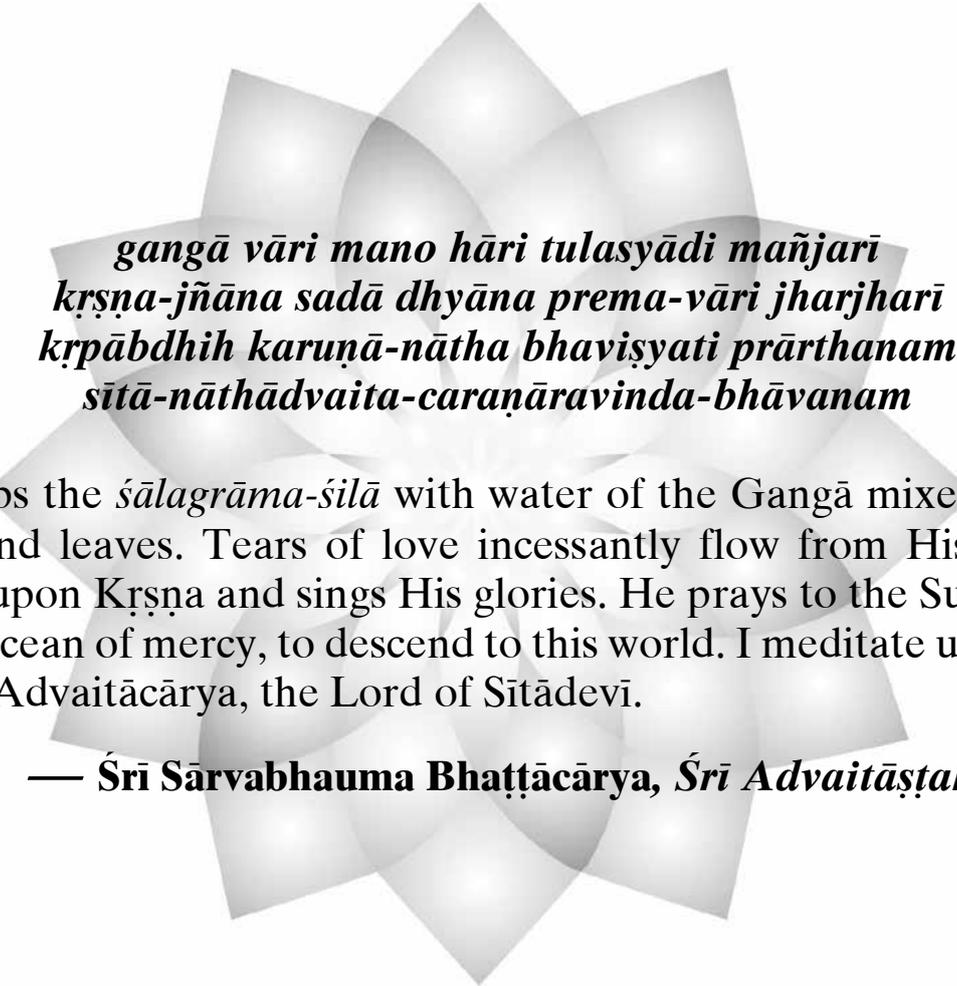


The Dynamics of Love

Presented by Śrīmatī Dāsī and team
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*gangā vāri mano hāri tulasyādi mañjarī
kṛṣṇa-jñāna sadā dhyāna prema-vāri jharjharī
kṛpābdhih karuṇā-nātha bhaviṣyati prārthanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

He worships the *śālagrāma-śilā* with water of the Gangā mixed with *tulasī-mañjarīs* and leaves. Tears of love incessantly flow from His eyes as He meditates upon Kṛṣṇa and sings His glories. He prays to the Supreme Lord, who is an ocean of mercy, to descend to this world. I meditate upon the lotus feet of Śrī Advaitācārya, the Lord of Sītādevī.

— Śrī Sārvabhauma Bhaṭṭācārya, *Śrī Advaitāṣṭakam*, Verse 2

Who is Śrī Advaita Ācārya?

— An Introduction —

What thoughts first come to mind when I think of Śrī Advaita Ācārya?

Oh yes! It's His powerful pleading prayers that brought Śrī Caitanya Mahāprabhu to this world.

*yāñhāra tulasī-jale, yāñhāra huñkāre
sva-gaṇa sahite caitanyera avatāre*

He worshiped Kṛṣṇa with *tulasī* leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

*yāñra dvārā kaila prabhu kīrtana pracāra
yāñra dvārā kaila prabhu jagat nistāra*

It is through Him [Advaita Ācārya] that Lord Caitanya spread the *sañkīrtana* movement and through Him that He delivered the world.

— CC Ādi 6.34-35

He is also Mahā-Viṣṇu, isn't He?

*mahā-viṣṇu sṛṣṭi kareṇa jagad-ādi kārya
tāñra avatāra sākṣāt advaita ācārya*

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

— CC Ādi 6.7

Isn't He also a *bhakta-avatāra*, an incarnation imbued with the emotions of a devotee?

*mūla bhakta-avatāra śrī-sañkarṣaṇa
bhakta-avatāra tañhi advaite gaṇana*

The original *bhakta-avatāra* is Sañkarṣaṇa. Śrī Advaita is counted among such incarnations.

*saṅkarṣaṇa-avatāra kāraṇābdhi-śāyī
tānhāra hrdaye bhakta-bhāva anuyāyī*

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

*tānhāra prakāśa-bheda, advaita-ācārya
kāya-mano-vākye tānra bhakti sadā kārya*

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

*vākye kahe, 'muñi caitanyera anucara'
muñi tānra bhakta—mane bhāve nirantara*

By His words He declares, “I am a servant of Lord Caitanya.” Thus with His mind He always thinks, “I am His devotee.”

— CC Ādi 6.112, 91-93

What an amazing person — it’s enlivening and auspicious to even think of Him!

*jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, 'maṅgala' yānra nāma*

Being a reservoir of all auspicious attributes, Śrī Advaita Ācārya is all-auspicious for the world. His characteristics, activities and name are always auspicious.

— CC Ādi 6.12

The Dynamics of Love

Today let’s explore the dynamics of this very special person’s loving relationship and dealings with Śrī Caitanya Mahāprabhu. The essence of this dynamic is that Śrī Advaita Ācārya sees Himself differently than Śrī Caitanya Mahāprabhu sees Him. And this emotional friction between Them is a real heart churning that gives birth to so many amazing pastimes. And most amazing is that the intensity and yet subtle intricacy of Their battle of hearts can also enliven, nourish and help to beautifully shape our own hearts.

So let’s explore this conflict of love with the focus and yearning of a starving beggar — a beggar craving for Śrī Caitanya Mahāprabhu’s love.

A Dialogue of Love

The first fourteen Sanskrit verses of *Śrī Caitanya-caritāmṛta* describe the Absolute Truth in a nutshell. There the very special position of Śrī Advaita Ācārya is encapsulated.

*advaitam hariṇādvaitād
ācāryam bhakti-śamsanāt
bhaktāvatāram īsam tam
advaitācāryam āśraye*

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

— CC Ādi 1.13

Later Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī succinctly yet quite cryptically speaks of the bond of *tattva* between Śrī Caitanya Mahāprabhu and Śrī Advaita Ācārya. He tells us,

*advaita-ācārya-gosāñi sākṣāt īśvara
prabhu guru kari' māne, tinho ta' kiṅkara*

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

— CC Ādi 5.147

And Śrīla Prabhupāda very dutifully maintains and explains this mood in his purport. He says,

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one respects one's spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

But then Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī raises the topic again. This time in such a way as to kindle — and ignite — our heart's interest in the relationship between Śrī Caitanya Mahāprabhu and Śrī Advaita Ācārya and Their loving pastimes. He briefly illumines a crucial difference of emotional perception between These two very special personalities.

*mādhavendra-purīra iṅho śiṣya, ei jñāne
ācārya-gosāñire prabhu guru kari' mane*

Thinking “He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī,” Lord Caitanya obeys Him, respecting Him as His spiritual master.

*laukika-lilāte dharma-maryādā-rakṣaṇa
stuti-bhaktye karena tānra caraṇa vandana*

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

*caitanya-gosāñike ācārya kare 'prabhu'-jñāna
āpanāke karena tānra 'dāsa'-abhimāna*

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

*sei abhimāna-sukhe āpanā pāsare
'krṣṇa-dāsa' hao—jīve upadeśa kare*

He forgets Himself in the joy of that conception and teaches all living entities, “You are servants of Śrī Caitanya Mahāprabhu.”

*caitanya-gosāñi more kare guru jñāna
tathāpiha mora haya dāsa-abhimāna*

Śrī Advaita Ācārya thinks, “Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant.”

— CC Ādi 6.40-43, 52

Usually a strong difference of perception and opinion will lead to conflict, harsh words, hostility and alienation. But in the transcendental world of relationship and *rasa* things are very different. There IS a winner, but because of the nature of the hearts involved, the outcome is blissful and relishable for both the winner and the loser. And Their love for each other increases! Such are the ways of transcendental love.

Let's explore this very special dynamic by taking a look at a very sweet pastime which took place in Jagannātha Purī as little less than 500 years ago. It is recorded in *Antya-khaṇḍa*, Chapter 9 of *Śrī Caitanya-bhāgavata* by Śrīla Vṛndāvana dāsa Ṭhākura.

(1)

***Mahāprabhu agrees to honor prasādam at the house of
Śrī Advaita Ācārya***

All the Vaiṣṇavas knew what foodstuffs the Lord liked in His childhood. The devotees would affectionately cook those items and invite the Lord to accept their offering. Whenever the Lord was invited to the residence of a devotee, He would eat there with great affection. All the wives of the Vaiṣṇavas were expansions of Lakṣmī, the goddess of fortune. Therefore their cooking was so wonderful it cannot be described. Their eyes were always filled with tears of love, and their mouths were always filled with the Holy Name of Kṛṣṇa. Those Vaiṣṇavis knew what vegetable preparations the Lord liked when He was previously in Navadvīpa. Therefore they cooked those preparations with love, and the Lord also ate all their offerings with great love.

— CB Antya 9.4, 9.6-11



One day the magnanimous, lionlike Advaita Ācārya requested the Lord, “Please take Your lunch at My house today. I will cook only a handful of rice. Please accept it so that My life will become glorious.”

The Lord replied, “Whoever eats Your rice certainly attains Kṛṣṇa and His devotional service. O Ācārya, Your rice is My life. Kṛṣṇa certainly eats whatever You cook. When You prepare an offering for Kṛṣṇa, I am ready to even beg for the remnants.”

Who can understand the ecstasy Advaita felt when He heard such affectionate words? In great satisfaction He then returned home and made arrangements for His Lord’s meal.

— CB Antya 9.12-18

(2)

Śrī Advaita Ācārya and His wife begin cooking for Their Lord

Advaita’s chaste wife, who was an expansion of Lakṣmī, began to joyfully prepare for cooking. She gave Advaita those items which were dear to the Lord that she had brought from Bengal. Śrī Advaita Mahāśaya then meditated on Lord Caitanya as He sat down and began cooking. His chaste wife made preparations for cooking different vegetables according to the inspiration that manifested in her heart. She knew the Lord was very fond of *śāka*, so she gave Advaita ten varieties of *śāka* she had brought. Advaita Ācārya cooked, and His chaste wife assisted. In this way they both floated in an ocean of happiness.

— CB Antya 9.19-24

(3)

An intense desire overwhelms Śrī Advaita Ācārya's heart

Advaita said, “O mother of Kṛṣṇadāsa, listen. Let Me tell you what I am thinking. I don't know how, but I want My Lord to relish everything that we have cooked. If He comes along with all the other *sannyāsīs*, I am certain He will not eat very much. Generally all the *sannyāsīs* accompany the Lord every day to take their meals. They all have great respect for the Lord, so out of affection they take their meals with Him.”

Advaita thought, “How nice are all these preparations! If only My Lord would come alone. Then I could make Him eat all these preparations. But how can I fulfill this desire of Mine?”

Advaita Ācārya continued to think in this way as He cooked.

— CB Antya 9.25-32

(4)

And a very special arrangement is made

Meanwhile, the Lord completed the chanting of His fixed number of Holy Names and prepared to perform His noon duties. The *sannyāsīs* who generally took their meal with Him also went to perform their noon duties. At that time, however, Indra, the King of the demigods, suddenly sent an intense shower of rain and strong winds for the satisfaction of Advaita. Hailstones began to fall everywhere, the wind blew fiercely, and it rained without limit. All the directions became so darkened by dust in the air that the *sannyāsīs* could not find the way back to their residences. The wind was so forceful that no one could stand still, and no one could understand in what direction he was going. The area where Śrī Advaita was cooking, however, experienced only a little rain and wind. All the *sannyāsīs* who generally took their meal with the Lord lost their way, and no one even knew where they went.

Meanwhile the lionlike Advaita finished cooking and cleaned a spot, and there He placed the rice and vegetable preparations. He also set out ghee, yogurt, milk, cream, butter, *piṣṭaka* (a sweet preparation made with rice), varieties of sweets, *sandeśa*, and bananas. After putting a *tulasī-mañjarī* on each preparation, Advaita sat down and meditated on bringing Gaurahari there. Advaita meditated in such a way that His Lord would come alone.

— CB Antya 9.33-44

(5)

Gauracandra ever so sweetly surrenders to Śrī Advaita Ācārya's desire

In fact, by the intense desire of Advaita, Śrī Gauracandra did come to His house alone. He was chanting the Hare Kṛṣṇa *mahā-mantra* in ecstatic love as He arrived before Him. Advaita offered His respectful obeisances at Gaurahari's lotus feet, and then offered Him a seat on which to sit.

Seeing that no one had accompanied His Lord, Advaita became overwhelmed with ecstasy. Along with His wife, Advaita happily washed the Lord's feet, offered Him sandalwood pulp, and fanned Him. Gauracandra then happily sat down to eat, and Advaita began to serve Him. The Lord accepted with love whatever vegetable preparation was joyfully offered to Him by Advaita. But He would leave a small portion of each vegetable preparation uneaten.

Gauracandra then smiled and said to Advaita, “Do You know why I am leaving these remnants? I've left a portion of each preparation behind because I want to see how many preparations I have eaten.”

The Lord smiled as He asked, “Listen, Ācārya, where have You learned to cook all these preparations? I have never before eaten such *śāka*. Whatever You have cooked is wonderful.”

The Lord ate whatever Advaita offered, for Lord Gaurāṅga is just like a desire tree. He fulfills all the desires of His beloved devotees. The Lord accepted the yogurt, milk, ghee, cream, *sandeśa*, and whatever else was given by Advaita. In this way the Supreme Lord Śrī Caitanya took His meal and fully satisfied the desire of the lionlike Advaita.

— **CB Antya 9.45-59**

(6)

But He does make it clear that He knows what's happened!

As the Lord was finishing His meal, Advaita began offering prayers to Indra.

“O Indra, today I have come to know of your prowess. Today I have come to know that you are certainly a Vaiṣṇava. From today, Indra, I will offer you water and flowers, for today you have certainly purchased Me.”

The Lord inquired, “Why are You offering such nice prayers to Indra today? Please tell Me.”

Advaita replied, “You just eat. There is no need for You to know about this.”

The Lord said, “O Ācārya, why are You trying to hide the truth? Those fierce winds and the rain were all Your doing. This is not the season for strong winds, yet strong

winds, intense rain, and a great hailstorm suddenly appeared. I have understood without a doubt that all these disturbances were arranged by Your desire and will. And now I will explain why You had Indra do all this. You thought that if I came with the *sannyāsīs*, I would not eat very much. But if I came alone, You could fulfil Your desire by feeding Me everything You cooked. Therefore You created all these disturbances to stop the other *sannyāsīs* from coming. But the fact that Indra carried out Your order does not really demonstrate Your full potency. It was simply his good fortune that he got an opportunity to serve You.

Even Lord Kṛṣṇa does not refuse Your request. You are able to make Him appear anywhere. Is arranging for some wind and rain wonderful for one whose words are respected even by Kṛṣṇacandra? Is arranging some wind and rain wonderful for one whose order Yamarāja, Time, and Death carry on their head, whose lotus feet are desired by the best of the *yogīs* and *munīs*, and by remembering whom one is freed from all bondage? Who in this world knows You perfectly? Only by Your mercy can one receive the precious and rare fruit of devotional service.”

In this way the two Prabhus relished Their discussion as the Lord happily finished His meal.

— CB Antya 9.60-77, 80



How sweet are Śrī Caitanya Mahāprabhu’s pastimes with His intimate associates. How overwhelmingly powerful is Śrī Advaita Ācārya’s loving service mood for Śrī Caitanya Mahāprabhu — it can even conquer and control Him!

But what is Śrī Advaita Ācārya’s secret? What is the source of His devotional strength?

Let’s hear what He had to say to Śrī Caitanya Mahāprabhu about this — and let’s keep His words in the very core of our hearts as a very precious and powerful meditation.

*advaita balena,—“tumi sevaka-vatsala
kāya-mano-vākye āmi dhari ei bala*

Advaita said, “You are very affectionate to Your servants. I derive strength because I have accepted this fact with My body, mind, and words.

*sarva-kāla-simha āmi tora bhakti-bale
ei vara—’more nā chāḍibā kona kāle”*

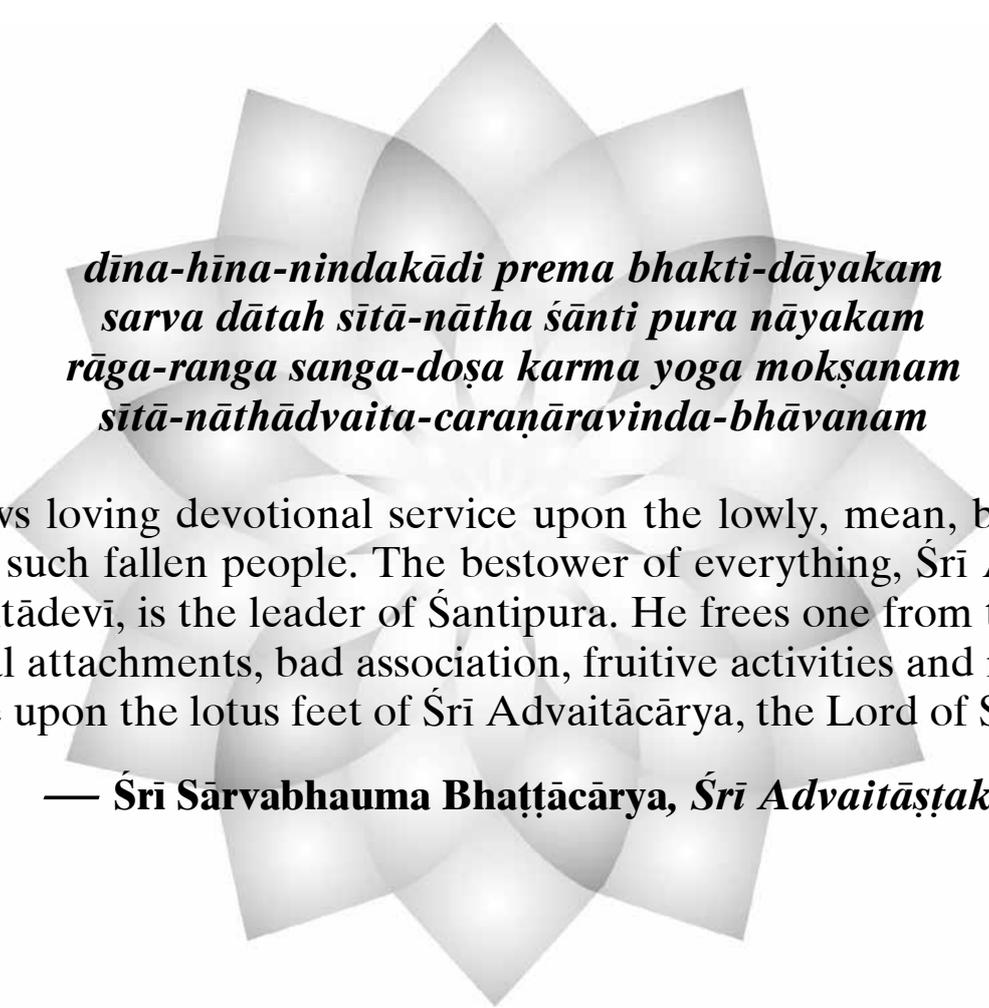
“May I always remain as powerful as a lion by the strength of devotional service to You. Please give Me the benediction that You will never abandon Me.”

*caitanyaera dāsa muñi, caitanyaera dāsa
caitanyaera dāsa muñi, tānra dāsera dāsa*

“I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants.”

— CB Antya 9.78-79, CC Ādi 6.86

All Glories to Śrī Caitanya Mahāprabhu!
All Glories to Śrī Advaita Ācārya!
All Glories to Their Loving Exchanges and Pastimes!
All Glories to the Dynamics of Their Love!



*dīna-hīna-nindakādi prema bhakti-dāyakam
sarva dātah sītā-nātha śānti pura nāyakam
rāga-ranga sanga-doṣa karma yoga mokṣanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam*

He bestows loving devotional service upon the lowly, mean, blasphemous and other such fallen people. The bestower of everything, Śrī Advaita, the Lord of Sītādevī, is the leader of Śāntipura. He frees one from the bondage of material attachments, bad association, fruitive activities and mystic *yoga*. I meditate upon the lotus feet of Śrī Advaitācārya, the Lord of Sītādevī.

— Śrī Sārvabhauma Bhaṭṭācārya, *Śrī Advaitāṣṭakam*, Verse 8