadadhara Pandita fainted. Gadadhara Pandita knew that by Mahaprabhu's hearing from him, Mahaprabhu would be more perfect to play 'Her' part. Srimati Radhika is the principal in the school of Srimad-Bhagavatam, and is thus most expert in the course of tasting its meanings.

There were three and a half confidential associates of Sri Caitanya Mahaprabhu in Gambhira. Why was Sri Gadadhara Pandita not one of them? He is superior to these other three and a half confidential associates. This is a hidden secret. If Sri Gadadhara Pandita were there, Mahaprabhu's separation mood would not have come. In the association with Srimati Radhika He would have thought Himself to be Krsna.

One day after hearing Srimad Bhagavatam, Mahaprabhu was sitting on the sand here at Cataka Parvata, which He considered to be Govardhana. He told Gadadhara Pandita, "Gadadhara, I want to give you My most valuable property. Will you accept it?" When Gadadhara Pandita agreed, Mahaprabhu said, "This is the property of My heart." He began removing the sand and said, "My prana-dhana (the beloved wealth of My life) is here."

In the mood of Srimati Radhika. He exposed Gopinatha's head and crown, and others began to help to reveal His form. Mahaprabhu then requested Sri Gadadhara Pandita, "Please take Him and serve Him throughout your life."

At the moment of His disappearance, Mahaprabhu entered the Deity Tota-Gopinatha. Mahaprabhu left the world at 48 years, when Sri Gadadhara Pandita was 47. Out of great separation, Gadhadara Pandita quickly became like an old man, and he also disappeared. We see in Sri Krsna's pastime that the wife of Sudama Vipra appeared like an old person. She was young, but she was very lean and thin like an old person, with practically no breasts and no shape. She was almost like a skeleton. Similarly, in his mood of separation from Mahaprabhu, Sri Gadadhara Pandita may have also appeared like that.

MORE ABOUT SRI GADADHARA PANDITA PRABHU

Puri: Oct 13, 2001 Darsana (p.m.)

[Srila Narayana Gosvami Maharaja:] Gadadhara Pandita is always serving Krsna. In Krsna-lila, whatever Krsna wishes, Srimati Radhika always serves more than Candravali, Lalita, Visakha, and others. Her whole mood is to satisfy Krsna. In Mahaprabhu-lila, because Krsna wants to relish His own self, He takes on Radhika's mood, and She responds accordingly: "He wants that, so I should not disturb Him. If I help Him in this, this will be My service." Do you understand?

When Mahaprabhu was calling, "Krsna! Krsna! O Prana-natha!" Radhika was there, but as an obedient servant. She was in a daksina (submissive) mood. The relationship of dasa is always in a daksina mood. Sri Gadadhara Pandita was even more daksina than Rukmini. Rukmini sometimes had some maan (transcendental loving anger or sulky mood), but Sri Gadadhara Pandita was not like that. If He had been in a vama (left-wing or unsubmitive) mood, it would have been unfavorable to Krsna's mood as Mahaprabhu. Gadadhara Pandita was always thinking, "I am His servant."

If he would have said, "My dear Krsna, my dear beloved", Mahaprabhu's mood would have been disturbed.

[Tunga-vidya dasi:] That was in Puri? But what was the mood in Navadvipa?

[Srila Narayana Maharaja:] In Navadvipa also. At that time Gauranga was also calling out, "Krsna, Krsna," not, "Radha, Radha." But at that time He was untrained. He had not yet been admitted in the school of Visakha – Sri Ramananda Raya. At that time also, Gadadhara Pandita always served as an obedient servant, covering all his moods as Srimati Radhika.

[Question:] In nitya-Navadvipa Dhama? When Mahaprabhu's mood is there in nitya-Navadvipa Dhama, Gadadhara Pandita is also in the same mood?

[Srila Narayana Maharaja:] Same mood. Gauranga was not nagara. We never accept Him as nagara.

\*[Endnote – From Srila Bhaktivedanta Swami Prabhupada: "A similar example is Lord Caitanya. Although He is Krsna Himself, He appeared as a devotee, not as the Supreme Personality of Godhead. We should accept the Lord's mood in particular appearances and we should worship Him in that mood. Because Lord Caitanya is Krsna Himself, somebody may worship Him in the same manner as Krsna. But Krsna was in the role of enjoyer, and Lord Caitanya was in the role of being enjoyed. The party known as gauranga-nagari is therefore considered to be deviated from pure devotional service. This is on account of them giving Lord Caitanya the same facility as Krsna, which He did not like. Our service mood should be compatible to the attitude of the Lord. It is not that we should overlap the attitude of Krsna upon Lord Caitanya, or Lord Caitanya upon Krsna, or Krsna upon Ramacandra, or Ramacandra upon Krsna.]

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