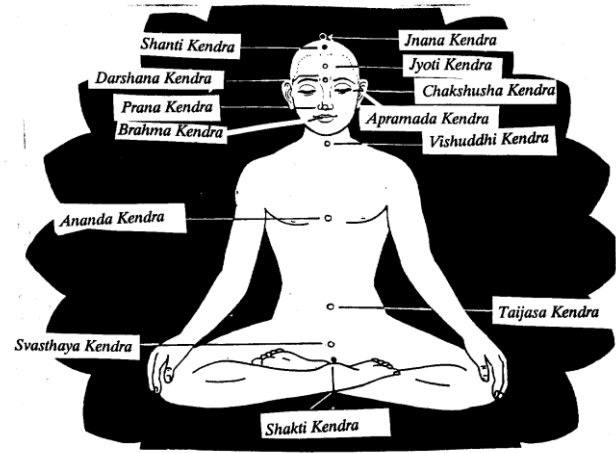


INTRODUCTION TO PREKSHÄ DHYÄNA

Prekshä Dhyäna is the combination of the knowledge from our ancient religious books, modern science and self-experience. *Prekshä Dhyäna* is the result of untiring efforts of *Ganädhipati Tulsi* and *Ächarya Mahäpragna*. *Prekshä Dhyäna* was started in 1970. *Ächarya Mahäpragna* researched and experimented for 20 years to rediscover the process of meditation, which was practiced by *Bhagaväna Mahävira*. *Prekshä Dhyäna* is for every one, irrespective of their race, religious background, language, color, sex and belief. Without practice, the benefits of the knowledge are not realized. *Prekshä Dhyäna* is the practice for purifying our emotions and our conscious mind (*chitta*).

What Is *Prekshä Dhyäna*? Meditation does not mean suppression of mental function. Any attempt towards its suppression makes mind more restless. *Prekshä* means "to perceive carefully and profoundly." The term *Dhyäna* (meditation) is usually defined as the "concentration of thinking on a particular subject for a length of time." Now, the mind is the instrument of "thinking" as well as "perception". Therefore, when linked with *Prekshä*, *Dhyäna* becomes "concentration of perception and not of thought". While it is conceded that both thinking (conception) as well as seeing (perception) assist in ascertaining and knowing the truth, the latter is more potent than the former per the tenets propounded by *Bhagaväna Mahävira*.



Purpose: is to "see yourself, know yourself and realize yourself." In other words, the purpose is to purify our emotions and conscious mind (*Chitta*).

Constituents of *Prekshä Dhyäna*: *Prekshä Dhyäna* is an uncomplicated, easy-to-learn technique of meditation. Each technique of *Prekshä Dhyäna* has several scientific bases. Constituents of *Prekshä Dhyäna* are:

- 1) *Mahä Präna Dhvani* (Sound of Great energy) & *Arham Dhvani* (Sound of omniscient),
- 2) *Stomach & Breathing Exercise* and *Yogic Kriyä*
- 3) *Käyotsarga* (Total Relaxation)
- 4) *Antar Yäträ* (Internal Trip)
- 5) *Dirgha Shväsä Prekshä* (Perception of Deep Breathing)
- 6) *Samavratti Shväsä Prekshä* (Perception of Alternate Breathing)
- 7) *Sharir Prekshä* (Perception of Body)
- 8) *Chaitanya Kendra Prekshä* (Perception of Psychic Centers)
- 9) *Leshyä Dhyäna* (Perception of Psychic Colors)
- 10) *Bhävanä & AnuPrekshä* (Auto-suggestion & Contemplation)
- 11) *Äsana* and *Pränäyäma* (Yogic Posture and Energy Enhancing Exercises)

Entrance of Prekshā Dhyāna: is *Upsampadā* (prerequisites). *Upsampadā* is the fertilizer for the spiritual farm. Without adoption of these *Upsampadā* in our daily life, one will not realize the fruits of the meditation. *Upsampadā* not only enhances the spiritual life (its main objective), it also enhances social, professional, intellectual, mental, emotional and physical aspects of our lives. *Upsampadā* should be part of our lives, every moment. There are five *Upsampadā*'s:

1. Bhāvkriyā: *Bhāv* means purpose, intention, emotions, feelings and/or thoughts behind our activity. *Kriyā* means activity - action. Therefore, *Bhāvkriyā* becomes the inner aspects of doing any activity. *Bhāvkriyā* means one activity, one mind (conscious, sub-conscious and non-conscious) and one emotion. While walking, all you do is walk. While washing dishes, all you do is wash dishes. While eating, all you do is eat. *Bhāvkriyā* is a meditation that should be performed all the time (24 hours). There are three parts of *Bhāvkriyā*:

a) Live in present: 90% of the times either we are lost in the thoughts of past or in the imagination of future. The present moment is the reality. Past is the history and future is the imagination. So enjoy the present moment (reality). Whatever activity is being performed, stay constantly involved in that. In other words, live in present.

b) Do knowingly: When we do one work, our mind is thinking about something else. For example, we are talking on the phone while washing dishes. If we do not concentrate in the work we are doing, we are wasting our mental and physical energy, and not enjoying the reality - the present moment. The body and mind, both should be involved in the present activity. The activity should remain the prime and only objective. Our mind, thoughts, emotions, speech and physical aspects should be totally involved in the activity being performed.

c) Be aware: Constantly be aware of the activity being performed. Be aware that to have a life as a human being is very difficult. It is rarity. It is useless to waste time on unimportant things. We do not know when this life will end. We should always be aware that we should awaken our sleeping energy, purify our conscious mind and eventually, purify our consciousness. We should always be aware that our only goal in the life is to achieve the pure state of our consciousness.

2. Pratikriyā Virati (Restrain Reacting): To defeat our anger, ego, deceitfulness and greed, and to defeat our reactive attitude, one should practice equanimity. Equanimity means the feeling of “no like and no dislike.” Isaac Newton’s law of physics is that “to every action there is an equal and opposite reaction.” This law is for non-livings. The realistic law for all living beings is to become action-oriented, not reaction-oriented. The real nature of the soul (consciousness) is to act for its own purification. Our life is full of reactions. What we wear, what we talk, what we listen, what we eat, what we drive, what we study - almost everything we do in this material world is reaction based. It is borrowed. Reaction means we are not free. We all want to be free. The realistic way to be free is to free our consciousness from impurities. Experiment by minimizing reactions in daily routine life.

3. Maitri (Universal friendship): To find the real truth, respect others as your equal. Do not consider your self superior or inferior to others. Don't be nice to only few. Be nice to everyone. Do not try to please others for personal gain. Be equal to all.

4. MitaBhāsan (Restrain in speaking): Do not speak without being asked. Do not jump into the middle of a conversation. Do not speak with a selfish motive. Do not make fun of others. Do not gossip. Speak only when it is necessary. Think before you speak. Think how it will affect others. Speak truth, speak softly and speak less. Most importantly, do not speak that harms others. Restraining from speaking is a valuable asset to live a good life.

5. Mita-Āhar (Food awareness - Restrain in eating): The practitioner should have knowledge of what to eat, what not to eat, how much to eat and when to eat. Stay away from spicy, testy, delicious and provocative food. Eat healthy food. Eat only as necessary. Food is one of the main reasons for having healthy as well as unhealthy body. Unhealthy eating habits, over-eating and avoiding eating nutritious food lead to: unhealthy body and mind, malfunctioning of digestive and nervous system, and deformation in thinking. Eat only after the previous meal is digested that takes about four hours.

Suitable Time for Meditation:

- If 40 to 45 minutes are not available, then one can start with *Mahāprāna Dhvani* (Sound of Great energy) or *Arham Dhvani* (Sound of omniscient) and *Kāyotsarga* (Total Relaxation). After this perform one of the *Prekshā Dhyānā* techniques for 15, 20 or 30 minutes.
- Between 4 AM and 8 AM in morning
- One hour after breakfast (Between 9 AM to 11 AM)
- Before going to sleep
- Before full meal (lunch or dinner) or 3 hours after full meal.

Environment for Meditation: Clean, fresh air, loose clothes, own *āsana* (Piece of square or rectangular cloth on which you seat), clean body, clean stomach, quiet place.

Posture & Mudrā for Prekshā Dhyānā:

Posture is an important part of the *Dhyānā*. You must remain steady, alert and quiet during the *Dhyānā*. Must keep your body relaxed and free of discomfort and tension. Keep your eyes closed softly and head straight facing the front, and neck and spinal cord in a straight line. You should choose a posture that is comfortable to you. There are four postures to choose from:

- a) *Padmāsana* (Full lotus posture)
- b) *Ardha-Padmāsana* (Half lotus posture)
- c) *Sukhāsana* (Simple posture)
- d) *Vajrāsana* (Diamond posture)

The position of the hands is called *Mudrā*. You can choose one of the following two *Mudrās*:

a) *Jñāna Mudrā* (Posture of Knowledge): Rest the back of your right palm on the right knee and left one on the left knee. Both palms facing up, have each index finger touch root of the corresponding thumb, and keep rest of the fingers straight, slightly upward.

b) *Brahma Mudrā* (Posture of Truth): Keep left hand in the central part of your lap and put right hand on top of the left hand. Both palms should be facing up.

For a **standing posture**, stand erect with your spinal cord and neck in a straight line without stiffness, keep your feet parallel and four inches apart. Let your arms hang loose downward with palms open, facing inward and fingers straight & pointing down. Keep all muscles loose.

Mahāprāna Dhvani (Sound of Great energy):

Selection of a posture (*āsana*), selection of a hand position (*Mudrā*), closed lips, teeth in normal place, eyes are closed softly, spinal cord and neck in a straight line without stiffness, mind calm, no thoughts, all muscles loose. Inhale deeply and silently for about four to five seconds, concentration your mind on the cranium. Now, press your lips closely, exhale slowly and make the sound of *m, m, m,...* resonating like the buzzing of a bee without interruption. This may last 8 to 10 seconds. Again inhale deeply and repeat this recitation for a total of nine times.

Benefits: 1) Creates a suitable environment for the meditation, 2) Increases the memory power, 3) Makes breathing long and deep, 4) provides good massage to chest and brain, 5) Increases the concentration power and 6) makes voice smooth and sweeter.

Arham Dhvani (Sound of omniscient):

Arham is one the most important recitation in the practice of Jain religion. *Arham* means *vitārāgatā* - no attachment (*rāga*) and no aversion (hatred) (*dvesha*). The consciousness without attachment and without aversion is also called pure consciousness (*vitārāga*). Recitation of *arham dhvani* is for spiritual purpose, develops the feeling of *vitārāgatā* and helps realize the qualities of the consciousness (soul - *ātma*). This recitation develops spiritual environment for meditation. After becoming proficient with *Mahāprāna Dhvani*, practice of *Arham Dhvani* is recommended. Eventually, *Mahāprāna Dhvani* should be replaced by *Arham Dhvani*.

Selection of a posture (*āsana*), selection of a hand position (*Mudrā*), closed lips, teeth in normal place, eyes are closed softly, spinal cord and neck in a straight line without stiffness, mind calm, no thoughts, all muscles loose. Inhale deeply and silently for about four to five seconds. Without any discontinuity and while exhaling slowly, make a sound of “a” for 2 seconds concentrating on the naval, sound of “r” for 1 seconds concentrating on middle of chest, sound of “ha” for 3 seconds concentrating on the throat and sound of “m” for 6 seconds concentrating on cerebral cortex. Repeat for a total of 9 times.

Benefits: 1) It creates an environment of *vitārāgatā* and spiritual cover (layer) around the practitioner so that he/she remains free of outer influences and internal enemies. It enhances the meditation practice. 2) Increases the energy, 3) Minimizes impure elements in the body, 4) Creates the feeling of equanimity (no like and no dislike) and 5) Increases the willpower.

Mahāprāna dhvani is for intellectual development and *Arham Dhvani* is for spiritual development. *Mahāprāna dhvani* is easier than *Arham Dhvani* . Therefore, beginners are recommended to start with *Mahāprāna dhvani*.

