

O' Lord ! O' My Lord ! May I never forget You !

॥ Shri Hari ॥

Is Salvation Not Possible without a Guru?

Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusa Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

Is Salvation Not Possible without a Guru?

Who can be a Guru?

The one under whose guidance we visualize the light of knowledge and who helps us to eliminate the darkness of ignorance - be it in any subject, that person is called our Guru (Spiritual Guide). For instance, the one who shows us the way, when we seek it, is our Guru, whether we accept it or not. We do not need to have a binding relationship with that person. Just like during a wedding, the Pandit (Priest) gets the bride married to the groom and they are bound to each other for a lifetime, and the wife becomes exclusively devoted to her husband. After this, that Pandit (Priest) is not even remembered and it is not even insisted in the Scriptures to do so. Similarly, Gurus's work is completed, once he connects (links) us to God. It means that the Guru helps the person to be in front of God and not to put the person in front of himself or to engage in a binding relation with him. Likewise our duty is to be one with God and not to develop a binding relation with a Guru. For instance, there are many relationships in the world already, like father, mothers, son, wife, nephew etc. Forming yet another relationship with a Guru, is no different. Now, with the already formed several relationships, there is yet another one formed with the Guru, that is all. Our relationship with Paramatma (God) is eternal and natural, because we are an eternal part of Paramatma (God) - "Mamevaansho jeevaloke jeevabhootah sanaatanah" (Gita 15:7), "Ishvar ansh jeev avinaashi" (Manasa, Uttar 117:1). The Guru's role is to make us recall that forgotten relationship with God and not to form a new one with the Guru.

I often ask, who comes first - the son or the father? The answer that usually is, that the father comes first. But, in reality, if you see, it's the son first, and then the father, because the name "father" comes only when there is a son. First, he is a husband and when a son is born, thereafter he is called a father. Likewise, when the disciple is enlightened with the knowledge of Truth, thereafter is when the guide is called a Guru. Before acquiring this knowledge by the disciple, there is no Guru. That is why it is said -

**"Gujaarshraandhkaaro hi rukaarstej ucchyate;
Agyaangraaskam brahma gurureva ne sanshayah"
(Gurugeeta)**

It means. "Gu" is darkness and "ru" is light, so one who removes the darkness of ignorance is called a Guru.

There is a well-known couplet about a Guru -

**"Guru Govind dou khade, kinke laagu paaye;
balihaaree gurudeva ki, govind diyo bataaye."**

Guru is accepted with reverence, only when he puts the disciple in front of God. It is purely deception to become a Guru without showing the way to reach and know God. One cannot be called a Guru till one can acquire the qualities of a Guru.

That is why, there is no glory of a Guru on it's own. His glory is realized only when God is standing along with him, for us to see and fee "Guru Govind dou khade" viz., the one who helps us to realize God.

The real Guru is the one who wants his disciple to attain salvation and works for his welfare (salvation), and the real disciple is one who is devoted to his Guru.

**Ko va gururvo hi hitopadeshthaa
Shishyastu ko yo Gurubhakt eva (Prashnottari 7)**

If the Guru is a realized soul and the disciple acts upon his directions with true feelings, undoubtedly, the disciple would attain salvation.

**Paras kera guna kisa, palataa nahin loha |
Kai to nij paaras nahin, kai beech rahaa bichohaa | |**

If the philosopher's stone (paras-mani) cannot convert iron into gold by its mere touch, it means either the stone is not real or the iron is not real or there is some duplicity in between. In the same way, if the disciple is not enlightened with the knowledge of real truth, it means the Guru must not be enlightened or the disciple must not be faithful or there is some insincerity between the two.

नारायण ! नारायण ! नारायण !