

The efficacy of Pranahuti Aided Meditation on Human Transformation – Some Case studies

ABSTRACT

In this paper, the practice and efficacy of the system of Pranahuti aided meditation is presented through the self evaluation reports of the practicants of the system on the transformation of their lives. These practicants have been practicing the system for several years. From the reports, it can be inferred that the transformation of a human being from one who being fearful, restless, impulsive, selfish/self centered individual to a one who is contented, composed, balanced, peaceful, moderated, selfless, one with a clear goal / purpose in life and one who is in harmony with himself and also with others is possible. All the individuals who have presented their case studies are all those who are leading a family life and have been active in various professions.

From the reported transformation in their thoughts, feelings and attitudes, it can be concluded that the practice of Pranahuti aided meditation enables the

practicants to shed effectively the disturbing thought processes and feelings to a reasonable extent like:

fear, anxiety, negative thinking, pessimistic thinking, self pity, brooding, depression and despondency due to ailments, jealousy, comparison, greed, feelings of insecurity of tomorrow/future, passion for acquisitiveness, lust for name and fame, self importance, arrogance, pride, anger, impatience/restlessness, short temperedness, irritability, impulsiveness, excessive sensuousness, superfluities like excessive/unnecessary talking/activities, disorderliness/clutter etc

and simultaneously, the practicants have reported with affirmation of the development of the following:

clear in their thoughts about goal of life, proper prioritization of activities, self contentment, positive outlook, patience, composure, orderliness like proper planning, happiness, peace, calmness, balanced ness, love and concern for others, empathy, aspiration and dedication to service, sacrifice, selflessness, moderation etc.

The above findings are based on the transformation

reports of the individuals practicing PAM which are in the form of case studies.

Introduction

1. About Pranahuti Aided Meditation: The system of Pranahuti aided meditation also called as the natural path consists of three parts:

a) aspirant's self effort, which include the practice of meditation on divine light without luminosity in the heart for one hour in the morning, purificatory process for 30 - 40 minutes in the evening, 9.00 PM prayer for development of universal fraternity, Bed time prayer. Also the practicants meditate on two specific points located in chest region called as Points A & B.

b) trainer's support through Pranahuti

c) adherence to the ten commandments of the Natural path1.

The practice of the natural path promises to promote the following:

- universal harmony

- fraternity

- to enable individual growth in all aspects of life
- to realise the meaning of human life.

The individual growth/development/transformation is the key component factor leading to universal harmony and fraternity.

How an individual perceives the transformation in him/her through the practice of the natural path is the theme of this paper. The various case studies (21 Nos) are the transformation cases that an each individual very sincerely and plainly elucidates with an overwhelming feeling of gratitude towards the system.

2. Background:

a) The path of evolution or human development has been chalked out very clearly in the system of the Natural path and that each individual passes through similar stages of development but understands them in his own way according to his background. Though there is commonality of experience at each stage of development as it is ought to be as all human beings are from the

common base but yet it is unique to each individual as each descended in his/her unique way.

b. As one tends to the universal consciousness, the thoughts and feelings of all individuals coalesce in its content and therefore resonate. The natural path promises and also enables individuals to have access to universal consciousness where one resonates with others. Here the transformation is seen from persons becoming more of selfless nature and less of self centered behaviour exhibited through the characteristics of empathy, service, sacrifice, fraternity and harmony etc.

c. Human transformation also means development of integral personality. Normally we find several skews in behaviour even in well noted persons. With the practice of the natural path, the practicants tend to balancedness under all circumstances and also moderation in all aspects of life. Balancedness is usually reported in the form of happiness, peace, joy etc and the aspect of moderation is experienced through development of contentment. Integral transformation means addressing to the needs of all planes of human life like physical, vital, mental, aspiration and bliss levels of being etc. A real transformation is one which takes into consideration the totality of the individual in all its planes with their

concomitant joys and miseries. So the practicants of the natural path tend to share the drags of physical plane, the pulls of the vital plane and the itches of the mental plane etc. The struggle to balance in all planes is found very adequately in all case stories which are quite interesting and also quite inspiring.

d. After gaining reasonable control on the above said planes, the spiritual transformation occurring in the practicant comes to the fore/awareness though it has been there since the beginning of the practice. What is spiritual transformation? How to define it? etc are the questions that need to be answered. According to the definition followed by spiritual transformation scientific research program of the Metanexus institute of Religion and Science is given as under, Spiritual transformation is “dramatic changes in world and self views, purposes, religious beliefs, attitudes, and behavior. These changes are often linked to discrete experiences that can occur gradually or over relatively short periods of time 2” In this paper the above aspects are also reported though not in a structured manner. And in addition to that, the accrued spiritual transformation is translating into a continuous aspiration to live at a selfless/higher plane of consciousness. This is seen by the desire/intent expressed by several aspirants to do selfless service and sacrifice. The aspiration to human perfection is also

clearly reflected in the anguish of the practicants in overcoming several self perceived flaws in their attitudes and behaviour.

e. The contribution and the help from another qualified person (trainer) in the form of pranahuti is a key (important) aspect of the whole process of transformation. The basis of pranahuti and how it is offered are not discussed here but the efficacy of the role of Pranahuti in the transformation of human consciousness is very much highlighted in this paper as indicated by the practicant's acknowledgment to the help that they receive from their trainers. This is over and above the self effort of the each practicant.

3. Objectives of the paper:

Considering the above background, the following objectives have been defined to present the case of several facets of human transformation in the light of practice and efficacy of Pranahuti Aided Meditation/Natural Path.

1. Though each individual is unique yet the stages of development are similar. Similarly, the problems

encountered are also mostly similar. The first objective is to indicate that the transformation is generic in nature though occurring in the specific individuals so also the problems are also generic or common to most of the persons.

2. The individual tends to be universal in his thoughts and feelings. The second objective is to bring out the development of universal qualities like love, concern, empathy, sharing, service, sacrifice etc in all practicants.

3. The third objective is to indicate the transformation from beast levels (impulsive, restless, aggressive attitude) through Human (Kindness, empathy, love, thinking, feeling, moderation, control etc) to Divine levels (service, sacrifice, Just and balanced). i.e, the transformation is from selfcenteredness to self lessness.

4. The fourth objective is to indicate whether human transformation that is reported is expressed in day to day living. This is seen by the commitment expressed by the practicants to follow the Ten commandments and struggle to perfect themselves to express their real nature.

5. The fifth objective is to indicate the importance and the role of Pranahuti in human transformation aiding individual's self effort.

4. Methodology followed: The practicants of the Natural path are told to record their thoughts and feelings in their diaries which need to be discussed with their trainers for overcoming any specific problems in following the system. They are also advised to evaluate themselves w.r.t the implementation of the Ten Commandments on a 5 point scale ranging from 1- Honest attempts to 5- best every month. In the present study, the practicants were asked to record the transformation that they think has occurred in them after taking up the practice of the Natural path. They have not been given any guidance in recording their case story. The study aims to verify the objectives arrived at the earlier section, which are the expected facets of the transformation as per the philosophy and the practice of the system of the natural path with the factual report of the practicants.

Note: The report along with the case studies of practicants is available for perusal at "IMPERIENCE " and will be made available on request.