



Sri Krishna Kathamrita

तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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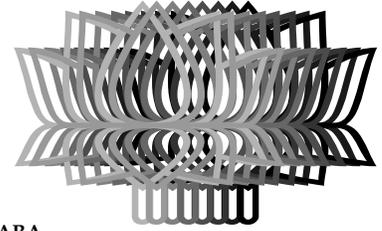
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CHANTING, NOT DEBATING

HIS DIVINE GRACE A.C.

BHAKTIVEDANTA SWAMI PRABHUPADA

Although Lord Sri Chaitanya Mahaprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce *saṅkīrtana* everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the *saṅkīrtana* movement, for that is the mission of the Chaitanya cult. ❀

— Purport to Cc. ādi 16.8

WHAT IS REAL DHARMA?

SRI SRIMAD GOUR GOVINDA SWAMI MAHARAJA

Dharma is sometimes translated as religion, but that is not exactly its meaning. *Dharma* actually means that which one cannot give up, which is inseparable from oneself. There is *nitya-dharma* and *anitya-dharma*, eternal *dharma* and temporary *dharma*. Every *vastu*, thing, has its eternal nature or *dharma*. That *nitya-dharma* cannot be separated from the *vastu*. Srila Prabhupada gives an example: the warmth of fire is inseparable from fire. Therefore, warmth is the *nitya* or eternal *dharma* of

fire. Another example is water. Liquidity is the eternal *dharma* of water. Sometimes if there is freezing cold then water turns into a block of frozen ice. But that is not its eternal *dharma*. The eternal *dharma* of water is liquidity. When the temperature rises again, it melts. The ice is temporary, *anitya-dharma*. The body has its *dharma*, the mind has its *dharma*, and the soul has its *dharma*. Sense gratification is the *dharma* of the material body. The *dharma* of the mind is *saṅkalpa* and *vikalpa*, accepting something and rejecting something. Thinking, feeling, and willing is the *dharma* of the mind. The body is a *vastu*. Mind is a *vastu*. Every *vastu* has its *nitya-dharma*. You are soul, *ātman*. You are neither body nor mind.

Dharma of the Soul

In chapter eighteen, verse sixty-six, Krishna has given His most concluding, confidential instruction in the *Gītā*: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* — “Abandon all varieties of *dharma* and just surrender unto Me.” That is the *dharma* of the soul, *ātma-dharma*. It is not the *dharma* of the body or the *dharma* of the mind. You are soul, and your eternal *dharma* is as a servant of Krishna, *kṛṣṇa-dāsa*. If you don’t become a servant of Krishna then you will be forced to become a servant of *māyā*. You have become *māyā-dāsa*, not *kṛṣṇa-dāsa*. You are not surrendered unto Krishna, you are not engaged in loving service

to Krishna. You are trying to enjoy. You are imitating Krishna. Krishna is the only *puruṣa*, the only male, the only enjoyer. You are trying to imitate Him and enjoy. Therefore you are under the clutches of *māyā*. But your *nitya-dharma* as soul is to become a servant of Krishna. Mahāprabhu said, “*jīvera ‘svarūpa’ haya — kṛṣṇera ‘nitya-dāsa’* — as a *jīva*, your *svārūpa*, your constitutional position, is as an eternal servant of Krishna. [Cc. *madhya* 20.108]

This is *parama-dharma*, *bhāgavata-dharma*, the eternal *dharma* of the soul. It is not Hindu *dharma* or Muslim *dharma*, or *dharma* of the black or *dharma* of the white. It is not Australian *dharma*, American *dharma*, Japanese *dharma*, Chinese *dharma*, or Indian *dharma*. No. *Dharma* is one. *Dharma* is to become Krishna’s servant and completely surrender unto His lotus feet. That is the only *dharma*. You may be Australian, African, Chinese, Japanese, or Indian, whatever — but you are all souls.

Given by the Lord

There is only one *dharma*. Krishna says, “Abandoning all varieties of *dharma*, just surrender unto Me.” *dharmam tu sākṣād bhagavat-praṇītam* — Real *dharma* is given by the Supreme Personality of Godhead. [Bhāg. 6.3.19] This is known as *parama-dharma*, the topmost *dharma*, *ātma-dharma*, the *dharma* of the self, and *jaiva-dharma*, the *dharma* of the *jīva*. It is *nitya-dharma*, eternal *dharma*, and is known as *vaiṣṇava-dharma* or *bhāgavata-dharma*. It has been established by Bhagavan — *bhagavatā-prāpta*. This is the only *dharma*. *Sad-dharma* means “eternal occupation”. The eternal occupation of the *jīva* is to be engaged in transcendental loving service to the Lord.

The purpose of Kapila-deva’s *sāṅkhya* philosophy is to propagate pure, uncontaminated devotional service. Therefore he is addressed as the most important personality amongst those who know the transcendental occupation of the living entity. He knows because,

*dharmam tu sākṣād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ*

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the

great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, ordinary human beings, *Vidyādhara*s, and *Cāraṇa*s. [Bhāg. 6.3.19]

Only the Supreme Lord can establish *dharma*. Krishna says, *dharmasamsthāpanārthāya sambhavāmi yuge yuge* — “Every millennium I appear here to establish the principles of *dharma*.” [Bg 4.8] That is known as *bhāgavata-dharma*, *jaiva-dharma*, or *ātma-dharma*, *dharma* of the soul. It is universal *dharma* for one and all. All are souls. If this *dharma-tattva* were understood then there would be no quarrelling. Why there is quarrelling now on the topic of *dharma*? Mohammedans quarrel with Hindus. Hindus quarrel with Mohammedans. Christians quarrel with Buddhists or Jews. Why do they quarrel? Because they don’t know *dharma-tattva*.

Secular State

Since the political leaders of society don’t know *dharma-tattva*, they say, “Our state is a secular state.” That means that all *dharms* are okay. Whatever nonsense one says, that is also okay. People don’t know what is real *dharma*, therefore quarrelling goes on in the name of *dharma*. If you try to speak about it, they say, “No, no, no. Our state is a secular state. You cannot speak about this Hindu *dharma*.” No. We are not speaking about Hindu *dharma*. We are speaking about eternal *dharma*, *nitya-dharma*, the *dharma* of the soul, *ātma-dharma*. You may be Australian or American, Chinese or Japanese, black or white. This is not the *dharma* of a white man or black man, this country or that country. It is *dharma* of the soul, eternal *dharma*. This is *sad-dharma*, universal *dharma*, for one and all. They don’t know this, therefore they forbid: “No, don’t speak about *dharma*.”

There was a story in the newspaper about a *sannyāsīnī*, female *sannyasi*, who always went naked. Somehow she committed some crime. She was caught and put in jail. When it came time for her to appear before the magistrate for judgment, she said, “It is my *dharma* to go naked.”

The judge was incensed, “A woman will come naked to court! What is this? It cannot be done!”

Her advocate argued, “This is a secular state. Her *dharma* is to remain naked. The government cannot interfere with her *dharma*.”

There was fighting between the two advocates. They could not interfere with her “*dharma*”, otherwise they would violate the constitution of the country. Finally they decided, “Alright. It is her *dharma*. Let her come naked. But there should be a screen covering her so that only her head is visible. She can come to court in that way.”

Such nonsense! They don’t know what is real *dharma*. Real *dharma*, *sad-dharma*, the *dharma* of the soul, is to become the servant of Krishna, to render loving service to Krishna. Bhagavan comes here to establish that *dharma*: *dharma-saṁsthāpanārthāya sambhavāmi yuge yuge* — “I come in every millennium when there is a rise of irreligion and real *dharma* is going to be lost.” [Bg. 4.8] Bhagavan comes to establish *dharma*.

*dharma-mūlaṁ hi bhagavān sarva-vedamayo hariḥ
smṛtaṁ ca tad-vidān rājan yena cātmā prasīdati*

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all *dharma*, and the memory of great authorities. O King Yudhisthir, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one’s mind, soul and even one’s body. [Bhāg. 7.11.7]

Forbidden

If society can understand what is real *dharma*, eternal *dharma*, then there will be no quarrelling on the matter. Everyone will be satisfied. But they don’t try to understand this subject. Therefore quarrelling goes on in name of *dharma*. Sometimes preachers of the science of Krishna consciousness face this difficulty when they go to speak at some educational institution. The principal says, “No, no, no. You cannot speak about *dharma* here.”

We point out that there are Muslims, Hindus, Christians, Buddhists, Jains, and so many *dharmas* present here.

But the principal says, “No, no. It is a secular state. You cannot speak.”

We are forbidden. They don’t know what is real *dharma*.

Srila Bhaktisiddhanta Saraswati Goswami has given an analogy. You are traveling in a desert where there is no water. You see a mirage that looks like water and you run after it and are

cheated. So you conclude that there is no such thing as water. Or, seeing a glowworm that emits some light, you catch it. Then you find, “Oh, this light has no burning capacity.” So you draw the conclusion that light has no burning capacity. You have only seen a mirage and a glowworm. You have been cheated.

You don’t try to understand what is real *dharma-tattva* and you don’t want to hear from one who knows *dharma-tattva*. You are not interested in *sad-dharma*, the *dharma* of the soul, *bhāgavata-dharma*, established by Bhagavan, which is the universal *dharma* for one and all.

The ultimate religious principle is the chanting of the holy name of the Lord:

*etāvān eva loke ’smin puṁsām dharmāḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ*

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society. [Bhāg. 6.3.22]

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

If you chant the holy name you will develop devotion to the lotus feet of Krishna. This is *parama-dharma*, supreme *dharma*, it is the *nitya-dharma*, *sad-dharma*, the eternal *dharma* for all *jīvas*. ❀

— Excerpted from a lecture on Bhāg. 3.25.11. Melbourne Australia, 17 Sept 1995.

THE “BATTLE” BETWEEN RADHA AND KRISHNA From Srila Narahari Chakravarti Thakur’s *Bhakti-ratnākara*

While taking Srinivas Acharya, Narottam Das Thakur and Syamananda Prabhu on parikramā in Vrindavan, Srila Raghava Pandit told this story:

At Chatravan, Krishna took the role of a king, with His friends taking His orders and establishing His rule throughout the area. From one forest to the next the cowherd boys headed by Madhumangal boldly called for support of Krishna’s rule. “Krishna, the son of Nanda Maharaja, is the king of this land. In this kingdom no one else has authority. Anyone caught picking flowers in His kingdom will be brought before the king and punished.”

Lalita and the *sakhīs* replied in anger, "Who is it that dares claim authority in Radharani's kingdom?" Speaking in this way, Lalita and the *sakhīs* then established Radharani as *umarāha* (meaning a rich man or prince). Sitting on a throne fit for a prince, Radharani then told Her *sakhīs*, "That person who has been claiming authority in My kingdom should be defeated and brought here immediately!" Hearing the instruction, the *sakhīs* prepared for battle taking flower sticks made by Vrinda Devi.

From a distance, Subal and the other cowherd boys saw thousands and thousands of *sakhīs* coming at them from all directions. As Madhumangal was trying to escape he was captured by one of the *sakhīs* who tied his hands with a flower garland. He was quickly brought before Srimati Radharani. Seeing Madhumangal, Radharani repeatedly asked him, "Who has the real authority to rule this kingdom? That ruler will punish all of you so that you will never again act in such a way."

Hearing this, Madhumangal bent his head down and said, "Give me such a punishment that my belly will be filled." Radharani replied, "Release this *brāhmaṇa* who is simply interested in filling his stomach. Let him go to his king."

The *sakhīs* released Madhumangal, who ran off with his hands still bound.

Krishna was arrogantly sitting on a throne as a king. When he saw Madhumangal he inquired, "How have you come to such a condition?"

In distress, Madhumangal replied, "This is the result I got by declaring You king. Radharani is the prince with unlimited power. What can You do against Her authority? The same Cupid who steals the composure of the world trembles at the movement of Her eyes. My advice to You is that you should recognize Her authority, surrender Yourself, and take Her shelter."

Krishna said, "Whatever you say is all right Madhu, but I cannot bear to see you bound up like this."

Madhu replied, "I'm not distressed even if I am insulted. I only care for Your well-being." Speaking like this, he then took the hand of Krishna and led Him to the place where Radha was.

Seeing Her beloved coming, Radha, in happiness, became restless and unlimitedly embarrassed. Radharani wanted to give up the dress of a prince, but Her *sakhī* told Her, "Stay here in this dress."

Seeing Radhika from a distance in that dress, Krishna became unsteady and could not remain patient. Madhumangal felt jubilant at heart to see Krishna in that condition, and he quickly brought Him close to Radha. He made Krishna sit on the right with Radharani on Krishna's left. What a wonderfully beautiful scene!

Madhumangal spoke to Radharani, "Now take Krishna and show Your authority. Krishna will give you a gift of a jewel-like embrace. Please accept it with care."

Hearing these sweet words, Lalita happily smiled and put a sweet in Madhumangal's mouth. Madhu said, "You committed a wrong by binding me. If you feed me a hundred thousand *laḍḍus* you can be freed from this offense." Having said this and looking on the magnificent beauty of the divine couple surrounded by *sakhīs*, Madhumangal struck a funny posture. After finishing the *laḍḍu*, Madhu said in a sweet voice, "I have a lot to do," and happily departed. ❀

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