

The Secret of Pure Devotion: The Ontology of Guru

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The real religion of a living being is to serve Sri Krishna. He who is expert in the service of Sri Krishna can help one to practise this real religion. So only a bona fide servitor of Krishna can become the guru. The preceptor is he who shoulders the responsibility of the sublime service to the Supreme Truth. Only that person is the proper preceptor who is *Sevabigraha* or the Divine Form of Service—who is Divine Love Personified. The principal superintendent of all types of loving services offered to Sri Krishna, the Son of King Nanda, is no other than Srimati Radharani., the Daughter of King Vrishabhanu. Therefore it is Srimati Radharani who is the Original Preceptorial Personality. Only She can give the permission and competence to enter the Transcendental Kingdom of the Blissful Service of Sri Krishna. That is why none other than Srimati Radharani is capable of being the Guru. Srimati or Her divine manifestations remain eternally present as the Preceptorial Reality. Except the dearest and nearest associates of Srimati, there is no one who can ever be the guru of the living beings in the sphere of divine service to Sri Krishna. He who has no relationship with Radharani is never entitled to be the preceptor of devotional service to Krishna.

Anyone can be guru of any field except the Divine Service of Devotion to Krishna. But none other than Srimati or Her manifestations is capable of empowering us to serve the Supreme Reality. It is Srimati who is the chief and only servitor of Sri Krishna. Service to Krishna is not possible except allegiance to Sri Radha. Those who have considered Krishna as the Object of Loving Service must accept Srimati as their Guru. Srimati Radha is the Preceptor of those who yearn to serve Krishna in any 'Rasa' (Mellow Sentiments of Divine Love)—whether as a wife or ladylove, as parents, as friends, as servants or in the tranquil sentiment. That is why the divine cowherds and milkmaids of Vrindavan know Srimati as the Principal Servitor and render loving service to Krishna under her guidance and allegiance. No one can serve Krishna by transgressing Radharani or her directions. Only the lustful can dishonour Her high position. But all the servitors of Vrindavan know this art of serving. In spite of being attracted by the sweetness of Krishna, Goddess Lakshmi has been deprived of the service of Krishna, as she has not realised the importance of allegiance to Srimati Radharani. Goddess Lakshmi is the consort of Lord Narayana, the Majestic Manifestation of the Supreme Lord Krishna, so she has not realised the unique peculiarities of the loving service to Sri Krishnachandra, the unparalleled sweet hero of blissful love. She has been deprived of the supreme treasure of topmost love owing to misjudgement about the ontology of Guru in the sphere of loving service to Krishna. There is no other way except the transcendental grace of Radharani in the field of divine service to Krishna. One who has no relationship with Sri Radharani cannot serve Krishna, the Lord of Radha's heart.

The daughter of King Vrishabhanu expands Krishna's service through her manifestations. As she is the Preceptorial Reality, Her manifestations who are identical with her, are also the same. The Preceptor or Sri Gurudeva is the second self of Radharani. That preceptor confers competency and suitability on the exceptionally fortunate in the field of service to Krishna. Only that person who is identical with Radharani possesses this capability. Without the shelter of her lotus-feet and the attainment of her divine grace, nobody becomes fit for rendering service to Krishna.

One, who has committed a mistake in realising the divine status or position of the Guru, has been automatically deluded in the matter of grasping the Ontology of *Sambandha* (Divine Relationship), *Abhideya* (Divine Means), and *Prayojana* (Divine End). The realisation of the Divine End is very closely related to that of the ontology of Guru. If we can determine the real nature of the guru, the nature of the Divine End becomes clearer to us. The ontology of the Divine End is in accordance with the preceptor.

If a person knows his guru as one devoted to *Karma* (Fruitive Action), he will attain the fruits of action. A guru of *Jnan* (Empiric Knowledge) will lead one to the deliberation of the Impersonal Brahman. And when the devotional truth of the identicalness of the preceptor with Srimati Radharani will be established, one will attain the Divine Love for Krishna or Krishna-prema as the Ultimate End.

The person to whom the realisation of a real nature of the preceptor has not been clear will find the spiritual reality of the Divine End extremely vague. The ontology of divine relationship is inseparably connected with the ontology of the divine master or guru. The truth of divine relationship cannot be known without realising the philosophy of preceptorial truth. The spiritual aspirant who cannot grasp the ontology of Guru—who cannot determine the real nature of Sri Gurudeva—has not been guided in the proper spiritual path. He has not been able to realise the truth of the Divine End. He does not know whom he should adore and serve. He is groping in the dark. Where there is connection with Radharani in the ontology of Guru, there is the Lord of Radharani as the eternal Object of Love—the Summum Bonum of life. One who aspires to serve Krishna, the eternal Lord of Radha's life, must be first related to the group of Radha's intimates.

To follow the preceptor exclusively devoted to Radharani is the real divine practice. That is why service to the guru means service to Radharani. Radharani's service is Sri Krishna's service. In other word, the servitude of guru means servitude of Krishna. The person who is firmly devoted to this truth is rendering real service to Krishna. The so called service to Krishna by others is nothing but day-dreaming. He who has not realised this transcendental importance of the preceptor—who has not attained the knowledge of the divine relationship—can never expect to perform real devotional practice. He who has realised the ontology of guru properly, knows his guru as the second self of Radharani and remain ever-absorbed in the service to Krishna by serving his guru. It is he who has been able to get established in the proper servitude of Krishna.