

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

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Revered Master had mentioned about the above said statement that “ demolition of the past is a chapter in Natural Path” in the message “Craving of the Soul” delivered at Malaysia on 30-4-1981 on the eve of His 82nd birthday celebrations.

While pondering over the above statement of the Master it came to my understanding that: Man is living like a frog in the well. The frog thinks that the well is the whole world. It does not know that there is a beautiful world outside the well. Similarly a normal man had also made a world for himself and he rarely thinks of rising above it. This is because his thinking has been narrowed down due to influence by the external environment and his ways of thinking are mostly externalized i.e, he gains knowledge only through senses. He is not aware of any thought or

idea which is beyond the capacity of the five senses. He learns only from what he sees, what he reads, and what he hears from others. His attention is always external rather than internal. The fact that man is ‘Potentially Divine’ has gone out of sight. This is because of the samskaras we have formed out of our own actions of the past including our previous births. Our natural state which is divine has been wrapped up inside. A man can be helped to come out of the web of thoughts which has formed as an individual network only by a capable guide who can destroy it and make us feel our true nature.

Here comes a Master Revered Sri Ramchandra an embodiment of love who has bestowed humanity with a practicable, scientific and dynamic method of system called PAM, for attaining human perfection. His assured support through Pranahuti is a boon to humanity. Revered Master says ‘the main purpose of our mission is to install spirituality in place of the prevailing non-spirituality through Natural Path.

In the process of our spiritual growth the trainer supports us and helps us through Pranahuti to demolish the impediments which we have accumulated in the past. Master says ‘Once Divinity dawns the negative attitude to life goes far away. The demolition of the past is a chapter in Natural Path’. When the negative attitude to life goes away we would lead a life of happiness by sharing the beauty of His creation. Rev. Master says ‘The wisdom of man is that he should make the unfavourable things favourable. In other words we should try to succeed in converting the whole of the material force into spirituality and it so happens in the system of Natural Path’.[Showers of Divine grace – page]

At the outset man should be prepared to get rid of his own created thoughts, notions, superstitions, ritualistic habits etc, which he generally likes to cling on. He rather enjoys to be in his own world. Unless he wants to change and lead a life of higher values transformation is not possible. For this willingness, cooperation and yielding to Master are most vital. He

is also required to have courage and determination to change himself. Faith and love in Master are must. Sincerity in practice is very much required.

Unless the past is demolished our original nature cannot be known and the efficacy of the system cannot be understood. This is the most important chapter in Natural Path. When I was contemplating as to what is the past that is being demolished for each individual in our system the following points were coming to my understanding which I have put in a tabular form.

<u>Understanding in the past</u>	<u>Understanding that came by the practice of Natural Path.</u>
1. The belief of a set of people is that world is unworthy and sinful. We are only born in this world to undergo miseries and sufferings and only death is	1. The system of Raja yoga presented by Sri Ram Chandra has got a definite goal of making the human living happy. He says that happiness in creation is the

<p>a quick relief to our sufferings. Another set of people think that life is for enjoyment. God is only meant for fulfilling our needs whenever required. There is no need to think of Him always as our companion. I personally had a feeling like that of the second set of people that we should enjoy life and doing some puja ritualistically on some auspicious days only. That too only for sake of family people or society.</p>	<p>aim of the lord when he manifested himself as Nature and all creative processes thereafter. We are all here only to share His glory and be happy – pg.165 of ERY) Every man should have a balanced living with both materialistic and spiritualistic life side by side.</p>
<p>2. It was given to understanding in the past that austre measures were to be practiced to curtail</p>	<p>2. In this system Master makes it clear that Kama and Krodha are God given qualities and they cannot</p>

<p>Kama and Krodha. As my life has taken a unexpected twist at a young age of twenties with lot of disappointments and dejections felt lot of frustration and anger due to unfulfilled desires and felt depressed.</p>	<p>be annihilated totally. They can be moderated by doing meditation on points A & B. By practicing the system feelings of frustration, anger and depression has reduced to a large extent and lot of balance is being experienced. Actually much of the suffering is not remembered now. Acceptance has come.</p>
<p>3. In the past Vairagya means to get totally detached to the worldly life to realize oneself. It was a very hard concept for me to agree. Vairagya was a very big word even to say.</p>	<p>3. Master has beautifully explained that Vairagya means having due attachment to our worldly living and have attachment to God. Practice of the system helped me to develop feelings of</p>

	Vairagya naturally. Love for Master is increasing day by day and attachment to the worldly things is becoming due. The fear that concept of Vairagya is difficult has gone.
4. God has been confined to a particular religion or sect within certain forms or rituals or He has to be traced out within the scriptures.	4. Master explains that God resides in ones own heart and a subtle method is required to be adopted to know the subtlest.
5. Under the old ways of practice the abhyasi had to struggle hard for removing his impediments and obstructions while the Gurus job ended with prescribing for him certain mechanical	5. In the Natural Path we have the aspirant's effort (practice) and Masters support through Pranahuti which helps in removing the impediments on the path. Practice is not a struggle

practices for the purpose.	but easily adjustable to the ordinary routine of worldly life.
6. In the past there is an orthodox view about Gurudom.I had thoughts at my young age that we had to go to Gurus at distant places to learn more about God. I thought this was practically not possible and felt dejected.	6. In our system we take it in the form of common brotherhood with a spirit of mutual love, service and sacrifice. Our Master strongly condemns the idea of gurudom.
7. There are various conceptions of God and prayers were usually offered for fulfillment of wishes and seeking relief to certain problems. Different Gods are prayed for different purposes. A state has come	7. The following prayer was given by Sri Ram Chandra O! MASTER THOU ART THE REAL GOAL OF HUMAN LIFE WE ARE YET BUT SLAVES OF WISHES PUTTING BAR TO OUR

that prayer to God was meant for only fulfillment of desires in our life. This was my understanding also.

ADVANCEMENT
THOU ART THE ONLY GOD AND POWER TO BRING US UP TO THAT STAGE.

The above prayer is simple, significant and very helpful to any one in the world. Our Rev. Master says when you go to a king and ask for a ten paisa it is an insult for the king. We should ask for kingdom. Similarly the prayer given by our Master is not for petty desires. The Goal of human life is itself the Master. Expressing our helplessness of being a slave of wishes which are ever multiplying, we have

	<p>to yield to Him supplicantly for bringing all of us to that state of being.</p> <p>This prayer is not restricted to any one. Everyone can offer it irrespective of their caste, creed , religion, sex etc.</p>
8. Master explains that there are three types of impurities i.e. Mal, Vikshepa and Avarana. He states that unless these impurities or coverings are removed inspiration or guidance from the inner voice is meaningless. These impurities form our attitudes and govern our behavioral pattern. Individual effort	<p>8. In the system of PAM the solidified samskaras are removed by master through the power of Pranahuti during individual sittings, satsangs and bhandaras. As a role of abhyasi he has to attend to the purification process daily for forty minutes in the evening after the days activities are completed to get rid of the</p>

<p>alone is not adequate to get rid of these solidified impurities without the support of a capable Master. No body had given this understanding in the past and there was no method to get rid of these impurities by self effort.</p>	<p>Mala which he has accumulated during his days work.</p> <p>In addition to the above, the abhyasi is also required to do meditation on points A & B for purifying the disturbed tendencies of mind.</p> <p>This aspect of purification process in the system of PAM is a vital aspect in demolition of the samskaras.</p>
<p>9. The flow of thoughts predominantly goes to the lower level of the heart because most of the thoughts are bestial in nature. Hence a man is</p>	<p>9. In the system of PAM the first thing that happens is, the thought flow is diverted towards the upper portion of the heart through the process of Pranahuti,</p>

<p>unable to live like a human being. It is difficult to raise from animal level to human level by self effort. In the past we were just living without understanding of any of these concepts.</p>	<p>whereby a person moves to upper plane of consciousness and higher values of human life gradually come to understanding. The lower tendencies gradually come down just like the plants which gets dried up and die if they are not watered.</p>
<p>10. Rajyoga was practiced only by a few persons and grihasta found it difficult to follow as it was not feasible for them to practice while discharging their worldly responsibilities. In the past the question used to arise, is it possible for any ordinary person to practice rajayoga?</p>	<p>10. The system of PAM is for everyone including grihasta. He has made it possible for an ordinary grihasta to practice with so many deficiencies. Many a times a question has arised as to am I really deserving to get the grace of our Lord? No. It is only His</p>

<p>The answer used to come that it is meant for only few pious persons and not for any ordinary persons like us.</p>	<p>Love for us that made it possible. Rev. Master says material life and spiritual life should go parallelly. They are like two wings of a bird. Every one can practice it with willingness and co-operation. This helps us to develop moderation and balance.</p>
<p>11. In the past the attitudes were limited and confined to our religion, caste, family etc. Right from the school the feelings of caste Brahmins and Non-Brahmins, rich and poor, beautiful and ugly, intelligence and dunce were inculcated. Any thing higher</p>	<p>11. In the system of PAM when we are progressing our consciousness grows. We move out of our borders of our physical body and our boundaries get demolished. All these notions of the past had gradually gone to a large extent. Now I wonder many</p>

than these were not understood.	times how narrowly we used to think in the past.
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12. Ten Commandments given by our Master as a way of living is another breakthrough in the field of spirituality. These commandments relate to the conditions that we own up in life to progress in spiritual path. Practice of these commandments is helping us to lead a life with positive outlook. The negative attitudes of life are gradually getting demolished.

In this connection I remember an incident in my office where I was entrusted to clean a photograph of God which was full of grease and dirt. The picture of the deity was not visible at all. In spite of all my effort it was difficult to clean it thoroughly to bring back to its original state. This incident made me to remember how our Master is helping us to get rid of the dirt accumulated in our hearts that has covered up the Divinity within us. Unless these impurities are purified and coverings are demolished the Divinity cannot be expressed. This is the most important chapter in the Natural Path which is an experience of all the practicants.