

TRANSFORMATION THROUGH PAM

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Transformation means, according to the dictionary, change of form/and or substance. In this talk I propose to consider the possibilities of transformation by the practice of and undergoing training imparted in Pranahuti aided meditation in our Sacred Order of Dr.KCV.

I would like to mention at the very outset that what is to follow is not something altogether new which our brothers and sisters have either not read in our literature or heard in the various seminars and workshops conducted under the aegis of Imperience. This is more like a review and a recapitulation of the fundamental and essential concepts involved in the topic under consideration. I am also quite sure that every one amongst us here have imperienced within themselves the various facets of transformation or movement towards the divinization mainly by virtue of His abundant Grace and also due to their own diligent practice which itself is again spurred on by His Grace again.

It is also in a way to utilize this most august occasion for gratefully acknowledging the showers of Grace from the Masters of the Order, more particularly the Revered Grand Master, Lalaji Saheb, the Adi Guru of our samstha and Revered Master Sriramchandraji Maharaj of Shahjahanpur, so inimitably structured by the Masterly hands of our Adi Guru, the Light of the Day and the Special Personality whose Advent Nature has so eagerly and impatiently waited for carrying out the

thorough overhauling of Herself and the blooming of the new spiritual Era ushered in by the Divine Descent of our Beloved Lalaji Saheb.

If transformation is Change, then what sort of change it is we, the aspirants on this simple and Natural Path of God Realization, expect?

Continuing the thread of what has been mentioned elsewhere, though somewhat amusingly on the Topic of Realization, one may ask-

Does the realized man grow two horns on his head or he becomes untouched by disease and old age or attains physical immortality or displays wonders and miracles or his form becomes dazzlingly resplendent, lustrous and thousand cupid gods cannot rival his looks.

As it is said in a book on Zen, he waters plants before realization and continues to do so after he realized.

Further the study of the life-stories of the Masters of the Order and the life of several blessed souls in our own midst will reveal that the answer to all the above posers is a resounding NO. We do not become some superior being, somebody installed on a pedestal, a Bhagawan, the Mahatma of the present day but the most insignificant being, humbler than the humblest of His servants of Humanity and all that exists giving expression to what He wills as He wills it, each according to his caliber and station again as bestowed by Him. As our beloved Babuji Maharaj puts it *mahatma* is a non-being person established in the state of negation.

Obviously we are using the state of realization almost synonymously with transformation as its logical consequence, that is, one does not

achieve total transformation until and unless he is completely realized. As we go along the import of the above will hopefully be made clear.

In spirituality it is Consciousness which takes precedence or stated otherwise, it is the first principle and all kinds of matter and forms resulted due to the progressive grossening and knotting of the downward flow of the energy as the Primal Consciousness or the so called First Mind of God when the idea of Creation stirred up near the God-Centre. Thus transformation at least for us on the spiritual path has to be transformation in/of consciousness as the aspirant on the first or bottom most rung of the Ladder of ascending Consciousness possesses.

In this context it is necessary to note that we will be unable to transform ourselves unless we are prepared to accept change in our ways of living and behaviour. We should also be determined to bring about changes in priorities and attitudes in case we would like to see transformation happening in them. Usually we see a lot of reluctance in our own selves in this regard while we undoubtedly are quite keen to be realized in the shortest possible time.

Now it is quite common to link the idea of evolution with transformation the word evolution being commonly used to denote the emergence of better and more advanced life forms with higher skills, better faculties and capacities to face the challenges posed by Nature or the environment the species is finding itself in.

But in our system the Master always talks about getting back to our homeland wherefrom we have been snatched by an irony of fate.

This would imply the goal before us is already familiar to us;

Another paradoxical aspect is that the journey is again towards the Infinite hence never ending. We need to keep the above in perspective while we are trying to understand the concepts of evolution and transformation.

The idea that transformation of the human into the divine or rather the divine human or divinized human being, is the goal of life or that is the way we are expected to utilize the present and every subsequent life opportunity till it is achieved, has been presented by the Aurobindonian school. According to the school of thought the influx of the supermind (as defined in that school) into the human being who seriously prays and aspires for such descent, will elevate him to the superior or evolved level. The Master has however stated that this job cannot be performed by the supermind (brahmanda or D1 consciousness in our parlance) but only by the *pranasya prana* or the energy directly descended from the God-centre. We may see here what the Master states, ‘ What is the call of the present day? Nothing but the energy issuing forth from the centre. Either it should burn us or it should embrace us” (SDG 135), which indicates that we require an enormous courage, the courage of the Spartan prepared to return either with or on the shield from the battle. We find elsewhere the exhortation to come out in the spiritual field as tigers. Master has also expressed firmly that one Lion is better than a hundred sheep.

Rajayoga accepting as it does the *sankhyan* position as regards the evolution to higher realms states that evolution involves involution that is the indwelling supreme spirit has to be invoked and yoked (*yoga*) to perform the task. Further as Swami Vivekananda rightly observes evolution is not so much the struggle for survival of only the fittest as selected by Nature as fully adapting to the changing environmental conditions with the rest of the species facing extinction. This may be even true in the case of the less developed animal forms and those species below them in the natural scale. But in case of human beings the inner divine core spirit manifests itself more and more as the obstacles in its path are removed through education, culture practice of meditation and above all through Sacrifice.

This greater and greater manifestation or expression of the divine core is regarded as evolution towards the higher realms of existence. Man's struggle is much more in the mental sphere and a man is greater in proportion to the degree he is able to discipline his mind allowing the inner Self to display itself by itself as it would like to. There is the struggle for the *sadhaka* in attaining to that state of balance and equanimity equivalent to the struggle in the physical and perhaps the vital planes too (to be taken cognizance of in the case of higher animal forms) of the animals. However those of us practicing PAM can vouchsafe for the fact that this struggle (which is stupendous and which often needs to be carried through several lifetimes in the absence of the influx of the divine *prana* from a competent trainer assisting him in the path) is reduced very much in its intensity and impact.

Some of us would be familiar with the Patanjali Aphorism relating to the above aspect of transformation where it is said that species transform into one another through the infilling of Nature. We can all immediately recognize that such infilling is nothing other than the divine energy influx of *prana* offered by the gracious Master through our trainers.

It is relevant here to consider closely Master's sayings on transformation:

'Realization is neither a game of contest with the nerves and muscles nor a physical pursuit involving austerity penance or mortification. It is only the transformation of *the inner being to its real nature*.' p 87 SDG,

'If they get the fragrance which comes in the wake of spiritual regeneration they will rise towards their transformation soon.' p 158 SDG

'It is common knowledge that ashrams where true form of worship and meditation are performed are so charged with the spiritual force of the teacher that will help towards transformation of man.' p 25 SDG, which in fact imposes a duty on the practicants of PAM to follow the system in its purity and content.

'We utilize the power in us for the transformation of man' p 56 SDG, that is the creative use of the power.

As regards the selection of the spiritual guide who can be of assistance in the path of transformation we find His statement as follows.

'Of all these one who can foment us by his own inner powers would be the best for a spiritual guide---

Pranahuti is the chief instrument he works with--- that is the only effective process to introduce immediate change to regularize the inner tendencies so as to effect our gradual transformation' p 10 SDG.

The capable guide destroys the poles we have formed due to unbalanced thinking in the transformation process.

We may note in this context the Master's definition of the exact sense implied in the transformation of man as

'The state wherein everything in him will get regulated assuming a state of moderation and balance' (SS-471-2).

Thus when everything is regulated the original state of our being comes to view. This return to the original condition before we accumulated grossness/samskars due to wrong utilization of the original thought power which entered our being is referred to by the Master as return to homeland not evolution per se as understood by the scientists philosophers psychologists. The above process of return to the homeland is the process of gradually annihilating the ego becoming selfless. Such a selfless person who has reached the state of void or Nothingness is naturally in tune with the power of manifestation and his participation in the divine plan is at once natural and divine. The theory of evolutionism in this system can be understood as the gradual peeling off of the samskars of the individual expressions of life energy. It has been well noted that during the process of return to the original condition the person arrives at a state of pure divinity and the Master asks such a one to use it to help others to find their return to the origin

(9th Commandment)

In this context it is useful to note that there are different types of persons encountered on the path of transformation with different goals purposes or ends, such as traditionally divided into seeker of desires, wealth, virtuous path or liberation, again in the Master's classification of five types of disciples ranging from the selfish seeker to the Cynosure of his eyes. Naturally the effect of *prana* influx and the degree of transformation depends on the type of person, his aspiration level and the fact whether he is able to yield naturally to the Trainer leaving aside his pet notions, surrender and cooperation being his approach with an aim of attaining naturalness.

One significant approach in the field of transpersonal psychology and integral psychology has been to treat all existence as streams of consciousness (similar to the *alaya vignana* theory of sage Nagarjuna) – (refer full exposition in Moulding—227-236 BP v4) from the Magical, Powergods, Conformists, Explorers, Sensitive seekers to the holistic super conscious men very few in the human population who through their relentless struggle in their inner selves seek to generate harmony and good will amongst them and develop true love amongst all sentient beings. This is the last strand we are precisely strengthening when we offer the universal brotherhood prayer saying that all are brothers and sisters moving towards divinity. Sharing, service and cooperation are the modes of spiritual living which is desired to promote order and balance in Nature and that is the way we are expected to live as human beings.

This way of living ensured by committed compliance to the Ten Commandments will enable our creation to be in tune with God's creation as desired by the Master.

It is seen that all of us combine in various proportions the above delineated strands of consciousness or propensities as disciples or with differing goal intentions which also change with time and the progress made on the path. The aim however is to become at a minimum aspiration level *mumukhus*, the excellent devotee tending towards the ideal disciple or living according to the dictates of the holistic super-conscious strand in us which perhaps may be treated equivalent to the 'U' or higher mind/conscience or the voice of the divine entity within.

The changes perceived in consciousness states as the transformation is under way in us may be traced as from the 'L' level (wherefrom most of us start) characterized by animal propensities dominated by urges and desires related to the fulfillment of survival needs, impulsive needs towards sense gratification, possessiveness born of undue attachments to the body person and things of possession to the 'U' level ruled by spiritual values exemplified by the five fold virtues of truth, non-injury in word thought and deed, non-stealing, non-covetousness and living and moving in the spirit of God or the Highest. This is the altruistic level of existence which makes one a truly human being or humane desiring and acting towards the good of all. This is the plane of 'D' or inferior type of super consciousness.

A discerning sadhaka assisted by the trainers in our system can evaluate himself according to the rating scale on compliance to the Ten commandments. He can also use the advanced rating scales evolved for the Pind Pradesh (concerning the first five knots) for evaluating the degree of stabilization in the Pind Pradesh which is conducive for moving into the higher realms of consciousness such as D1 and D2. The principal characteristics to be noted in this context are refined state of acting towards the welfare of others without desiring acknowledgement of such service which is rendered with no selfish motive without desiring name, fame or recognition. Though the person in this realm does not cease to exhibit animal and human natures it is predominantly the divine quality of service and sacrifice which is expressed here. Two more fetters are also loosened here that of sense desires and ill-will towards others. This is also the point where after a good stabilization and imbibing of the characteristics thereof one need not take any more births in the earth plane or liberation of the first order or understood in tradition as moksha occurs. Also one moves from the level of knowing through senses to knowing through feeling said to be language of God.

From here the transformation is characterized by further movement in humility and total dependence on the Master growing deeper in negation. Now even feeling bids good bye and it is the language of silence. At this state and on stabilization the sadhaka loses lust for form and for the formless, conceit, restlessness and prime ignorance of the nature of self. There is an automatic radiation of the divine from the person affecting all those around who feel a peculiar calm and peace.

Beyond are the divine regions of the Mind-the region of divine stimulus or mind and the Central- the region of pure potentiality into which the blessed ones move entirely by the grace of the Master and they are very challenging regions for exhibiting total conformity in spirit as the sadhaka is leading his daily life. It is precisely this challenge of leading a totally divinized life which is the motivating factor for the very serious aspirant as has been demonstrated by the Masters of the Order.

At this point I would like to draw your attention to the enormous work being done the world over (innumerable web sites give lot of information) on the subject of consciousness, levels in consciousness, the relevance of higher order spiritual living in tune with cosmic-purposes exhibiting unconditional love, kindness and compassion to all forms of existence.

The clock work view or the Newtonian paradigm of all existence made up of lifeless isolated particles governed solely by mindless mechanical forces, the whole universe coming about in a random chance event driving unfeelingly in a purposeless manner. Now there is a concerted movement towards what is termed as 'web thinking'- the thinking characterized by a realization of a deep underlying order or the implicate order in the universe beneath the seeming chaos, a word of greek origin, which in its root meaning only means 'without form or recognizable shape' and profound interconnectedness among each and everything in the universe. A personal all-supervising God is not envisaged though as they prefer to use the word 'Great Ordering Oneness' in its place, a highly evocative one. At this stage the insight though is the result of

some very clear thinking and latest discoveries made in the field of chaos theory, self-organized complexity, quantum field theory, theory of fractals and so on using advanced computational tools and powerful computers but this augurs well for the future of humanity because it is creating the right world view which will form the right launchpad for the spiritual revolution capable of being effected by the spread and practice of PAM.

In this connection your attention is invited to Bro.KCN' paper on the topic 'It will be paradise—.' Where extensive discussion is provided on the significance of the different levels of consciousness relating to the scales evolved by Dr.Hawkins from 50 to 1000+ and their role in spiritual regeneration of mankind as envisaged in the Mission of the Master.

I would like to close on this note thanking the organizers for providing me an opportunity to share my views on the topic on this sacred occasion amidst our loving brothers and sisters. Salutations to all.

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