

WEEKLY MAGAZINE

MARCH 29 | ISSUE 7

BRAHMATHEERTH

SAINT SUNDAR'S DIVINE ELIXIR OF WISDOM



**SISHYAHOOD
REDEFINED**

From the desk of the Editor

Brahmatheerth is a weekly magazine published exclusively on Guruji Sundar Website. Brahmatheerth is a one of its kind magazine, that is solely written by the enlightened master, Saint Sundar to help real seekers around the world and for the humanity at large.

In our modern world, where human lives have become mechanical and where technological advancements have begun to control the human lives, it has almost become impossible to come out of the strong hold of maya that is plunging us into darkness. In such a world, Brahmatheerth serves as the lighthouse that guides the lost souls to steer towards the shore of awareness and leads the way for a real seeker / yogi in his quest for self-realization. What makes this the most special is that each and every word in this magazine is a pearl of wisdom that is unknown to mankind revealed directly by the realized saint, Guruji Sundar. His Holiness' utmost compassion and grace towards the humanity and his selfless desire to create a universal spiritual hub to guide real seekers/sadhakas in the path of gnana has led to the conception and creation of Brahmatheerth.

In this enlightening issue, Saint Sundar delves deep into the unseen obstacles that often go unnoticed in a seeker's spiritual journey. With profound wisdom and clarity, our Guru sheds light on these pitfalls and unravels the pros and cons of each approach, guiding seekers towards the path of real spiritual transformation.

May this knowledge illuminate your path!

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INTRODUCTION



Dear Yogis,

This issue is truly dedicated to all of you. Even though I am having the smallest number of Sishyas with me, I am able to perceive and detect so many flaws in your Sishyahood. I want all of you to go deep into the flaws and correct them from the core of your being.

This arrow is pointing directly at all of you. Let the arrow do its function and get freed from your die hard habits.

With love

Saint Sundar

AUTHOR

Content

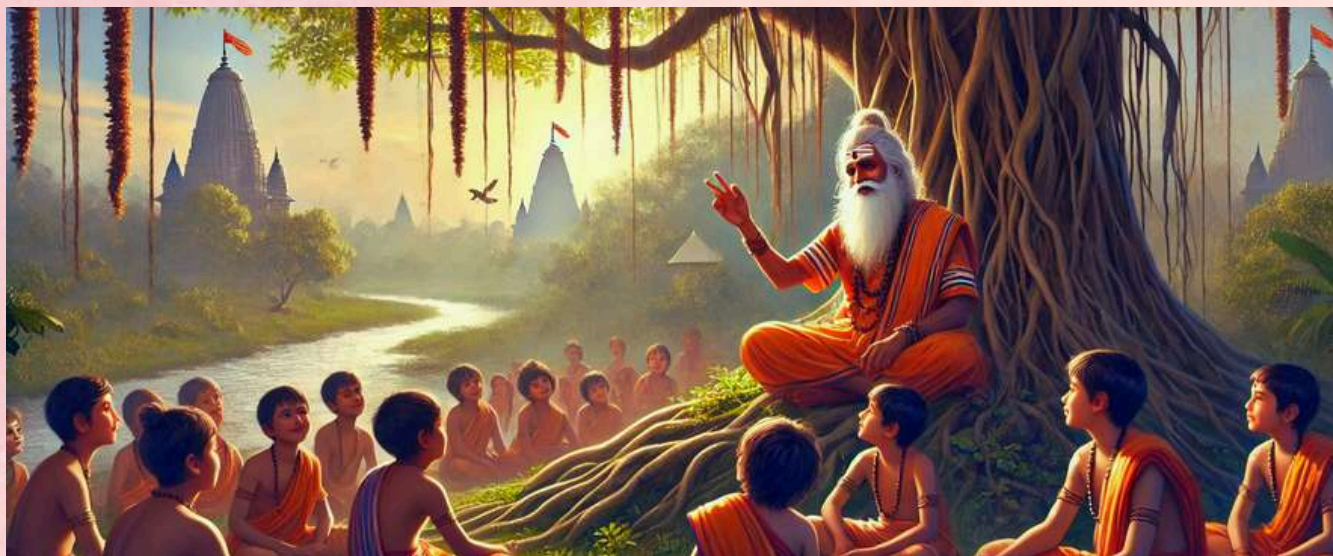


MIND YOUR MANNERS

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MIND YOUR MANNERS

A SPIRITUAL HANDBOOK FOR DISCIPLES



Dear Readers,

This issue is specially for every seeker in the path of self realization. Every seeker needs a Guru to guide them in their spiritual journey and to lead them towards gyan, moksha or eternal liberation. In the olden days, most saints and gurus maintained Gurukulam/Gurukul which served as traditional centres of education for disciples to gain knowledge, wisdom and life skills. Unlike modern schools, Gurukulams were functioning as holistic institutions which focussed on the development of body, mind and soul. Gurus and saints not only imparted their wisdom but also taught character building, truthfulness, humility, respect and the way of living. They taught how to live in harmony with nature, with existence and with other beings. They taught how to eat, how to speak, how to condition your mind, how to keep the body and mind healthy and ultimately how to come out of the body at the time of death. More importantly, gurukulam taught the greatness of guru-sishya relationship and the reverence and humility a sishya should hold for his guru.

Unfortunately, in the modern world, we don't have this holistic practice of teaching or Gurukuls. In the present day, most people live life unconsciously. Even most seekers who have spent many years in spirituality tend to live unconsciously when it comes to the worldly life. Primarily, they fail to perceive the true bonding between a guru and disciple and the proper way to interact with Guru. Personally, I have observed this flaw in most of the people/seekers I have witnessed or interacted in my life. Through this week's issue, I am trying to communicate these flaws and setbacks that most seekers are completely unaware of. This is a wake-up call for all seekers to be aware of the mistakes they make in their day-to-day life and especially while interacting with a Guru/realized person. Normal people who are very much involved in the materialistic life will never understand my words and I don't expect them to. But real seekers who yearn for aathmagyan/self-realization will understand my words.

Also, without me indicating these flaws, you will always remain ignorant and unaware of them. You will continue to live an unconscious life. Being a man of wisdom, I can see and sense all your subtle oversights. You never even know them, but I KNOW YOU! So, when I state all the flaws and the corrections needed, a real seeker should receive it whole heartedly, check and analyse whether he has them, work on them and correct them with awareness. The first and foremost step is to know and understand that you possess these qualities. The second step is to analyse them with utmost awareness and to rectify them.

THIS ARTICLE IS NOT MEANT FOR MERE READING BUT DEMANDS THAT YOU APPLY ITS TEACHINGS TO YOUR LIFE AND TRULY REFORM YOURSELF.

LEARN THE ART OF SITTING IN SUHASANA

Suhasana means Sukh + Asana (சுகம் + ஆசனம்). The sitting pose that is convenient for a seeker. It can be any pose including sukhāsana, vajrasana, veerasana or padmasana. There are numerous poses to sit and meditate during a Satsang. Every seeker should try and learn different sitting poses or asanas that is comfortable for him and at the same time maintain the sanctity of the space. This may seem a trivial issue, but this practice plays a major role in shaping up a seeker's career. A seeker should tame and train his body regularly to sit in their suhasana poses. He can change the poses multiple times, but every time his body should settle in the position with ease. There should be no struggle to fit the body into that position. This is because, only when the seeker trains regularly, the body will settle down when in front of his Guru. Only when the body settles, the mind and being will slowly become silent and receptive and starts imbibing Guruji's words and the wisdom shared. When the body remains restless, the mind will also become restless and everything will become disorderly. This will affect the ability to listen and receive the teachings of Guru. Ultimately, if the body is always restless there is no use in attending the Satsang. It will not only affect the seeker, but it will also affect the others sitting close to him.



PADMASANA



VEERASANA



VAJRASANA



SUKHASANA

That is why a seeker should regularly train his physical body to sit in his comfortable positions. When receiving the spiritual knowledge, our body should never become a barrier. A seeker can interchange his position as many times as possible, but every time he should make sure that the body settles right in and becomes comfortable.



P.S. Nowadays everyone carries an unavoidable nuisance with them – their smartphones. Even when they are attentive during Satsang, every time the phone rings or sends a notification, people are forced to pull themselves out of their current state. Their minds have become so addicted to their phones that they want to steal a glance at their phones every now and then. This subtle movement disrupts the mind's attention which in turn leads them to their complete disorientation. These actions of a seeker also disturbs the flow of Guru's discourse and disturbs the whole environment. This is all a play of Maya that no one can understand.

LEARN THE ART OF GAZING

Most people don't know how to look at others properly. In fact, no one has ever been taught the art of gazing at others. Normal people always look at others intensely. Their gaze will be more of a piercing stare or a scrutinizing look. In the modern day, in some countries, prolonged and intense staring (more than 30 sec) is categorized as inappropriate behaviour and even harassment. Even spiritually, some seekers develop a subtle ego that they are superior, and they constantly try to analyse other people and read their minds, and in the process, they intensely stare at them for a very long time. The scrutinizing look will make the other person uncomfortable. This is an unacceptable approach. A spiritual seeker should never follow such practices.



When you look at a person, your gaze should never be intense. A seeker's gaze should be very poetic. The gaze should always be soft like a flower. Most importantly, a seeker should never stare intensely at his Guru. Remember a seeker's stare will hurt and intimidate his Guru. Most of the disciples think that constantly looking at Guru and following his every move is a sign of

their bakthi. But the truth is completely opposite to this belief. A seeker should never stare or follow a Guru's move constantly. In fact, whenever we look at someone or something, our sight starts from our eyes and reaches the person standing at a distance. In this process, a part of our energy also travels from our eyes and reaches the person. When we intensely look at something, especially something far, we quickly become tired. This is because most of our energy is getting used up in the process of looking.

So, a seeker should always be aware of this subtle process. Whenever he looks at anything, the energy utilized should always be within the permissible levels. Same applies for a seeker looking at his Guru. When the seeker looks at his Guru for a prolonged period of time, the energy from his eyes continuously travel towards Guru and the energy fields will hurt and disturb his Guru constantly. Always remember, the energy coming from a seeker's eyes should always be maintained at the minimum level and they should never hurt and intimidate Guru. They should learn the art of soft gazing and try to practice it in their day-to-day life.

Especially, new seekers who are entering the world of spirituality and those who are meeting a realized person for the very first time, they always have a judgement quality. Their mind constantly tries to judge the person on the opposite side. The suspicious nature of the mind will not settle immediately. It will be wandering all around the place. It will take a few months for the suspicious mind to genuinely believe Guru and settle. Till this time, they always stare at everyone and look deeply into everything. This intense look is very harmful for Guru and its energy disturbs Guru to a great extent. So, seekers who belong to this category should be seated at the farthest distance possible from Guru for the initial period. Once they get used to the space and start to understand their Guru, their suspicious mind will calm down and enter a comfort zone and slowly they'll tame their gaze and their eyes will soften. A seeker can only imbibe this quality with time and constant awareness of the self. They should learn to look at their Guru with a soft gaze, love and reverence. Slowly, you should implement this art in the outside world also.

Unlike normal human beings, saints and self realized people will see at things without any energy. When they look at others, the energy travelling from them will be zero. This is because saints always mirror others. They only have a mirroring quality which just shows the reflection. They never spend their energy on looking. They never hurt others.



Remember when you look at your Guru intensely, it is equivalent to throwing rocks at him. When your gaze hurts him, you will receive his silent curse, which will be a setback in your spiritual journey. Instead, you should mend and soften your gaze when you look at a higher being. You should learn the art of showering him with flowers and this art can only be learnt with spiritual ripening.

ROCKS OR FLOWERS ? YOU DECIDE !

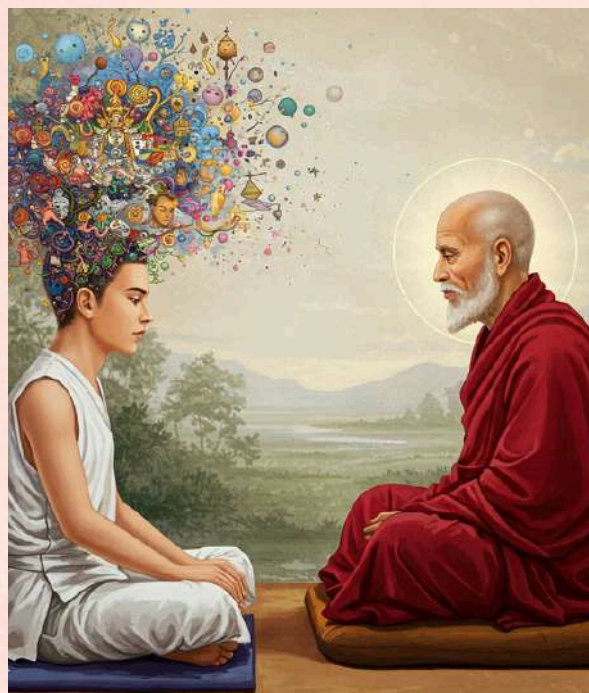


LEARN THE ART OF BEING PRESENT

Being totally present is a great yogic quality that only evolved yogis and seekers can achieve. Whatever work they are engaged in, their thoughts, words and actions all will be focussed on that particular work and never deviates even a little. This is a prime quality of a real yogi. Nothing can disturb him. His body, mind and soul will be aligned together, and his thoughts, words and actions will be synchronized.

A real seeker should learn this quality of being totally present when he is in the vicinity of an enlightened saint or Guru. Sitting near an enlightened master, attending his Satsang and hearing HIS words is the real Upanishad. And a seeker should always strive to maintain the sanctity of the space. This can only be achieved when the body, mind and soul are synchronized and be totally receptive towards his GURU. Only when a seeker aligns all these three and attunes himself to the space, all these three entities will receive the spiritual nourishment from GURU.

For most seekers, only body will be present. But their minds will be travelling somewhere else. The mind will not grasp all the wisdom imparted by Guru as it will be continuously oscillating between the past, present and future. In such cases, only the physical body will receive the nourishment, that too in minimum levels. When all 3 entities are totally present, they will be fully replenished and restored with divine energy.



‘BEING TOTALLY PRESENT IN THE PRESENT MOMENT IS THE GREATEST TEST FOR EVERY YOGI/SEEKER.’

LEARN TO BE A GOOD LISTENER

99% of the people in this world especially spiritual seekers are not good listeners. They can be grouped into the following six categories.

1. Seekers from this category will never completely listen to what Guru is saying. When Guru had completed speaking 1/4th of the matter, immediately they will barge in on his conversation and start answering him. Such seekers can never be considered good listeners.

2. People from this category use their mind actively all the time. When Guru starts talking, simultaneously their minds will start functioning. The mind will start preparing all the possible ways to respond and retaliate to the situation. These seekers also cannot be considered as good listeners.

3. Seekers from this category act like they listen, but they never truly listen anything. They will never give attention to the person speaking and will often possess a condescending attitude. When the second person is speaking, the first person's mind will be of egotistical thoughts ("What knowledge does he have to speak to me?", "Who is he to question me?" etc.,). Such people can never be considered a listener.

4. Those who fall under this category will listen to the other person speaking. But they will listen with the mentality that they know everything. They will act like a know-it all. They will listen with the over confidence that they can answer any question, tackle any situation, and turn it in their favour. They possess the arrogance that the other person can never speak of something that is not known to them. Such egocentric people are also not considered as good listeners.

5. People from this category will listen to an extent. For instance, when Guru is speaking addressing everyone, some minds will think ‘This is not for me. This is for someone else’, ‘I am above this’ etc., With these defensive thoughts, when they listen, the mind will not completely take in the teachings. It will filter out the words it feels not suitable for them. They are also not considered good listeners.

6. People from this category can be considered as ‘the worst listeners’. Their body will be present to the situation. But their mind will be wandering in all directions and lost somewhere in the jungle of thoughts. They will be the living example to the quote, “**A man is never where he is**”. They will be physically present, but mentally absent.

So, how can one be a good listener?

A good listener should receive what Guru is saying totally in their hearts. 100% of them (body, mind and soul) should be in total receiving quality. A real seeker should absorb every word coming from Guruji. He should let the words reach his heart, his inner core directly. He should let the words sink in to his being. Only then 100% of the content will be received. This is **true listening**.



He should never allow his mind to play the listening role. Mind always acts like a buffer. When you listen with only the mind, it will never allow everything to reach inside. It filters out almost 90% of the contents which it feels unnecessary, unacceptable, offensive or hurting. Mind allows only 10% of the content which it likes or with which it can relate. Whereas heart never lies. It accepts everything (positive and negative) as it is. When a person is criticized and reprimanded for his behaviours, mind without any contemplation, immediately defends him and begins to justify his own actions. It will claim all the reasons to prove him right. This is one of the greatest shortcomings of the human mind. It never accepts things as it is. It takes all the measures even to the extent of self-deception and accusing others to prevent the core (heart) from getting hurt. But heart never deceives. When a Guru is scolding his disciple, if he listens with his heart, it will directly enter his being and will feel like 'a knife in the heart'. But this acceptance is the most essential quality a seeker should imbibe for his spiritual evolution.

For casual talks, chatters and routine discussions, listening through the mind is sufficient. But for conversations which includes Satsang, life changing discussions, serious issues, critical situation and earnest conversations which need deeper contemplation and understanding, one should always listen through his heart. Especially for spiritual talks, discourses and Satsang, a real seeker should always make sure to listen directly through the heart and to accept everything to its fullest without the hindrances of the mind. Only then he will become a good listener.

A GOOD LISTENER IS THE ONE WHO LISTENS WITH TOTAL ACCEPTANCE IN HIS HEART WITHOUT THE RESTRAINTS OF THE MIND.

LEARN THE ART OF COMMUNICATION

Communication is one of the most essential talents that a seeker should learn right from his initial days. A seeker should learn the art of expressing his thoughts clearly. A seeker should learn to express his spiritual experiences and encounters relevantly. He should learn to convert his experiences to words aptly. He should learn to speak directly to the point. He should never beat around the bush. There is a common misconception that one who talks a lot is often considered sharp and witty. But that is not true. Wise people never talk loquaciously. They speak concisely and to the point. They never wander. This is an essential criterion that a seeker should strictly adhere to. Many a times, you would think something, but you cannot find the right words to express it clearly. Sometimes, you yourself would not understand your own experiences clearly unless you give them the correct words, or someone indicates what your experiences mean. So, for a seeker, communication is as important as an experience and is a key factor for progressing in spirituality.

In some of the religions, even before teaching the practice of meditation, the sadhakas are initially trained on the basic skills which includes how to talk, how to keep his mind active etc. Only then, during his spiritual encounters, he will be able to bring his active mind into play which helps in attaching the apt words to those experiences.

Many seekers have not developed the art of communication properly. They talk randomly, start at one point and travel somewhere else. Even if they speak long-windedly, nothing useful can be made out of their speech. Because of them, sometimes even the Satsang changes its course and travel elsewhere. Some seekers always speak a lot and try to steal the show. I will say this is the worst group.

There is a second group, where seekers talk just to show others that they are very close to Guru. This is a subtle egotistical attitude to show off that they know Guru more than anyone else. Just to show their closeness with Guru, they interfere and communicate during a discussion or Satsang. They are also not good communicators.

There is a third group where seekers just praise Guru all the time. Their words and comments will be terribly flattering. They constantly try to fawn over Guru. But remember, a Guru never likes false praises and mere words. Only a genuine seeker with a straightforward approach will make a Guru happy. This group also cannot be considered as good communicators.

The fourth group of seekers will have the need to converse with Guru. But they are somewhat hesitant and reserved to speak in front of others. They will always ask for a private session and want to have a one to one conversation with Guru. There are two reasons for this timidness. One is they feel shy to voice out in front of a group of seekers. The second is they always want to remain aloof and doesn't like others judging or reading them based on their conversation. So, they request for private sessions. But the irony here is that they do not engage in deep spiritual conversations with Guru. Their questions will mostly be mind oriented, silly and childish. It is only a waste of Guru's time. A seeker belonging to this category must change the quality of timidness. A real seeker should always be on fire and should never shy away from asking his spiritual doubts, however trivial it may be.

The fifth group of seekers will always remain quiet and be a silent spectator until the end of the spiritual session. But when it comes to casual discussions about the world and other materialistic things, they will actively participate in those discussions and show off their knowledge. Again, when a spiritual topic comes, they keep mum. These seekers always remain as mute spectators, and it will take many years for them to progress in their spiritual journey.

There is a sixth group where seekers always get away without communicating. They always evade the topic by saying that they don't have any questions. They give this 'escape mechanism' a positive approach by saying that all the questions vanish in the presence of a Guru. This is entirely false. In the presence of an enlightened being, only the mind becomes silent. Therefore, all the silly mind related questions like "Will I get moksha?", "Am I going in the right direction?", "When will I get visions and other experiences?" will vanish. One can never ask silly mind related questions in front of an enlightened being. Having said that, a real seeker with genuine seeking can never forget his doubts in front of his Guru. These doubts are results of his intense seeking and spiritual experiences. They are directly from the being and a seeker will be longing to get his answers. Such questions will never vanish at any cost. So, when a seeker says he has no questions, it means he has not meditated regularly and does not possess the thirst for seeking the truth.

A real seeker should only communicate the essential to Guruji. There is a popular saying in Tamil,

“ஓடுமீன் ஓட உறுமீன் வருமளவும் காத்திருக்குமாம் கொக்கு!”

which translates as "The stork waits patiently and lets all the small fish swim away only to catch the sluggish fish at the right moment".

This saying perfectly fits the quality of a real seeker. Hundreds of thoughts can cross his mind any moment. But a real seeker should wait patiently and allow all the thoughts to pass through. He should never pay attention to these trivial thoughts. He should be steadfast and focussed only on what he needs, and he should communicate only the essential to his Guru. When a Guru gives one month gap for the sishyas to meet, a real seeker should consider this as a great opportunity. In that one month, he should involve and immerse himself in sincere and regular tapas.

During this time, he will definitely get numerous genuine questions. He should constantly ponder upon them day and night. After a month, when he visits his Guru, he should yearn to get his doubts cleared. A real seeker should possess the quest that stems from within. The seeker's questions should function as a stimulus and arouse and rekindle the flame of awareness in his Guru. A seeker with a real yogic quality will be robust in nature with full vigor. A Guru always longs for such a disciple. But unfortunately, such seekers are very rare.

When Guru asks a question, a seeker should not react to it immediately. Firstly, he should totally receive the question and absorb its content in his being. Then he should process the contents and contemplate on its true meaning. Only after processing and digesting it completely, he should respond back. Most of the seekers don't respond. They just react to the question using their mind.

When a Guru puts forward a question, he 200% knows what and how will each seeker react. He knows each and every move of the seeker present in the room. But the seekers because of their ignorance fail to perceive this truth. In the presence of Guru, they just relate to him like any other human being. The physical presence of Guru makes them think Guru is also an ordinary human being. They tend to forget they are sitting in front of an enlightened being who is beyond the realms of the physical world. Because of this ignorance, they do and sometimes overdo their reactions, communicate irrelevantly and sometimes even try to manipulate and convince Guruji that they are right. But what they don't realize is that Guru is watching everything silently. Each and every action of the seeker gets observed and recorded in Guru's memory. Even after decades, he can bring back those recordings and question you for your actions.

ALWAYS REMEMBER. A GURU CANNOT BE DECEIVED BY A NORMAL HUMAN MIND.

LEARN THE ART OF REAL SEEKING

A seeker should never consider a Guru or a realized soul as just another human being. Gurus are the very epitome of truth/gyan/eternal wisdom, and they are GOD in human form. The human and mind-oriented laws do not apply to saints/Gurus. So, when a disciple interacts with a Guru, he should possess the humility and reverence that he is in the vicinity of a noble soul. When a seeker gets the opportunity to meet and interact with his Guru, he should never take it for granted. He should yearn for such interactions and utilize it to the fullest. They should consider such interactions as golden chances that kindles his inner fire of seeking and pushes him further in his spiritual journey.

A real seeker should tune his being, body and mind by performing intense tapas before meeting his Guru. He should make a note of all the spiritual doubts he has and the lessons he needs from his Guru. He should meditate and ponder on them and reflect only the genuine clarifications he needs. This is what we call as homework for a disciple. Without completing his homework, a disciple should never visit his Guru. If he does, it would only be futile and a waste of his time and also his Guru's time. Only after he completes his homework, he should visit his Guru and wait for his opportunity to speak up. And when the time comes, he should put forth his questions, ask his doubts and get the clarifications needed.

In the modern era, unfortunately such disciples are exceedingly rare. Everyone is so involved and entangled in the maya surrounding them and it requires great efforts and allocation of their precious time even to visit their Guru. And even when they visit, they do not have any doubts or spiritual questions. This is because none of them performs sincere meditation, none have the intense seeking to grow spiritually and to realize the truth.

No one comes to Guru in search of gyan/gnana or enlightenment. For most of the present-day seekers, Guru is just another person who is wise and who can sort out all their worldly sufferings and worries and guide them to live a peaceful life.

Some seekers are just interested in the superficial and non-essential benefits they receive from being in the presence of an enlightened saint. They are aware that in the presence of a Guru or an enlightened soul, they will become positive; their body and mind will become healthy and positively oriented; they will become motivated in life; the mental suffering and agony will reduce; all their negativities get discharged from them. Therefore, just to enjoy these benefits, they regularly pay a visit to their Guru. They hide their real intentions and act like they visit him to do pure Guru seva/ service to Guru. I will never call them real seekers because they neither have the intention to learn from their Guru, nor do they possess a genuine seeking for wisdom. All they want is to unburden their worries, sufferings, physical and mental sickness and to lead a balanced and peaceful materialistic life. In the name of doing seva, they get all the benefits. Most people belong to this category

The second category of seekers visit their Guru regularly, but they never truly perform any sadhana or homework. When Guru initiates a discussion, these seekers listen to Guru's words and then try to communicate using that same information. They would never initiate a discussion or ask any questions but always does an active participation in the presence of their Guru. They are also not genuine seekers. They just survive on the knowledge imparted to them in the past solely by the grace and compassion of the GURU . They don't possess the innate quest to search for the truth.

The third category includes senior seekers who have started their spiritual journey long back. They would have learnt a lot in their early days as a result of which they develop an inflated ego that they possess so much knowledge. Due to this attitude, at some point, they stop asking questions to Guruji and always settle in their present state without evolving further. Even after a decade, they would remain in that state only and their spiritual maturity would come to a halt. Personally, their mind will convince them that they have already matured enough in spirituality, and they are leading a fruitful life. But only their Guru knows that they are caught in the web of Maya.

The fourth category also mostly include senior seekers who have spent a lot of time with Guruji and have closely observed him for a very long time. After many years, when young minds and new seekers join in, they take the role of the senior and guide the newcomers in their journey. But in the process, they also get caught in the system of hierarchy and believe that they have evolved enough to guide others. Because of this, a subtle ego develops in them and as a result, even if they have any questions, they will never ask their Guru about it, especially in front of other seekers. It becomes impossible to drop this ego and ask like they know nothing. Even when Guru is teaching something new, they maintain an act like they know everything already. They fear that Guru and others will think that they still remain a seeker and have not evolved enough.

To state the truth, it has been more than 10 years since my core disciples have asked any spiritual doubts or questions to me. No one has come to me with an earnest question asking for clarification.

There is a fifth category of seekers who can be considered the worst. They are the silent killers. They are the habitually quiet and most secretive seekers who remain close-mouthed to any situation. They will be present for all occasions, but they never truly do any homework, ask any clarifications and they do not even actively participate in any discussions. They remain silent from the beginning till the end. I call them the worst seekers because they are of no use to anyone. Practically, they can be considered as non-existent beings.

Having said all these, out of 100 seekers, only one or two seekers come with the genuine seeking to learn from their Guru. They come with their homework and their questions will be honest and 100% authentic. They will be straightforward and raw in their questions and their thirst for truth will push them to ask questions that others will hesitate to ask. Just by looking at them, a Guru will identify their growth, effort and the innate seeking they have. This is what truly makes a Guru happy and motivates a Guru to teach more. This is always the case between a teacher and a student. Only when the student is bright and eager to learn, the teacher will get motivated to teach. If the student doesn't show any interest, the teacher will also get demotivated.

So, when the seeking is genuine, Guru will compassionately answer all his questions. A Guru always wishes and demands for this kind of sincere seekers only. Even if there is only one genuine seeker, Guru will run the whole show just for that one seeker who yearns for his teachings and wisdom. Rest of the participants are all just complimentary players. While Guru conducts the Satsang for that one real seeker, rest will get benefitted scarcely.

REMEMBER! A SAINT WILL ALWAYS IMPART HIS WISDOM ONLY TO THOSE WHO ARE WORTHY TO IMBIBE HIS TEACHINGS.

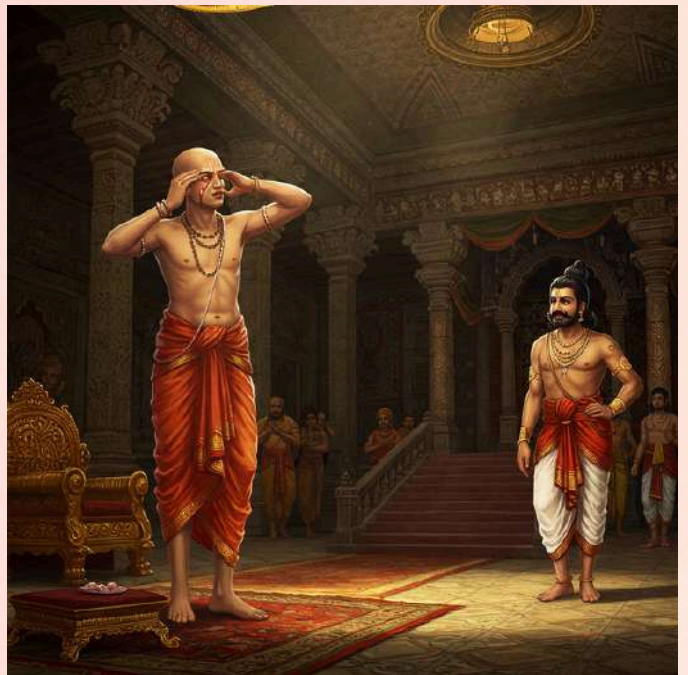
LEARN TO HOLD GURU IN HIGHEST ESTEEM

A disciple should always have utmost reverence towards his Guru and should hold them in the highest regard. The story of Surathalwar explains the true reverence a disciple should have for his Guru.



Surathazhwar (Surathalwar), also known by the name Koorathazhwar was a devoted disciple of Sri Ramanujacharya, the great Vaishnavite philosopher, saint and proponent of Vishishtadvaita (qualified non dualism). Koorathazhwar lived as a true embodiment of humility and knowledge and held unwavering loyalty and bakthi towards his Guru. During the rule of Kulothunga Chola I, the then ruler of Tamil Nadu, there was intense religious conflicts between the Shaivites and Vaishnavites. The Chola ruler, being a staunch Shaivite wanted to establish Shaivism as the dominant faith and forced scholars from all religions to sign a declaration accepting Lord Shiva as the supreme deity.

Even during such critical situation, Sri Ramanujar openly advocated the supremacy of Lord Vishnu and preached the principles of Vaishnavism. Seeing him as a potential threat, the Chola king ordered for his arrest. At that time, Koorathazhwar, in order to prevent the arrest of his Guru, persuaded Ramanujar to flee the place and even helped him secretly to escape to Melkote (Karnataka). He wanted to protect his Guru at all costs. So, he dressed up like Ramanujar and went directly to the Chola king, along with another disciple of Ramanujar, named Periya Nambi.



The king mistook him for Ramanujar and ordered him to sign the declaration and accept Lord Shiva as the supreme deity. But Koorathazhwar's loyalty lay with his Guru and he outrightly refused to sign the declaration. Instead, he sang praises of Lord Vishnu. This angered the Chola king who ordered his soldiers to gouge out both his eyes as punishment. Koorathazhwar remained resolute in his stand and gladly accepted the punishment. Even before the soldiers reached him, he himself plucked out both his eyes and offered them to Lord Vishnu as an act of devotion.

Upon hearing his disciple going blind, Ramanujar, moved by his devotion, cried his heart out. He ran to his disciple and told his wish to restore his eyesight. But Koorathazhwar denied his Guru's wish and instead requested to see Ramanujar's true form at least once. Touched by his bakthi, Ramanujar accepted his disciple's wish and prayed to Lord Varadaraja of Kanchipuram. Ramanujar being a reincarnation of Lord Vishnu temporarily restored Koorathazhwar's eyesight and showed his real form (Lord Vishnu's darshan).



Koorathazhwar fell at the feet of his master and said “Please take back my vision. I refuse to set my eyes upon anything else after they have been blessed by your divine darshan.”. Koorathazhwar remained blind serving his Guru for the rest of his life until he attained moksha. The story of Koorathazhwar exemplifies the true devotion, reverence and faith a disciple should hold for his Guru even in the face of suffering, torture and death. A true devotion should be like this.

Nowadays, finding a real disciple who has only reverence and bakthi for his Guru is almost impossible. Present-day disciples are so involved in the world of maya that they almost forget their Gurus. When life is smooth and peaceful, they don't need a Guru. Only at the face of any difficulties, sufferings or illness, they remember their Guru. Their bakthi will flow immensely only during the difficult times in their life. Immediately, they want to reach out to their Guru, ask his advice and listen to everything he says. Once the tough phase gets over, again they will go back to their normal life. So, present day seekers only use Guru as a dustbin to throw all their unwanted sufferings, physical and mental illnesses and worries. They see Guru as a place where they can deposit and unload all their karmas. According to the karmic laws, one has to always suffer for his past karmas. When the disciples deposit all their karmas with the Guru, he becomes the sufferer. Noone comes to a Guru in search of aathmagyan/ wisdom.

A Guru is a delicate flower. He should be handled with utmost care. A real seeker and a disciple should never share his worldly sufferings and worries with a realized saint. He should only share the essential – the spiritual matters with a Guru. He should only ask his Guru for the eternal wisdom, nothing else. A true disciple should stand guard and protect his Guru from everything. He should never be the one to make his Guru suffer. Doing so will only add to his Pava karmas and many more births.

Most importantly, more than love, devotion, reverence and humility, a real seeker should possess the gratitude towards his Guru. He should recognize what a Guru has done in his life and how much of his wisdom he has shared to the unworthy soul. He should realize how his Guru has dispelled the darkness and illuminated his life with the divine light of gyan/gnana.

Seekers always say “Guruji, I love you!”, “You are my everything”, “I am always at your feet”, “I am you. You are me” etc., to show their gratitude. But these are mere words that come from the lips. Real gratitude should come from the heart. Straight from the heart without any sugar coating in their words. When I see a seeker’s eyes, in that instant I know whether the words come from their lips or from their heart. That one moment is all it takes for me to identify a genuine seeker. But I always play a silent role and will keep on observing everything. I PLAY MY ROLE UP TO THE HILT! Seekers will think that Guru is very innocent and doesn’t care about these subtle things. But I observe everything.

Gratitude is not a one day affair. Till the time, he exists in this world, a seeker should carry the gratitude in his heart. A seeker should always remember – 100 years of sincere tapas will not bring him moksha if he doesn’t have the gratitude towards the one who imparted the wisdom. Some seekers think that spiritual seeking is a learning process where one comes and learns from a Guru and then starts teaching to others, ultimately becoming a Guru themselves. ABSOLUTELY NO!

Always Remember! A Guru is not a mere human being. He is GOD’s gift to humanity. A Guru can develop and guide thousands of disciples. But a thousand disciples combined cannot develop a single GURU. Such is the greatness and eminence of a GURU.

I want all the seekers to read this with an open heart. And then reread them again and again. Analyse each and every point mentioned here. Observe, understand and accept where you stand and where you are stuck. Apply the learnings to your life. Inculcate all the manners to be followed by a real seeker, restructure and reorient yourself. Only when a seeker learns all these spiritual manners, he will progress in his journey, attain spiritual ripening and receive the abundant blessings of his Guru.

SEEKERS OF TRUTH! ALWAYS MIND YOUR MANNERS!

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***All over the world,
there are millions
of seekers of
Truth. But, only
very few make it.***

WHY?

***Point the arrow at
yourself!***

SAINT SUNDAR

HH during Kedarnath Yatra in 2012



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BRAHMATHEERTH

SAINT SUNDAR'S DIVINE ELIXIR OF WISDOM



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