

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

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Dear Respected Pujya Sir, Brothers and Sisters,

My Humble pranams to all of you.

The sentence of the Master taken for the seminar is a part of the message given by Him on the Eve of His 82nd birthday celebrations at Malaysia on 30-04-1981.

I have taken points from master’s messages and articles to express my feelings while understanding the topic of seminar of today.

I express my sincere gratitude to all of you for providing me this opportunity.

From the sentence, I could understand that there is a past which is being demolished and we experience it

as comfort, misery, joy or sorrow. By living in presence with the feeling as master himself as knower, doer and enjoyer, we move on to future with no further burden of formation of samskaras.

In the topic the word “Natural Path” means adhering to Pujya Sri Ramchandra’s Commandments. Natural Path consists of Aspirant’s Role and Master’s support.

Rev.Sir wrote in clarification about nature of soul that **“There are three concepts (1) Soul (2) Identity and (3) Individuality. My experience is that the individuality is a composite of Ego, Manas and Buddhi with all their hues (Sattvic, Rajasic and Tamasic). You will note that all our relationships, the concepts of runa (debts) are included in this. And that is what is reborn based on the choice of this faculty to undergo certain portion of the karma's during the immediate next life and this is what transmigrates but as only part of the**

Karma's are sought to be cleared in a particular life, the result of quite a lot of karma remains to be undergone normally during later lives.

He explains further that

Due to sadhana, first we stop forming further samskaras by total dependency on the Master, and the Karma that we have opted to undergo during this life is gone through as also the balance of Karma that we have proposed to undergo later in the next lives also are undergone either during meditations or during dreams.

However it is necessary that the bhog of all previous Karma's should be gone through before we come up to the stage of mere identity from the level of individuality.

Unless the help of the Master is there through Pranahuti and we attend to the cleaning methods and meditation on points A and B as given by the

Great Master regularly the bhog cannot be completely gone through.

And during the end of same paragraph he says....

“While the devotedness and dependency are felt during the meditations, in actual day to day life this consciousness can take only the form of service to Master (kainkarya). - (*Bodhayanthi Parasparam Volume II*).

I could understand from above that there is some purpose for this life and it is fulfilled only when I follow the methods as suggested by master and with his support through Pranahuti.

Master explains the concept of bhog further in Imperience Beckons **“Truly speaking, we ourselves are the makers of fate. When we do something by applying our head and heart we form impressions thereof at the base, which remain there in seed-form till they are washed off by the effect of**

Bhogam (the process of undergoing the effects). The Bhogam is thus essential and indispensable. As a rule, Nature wants to keep everything pure and crystal clear just as it had originally come down in the beginning. Even the slightest coating veils its lustre. This in itself, being a power, assumes a kind of life which we relate with our own Karmas (actions). It is because we pose ourselves as the doers. “

Further master suggests that “maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your action will cause no impression whatsoever and very soon you will cease making further Samskaras. – (*Constant remembrance- Dawn at Reality*).

So while undergoing the effect of bhog we move on to future. I get further understanding while reading Rev.Sir book that “All is an expression of the Divine. We are His manifestations. We have no

individual existence without Him. Therefore He is the doer in the real sense. What we appear to do is all trustee responsibility only. There are no ownership responsibilities for us, then only formation of samskaras stop. Then only dependency is understood. That is the beginning of Devotion. “ – (Bodhayanti Parasparam Volume II)

We face problems of different kinds while surrendering to Master. Rev.Sir explains in one of his articles as:

- (a) We tend to think, we are independent and not interdependent**
- (b) We tend to believe we are the doers of any action and refuse to accept the participation of others.**
- (c) We always tend to enjoy the results of any effort exclusively and do not share with others and thus put a spoke to surrender.**

(d) We tend to think that everything is from God and do not yield to the master trying to distinguish between them on rational grounds.

(e) We tend to enjoy the Divine attributes as if they are our own to the exclusion of the Master. We get Divine attributes, many attributes, many qualities we get, of trying to help others, General tendency of tolerance. All these things we think are ours. We try to enjoy the results also. Refusing to think that it is Master's.

These are all the problems of surrender. It is necessary to learn that Master is the (a) Doer (b) Enjoyer (c) Knower of every action and thought of ours. That is the meaning of total surrender.

Rev.Sir further explains that “We should know He is the doer. He is the enjoyer. He is also the person who does the action and knower of things. These attitudes are a must. Once we know this, then we don't grant ourselves certain knowledge that we

have got through meditation. We will never start thinking that we have advanced this much. God himself in us is advancing in his own way to his perfection and that is the meaning of our life. Our life has no meaning by itself except as opportunities for the Divine to express itself through us. It is the opportunity God himself has provided for him to show his greatness to the world. All our capacities must get exhibited. We can't simply ignore our capacities, our capacities are used for the good of others. Try to say that it is the Master who himself is expressing. *(Bodhayanti Parasparam Volume I)*

Due to the influx of the will of the divine as Pranahuti we become alive to the greater call and develop an attitude of renunciation which is the real vairagya. This is not renunciation of the Egos agenda due to failures or dejections but a conscious decision to efface the Ego and live for

**the Divine, by the Divine and in the Divine.
(*Bodhayanti Parasparam Volume I*)**

Master's support comes thru Pranahuti and for that we have to go for individual sittings and attend Satsanghs regularly.

As an aspirant role from our side, we have to follow the Sri Ramchandra's commandments and the methods as given in the Natural Path that is (1) Morning Meditation (2) Purification Process, (3) 9.00 P.M Universal Prayer, (4) Bed Prayer and (5) Meditation on Point A and Point B.

I feel happy to be in Natural Path which is giving meaning to my life.

I feel growing in spiritual path is not just for our own sake. We should mould our selves so as to rouse a feeling of love and piety in others, as stated in 9th Commandment.

Pujya Babuji Maharaj says in last paragraph of the same message that **“I need such persons in our organization, who may shine out like the sun. People themselves will be attracted when they know that our method is correct.”**

Thank you for patiently listening.

With heart felt pranams.

Thank You.