

“The demolition of the past is a chapter in the Natural Path”

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Demolition is a process of bringing down a structure which is supposed to be in existence prior to the initiation of the process; hence it can only be related to the past. Babuji says that this is a chapter in the natural path. As practitioners of the system, it is our bounden duty to adhere to what our Babuji says and effectively demolish the past.

What exactly is the structure which we are capable of building? As our discussion relates to spirituality, we can, in an instant, conclude that only the thinking capacity inherent in us is only capable and also culpable as we see later. We, due to our sheer luck have chanced upon the human birth, sharing on our own, the finest and rare gift of Divinity

exclusively reserved for human progeny, namely the mind, sharing it with the Divine as the first mind of God. But due to lakhs of births which we had undergone earlier to our present evolved state of origin, the precious and pure mind is subjected to several twists and distortions, gathering impure mass in its downward flow, completely masking its original luster even making us forget its very existence itself. Perhaps, we may ascribe the bestial behaviour of several humans totally forgetting the hoary past of our origin. To some extent, we get an opportunity of glancing at the inner consciousness when exposed to brief period, of religious discourses besides traditional pujas and stotras performed with religious fervour in the house keeping in with the family tradition, not forsaking the same for fear of incurring the wrath of 'Istadevatas' in case of default. It should be our sheer luck, to stumble upon serious and practical methods of spiritual practices, still rarely available ever in the Yuga (though they are almost extinct having fallen into disuse), by 'Aptavakya', that turning our future for

a better life in this Janma itself. Babuji asserts that, though undeserved some humans are bestowed with such opportunity.

Having turned a new leaf in the life, the Practitioner, gradually develops luke -worm attitude to the fleeting worldly pleasures and gets reprieve from the strong hold of charm the environment earlier had on him, enslaving him, to their influence, begins to shed his helplessness realizing fast that these are the spoiling agents causing diversion in his way of thinking, thus sowing in him the seeds of 'Vairagya'. He aims at something better and nobler to what has fallen earlier to his lot. This leads to the way for gradual renunciation.

As the natural path is an integrated and wholesome approach to the various facets constituting it, no one aspect of it can be taken up for practice at a time, to the exclusion of the others. Babuji has most graciously given us highly practical

methods for adoption. Though apparently simple, they are extremely difficult for adoption in letter and spirit with the required amount of devotion and regularity. Practical experience of all our brothers and sisters bear adequate testimony to this fact. Babuji himself says that it is difficult to keep our attention always on God. We are generous enough to ourselves in making as many concessions as possible as excuses for possible slips and breakdowns in the way of our regularity in Sadhana.

As all Abhyasis and Trainers of the institute are serious and devout sadhakas of the system, discussion and reiteration of the procedures in meditation, cleaning and importance of commandments appear redundant which is carrying coals to Newcastle. Added to this, we all have been enjoying the privilege of discussing serious subjects such as 'Meditation is not enough', 'Mind can be known by mind and Divinity can be known by Divinity' and several others, which greatly facilitate better

understanding of the system and is illuminative. However, as the topic of this seminar requires dealing with the given subject, certain points need importance and stress.

We believe in rebirth and Prarabdha. We have passed through several births earlier and accumulated impressions ingrained in our brains due to wrong suggestions given to the mind which do not find a way out for clearance due to our adopting grosser methods of worship. It is here, the demolition of the past accumulations is called for, for which methods of cleaning are prescribed where free will is to be employed to get rid of accumulations. Maximum effort is needed by the abhyasi himself. Great stress is laid on this aspect of cleaning, since the heart is already filled with undesirable matter, no vacuum can be created for entry of the Divine effulgence. Though we are exposing ourselves to several sessions of cleaning, deep seated impressions do not easily give way creating conflicting ideas disturbing attainment of

peace during meditation. Babuji describes them as dirt and refuse on the path made by us as a channel to reach Him. While meditating, if you secure even a temporary lull, it indicates a step of further progress, making the conflicting ideas disappear. It should be our serious endeavour to acquire a state of permanency in meditation, touching the inner most plane, whereby the idea of nearness to ultimate or God can be entertained, experienced and retained as long as possible.

Demolition of the past mostly is to be accomplished by strenuous effort of the abhyasi himself by exercising his free will, while devoted practice of meditation attracts Divine help where by deep seated impressions are got removed.

A method suggested by Rev Babuji Maharaj for cessation of creation of further samskaras (impressions) is that every act that is done by us is to be done in the thought that 'it is my duty to do so', so

that the state of remembrance should continue steadfast. Such remembrance of God at all times (constant remembrance) ushers in deep attachment to the Divine leading to development of love towards Divinity which ultimately helps for devotion attaining its full form, Babuji exhorts that these two facets of love and devotion be mingled together so that the sadhak may be able to reach the goal soon.

Action of both body and mind lead to formation of samskaras. In the present life too, as in the past, actions performed by us result in formation of layer after layer of grossness around the original purity, resulting in course of time a condition similar to the cocoon of a silk-worm enwrapping the purity inside, making us unaware of its very existence, thus making us lead a life of artificiality with full of grossness. As regards the activity of the misdirected mind prompted by Prarabdha karma it indulges in impure thoughts, having lost the power of discrimination between right and wrong, good and evil, and puffed up with feelings

of deep undue attachment to persons, things and property, over a period of time ultimately resulting in formation of samskaras. When they get deep, they make the mind rigidly adhere to the environment and associations supporting evil tendencies. The effect of samskaras is commencement of feelings of comfort and joy when liking is predominant and discomfort, misery and sorrow results when the conditions prevalent at that time are not to our liking. This is a state of mind which has lost its equanimity. We make serious efforts to get out of the unfavourable situations or continue to have and enjoy a favourable situation. When we meet with failure either way, our miseries get increased many fold.

In the absence of a spiritual guide, the real inner state of mind can not be experienced little realizing that undue attachments to objects and environment create impressions on the heart. Consequently, a feeling of being a doer doesn't arise in him. By the influence of samskaras (accumulations in the

previous births along with those now formed in this life), actions are vitiated making his condition worse. At this stage, it may be only the guidance and help of a worthy spiritual Master that can bring about transformation of his darkened inner state.

A word about the timing and logic behind 'cleaning' is not out of context. Cleaning is prescribed in the evening after the day's routine is over, logic behind it being the cooling down of the day's heat reminding us of the state of Pralaya, as opposed to dawn bringing memory of creation. Individual pralaya is attempted which means our getting rid of various samskaras covering us as mala, vikshepa or avarana daily accumulated over an unspecified period. That is why even before dawn, before commencement of day's creation in nature, meditation at point 'B' is prescribed for a brief ten minutes prior to morning meditation, to facilitate peaceful dhyana.

Since the scope of the seminar with the present topic is limited to a discussion on demolition of the past, it is prudent to conclude the paper with a few observations of the effect of the process of cleaning has on our efforts to gain progress in other facets of Sadhana.

Demolition as a process occupies a rather predominant and essential chapter in the natural path due to its being the gateway for the induction into the system. It greatly facilitates the regulation of mind in gaining stability in dhyana which again helps in tasting the spells of peace in short intervals in varying degrees of duration, may be even for a few seconds. Practice of owning a given condition of higher stages in Sadhana by grace of Babuji is certainly a step in progress, besides opening up a channel for liberation, though it may appear ambitious. Master asserts that 'As long as all samskaras are not thrown out, there can not be liberation' (SS 282)

Finally, about the process of cleaning, Rev Babuji's observations while dealing with 'Sensitivity and experiences' is worth recapitulation any number of times. His precise observations being: 'Certainly there remains so much beyond and above the reach and grasp of heart and mind (intellect), but proper comprehension and experience of that too is possible only through the heart and mind, which is oriented to soul and God. Just due to this, then, there is special emphasis on cleaning and training of heart and mind in this science.' (Showers of Divine Grace 174)

Dear brothers and sisters, let us take special note of this observation of Babuji in this important aspect of Sadhana and deserve His grace by assiduous practice with utmost regularity.