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ALL GLORIES TO SRI GURU AND GAURANAGA

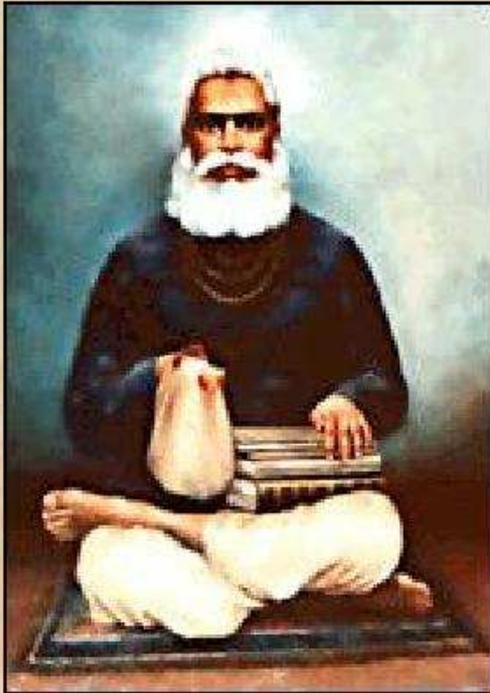
## **The Ultimate Necessity of Sadhu Sanga**

by

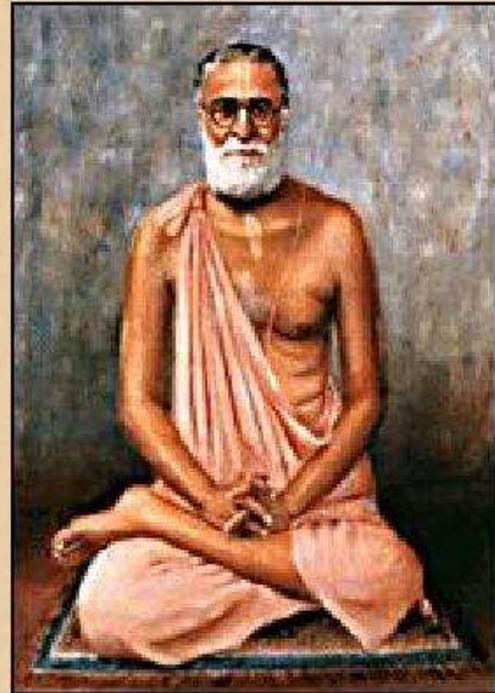
*Om Visnupada Paramahansa Astottara-sata*

**Srila Bhakti Siddhanta Saraswati  
Thakura**

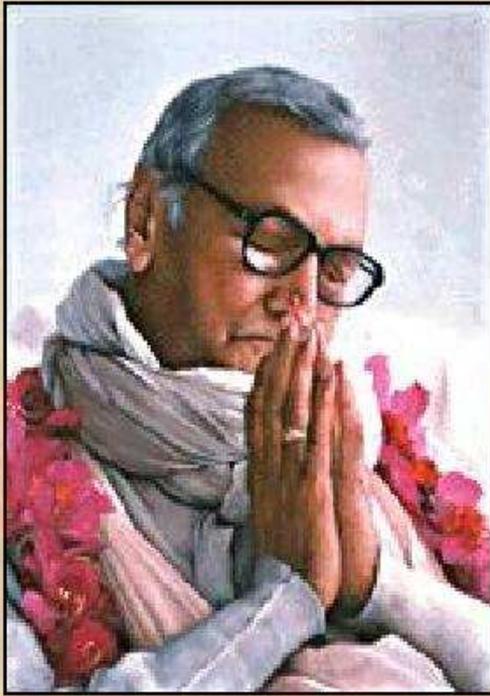
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Srila Bhaktivinoda Thakura



Srila Bhakti Siddhanta Saraswati Thakura



Srila Bhakti Rakshak Sridhar Maharaja



Srila Bhakti Sundar Govinda Maharaja



*jaya sri chaitanya sri rupam  
siddhanta rakshaka sundaram*

## DEDICATION

On the auspicious occasion of the Seventy Third Anniversary of his Divine Appearance this e-publication is humbly and affectionately dedicated to Sri Chaitanya–Saraswat Math Acharya and Sevaite President, Om Vishnupad Paramahansa Parivrajakacharyya Sri Srimad Bhakti Sundar Govinda Dev–Goswami Maharaja.

When the transcendental "yes" man meets the teacher of "surrender is not a lip transaction" as his Gurudeva, who is following in the line of Sri Chaitanya–Saraswat, — at that time the divine personality of Srila Bhakti Sundar Govinda Maharaja becomes manifest in this world. Born with this naturally humble disposition he would likewise always speak the truth. These two qualities, humility and truthfulness, along with learning are the natural characteristics of a genuine *brahmana* and are the chief features of a *paramahansa* who possess true intelligence and knows the conclusions of all the scriptures. These are the qualities that were manifested in Srila Govinda Maharaja from his early childhood.

As Srila Govinda Maharaja described his own nature:

If I was ordered to do anything I would immediately say "Yes." Even without fully hearing the order I would immediately agree to it; that was my nature. If the question would come, "Can you do it?" I would always immediately tell "Yes." I did not like the word "No." So when Srila Guru Maharaj asked, "Can you follow me?" I said, "Yes, I shall do anything you instruct."

Then Srila Guru Maharaj said, "First you try to follow this one instruction of mine." I replied, "Please, Maharaj, say what that instruction is."

He replied, "Do not listen to your mind, but hear from me. What I shall order, you are to follow that. Can you do that?"

"Yes!"

Therefore, from the beginning Govinda Maharaja accepted Srila Guru Maharaja wholeheartedly, and reciprocally Guru Maharaja accepted Srila Govinda Maharaja wholeheartedly. We may all be familiar with Srila Guru Maharaja's teaching:

Surrender is not a lip transaction. Surrender means not only to surrender one's possessions, but to realize that the possessions themselves are false. I am not a master of anything. I am not even master of myself. Surrender means to give everything to the Guru, and rid ourselves of the unholy connection of so many possessions, so that they may not disturb us by always suggesting, "You are my master," and in this way misleading us.

Srila Guru Maharaja could recognize that Govinda Maharaja was qualified to be able to carry out this instruction, and therefore, from the very beginning of their relation, declared him to be his successor Acharya. Guru Maharaja knew well and always taught us that the essence of *bhakti* is based upon *sharanagati*, surrender, without which there is no genuine *bhakti* or dedication, even if there may seem to be some external show. Only sincere dedication is the real qualification. Such type of devotion he found in the heart of Srila Govinda Maharaja.

In early 1980 when some of us came from ISKCON seeking the shelter of Srila Sridhara Maharaja's lotus feet, we were attracted and charmed by the sweet nectar flowing from the lotus lips of Srila Guru Maharaja. Yet because we were very shy about going outside of ISKCON and very inexperienced, it was really Srila Govinda Maharaja's humble affection that kept us coming back and led eventually to our staying at Sri Chaitanya Saraswat Math. He made us feel that we had a real home there — he was very kind. By this experience we could also realize how sweetly his Divine Master must have relished his service. The devotees of the Math showed the same kind of selfless service to all the

lost souls that came to the Math. Truly we felt ourselves to have found the transcendental land of loving service there. Later we learned that Srila Govinda Maharaja had made a pact with Srila Guru Maharaja: if Guru Maharaja would instruct us then Govinda Maharaja would take care of us.

Often the devotees honored *prasadam* together with Srila Govinda Maharaja, while sitting on the verandah under Srila Guru Maharaja's lotus feet. There was a mongoose in the Math who loved Govinda Maharaja so much that one day while we were taking *prasada* he scampered behind the devotees, without touching anyone, and climbed over the shoulders of Govinda Maharaja. Srila Maharaja was always kind and loving to all the animals, and even the trees, etc. Then how could he not be kind to those like us who had the intelligence of animals?

Lord Siva is known as *Pashupatinath*, the Lord and kind protector of the animals and the lower creatures. He is also described in the *Srimad Bhagavatam* as the best devotee of Lord Krishna, *vaisnavanam yatah sambhu (S. Bhag. 12.13.16)*. Sambhu is another name of Lord Siva. In Vrndavan there is the temple of Lord Siva where he is called Gopeswara, the Lord of the *Gopies*. The *Gopies* worshipped Siva, not for any material benefit, but for the service of Krishna. Srila Govinda Maharaja always had a special regard for Lord Siva from his childhood in Bamumpara, the village where he was born, and when Srila Guru Maharaja was stricken with very bad headaches, Srila Govinda Maharaja prayed to Lord Siva to bring a remedy for him.

Lord Siva is so kind he gives his mercy to the lowest creatures like ghosts, etc. Srila Maharaja is also very kind to the fallen and downtrodden, never seeing any difference in them by dint of his wonderful humility, love and renunciation of false egoistic tendency that is usually found especially among the *smarta brahmana* class. A *vaisnava* is higher than a *brahmana*. Greatness couched in humility — that, as Guru Maharaja said, is the quality of the *Vraja-lila* devotees. One may have to examine them carefully in order to penetrate beyond the apparently ordinary facade to discover the wonderful hidden treasure that actually lies therein. "Dive deep into reality," as Guru Maharaja often reminded us. The *hamsa* or swan dives deep into the water, entwines his neck within the stems of the lotus flowers to retrieve the nectar. Then he returns to the surface and pushes out the undesirable water from his mouth to swallow only what is resplendent. The topmost devotee of the Lord has a similar power of discrimination (*sar grahi*) always seeking the divine essence in this world, and is therefore called a *paramahamsa*, the top-most swan-like devotee. Lord Siva, as the greatest *paramahamsa*, easily awards benediction to all those who worship Him because he only sees their good side — that they have come to worship Him — and does not consider what their motivation may be.

Srila Govinda Maharaja was reluctant to cut down a mango tree that was growing in the place where he planned to build the *samadhi mandir* for Srila Guru Maharaja because he considered all the trees there to be sacred friends whom he would often bid adieu whenever he left the Math in the course of his duties. Then one day that tree left its body of its own accord so that Srila Govinda Maharaja could have it removed for the glorious service of Srila Guru Maharaja. Such degree of sacrifice — even to give up one's own precious life in order to make room for what is to come — this is the high standard that is found in the holy abode of Sri Chaitanya Saraswat Math, which is now magnanimously spreading its branches throughout the world. We can only bow our heads and offer our heart's complete dedication and service to the noble ideal we find there in a living form.

Sometimes Govinda Maharaja would invite the *sannyasis* and other devotees to take *prasada* with him on the verandah of his own quarters at the Math. Happily, like joyful comrades, we would relish the association of the devotees as we honored the tasty remnants of Sri Sri Guru-Gauranga-Gandharvva-Govindasundarji's nectarean repast. Such simple memories remain forever etched in the world-weary minds and too-oft broken hearts of the sojourners of this *martya-loka* — the plane of birth, death, old age and disease.

We were all happy when Srila Guru Maharaja appointed Srila Govinda Maharaja as his successor. To the end, the highest degree of dedication and service to his Gurudeva was found in the inimitable personality of Srila Govindadeva. No ordinary person can perform the activities of such a surrendered soul, just as no ordinary person can perform the activity of drinking poison like *Nila-kanta*, Lord Siva. We offer our repeated *koti-dandavat pranams* to the lotus feet of such eternally surrendered and thereby completely liberated souls, and pray for their grace in our

lives.

Srila Guru Maharaja often mentioned the name of Hegel to us. He said that what Hegel presented formed a philosophical basis (but only the basis) of Vaisnavism. Hegel gave much honor and respect to the scientist–poet named Goethe, whom Hegel regarded as a life–long friend. He was especially impressed with Goethe's statement that: "There is no remedy but Love against the great superiorities of others." He considered this to be a good expression to remember whenever envy, which is incapable of any great action of its own, tries to bring greatness down to its own level. In every situation, we find that "Love conquers over all" is the mightiest verity. It even applies in our relationship with God. As our most magnanimous and dearly beloved Srila Bhaktivedanta Swami Prabhupada commented, *prayena 'jito jita py asi*, even the unconquerable Lord, *Ajita*, can be conquered (*jita*) by love. The Lord Himself becomes His devotees' devotee (*bhakta–vatsala*)— His devotee's friend, servant, lover, etc. because that is the only way to reciprocate the intense love that is felt in the devotee's heart for Him. This is the constant goal of a devotee's life — Krishna *prema*.

We can practically strive for that goal by the association of a pure devotee who is constantly engaged in that sort of life. Srila Narottam das Thakura tells us, *chadiya vaisnava–seva nistara payeche keba*, without being a devotee of a devotee we cannot get release from material entanglement. Sri Chaitanya Mahaprabhu, Himself, by His own example taught *gopi bartuh kamalyaor dasa dasanudasah*, so that He considered Himself to be the servant of the servants of the *gopies*. Krishna, Himself, felt conquered by the *gopies* because He could not repay them for their complete surrender and the unconditional love they had for Him. Krishna is defeated by His devotee, and therefore, in that sense, His devotee is greater than Himself.

Some people may think that the highest Ideal is something far too excellent to have actuality. This divorce of the Ideal from the Real is dear to the analytic understanding that always looks upon its abstractions, empty as they are, as what is most real and true. But as Guru Maharaja said, "the Ideal is the Real" — this is the Hegelian philosophy — "Ideal Realism." This means that we may only come to practical realization of the highest Ideal of surrender and service in the company of the devotees, at the lotus feet of Sri Gurudeva. Knowledge of God is not simply theoretical; it is also practical. It is this kind of full–fledged theism that is found in Vaisnavism. By the grace of our kind guardians this message is being spread throughout the world so that all may come to worship at the lotus feet of Gurudeva, and with great humility and honor to him, humbly offer service for his pleasure and satisfaction.

Sri Giriraja is now calling upon Srila Govinda Maharaja to relish his loving service in Govardhana after his many years of faithful service in *Gupta–Govardhana* of Navbadwip. It is only by the mercy of the Spiritual Master that we may attain the service of Krishna. *yasaya prasadam bhagavat–prasadah*, declares Srila Visvanath Chakravarti – by the mercy of the spiritual master one gets Krishna's mercy. For the conditioned soul such progress may seem to be in the negative direction (toward more humility and more surrender). This is the progress of "die to live," as Guru Maharaja so often reminded us. In that spirit we faithfully persevere in the great hope of attaining a drop of mercy for the opportunity to be able to engage even in some insignificant divine service, the only means by which true satisfaction may come to our hearts.

One day Srila Guru Maharaja called Srila Govinda Maharaja from Calcutta to take up his post as a *sannyasa* in preparation for becoming the successor *Acharya*. Upon arriving at the Math that day, Srila Maharaja very humbly remarked that he was "only the waste–basket of the Math." Remembering that, I consider my own position to be simply the waste of the Math eagerly looking to find shelter in that divine basket.

It is only by the grace of Srila Govinda Maharaja, Srila Sridhara Maharaja, Srila Bhaktivedanta Prabhupada, Srila Bhaktisiddhanta Prabhupada, Srila Bhaktivinode Thakur, Srila Krishna das Kaviraja, Srila Rupa Goswami and Sri Chaitanyadeva, and so many other devotees, that it is possible to render any service to the Lord. What a great blessing it is to have their association in our life.

*sadhu sanga sadhu sanga  
sarva sastra kaya  
lava matra sadhu sanga  
sarva siddhi haya*

When the scriptures declare something three times, it means that it is time to sit up and take special notice. All the *sastras* declare the ultimate necessity of *sadhu sanga*, the holy association of the devotees. Even if one has such association for only a moment (*lava matra*), one will achieve all perfection. Therefore it is very important to understand who is a *sadhu*. Srila Bhaktivedanta Prabhupada taught that *sadhu* means "*mayy ananyena bhavena bhaktim kurvanti ye drdham*. He is *sadhu* – not just anyone wearing saffron cloth and having long beard. That is not *sadhu*. *Sadhu* means devotee of the Lord. That is the first qualification."

In the *Bhagavad-gita* 9.30 Krishna says, *api cet suduracaro bhajate mam ananya-bhak* — the devotee is free from all faults because he is whole-heartedly serving the Lord. This exclusive service is *mayy ananyena bhavena*. Thus *ananya-bhava* or *ananya-bhak*, unflinching faith, single-minded dedication, or exclusive devotion without deviation toward other concerns, is the main characteristic of a *sadhu*. Such dedication is the chief qualification of the genuine *sadhu* who will never exploit or cheat us. When Srila Rupa Goswami summarizes the whole science of *bhakti* in two sentences: "Always remember Krishna. Never forget Him," the essential point that is made is the complete absorption of the mind in Krishna. This can never be artificially contrived but comes naturally as a result out of genuine love for Krishna. Still we must recognize that remembrance of Krishna, the energetic source, does not mean that we may forget his Energy (*shakti*), Sri Radha Thakurani, or His devotees. In the *sahajiya* section — those who take everything very easily or cheaply — they are actually cheated because they get only the abstract conception of God by not worshipping His *shakti*, His devotee. When exclusive devotion for Krishna's pure devotee awakens, then we find the full-fledged *sadhu* and pure devotion – *sudha bhakti*.

To always have in our life the divine association of our worshipable Acharya, Sri Gurudeva, is all we pray for. Only through his grace will our life become purified.

May this fallen soul kindly be forgiven for any omissions or transgressions in this humble offering.

Tridandi Bhiksu Bhakti Madhava Puri  
Dec 21, 2002



**The Ultimate Necessity of Sadhu Sanga**  
by *Srila Bhaktisiddhanta Saraswati Thakura*

Shortly after the physical disappearance of Srila Bhaktivinode Thakura, some of his disciples were of the opinion that they could continue to make spiritual advancement by reference to his teachings alone. However, this is against *siddhanta*, and therefore Srila Bhaktisiddhanta Saraswati wrote the following paper to draw attention to their deviation. (Editor's note.)

We avail of the opportunity offered by the Anniversary Celebrations of the advent of Thakur Bhaktivinode to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Krishna. Thakur Bhaktivinode has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present Age. The other Acaryas who appeared before Thakur Bhaktivinode did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the specious arguments of avowed opponents of Godhead.

Srila Thakur Bhaktivinode has taken the trouble of meeting the perverse arguments of mental speculationists by the superior transcendental logic of the Absolute Truth. It is thus possible for the average modern readers to profit by the perusal of his writings. That day is not far distant when the priceless volumes penned by Thakur Bhaktivinode will be reverently translated, by the recipients of his grace, into all the languages of the world.

The writings of Thakur Bhaktivinode provide the golden bridge by which the mental speculationist can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thakur Bhaktivinode's philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision.

There have, however, already arisen serious misunderstandings regarding the proper interpretation of the life and teachings of Srila Thakur Bhaktivinode. Those who suppose they understand the meaning of his message without securing the guiding grace of the Acarya are disposed to unduly favour the methods of empiric study of his writings. There are persons who have got by heart almost everything that he wrote without being able to catch the least particle of his meaning. Such study cannot benefit those who are not prepared to act up to the instructions lucidly conveyed by his words. There is no honest chance of missing the warnings of Thakur Bhaktivinode. Those, therefore, who are misled by the perusal of his writings are led astray by their own obstinate perversity in sticking to the empiric course which they prefer to cherish against his explicit warnings. Let these unfortunate persons look more carefully into their own hearts for the cause of their misfortunes.

The personal service of the pure devotee is essential for understanding the spiritual meaning of the words of Thakur Bhaktivinode. The Editor of this Journal, originally started by Thakur Bhaktivinode, has been trying to draw the attention of all followers of Thakur Bhaktivinode to this all-important point of his teachings. It is not necessary to try to place ourselves on a footing of equality with Thakur Bhaktivinode. We are not likely to benefit by any mechanical imitation of any practices of Thakur Bhaktivinode on the opportunist principle that they may be convenient for us to adopt. The Guru is not an erring mortal whose activities can be understood by the fallible reason of unreclaimed humanity. There is an eternally impassable line of demarcation between the Saviour and the saved. Those who are really saved can alone know this. Thakur Bhaktivinode belongs to the category of the spiritual world-teachers who eternally occupy the superior position.

The present Editor has all along felt it his paramount duty to try to clear up the meaning of the life and teachings of Thakur Bhaktivinode by the method of submissive listening to the Transcendental Sound from the lips of the pure devotee. The Guru who realises the transcendental meaning of all sounds, is in a position to serve the Absolute by the direction of the Absolute conveyed through every sound. The Transcendental Sound is Godhead, the mundane sound

is non-Godhead. All sound has got these opposite aptitudes. All sound reveals its Divine face to the devotee and only presents its deluding aspect to the empiric pedant. The devotee talks apparently the same language as the deluded empiric pedant who had got by heart the vocabulary of the Scriptures. But notwithstanding apparent identity of performance, the one has no access to the reality while the other is absolutely free from all delusion.

Those who repeat the teachings of Thakur Bhaktivinode from memory do not necessarily understand the meaning of the words they mechanically repeat. Those who can pass an empiric examination regarding the contents of his writings are not necessarily also self-realised souls. They may not at all know the real meaning of the words they have learnt by the method of empiric study. Take for example the Name "Krishna". Every reader of Thakur Bhaktivinode's works must be aware that the Name manifests Himself on the lips of His serving devotees although He is inaccessible to our mundane senses. It is one thing to pass the examination by reproducing this true conclusion from the writings of Thakur Bhaktivinode and quite another matter to realise the Nature of the Holy Name of Krishna by the process conveyed by the words.

Thakur Bhaktivinode did not want us to go to the clever mechanical reciter of the mundane sound for obtaining access to the Transcendental Name of Krishna. Such a person may be fully equipped with all the written arguments in explanation of the nature of the Divine Name. But if we listen to all these arguments from the dead source the words will only increase our delusion. The very same words coming from the lips of the devotee will have the diametrically opposite effect. Our empiric judgment can never grasp the difference between the two performances. The devotee is always right. The non-devotee in the shape of the empiric pedant is always and necessarily wrong. In the one case there is always present the Substantive Truth and nothing but the Substantive Truth. In the other case there is present the apparent or misleading hypothesis and nothing but un-truth. The wording may have the same external appearance in both cases. The identical verses of the Scriptures may be recited by the devotee and the non-devotee, but the corresponding values of the two processes remain always categorically different. The devotee is right even when he apparently misquotes, the non-devotee is wrong even when he quotes correctly the very words, chapter and verse of the Scriptures.

It is not empiric wisdom that is the object of quest of the devotee. Those who read the scriptures for gathering empiric wisdom will be pursuing the wild goose chase. There are not a few dupes of their empiric Scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortunes due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves.

What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees. The Message conveyed by the devotees is the same in all ages. The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard. Those who think that the Sanskrit language in its lexicographical sense is the language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of Divinity. On the lips of non-devotees the Absolute always appears in His deluding aspect. To the pure devotee the Absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee. This is the reason why the conditioned soul is warned to avoid all association with non-devotees.

Thakur Bhaktivinode is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. If his words are heard from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience their

meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Thakur Bhaktivinode will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his wrong method of study.

The writings of Thakur Bhaktivinode are valuable because they demolish all empiric objections against accepting the only method of approaching the Absolute in the right way. They cannot and were never intended to give access to the Absolute without help from the pure devotee of Krishna. They direct the sincere enquirer of the Truth, as all the revealed scriptures do, to the pure devotee of Krishna to learn about Him by submitting to listen with an open mind to the Transcendental Sound appearing on His lips. Before we open any of the books penned by Thakur Bhaktivinode we should do well to reflect a little on the attitude, with which as the indispensable pre-requisite, to approach its study. It is by neglecting to remember this fundamental principle that the empiric pedants find themselves so hopelessly puzzled in their vain endeavour to reconcile the statements of the different texts of the Scriptures. The same difficulty is already in process of overtaking many of the so-called followers of Thakur Bhaktivinode and for the same reason.

The person to whom the Acarya is pleased to transmit his power is alone in a position to convey the Divine Message. This constitutes the underlying principle of the line of succession of the spiritual teachers. The Acarya thus authorised has no other duty than that of delivering intact the message received from all his predecessors. There is no difference between the pronouncements of one Acarya and another. All of them are perfect mediums for the appearance of the Divinity in the Form of the Transcendental Name Who is identical with His Form, Quality, Activity and Paraphernalia.

The Divinity is Absolute Knowledge. Absolute Knowledge has the character of indivisible Unity. One particle of the Absolute Knowledge is capable of revealing all the potency of the Divinity. Those who want to understand the contents of the volumes penned by the piece-meal acquisitive method applicable to deluding knowledge available to the mind on the mundane plane, are bound to be self-deceived. Those who are sincere seekers of the Truth are alone eligible to find Him, in and through the proper method of His quest.

In order to be put on the track of the Absolute, listening to the words of the pure devotee is absolutely necessary. The spoken word of the Absolute is the Absolute. It is only the Absolute Who can give Himself away to the constituents of His power. The Absolute appears to the listening ear of the conditioned soul in the form of the Name on the lips of the sadhu. This is the key to the whole position. The words of Thakur Bhaktivinode direct the empiric pedant to discard his wrong method and inclination on the threshold of the real quest of the Absolute. If the pedant still chooses to carry his errors into the Realm of the Absolute Truth he only marches by a deceptive bye-path into the regions of darker ignorance by his arrogant study of the scriptures. The method offered by Thakur Bhaktivinode is identical with the object of the quest. The method is not really grasped except by the grace of the pure devotee. The arguments, indeed, are these. But they can only corroborate, but can never be a substitute for, the word from the living source of the Truth who is no other than the pure devotee of Krishna, the concrete Personal Absolute.

Thakur Bhaktivinode's greatest gift to the world consists in this: that he has brought about the appearance of those pure devotees who are, at present, carrying on the movement of unalloyed devotion to the Feet of Sri Krishna by their own wholtime spiritual service of the Divinity. The purity of the soul is only analogously describable by the resources of the mundane language. The highest ideal of empiric morality is no better than the grossest wickedness to the Transcendental perfect purity of the bonafide devotee of the Absolute. The word 'morality' itself is a mischievous misnomer when it is applied to any quality of the conditioned soul. The hypocritical contentment with a negative attitude is part and parcel of the principle of undiluted immorality.

Those who pretend to recognise the Divine Mission of Thakur Bhaktivinode without aspiring to the unconditional service of those pure souls who really follow the teachings of the Thakur by the method enjoined by the scriptures and explained by Thakur Bhaktivinode in a way that is so eminently suited to the requirements of the sophisticated

mentality of the present Age, only deceive themselves and their willing victims by their hypocritical professions and performances. These persons must not be confounded with the bonafide members of the flock.

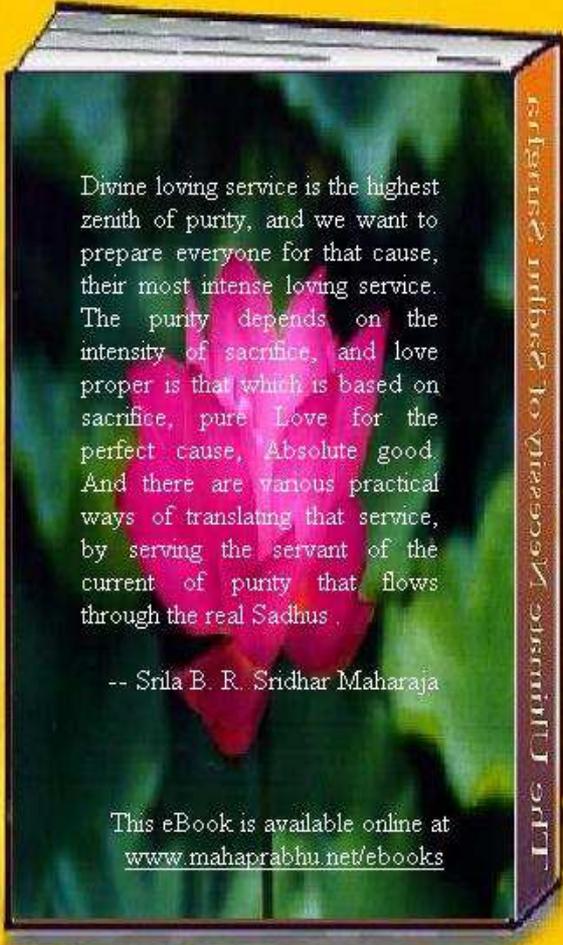
Thakur Bhaktivinode has predicted the consummation of religious unity of the world by the appearance of the only universal church which bears the eternal designation of the Brahma Sampradaya. He has given mankind the blessed assurance that all Theistic churches will shortly merge in the one eternal spiritual community by the grace of the Supreme Lord Shree Krishna Chaitanya. The spiritual community is not circumscribed by the conditions of time and space, race and nationality. Mankind had been looking forward to this far-off Divine Event through the Long Ages.

Thakur Bhaktivinode has made the conception available in its practicable spiritual form to the open minded empiricist who is prepared to undergo the process of enlightenment. The key stone of the Arch has been laid which will afford the needed shelter to all awakened animation under its ample encircling arms. Those who would thoughtlessly allow their hollow pride of race, pseudo-knowledge or pseudo-virtue to stand in the way of this long hoped for consummation, would have to thank only themselves for not being incorporated in the spiritual society of all pure souls. These plain words need not be misrepresented, by arrogant persons who are full of the vanity of empiric ignorance, as the pronouncements of aggressive sectarianism. The aggressive pronouncement of the concrete Truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world by the preachers of empiric contrivances for the amelioration of the hard lot of conditioned souls. The empiric propaganda clothes itself in the language of negative abstraction for deluding those who are engrossed in the selfish pursuit of worldly enjoyment.

But there is a positive and concrete function of the pure soul which should not be perversely confounded with any utilitarian form of worldly activity. Mankind stands in need of that positive spiritual function of which the hypocritical impersonalists are in absolute ignorance. The positive function of the soul harmonises the claims of extreme selfishness with those of extreme self-abnegation in the society of pure souls even in this mundane world. In its concrete realisable form the function is perfectly inaccessible to the empiric understanding. Its imperfect and misleading conception alone is available by the study of the Scriptures to the conditioned soul that is not helped by the causeless grace of the pure devotees of Godhead.

This essay was first published in  
*The Harmonist*, December 1931, vol. XXIX No.6





Divine loving service is the highest  
zenith of purity, and we want to  
prepare everyone for that cause,  
their most intense loving service.  
The purity depends on the  
intensity of sacrifice, and love  
proper is that which is based on  
sacrifice, pure Love for the  
perfect cause, Absolute good.  
And there are various practical  
ways of translating that service,  
by serving the servant of the  
current of purity that flows  
through the real Sadhus .

-- Srila B. R. Sridhar Maharaja

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The Ultimate Necessity of Sadhu Samgha