

# The Grandeur & Glory of Guru-Tatva



**The Grandeur  
&  
Glory of *Guru-Tatva***

Gurudev Pandit Shriram Sharma  
Acharya's

Discourse published in  
"*Akhand Jyoti* – The Light Divine"

**PRICE-Rs.- 4/-**

# **The Grandeur and Glory of Guru-Tatva**

(Translation of a discourse on "*Guru-tatva Kī Mahimā Aur Garimā*"  
Delivered by Gurudev Pandit  
Shriram Sharma Acharya on Guru  
Purnima, 1981)

Let us begin with the collective  
chanting of the Gayatri Mantra:

*"Om Bhur Buvah Swah, Tatsaviturvarenyam  
Bhargo Devasya Dhīmahī, Dhiyo Yonah  
Prachodayāt ||"*

***Sisters and Brothers,***

This auspicious festival of Guru  
Purnima is meant for awakening,

establishing and nurturing the power of *śraddhā* in the inner self and orienting it in chiseled transmutation of personality with prudent determination. But please do not confuse *śraddhā* with blind faith or emotional tide of hallucination during devotional practices. *Śraddhā* in the truest sense is – unflinching, intrinsic faith in the eternal, omnipresent order of the Almighty and the inner urge for zealous endeavor and dedication for achievement of noble aims.

Guru Purnima is an occasion of inculcation and expansion of the *śraddhā* of the disciple for his Guru. “Guru” means the inner voice of the

soul, which is a representative of God. *Śraddhā* is supreme among the three perennial powers bestowed upon human life. Let us look at these powers that originate and govern the evolution of consciousness.

There are only three *siddhis* (supernormal potentials); only three preeminent powers in this world. The gamut of activities of life, its ascent and majestic expression and fulfillment is driven by these three powers of Consciousness Force. These are the powers of – *śrama* (vigorous physical and mental labor, enterprising diligence), *gyāna* (knowledge, enlightened thinking) and *śraddhā*. Whatever benefits and

joy we attain are acquired by means of these powers only. The edifice of a fulfilled life rests upon these three foundational pillars.

*Gurūtatva* is the sublime element of spirituality that inspires, illuminates and activates these powers in a devout *sādhaka* and devotee. A true Guru is a spiritually enlightened master, a noble guide whose being is a concrete and visible manifestation of the *gurūtatva*.

The power of *śrama* is bestowed by the Almighty in the vitality, vigor and enormous potentials of our (physical) body. This is essential for success and progress in all walks of life. The Earth

was there in Primordial Age too. Even at that time, it possessed all the treasure of Nature that it does today. It is only the dedicated *śrama* of mankind that discovered and harvested the treasures of crops, minerals, oils, jewels and a wide variety of other natural resources and enabled the dawn and multifaceted ascent of civilization on this planet. This is the root, the essence of history of evolution of life on this planet.

The earth, as created by Lord Brahma, must have been in crude form and hard to survive initially. Grand mountains, deep ditches, unbounded roaring rivers, floods,

intractable forests, threats of wild 'giants' and what not...! So many challenges must have been there. But the zealous efforts and industriousness of mankind could overcome all. Just imagine! How our ancestors would have survived? Forget about communication, even after discovering and using fire, they had no roads, not even by-lanes; no electricity, no machines or tools; nothing! The threatening floods used to literally keep them in 'captivity' during the monsoon season.

It is the power of intelligent *śrama* that made the boats, the bridges, the roads, etc, and enabled the human race gradually to conquer so many



challenges of Nature. Look, it was the enterprising diligence and labor of our ancestors that have bequeathed to us so many comforts! And, we the luxury-driven fellows tend to neglect and even scorn hard work!

It is said that prosperity is generated through the sweat of hard work. Wealth is not showered from the heavens or acquired by begging or praying. There is only one God of prosperity – the power of *śrama*. It is this divine power that can endow you with a prosperous, healthy and progressive life. You should be ardent devotees of this God by making

assiduity, enterprising hard labor an integral part of your life.

You might inherit lots of wealth from your parents or ancestors; but be careful! You can neither keep it safe, nor use it joyfully without your own efforts. It is *śrama* that produces, safeguards and expands prosperity. We will certainly enjoy numerous benefits, if we realize the importance of *śrama* and adopt it constructively.

Not only for gaining monetary or material benefits, hard work also helps us in attaining the wealth of health and vigor. Assiduity is also necessary for brilliant success in

school education and efficiency in any talent or artistic potential etc. Be that excellence of social interactions or management, everything requires sincere training and practice by self-effort in one way or the other.

Someone might snatch wealth by unfair means, cheating, etc, but he can't earn anything without *śrama*. He cannot prosper without putting in his *śrama*. If you want to get the crops flourishing in your fields, you will have to take the trouble of ploughing the land, sowing the seed, watering it, guarding it carefully till it grows. You can't get it simply by snatching the seeds or eating them in bulk. Honest efforts from your own

side count for every success. You should understand it and also teach this to others in your contact.

Those desirous of progress must possess the virtue of *śrama*. This is what I call as one the three boons bestowed by the Almighty upon us. Each one of us can and should make best possible use of this divine potential of hard work.

The second key to glorious accomplishments is – *gyāna*, the power of thinking and acquisition of knowledge. This also happens to be one of the principal sources of happiness. It is the balance and peace of mind, the righteous flow of

thoughts that enables us to be happy. When our mind is calm, everything around appears pleasant. It is the attitude, the quality of our thinking that makes all the difference. In the same circumstances one could be in a happy mood whereas someone else might get furious, anxious or depressed. For example, looking at thick dark clouds, someone might begin to panic of thunderstorm, whereas someone else sitting besides him might grin, enjoying Nature's beauty.

Let me tell you my personal experience in this regard. I was going to Gangotri for the first time. I was climbing the Himalayas all alone;

there was horrifying solitude all around in the dark, dense forests on the way. The creeping sound of dry leaves used to scare me of a snake's crawling. The whistling sound of wind blowing between the bushy trees was threatening me of a scream of a ghost. Even a stout wrestler would shiver of fear in that dreadful wild atmosphere. But the moment I shifted my flow of thoughts to positive side, all the fear disappeared. I found a source of inexplicable joy in the serene beauty of the Himalayas. My mind seemed to have absorbed itself in Nature's magnificence. My journey became heavenly blissful and easy thereafter.

Those of you who have read my book "*Sunsaan Ke Sahachar*" ("Companions in Solitude") might have shared my delight in those marvellous moments. Although I haven't been there since long, the pictures of natural beauty of the Himalayan peaks, the springs and rivers, the blossoming green forests, etc in my room make these memories alive. You won't find any other picture, not even of any god in my room, but the divine splendor of Nature is everywhere around. I always feel the unity with Nature and enjoy the blissful memory of my first visit to the holy mountains upon my Guru's instructions.

So, you see! The joy of life emerges from within. If you have the positive attitude, even the daily chores of life would be full with ever-new joy for you; your wife, children, all the members of your family would give you soothing peace of mind, every activity around your home would become enchanting. If you just think how the movements on the road outside your house offer you instant diversion in the moments of tension or grief, those routine scenes or 'mechanical activities' on the road would also become enthusing for you. If you learn to think righteously, the godly heavens will be there for you; you won't have to die or go searching for them.



It is said that paradise lies in the eyes of Beholder. You should inculcate the correct attitude, the proper way of seeing things. The Sanskrit and Hindi word for "Philosophy" is "*darśana*" Literally, the word *darśana* means to see from a close distance. Seeing the truth, the depth of every aspect is – (philosophical) vision. If you learn to see things this way, you will acquire the real knowledge. For example, you will grasp the essence, the knowledge contained in a book only if you look at (read) that book with this kind of focused attention.

Once you cultivate the righteous outlook, you will experience an

inexplicable joy of enlightenment. Philosopher prince Darah Shikoh was immersed in this limitless ocean of bliss once he grasped the glimpse of true knowledge. His daughter Jebunnisah was amazed, finding him in a state of unprecedented joy without any apparent reason. It appeared as though he was in some different world, in the paradise of dreams; she thought it to be some kind of intoxication. But she could not help asking the secret from her father, as she knew he would never drink liquor or wine, or use any other mode of intoxication. Darah told her that it was the nectar of divine knowledge, which he found in the Upanishads of the Hindus. He said

he feels as if he is flying in the sky; there is light and unalloyed joy everywhere and that he had found the real treasure of life, the key to absolute fulfillment in the wisdom and vision contained in the Upanishads.

This indeed is real knowledge, the real joy. All that is hidden within us. Heaven or Hell is nothing but reflections of our own (right or wrong) thinking. As such a book is only a print of ink on a paper. It gives you food for thought only if you have the will and capacity to assimilate its contents. Things or circumstances encountered in life are not good or bad in themselves. It is only how you

look at them; how you react to them that makes all the difference.

Everything is blissful in the deepest depth of truth. You just have to have the acumen to plumb that depth. It is our own fallacious thinking, our wrong attitude and ignorance that have entrapped us in the thralldom of passions, worries and sufferings. The moment you realize it and teach yourself that — you are the soul, the reflection of 'Thy Will', so no *sanskaras* (accumulated tendencies and mental inscriptions) and nothing else could ever enslave you — you will be free. You will then experience a divine sense of salvation in (physically) the same life.

It is said for certain species of deer (*Kasturi Mriga*) that it runs desperately in search of the heavenly fragrance which actually lies in the saffron hidden in its own naval. Similar is the case with us. The source of ultimate bliss is within us but we remain outwardly driven by our passions and madly run after external means and worldly possessions with our unfulfilled thirst for joy. We go to cinema, entertainment clubs, arrange picnics, parties, accumulate hoards of luxuries, grab worldly powers, and what not in search of happiness. But in that process, without the righteous thinking we end up increasing the visible or invisible burdens of life and

somehow drag the breathing corpse of our own life.

If you want to live happily, change your attitude towards life accordingly; learn also to make others happy. Distribute your joy amongst your family, friends, everyone around you. Daanvir Karna used to donate gold everyday. You don't have to do that. You should be generous enough to share your joy, expand and distribute it. This is an invaluable alms. Today's man is starving for happiness. You can make others happy if you have learnt the secret of being happy. This is what is the true expression of knowledge – righteous outlook,

enlightened thinking and its adoption in day-to-day interactions.

You don't have to necessarily be a genius, erudite scholar or intellectual to acquire - *gyāna* (beatifying knowledge or enlightenment). Higher studies and intellect can help you in terms of extrovert knowledge and talents but the real knowledge comes only through inner enlightenment. Only those who have the righteous outlook and vision of (inner) mind might acquire a sense of detachment towards their degrees or intellectual training. This is why I emphasize the need for refinement of attitude, righteous orientation of thoughts and conduct; without

which you cannot experience the light of *gyāna*, which is indeed the source of all happiness and ultimate transmutation of life.

The power of *śraddhā* pertains to the sublime domain of consciousness; it is the architect of your intrinsic character, your nature, and your personality as a whole. This is what makes you what you are as a person, as an individual being.

The worth of one's life lies in that of his personality. Noble personalities can alter the trends of time, divert the course of history; they can even compel the gods to bestow their grace on this planet. As forests attract the



clouds and invite rains, the 'magnet' of virtuous personalities also attracts the grace of sublime powers. If you want to be blessed by divine grace, by your noble Guru, you will have to transmute your personality to be worthy.

Divine powers indwell subliminally in the omnipresent cosmos of consciousness. The *siddhis* (supernatural potentials) are also pervading everywhere around. As per the scriptural descriptions, once upon a time (in the Vedic Age), there lived 330 million human-gods in this land. What does that mean? That means, all the inhabitants of this land had divine personalities. It is the worth of personality – the merit of

character - that attracts glorious honor and benevolent cooperation from all directions. You must realize that virtues of purity and character are invaluable assets.

You may ask – what bestows or generates this preeminence of character? Well, it is the sublime power of *śraddhā*! How...?

## **The Role of *Śraddhā*:**

The history of the world testifies that it is a handful of eminent personalities who shaped the fate of any society or nation in a given period of time. For example, if you remove the great saints, sages,

reformers, patriotic leaders and other great personalities from the history of India, what will remain there?

Our precious heritage and glorious history, which we feel so proud of, is in fact the history of the jewels of personalities. They might not have been learned or talented people, but such was the radiance of their character, the aura of their personalities, that mighty crowns and sparkling treasures and magnificent talents were voluntarily offered at their feet. Their nobility could rule over the hearts of the masses. Our divine culture, our majestic glory, our crowning history, our lovable nation is a creation, a gift,

of the angelic personalities like – the Rishis of Vedic Age, Lord Buddha, King Harishchandra, Adi Shankaracharya, Mahatma Gandhi, Swami Vivekanand, etc.

I was telling you that *śraddhā* is the source of inculcation of divine virtues in the personality. *Śraddhā* means unflinching faith, intrinsic belief in and devotion for divine ideals and virtues. The inner force of *śraddhā* makes one so firm and strong from within that nothing can perturb him from the chosen path of high ideals. It induces new strength and radiance in his personality and makes him worthy of divine grace and virtues. The *śakti* of Sri Ramkrishna

Paramhans was bestowed upon Vivekanand because the latter deserved it; or, in other words, because his personality had that magnetism to attract the divine force. The saints, the *siddhas*, bless the devotees and disciples according to their worthiness.

*Śraddhā* – to the extent of total surrender (of self-identity) before the noble Guru is the main criteria for the disciple's spiritual elevation. The lives of the noble gurus – great *rishis*, sages and saints themselves stand as testimonies of absolute *śraddhā* in divine disciplines and ideals. My divine Guru (angelic *rishi* from the Himalayas) had beatified my life on

the auspicious Vasant Panchami day in 1926. If you find any *siddhi* in me, it is all because of my *śraddhā*, my unconditional dedication to the noble ideals and duties set before me by him.... Every breath of mine, every moment of my life is devoted to his work.

If you have come here with an aspiration for divine blessings or some *siddhis*, I must tell you that you first refine your personality, because this is an essential prerequisite for spiritual progress. And *śraddhā* gives perennial support, enlightenment and strength to march along this path. *Śraddhā* can transform a stone-idol into a guru, into a manifestation

of God. You must have heard of the story of Ekalavya in Mahabharat. He had mastered archery under the 'guidance' of the idol of Guru Dronacharya. It was his *śraddhā* in Dronacharya that enabled his rigorous training on his own as perfect as though he had had live guidance from Guru Dronacharya, in spite of the fact that they lived far away from each other...

It was the *śraddhā* of Sri Ramkrishna Paramhans that invoked the divine power of Goddess Mahakali in Her idol enshrined in the Dakshineshwar temple. It was the same Mahakali Idol before whom Vivekanand used to forget that he had come to pray

for a job, for the wellbeing of his family and what not; such was the sublime force of Mahakali awakened by the *śraddhā* of his guru that all his worldly worries were wiped out from his memory and he used to pray only for pure knowledge and devotion. Uncountable number of devotees might have worshiped Lord Krishna, but it was only because of Mirabai's absolute *śraddhā* that Sri Krishna had turned deadly poison into an ineffective drink; dreaded snake into a flower garland. You might have seen five faced idols of Omnipotent Goddess Gayatri enshrined at the major centers of our mission. These are not ordinary idols, which anyone can buy from a good sculpture.



Dedicated *sāadhanās* have been performed here with deep *śraddhā* before the *prāṇa pratiṣṭhā* (spiritual sacrament of enshrinement).

Needless to say that the real test of one's *śraddhā* lies in how readily one sacrifices one's worldly interests, comforts, etc, and faces the challenges, hardships and adversities to uphold the high ideals, altruistic duties and virtuous values. This is how *śraddhā* leads to attainment of supernormal potentials (*siddhis*). I have experienced it myself. Let me tell you humbly that it is the miracle of my *śraddhā* for divine disciplines and ideals, that no one has gone back 'empty-handed' from here. It is the

power of *śraddhā* that has infused the beatitudeous light of supreme divine force of Mother Gayatri in me. My Guru had guided me to adopt rigorous *tapa* with devout disciplines for twenty-four years. Such were the ascetic disciplines of self-restraint that looking at my diet, my mother was driven to tears, she herself did not eat a single morsel of any sweet during that long duration. It was my *śraddhā* that provided all the courage and strength to march ahead along the chosen path of *sādhanā*, despite several adversities, challenges and testing moments on personal, familial and social fronts of my life. This is how my Gayatri Mantra (*japa*)

became so beatifying and miraculously powerful.

If you want something from me, you will also have to make some efforts, bear some burden. I can't give you anything you don't deserve, because it will hamper your own (soul) elevation. I care for your all-round welfare and therefore advise and guide you to follow certain disciplines, earnestly perform your duties and sincerely adopt the path of *sādhanā*. Samarth Guru Ramdas had tested Shivaji on several occasions and bestowed on him enormous power to make this disciple of his a Maratha King of immortal glory only after he had

passed the tests. Once he asked Shivaji to get fresh milk of a Lioness.

He created a Lioness in the nearby forest by his spiritual powers. Shivaji was firm in his devotion to the Guru and unflinching in his obedience; he put his own life at stake and brought the milk of this Lioness, which was the only one he found, feeding her cubs in that forest. Similar was the case of King Dilip. Guru Vashishtha appeared before this disciple in the form a panther and attacked the cows of his Ashram, which he had asked Dilip to take care of. Dilip offered himself to the panther to save the cows. That very moment Guru Vashishtha appeared in his original

form and blessed this worthy disciple with divine knowledge.

*Śraddhā* cultivates the seeds of devout dedication and devotion in the disciple. It means firm establishment in the inner mind of feeling of sacrifice for great ideals, moral principles and values. It is said that – "*Bhāvo Hi Vidyate Devā Tasmāt Bhāvo Hi Kāraṇam*"; meaning – God appears in the purity and depth of the sentiments (of *śraddhā*). There is only one 'fee' (essential prerequisite) of finding God or divine grace and *siddhis*, and that is – *śraddhā* for the Guru, for the Inner Light of the soul. Guru is said to be Brahma; that implies that our Super

Consciousness is our Guru. My existence is fully devoted to that.

Guru is referred in our scriptures as the trinity God – Brahma, Vishnu, Mahesh; which means that Guru represents the Light, the divine force of the Omniscient God. Its light in our inner self inspires in us every enlightened sentiment or thought, every noble action, and condemns every wrongdoing, every vice of ours. *Śraddhā* is a sublime medium of awakening this indwelling Guru. To whomsoever your *śraddhā* is devoted that person or object is your Guru. Note that, a human being could also have negative qualities; but *śraddhā* is (or should be, by definition)

focussed upon the positive ones, on virtuous tendencies only. If your *śraddhā* is true, your Guru would become a source of inspiration for your elevation.

If you regard me as your Guru, then sincerely practice to engage your mind and consciousness in nurturing thoughts and feelings of virtuous tendencies, good qualities, divine sentiments whenever and wherever you remember me or see my picture. This is an excellent practice, which would gradually awaken your Super-Consciousness. My picture or memory would only be a symbol required for focussing your *śraddhā*.

The action of a disciple devoting his *śraddhā* to the Guru results in corresponding effects of many-fold grandeur. A disciple had deep *śraddhā* for his guru. He even used to worship this guru and collect the water after washing the latter's feet. He used to distribute this oblation water as "*prasaad*" to the patients suffering from different kinds of ailments. Amazingly, people used to get relief from their pains and sufferings from this 'magical' water. Later on, the news reached the guru himself; so he began to wash his own feet and proudly distribute the water to treat the patients and other aspirants. But the water did no magic. So, you see! It was not the water, rather the 'sublime effect' of



the disciple's *śraddhā* that worked in the first case. Whereas in the second case there was only the water; how will it have any effect?

*Śraddhā* is the life-force of spirituality; it is the backbone of spiritual endeavors. Be that simple devotional practice or a rigorous *sādhana*, every effort is nothing more than any other activity if the devotee lacks in *śraddhā*. There is no possibility of spiritual attainments without *śraddhā*. The level, depth and focus of your *śraddhā* reflect your intrinsic character and spirituality.

If you have respect for your own being, for your inner self, then you

are indeed what your *śraddhā* is for yourself. Contrary would be the case if you don't have any *śraddhā* for your own being; for your own life. So you must set some value system for your self and refine and test yourself for elevation of your *śraddhā* (for yourself and for higher ideals). As I have repeatedly told you, a noble guru will bless his disciple according to the latter's *śraddhā* in his own devotion and for the values and disciplines prescribed by the guru.

All that I could do – right from completing the *sādhana* of Gayatri Mahapurscharans, translating the entire Vedic Literature, writing of several thousand books, to the

launching of Yug Nirman Yojna, organization of global Gayatri Pariwar and the establishment of five main centers and twenty-four hundred Shaktipeethas, etc - is because of the grace of my Guru. It happened because I surrendered myself to his directions (*kariṣye vachanam tava*); to perform the duties and the tasks assigned by my noble Guru.

I would also like to inform you all that the dawn of God's new incarnation is already on the horizon. As you know, divine incarnations descend on this earth to eliminate the evils and adversities of that time and to initiate the revival

of divine order. Their manifestations occur as per the needs of the times.

The first phase of incarnation for Kaliyug took place about twenty-five hundred years ago, in the form of Lord Buddha. Buddha's incarnation, as the name indicates, was for enlightenment of intellect. The successive phases of divine transformation of this era (Kaliyug) have resulted in enlightenment of specific realms of the subtle world to make possible the complete manifestation in the last phase. This time the incarnation is not going to be in any human form. The light of God is going to be manifested as the grace of *Ritambharā Pragyā* in the

minds and hearts of the people to remove the "crisis of faith"

*Ritambharā Pragyā* (spiritually enlightened pure intellect endowed with divine *śraddhā*) is the power of Gayatri. That is why I refer Her as *Yug Shakti* (the divine force of transformation of the era). Gayatri is not only the Goddess worshiped in India. It is a universal force. Its grace is going to spread across the globe. Its revolutionary flow has begun with the Vichar Kranti Abhiyan of our mission. The microfilm of the new world order and the brighter era ahead is encoded in the Gayatri Mantra. This is the mantra for all human beings.

The seed of sublime transmutation of mind and heart is hidden in it.

If you have faith in this mantra then, together with doing Gayatri *Sādhanā*, you should also march along with me in the *Yug Nirman Yojana* to usher in the New Era (*Sat Yug*). I can visualize the dawn of the New Era. In this respect, I call myself a “cock” The cocks crow in the early hours of the morning before sunrise and inform the world about the advent of dawn. I am also likewise attempting to awaken you all and the entire world at these moments of grand transformation.

The *Brahmvidyā* (the eternal, cosmic knowledge) of Gayatri is to be disseminated around the world. I need your cooperation in this gigantic task. The Rameshwaram Bridge was built and the Gowardhan Mountain was lifted by collective efforts of devoted souls, without any tools or resources. God has bestowed that opportunity upon all of you. Divine Will for transformation of the era will not wait for your cooperation; it will be accomplished as per the Divine Plan. But, if you don't awaken and bear your share of responsibilities, there will remain nothing but repentance for you if you miss the chance. You may begin with self-refinement and offer your

altruistic contribution in the form of your efforts, talents, time, labor, or other resources, as per your capability. Your tiny but determined and devoted effort in this direction would be your *Guru-Dakshina* (an expression of the disciple's *śraddha* for the Guru) today.

I want you to present your *Guru-Dakshina* to me by dissemination of the divine knowledge of Gayatri to every house, every person. I have the 'medicine' to cure the faith-crisis, the vices and worries; you just become the tools to 'inject' this medicine in people's minds and hearts. I have the Light, you become the torch-bearers to illuminate the world. I



hope your *śraddha* will inspire and enable you to devote yourselves to this assignment given by the *Yug Devata*.

I wish you all the best. May the Almighty bless you all with *śraddha* that will ensure your spiritual well-being and elevation. Let us pray for the welfare and enlightenment of all beings.

|| OM SHANTI ||