

# THE PRECEPTOR

(English Rendering by Shri Atmaram Jajodia, of the Hindi article of Km. Kasturi Chaturvedi) Patrika number – July 1976

Who is a Preceptor ? What is he like ? Once Master said that it could mean nothing but a 'Guru'. At Which stage of merging in the Master, does this description of His become really applicable ? Then I found, He had written that when an abhyasi informs Him of such a condition of spiritual elevation, that Whenever he goes, he carries a wave of purity and spreads a sacred power in every nook and corner, he must be given "permission" for Master's work; so that, the power or the current which is entering the atmosphere, should not go unutilized. When "permission" is accorded after the abhyasi develops an attitude that he should be utilized for the spiritual uplift of others, his work becomes easier,

When does such an attitude come about ? When, by remembering Him constantly, we attain such a stage of absorbency in Him, that we do not remember ourselves, even when reminded. How does this happen ? Because, Master has brought him up to such a pass where he has lost all consciousness of everything. How can one, who has really never lived, understand death ? and how can one who has not understand death, recognize life ?

One who has got over the feeling of living or not living and even transcended this stage, must have come to recognize to an extent, the Real Element which is beyond all elements. Having now recognized Him he does not recognize others. What is he to do now ? He can at least introduce Him to those who have lost their way. There are those who are treading a difficult path and are unable to reach the destination. He could show them the natural and easier way, give them the support of the Power of Transmission bestowed by the Master, free them from their 'self' and attach them to the Master. He could enliven the chant of love in their heart in such a way, that the seed of craving sprouts forth.

Himself living a divine godly life of simplicity and beauty, unattached to the world, he should strive to lead people out of pomp and

show, and bedeck them with such a sacred and truthful existence, that a look at them lights up the beloved Master's face with a smile of approval. He should recognize that His serf, whom He chooses to call a Preceptor, whom He has nurtured breath by breath of His own, and has reared up inside His very shunya heart, feeding him every moment with the life of His life, His Pranahuti, has started working in conformity with His wishes, assisting Him in the great task of purifying and uplifting humanity. Let us adopt such a divinized mode of life, which while making us shining examples, also gives us success in brightening the whole world.

There are a lot of subtleties of the work, which I came to understand only after I had done Master's work with full devotion for, a long time. When Master bestowed the "power" and ordered me to do His work, initially, I used to feel that Transmission would start as soon as I willed; but, there was a feeling that the Power was strewn all over, inside me and outside. I was not able to make it my own.

Whenever Master instils spiritual condition or Power in us for his work, initially, it carries great force which is felt all around us. But as we proceed along resolutely, doing His work exactly as desired by Him, our absorvancy in him goes on becoming deeper and deeper. Then, the power inside and outside, enters our being, and a great subtlerly premeates all over. The more empty and subtle our inner condition, the better and clearer will be our 'reading' of others And the clearer the "reading", the higher the quality of work we shall be able to perform. I have observed in a number of cases, when Master gives "permission" to one of our abhyasi brothers, he starts work, but has neither confidence in his own work nor the requisite firm faith in the 'power' bestowed. Again and again he does cleaning and repeatedly he wills that Transmission is flowing. But, all the while, firmness and faith are lacking in his inner self, why is it so ?

Because he has not been able to become "His". He has not yet made His gift 'his own'; he has not yet succeeded in absorbing the "power" conferred by the Master. In course of time by remaining absorbed in the Master, the "power" from all around converges and penetrates into the "inner" of the person. Until this happened whenever anybody would

address me as a Preceptor. I used to feel that Preceptor was as if, His "power" (personified) separate from me. But, as the mergence in Master proceeded apace, I felt that the "power" from all around was collecting and merging into me. Then I wrote to Master I am actually drinking in your "power". Indeed, a day came when I felt that the "power" was now at my back and call. He had bestowed it on me long time back, but it took me so much time to drink it fully, and make it mine own. Really speaking, only after I experienced that the entire power was absorbed in me, I felt nothing wrong, when others addressed me as a Preceptor.

But the surprising thing, that happened was, that instead of feeling something special about it, I felt as if the heart had become a complete void. It was again reduced to a beggar, and the "impatient await" started afresh. Of course, work now assumed a different complexion altogether. It could take any direction or shape desired, that was necessary for the progress of the abhyasi. Confidence not only developed to an extent necessary for His work, but embraced a dimension which could result only from making His Power mine own. Additionally, the "Power" became the instrument of my own spiritual progress. After, drinking it fully, it appeared as though, a much more vast expanse was lying in front awaiting my drinking. If I were unable to drink and absorb the initially given power, what could ever have come next ?

When we start experiencing our Mastery over the "power" conferred by him, we also feel as if, along with His "power", He himself has entered into our being. It is only then, that our labour starts bearing fruit before our very eyes. A feeling starts growing that we should completely sacrifice ourselves, and such indications also appear within us. I very well remember the occasion when Master told me that He had conferred on me complete Mastery over the Pinda and Brahmanda regions. Then I felt as if boundless "power" was spreading within me and outside alt over, which was to be made mine own. But the fact is, it took me full three years to acquire real Mastery over these regions.

Mastery means that the "power" becomes one with your living, and is no longer felt as a separate entity. It flows inside us in such a natural Tanner, that its presence is never felt. But, after this attendant, whenever we steak in the midst of abhyasis or sit for Puja, the condition

automatically spreads all over, and the abhyasis or other people sitting in front start experiencing it, although at times they are unable to describe the same. In case of worldly matters also, sometimes I have felt that when we relate our pain or illness; we become so much one with the conditions that, sometimes, the listeners and the atmosphere gets affected. It is therefore essential, that the "power" should take its real shape; this happens when along with his 'power', we become one with Him too.

A very important part of the Preceptor's work, is to build up the organisation and discipline in the centre. First of all every one of us must keep himself completely balanced and well organised. With moderation of heart, sweetness of speech, tolerance of outlook, and a feeling of affinity in behaviour towards all, we can very well organize even the biggest of centres. There is absolutely no doubt about this but this can happen only when Master enters our entire living, our mind, intellect, in fact our whole inner being. It then becomes so disciplined that the reflection of outward personality of others cannot affect us. On the contrary, the complete uniformity of our inner and outer beings reflects on others and becomes helpful in moulding them. An utter plainness and simplicity develops in our living, which elicits respect and regard for all our actions, from outsiders. Our Sahaj Marg is an Institution of practical spirituality, where love is valued more than regulations. Here, the infinite expanse of hearts is considered priceless. So, narrow-mindedness must remain nowhere near. A sacred brotherhood resting on the goodwill of all can alone make it well-organised and firm.

When Master enters our living, narrowness of mind and heart must vanish. Then, our organisation moves away from limitedness towards width. Our heart becomes so expansive that it starts communicating with every heart. But with all this, alertness must be there. I observed in some centres the hearts of abhyasis eagerly awaiting a more signal from the Preceptor and feeling extremely happy to carry out whatever he said. If our beloved Master alone has entered the inner living of the Preceptor, a fragrance emanates in the entire atmosphere of the centre, which is conducive to the uplift of the hearts of all abhyasis. Thus, purity of heart, sweetness of speech and maturity in practical dealings with all, are very helpful in making a centre well-organised. So we should always remain alert that the real work for which Master has prepared us should not

remain stunted in growth because of the narrowness of our heart.

One more point is worth note It happens at time, that a Preceptor allots some of his time for sittings to abhyasis of a centre where a brother Preceptor, duly "permitted" by Master is already there. We should do this only when our brother requests our help. And once having agreed to allot our time, we must work like a warrior to brighten the internal condition of the abhyasis of that centre.

Really speaking, the main purpose of His preparing us for assistance in His work is fulfilled only when, with the help of His "power" abiding in the purest of conditions, clean and purify the hearts of our associates, like our own, to the best of our ability. But this becomes possible only when we work with love and submissiveness, towards the abhyasis. The reflection of this outlook in its turn creates unknowingly a feeling of submission in die abhyasi also. It is similar to our learning submission gradually while absorbing in our Master.

Frequently even without our knowledge we commit the mistake of considering ourselves somewhat superior to the abhyasis. This automatically creates a sort of reservation towards them. It reflects on the abhyasis such a way that they do not open up with us, and ever sitting close to us, feel themselves at a distance. The moment we come near them, they feel something like a pressure; this becomes an obstacle in our work as also in their evolution. In fact our Master has undertaken to sacrifice anything or everything for the upliftment of the whole of humanity, without any reservation and proved it beyond shade of doubt, by lifting us up like straw, in the wind (as related by the poet in die following lines):

Prem ki andhi chali; tinka ura akas  
Tinka tinake so mita, tinaka tinke pas.

There blew a storm of love, the straw flew up to the sky. The straw met its like, what was His, merged in Him,

(There is a pun on the word "tinaka" here. In the first three cases it means a straw. In the lost two occurrences it means "his" and "near him" respectively)

So, we should not only cultivate immense love and respect for "His" abhyasis, but also learn something. Only then shall we succeed fully in realizing the aim for which He has prepared us. To consider ourselves as superior persons is not such a grievous fault, as to forget the fact that we too are abhyasis only. We should constantly endeavour to mould our living towards fully becoming His and completely merging in Him only. A notable deficiency in us is that we fail to adopt a wider outlook. This retards our full expansion. It becomes a great obstacle in the path of our progress and also prevents us from lifting the abhyasis fully. This further results in a sort of narrowness and in solidity entering our heart, in thoughts and in speech. While giving Transmission, this creates inside us a sort of reservation I have noticed this in a number of persons. The fact is, that our Master acts like an accomplished dancer. We are like ankle-bells fastened to His feet. Like a fine artist, at His own sweet will, He tinkles just one of the thousand bells (Abhyasi) makes one a Preceptor. If the bell starts thinking that the tinkle bestowed upon it by the Master, is actually its own, it gets captivated by its own sound. It does not even realise that it no longer rings in the Master's tune; actually, it has fallen out of tune. The result is, gradually, its fastening on the beloved Master's feet becomes loosened, finally looseness increasing to such an extent that it hangs aside and starts hurting the tender holy feet of Master. But it remains unaware of all this. Frequently I have noticed, Master Himself feels the pricking and thinks, How long shall he go on cleaning and improving ? A further disadvantage of this loosening from Master's holy feet is, that he cannot acquire the subtle intellectual evolution, constant internal purity and tenderness of heart and the resultant sweetness in speech. People do go to Him to receive Master's holy gift of Transmission, but their hearts cannot accept Him as their own. The unqualified regard and pure current of love resulting from a universal brotherhood, which should normally develop in their heart towards the Preceptor, fail to strike roots. Gradually it goes on becoming less and less and finally it disappears. The reason is obvious. The affinity and oneness prevalent in the hearts of the abhyasis flowed from the same relationship which kept the Preceptor firmly fastened to the feet of die Master, and made him speak perfectly in tune with Him. Who would like a note which has fallen out of tune ?

When we start mistaking His gift as our own property and get puffed up, thinking His grace as our earned possession, we begin to slip clown from our real living. The last line of our prayer, constantly reminds us 'without they help we can never reach thee. We must always attach ourselves firmly, to Him and only then assisting in His work, we press forward, on the path of our own spiritual progress. All the while we should remain deeply absorbed in His thought, so that both our sides, that of Preceptor as that of abhyasi develop fully. No bird can fly on one wing alone. Engaged in His work, we should have a restless craving, side by side, to realise and merge in Him, thus completing the other wing of our sadhana also through constant meditation, Meditation itself will tell us one day that its job is complete It grows in His expanse, and drawing Reality before us, merges into It.

Our Sadhana starts with meditation. The purpose of meditation too, is to remind us constantly that, we are His. Why ? Because we were, forever, His only. Now, meditation keeps on reminding us of what we were. Gradually, as absorption increases, with the help of His pranahuti, the same condition - that "We were always His and skiff continue to be so" - starts descending into our heart. It is a gift of die Master that immediately after descending, it starts spreading in the heart. The beautiful outcome of this is an increase in our capacity to absorb in within ourselves. Ultimately it assumes the form of restlessness and opens up a path in our heart which is paved with constant remembrance. On our march towards Him, even deadly thorns turn into flowers, and surmounting all barriers, we forge ahead. During meditation, we are constantly refreshed by the remembrance that we wire ever His and still continue to be His, and find ourselves absolutely light. Really speaking, meditation is the only link which keeps on reminding us of our Destination, from where we came and to which ultimately we have to return. Whenever we forget this, we feel we are pulled up by a shock. Sometimes, after deep absorption, when we came out of it a little, we again feel a similar shock. When all the thistles and bushes on our path are cleared away, we are able to perceive distinctly a clean Natural Path (Sahaj Marg) leading from our heart to the Destination. Shocks which were felt earlier are no more there now, and breaking own all shackles, our speed becomes unprecedented and unique. In our restless craving and ceaseless vigil for His "darshan" every pore of our being

becomes an eye, and every eye wants to take Him in, and becomes eager to absorb Him Then He is forced, He cannot but descend into us. He has to come and clasp His child close to His heart. It therefore becomes our sacred duty, that when He has made us Preceptor, we must mould our life in such a way; that we could participate most successfully in His divine work. While making efforts to rise, ourselves, we should become instrumental in lifting up our dear abhyasi brothers also.

May Master will it to be so.