

Notes from a Discourse

(Editor speaking to Miss Maximiani at the Gaudiya Math, Calcutta on June 29, 1935.)

Transcribed in shorthand by Sj. Anil Kanta Ganguly, B. A.

“The Supreme Lord cannot be known through our intellectual efforts. Unless He gives us the power of knowing Him, we cannot know Him. It is His mercy. If He is not at all merciful to us, we won't be able, by our strenuous exertions, to approach Him. The thing is that we have to approach Him and He has to give us the facility of approaching Him. He is the Autocrat—He is the Despot—He has the fullest freedom. We cannot, by our flimsy little way of thinking and by any of our attempts, reach Him in any way. So craving is the only need in us by which we can surmount all these difficulties, the barriers and the impediments of these phenomena. The objective references of the reciprocated entities of our senses, will never disclose Him unless He is so lenient to show us that latitude as to be approachable by us. This is the only method by which we can approach the Absolute. It will be a tremendous task for us to have an access to Him through our intellectualism and labour *and our senses confined to finite things*. So we should show our aptitude for craving His mercy. This is Bhakti.

Bhakti represents devotion—transcendental devotion. Transcendental devotion need not be covered by our thoughts, fruitive attempts or desire for salvation. If we mix up Bhakti with worldly ideas—finitudinal ideas—it will not lead us to the Absolute. Our ideas are wrong, they are quite inadequate for the purpose of leading us to the Absolute. Unless the Absolute condescends to be seen or worshipped by us, it would be quite useless to make efforts to approach Him. At the same time we need not be diffident to approach Him—to try to have an access to Him. We must not think that He is within our reach and expect that our prayer will be attended to by Him. So there are two cardinal points which we should examine. First of all He is Absolute. He should have a willing attitude to meet us and at the same time we should also have some sort of hankering for Him, leaving aside all sorts of troublous agents which we call our associates—leaving these aside *we are to approach Him*. If we want to zoomorphise, phytomorphise or neuterise Godhead, if we try to find any

masculine or feminine feature in God-head, if the neuter aspect of Godhead is welcomed, we would be simply missing the opportunity of having an access to Him—we would be simply led astray. Godhead is not necessarily neuter, masculine or feminine as we see here with our defective and temporal senses. We should simply submit to Him. “Sarva dharman parityajya mamekam sharanam braja, Aham twam sarva papebhyo mokshayeeshyami ma shuchah”—Sree Krishna is singing this for Arjuna’s purpose. He says He will give warranty of saving everyone of us if he or she submits to Him alone and none will have to run any risk of their own—all risks will lie in Him. He declares He will give us salvation. He is full—all sorts of inadequacies can be fulfilled by His true wishes. We can get rid of all our troubles if we simply submit to Him. As He should descend to meet us, so we should also be unalloyed and quite set free from all sorts of wrong associations we have imbibed during our social life, otherwise, carrying all these references of this mundane world, we cannot have access to the transcendental region. We should not persist in our wrong ideas—in prayers such as ‘give us this day our daily bread’. We cannot have a morsel of bread unless He desires to give it to us. We need not waste our time that way. These prayers are not required for

approaching Him. We are quite ignorant of what is to be asked from Him. We do not know what will be for our good. We should only crave for His mercy. This is the only attitude we should have. Sree Krishna is the greatest attractor. We should want to be attracted by Him. The thing is if we have diffidence to be attracted by Him, if we try to avoid or evade His conference of mercy on us, we should be simply entangling ourselves with the measuring temperament. Now we are very busy to measure with our senses all the finitudinal objects of this universe. This is empiric education. This sort of empiric education is offered to us to impede our course towards the transcendental region. So we should be very careful not to be deluded by the influence of the measuring tendency—we should be very careful not to be degraded by this. We should not accept the policy of retaliation—for by doing so we should be simply engaging ourselves for that purpose only. We should be always careful not to be meddling with external ideas and thoughts. If we engage ourselves with all these things in order to have some enjoyment of our senses, we should surely be misguided by alluring friends of the phenomena. The finiteness of these things is quite inadequate for our purpose. We require the full thing—the Absolute. We should simply

part with the wrong ideas and thoughts which we have incorporated with us. The phenomenon should be deleted—should be abandoned—during the course of our journey to the transcendental plane. The Absolute is He Who does not require a finite object or a finite place. He has infinite, eternal knowledge. He has got eternal expansion. He is full of bliss. We are always hankering after bliss—but bliss

can never be had here. So meddling with the undesirable objects of the phenomena, we cannot expect to reach that destination. So the only course is Bhakti. We should not attempt Karma, Jnana, rationalism, agnosticism, good action, charity and all such rubbishes. They are the impediments of our approach to the Object. The Object should be the Absolute.”

Priyabrata

By Sj. Brajeswari Prasad, Advocate, Patna High Court.

The story of *Priyabrata* is narrated in part IV chapter I of *Sreemad Bhagabat*. He was the son of *Manu*. He was spending his time in serving *Devarshi Narada* when *Manu* came to take him back to *Grihasta Asram*. Having already acquired, however, a true knowledge of the relationship between an individual ‘*jiva*’ and his material encasements, *Priyabrata* had now resolved to engage himself in the endeavour to know the Supreme Godhead. He, therefore, refused to accede to the wishes of his father. But it so happened that *Brahma*, the father of *Narada*, just then came to the cave of

Narada,—where *Narada*, *Priyabrata* and *Manu* were all seated together. *Narada*, *Manu* and *Priyabrata* received *Brahma* with utmost respect. *Brahma* became pleased with them. *Brahma* knew it, as he must, by the very nature of the duties which he is constantly engaged in performing, that *Priyabrata* had an important part to play in the matter of the growth of the creation. *Brahma*, therefore, instructed *Priyabrata* that the Supreme Godhead appears in the pure cognition of a soul by His Own Causeless Mercy, and that no amount of independent self-exertion on one’s own part can be of any avail in the

Round the Gaudiya Maths

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Sree Gaudiya Math, Calcutta :

The Editor accompanied by a number of devotees including Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, M. M. Ananta Vasudev Vidyabhusan, Prof. N. K. Sanyal M.A., M. M. Aprakrita Bhaktisaranga Goswami and others arrived here on June 25. On June 29, He left for Bombay via Jubbulpore. M. M. Aprakrita Bhaktisaranga Goswami and a number of Brahmacharis and devotees accompanied Him. Many gentlemen of the city, members of the Mission, friends and admirers assembled at the Railway Station to offer their homage.

Rai Jatindra Mohan Banerjee Bahadur, Rai Tarak Chandra Dutt Bahadur O.I.E., and Rai Anukul Chandra Mittra Bahadur paid a visit to Sree Gaudiya Math on June 23. They were much impressed to hear the activities of the Mission. Prof. Biman Behari Majumder of B. N. College, Patna, visited the Math on June 27.

Miss Maximiani Portas Ph. D., a French lady came to visit Sree Gaudiya Math on June 28. She paid proper homage to the Acharya of the Mission and very gently showed her inclination

to hear about Vaishnava Philosophy. Editor held discourses with her for nearly three hours. A short summary of which will appear in the next issue of the Journal.

Her Highness Maharani Indira Devi, Regent Saheba of Cooch Behar paid a visit to Sree Gaudiya Math, Baghbazar, Calcutta, on the 28th instant, on the eve of her departure for England. Her Highness was accompanied by the Maharaj Kumar Indrajitendra Narain Bhup Bahadur, her two daughters and an A. D. C. and was guided to the Math by M. M. Atul Chandra Banerji. The guests were received on arrival at the Math by M. M. Kunjabehari Vidyabhusan, M.M. Aprakrita Bhaktisaranga Goswami, M. M. Prof. N. K. Sanyal, M. M. Ananta Vasudev Paravidyabhusan, Sj. Sakhi Charan Bhaktibijoy, Sj. Ganesh Chandra Dev, Mr. J. K. Sen, Advocate, and devotees of the Gaudiya Math.

Maharani Saheba and party on paying their respects to the President Acharya were conducted to the Temple for darsan of the Sree Vighras. The party were then garlanded and treated to mahaprasad.

Her Highness listened with great attention to an edifying discourse from the Great Acharya on the necessity of dedicating all our activities to the service of the Absolute. Her Highness very earnestly enquired about the proposed visit of Editor to Europe for further extension of the propaganda in the West. She was pleased to express her sympathy and support with the aims and activities of the Gaudiya Math.

Sree Swanandasukhada Kunja, Swarup-ganj :

The twenty-first Disappearance Anniversary of Srila Bhakti Vinode Thakur came off on June 30. The occasion was observed at all the Maths. Specially at Sree Swanandasukhada Kunja and Sree Purushottam Math an all-day programme of ceremonies including Aratrika, Puja, Bhograg and recitation of Srimad Bhagabat were arranged and Mahaprasad was distributed to all present.

Sree Gaudiya Math, Gaya :

Spd. Sivananda Brahmachari, a preacher of the Mission, came here for a few days. He is spreading the activities of the Mission here in right earnest. On June 22, he delivered an interesting lecture on the Leela of Sree Gauranga and illustrated the same by lantern slides. Sj. Ramani Mohan Chakravarty is rendering useful assistance.

Sree Gaudiya Math, Delhi :

Tridandiswami Srimad Bhakti Keval Audulomi Maharaj is reading and explaining Sree Chaitanya Charitamrita daily at Math premises. On June 15 and 16, he explained the teachings of Sree Gaursundar to Srila Sanatan.

Sree Paramahansa Math, Nimsar :

Rai Sivapriya Chatterjee Bahadur, District & Sessions Judge, Patna, accompanied by his wife, came to visit the Math. The keeper of the Math gave them warm reception. Rai Bahapur had the chance of meeting the President Acharya of the Mission and to hear *Harikatha* from Him. They were entertained with Mahaprasad and left highly satisfied.

Sree Gaudiya Math, Bombay :

The Editor with party arrived here in the morning of July 1. Many respectable gentlemen of the town and devotees of the Math headed by Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj assembled at the Railway Station to accord hearty homage to Him. As the train steamed in a great concert of the pealing conch shell and kirttan song with loud cheers of joy spoke the welcome of the people. Editor was garlanded and all present paid reverential homage. In the midst of procession He was escorted to the Math. A palatial building on the Hughes Road was selected for His residence during the short stay.