

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

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1. The above observation of Pujya Babuji should provoke us to ponder about what exactly is the past that is going to be demolished. Why should it be done? Does it stand in our way to achieve some thing higher? If so, what exactly is to be done? Can we do it ourselves? If not, do we require the help of someone who is capable of helping us in this regard?
2. We will find answers for all the above, in the various works of Pujya Babuji Maharaj including His speeches delivered on various occasions, His letters to abhyasis in reply to their queries and clarifications given during various conversational sessions with abhyasis and others. Further we have lucid elucidation from works of

Revered Dr.K.C.Varadachari Garu, Revered Iswar Sahaiji, Revered Brother K.C.Narayana garu and others also.

3. It is said that no human being has any freedom – of choice, of action – until and unless he is able to eradicate, to erase, the programming which his samskaras have imposed on him. We require the help of an external guide/guru who with his Yogic powers utilizing the Divine Energy for the transformation of man can eradicate his past samskaras and guide him to achieve the goal of human life, putting him in the right path of spirituality, destroying his creation so that God's creation can come into effect.
4. The gist of spirituality is nothing but giving up or discarding all the coverings (or limitations) that serve to keep the soul in bondage.

5. Pujya Babuji Maharaj in Dawn of Reality stated as follows. “The existence of soul can be traced out as far back as to the time of creation when the soul existed in naked form, very embodiment of purity, as separate entity. From that primary state of existence of the soul in its most subtle form, marched on to grosser and grosser form of existence. These may be expressed as coverings round the soul. The earlier coverings were of the finest nature while existing in the homeland i.e. nearer to the centre. i.e. in the Realm of God/Ultimate Reality. The additions of more and more coverings of ego continued and subsequently Manas (Pshyche) chit (Consciousness) Buddhi (intellect) and Ahankar (ego) in cruder forms began to contribute to our grossness. In due course samskaras (impressions) began to be formed which brought about their resultant effects. Virtue and vice made their appearances. Slowly our existence assumed the densest form. The effect of

samskaras is the commencement of the feelings of comforts, miseries, joys and sorrows. Our liking for joys and comforts and disliking for sorrows and miseries have created further complications. We generally find ourselves surrounded with pain and misery and we think that deliverance from them is our main goal. This is a very narrow view of the problem”.

6. The craving for living beings (kith and kin) and objects of the world are mainly responsible for the disquietude, worry and misery of man as well as the sins perpetuated by him. The root of all this craving for sense-enjoyments lies in the fact that man erroneously seeks to be rid of the fire of want thro flames of luxuries. It is for this reason, he continues to spend his life in ever new endeavour, in ever new hankering for enjoyment and in getting together the wherewith all to satisfy such hankerings. It is for this reason that he falls a victim to greed and self-esteem on attaining his

desired object and overcome with anger and agitation on failing to secure the object. Consequently his life becomes full of suffering, violence and misery and he breathes his last burning day and night in the fire of anxiety in this way. His human life is not only wasted thereby, but the accumulation of newer and newer sins render his future (lives) miserable and gloomy.

7. Everyone in this world seeks happiness, but none secures consummate, undivided, lasting happiness. Life comes to an end in the pursuit of happiness which recedes farther and farther. The reason is not far to seek. Consummate undivided happiness does not really speaking, inhere in the objects of nature from which man seeks to derive happiness. Therefore, if we desire happiness, we have to get it from the original source/God who consists of consummate, undivided, lasting and true happiness.

8. The grease and grime that block a man's spiritual flow are the feelings of greed, ego, anger, hatred, lust and attachment. These vices stick so firmly and become so fixed that man assumes them to be part of his personality. He thinks it is natural to be jealous, hateful and full of pride. But is it? Is that his natural, original state? Or did he start out with pure, clean and unclogged fixture?

9. His permanent fixture is soul. His original nature is purity and peace. If he finds himself in a state of impurity and peacelessness, then he should know that something is wrong and that he is away from his perfect stage. Then he needs to start the unclogging and the purification process so that he can return to his original state. How to achieve it, we come back to it later.

10. Shri Iswar Sahajji observed as follows
“Human life today has almost quite confounded on account of the defective understanding of the

real values of life. Almost everyone craves for peace, happiness and bliss in some form or the other, but the means he adopts for the purpose actually lead him just to the reverse of it. He wants to be a worshipper of God but finally he turns out to be a worshipper of mere material forms. He wants to proceed along spiritually but he falls upon materialism. He wants to develop subtleness but instead he goes on contracting grossness.

11. Why is it so? It may be due to his hankering after the enjoyments of the senses. Man's physical form being the only thing open to his view all his life, the body consciousness remains predominant in all phases of activity. In everything that he does he seeks for some sort of pleasure. He never likes to accept, follow or undertake anything that does not seem to promise him the expected joy. That is perhaps the only charm for which he undertakes worship,

devotion or anything by way of sadhana. To him peace means the satisfaction of the material desires and worship, devotion, religion are all the sources of Ananda or Bliss, commonly understood in the sense of physical pleasure. As such, it is all material pursuit, quite apart from spirituality. That is why he is finally faced with adverse results.

12. He must therefore come up to the thorough understanding of the fact that for the attainment of real peace or bliss, one must definitely rise above sense cravings. This is the main point to be kept in view from the beginning. He must therefore, be fully convinced that the means he has adopted do actually lead him that way and that his vrittis (tendencies of mind) are being gradually silenced”.

13. The human body has been vouchsafed to us thro’ gratuitous grace of God. Even Devas

possessed of highest authority and commanding the greatest power long for a human body since only thro' human body, is it possible to achieve God Realisation, the sole objective of the embodied existence. The human body has been bestowed on a jiva journeying from the time of creation with a passport for the attainment of this supreme end of human endeavour. Sri Goswami Tulasidas says in Ramacharitamanasa "Rarely does God, who loves the Jiva without any self interest, graciously bestow on it a human form" Hence it is imperative on our part to utilize this human life for achieving the Goal of life.

14. God is always kind to us. He always shows a person who can guide us. We have been very fortunate, to have had Pujya Ramchandraji Maharaj of Shahjahanpur, U.P. India who founded the Natural Path system of sadhana, a modified system of Rajayoga rediscovered by His Master Samartha guru Shri Ramchandraji of Fathegarh,

U.P. perfected by Him, the Successor Disciple, the Special Personality. In this system we have the support of the Master right from the beginning till we attain the goal of human life, i.e. oneness with the Ultimate Reality. The support rendered is thro' a technique of awakening in each individual the spiritual force that is in him by transmitting into his heart that highest Ultimate Force for the transformation of man, duly erasing all the past samskaras in him which is unique to this Natural Path System of Sadhana. In one sense we are dead to the past and awakened to our Divine Nature.

15. Our Great Master, Pujya Babauji Maharaj, even after His physical veiling on 19th April 1983, continues to assist us in particular and humanity as a whole from the astral plane.

16. May Master, Pujya Babuji Maharaj bless all the people with knowledge of the higher purpose

of life. May His blessings bring harmony, understanding, justice, peace, mutual love amongst all and hasten the spiritual elevation of all. Amen.