

What Does a Real World-Guru in the Preceptorial Line Give?

Everyone regards his or her guru as the greatest preceptor. 'As he is our guru, he is superior to all'—so we think. But this is not the truth. Result will show whether my guru is Jagat Guru or the World-Preceptor. The attainment of spiritual or devotional treasure will indicate that my guru is really a Jagat-Guru. 'Falena parichiyate'. A mango tree is known by the sweet fruit it bears.

Now, the question comes—What does a Jagat-Guru actually give us? In a word it may be described as 'Radha-Dasya' or the rarest fortune of being a maid-servant of Srimati Radha Thakurani, the Eternal Consort of the Supreme Lord Sri Krishna. Such great personalities like Brahma, Shiva, Shukadeva, Narada and Uddhava cannot attain this secret treasure of Vraja. The Goddess of wealth, Lakshmi Who is the Consort of Lord Narayana of vaikuntha does not attain this fortune. Even the Supreme Lord, Sri Krishna Himself pines for such a treasure. So 'Radha-Dasya' is the zenith or acme of transcendental fortune and a Jagat-Guru, an eternal close associate of Radharani as he is, is capable of bestowing such a rare transcendental wealth to his disciples.

Thakur Bhaktivinode writes—

“Radhika-dasi jadi hoy abhimaan,
Shighrai milai taba Gokula-kaan.”

[Sri Radhikastakam: Song No 8]

(If your eternal identity as a maidservant of Sri Radharani is revealed, you will attain the peerless Hero of Vrindaban, Sri Krishna, very soon.)

Srila Raghunath Das Goswami writes in his Vilap-kusumanjali (Verse No 16)—

“Padabjayostaba bina bara-dasyameba
Nanyat kadapi samaye kila Devi jache,
Sakhyaya te mama namostu namostu nityam ;
Dasyaya te mama rasostu rasostu satyam. ”

(O my Mistress ! I humbly pray for the supreme servitude of Your Lotus-feet. I never ask for anything else. I eternally pay my obeisances to the friendship of Yours. But verily I yearn for Your servitude and nothing else.)

Thus the Jagat-Guru, Srila Raghunath Das Goswami has been kind enough to advise the entire world that to be a maid-servant of the Lovely Loving Lotus-Feet of Srimati Radharani is the summum bonum of human life -- the acme of spiritual attainment.

It is a deep secret of devotional wisdom that the 'Dasi's or maid-servants of Srimati Radharani are more fortunate than Her 'Sakhi's or female-friends. The Divine Couple of Vraja opens their Secret Chamber of Transcendental Love-Sports as well as Their hearts to the 'Dasi's or 'Manjari's. Only these 'Manjari's are allowed entrance into the Green Room of the Divine Couple. The Couple do not feel any hesitation before these 'Manjari's or maid-servants who serve Them before, during and after Their Divine Love-dalliance. These 'Dasi's or 'Manjari's prepare Their dress, Their bed. They also massage Their feet, fan Them with fly-whisk or hand-fan made of feathers of a peacock's tail, offer Them water, spiced betel-leaves, honey and render other sweet and secret loving services which the occasion demands.

Srila Raghunath Das Goswami has written in his celebrated Brajavilas-stabah (Verse No 38)—

“Tambularpana-padamardana-payodana-abhisaradibhih

Vrindaranya-maheshwarim priyataya jastoshayanti priyah,
Pramapreshtha-sakhikuladapi kila asankochita bhumikah
Kelibhumishu Rupamanjarimukhastha dasikal samshraye.”

(I take refuge at the Lotus-Feet of Sri Radha’s maid-servants like Sri Rupa Manjari. They are always rendering confidential loving services to the Goddess of Vrindaban, Srimati Radhika, by offering betel-rolls, massaging feet, giving water, helping and accompanying Sri Radhika in Her tryst with Sri Krishna. They can enter the secret groves of the Couple’s Divine Love-sports more freely than Sri Radha’s dearest female friends like Sri Lalita.)

These ‘Manjari’s or ‘Dasi’s are adept in intimate, sweet and secret services of Sri Sri Radha Krishna. They are so clever and alert that they can realise the innermost desire of the Couple’s heart and don’t wait for Their order. They translate every hidden desire of the Couple into reality instantaneously. The love of these ‘Manjari’s is absolutely selfless, self-effacing. They do not desire even Krishna’s union with them separately. Sri Rupa Goswami (who is no other than Sri Rupa Manjari in Krishna-leela) says in his devotional classic Ujjwal Nilamani (Sakhi Prakaram:89)—

“Kadapi Manimanjari na kurute abhisara-spriham.”

(Mani Manjari is never desirous of tryst with Krishna.)

Here Mani Manjari represents the Manjari-class. When Krishna proposes to have love-dalliance with the Manjaris and Radharani heartily permits it, the ‘Manjari’s reply—

“Noutsukyam Bhabad anga-sangama-rasepi alambate man-manah.”
[Ujjwal Nilamani --Sakhi Prakaram:88]

(O Krishna ! My mind does not yearn for the bliss of physical union even with You.)

Advanced devotees may read the “Ananda-chandrika” commentary of this line.

The ‘Manjari’s cherish only one desire. They want ‘Jugal Milan’ or the Union of the Couple—the Eternal Master Krishna and the Eternal Mistress Radha. Though the ‘Manjari’s love Both, they have a special soft corner in their hearts for Radharani.

They are more affectionate to Radharani. They do not want Krishna’s union with them separately; they relish the bliss of the Couple’s Union more than the Couple Themselves. As the Supreme Enjoyer, Sri Krishna enjoys the bliss of Radha’s Love-service. As the Supreme Enjoyed One, Sri Radha realises the bliss of serving Krishna or making Him Happy. As humble maid-servants of Radharani, the ‘Manjari’s realise the bliss of serving the Beautiful and Blissful Couple of Eternal Love. The transcendental bliss of the maid-servants of Sri Radha Thakurani surpasses the bliss of even Sri Krishna and Sri Radha.

The ‘Manjari’s are overwhelmed with inexpressible bliss to see the Couple happy, especially Radharani happy. They love Her so much that they forget their separate identity. They feel tangibly every fondling touch of Krishna in Sri Radha’s Divine Body and they are simple overwhelmed by the boundless bliss of that touch or caress. In this context, advanced devotees may read the very first verse of Sri Vilap-kusumanjali by Srila Raghunath Das Goswami—“Twam Rupa Manjari sakhi prathita pure asmin...etc.” They may also read the verse of Gobinda-leelamritam (11/137)—“Sprishati jadi Mukundo Radhikam...etc.” All types of “Sattwika Bikar” like tears, tremor, sweat, horripilation, pallor etc. adorn their bodies. The Supreme Lord Sri Krishna Himself desires to touch the Lotus-feet of these Manjaris. He is totally overwhelmed by the divine beauty and purity of their selfless self-effacing love. Sri Krishna came as Sri Chaitanya in this Kali

Yuga for distributing 'Unnata Ujjwala Rasa' (the Elevated and Beautiful Sentiment of Loving Krishna as the Paramour) to all and the rarest and topmost treasure of Radha Dasya (Divine Servitude of Radharani). If we get the merciful glance of Lord Goursundar, we shall be blessed with that rare treasure. So it is said in Sri Chaitanya-chandramritam (Verse No 55)—“O Chaitanya Chandra! You are the Emperor of unimaginable opulence. If you cast a glance of grace at wicked people like us, even we shall be able to attain that wonderful wealth of topmost devotion which is unaccessible even to great devotees like Sri Shiva, Shukadeva, Narada and Uddhav.)

All the Jagat Gurus appearing in the Bhaktivinode Line are Manjari Gurus. Sri Jagannath is Sri Madhumati Manjari, Srila Bhaktivinode Sri Kamal Manjari, Srila Gourkishore Sri Guna Manjari, Srila Saraswati Thakur Sri Nayanmani Manjari, Srila Acharyadeva Sri Kamalini Manjari, Srila Bhakti Pradip Tirtha Goswami Sri Prema Manjari, Srila Bhakti Keval Audulomi Goswami Sri Vinodoni Manjari and Sri BhaktiBhushan Bharati Goswami Sri Mallika Manjari. They are the eternal close maid-servants of the Ever Young Couple of Blissful Brindavan. These Manjari-Gurus descend from the Eternal Vraja or Goloka to this world in accordance with the desire of their beloved Mistress Sri Radhika. Their dedication and sincerity for the service of Radharani are unique. Their attitude is beautifully expressed by srila Prabodhananda Saraswatipad in Radharasa-sudhanidhi (78)—“Ja Vrindavan-seemni kachana ghanascharya Kishorimanistat-kainkarya-rasamritadiha param chitte na me rochate.” (There is a Gem of a tender-aged Girl within Vrindavan. That Eternal Girl is extremely mysterious. I yearn for the nectar of Her blissful servitude. My mind is not satisfied with anything else.)

In the language of Srila Raghunath Das Goswami, the hearts of these Manjaris ever cry out—“Tabaibasmi Tabaibasmi na jibami twaya bina” [Vilap Kusumanjali] (I am Yours, I am Yours alone. I can't live without you.)

The Manjari Gurus come to this world to distribute the rarest and noblest Treasure of Radha Dasya to the exceptionally fortunate devotees of this world. A real Guru wants qualitative success—not quantitative success. Srila Raghunath Das Goswami elaborately deals with this unique gift of Radha Dasya and says in his verse “Namashrestham manumapi Sachiputramatra Swarupam...etc.” that he has derived 11 Treasures by the celebrated mercy of his Gurudeva. These are:

1. The Supreme Name of Krishna
2. Mantra of his beloved Lord
3. Sri Gourhari
4. Sri Swarup Goswami
5. Sri Rupa Goswami
6. Sri Sanatan Goswami
7. Mathura, the supreme City
8. Vrindavan, the Place of Krishna's Pastoral Sports
9. Sri Radhakunda
10. Giriraj Gobardhan
11. The hope of attaining the Lotus-Feet of the Divine Couple Sri Sri Radha-Madhab