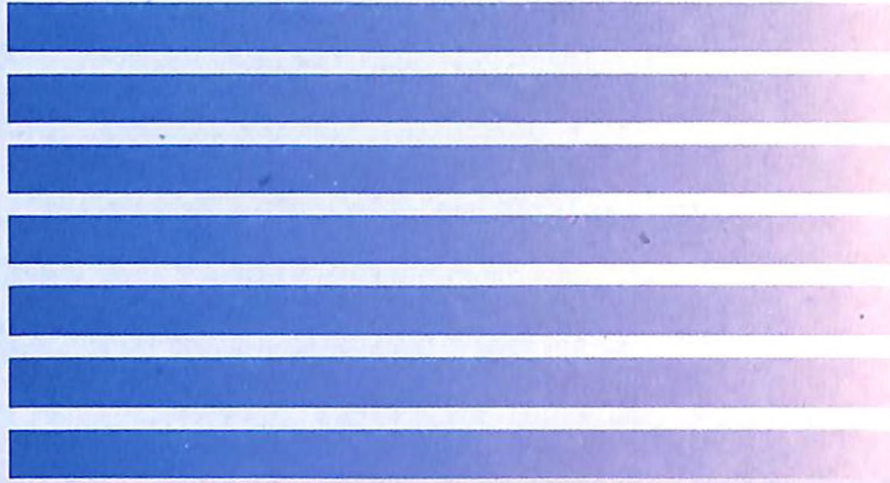


A HANDBOOK OF PREKSHA MEDITATION FOR THE TRAINERS



ACHARYA MAHAPRAJNA

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PREKSHA MEDITATION
FOR THE TRAINERS

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PREKSHA MEDITATION

Pre-condition

Posture

You may select a posture of meditation in which you can sit comfortably and steadily for a long period. The posture of meditation may be 'full lotus-posture,' 'half lotus-posture,' 'simple cross-legged posture, or 'diamond-posture' (*Vajrasan*).

Mudras : Position of the Hands

There are two alternatives: one position is called *Jnana Mudra*. Keep your right hand on the right knee and left hand on the left knee, keeping the palms turned up. Let the tip of the index finger touch the tip of the thumb with a slight pressure between them. Keep the other fingers straight.

The alternative position is called *Brahma Mudra*. Keep both the hands on your lap one above the other by keeping the palms up-turned. Let the left palm remain under the right one.

Keep your eyes softly closed.

Recitation of *Arham*

Start the meditation session with the repeated recitation of the mantra *Arham*.

Exhale fully, then inhale completely. By slow exhalation begin the intonation of the mantra. Concentrating your mind on the navel, produce the sound "A" for about two seconds. While concentrating your mind on *Centre of Bliss* situated near the heart, produce the sound "*Rha*" for about four seconds. And lastly taking your mind upward from throat to the centre of knowledge situated at the top of the head, produce the sound mmm for about six seconds. Inhale deeply again and repeat the same exercise nine times.

Visualize that the sound waves are criss-crossing and weaving an oval-shaped web of armour all around you, protecting yourself from the evil effects of the external vibrations.

Recitation of the *Mahaprana Dhvani*

Alternatively start meditation with the repeated recitation of the *Mahaprana Dhvani*. Exhale fully, then inhale deeply as long as you can. By slow exhalation, produce the sound mmm through the nostrils like buzzing of a bee, while concentrating your mind on the centre of knowledge situated on the top of the head and keeping the mouth closed. Inhale deeply again and repeat the same exercise nine times.

The Aphorism of the Aim

"Sampikkhae Appagamappaenam"

Perceive and realise the deepest and highest levels of your consciousness by your conscious mind. See yourself through yourself. For perception and realisation of the self, practise preksha meditation.

Resolve for Meditation

"I am practising preksha meditation for the purification of my mind (psyche)". (Repeat three times)

KAYOTSARGA

The first step of meditation is *Kayotsarga*, that is relaxation with self-awareness. Keep your body steady, relaxed and free from tension. Keep your spine and neck straight but without stiffness. Relax all the muscles of your body. Let your body become limp.

Practise steadiness of body at least for five minutes. Keep your body completely steady, as motionless as a statue. Do not allow the limbs of your body to move. No movement at all.

Kayotsarga has two implications—complete relaxation of the body and self-awareness. For achieving complete relaxation of the body, mentally divide it into several parts and concentrate your mind on each part of the body one by one, from feet to head. Allow your mind to spread in the whole part—allow it to undertake a trip in the whole part; use the technique of auto-suggestion to relax the whole part and experience the resulting relaxation. Experience that each and every muscle, each and every nerve has become relaxed. And in the same way attain, the relaxation of the whole body. Use deep concentration and remain completely alert. Practise *Kayotsarga*.

Detailed Instructions for Relaxation

Starting with the big toe of your right foot, concentrate your mind on it. Allow your mind to spread throughout the big toe. Suggest to the muscles and nerves to relax. Relax..... Relax..... Relax..... Experience that they are relaxing. Experience that they have become relaxed. In the same way, attain relaxation of the

other parts of the right limb—the other toes, sole, heel, ankle, upper part of the foot, calf-muscles, knee, thigh, upto the hip-joint. In the same way relax the left limb upto the hip-joint. Experience that the whole of the lower portion of the body has become completely relaxed.

Now achieve the relaxation of the middle portion of the body from the waist upto the neck. Concentrate your mind on each part one by one starting with the lower abdomen, relax the front, the back, the right side, the left side, the outside and the inside of your lower abdomen. Similarly relax the upper abdomen—the front, the back, the right side, the left side, the outside and the inside of your upper abdomen. Now through your navel enter the abdominal cavity and relax the large intestine, the small intestine, the kidneys, the spleen, the liver, the pancreas, the stomach and the diaphragm. Use auto-suggestion and achieve relaxation. Then concentrate your mind on the chest and relax the entire rib-cage. Beginning with the lowest rib, relax each and every rib in turn. Relax the front ribs, the back ribs, the right ribs and the left ribs. Now enter the chest and relax the right lung, the left lung and the heart by auto-suggestion. (Those who have got any heart trouble should pause here for a few minutes and by auto-suggestion slow down the heart to remove stress.)

Now achieve the relaxation of the neck muscles in the front and in the back. Then concentrate your mind on both the hands and arms one by one; starting from the thumb, relax the fingers, the palm, the wrist, the lower arm, the elbow, the upper arm and the shoulder. Experience that the whole of the middle portion of your body has become completely relaxed.

Now achieve the relaxation of the upper portion of body from throat upto the head. Here we have come to a bit more difficult part of the exercise. So far you were relaxing large

muscles which respond quickly to your suggestion. But now we have to relax a large number of small and tiny muscles which are difficult to relax. First unclench your teeth and unlock your jaws and let your tongue go limp. Keep your lips softly closed. Now relax all the facial muscles; beginning with the chin, relax the lips, the inner portion of the mouth including the teeth, the gums, the palate and the tongue; then relax the cheeks, the nose, the ears and the temples, both the eyes, the forehead and the scalp, through auto-suggestion. Experience that the whole of your upper portion of the body has become completely relaxed.

Again allow your mind to travel from the head upto the feet and from the feet upto the head; this time rather quickly and see that there is no tension anywhere in the body. Experience lightness in every part of the body. Experience that the whole body from the feet upto the head has become completely relaxed. Maintain the posture of Kayotsarga throughout the meditation-session. Try to keep your body completely steady and motionless.

Now practise inner silence at least for five minutes through relaxation of the vocal cords (voice box). Concentrate your mind on the voice box inside the throat and completely relax it. Observe complete inner silence. There should be no vibrations in the voice box.

INTERNAL TRIP (*Antaryatra*)

The second step of Preksha meditation is the practice of internal trip through the spinal cord. Take your mind to the lower end of the spinal cord, called the centre of energy. Allow your mind to go upward inside your spinal cord upto the top of the head called the centre of knowledge. Again allow it to come back, through the same path to the centre of energy. Again and again, repeat the same process. Let your mind continuously

undertake the trip inside the spinal cord, and perceive the subtle vibrations of the vital energy, taking place inside the spinal cord, or whatever sensation you get there. Simply perceive them, without any reaction. Concentrate your entire consciousness on the spinal cord.

You may synchronize your internal trip with the process of breathing. During exhalation, undertake the upward trip and during inhalation, undertake the downward trip. Use deep concentration and complete awareness. Practise the internal trip through the spinal cord.

Allow your mind to rise and fall inside the spinal cord just like mercury rising and falling inside the instrument used for measuring blood pressure.

A. PERCEPTION OF BREATHING

The third step of preksha meditation is perception of breathing.

Regulate your breathing; make it slow, deep and rhythmic. Let the vibrations of each breath reach your navel. Allow your abdominal muscles to expand during inhalation and contract during exhalation.

Now concentrate your mind fully on your navel. Practise deep, slow and rhythmic breathing, by allowing each breath to take the same time. Perceive each inhalation and exhalation through the expansion and contraction of the abdominal muscles accompanying each inhalation and exhalation respectively.

Continuously practise slow, deep and rhythmic breathing and perceive it. Use deep concentration and remain alert. (After a few minutes) —

Continuing the slow, deep and rhythmic breathing, now shift your attention from the navel and focus it inside the nostrils at the junction of both the nostrils. Perceive each incoming and outgoing breath. Remain fully aware of each and every breath.

Continuously practise slow, long and rhythmic breathing—inhale and exhale each breath while remaining fully aware of it. Fully occupy your mind in perception of breathing.

If you are distracted by any thought, do not try to stop it forcefully, but also perceive it, and then again start perceiving your breath. If the distraction is frequent, you may hold your breath for a few seconds without causing any discomfort.

Maintain the continuity of the awareness of breathing. Merely perceive it without like and dislike.

B. PERCEPTION OF ALTERNATE BREATHING

(In the practice of breathing through alternate nostrils, you have to inhale through one nostril and exhale through the other, then inhale through the same and exhale through the other).

(Try to accomplish the alternation by exercising your will-power. But in the beginning you may make use of finger and thumb of the right hand by placing the right thumb against the right nostril and the ring finger of the right hand against the left nostril and resting the middle and index fingers on the forehead. Now, remove alternately the thumb and ring finger for opening the path of breath through the right and the left nostrils respectively).

The third step of preksha meditation is perception of breathing through alternate nostrils. Regulate your breathing; make it slow, deep and rhythmic. Concentrate your mind inside your nostrils, practise breathing through alternate nostrils. Inhale

through the right nostril and exhale through the left one. Now inhale through the left nostril and exhale through the right one; this completes one cycle. Repeat the same exercise again and again continuing the rhythmic breathing. Perceive each inhalation and exhalation by concentrating the mind in alternate nostrils. Let your mind and breath go hand in hand. No thinking, no memory of the past, no imagination of future. Simply perceive.

Continuously the mind and breath should accompany each other. While you are breathing in, let your attention follow the breath inside. While you are breathing out, let your attention follow it outside.

Now, practise the perception of breathing through alternate nostrils together with holding the breath intermittently. Concentrate your mind inside the nostrils. Inhale through the right nostril and hold the breath inside, exhale through the left nostril and hold the breath outside; again inhale through the left nostril and hold the breath inside and exhale through the right nostril and hold the breath outside. In this way, practise holding of breath four times during one complete cycle. Continuously remain aware of each exhalation and inhalation. You may hold the breath only for a few seconds without causing any discomfort. Repeat the same exercise for several rounds. Let the mind and breath go hand in hand.

PERCEPTION OF BRIGHT WHITE COLOUR

The fourth step of Preksha meditation is perception of bright white colour on the Centre of Enlightenment.

Concentrate your mind on the centre of enlightenment, situated in the middle of your forehead. Allow your mind to penetrate inside and perceive bright white colour there. You may visualise as if the bright white light of the full moon is spreading throughout the portion or visualise the bright white colour of the

snow or any other white thing. Practise concentrated visualisation of bright white colour on the centre of enlightenment.

Perceiving the bright white colour, experience through auto-suggestion that all your passions & emotions are being pacified. All your excitations are subsiding. Your anger is waning away. Now allow your mind to spread throughout the whole portion of your forehead and perceive the bright white colour there. Visualise that the particles of bright white light are permeating the whole portion of the forehead, covering the emotional area in the frontal lobe of your brain.

Continuously perceive bright white colour and experience complete tranquillity, complete mental peace and bliss.

Conclude the meditation session with two or three long breaths.

THE APHORISMS OF WISDOM

Appana Sachchamesejja, mettim bluesu kappae.

Search truth yourself and befriend all living beings.

ahamsu vijjacharanam pamokkham

For emancipation from sufferings

... 3 times

practise knowledge and conduct.

THE APHORISM OF TAKING REFUGE

arahante saranam pavvajjāmi

siddhe saranam pavvajjāmi

sahū saranam pavvajjāmi

kevali pannattam dhammam saranam pavvajjāmi

I seek refuge in the adorable ones.
I seek refuge in the emancipated ones.
I seek refuge in the saints.
I seek refuge in the religion propounded by the
omniscient ones.

Now adopt the posture of obeisance, that is kneel and bow,
pay obeisance to truth. With folded hands first inhale fully and
then during exhalation, pronounce the Aphorism of Faith —

"Vande Sachcham"

... 3 times

("I pay my obeisance to Truth")

by bowing down to ground. Repeat it three times. Meditation
session concludes.

C. PERCEPTION OF BODY

(Introduction to be given prior to the exercise: The practice
of the perception of body consists in concentrating the mind on
each part of the body, one by one and perceiving the sensations
and vibrations taking place in each part. Of course, here the
perception does not mean the visual perception, but the mental
one. The sensations may be superficial sensations of the skin such
as the contact with your clothes' warmth or coolness, itching and
perspiration etc, or they may be the sensations of pain, numbness,
tingling etc. felt in the muscles or the vibrations of the electrical
impulses in the nervous system or any other type of vibrations.
Starting from the surface you have to penetrate deeply inside and
try to become aware of the internal and subtle vibrations. Remain
completely equanimous towards the sensations; try to keep your
mind free from like or dislike.)

The third step of preksha meditation is perception of body. Concentrate your mind on the big toe of your right foot. Allow it to spread and permeate throughout the whole portion of the toe. Perceive the sensations and vibrations taking place in that region. Become aware of them, experience them without any like or dislike; use deep concentration and remain fully alert.

Now shift your attention to each part of right limb one by one. I shall now indicate the name of the part of your body on which you have to concentrate your mind and perceive it: The other toes, the sole, the heel, the ankle, the upper part of the foot, the calf-muscles, the knee, the thigh, upto the hip-joint. Perceive the whole part, experience the sensations and vibrations taking place in each part. Maintain equanimity.

In the same way practise perception of all the parts of your left limb.

Thus the trip of the lower body is completed. Now, start the trip of the middle body from the waist upto the neck. Concentrating your mind on each part one by one—perceive the waist, the navel, the abdomen including the big intestine, the small intestine, the kidney, the spleen, the liver, the pancreas, the duodenum, the stomach and the diaphragm. Then the whole portion of the chest including the lungs, the heart, the ribs, the throat and the vocal cords. Concentrate your mind and perceive.

Then practise the perception of the whole portion of the back including the spine, the spinal cord and the neck. Now concentrate on the whole portion of the right hand and arm including the thumb, the fingers, the palm, the wrist, the lower arm, the elbow, the upper arm and the shoulder. Perceive each part one by one. In the same way concentrate on the left hand and arm. The trip of the middle body is completed.

Now we come to the upper body. Concentrate your mind on each part from the chin upto the head: The chin, the lips, the inner portion of the mouth—including the tongue, the teeth, the palate, the cheeks, the nose, the right ear, all the three parts—the outer, the middle, and the inner, the right temple, in the same way the left ear and the left temple, the right eye, the left eye, the forehead and the head. Perceive each part one by one. During the perception of the tongue allow your tongue to remain hanging freely, without touching anywhere inside the mouth.

While perceiving the head, perceive all parts of your brain—the front, the back, the right, the left, the outer and the inner. Allow your mind to permeate throughout the brain. The trip of the upper body is completed.

Now practise the perception of body as a whole. You may stand up slowly and carefully, keeping your eyes closed. Allow your mind to travel from the big toes to the head and from the head to the big toes, rather speedily. Passing through each part of the body, perceive the vibrations throughout the body. Experience a tingling sensation in each and every muscle, skin, nerve and cell produced by the contact of your conscious mind. You may also practise the holding of breath for a while intermittently. Get yourself completely absorbed in the perception of body.

Now allow your mind to travel throughout the body rather slowly. If you experience pain or any other peculiar sensation, you may stop there for a while and perceive it with equanimity without any like or dislike.

THE PERCEPTION OF PSYCHIC CENTRES

(Introduction to be given prior to the exercise: The practice of perception of the psychic centres is a process of harmonising the chemical messengers, produced by the centre which regulate our emotions and passions. The technique consists in

concentrating the mind on each centre and perceiving the subtle vibrations of the vital energy taking place in the centre.)

The third step of preksha meditation is perception of psychic centres.

1. *Centre of Energy:*

Concentrate your mind on the centre of energy, situated at the lower end of the spinal cord and perceive the subtle vibrations of the vital energy taking place in the centre. Focus your full attention on it. The breath will be calm and slow. Remain fully conscious of the centre. Use deep concentration.

2. *Centre of Health:*

Now concentrate your mind on the centre of health situated in the lower abdomen, below the navel. Just as the beam of a torch light extends in a straight line, in the same way entering from the front, allow the beam of the light of your mind to extend in a straight line, upto the spinal cord at the back, and perceive the subtle vibrations of the vital energy taking place inside the whole portion of the centre.

3. *Centre of Bio-electricity:*

Concentrate your mind on the centre of bio-electricity situated in your navel. Just as the beam of a torch light extends in a straight line, in the same way entering from the navel, allow the beam of the light of your mind to extend in a straight line upto the spinal cord at the back. Perceive the subtle vibrations taking place inside the centre. Make use of such deep concentration that the breath is held by itself.

4. *Centre of Bliss:*

Concentrate your mind on the centre of Bliss, situated near the heart, in the middle of the chest, the pit near the lungs. Just as the beam of a torch light extends in a straight line, in the same way entering from the front allow the beam of the light of your mind to extend in a straight line upto the spinal cord at the back and perceive the subtle vibrations of the vital energy taking place inside the centre. You may hold your breath for a while intermittently.

5. *Centre of Purity :*

Concentrate your mind on the centre of purity situated in the middle of the throat. Just as the beam of torch light extends in a straight line, in the same way entering from the front, allow the beam of the light of your mind to extend in a straight line upto the spinal cord at the back and perceive the subtle vibrations of the vital energy taking place inside the centre. You may hold your breath intermittently for a while.

6. *Centre of Celibacy :*

Concentrate your mind on the centre of celibacy situated on the tip of the tongue. Keep your tongue hanging freely inside the mouth, without touching the walls of the mouth. Perceive the subtle vibrations of the vital energy taking place at the centre.

7. *Centre of Vital Energy :*

Concentrate your mind on the centre of vital energy, situated on the tip of the nose and perceive the subtle vibrations taking place at the centre.

8. *Centre of Vigilance :*

Concentrate your mind on the centre of vigilance situated inside the ears. Focus your attention on all the three parts of the ears—the outer, the middle and the inner regions and perceive the subtle vibrations of the vital energy taking place at the centre.

9. *Centre of Vision :*

Concentrate your mind on the centre of vision situated inside your eyes. Allow your mind to penetrate inside upto the back portion of your brain and perceive the subtle vibrations of the vital energy taking place inside the centre.

10. *Centre of Intuition :*

Concentrate your mind on the centre of intuition situated in the middle of the eye-brows and allow the light of your mind to penetrate inside upto the back portion from the front of your brain and extend upto the wall of the head; and perceive the subtle vibrations of the vital energy taking place inside the centre. Use deep concentration and remain alert.

11. *Centre of Enlightenment :*

Concentrate your mind on the centre of enlightenment, situated in the middle of your forehead and allow the light of your mind to penetrate inside upto back portion from the front and extend upto the back wall of the head, and perceive the subtle vibrations of the vital energy taking place at the centre.

12. *Centre of Peace :*

Concentrate your mind on the centre of peace situated in the front portion of your head. Just as the light from a

lamp spreads in all directions, in the same way allow your mind to penetrate inside the centre from the top and spread in all directions in the centre. Perceive the subtle vibrations of the vital energy taking place at the centre.

13. Centre of Knowledge :

Concentrate your mind on the centre of knowledge situated on the top of the head. Just as the light from a lamp spreads in all directions, in the same way allow your mind to penetrate inside the centre, from the top and allow it to spread all around. Perceive the subtle vibrations of the vital energy taking place at the centre.

Now perceive all the psychic centres by speedily taking your mind from one to other. Those who can do this exercise in standing posture should do so.

1. First take your mind to centre of energy and then successively take it to the centre of health, centre of bio-electricity, centre of bliss and so on upto the centre of knowledge and then back to the centre of energy via the spinal cord, thus completing a circuit.
2. In the same way continue perceiving each centre in the circuit.
3. Let this trip on the psychic centres take place in a quick rotation.

E. PERCEPTION OF PSYCHIC COLOURS

(Introduction to be given prior to the exercise: Our body is surrounded by a coloured envelope known as aura. The colours of the aura undergo continuous changes in accordance with the changes in our attitude and emotional pattern. In fact, there is close relation between the aura and our attitudes and emotions.

We can purify the aura by the purity in our attitudes and emotions, and the latter can be gauged through the former. In the present exercise, we have to use our power of visualization of a particular colour at a particular psychic centre. Then again, with the mental projection, we have to visualise the same colour as spreading all around us and permeating the whole aura around us. Lastly, we have to make use of the technique of auto-suggestion to bring about the change in our attitude or emotional pattern. Deep concentration and alertness are of course to be maintained throughout the exercise.

The third step of preksha meditation is Perception of Psychic Colours.

1. With your mind's eye visualize that everything around you, including the air itself, is coloured bright emerald green.

Take a deep breath and as you slowly inhale visualize that you are breathing long streams of bright green air. Repeat the breathing exercise several times, each time inhaling bright green air.

Now concentrate your mind on the psychic centre of bliss situated in the middle of the chest near the heart; try to visualize bright green colour in that region.

Perceive bright green light and visualize that the bright green radiations are spreading in the psychic centre covering the whole portion upto the back.

If the light does not appear or vanishes after appearance, do not be disappointed. Intensify your effort for sustained visualization.

Now visualize that the particles or radiations of bright green light are emanating from the centre of bliss and

spreading all around permeating the whole body and the aura. Practise sustained visualization with deep concentration.

Now using auto-suggestion realize—"My emotional pattern is being purified; my mind is being purged of all the negative attitudes".

2. With your mind's eye visualize that everything around you, including the air itself, is coloured bright blue like peacock's neck.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright blue air. Repeat the breathing exercise several times, each time inhaling bright blue air.

Now concentrate your mind on the psychic centre of purity, situated in the middle of the throat and try to visualize bright blue colour in that region.

Perceive bright blue light and visualize that the blue radiations are spreading in the psychic centre covering the whole portion upto the back.

If the light does not appear or vanishes after appearance, do not be disappointed. Intensify your effort for sustained visualization

Now visualize that the particles or radiations of bright blue light are emanating from the centre of purity and spreading all around, permeating the whole body and the aura. Practise sustained visualization with deep concentration.

Now using auto-suggestion, realize "My sexual impulses are being brought under my conscious control".

3. With your mind's eye visualize that everything around you, including the air itself, is coloured bright red like the colour of the rising sun.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright red air. Repeat the breathing exercise several times, each time inhaling bright red air.

Now concentrate your mind on the psychic centre of intuition situated in the middle of both the eye-brows and try to visualize bright red colour.

Perceive bright red light and visualize that the bright red radiations are spreading in the psychic centre covering the whole portion upto the back.

If the light does not appear or vanishes after appearance, do not be disappointed. Intensify your effort for sustained visualization.

Now visualize that the particles or radiations of bright red light are emanating from the centre of intuition and spreading all around, permeating the whole body and the aura. Practise sustained visualisation with deep concentration.

Now using auto-suggestion realize—"My intuition power is developing".

4. With your mind's eye visualize that everything around you, including the air itself is coloured bright yellow like sunflower.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright yellow air. Repeat the breathing exercise several times—each time inhaling bright yellow air.

Now concentrate your mind on the psychic centre of knowledge situated on the top of the head and try to visualize bright yellow colour.

Perceive bright yellow light and visualize that the bright yellow radiations are spreading in the psychic centre covering the whole portion of the brain.

If the light does not appear or vanishes after appearance, do not be disappointed. Intensify your effort for sustained visualization.

Now visualize that the particles or radiations of bright yellow light are emanating from the centre of knowledge and spreading all around, permeating the whole body and the aura. Practise sustained visualisation with deep concentration.

Now using auto-suggestion realize "My perceptive capacity is increasing".

5. Now with your mind's eye visualize that everything around you, including the air itself is coloured bright white like the full moon.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright white air. Repeat the breathing exercise several times, each time inhaling bright white air.

Now concentrate your mind on the psychic centre of enlightenment, situated in the middle of your forehead and visualize bright white colour.

Perceive bright white light and visualize that the bright white radiations are spreading on the psychic centre, covering the whole portion upto the back.

If the light does not appear or vanishes after appearance, do not be disappointed. Intensify your effort for sustained visualization.

Now visualize that the particles or radiations of bright white colour are emanating from the centre of enlightenment and spreading all around, permeating the whole body and the aura. Practise sustained visualization with deep concentration.

Now using auto-suggestion realize—"My anger is waning away. My passions and emotions are being pacified. I am feeling complete tranquillity of mind".

CONTEMPLATION OF FEARLESSNESS

1. *Posture :*

You may select a posture of meditation in which you can sit comfortably and steadily for a long period. The posture of meditation may be full lotus-posture, half lotus-posture, simple cross-legged posture or diamond-posture (*Vajrasan*).

2. *Mudras: Position of the hands*

There are two alternatives, one position is called Jnana Mudra. Keep your right hand on the right knee and left hand on the left knee. Keeping the palms turned up, let the tip of the index finger touch the tip of the thumb with a slight pressure between them. Keep the other fingers straight.

The alternate position is called Brahma Mudra. Keep both the hands on your lap one above the other by keeping the palms up-turned. Let the left palm remain under the right one. Keep your eyes softly closed.

3. *Recitation of the Mahaprana Dhvani*

Let us start meditation with the repeated recitation of the Mahaprana Dhvani. All of you should join in the repetition of Mahaprana Dhvani. Exhale fully, then inhale deeply as long as you can. By slow exhalation, produce the sound mmm..... through the nostrils like the buzzing of a bee, while concentrating your mind on the centre of knowledge situated on the top of the head and keeping the mouth closed. Inhale deeply again and repeat the same exercise nine times.

4. *Kayotsarga*

Keep your body steady, relaxed and free from tension. Keep your spine and neck straight but without stiffness. Relax all the muscles of your body. Let your body become limp. Kayotsarga has two implications—complete relaxation of the body and self-awareness. For achieving complete relaxation of the body, mentally divide it into several parts and concentrate your mind on each part of the body one by one from feet to head. Allow your mind to spread in the whole part ; allow it to undertake a trip in the whole part. Use the technique of auto-suggestion to relax the whole part and experience the resulting relaxation. Experience that each and every muscle, each and every nerve has become relaxed. And in the same way, attain the relaxation of the whole body. Use deep concentration and remain completely alert. Practise *Kayotsarga*. The success of the exercise depends upon the deep relaxation of the body.

5. With your mind's eye, visualize that everything around you, including the air itself, is coloured bright rosy pink.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright pink air. Repeat the

breathing exercise several times, each time inhaling bright pink air. Visualize that bright pink air is entering into your lungs with each inhalation.

6. Concentrate your full attention on the centre of bliss—situated near the heart and recite nine times loudly "My fearlessness is increasing.

My instinct of fear is diminishing".

Now repeat the same sentences mentally nine times :

My fearlessness is increasing.

My instinct of fear is diminishing.

7. Contemplate on the high moral value of this virtue on the following line—Fear withers even the developed abilities and does not permit the latent ones to be developed. I must, therefore, strive to attain the virtue of fearlessness.

Everybody tries to frighten one who is afraid.

Fear makes one a coward.

A coward does neither attract respect nor sympathy.

I firmly resolve to attain fearlessness to develop latent inner strength.

Undoubtedly I will attain freedom from fear.

8. Conclude the meditation session with recitation of *Mahaprana Dhvani*.

CONTEMPLATION OF AMITY

1. Posture
2. Recitation of the Mahaprana Dhvani

3. Kayotsarga

4. With your mind's eye visualize that everything around you, including the air itself, is coloured bright white.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright white air.

Visualize that bright white air is entering into your lungs with each inhalation.

5. Concentrate your full attention on the entire forehead region and recite nine times loudly —

Everybody is my friend.

I will practise amity with everybody.

Now repeat the same sentences mentally nine times —

Everybody is my friend.

I will practise amity with everybody.

6. Contemplate on the merit of this virtue on the following line —

Feeling of enmity generates fear which, in turn, weakens the body and mind. Therefore, I must develop the virtue of amity.

Whenever one indulges in the feeling of enmity, his happiness is destroyed.

To perpetuate one's own happiness one must develop the virtue of universal amity.

7. Conclude the meditation session with recitation of *Mahaprana Dhvani*.

CONTEMPLATION OF FORBEARANCE

1. Posture
2. Recitation of the Mahaprana Dhvani
3. Kayotsarga
4. With your mind's eye visualize that every thing around you, including the air itself, is coloured bright blue like peacock's neck.

Take a deep breath and as you slowly inhale, visualize that you are breathing long streams of bright blue air. Repeat the breathing exercise several times, each time inhaling bright blue air. Visualize that bright blue air is entering into your lungs with each inhalation.

5. Concentrate your full attention on the centre of Enlightenment situated in the middle of your forehead and recite nine times loudly :

My forbearance is being reinforced.

My equanimity is increasing.

Now repeat the same sentences mentally nine times :

My forbearance is being reinforced.

My equanimity is increasing.

6. Contemplate on the desirability of acquiring this virtue on the following lines :

The physical discomfort resulting from seasonal changes sensations—produced by disease.

Mental sensations such as sensations of pleasure and pain—sensations of comfort and discomfort, and.

Emotional sensations such as opposing views, opposing nature, opposing taste —all these affect me, but I should not be swayed by them.

If I permit their influence to overwhelm me, it would inhibit my abilities.

Less I am affected, greater would be my strength.

That is why development of forbearance is the key to my success in life.

7. Conclude the meditation session with recitation of *Mahaprana Dhvani*.

KAYOTSARGA : TOTAL RELAXATION WITH SELF-AWARENESS

[Introduction to be given prior to the exercise : Kayotsarga may be practised either standing or sitting or lying down. For beginners, it is advisable to adopt lying down posture .

In standing posture, you have to stand straight with the spine and neck in the straight line but without stiffness. Keep your feet parallel to each other with a distance of about 10 cms. between them. Let your arms hang down loosely from the shoulder-joints, close to your body with the palms open facing inwards and fingers straight and pointing down.

In sitting posture, you may select a posture of meditation in which you can sit comfortably and steadily for a long period. The posture of meditation may be full lotus-posture, half lotus-posture, simple cross-legged posture or diamond-posture (*Vajrasan*).]

Mudras: Position of the hand

There are two alternatives, one position is called *Jnana-Mudra*. Keep your right hand on the right knee and left hand on the left knee, keeping the palms turned up. Let the tip of the index finger touch the tip of the thumb with a slight pressure between them. Keep the other fingers straight.

The alternate position is called *Brahma-Mudra*. Keep both the hands on your lap, one above the other, by keeping the palms up turned. Let the left palm remain under the right one.

In lying down posture, lie down on your back on a blanket with your legs slightly apart keeping a distance of about 25-30 cms. between your heels. Keep your hands along side your body with a distance of about 15 cms. between the palms and the trunk. Allow your palms to remain open and turned up.

During the exercise of relaxation you have to practise *Mula Bandh* that is contraction of the muscles of your rectum and relaxing them.

Kayotsarga has two implications: Complete relaxation of the body and self-awareness. Complete steadiness of the body is of course essential throughout the exercise.

Be alert to practise *kayotsarga* in lying down posture. First of all, see that there is ample space for lying down. Before starting the actual exercise, stand up and make a resolve for practice of *Kayotsarga*.

First step

With folded hands repeat. "I practise *Kayotsarga* to relieve myself of physical, mental and emotional tensions". Fix the duration of the exercise for 45 minutes. On completion of this duration, I shall pronounce "Om Shanti" three times.

Second Step

Stand straight with the spine and neck in straight line but without stiffness. Keep your feet parallel to each other with a distance of about 10 cms. between them. Let your arms hang down loosely from shoulder-joints close to your body with the palms open, facing inwards and fingers straight and pointing down. Taking a deep breath stretch your hand above your head and standing on your toes, create tension by stretching your body fully upward and experience the condition of tension. Exhale, bring your hands down and relax, and experience the condition of relaxation. Experience the condition of tension and relaxation alternately three times by repeating the exercise.

Third Step

Now lie down on your back and repeat the exercise which you did in the standing position and experience the condition of tension and relaxation alternately three times by repeating the exercise. Simultaneously practise **Mula Bandh**.

Now spread out your legs slightly apart keeping the distance of about 25-30 cms. between your heels. Keep your hands alongside your body with a distance of about 15 cms. between the palm and trunk. Allow your palms to remain open and turned up. Keep your eyes softly closed. Now keep your body completely motionless. This is very essential. Slow down the breath, keeping the body completely steady and motionless.

Now try to experience that each part of your body including your limbs are becoming as heavy as lead.

... One minute

Now experience that each part of your body is becoming as light as cotton.

... Two minutes

- a. Starting with the big toe of your right foot concentrate your mind on it. Allow your mind to spread throughout the big toe. Suggest to the muscles and nerves to relax "Relax Relax Relax." Experience that they are relaxing. Experience that they have become relaxed. In the same way attain relaxation of the other part of the right leg—the other toes, sole, heel, ankle, upper part of the foot, calf muscle, knee, thigh, upto the hip-joint. In the same way relax the left limb upto the hip joint. Experience that the whole of the lower portion of the body has become completely relaxed .
- b. Now achieve the relaxation of the middle portion of the body from the waist upto the neck. Concentrate your mind on each part one by one, starting with the lower abdomen, relax the front, the back, the right side, the left side, the outside and the inside of your lower abdomen. Similarly, relax the upper abdomen, the front, the back, the right side, the left side, the outside and the inside of your abdomen. Now through your navel, enter the abdominal cavity and relax the large intestine, the small intestine, the kidneys, the spleen, the liver, the pancreas, the stomach and the diaphragm. Use auto-suggestion and achieve relaxation. Then concentrate your mind on the chest and relax the entire ribcage beginning with the lowest rib, relax each and every rib in turn. Relax the right ribs and the left ribs. Now enter the chest and relax the right lung, the left lung and the heart by auto suggestion. (Those who have got any heart trouble should pause here for a

few minutes and by auto-suggestion, slow down the heart to remove stress.)

Then concentrate your mind on both the hands and arms one by one, starting from the thumb, the fingers, the palms, the wrist, the lower arm, the elbow, the upper arm and the shoulder. Now achieve the relaxation of the neck muscles in the front and in the back. Experience that the whole of middle portion of your body has become completely relaxed.

- c. Now achieve the relaxation of the upper portion of the body from throat upto the head. Now we come to a little more difficult part of the exercise. So far you were relaxing large muscles which respond quickly to your suggestion. But now we have to relax a large number of small and tiny muscles which are difficult to relax. First unclench your teeth and unlock your jaws and let your tongue go limp. Keep your lips softly closed. Now relax all the facial muscles beginning with the chin, the lips, the inner portion of the mouth including the teeth, the gums, the palate and the tongue, vocal cords; then the cheeks, the nose, the ears and the temples, both the eyes, the forehead and the scalp. Through auto-suggestion achieve relaxation. Experience that the whole of your upper portion of the body has become completely relaxed.
- d. Again allow your mind to travel from the head upto the feet and from the feet upto the head, this time rather quickly and see that there is no tension anywhere in the body. Experience lightness in every part of the body. The whole body from the feet upto the head has become completely relaxed.

Remain completely aware of each and every part of the body.

Now experience that your body is surrounded by a flow of bright white light. Allow your body to flow in the white stream. Allow your body to let go. Experience that your body is floating like a straw. Experience complete detachment to the body. Experience peace in each and every point of your consciousness.

Fourth Step

Allow your muscles and nerves to come back to the normal state of working by allowing your mind and vital energy to go over each part of the body from head to the feet and using slow and deep breathing. Actually experience each part of the body is becoming active. Conclude the exercise by three long breaths.

Om Shanti

Come back slowly to the posture of sitting. Repeat the aphorism of taking refuge

...3 times

Repeat "*Vande Sachcham*"

... 3 times

PRACTICE OF PREKSHA DHYAN FOR FREEDOM FROM DRUG ADDICTION

1. Perception of rhythmic breathing

a. Practise Mahaprana Dhwani

... 2 min

b. Practise Kayotsarga

... 5 min

- c. Practise perception of rhythmic breathing
 - (i) Perception on the navel ... 5 min
 - (ii) Perception in the nostrils ... 5 min
- d. Mahaprana Dhwani ... 3 min

Conclusion :

2. Perception of psychic centres

- a. Practise mahaprana dhwani ... 2 min
- b. Practise Kayotsarga ... 5 min
- c. Practise perception of green colour at the psychic centre of vigilance. All the three parts of the ears.
 - (i) right ear ... 5 min
 - (ii) left ear ... 5 min
- d. Mahaprana dhwani ... 3 min

3. Contemplation through suggesion

- a. Practise mahaprana dhwani ... 2 min
- b. Practise kayotsarga ... 2 min

c. Contemplation of freedom from drug addiction.

Contemplate —

1. I am becoming free from drug addiction.
2. Alcohol / smoking are extremely harmful.
3. It damages liver and the lungs.
4. It increases the probability of heart disease and cancer.
5. Smoking has an injurious effect on the respiratory tract.
6. All these drugs and intoxicants are really very bad things.
Now I shall never touch them.
7. I resolve firmly that I will never do smoking / drinking.
8. Now I have become free from the addiction to drug /
smoking / drinking.

... 10 min

d. Mahaprana dhwani

... 3 min



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