

“Demolition of the past is a chapter in the Natural  
Path”

**Sri. N.V. Madhava Rao**

The topic for this seminar is taken from the message delivered by Rev. Sri Ramchandraj Maharaj on the eve of his 82<sup>nd</sup> birthday celebrations at Malaysia on 30 April 1981 and the title is craving of the soul.

When a person thinks of getting back to the original state that he came from in the beginning i.e. when he starts to feel that he is not happy with his current level of consciousness and would like to move on to higher level of consciousness and on to the highest level of consciousness, we can say that the aspiration has started. For this movement to happen one of the primary things to happen is the demolition of the past.

From the current state when a person looks back, the past is filled with experiences, images, ideas,

ideologies, imaginations, habits, etc. These are there till they are removed either consciously with the assistance of PAM or when they come to fruition through Bhoga. This past is created by using the life force for ego satisfaction, Sense gratification, gross materialism or in some cases the incorrect practices for realization etc. In such an endeavour the person feels that he is the one who is doing it, or knows it or enjoys it adding to the load that is already present. The web was started from the first attachment in the very first life of the individual and it got more and more intricate and complicated with each and every attachment in that and consecutive lives.

The load varies from person to person depending on his current state of consciousness and the path/route taken by him to come to his level of consciousness. It also depends on the capacity in which he does things (Shakta, Bhakta or a Banda), the type of acts and activities he is involved in (Simple bare necessities,

things that are needed for a comfortable life or everything where he can get into) etc.

The demolition of the past in the Natural Path begins from the very first instance of receiving Prana huti. Part of the flow of the life force which was hitherto going towards the lower self is arrested and diverted towards the upper and in the process some of the past impressions start wilting away as a plant would when it does not receive sufficient nutrition. The percentage or part that can be diverted to depends on the craving a person has in improving his consciousness.

During meditations, since all the senses are withdrawn and the manas is not receiving any input through them, there is a vacuum created and the impressions stored in the memory bank come to surface and are thrown out as long as we do not pay attention to them or buddhi does not interfere. When we do not remember any of the thoughts that came

during meditation it means that the Buddhi did not interfere with them. To that extent we become free from the load of the impressions.

During cleaning sessions we get rid of impressions. Meditation on Point A helps in developing fraternity and checking the indulgences of the mind and the improprieties of conduct. Meditation on Point B helps in reducing the intensity of desires considerably and urges are controlled and brought to a level of balancedness. During the course of our life, events like miseries that come to us or the wrongs done by others is the other way in which the impressions are removed.

By following the system of PAM assiduously, we start to feel light or the reduction of the load. As the load keeps on reducing, we start our journey with the experience of “transitoriness of existence”. This experience reduces the load of feeling of permanency of problems, people, things or relationships etc.

which we thought were of utmost importance. We start to look for That which is permanent. But it is our duty to stabilize in this condition and live this condition.

It will prod us to go on and see if this is transitory then what permanent is?

Our journey then leads to the experience of “Presence of the Divine in every animate and inanimate objects”. This will help in reducing the feeling of ownership of things, people etc. The feeling that everything belongs to the divine and development of due attachment begins. We would like to get attached to the divine. Again it is our duty to stabilize in this condition and live this condition.

In spite of further conditions bestowed by the benevolence of my guide, it is the lack of effort on my part that I am not able to write further on the

experiences but I can say that we go on further and further till the total demolition of the past is done.

The effort needed is to analyse on what are the things that are pulling us down, the reason for our getting attached to them and contemplating on qualities that would help us in getting rid of these attachments. Also contemplating on the conditions bestowed, by doing yatra in the knots which would help in nearing the condition, knowing the condition, to be in the condition, and become one with the condition, would help in hastening the process of demolition of the attachments related to that condition.

Further samskaras can be avoided when all the senses are purified i.e. everything is done for the divine or it is the divine that is doing everything. This can happen when a person is stabilized, lives and works being in the condition of total and unconditional surrender to the master.

All this being a chapter in the Natural Path, there are many other chapters like service, sacrifice, cooperation, compassion, sharing etc. For all these, the demolition of the past has to happen.