

TRIDANDI GOSWAMI SRI SRIMAD BHAKTIVEDANTA NARAYANA MAHARAJA

## NEITHER RELIGION NOR IRRELIGION

Murwillumbah, N.S.W. Australia

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*na dharmam nadharmam sruti-gana niruktam kila kuru  
vraje radha-krsna pracura-paricaryam iha tanu  
saci-sunum nandisvara-pati-sutatve guru-varam  
mukunda-presthatve smara param ajasram nanu manah*

( Sri Manah Siksa verse 2)

Do you know the meaning? You should be like this. Please hear carefully. This will give you strength in the process of chanting *hari-nama*, so that very soon you will have taste in chanting. Don't weep for problems. Chant, and all problems will disappear by your service to Gurudeva and Krsna. This is the remedy. Weep for Krsna, lament for Krsna. Go on.

[Prema Prayojana, (now Pujapada Bhaktivedanta Aranya Maharaja)] "Oh my dear mind! Please do not perform either *dharmam* or *adharmam* mentioned in the *Srutis* or Vedas. Rather, you should render profuse loving service to Sri Sri Radha-Krsna *yugala* here in Vraja, for the *Srutis* have ascertained Them to be the highest principle of supreme worship, and the Supreme Absolute Truth. Always meditate on Sacinandana Sri Caitanya Mahaprabhu, richly endowed with the complexion and sentiments of Srimati Radhika, as non-different from Sri Nanda-nandana. And always remember Sri Gurudeva as most dear to Sri Mukunda."

[Srla Narayana Maharaja] What is the essence of the meaning? Syamarani.

[Syamarani] Srila Raghunatha dasa Goswami is speaking to his mind. Actually he is speaking to us through the medium of his mind, instruction to his mind, and teaching us to sweep the dirt away from the mind by these prayers. When our Guru Maharaja, Srila Prabhupada, and when Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada, say that one should beat the mind with a shoe and with a broomstick, in the morning and in the night, they mean this—that we should chant these prayers, very sweetly brooming, by offering humble prayers to the mind in very sweet words. So here Srila Raghunatha dasa Goswami is praying to his mind, "Please do not perform *dharmam* or *adharmam*, that is, religious or irreligious activities which are described in the Vedas. Don't try for any high material position, going to heavenly planets, getting resultant good birth, power and so forth by performing pious activities; and don't make yourself and myself go to hell by engaging in sinful activities. Rather, you should engage your full energy in worshipping Radha and Krsna. Do profuse loving service to Radha-Krsna *yugala*, here in Vraja, because the *srutis* have ascertained Them as the Absolute Truth."

The commentators in our publication of Sri Manah-Siksa have raised this question: here Srila Raghunatha dasa Goswami is saying, "Worship Radha and Krsna *yugala* here in Vraja, consider that Sri Caitanya Mahaprabhu Gaura Hari is non-different from Sri Nanda-nandana Sri Krsna; and always worship my Guru, and consider him as the dearest servant of Mukunda". On one hand, we are supposed to engage in *eka-nistha*, one-pointed *bhakti*, and yet here, he is saying, "Worship Radha and Krsna, worship Lord Caitanya, and worship *guru*". This appears to be three. Very mercifully, therefore, Srila Gurudeva explains everywhere he travels in the world how this is one-pointed: Srila Raghunatha dasa Goswami is saying that we should always consider Sacinandana Sri Caitanya Mahaprabhu, as that very same Krsna who took the *bhava* and complexion of Srimati Radharani, in order to understand Her love.

So we don't have to worship Radha and Krsna, and Lord Caitanya separately. Lord Caitanya is *guru-varam*, the supreme *guru*, Who is Radha and Krsna combined together, to teach us how to worship Them. And our *guru* is very dear to Mukunda, (Krsna) meaning that he is a maidservant of Radhika—which makes him so close to Mukunda, that Mukunda falls at his feet and begs him to pacify the *mana* of Srimati Radhika. So actually, this is one-pointed worship.

[Srila Narayana Maharaja] Srila Bhaktivinoda Thakura has given the explanation of this second *sloka*. In the first *sloka* it is said that you should give up all varieties of false egos, worldly ego that, “I am this person, I am the father of that person, I am the mother of that person, I am the husband of that lady, I am the wife of that man”, and acting the part of various relationships. Srila Bhaktivinoda Thakura is saying that if we render service to Radha and Krishna, giving up all kinds of worldly designations, then we cannot live. We will die. We must die, because we will not be like householders, or anyone [i.e. we will not be in *varnasrama*].

If we are only serving Krsna, how can we maintain our life? If you are not *grhastha*, if you are not doing *dharma* and *adhharma*... What is *dharma* ?

[Aranya Maharaja] Following the regulative principles of religion according to one's situation in society.

[Srila Narayana Maharaja] And *adharma*?

[Aranya Maharaja] Those things which are against the Vedic injunctions.

[Srila Narayana Maharaja] So, if you are giving up all kinds of *dharma* and *adharma*, you cannot survive; you must die. Secondly, *nitya* and *naimittika*. There are two kinds of *dharma*, *nitya* and *naimittika*. That is called *karma*, not religion. Daily doing a little worship offering something, taking something to eat, sleeping something, talking something, having some relation with others—if you will totally give up these things, then it is very hard to maintain your life. Secondly she said, that he Raghunatha dasa Goswami has said that you should do *ananya bhajana*. *Na anya – ananya*. What is this?

Exclusive, one-pointed devotion to Krsna. It is very hard to do. Especially, how can you give up the *bhajana* of Caitanya Mahaprabhu? We see that some devotees are doing *bhajana* of Radha and Krsna, and also worshipping Jagannathadeva or Nrsimhadeva. Sometimes Ramacandra, Laksmana, Sita and Hanuman are also there: and Caitanya Mahaprabhu, Nityananda prabhu and Laddu Gopal are also there. Can you give them up? You can give up Jagannatha, no harm. You can give up other incarnations, but what will you do about Caitanya Mahaprabhu? What should we do? If you are serving Caitanya Mahaprabhu as well as Radha-Krsna conjugal, then it seems it will be not one-pointed. Then what should we do? Then it will not be *ananya*. We should try to follow *ananya*. We should try to be one-pointed, not having so many *ista-devas*. Otherwise how can you concentrate? If you are doing *arcana* of Radha-Krsna, and also Dvarakadhisa, Laddu Gopal, Nrsimhadeva, Mahaprabhu, Ramacandra, Laksmana and Sita—on the same altar—it means that you are ignorant. You have no knowledge at all.

Perhaps your *guru* was not so high, and he has not explained all these things. We should know all these truths. All the doubts are cleared up in our *acaryas'* commentaries on *Manah Siksa*, and they will quickly disappear when reading their explanations. We should follow Srila Raghunatha dasa Goswami who was worshipping Caitanya Mahaprabhu. In what way? As *guru*. If you are doing *arcana* of *gurudeva* and Krsna, no harm. This is *ananya*.

Try to realize this point. Caitanya Mahaprabhu never said that, “I am Krsna. You should serve Me, and worship Me”. But Krsna said, “*sarva dharman parityaja/ mam ekam saranam vraja*”. He has told this so many times. He also said “*man mana bhava mad bhakto*”. and, “*mam eva ye prapadyante/ mayam etan taranti te*”. *Mam eva*. He has told everywhere that everyone should surrender to Him alone, but Caitanya Mahaprabhu never did. He taught that you should chant, remember, and worship Radha-Krsna. He always taught this. He has not played the role of being the worshipable Deity. He never said that you should worship Him. We should worship Him, but in what way? Knowing that Radha and Krsna are the same as Caitanya Mahaprabhu. Therefore Mahaprabhu has come, in the shape of *guru*, like a *bhakta*, though He is Radha and Krsna Himself.

As *guru*, He instructed Srila Rupa Goswami in all these *tattvas* in Prayaga, and also in Jagannatha Puri. He instructed all the truths about *bhakti* to Srila Sanatana Goswami in Varanasi. He inspired all knowledge in the heart of Raya Ramananda at Godavari. He also instructed Sarvabhauma Bhattacharya in everything, all philosophical conclusions when the Battacaryas wanted to teach Him *Vedanta Sutra*. He told so many things to Tapan Misra, when He was a householder in East Bengal. So He has acted in this way—as *guru*—all the time. He acted like a *sadhaka*. He was so merciful, and therefore He is explaining all these things.