

UNIT 1: Mind and Mental Training

Chapter – 1 The form of mind, its problems, mental development

Dear Students!

We are presenting the first lesson of the Fifth Paper. After reading this chapter you will be able to resolve the most complex problems of your life.

Objectives

This chapter will enable you to understand

1. The form/ nature of mind.
2. *Samskar* (inborn faculty), *Dhaarna* (Concentration/aptitude/conception) and *Smiritee* (memory)
3. What is *Smiritee* and *Pratyabhigya* (cognition)
4. The four alternatives of mental knowledge.
5. What is imagination
6. The relationship of imagination and desire.
7. The meaningfulness of imagination.
8. The relationship of imagination and determination/resolution (*sankalp*).
9. The relationship of imagination and alternative/ ambiguity (*vikalp*).
10. What is thought
11. The states of mind
12. The three states of concentrated mind
13. What is *dhyan* (meditation) and memory
14. The relationship of *dhyan*/ mediation and imagination
15. The relationship of meditation and reflection/contemplation
16. The problems of mind
17. The reasons of lack of peace
18. The results/ consequences of present life style
19. How to become free of indifference / dejection
20. How to experience the *preksha*/ watching of body-an experiment of balance
21. How to become familiar with psychology in respect of freedom from stress.
22. Anger and psychology
23. The formula of dissolving stress
24. The process of spiritualism
25. How to develop your mind
26. The factors/ elements of mental ability
27. The roles/ contexts of mental development
28. How to achieve concentration and joy
29. The roles/ contexts of joy

Introduction

It is necessary for a person who wants to live an organized life, to understand the nature of mind. It becomes mandatory to understand the working of mind in order to understand the nature of mind. Mind can be understood through memory, imagination, & thought. These are the acts of mind.

1.0 Nature of Mind

Mind means *sankalp*/ determination - *vikalp*/ alternative. Mind means memory and contemplation/ reflection. Mind means- imagination. Mind is distributed in all three i.e. past, present and future time. One that remembers past is

– mind. One that imagines and hopes about future is – mind. One that contemplates about present is – mind. Mind comprises mental processes which include memory, thought and imagination. Whatever man inclines to do through mind, word and body is converted into memory. Whatever we see and hear is ascertained/ verified. After determination it becomes *Dhaarna*, (a concept/notion) and *dhaarna* becomes a memory-sign (memento). There are many things that we hear, that come before us and dissolve; they do not create a memory-sign/ memento. Only such things/ thoughts which have been thought upon (*Adhayavasaya*) or which have been conceptualized are retained in our brain in the form of memory-signs; and they keep manifesting themselves with motives/ causes/ omens (*nimitt*). Mental consciousness is developed in man. Man is a creature possessing mind. He possesses the power to think – thinking is the act of mind. He remembers- memorizing is a mental behaviour.

1.1 Samskar (inherent faculty/ power), Dhaarna (concentration) and Smiriti

Re-awakening of *smaskara* or *dhaarna* is memory. *Pratyaya* (concept/ idea/ notion) and collecting power from *pratyaya* i.e. *dhaarna*. After that begins the next process of mind. (*Pratyaya*) Knowledge comes and goes immediately. *Pratyaya* is never present before us. We saw a man. Man has left but *Pratyaya* or *nirvikalpa gyan* (unambiguous knowledge) leaves its imprints of *samskara* (inborn faculty). Then occurs a change in the brain i.e. it is retained there; what happens then ? *Pratyaya* (Concept of man) has gone, but an image is created in our brain. When some other stimulation/ excitement comes before us, that *dhaarna* is reawakened, we call it memory. The vibrations/ sensations/ perceptions occurring due to awakenings of *samskaras* are called memory. One name of *samskara* and *dhaarna* is *Avichyutt* (Unshakable/ stable). That which has been felt /experienced cannot be shaken/deprived of (*chyutt*), it is retained and keeps manifesting before us.

1.2 Memory and Pratyayabhigya (cognition)

Memory philosophically means-” *Samakarprabodhsambhava smiriti*”- Knowledge produced through awakening of *samskaras* is memory. Form of memory is ‘that’. There are two things. One is—memory and another is recognition/ identification. Recognition is different. Memory is different. Mind or object is not perceptible in memory, but remains imperceptible. But in recognition he is present. Therefore the form of memory becomes ‘that’ and the form/ shape of recognition becomes ‘this – that’. ‘That-this’ have both memory and recognition. Both visible and non-visible are present in memory and recognition.

1.3 Knowledge of mind (Manas-gyan) ; Four Alternatives

Sensual knowledge and mental knowledge is also known as *Abhinibodh* (perception). That which we see before us regularly as a rule – that cognition is known as perception. This cognition has two conditions - one to be in front of and second - to be definite. Functions of all senses are decided. Eye sees, ear hears, these functions are decided. Knowledge comprehended with these two terms/ conditions is named as *Abhinibodh* (perception). It has four forms- *Mati* (understanding/ thought), memory, *Sanghya* (cognition), and *Chinta* (logical reflection/ consideration).

1.4 Imagination

Consciousness is a formative attribute/ sign of a living being. Desire is its practical attribute. Imagination is an expression of desire. A being wishes and it is expressed in the form of imagination or heartfelt wish. Imagination does not possess any new knowledge, but only coordination of knowledge/ perceptions. Things which are known are coordinated in different ways. A hypothetical form of ‘*Narsingh*’ has been thought of in Indian literature in which the face has been imagined like lion, and the lower part of the body is like a man. Man as well as lion is known, but both have been enjoined in a different manner to form ‘*narsingh*’ (man-lion). Likewise, ‘Fire is cold’ is also an imagination. Even this hypothesis has two views; both are known to us. We know fire and we know cold also. We have coordinated both of them and ‘fire is cold’ in our imagination.

1.5 Imagination and Desires

Different forms are made on the basis of imagination/ fancy, which do not appear to have any relationship. But it is a fact – whatever colour, form figure appear in imagination it gives a clue as to what has been desired, and in what form does it want to be manifested in. Internal desires can be known only on the basis of imagination.

1.6.0 Imagination—its meaningfulness

Imagination has great use. Man imagines/ dreams and that dream/ imagination inspires him—it becomes a motive for our manliness/ vigour (*purusharth*) and effort (*Uddham*). Man works hard only on the basis of his dreams/ imagination and turns it into reality. All the inventions made in the world are first imagined. A form/ shape of all our inventions is first formed in our imagination and it starts taking shape gradually. Imagination has to pass through a long process in order to become a reality in form. That process is known as planning. Planning is a supplementary element of imagination. Imaginations, plans, and then all sorts of related logical thought processes, behaviours or means and methods have to be organized. When that imagination/ hypothesis is executed; takes shape then a new fact comes before the world.

1.6.1 Kalpana And Sankalp (resolution) : Intention is a resolute form of hypothesis. When the hypothesis of a man is resolute and becomes unwavering, it takes the form of *sankalp* and an excessive power is generated in it. That resolution becomes a *Kamdhenu*, *Kalpvrksh* or a *Ghintamani Ratna* for that man i.e. it becomes everything for him. Firm resolution is the secret of success. Resolution possesses great power. The type of *sankalp* taken, forces the atoms also to be united in that very form/type. There are no clouds in the sky. Man makes a form resolve. It becomes concentrated and stable. In such a situation the atoms will have to convert in the form of clouds. It is a delineation of will power. Will power can coordinate or desynchronize/ divert the atoms.

1.6.2 Kalpana & Vikalpa (Alternative) : Another form of hypothesis/ imagination is *vikalp*. To consider that I am happy, I am unhappy- is nothing but imagination. In fact happiness or sadness is associated with feelings. Intensity of feeling, joy or sorrow comes because of imagination. If a man is determined to think that there is no pain then in reality his painful feelings would reduce by 25%. Little pain becomes more with *sankalp*. The degree of more or less happiness or sorrow is due to *vikalp*. The type of feelings imagination one has, starts generating that type of feeling in the person. That, this is a table, this is a watch- all these are *vikalpas*. In fact they are all a collection of atoms. All these objects are nothing else except atoms; but we have associated our imagination with these shapes/ forms and given them a name. This is *vikalp*. Thus three forms are made - hypothesis/ imagination, *Sankalp* (resolution) and *vikalp* (ambiguity, option, uncertainty)

1.6.3 Thought (Vichar) : Third meaning of mind is thought. Man incessantly keeps contemplating. Word is the medium of its discourse. Word is also a thought. *Vichar* (thought) literally means *vicharan* i.e. to wander, to be in a motion, the senses adopt their respective pre-determined objects/ subjects, and all of them keep imaging in our mind. After this the second sequence of action begins. The act/ work of mind is to determine, analyze all the objects received/ adopted by it. There is an unhappy man who has done all the work; work of thought is to convey it to the outside world. To coordinate/ organize, to plan out, to diversify to take/ convey it from one place to another, about one person to another person, about one object to another object, or about one place or time to another place or time, all the *samskaras*, behaviour/ natural tendencies/ conducts/ habits, and desires- to come and go into all these relationships, to contact them, all these mental actions are called thoughts.

1.7.0 States of mind

There are three states of mind- *Vikshep* (Un-attention/ lack of attention/ diversion). Concentration and *aman* (mindlessness). In the state of *vikshep* memories, thoughts and fancies continuously keep wandering. One memory after another, one image/ fancy after another, one thought after another- this sequence keeps occurring over and over again. This is the state of diversion. The role of mind here is that of restlessness. Un-concentrated mind does not stay on any one *Aalalmban* (object). It keeps on wandering over many objects. Its wandering never ceases. The more its restlessness, the more it is away from its aim. The second state of mind is- concentration, concentration means to stay on any one object, or one memory or one thought; keep reflection upon one object or subject. *Aman* (mindlessness)- people consider stability of mind as the third state of mind. It is a false belief. Their very nature of mind is unsteady. How then can stability come in it? The third state is to make mind- mindlessness. Mindlessness means- not allowing the mind to be born. Mind is not a permanent element. This is born and is destroyed. When the man is free of memory, fancy or thought and enters into a state of total thoughtlessness; then the state of mindlessness is achieved. In that condition there is no mind because its three constituents- memory, fancy and thought do not exist there.

1.7.0 The states of Concentrated Mind

In the words of yoga there are three states of concentrated mind- *Avadhaan* (attention), *ekagrata* (concentration)/ centralization or *dhaarna and dhyaan* (meditation). Psychology also delineates such similar thoughts. It also believes in three states- attention, concentration and meditation. All mental actions pass through these three states.

1.7.1 Avadhan (Attention) : First state of mind is attention. It is an act of mind where attention is paid toward one object. To make the mind, which keeps wandering- aware, to make it conscious, is the state of attention, the mind becomes associated with an object/ material. We say be alert, it means to settle/ concentrate all your mind towards one object. Put your mind consciously to what you have to do.

Attention is sometimes centred towards our original form. Nature, as it is centred towards external objects. When the attention is towards our original self/ form, then *avdhan* (attention) is not towards external forms. Mind is attentive towards its own self.

1.7.2 Dhaarna : Second state of mind is –*dhaarna* or concentration in the words of yoga it is concentration or *dhaarna*. This is the next stage of *avadhaan*/ attention; to be centred in the object of our attention and establish the relationship of mind with matter. To centralize the mind which was restless and wandering in all directions, going toward various objects, on any object is concentration or *dhaarna*. *Dhaarna* is to be done before *dhyaan* (meditation).

1.7.3 Dhyana (meditation) and Smiriti (memory) : The third state of mind is meditation. After attention comes concentration. And after concentration comes meditation. The intense position where mind keeps still for a long time and settles there is called meditation.

1.8.0 Dhyana (Meditation) and Smiriti (Memory)

When a person begins meditation then first of all he uses memory. Memory of whatever '*Alamban*' he takes is necessary. If the memory is weak, he will not be able to meditate. Primary meaning of *Dhyan* is constant memory. Constant memory of one object/ *alamban* is concentration. No other memory should enter at that time, because concentration is diverted as soon as another memory comes. If we can control our memory, if the memory we caught remains the same continuously, and other memories do not come then this constancy of memory becomes concentration. Concentration is *Dhyan*. Therefore it is necessary for a person who meditates to hold this form of 'man' /mind.

1.9 Dhyan and Imagination (Kalpana)

There can be no *Dhyan* without imagination also; help of some sort of imagination is necessary. We imagine- we are sitting in a huge courtyard feeling big. This is an imagination of extensiveness. We imagine- we have become lighter than cotton or heavier than lead. All these imaginations assist in *Dhyan*. As you imagine, so you feel. Question arises- what is the use of this? When we employ our consciousness in one fancy, then all other imaginations and alternative thoughts stop coming. This is changing imagination into resolution (*sankalp*). This is our second victory over mind.

1.10 Dhyan and Chintan (Thinking)

'*Dheyeing Chintayaam*,- According to this the meaning of the word *Dhyan* is thinking/ thoughtfulness.

Flow of the thought moves towards instability, while the flow of *Dhyan* moves towards stability. On this basis one definition of *Dhyan* is found as – "*Ekagra chinta Nirodho Dhyanam*" to stabilize thought process on one *alamban*/ object is *Dhyan*.

It is not necessary to have a constant flow in thoughtfulness, but it is necessary to have a constancy in *Dhyan*. Another definition of *Dhyan* has been made- *Vishayan tarasparh varti chitsantanti Dhyanam*' - that flow of 'chit' which does not touch any other subject/ object, except the one being thought/ meditated upon, is called *Dhyan*. This proves that *Dhyan* is not ordinary thought process, but a constant flow of thought on any one chosen object is *Dhyan*.

The cycle of thoughts keep moving. It is ever moving, never stopping. When both memory and imagination are

joined in memory, (control over memory & imagination occurs during Dhyān). Control over thought is the third victory of mind.

2.0 Problem of Mind

2.1 Reason of lack of peace : Question is what is restlessness. More movement of mind is restlessness. We cannot stop our mind. Who are insane mad people? Those who are unable to rest/ stop their mind get mad. A person sees a motor on the road, he will say- motor is going, motor is going. He is not able to draw out this thought from his mind. This is called insanity. A reasonable person would see the incident, understand, throw away the thoughts that come to his mind and become busy in another thought. Such a person is not mad. It is called “Vichar-Prasakti”- in psychological terminology. He is so engrossed in thoughts that he is not able to leave that thought, not able to take it out of his mind. He keeps weaving that thought for hours and hours, such a person would become insane. One should understand the condition of mind. A person who is able to balance both- movement of the body & balance of condition, movement of mind and balance of condition, becomes entitled for yoga. Not just sadhus and sanyasis, any person who wants to lead a happy and good life, is entitled for this yoga. No person can live a peaceful life without this yoga.

It is a truth- there can be no happiness in life if there is no peace. Happiness follows peace. Happiness is achieved through peace and peace can be achieved through movement and balance of condition.

2.2 Unlimited Thoughts : One reason of mental tension is excessive thinking. Thinking too much is also a disease. Some people are so obsessed with it, that they would go on thinking whether there is a reason or not for it. They consider this as the meaningful. Thinking can be meaningful if there is a reason for it, it can be understood; but this does not mean that a person should go on thinking about it. Excessive thinking generates tension. Therefore we must think only as much as is necessary. The entry points of thought should be closed as soon as the need is over. Mind will become peaceful.

2.3 Impatience (*adhtiri*) : Human beings are very much disturbed and behave haphazardly. Another reason for that is- impatience. Man does not have patience, he does not want to wait. He is so impatient that he wants his work to be done immediately, within a minute. He will tell his doctor- give me such medicine that cures me immediately. If there is slight delay, he would change the doctor. This impatience becomes a big reason for tension.

2.4 Intolerance : Third reason of tension is lack of tolerance. Even a small child does not know how to tolerate. It seems he is fed with intolerance. He does not tolerate anything told to him by his parents, teachers or neighbors and friends. How nice it would be to suspend some complaint or advice today! No one should discipline others. Let them do, what they like.

This lack of tolerance is a great problem of modern life style and its result is- mental imbalance. Second consequence is disorder in digestive system. Digestive system has become highly deformed. Old people could digest a lot. Today people have no power to digest. Third consequence is- disturbed sleep. Insomnia is a gift of modern life style. This is a chronic problem in the west.

Today the scientist give electric shocks to make a person sleep. A person feels as restful after a sleep of 25 minutes as he would feel after six hours of sleep. If one performs ‘kayotsarg’ for half an hour it would be like fulfilling the need of 2-3 hours sleep. A person feels lighter through “Kayotsarg”.

2.5 Insistence : Another reason for mental imbalance is- persistence/ insistence which produces a lot of imbalance. If we observe minutely we would find that habit of stubbornness in a family becomes very tiring. One does not want to withdraw from what he has said. The whole family suffers the tantrums and quarrels due to this. Walls are erected in the house, separate ovens are burnt in our house. Father and son do not meet for years owing to bitterness and father talks and laughs with other people but would not even look towards his son. Son would neglect his father. All this is owing to obstinate persistence.

2.6 Partiality : One reason of mental tension is- partiality. This disturbs the balance of both- the person who is partial and the object of partiality. Such complaints are common- I was very humble and obedient, and even do so today, but my father was so partial, he gave all the wealth to my brother and showed me a thumb. The partiality of elder

brother towards the younger one; of a mother towards a son; of a step-mother towards her step-children are very common. Such partial acts disturb mental balance.

2.7 Weakness of Nervous-System : One reason of mental imbalance is- weak nervous system. There are two chief parts of the nervous system- brain & whole part of 'Sushumna' nerve. Sushumna lead and sushumna- spinal cord are the two chief organs of nervous system. A person whose spinal cord is corrupt, loses his balance.

The reasons of imbalance are weakness of nervous system, spinal cord and mind. Today a new treatment therapy, viz. osteopathy has got underway. In this therapy nothing much is to be done, simply some pressure has to be put on the spinal cord. All treatments are done through this therapy. It is the root of all diseases.

2.8 The result of the current life-system : High blood pressure and other such diseases are the result of current life style. Ayurvedic physicians in the past knew very little about this disease. If at all such diseases were prevalent, they were very rare. Tuberculosis, high blood pressure and heart diseases were the diseases of the rich. Today these have become diseases of the common man. The principal of Jaipur Medical College once said, 'If we are able to find the cure of blood pressure, we would have found a very significant solution. It is a common disease all over the world. Heart diseases, heart trouble and heart attack are all related to our life style.

2.9 Product-restriction and tension : Lord Mahaveera gave a word 'Laghav'. An ascetic ('muni') is a symbol of 'laghav'. He should be light. Today's world is a world of materialism. Materialism has given rise to licentiousness and this has led to impatience. The stronger the licentiousness, the more the stress. Impatience is the progenitor of tension. Tension cannot be released without patience.

2.10 Food-control:a direction : The two life-sucking things are lack of celibacy and desire of the tongue. Overindulgence in these two things sucks out the essence of life. A person cannot remain under control and slowly the juice of life gets sucked away. A person who can exercise control on food, can remain young for a long time.

2.11 Food does affect : The most important thing that affects life is food. But it is surprising that people know very little about it. Most of the women work in the kitchen but they are unfamiliar with the science of kitchen. According to them there are two yardsticks of food. These are that the food should be good in looking and tasty in eating. It is often seen that people wean out husk from wheat. This means that they throw out the real essence and eat the thing with less of substance. It is of course true that a chapatti mixed with husk flour is not soft and tasty but it is useful.

2.12 Dejection : Another reason of mental imbalance is dejection. Dullness and depression are mental abnormalities. A dull person cannot use his capacities to the full. His powers dry up and become weak. Only a happy person can use his capacities in the right way. In this context let us discuss the internal environment. Internal environment varies from person to person. It is very difficult to make it remain happy at all times. The reason of this is that the chemical of the glands and secretions are not balanced. The chemical of mind is serotonin. Its deficiency or imbalance makes a person dull. When the flow of thyroid gland is low, it causes dullness.

The family environment is also the main reason of dullness. There are different types of people in a family and different types of problems. These create different types of situations and a person becomes dull. Those family circumstances which are not in accordance to the heart are the cause of dullness. In a family if both the son and the daughter-in-law are happy.

Family environment is the chief reason of dejection. There are various types of people in a family and there are many types of problems. These create different situations and make a person dejected. Domestic conditions, which are not in favour of a person's mental condition, become a reason for his dejected mood. The son and his wife in a family like to live happily. But the other members of the family keep snubbing, find faults, criticizing and taunting at them. This makes the couple dejected. Their happiness changes into depression.

2.12.0 Freedom from Dejection : Question is what is the way of being free from dejection? Scientists have thought over this problem and suggested that if a person takes sufficient quantity of nutritious food, then he gets rid of dejection. The cause of dejection is imbalanced diet. If there is a proper balanced vitamin and amino acid in food, then one cause of dejection ends.

It is necessary to avoid negative thoughts. Negative thoughts create problems. One does not know what to call it - whether it is a person's nature or consequence of his acts that are the cause of more negative thoughts in him than positive ones. Negative thoughts may not enter the mind, if practised so. If a person gets up in the morning with a resolution that he would not allow negative thoughts to enter the mind, but only positive ones that day then slowly he would become free of negative thoughts.

Taking drugs and intoxicating substances like tobacco, charas, alcohol, etc- also generate the feeling of sadness. The whole body becomes dull. One should avoid taking drugs and intoxicants.

2.13 Experiment of Balance: Perception of body (Sharir preksha) : We have the cause of mental imbalance before us. We want to maintain mental balance. The most important experiment for this is – Sharir Preksha, perception of the body. This strengthens the nervous system and supplies some chemicals. We should know that some vitamins are produced by our body. The sun's rays give heat and Vitamin D is automatically obtained, as sun is the best source of vitamin D. There are many other chemicals, proteins which our body produces. But they would be generated only when we remain in unexcited condition. The experiments of Dhyān, of mental balance are not only for salvation, but also to lead a happy healthy life in the present.

2.14 Sanyam- Restraint- its meaning : We are not slaves of desires. We are not slaves of sense organs. We are their owners. To experience this ownership means abstinence. To become a slave is not abstinence, on the contrary it resides in controlling the desires.

2.15 Psychology- In the context of “Tension- freedom” : Psychologists are trying hard for freedom from tension. Dr. George Stevenson & Dr. Teel wrote a book- “Life Tension and Relaxation”, which contains many methods of removing tension. They say that when a person gets annoyed or angry and the tension increases, then he should indulge himself in some physical labour, which would divert attention so that the intensity of anger might reduce. Second method is that when one gets angry then he should busy himself in some entertainment or self-study. Both these remedies are immediate and temporary, they cannot resolve the problem permanently.

2.16 Anger & Psychology : A fact has been established by psychological researches that if a person remains angry for 9 minutes then his power to work for 9 hours is destroyed. Such a vast loss, 9 minutes = 9 hours !! It is a religious preaching, it is a tested truth of laboratory. An angry person goes to hell, and forgiver goes to heaven. The modern man can not understand this terminology of Hell and Heaven because he is neither afraid of Hell nor desirous of Heaven. He is above these fears and temptations!

2.17 Suppression & Restraint not proper : The revelations that have been made by the physiologists and psychologists have forced us to think about these facts. It has been said that the pressure of emotional impulses should neither be stopped nor suppressed. Their restraint and suppression both are harmful. Some timely methods can be adopted, but they cannot be considered as permanent. *Dhyān* becomes very useful in removing mental tension. As meditation becomes deep, tension respectively fades and dissolves.

2.18 Formula for Tension Removal : Sutra (formula) of tension withdrawal is – ‘*Vichay-dhyān*’. ‘*Vichay*’ means- analysis. *Preksha* is an analysis – a self- analysis. A person should make a self- analysis of why does he get angry? Why greed is aroused? Why does false- perception come? These emotions get nurtured when we do not make self- analysis, but when we start analyzing, when we awaken our cognitive powers than all these things get lost. A person who does not use his cognitive power (*gyan shakti*) becomes a victim of all these deformities.

Psychologist today take aid of analysis first of all. When a mentally sick person visits a psychologist, he recommends relaxation techniques, and *kayotsarg*. After that he says- ‘make self-analysis, return to your past, say whatever comes to your mind without hesitation. Then the patient makes self analysis, ‘*pratikraman*’.

2.19 Process of Spiritualism : The process of spiritualism and Dhyān, is the same. The complexes made during *Aart Raudra Dhyān*, produce physical and mental deformities, diseases. I believe- that the psychological ‘sutra’; that if any desire is suppressed it produces dangerous physical and mental illness. Let us understand this in spiritual language. As soon as a desire is suppressed, restrained and ‘*nirjara*’ is not done, no ‘*Rechan*’ is done then it would become

binding (bandh). The 'bandh' of our action is the 'bandh' of atom. Atomic anger is within us, it keeps torturing us, and generates tension, We will have to learn to perform 'nirjara', 'rechan', shudhan' (refinement) through Dhyan. We should not restrain or suppress anger, but take it out (Rechan), we should 'Samvar' (stop) anger, think reasonably about it. A person who has become 'Akrodh' (passive), without the slightest element of anger in him, that person's atoms radiate mercy, pity. His aura becomes clean and beautiful. All his behaviour and acts have sweetness. His personality is refined. Such a person succeeds in finding solutions to his problems.

3.0 Development of Mind

Our conscious mind has the power to think. It accepts or rejects things. But subconscious mind only accepts them. It does not discriminate about its input, it would perform according to the suggestions given to it. Our subconscious mind is like a data bank. Subconscious mind is more powerful. Shiv Khera says at one place that our sub-conscious mind is like a vehicle and conscious mind is like a driver; power is in the vehicle but it is controlled by the driver.

Sub-conscious mind can work for our harm or profit. It does not have the power to think. It is like a garden, careless of what types of plants you grow in it. It does not have any desire of its own, but if you sow good seeds the garden would look beautiful otherwise weeds would grow in it. Therefore, we must prepare our sub-conscious mind in such a way that it would take us on the right and proper path.

3.1 Four Forms of Mental Development : There are four forms of mental development-

- Autpattiki Buddhi- talent or natural Buddhi.
- Vainyiki Buddhi- self-control, or buddhi generated by learning or serving 'Guru'.
- Karmik Buddhi- Skill obtained by practicing some act/ work.
- Parimaniki Buddhi- Experience increasing with maturing age.

Mental development is not the same in all 'Samanask' (mind) creatures. It has many qualities and *variation*. Many fold difference in knowledge can be seen mutually between two persons. The reason for this is their internal variation.

3.2 Elements of Mental Aptitude : There are four elements of mental aptitude or active mind (*Kriyatmak mind*)

- Buddhi- mental knowledge obtained with the aid of sense and meaning.
- Utsah – the ability obtained after the dissolution of Karma pudgal which restrains the ability of work capacity.
- Udhog- activeness
- Bhavna- Other-affected state.

The work of Buddhi (Reason) is - to think, to understand, to imagine, to memorize, generating new thoughts, anticipating etc.

Udhog means - resulting ability into action.

Utsah means - to generate energy, enthusiasm and impulse

Bhavna means- to indulge create excessive involvement

Mind is the middle of senses and self-consciousness. Senses are related to external world while the center of consciousness to the internal world. Man is the user or analyzer of both (senses and consciousness).

Avadhan (attention) will have to be practised for mental development. The stage of mind / man in which attention (avdhan) can be possible will have to be generated. Psychology believes in two methods of mental development, heredity and environment. First is the natural capability or gift and the second can be achieved through practice.

3.3 Practice & Talent (Prathibha) : Some one is so talented that he becomes a great poet at the young age of 8-10 years. While some poets become great by treading the path of practice. This is the condition in all the areas/ regions. Sri Krishna was asked - How to control the mind? His answer was-

*Asanshay mahabaho, manah durnigraham chalam
Abhyasen cha kauntay vraigyan cha grihayate.*

Through practice and detachment (*vairagya*). Practice is not natural, it has to be performed. Detachment is natural, not attained. The last step of restraint can be reached through practice.

3.4 Roles of mental development : How to develop the mind? Acharya Hemchandra has also thrown light on this. He has delineated four roles for this- 1. Vikshipt 2. Yatayat 3. Shlista 4. Suleen

Acharya Sri Tulsi has depicted six roles of mental development- Moodh 2. Vikshipt 3. Yatayat 4. Shlista 5. Suleen 6. Nirudha.

3.4.1 Moodh : In moodh state attachment and envy are very strong. In this state the mind keeps taking reflections from the external world and situation, therefore it cannot move in the direction of concentration. Dr. Shukla in *Indian Psychology* has written that in this state the mind remains in a state of inertia, dullness, sleepiness (*Tandra*) and forgetfulness.

3.4.2 Vikshipta : This is the next role. After crossing the state of moodha, a person feels like looking inside the mind. He starts introspecting i.e. Dhyān fix fulfilling this desire. In the beginning the meditator sits in a posture to meditate, but is unable to experience the state of introspection. For some this situation continues for a little time and for some it takes a very long time. The persons who is afraid of this situation, leaves the practice of introspection in the middle only, stops there, while the others who are not afraid of it, reach the next stage or role.

3.4.3 Yatayat : Next role of Vikshipta is yatayat. In this situation the mind of meditator experiences introspection, though he is not able to stay in it for a longer period. He keeps coming out of the state of introspection, tries again to introspect and comes out again.

3.4.4 Shlishta/ Connected/ Union : With the increasing practice on introspection the mind starts concentrating on one subject. The meditator and aim of meditation get united in this role. As two papers are pasted with glue, likewise the meditator and his aim get united. But the two pasted papers ultimately remain two they are not unified.

3.4.5 Suleen : Practice of concentration increases gradually. His reason (*Buddhi*) one day reaches the point of 'Tanmayata' or immersed / engrossed state. This is the fifth stage of man. Just as water loses its existence after mixing in milk, in the same way the meditator in this role, is so engrossed in his object of meditation that he is not even aware of his existence. This position is not achieved in the first stage, but is definitely achieved one day as it keeps developing day by day in the above-mentioned manner.

3.4.6 Nirudh : In the fifth role, the stability of mind reaches the highest peak, but the existence of man/ mind or its movement does not end. The meditator forgets his existence for some time in the object of meditation but the position of object (*dheyaya*) remains constant. In the sixth stage the memory of object also ends. This is the stage/ role of rise of natural consciousness. The direct perception experience (*pratyakshanubhuti*) is stronger in this. Senses and mind which are the medium of indirect experiences (*prokshanubhuti*) become meaningless and are dissolved.

3.5 Amanaskyoga : The next role of mental development is – Role of Amanaskyoga. Man/ mind ends here. A person reaches where there is no thought, no imagination, only light and consciousness. No grief, no pain, only the feeling of pleasure (*Ananda*). Indian philosophers have expressed this role in various ways. Some believe it to be sat, chit, ananda and some as Satyam, shivam, Sundaram. This is the role of Amanask.

3.6 Concentration and Pleasure (Ananda) : There is a natural relation between consciousness and Ananda. Where there is consciousness there is pleasure, and where there is pleasure there is Ananda. Just as there is an unending flow of consciousness in a person, so also is the flow of pleasure, but it is not felt constantly because of the instability of mind. Just as the degree of concentration increases, the feeling of pleasure also increases accordingly.

3.7 Ananda and different roles : A series of imaginations, alternatives keep running in the second and third stage of mind. And the mind is held in various things. As a result we are not at the spontaneous stage of consciousness at that time. The pleasure that we feel then is due to concentration of mind and internal secretion in endocrine glands.

There are no alternatives left in the fourth and the fifth class. Our mind is stabilized upon one *vikalp*. It greatly affects our brain, feeling, happiness and endocrine glands. Therefore feeling of pleasure (*Ananda*) is more.

In the role of Nirodh there is a spontaneous connection with natural normal pleasure. It is not affected by physical

changes hence it is permanent. It is not that before this there was no feeling of *Sahaj Anand*, but it is fully realized only in the stage of *Nirodh*. Therefore, in the previous roles, the feeling of pleasure arising out of physical changes is there yet there is a reflection or effect of *Sahaj Ananda* in them.

Questions

I Essay type question

1) Discuss the problems of Mind in detail.

II Short answer type questions

- 1) Describe the roles/ stages of mental development in brief.
- 2) Briefly analyze the form of mind.

III Objective type questions (write answers in one line or one sentence)

- 1) What does a person keep doing constantly?
- 2) What is the reason of mental tension?
- 3) What type of relationship is there between consciousness and pleasure?
- 4) How many stages of concentrated mind are there in yoga terminology?
- 5) Which are the two things which suck the life juice?

IV Fill in the blanks

- 6) There is mental consciousness in a person.
- 7) is the reawakening of Samskara or Dharna.
- 8) Even taking intoxicating drugs brings
- 9) Attachment and envy are very in the stage of Mood Avastha.
- 10) Humans are mentally very

Reference books

- 1) *Chit aur Man*- Acharya Mahapragya
- 2) *Jeet Apki*- Shiv Khera
- 3) *Jivan Vigyan ki Rooprekha* - Acharya Mahapragya- ed. Muni Dharmesh
- 4) *Mahaveer ka Swasthya Shastra*- Acharya Mahapragya
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Unit-I : Mind and Mental Training

Chapter—2: Elements of Mind and Mental training

Dear students!

In Chapter 1 extensive information was given to you about Form of *Man* (Mind), Problems of *mind*, and mental development. In the present chapter we shall talk about elements of mind and mental health

Objectives

After reading the given chapter you will be able to understand the following facts—

1. the different opinions about mind
2. the chief center point of mind
3. the work of mind
4. where the place of mind is.
5. the extensiveness of mind.
6. the continuity of development.
7. the elements of mental ability.
8. the *sutras* of mental health.

Introduction:

It is necessary to understand mind in life science of living because it is the chief foundation of development of life. When the mind is healthy, balanced, concentrated and conscious then life also becomes healthy, successful and peaceful. The form of *man*—its form, different roles, its effect on the mind body, development of will power mental peace, mental problems, attitudes of mind, moods, awakening of mind, mental transformation, dissolution of mind, discipline of mind, and '*anupreksha*' (contemplation) have been included in the study of mind.

Before knowing the elements of mind it is necessary to know what is mind? Mind is not an inert element. Mind, defined in a sentence, is an ever-flowing procedural being of consciousness which flows outward. Just as the existence of body is constant; *man* and language are not continuous, but procedural Speech is '*Bhashyaman*' (can be spoken). There is no speech either before the speech or after the speech. Language/ speech exist only during the process of being spoken. *Bhashijjaamane Bhasha*. Like wise man is *Manayamane*. *Mind* exists neither before contemplation nor after contemplation. *Mind* exists only during contemplation— *Manijjaamane Mane*

1.0 Mind: Different Attitudes

There are many notions about mind—

According to Equalitarian Materialism mind is an act of *Pudgal*.

According to Causative Materialism mind is an attribute of *Pudgal*.

From Jain point of view mind is of two types—one awakened conscious mind and other Material (*Podgalik*). Material mind is an assistant of *gyananatmak* (Knowledge/ Sensory) mind. Sensory mind cannot work without it. Mental action is performed by cooperation of both the minds.

1.1 Mind : Some Views/ Attitudes : Mind is a state of the development of consciousness that is why it is *gyananatmak* (Sensory). Its acts are performed with the help of nervous system, brain and worth contemplating. *Pudgals*, is therefore materialistic. Both physical as well as mental actions are controlled and conducted by the nervous system. There are two part of brain: (i) Big Brain (*Vrihad Mastisk*) and (ii) Small Brain (*Laghu Mastisk*)

Sensory nerves carry the message to the big brain and its sensory parts/ centers become active. Big brain is the main center of mind. Mind is the consciousness, which has the capability of all Time *Knowledge* (*Trekalik Jnana*), manifested by the big brain.

1.2 Work of Mind:— There is an action system to conduct the human activities (*Pravritti*). It has three parts—

body, speech and mind. It is an employee. Its work is to obey the orders of the master. It neither does good nor bad. The responsibility of good or bad lies not with the employee, but with the Boss. *Mind* is the servant who has to carry out the direction of *Chitt*, obey the orders of the boss.

1.3 Place of Mind: Where is the mind situated? There are four views/ ideologies before us in this respect—

- *Mind* pervades in the whole body.
- *Mind* is placed under the heart.
- *Mind* is situated in the heart-lotus. Heart-lotus has eight petals. According to some *Yogaacharyas* the place of mind is one inch below the left lung where the heart is situated.
- Present Physiology (*Sharir Shastra*) believes that the place of mind is brain.

In fact all these are relative views. If we say that mind exists in the whole body, then this too is relative. The net of recipient nerves (*Grahaya Snaayuu*) present in our body, which receive the external object, is spread throughout the body. They receive the entire message from all parts of the body. In this way, the rule of the mind is spread all over the body. That mind is under the heart is also a relative view. One part of 'Sushumna' nerve touches the heart. It is connected to the heart therefore it is logical to consider heart as the entire mind. This occupies the chief place of emotions. That the place of the mind is brain very clear. Sensory tissues/ cells (*Tantu*) are conducted, regulated and controlled by it.

1.4 Pratyaya (Perception): Knowledge through Senses : The process of our body—to perceive (know) and to act. *Pratayya* (perception) or *Nirvikalp Jnana* is the knowledge received through senses; For instance—we feel cold. The cold wind is blowing and we start feeling cold. This is perception through senses. In psychology it is termed as perception (*Pratayaya*). After this, the mind joins with the perception that we had and the knowledge of senses we received. Then, when the mind was joined arguments, confusions, to do or not to do etc. start and one reaches some decision and then comes *Dharna* (steadiness/conception); experience is accumulated, strength/power is collected; they become memory signs. Memory signs are not made of whatever is seen. We see many things. They keep coming and going. Only those memory signs, which are decided, become *Dharnas* and are revealed when the motive/ reason to do so occurs.

1.5 Pervasiveness of Mind : Only objects of direct perception become the subjects of senses. But both direct and indirect objects of perception become the subjects of mind. All untouched, unstable, not smelled, unseen, unheard, inexperienced, tangible or intangible objects are known by mind through word, preaching of others, or *Agam Granths*.

Senses only know the present. *Mind* is all time knowledge (*Jnana*). Nature wise *Mind* is only present. *Mind* is *Manyaman*. *Mind* is only during contemplation. It is neither before nor after contemplation. It is *Trekalik* from the perspective of knowledge of objects. Its contemplation is present based; remembrance is past based; cognizance is bi-timed; imagination is future-based; *chinta-abhinibodh* and Word-knowledge is *Trekalik* (all time based) and it possesses the capacity of past and future. In *Trekalik* cognizance memory and imagination develop and it possesses the capacity of past and future. That is why *Mind* is also called Long time based cognizance.

1.6 Variation (*Tartam Bahva*) of Evolution: All living beings have the same consciousness, but its development is not the same. Therefore, mind does not exist in all the creatures. It is only found in *Garbaj-Panchendriya* creatures. The lowest evolution of consciousness is seen in one-sensed creatures (*Ekendriya Prani*); they have only one sense of touch. "Stayanirdhi- nidra-garhtam" like they are always found to be sleepy, this causes their *Jn~ana* to remain unexpressed/ unseen. The degree of *Jnana* respectively increases in bi-sensed; tri-sensed; four-sensed and five sensed creatures. Unexpressed (*Avyakt*) *Jnana* or consciousness is also called *Adhyavasay'* or *Parinam*. The name of half-expressed Consciousness is –'Hetuvadopadeshiki Samghya'. This is present from bi-sensed creatures to five sensed creatures. Through these there is an inclination/tendency (*pravriti*) for the desires (*Isht*) and inclination to escape/resist (*Nivriti*) from the un-desired. Even without expressed *Mind* has many *pravrittis/* tendencies/ activities like coming, returning, squeezing-expanding, speaking, walking and running etc. occur before these creatures. They possess *Trekalik* and critical/ analytical thought process.

1.7 Elements of Mental Ability : There are four elements of mental ability or active Man:

- Intellect (Budhi)— Knowledge with the help of senses and Meaning.
- Enthusiasm (Utsah) —Ability generated from the dissolution of Karm Pudgal
- Effort (Udhyog)—Activeness
- Inclination/Desire/Spirit (Bhavna)

Enthusiasm means—to generate excess of emotions/ frenzy, vigour or ability.

Effort means – Transformation/ result of ability in action form

Spirit/ Desire means—to produce involvement

1.7.1 Intellect/ wisdom: Work of intellect is—to think, contemplate, understand, imagine, remember, generate/ create new thoughts, anticipate etc. Mind contacts with the external world through the senses. This external world possesses Word, form, smell, taste and touch. It is both favourable and unfavourable to Mind. One feels attracted towards what is favourable and envious toward what is unfavourable. These attachments and jealousies are the causes/ reasons of our present uneasiness/ unstableness.

In this way the four internal tendencies/ Pravritis— memory, imagination, attachment and aversion/ envy; make the Mind unstable. Stability of Mind means—resistance of memory, resistance of fancy/ imagination, resistance of attachment and resistance of aversion. The habit formation of concentrating mind, respectively, is—purification of memory, purification of attachment, purification of imagination and purification of envy.

1.7.2 Enthusiasm—There are two centers of perception (Jnana) in the body—one is, big- brain and the other is spinal cord. There is a mesh of nerves (tantu) spread through out the whole body. There are two types of nerves (tantus); one – Receptor nerves and the other- Sensory nerves. Sensory nerves take the subject to the brain through the spinal cord. Central part of the Big-brain/Hypothalamus (Vrihad mind) is called cortex. Sensory nerves catch the object and then take it to the cortex of the brain. Then we have experience and perception.

1.7.3 Effort—One work of the senses is knowledge and the other work is of Cheshta (endeavor). The brain has two centers—(i) Sensory center (Jnana Kendra) and (ii) Motor center (Kriya Kendra). Sensory center takes on the knowledge. Then an order to experience is given to the motor center. Then it has pravriti. When a thorn pierces the foot, the sensation of thorn-piercing is carried to the brain. From there the hand is ordered to take out the thorn. Motor center gets active and as soon as the command is given the motor nerves become active and take the thorn out. This is the process of sensation to action.

1.7.4 Practice of Bhavna (inclination/ to think):— The fourth important element of *Mind is—Bhavna*. Practice of inclination is very subtle. Until the man practices inclination; unless Man is inclined / filled with the Supreme, no powers can develop. “*Bhaviappa*” – ‘*Bhavitatma*’ is an important word in Jain *agams*. There is a secret spirit behind this word. *Bhavitatma* is capable of working according to his inclinations- *Bhavna* does not mean only to think. It means to control our sensory nerves & cells (koshika), and stamping one’s wishes upon them.

There are billion and millions of neurons and live cells in our body. These neurons control our activities (*pravriti*). They are controllers. The ‘*sankalps*’ (intentions/ decisions) that reach neurons become successful. Neurons can perform many big tasks. It is very difficult of understand their work-process. These sensory nerves/ tissues are spread in billions and millions in our brain. They are very useful in awakening the powers of Mind.

2.0 Mental Health

Mahavir proved existence. His chief ‘Sutra’ was atman. Where the Atman is not pure, there can be no health. The problem of health exists where Atman is not pure. Question of health is connected with purity of Atman. Definition /interpretation of existence is changed in the context of health. In the philosophical context—Existence is Atman. In the context of health—existence comprises seven parts. Existence is a collection of seven parts, viz—body, sense organs, breath, *prana*, mind, *bhav* and speech.

The first perceptible part of existence is the body. Second are the sense organs which are attached to the body, but are very different from the view of their actions/ activities. Third part is breath. It is important for both, existence and health. Fourth part is –*Prana*. Every living being survives on the basis of *prana*. Life means a flow of *pran-dhara* and

death means- disconnection from *pran- dhara*. The basic origin of life is Prana. All the four are deeply connected with the body.

If considered from the point of view of health—all these seven elements affect each other. Mind affects body and body affects Mind. Mind affects breath and breath affects Mind. Bhava affects breath and breath affects Bhava. Due consideration and thought has been given to health, hence we find many branches of health. One branch deals with physical diseases and the other branch deals with psychic problems. These are two main branches of medical science.

Many physical diseases which are cured through medicines given from outside, are due to mental reasons. Many doctors try to cure the psychic diseases also as physical diseases. New researches in psychology have enumerated a principle that unhealthy Mind is the cause of many ailments.

Good conduct depends on many unknown activities of Mind in the same way in which physical health depends on mental health. Some complexes (*Granthi*) are found in every person. These complexes are formed due to bad conduct or malevolent feelings. The researches of new psychology lead to this conclusion that only pure Mind can maintain good conduct.

2.1 Know Thyself:—The first formula of maintaining good mental health is to know thy self. It is very necessary to know thy self in order to have good mental health. How can a person, who does not know his abilities or disabilities, be psychologically healthy? We have the capacity, ability to know ourselves, but we have never tried to know ourselves. Though man is capable, yet he considers himself incapable. As a result Mind gets depressed and is filled with grief. Seeing ungentlemanly behaviour towards one's self a person gets hot with anger; and dissatisfaction is born in his Mind, because he does not understand his capabilities. When he does not understand his shortcomings; he always sees them in the others. A father had two sons. When he gave some responsibilities to one of them, the other son burned with envy and dissatisfaction. This envious feeling is aroused because the other son does not understand that he is not capable of such a responsibility. The person, who does not know himself, inflames the fire of jealousy in his heart that keeps burning forever. It is very necessary to observe and inspect one's capabilities & incapacities.

2.2 Acceptance of Results:— Second Sutra (formula) of mental health *sadhna* is acceptance of results. We make wishes (*Pravriti*) but never accept its results, that is why we feel restless and dissatisfied and have no peace of mind. When there is a mentality to save one's self from the consequences of one's actions, then mental health is in danger. A diseased germ enters into Mind; a very strong mind (will-power) is needed to accept the results. A weak mind can never accept the results. We must accept all the results—good or bad. A person who does not possess the courage to accept one's results, will always try to escape from its results, and will lay this responsibility on the others. If the results are good, he would like to take its credit, but if the results are not favorable he would shift the liability on someone else. This is cowardliness. It makes the Mind diseased and impure.

2.3 Surrender to Truth— The third Sutra of mental health *sadhna* is—surrender to truth. Interpreting Truth is very complex. What should be considered as Truth? We must not get confused in it. Truth means –Universal Rule. Death is a universal truth; Nobody can escape or set it aside. There have been many powerful *Tirthankars*, Gods, *Arhats*, *Masih* etc. in this world; even they were not able to set aside this rule. Nobody is an exception to this rule. No person can be physically immortal. Those who have become immortal without body are not before us. Death is a Truth. *Karma* is a Truth. *Kaal* (Time) is a Truth. Subject-nature is a Truth. One who surrenders to universal truths can remain healthy—mentally and physically.

2.4 Development of Forbearance:—The fourth Sutra of mental health *Sadhna* in—development of forbearance patience. No person can lead a balanced life unless forbearance is developed. A person who is not tolerant will always remain unhappy. As it can not be predicted when the utensil made of glass might break; like wise it cannot be predicted when the heart of an intolerant person might break. Such men get restless even on facing petty ups and downs in life. A person sits for meditation in summers; suddenly there is a power failure, the fan stops. And the mind of the meditator is diverted to the fan; he gets so restless and uneasy, that, poor *Dhyan* itself gets disturbed! For a tolerant person summers - winters; hunger - thirst; convenience - inconvenience do not make any difference. Such a person; makes his body and mind/*Man* so tolerant; that he can face and bear any situation.

2.5 Real/ factual Presentation: — The fifth *Sutra* of mental health *sadhna* is—to represent one self as one really is, i.e. in a realistic manner. A person normally, does not present his real self. He presets himself in such a way by which his social prestige is enhanced; but when ‘reality’ is revealed, many difficulties arise.

Socially, presenting oneself in a ‘false’ way is like deluding oneself as well as the others. This may present difficulties for that person any time.

2.6 Parameters of Mental Health:—Psychology gives us a system of six formulas of ‘personality parameters’, to test the mental health and personality of a person. The six parameters are—

1) Dress Code—what type of clothes does a person wear? How aware/ alert he is about himself? How intelligently he wears and carries himself in his dresses? Happiness of a person can be measured by the way a person dresses.

2) Second parameter is Behaviour— How a person behaves in various situations? A person who is balanced at one time and imbalanced at other time does not have a healthy mind. A person having sound mental health will not lose his balance even if any person misbehaves with him. He will rather, change the behaviour of the other person by his good behaviour and will force the other person to think about the good and modest behaviour of the other person.

3) Third parameter of mental health is-Thought—A big reason of losing mental peace is that the person does not know how to think. He wants to start thinking something, but ends up thinking something else. Mind does not know how to think? How to contemplate? Though the whole life of a person is conducted on the basis of thought, yet he does not know how to think? How to contemplate/ concentrate? Many arguments come to his mind while thinking and he is diverted from his original thought. A man can be judged through his thoughts. Analyze and observe man’s thoughts and you’ll know what type of a man he is. Mental health of a man can also be known through his thoughts. When the mind is healthy, the thoughts are also healthy. Such a person is fit to think in the right manner.

4) Fourth parameter of mental health is Reaction—one can understand mental health of a person by observing his reactions in various situations. If any person talks rudely with another person, it is not necessary to react or reply rudely or bitterly. But if such reactions are shown, then it can be judged how mentally sick that person is. If the father is mentally healthy, then he will not be disturbed or become restless and react badly even if the son is angry. He will only ask the son to patiently take stock of the whole situation and review his reactions silently. People generally think that if a father does not react angrily when the son acts angrily, he is not fit to be a father. Such thought is a sign of mental sickness.

5) Fifth parameter of mental health is –Nature—what is the nature of a person? Whether the person is inert or inactive? Optimistic or pessimistic? Some people find despair even in hope, while the mentally healthy persons would find hope even in despair. An optimist fills the atmosphere with hope and enthusiasm. It should not be thought that the people who always talk about hope and enthusiasm are unrealistic. This is accepting the reality of life, not escapism. They want to add this fact also in life, so that the truth/ reality may be more realistic or more truthful to implement. People who see hope even in despair are such realists!

6) Sixth parameter of mental health is- Decision Making Power. Does a person take right decision or not? Whether he takes decisions immediately or not? Whether he just keeps thinking without taking any decision. Mental health can be judged on the basis of all these parameters.

We have reflected upon the points of equality from the spiritual point of view and from the six parameters of mental health from a psychological point of view. It can now be concluded that a person who leads a balanced life; life of equilibrium; life of tolerance/ forbearance, does not burn his heart in unnecessary worries and impulses; is a person of sound mental health. Mental health is a result of equilibrium (*Samta*) a person who does not analyze his equilibrium has never tried to secure his mental health. A person who feels equilibrium, experiences mental balance, maintains his mental health as a heritage and takes great care to secure it at any cost. Possessing *Samta* is having mental health and possessing mental health is having *samta*/equilibrium.

2.7 Yoga and Health : Apprehensions about health and doubts or problems about illness are not new. Man has borne diseases from the age old past and coveted for good health. There are many therapies for curing and treating various diseases. Many causes for illness have been delineated by them. According to *Ayurved*, any imbalance or

disharmony in *Vat*, *Pitt*, and *Kaff* causes illness; according to *Ayurved* (*allopathy*) germs and bacteria causes illness; according to the principles of Homeopathy, the basic reason for illness is Mind (man). Bio-chemical opinion about illness is *Kshar* (depletion); according to color therapy the reason of illness is *Vijatiya Dravya* (external fluids); while according to Yoga, the basic reason of illness is imbalance of *Prana*.

Fact is one, but opinions are many, hence so many therapies and so many experiments about treatment of illness. All therapies cure illness, and all of them are authentic. What is the basis of their authenticity, is an important question. This can be solved by exposure of one member only. The secret of our life is *Prana*. We are all *Pranis* (creatures) and *prana* conducts our lives. Our senses perceive or know an object only after being *pranit* by *prana*. Our language/ speech – Man (mind) are active because of its activeness. If *prana* is healthy, all are healthy. Health means –balance of *Prana*. *Ayurved* enumerates five *pranas*— 1. *Prana* 2. *Apan* 3. *Udan* 4. *Saman* 5. *Vyan*.

Ten *pranas* have been enumerated in Jain religion

- | | | |
|--|-----------------------------------|--|
| 1) Sparshan (Touch)Indriya Pran | 2) Rasan (taste) Indriya Pran | 3) Ghran (smell) Indriya Pran |
| 4) Chakshu (sight) Indriya Pran | 5) Shrotra (hearing) Indriya Pran | 6) Manobal (will power) |
| 7) Vachan bal (speech power) | 8) Kaya bal(Body power) | |
| 9) Shwasochwas prana (Inhalation Exhalation) | | 10) <i>Ayushya</i> (Age) <i>pran</i> . |

Among these *Ayushya prana* is fundamental/ basic power. This is life-force. The body works on the basis of life-force. The nervous system, gland system and different types of *Dhatu* (minerals), act under the control of body *prana*. Breath –inhaling and exhaling—has an important role in *shwasochwas prana*, it acts as a bridge between two powers-*Ayusya* and body. Whether living a full life span or dying an untimely death; or walking steadily or in a staggering manner— *shwasochwas prana* plays an important role in all these actions. Long/ deep breath is helpful for long life, where as small/ shallow breathing invites untimely death. Breathing is an art, a science. Many people do not know the process of breathing properly. Breath is the basic sutra (formula) of Yoga and also of health. Sensory (Indriya) pran cannot be ignored in the context of health. Eye, ear, nose tongue and skin—all these are good mediums of treatment. They are good mediums not only of treatment, but also of health.

We must evaluate *vachan pran* properly. Lots of work has been done on sound-vibrations in science. Many works are being conducted through para-speech/ meta-speech. If the sound vibrations are important from the viewpoint of spiritual *sadhna*, its importance is none the less from the health's point of view. A *mumukshu* (desire of release from life-death) student was suffering from liver ailment. She took medication for a long time, but in vain. Her *sadhna* and studies were being hindered. She put her problem before Shri Acharya Mahapragya. Acharya prescribed the recitation of "HOOM" sound for her. After three years her liver was completely cured. Her power of meditation, *Sankalp*, and concentration also increased and simultaneously the body also became healthy. This proves that there is a deep relationship between health and sound vibrations.

Mind and body cannot be explained in an absolute manner. Both are relative. Body affects the Man and Man affects the body. A healthy body a healthy mind, a Healthy mind; a healthy body. If the body is sick, the mind also becomes sick. When the man is sick, the body cannot be said to be healthy. Disease of the body also makes the mind sick, it is called, 'Somatto psychic disease'. Disease of the mind (Man) also makes the body sick, it is known as 'psycho-somatic disease'. In *Ayurved* two categories of diseases have been delineated

- Body based diseases—physical ailments and
- Man (Mind) based diseases—Mental diseases.

Fever is physical ailment and anger is mental ailment. Emotional imbalance and losing of temperament are the ailments because of combination of body and mind. Mental ailments affect body and physical ailments affect the mind of individual. The practice of mental purification not only purifies the body but also the mind. The main principle of Yoga towards this are mental health and emotional health. The main focus of mind is thinking. The reasons for not having effective thinking are sitting idle, vague thinking. Whether negative thinking is a reason for complicated diseases now a days? Yes, this is the reason for which is required "How to think".

All treatments focus on balanced food, positive thinking, balanced exercise and regular in take of medicine. Alongwith this Preksha Meditation is a royal road towards healthy life

1. Balance between food and fasting
2. Balance between activeness and de-activeness of body
3. Control of senses and attitudes
4. Balanced breathing and control of breathing
5. Balance between language and mind
6. Balanced thought

A holistic approach towards health combines treatment procedure and Prekshadhyan in a balanced way. Without mental health, physical health have no meaning. If one believes on this facts then only the person can strive towards achieving a healthy life and body. Now Ayurveda and different treatment procedure have accepted this facts. To get mental health control should be there on emotions, frickleness and complaining attitude.

The acceptance of happiness is within us. If mind and heart are healthy then we feel happy and if mind and heart are not healthy, happiness stands far away from us.

Questions

I. Essay Type

1. Analyse the principles for achieving mental health?

II. Short Answered Question

1. Explain the position of mind?
2. Analyse the facts for mental eligibility?

III. Objective Types Questions:

1. Who strives to keep body healthy?
2. Which is the third principle for achieving mental health?
3. What is the third criteria of mental health?
4. What is physical ailment?
5. Which number of principle is acceptance of results for achieving mental health.

IV. Filling the Blanks

1. No individual is
2. Psychology has a established that unhealthy mind is the reason of.....
3. The main center of mind isin brain.
4. The meaning of feeling is not only thinking but.....
5. The physical and mental activities is controlled and managed by.....

UNIT 1: Mind and Mental Training

Chapter—3 Discipline of Mind

Dear Students!

In the present chapter you will know about the following facts of disciplining the mind.

1. You will understand why should desires be controlled?
2. You will understand why should diet be controlled?
3. You will be familiar with how the body should be disciplined?
4. Will be able to discipline the Senses (indriyan)
5. Will be able to learn the discipline of breath.
6. Will be able to learn the discipline of Prana.
7. You will understand why the discipline of speech is necessary?
8. You will understand how difficult it is to control the Mind.
9. You will learn the process of discipline
10. You will understand the importance of controlling the mind.
11. Use of Self-discipline: You will understand if a 'vipak darshan' is consequence (of karma)
12. How to see? You will know this important process
13. You will understand the relationship between self-discipline and tolerance.

1.0 Introduction

From a practical view the meaning of discipline is to Control. From the spiritual point of view discipline means—restraint. Discipline and control run parallel, though there is one difference in both. Some controls are imposed by external effects while some are imposed by internal effects. Control coming from outside falls in the category of other's discipline, it is an imposed discipline; while the control sprouting from within is the process of self-discipline. Self-discipline is the discipline imposed by the self. There is no necessity of the external bonds or systems to control self-disciplined persons. But self-discipline cannot be perfected immediately. As and when the density of attachment and Moha reduces, the need for external discipline also reduces relatively. A day comes when, with regular practice, total self-discipline arises and then there remains need for external discipline. A self-disciplined person remains free from discipline. As has been said by Acharya Puujyapad—

*Amanushtan Nishtasya vyavahar bahih sthite
Jayate parmanandah kashcityogen yoginah*

Self-discipline is developed through meditation and Kayotsarga. If it does not happen then meditation and kayotsarga would become like drug addiction.

Our old samskaras, Vrittis etc force person at every step and make him helpless. Man is running while tied in the chains of the past; this appears to be a strange thing. One Sanskrit poet has rightly said—

*Asha naam manushyanam, kaachidaashcharyashrinkhla
Yaya badhyah pradhavanti, mukta tishtanti panguvat.*

There is a strange chain named Asha. It is strange because the people tied by that chain are running while the people free from it sit still like lame persons.

According to Acharya, nobody is impure in the context of Dhyana, every one is pure for it. We must have devotion—Dhyana has the capacity to remove impurities. Impurity can be removed by regular practice. Our faith should be three-dimensional and we must follow three formulas. These three formulas are—1. Capacity, 2. Whether we can end it or develop it, 3. Whether end or development can be practised. If these three sutras are followed faithfully, then self-discipline will not be a dream. Self-discipline will only be manifested when the samskaras rooted deep within are uprooted. We possess the capacity to uproot those samskaras, and simultaneously develop self-discipline within ourselves. This is not an impossible or unattainable ceremony; it can be achieved by practice. We will have to search a way to practice and get the formulas to achieve it. The formulas are—meditation (Tapasya) and restraint. One type of control is imposed, which is done through binding and killing; control of punishment, discipline of punishment. This also

has two sutras—binding and murder. As long as the thought of binding and murder remains in the mind, till then no self-discipline can be developed. By becoming free from the fears of both binding and murder, it becomes totally fearless..

Controls are becoming more and more complex because of the fears prevalent in the society. There is only one solution for this—development of self-discipline. Self-discipline should sprout from within. Sprouting from within means there are no bindings, no murders. Only two motivations are working there—motivation of Tapasya and motivation of restraint. When these two motivations motivate, self-discipline is revealed.

1.1 Discipline of desires : Desires are the deepest signs of a creature. It is such a dividing line which is present only in a creature, not in a non-living. 'Mind' becomes fickle because of desire. Desire occurs deep within the inner-man, in a deep subtle world, and the poor mind becomes restless. It should be controlled. Society has provided a formula for this—Refinement of Desire. Desires are unrefined. If a person keeps acting according to desires, then our society would be turned into a society of the pre-historic tribals. Many types of desires can arise in a person's heart. If he executes all his desires into actions then no one can live safely in the society. If a desire to kill someone is aroused and he kills the other, if a desire to loot others wealth is aroused, or to take possession of someone else's house is aroused and he loots the wealth, or takes the possession of the house of the others; then all the conditions of law and justice would be disrupted. That is why the society gave the formula of refinement of desires. Desires should be refined. Only that desire is valid which does not restrain the desires of others or harm the desires of others. Society cannot be built without refining the desires. Control and discipline are necessary for refined desires. A principle of Ayurved has laid down three components—Yoga, Ayoga (separation/disjunction) and Atiyoga (excessive conjunction). Nothing flourishes in Ayoga. If a person has Ayoga (separation/disjunction) of education, he will remain an absolute idiot. Atiyoga is also harmful. If a person keeps reading for all the twenty four hours, his eyes would be badly affected, and he would feel powerless. He would not be able to do anything. There should neither be Ayoga nor Atiyoga. The ideal situation is to study for 2-4 hours; then rest for some time, study again and then rest. This is the discipline of desire. Yoga means control over refined desire. Form of discipline is – restraint of desire. Many desires keep rising in a person's heart, for instance, when someone sees a smart car he desires to buy a car of the same company; or when someone sees a good house he desires to build a house like that. Lord Mahavir has said—"*Ichâ hoo agas sama anantiya*"—desires are innumerable like the sky. Countless desires are born in a day. If a person starts implanting whatever he desires into action, then the social system would be disrupted within a day. Looting, robbery, theft, violence, and terrorism would spread every where. That is why discipline is taught in the society. I have to wear only my cloth, I have to eat only my bread—when a man recognizes such discipline, only then can the social order run smoothly. This means that no one can act in an unrestricted, discretionary manner. A man modifies and restrains the desires that arise in his mind. The reasoning mind keeps modifying the desires. A disciplined person would not act arbitrarily, rather he would restrain his desires.

It is good to know the centers of control. There are many control centers in the body. Brain is the greatest controller. Neuro-system, spinal cord, Sushumna etc. are also the controlling centers. It is very necessary to know the control centers in order to control the desires. Desires come from outside; work with the prana shakti. If the desires do not get the help of Prana Shakti, then they would arise more deep within and become inactive after coming out. We should connect the prana shakti with such control centers so that our upper centers may arise and the centers producing the desires might sleep.

1.2 Discipline of Diet—Diet control becomes a strong medium of controlling the mind. Food is deeply connected to mental health. Life is carried out by brain centers. These centers are absorbed and conducted by chemicals. Many of these chemicals are made up of neuro transmitters. They affect our thoughts, food and behaviour. Balanced and proper diet generates proper chemicals. Following are the sutras for diet discipline-

1. Discipline of time i.e. the time of eating should not be changed again and again.
2. Discipline of quantity—reasonable food quantity.
3. Limitation of objects in the food ingredients—eating different types of food materials at the same time disturbs the digestive system. This also hinders the purity of thoughts.
4. Do not eat frequently
5. Do not be in a hurry while eating.
6. Maintain a balance between eating and fasting.

1.3 Discipline of Senses : Discipline of mind cannot even be imagined without the Discipline of the senses. “Mind” gets the dose only through the medium of senses. Good thoughts, good feelings and good imagination can only come in a ‘mind’ when the perception of the senses is also pure. The Acharyas of spiritualism have given only that much importance to senses that they are worth.

There are two sutras of Discipline of the senses—1. proper yoga (Samyak Yoga) towards their objects. It means that a person should know the objects worth knowing. Neither should likeness, nor unlikeness be joined with them. Only then the mind remains clean and pure.

Prati sanleenta (counter engrossment)—means that the engrossment which is outward must turn towards consciousness. When the outward engrossment is turned inward; the feeling of likeness or unlikeness starts breaking. When a person starts experiencing and relishing inner ‘rasa’; then the external ‘rasas’ start disappearing. Discipline of the senses becomes easy in such a situation.

Dhyan—is the process of upliftment of consciousness. The first support in this process is restraint (Sanyam), there can be no development without it. When we concentrate on our naval it is our sanyam. When we concentrate on our Ananda Center, it is our sanyam. Diverting all the inclinations (Vritti) from the Chitt’, and concentrating it on some atom or ‘Pudgal’ (matter) is sanyam. Controlling the senses in dhyan is very necessary, without it self-discipline cannot be attained.

1.4 Discipline of the Body : It is very necessary for a person desirous of self-discipline, to control the body first. Kaya-Siddhi has to be done first. There is some trouble in controlling the body, but its object is not to give trouble to the body. ‘Asans’ (Postures of the body) are performed in order to train and control the body. This removes the dirt accumulated in the body. The body becomes steady and helps the mind to be steady and unwavering. The discipline of the body is also controlled through Tapasya (ascetic practice) and sanyam. There are two big sanyams of the body—sanyam of the hands and sanyam of the feet. Our feet will take us only to that direction in which we want to go, not a step will be taken in the reverse direction unless we want to. Similarly the hand will also rise in the direction in which we want to raise it.

The sanyam of hand, feet, and the practice of standing or sitting is very difficult. When a person sits for meditation, then sometimes the hands and sometimes the feet become dormant (go off to sleep) and it is very difficult to discipline the body. A person who can thus control the body can sit in the same posture for three hours, three months and even three years. A person who can thus control the body can stand in the same posture for three hours, three months and even three years.

Bahubali kept a standing posture after becoming a ‘Muni’ (sage). How difficult is such discipline! It is difficult to imagine the store of capabilities lying dormant in the body. There are so many untapped, unknown competent faculties lying in our brain that 90% part of these faculties are never used. The whole store of abilities keeps lying and is wasted. Very few competent people are able to utilize the remaining 10% part of the brain. According to Acharya Mahapragya, “An ordinary man is able to use 2-4% or 5% of the brain, a person who uses 7% becomes a fortunate good person, while the person using 10% becomes a great man, a big man. In this way 90% of the powers are lying dormant. If these powers can be awakened, if they can be revealed and manifested; if this great power source can be opened; only then it can be utilized and only then can such a discipline be evident. There is no other way to awaken those powers and discipline, except—Dhyan. If anything which can be helpful to achieve that unknown source, or to open the doors which have been closed from time immemorial; then the key is only—Dhyan”.

1.4 Two ends of the Body : There are two ends of the body—one is of desires and the other is of consciousness. In Yogashastra the body has been divided into two parts from the point of consciousness—

1. Lower part, which is also known as ‘Muladhara’ or ‘Shakti Kendra’, is the center of desires and passions.
2. Upper part, which is head—is the center of consciousness.

The basic element of Dhyan is to take support of pure supports (alambans) and to desert impure supports. It means—carrying the consciousness of the Kam Kendra (muladhara) upward towards the Jnana Kendra ie to turn the flow of consciousness upward. This is the acceptance of pure support. This effort is very important. This effort refines all the vrittis and discipline of the mind is attained gradually. Chief experiments for controlling the body are as follows—

Asan, posture, Bandh, kayotsarg. and Anayatva anupreksha. Discipline of the body is very difficult and discipline of breath is even more difficult.

1.5 Discipline of Breath : The life of a child gets filled with emotions and impulses as he grows up. His breath starts becoming short, fast and shallow. People who practise 'Shwas Preksha' (breath watching) learn how to breathe properly. Proper breathing means—inhaling breath in the right manner and exhaling it in the right manner and pause it slowly for some time. A person who has learnt to control breath becomes concentrated. He does not get entangled in the vices of life. He does not make them complex problems of life. On the one hand ill thoughts keep coming while on the other hand breath-watching also continues. As the breath watching experiment becomes stronger and ripens, the seer attitude also develops and the problem gets dissolved.

Pranayam, long-breath watching, equal breath watching (samvritti shwas preksha) and kayotsarga etc. are the Chief experiments for controlling the breath.

1.6. Discipline of Prana (Will-power) : Discipline of prana is even more difficult because one can at least see the breath coming and going but prana is even more refined (suksham), it cannot even be caught. When the disciples are made to practice to hold the prana, and feel the vibrations of prana, they say that they do not understand any thing. *Chitt* will also have to be refined in order to hold the refined prana.

When the ability to control the prana is aroused then the temperature of one hand can be raised while the temperature of the other hand can be lowered and vice-versa. Similarly any organ can be activated while other organs can be inactivated.

Developing all the 'Kalas' is the development of pran-shakti. Development of decision, resolution power, power of hypnotism and other such activities is the miracle of pran-shakti. Even an iron chain can be broken by pran-shakti. In short the development of pran-shakti means, asserting control over the automatic nervous system.

1.7 Discipline of Speech : It is very difficult to control your speech (vani). Speech is the medium of expressing feelings, thoughts etc. Speech helps in the extension of society and relationships. Speech is the shelter place of 'Mind'. It is necessary to control the speech, before controlling the 'Mind'. There can be no thought, memory, reflection or contemplation without speech; all these therefore, are speech. That is why 'Antarjalp', not 'Bahirjalp' keeps happening automatically. Scientific experiments prove that the voice-sound of a person keeps working even in the state of sleep. If the voice box becomes inactive then, the imagination, contemplation or memory can also stop. The person, who has learnt the kayotsarg of throat, and to slacken the voice-box, can get solutions of many problems. Dhyān is regulated only after the voice box is slackened. After attaining the state of Dhyān, the mental tensions, tensions arising out of many emotions and passions entering the mind can be removed. There are some experiments to control the speech, such as—correct pronunciation, practice of 'Pralamb nad, truthfulness etc.

1.8 Discipline of (Mind) : There is a process to control the 'Mind', without understanding which it is not possible to control the 'mind'. Acharya Tulsi has written a Granth called—Manonushasnam, which means—discipline of 'mind'. Many type of disciplines have been delineated in that book, such as—discipline of diet, discipline of body, discipline of the senses, discipline of breath, discipline of speech and discipline of 'mind'. It is necessary to learn five more disciplines, if one wants to learn the discipline of mind. In order to please one god—'mind'; five other gods have to be pleased. Mind can be disciplined by mental training. The first formula of the training is—practice of Bhav kriya ie to do every work that we do with full concentration/ involvement. The second formula is—development of imagination, development of will power. Third formula is—practice of concentration. The question of the discipline of 'mind' is solved through right path, process of Dhyān, devotion, long and continuous practice.

1.8.0 Process of Discipline : Manonushasnam illustrates a systematic process of the discipline of 'mind'. Such a process is not available in the ancient books. There are six parts of the discipline process. The question arises as to why should diet be regulated? Why should body be disciplined? What is the relationship between 'mind' and body? Why should we discipline the senses? What is the relation of senses with mind? The action of breath is automatic. Breath comes even when we are awake, it comes when we are sleeping, or walking or sitting. In this way breath is joined with every moment of our life, it never rests. Then the question arises—why should we discipline the mind? Such questions arise naturally in the mind. People want to catch the 'mind' directly. The path of disciplining the mind is such which needs a rope. Sky is without any support (niralamban) if a person wants to climb the sky he will have to take

support (alamban). How to go from one mountain to the other mountain? The human brain found a way out and a ropeway was developed. By a ropeway a person can travel from one mountain to the other mountain, he does not have to descend. The persons who discipline the 'mind' or the persons who travel on the path of spiritualism invent many support systems (alambans). They prepare a chain of smaller support systems. Jayacharya has presented a list of alambans. The chief supports (alambans) required to reach the niralamban are—Sanyam, Tap (ascetic practices), Jap, Sheel, swadhyaya (self study), Anitya Anupreksha, Asharan Anupreksha, anant Anupreksha and Nirmal Dhyana Without taking aid of these alambans no Sadhak can reach the niralamb. It is necessary to leave the impure alambans and hold on to the pure alambans.

We should build such a chitt which might enable us to face the problems. Self-discipline is necessary for building such a chitt. A person becomes self-disciplined only after he disciplines the eight disciplines—of desires, diet, body senses, breath, pran, speech and 'mind'. We can succeed in developing self-discipline through Dhyana.

Sadhya prasadhita yen, labdham atmanushasnam

Swayat sah sukhadhyashcetre tu nammatrakah

One, who has found Atman, has also found sadhya (aim). Only he is free and happy, others are only free in name.

1.8.1 Importance of discipline of 'Mind' : Self-discipline has been given much importance because without it a person cannot attain success. As it is also said—

Tad vina jivetei neiti, samyam kamyam prakamatah

Muktah pratikriyato nau, vina smayam bhavanti hi

Equality (samta) cannot be achieved in life without self-discipline and without it a person cannot get success. Therefore it is said—

Sarva tasyatma-samntya, pravartnam nivartnam

Indriyani, mano budhi:, swavash neikarhichit.

Initiation (nivartan) of an Atma-drashta sadhak happens with his self consent. There remains no independent existence of senses, 'mind' or intellect (budhi)

Swachancharini kamam, prjaek shaskam vina

Vividham kurute anishtam, mano api swaminam vina

Just as the praja (subject) becomes capricious/ unrestrained without a ruler, in the same way even the 'mind' also creates many undesirable (anishta) things. Therefore, the following shloka lays down— how self-discipline can be strengthened

Shtiram sulinam suvdhay deham, chetashchalatvam pravihay vishwam

Antahstham atmanamlol-drishtya, prodbhavyeyu vishidswaroopam

Concentrate and stabilize the body; set aside the unsteadiness of chitt and reveal the great form of Atman by focusing without blinking the eyes. (Atmanivedanam, p.14-26)

1.8.2 Vipak (maturing/ripening) Darshan: an experiment of self-discipline : Acharya Sidhsen Diwakar has written—

Swasharir manovasthah, pashyath swein chakshuha

Ythevayam bhavastadvad, atitanagataapi

We should observe our body with our eyes, observe our states of mind, it means, seeing your own self by your self. The seer is our Jnana eye. The body is a part of our soul; it cannot be separated from the soul. Every moment changes are occurring in the body of every person. We should observe the changing stages in our bodies with awareness. We can feel that thousands of changes are occurring in our body. Eight karmas (actions) are enjoined with our personality,

and there are hundred types of behaviours/dispositions of these eight karmas. These behaviours of— Jnanavarniya; Darshanavarniya; Mohaniya and Antary — are progressing/ ripening every moment. A whole system is working within the body. Watching all these stages with one's intellectual/ inner eye is seeing yourself by your self; self-discipline is regulated through this.

1.8.3 How to See? : It is not easy to watch the states of 'mind'. Thirty-three vibrations occur in our thoughts, within a second. Therefore, observing these stages of mind is a complex work in itself. The question is - who can see these stages? A person who can regulate self-discipline, who can see in a neutral manner, who sees with a sense (bhava) of Knower-seer, can observe these stages. A person should see them silently, this is Self-watching. There is a Jyoti Kendra in the middle of forehead; all things are conducted from there. The portion from the eyebrows to the front portion of the head—about four to five finger portion—is doing all the regulating work. Therefore it is very necessary to concentrate on this center. The fact stated by the modern physiology; that the pituitary, pineal and hypothalamus are controlling/ regulating our personality; had been discovered thousands of years ago. To conduct and to balance our personality depends on some special centers of the body. One person said that his sister had lost the balance of her body. She used to fall down suddenly and staggered while walking. Many treatments were applied but in vain, the disease could not be diagnosed or cured. Ultimately she was taken to a skilled doctor in Bombay. He diagnosed that a nerve near the ear was not functioning well. Later she was cured. If the nerve near the ear is not functioning due to some disorder then a person loses balance, he starts staggering while walking; he can neither sit nor lie properly. The organs maintaining balance are very important. Controlling and ruling elements are very important. The whole kingdom which is ruled by this control center, the whole body affairs which are regulated by this control centre, is situated only within four to five fingers limit of the forehead. Controlling it means—development of the discipline of mind.

Darshan Kendra develops in tuition, Jyoti Kendra controls all the activities related to behaviour/ conduct and the frontal brain controls the temperature of the whole body. All these are controlled by Hypothalamus. This controls the pineal gland. Pineal controls the pituitary. This controls the portion of five to six fingers; and from here the whole body is regulated.

1.8.4 Self-discipline and Forbearance : One of the devices to keep the life healthy is to tolerate. Development of tolerance is the development of powers. Discipline cannot be developed without tolerance. Discipline is the result, while power of forbearance is the cause. Therefore, our wholehearted affair should be towards developing the tolerance power; then discipline will automatically fructify. In order to develop the power of tolerance, special concentration will have to be made on the frontal lobe or emotional area of the brain. From the perspective of Preksh Dhyani this area is called Shanti Kendra (peace center), Jyoti Kendra. The emotional area of the brain is the cause of all stimulations, impulses, urges and intolerance. The second thing is that meditation of white colour is to be done on these centers. Both these experiments control the emotional area of the brain, and pacify it. As and when these centres would be controlled or disciplined, the stimulations, impulses would reduce in that degree and the result would be development of tolerance power. When tolerance power would increase, then the power of discipline would automatically develop. When tolerance power is developed then a person becomes balanced. Then he neither blooms in favourable situations, nor withers in adverse situations. The sutra for developing tolerance power is to concentrate on Jyoti Kendra and Shanti Kendra, and constantly think and contemplate about it.

The first sutra of transforming the heart is—self-discipline. Transformation of heart is an abstract act of our consciousness, it cannot be seen. But by observing the development of self-discipline in a person one can know that he has control over self.

Development of self-discipline is an important step towards establishing the prestige of social values. Ahimsa cannot even be imagined without self-discipline. The total expansion of ahimsa (nonviolence) has been on the basis of self-discipline.

Questions

Essay type question

1. Describe the factors which are required to be controlled/ disciplined in order to attain self-discipline?

2. Short answer type questions

- 1) Throw light on the importance of self-discipline.
- 2) What do you understand by Vipak ripening Darshan: an experiment of self- discipline? Explain.

3) Objective type questions (Answer in One Line)

- 1) Which book describes a systematic process of discipline?
- 2) How many vibrations occur in our thoughts in a second?
- 3) Who is the writer of Manonushasnam?
- 4) What is the important step towards establishment of the prestige of social values?
- 5) What is the first sutra of transformation of heart?

Fill in the Blanks—

- 6) Factor of all disciplines is _____
- 7) Discipline of _____ cannot be imagined without the discipline of the senses.
- 8) Development of _____ is also the development of all 'Kalas'
- 9) _____ will only appear when the samskaras rooted within would be uprooted.
- 10) _____ cannot be developed without the development of tolerance.

Reference Books

- 1) *Atamnivedanam*—Muni Shubhkaran
- 2) *Apna Darpan : Apna Bimb*—Acharya Mahapragya
- 3) *Chitt aur Man*— Acharya Mahapragya
- 4) *Manonushasnam*—Acharya Tulsi
- 5) *Jain Bharti*: January, 2002
- 6) *Jivan Vigyan ki Rooprekha*— Acharya Mahapragya, Editor Muni Dharmesh
- 7) *Jivan Vigyan : Shiksha ka Naya Ayam*— Acharya Mahapragya
- 8) *Amurt Chintan*— Acharya Mahapragya
- 9) *Main Kuch Hona Chata Hun*— Acharya Mahapragya
- 10) *Ekla Chalo Re*— Acharya Mahapragya
- 11) *Adhyatam ka Pratham Sopan : Samayik* – Acharya Mahapragya

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Unit-I : Mind and Mental Training

Chapter—4: Scientific views and Spiritual basis of Anuprekshas

Dear Students!

In M.A. (Previous) you received information about many *Anuprekshas* related to life values in the second Paper ‘Science of Living and Value based Education’. Now in this chapter we are going to talk about scientific views and spiritual basis of *Anuprekshas*

Objectives

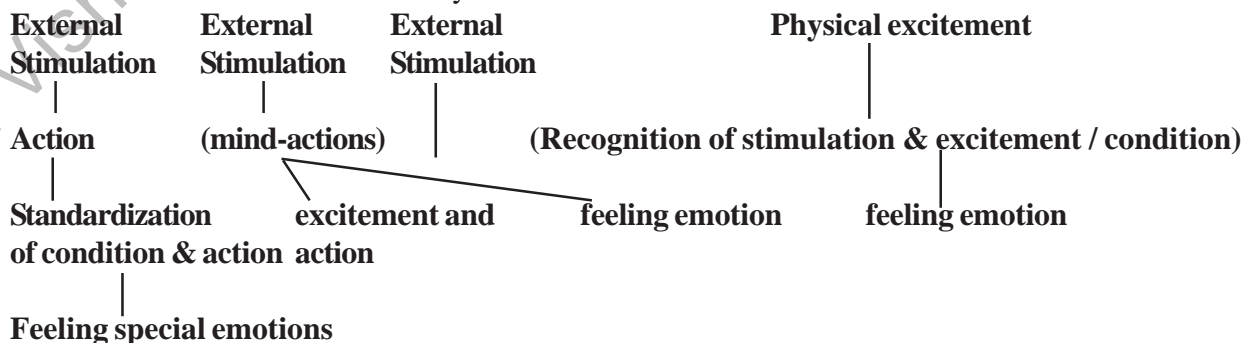
After reading this chapter you will become familiar with—

1. the scientific view of *Anuprekshas*.
2. what is Faith Healing.
3. preparing your sub-conscious mind
4. the scientific form of *Bhavna*
5. how you will be affected by auto-suggestion.
6. the methods of auto-suggestion.
7. the secret that there is a great power in laughing and making one laugh.
8. self-hypnotism
9. how to be free of tensions by the experiment of ‘*Kayotsarg*’
10. the spiritual basis of ‘*Anuprekshas*’
11. how your ‘chit’ would be overwhelmed by *Bhavna*
12. the uses/experiments of self –*sanshan* (*Atma Sanshan*)
13. how habits are formed?
14. how to develop good habits
15. the effects of ‘*anuprekshas*’ on *samvegs*/emotions
16. the process of purification of chit

1.0 Scientific view of Anuprekshas.

A principle in psychology has been delineated that the impulses which are used frequently, are converted into ‘*Sthai Bhav*’ (permanent feeling/ impulses), and many *sthai bhavs* make one’s character. A person’s wishes are an expression of his *sthai bhav*. Sigmund Freud has propagated the principle that many psychological diseases and disorders occur if the desires are suppressed. Whenever a man suppresses his feelings and desires, they go and settle in one part of the mind—the subconscious mind. There are three parts of mind—(1) Conscious (2) Subconscious (3) Unconscious. The unfulfilled desires go into the subconscious mind. That person realizes his wishes through dreams. Such suppressed desires produce psychological disorders.

1.1 General Principle of emotions (Samveg) : According to this principle whenever our senses intake any external stimulation, they are sent to the brain through neurons. After examining that stimulation and condition, the information is sent to the affected organs through neurons for reactions. Changes occur in our minds and bodies according to the emotions and we can feel them directly.



1.2 Three components of emotions

There are three components of emotions— Physiological, structural, and cognitive. *Anukampi*, *Paranukampi* system and endocrine glands come in the physical component, which when affected generate a Bhav (feeling). Physiological conditions are those internal and external conditions which produce emotions, such as, failure, loss etc. Our brain experiences fall into cognitive components which can be generated by any stimulant such as, apprehending danger.

EMOTIONS	PHYSIOLOGICAL	STRUCTURAL	COGNITIVE
Fear	Hyperactivity of vibrating (Anukampi) system	External situations	Apprehension of danger, desire to escape
Anger	Hyperactivity of vibrating (Anukampi & Paranukampi) system	Suppression of complexes	Desire to hit the cause
Depression	Hyperactivity of vibrating (Paranukampi) system	Loss, failure or inactivity	Depression. No desire to do anything

There are many experiments in *Preksha Dhyana*, by which we can *Bhavit* (steeped in feelings) our Chit. When the Chit is steeped in feelings, then it becomes free of physical mental and emotional diseases.

1.3 Faith- healing : Faith-healing is a name of one type of treatment therapy. This has been in practiced from early times. In the modern western countries faith-healing is also being used as an alternative therapy, along with other therapies. The question is how to have deep faith? How to contact and relate with our ‘God’ ie inner powers?

When this faith develops in a man that the physical and mental ailments are nothing but a union, and that a separation of this union is certain, and that “I have not been born to bear grief” then he gets well without taking any aid from outside sources. He is relieved of the emotions of grief.

There are thousands of members of an institution in America—Science Christians Society. Its members are not allowed to take any medicine as per the rules of the society, even if they suffer from cancer, heart trouble, T.B., sugar, blood-pressure, cough and cold, fracture etc. The question arises how do they get well then? The answer is they are filled with a feeling (Bhavna) that, “God showers his rain of mercy upon them and all their ailments are cured”. Such a deep feeling of faith is inculcated into the patient’s mind, that all his diseases are automatically cured. In fact, when the faith is so deeply ingrained in the patient he does get saved from the dangerous attacks of diseases.

Here God means –the spiritual power, that is, the power of subconscious, present within us. This power is so much identified with our inner powers that the patient does not become impatient for external medicines or treatment.

This Faith-healing is nothing but the use of Autosuggestion or feelings (*bhavna*), which we call the exercise of *Anupreksha in Preksha Dhyana*. In 1915 Prof. H.J. Eysenck had explained a scientific experiment wherein Bhavanas were used on a group of children suffering from piles; simultaneously, another group, in the form of ‘controlled group’ was given treatment through traditional medicines. The result was that the experiment of *Bhavna* was comparatively more successful than medicines.

The names of Franz Mesmer and Sigmund Freud are noteworthy for their use of *Bhavna*. They took the patient into a condition of deep relaxation (*shithilta*) through ‘Hypnotism’ and inculcated into him the relevant feelings. Basically, it is a transformed form of ancient ‘faith-healing’. The famous psychologist Jung exercised hypnotism, where the patient reached the state of peaceful deep relaxation through self auto-suggestion and the diseases were successfully cured.

Acharya Mahapragya, while delineating the scientific importance of Bhavana in the book *Preksha Dhyana: Anupreksha* has stated that the remedial value of using Bhavana has been accepted by modern physiologists also. Dr. Stephan Black in his book, ‘Mind and Body’ has written that, “After taking the patient into a state of deep relaxation (*shithilta*), a great change can be brought in the physical behaviour of the patients through informatics suggestion (Bhavna)—this has been proved by a number of experiments”. In other words, necessary internal, physical changes

can be brought through an extensive use of Bhavna, in treating the diseases. The use of self-suggestion successfully verifies the secret of Faith healing centuries ago. In the West a treatment therapy called “Autogenic Therapy” is evolving recently. In this, the patient influences his inner mind (Antarman). First he imagines and then feels accordingly by repeating that suggestion.

Today the Physicians, especially physicians of Germany, try to cure the patient through ‘auto-suggestion’ instead of medicines. They say—just sit in a relaxed posture and give self-suggestion that “I am well. I am getting well”, they believe that the patient, by following this method, gets well.

1.4 Prepare the Subconscious : We can correct our bad habits through auto-suggestion and build healthy good habits. Auto-suggestion is an experiment which transforms our mind after reaching there. In auto-suggestion we use positive thinking which changes into a reality. Only repeating the words is not sufficient, it should be accompanied with feelings also.

1.5 Scientific nature of Bhavna : Use of Bhavna is a very subtle process. Unless bhavna is regularly practiced, the mind will not be filled with the feeling of god, and our inner powers would not be developed. ‘*Bhaviappa*’—*Bhavitatma* is a very important word in Jain Agams, many secret powers reside behind it. A Bhavitatma is able to work according to his own feelings (Bhavna). Bhavna does not simply mean to think something, it means to exercise control over our sensory tissues (Gyan Tantu) and cells, and to imprint one’s thoughts (Bhavna) over them.

There are millions and billions of neurons and live-cells in our bodies. These neurons regulate many of our Pravrittis. The resolution (Sankalp) which reaches the neurons is successful. Neurons can do many big deeds; it is very difficult to understand their work process. These billions and millions of neurons are scattered in our brain and they are very useful in awakening our mind-power. This, in fact, is a process of awakening the power of mind.

Bhavna means—to make the conscious mind sleep, and to awaken the subconscious mind; to entrust the feelings (Vikalp) of conscious mind to the subconscious mind, to establish it in the subconscious. Acharya Mahapragya feels that unless our thoughts reach the subconscious, repeating it thousand or ten thousand times also would not let any one succeed.

1.6 Auto-suggestion : The question is what is auto-suggestion? The present thought about what type of a person you want to become is auto-suggestion. Auto-suggestion affects both our conscious and sub-conscious mind, which brings about a change in the behaviour. Auto-suggestion is a method of training the mind.

When a person constantly repeats his belief again and again, then it enters deep into his subconscious mind, and the belief turns into reality. Modern veterans and persons of scientific view use suggestion or auto-suggestion. They keep repeating the same thing, and repeat it in a certain situation, then it enters into our subconscious mind; such as the experiment of breathing, experiment of Kayotsarg, when suggestions like “feeling relaxed” or “feeling sleepy” are given either by the self or by others; they reach the subconscious and prove very helpful in changing the habits. These experiments and uses of Anupreksha, hypnotism, and Bhavna are very effective methods of changing one’s habits.

1.7 Process/ Method of Auto suggestion : Auto-suggestion is an important experiment of character building. The suggestions of giving auto-suggestions are—

- 1) Preparing a list of auto suggestions used presently.
- 2) Auto suggestions should be repeated twice a day—in the morning and at night. It is because in the morning, the mind is fresh, restive, at peace and patient, hence more effective. Auto-suggestions given at night enter into the subconscious mind and the Bahavna is fulfilled.
- 3) This experiment should be continued for twenty-one days so that the Bhavna becomes a habit.
- 4) Not only auto-suggestion but also Anupreksha should be practised seriously.

1.8 The Healing Power of Humour : Dr. Norman Cousin, the writer of *Anatomy of an Illness* is a living example of the fact as to how a person can cure himself of his illness. There was very little hope for Cousin to live, but he wanted to prove that if there is any power like ‘Will Power’ then he would prove it. He thought that negative

thoughts secrete harmful chemicals in the body, while good thoughts or positive thoughts, cheerful disposition, humor and laughter secrete positive chemicals in the body. So Cousin left the hospital and went to a hotel in seclusion, saw pleasant and happy scenes every day. Thus, Cousin cured himself through his positive humorous approach.

1.9 Self-hypnotism : There are many things used in Anupreksha—colours, sound, bhavna, thought process etc. This is also auto-suggestion in a way. Imagine that some person is addicted to drugs, he takes tobacco, drinks alcohol, speaks abusive language, gets angry. Different people have different habits, and now these habits have to be changed. How to change them? Many people take oaths and make promises to leave these bad habits; many times it so happens that a vow or resolution taken in the morning to leave them is broken by evening. It is very difficult. Situations arise and all our resolutions are broken, because the vrittis (desires) are within us. The desires, which were sacrificed, are carried on until some other reactions/ pressures come in their way. As soon as the pressure comes, all the promises and resolutions go into the air. One person takes a vow not to drink alcohol, but as the time of drinking comes, a demand from inside is raised, and all the vows are broken; he reverts to drinking. When resolutions fail in this way habits cannot be changed. Habits don't change because they are working from a deeper level of subconscious, and we are resolving them from the surface conscious level of mind. Unless our resolutions reach the deeper level of mind, the habits acquired by the mind will not change. It is very necessary therefore to take support of Anupreksha i.e. Bhavna.

1.10 Kayotsarg : Kayotsarg means –relaxation (shithilikaran). We are living in the world of Allopathy and medical science. We know the fact that all the difficulties come because of mental tensions. Mental tension is responsible for all the diseases, complexes, bad habits, and perverted thoughts. Shithiliakran or Kayotsarg is a process of diffusing that tension. When the tensions are reduced, these problems also get diffused and are solved. Most of the psychosomatic diseases are due to tension. When tensions are lessened; these psychosomatic (Manokayik) diseases also decrease automatically. Insomnia, worries and difficulties arising out of these are automatically cured. One person was suffering from heart problem, he was taking medical treatment, but later on he abandoned the medicines and started long breathing exercise, and is continuing even today for one hour every day. When the tests were conducted after this, the doctors declared that his heart was functioning quite well. The few spots, which were there earlier, had also vanished. The doctors asked the reasons for this; and asked what experiment he had carried out. He informed the doctors that he was practicing long breathing exercise and was quite well because of that.

When the breath is relaxed and peaceful along with the body, then many problems start getting solved, and even complex habits start improving. Our adrenalin secretion is the original source of all the problems—anger, ego, greed, fear, hatred, sorrows, attachments etc.—which we are facing today. The question arises therefore—how can we keep our consciousness unaffected from the different changes occurring in our bodies and from chemical biological changes? We will have to practice Anupreksha for all these problems.

1.0 Spiritual Basis of Anuprekshas : One side of Preksha-dhyan is –to watch, only watch. Watch without imposing any thought.

The second side of Preksha- dhyan is—to contemplate, to think. Contemplation is a great means to attain Truth. Thought is never wasted; it is only wasted when it is not concentrated on a single object. We can know Truth only through thought. Many researches about great facts of life have been conducted through thought – dhyan (Vichar-dhyan). The process of thought is a very powerful process of knowing the truth. It is called 'vichay-dhyan' according to Jain definition. It means thought oriented-dhyan, contemplation oriented-dhyan; in which thought is more focused. Scattered and fragmented thoughts cannot become dhyan. When the thoughts become directed toward single direction, they become dhyan.

Thoughtlessness is also dhyan and thought is also dhyan. Both are dhyan—in the context of watching (darshan) there is thoughtless dhyan; in that case there is only watching, no thought. The thoughts flowing in a single direction become 'vichar-dhyan'.

In preksha-dhyan sadhna (devotion) method there is scope for both the dhyans. Preksha means—dhyan without thought. One only has to watch not to think. To watch whatever is happening in the body with a feeling on knower-seer.

The second side of preksha-dhyan is –anupreksha. Anupreksha means to think over what was seen during

dhyān. We saw that there were vibrations in certain parts of the body. The atoms were *chayaapchaya* (metabolism). The basis of knowing is—*preksha*. Now we have to think, that where there is a coming and going of atoms and they are formed and distorted in the body, there matter cannot be permanent; it also means that the body is ‘*anitya-dharma*’ (transitory nature). Thinking and reflecting about this momentary nature is—*anupreksha*. *Preksha* and *anupreksha* should be exercised simultaneously. First watch and then think about its results, and contemplate/reflect. The aim of *preksha-dhyān* is to perceive the truth by practicing proper (*samyak*) way to see and to think.

Anupreksha is also used as a process of *preksha-dhyān*, to do away with false conceptions and false imaginations. Why has ‘*anu*’ been used before ‘*preksha*’? *Anupreksha* is to watch the truth—not by your own perceptions/ prejudices, *samskars* or imagination, but watching the reality. *Anupreksha* means— *anupreksha* of truth.

Anupreksha is one of the forms of five types of *swadhyaya* (self-study). These five *swadhyayas* are—to study, to be curious, to repeat, to recite religious/dharmik kathas/anecdotes, and *anupreksha*. ‘*Mantra jap*’ and contemplating on it is also *swadhyaya*.

1. *Anitya Anupreksha* (*anupreksha* of transitoriness)—all this is about to be left sooner or later. Its nature is devastation and destruction. It is subject to *Metabolism* (*chaya upchaya*). It is fleeting, not permanent and momentary. It has many states. Like the body, *Anupreksha* of other things can also be exercised.
2. *Asharan Anupreksha* (*anupreksha* of no refuge)—no one—family, wealth or matter—can save. One must search the way of being saved within oneself.
3. *Sansar Anupreksha* (*Anupreksha* of World)—Living being is trapped between life and death. He is born to die. Sometimes he is born as an animal, and sometimes as a human being, this cycle of change is eternal.
4. *Ekatva Anupreksha* (*Anupreksha* of Lonliness)—man is born alone and would die alone. Knowledge and grief—these are all subjective.
5. *Anyatva Anupreksha* (*Anupreksha* of Difference)—enjoyment of material things and passion (*Kam*) are different from me and I am different from them. Matter is different from me and I am different from matter.
6. *Ashouch Anupreksha* (*Anupreksha* of Impurity)—this body is not pure. It perpetually secretes change (*vikar*).

2.1 Bhavna : One needs a boat to cross the river. We can sit in the boat of ‘*Bhavna*’ and reach any remote shore. There is no such shore where we cannot reach after sitting in the boat of ‘*bhavna*’. ‘*Bhavna*’ is to repeat some thoughts in mind again and again. A person who is familiar with *Ayurved* knows the difference between the power of ‘*ashtputi*’ *abhrak*(mica) and ‘*sahastraputi*’ *abhrak*. The more the ‘*putis*’ the more increased the power. There is a great importance of *Bavna* (‘*puti*’), while preparing medicines. In the same way, if we perform any work by adding the ‘*puti*’ of *Bhavna*, then no other thought will cause any barrier in it.

There are three parts of *Dhyān* in *Patanjal Yoga*—*Dharna*, *Dhyān* and *Samadhi*. In *Preksha-dhyān* process the three parts of *dhyān* are—*Bhavna*, *Dhyān*, and *Samadhi*. There is no difference between *dharna* and *Bhavna*. The subject of *Dharna* is—to join the object with ‘*man*’ (mind), and then it becomes the aim (*Dheyay*). As the *Dharna* grows and strengthens, it becomes *Dhyān*. As *dhyān* grows and strengthens, it becomes *Samadhi*. Three forms are made out of one *Sadhna*. *Bhavna* means—object-oriented *dhyān* (*savishay dhyān*). When there is any object in our mind, and we keep thinking about it, it becomes object-oriented *dhyān*, this is *bhavna*. *Bhavna* means—to become completely enveloped or concentrated about the object of *Bhavna*.

Whatever we want can happen. When any *Bhavna* is done with concentrated and deeply engrossed mind, then it is sure to happen that way. A *sadhak* (devotee) is converted into the form, by which he fills his *bhavna* with.

Bhavna can be conveyed to others. Others can be influenced by it. Pacifying others difficulties, curing illness, transforming others heart, changing their thoughts—all this can be done by exercising *Bhavna*. We can change ourselves and others through *Bhavna*. We can also change the surrounding atmosphere by it.

If we think about it from the viewpoint of *sadhna*, we can achieve forbearance, fearlessness, sweetness etc. Two things are important—repetition of thoughts and stability of thoughts. Keep repeating one thing again and again, it will turn into *bhavna*, and we shall start acting accordingly. *Bhavna* is an exercise of self-hypnotism or *Atma-sanshan*.

2.2 Experiment of Atma-sanshan : The use of 'Atma-sanshan' has always been important in Indian literature, and many experiments related to it can be found. There is a reference in Vedic literature—let speech always be flashing (sfurt) in my mouth. Let pran (Life-force) always be flowing in my nerves. Let there always be power to see in my eyes. Let there always be power to hear in my ears. In this way the old Rishis (saints) used to increase their powers by Atma-sanshan. They used to save their powers and could live till the age of hundred years. One reason of the untimely death of a person is—inferiority complex. A man having inferiority complex weakens all his powers. Therefore the use of Atma-sanshan is very effective. To keep your powers informed, to awaken them and to live is one of the types of Atma-sanshan. To be unconscious of one's powers, to become uninterested, and to be enveloped in inferiority complex, is another type of Atma-sanshan. Both have their own separate effects. Prof. Waldi of France conducted several experiments on Atma-sanshan. He told one person—"I am giving you this spoon. It is very hot. How are you going to touch it? If you will touch your hands would burn. Come take this spoon" when that person took the spoon in his hand, his hand got burnt. There were boils on his hand. There was nothing in the spoon, it was only a cold spoon, but it burned his hands and had boils on it. How did all this happen? All this happened because of Atma-sanshan, self-hypnotism or self-suggestion. Whatever enters deep at the level of 'tejas' body, things/incidents start happening according to that bhavna. Such a big change cannot come without electric power. All the scientific miracles are based on electric power. If there is no electric power today, then the whole scientific progress will crumble down. Science has no independent life of itself. All the changes in life-system occur because of the capacity and power of 'Tejas' body. 'Leshya' possesses a lot of electric power of electrical energy. Both 'tejas' body and leshya consciousness work together. Hypnotism also has a great role in it. The consciousness by which we are affected is Leshya consciousness. Here we are influenced by external secretions and internal secretions. Only Leshya affects us through the electro magnetic area of our body that is why Bhavna is important. Bhavna, Hypnotism and Mantra come in one category. What is 'Jap'? It is a repetition of one thing again and again. By repeating it many times it enters deep within. What is 'Mantra'? We repeat 'Mantra'. By devoutly chant and repeat Mantra, the mantra reaches our life-current (prandhara), the energy enters the inner 'Tejas-energy'. Only that Mantra is fruitful, which is charged with consciousness and is awakened. Charging of Mantra means—to join the inner 'Tejas-energy' with the external Pran-energy (life-force), and make a connection between them. Anupreksha, Bhavna, Atma-sanshan, Jap and Mantra—all these are the modes of transformation. Now we shall have to understand the practical use of Anupreksha. Unless we know the process of Anupreksha, we cannot even talk of transformation. We have theoretically agreed that the personality can be refined by practicing Anupreksha. The question is how does this happen? How to convey our mental thoughts, thoughts of surface (sthool chetna) to the level of refined subtle consciousness (Suksham chetna)? It is necessary to understand this process.

2.3 How Do We Build Habits? : When something or some action is repeated again and again, it is formed into a habit. By behaving courageously, we become courageous. If we practice honesty, reliability etc then our life is filled with moral values. It is very necessary to forge one's character. If we practice Anupreksha according to character-building, then a good character is definitely built. For this we must ask ourselves—

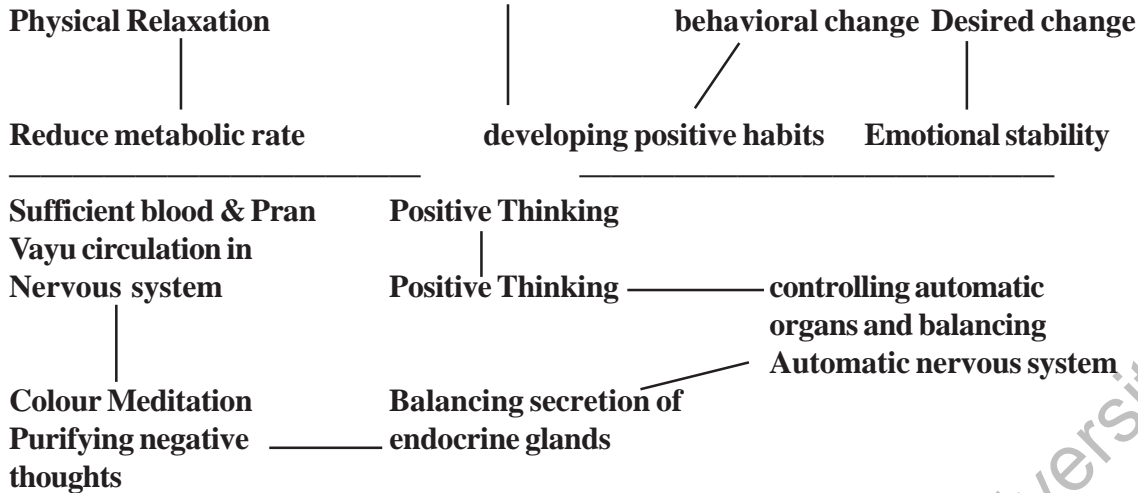
1. Do we allow the level of our work to fall?
2. Are we tale-bearers and talk loose about others?
3. Do we have jealousy and ego?
4. Do we have the capability of understanding the feeling of others?
5. Do we know how to respect others?

There can be many such questions but we have to control our thoughts and habits by practicing self-discipline. For this it becomes necessary that we take maximum benefit of our subconscious-power. If the children are taught to practice Anupreksha from childhood, then their character can be good. If the life begins by sowing seeds of good thoughts, then their life-tree also flourishes.

2.4 Forming Good Habits : Anupreksha is an important process of habit formation. Anupreksha is capable of bringing about a definite change in life. It has no relation with age. We can refine or correct our negative thoughts into positive thoughts by positive thinking. The secret of succeeding in life is that we discipline our subconscious mind, and practice regularly with utmost faith. All habits begin small and in the end it becomes very difficult to get rid of them.

Attitude and way of thinking is a habit and it can be changed. We must change our bad habits and adopt good habits. We must keep striving unless we are able to build good habits.

2.5 Effect of anupreksha on emotions



2.6 Process of Chitt Shudhi (Mind Purification) : No dirt is accumulated on the Chit of a person who practices anupreksha along with preksha-dhyan, and neither does his chit get unconscious. It is therefore necessary to practice Anupreksha.

Questions

I. Essay Type Question

1. Discuss the spiritual basis of Anuprekshas.

II. Short answer type questions

1. Describe the scientific form of Anuprekshas in short.
2. Is there any relationship between Bhavna and subconscious mind? Elaborate.

III Objective Questions (Answer in one word or sentence)

1. What does Bhavna mean?
2. Who controls or regulates our several Pravrittis?
3. What does Mantra charging mean?
4. Who investigated very big facts?
5. Whose names are noteworthy for experimenting Bhavna?

Fill in the blanks—

6. is a method of training the mind.
7. Auto-suggestion is an important exercise of
8. Faith-healing is a name of process.
9. Mantra-jap is and contemplation is also
10. Use of Bhavna isor use of Atma-sanshan.

Reference Books

1. *Chitt and Man*— Acharya Mahapragya
2. *Jeet Apki*—Shiv Khera
3. *Jeevan Vigyan : Shiksha ka naya Aayam* — Acharya Mahapragya
4. *Apna Darpan : Apna Bimb*— Acharya Mahapragya
5. *Preksha Dhyan : Anupreksha*— Acharya Mahapragya
6. *Abha-mandal (Aura)*— Acharya Mahapragya
7. *Amurt (abstract) Chintan*—Acharya Mahapragya

WRITER—Dr. Samni Sthitpragya

UNIT –2. Chit and Chetsik Training

Chapter—5 Levels of Consciousness, Chit and Mind

Dear Students!

In the present chapter we are going to discuss a subject which is new in itself. You must have heard about Levels of consciousness, chit and Mind only in psychological level, but now we are going to taste it at a spiritual level, specially told by Acharya Mahapragya about his experiences.

Purpose

After reading this chapter you will understand the following facts—

1. Different levels of consciousness
2. Natural and supra natural consciousness.
3. What conscious mind is.
4. What is subconscious mind and its secret.
5. What unconscious mind is?
6. *Ati chetna* and *pragya chetna*
7. What chit and Mind is, separately.
8. The relationship of health and purity of chit.

Introduction :

Generally Chit and Mind are considered as same, but they do not have the same meaning. In Psychology Man is chiefly used in the sense of Chit. The question is whether the Mind is self regulated? Or it is regulated by some other agency? If it is self-regulated then it is useless to talk of controlling it. The regulator of Mind is chit. Its restfulness and restlessness depends on Chit. Therefore it is necessary to note the dividing line of Chit and Mind.

In practice there is no difficulty in considering Chit and Mind as the same, but this difficulty arises during moments of Dhyana Sadhna. The dhyana is a plaything of Mind.

The first step toward development of Dhyana is—Vikalp Dhyana and the second step is—Nirvikalp dhyana. Nirvikalp dhyana is the state of Samadhi. This is the actual form of dhyana. Mind gets dissolved in this state, the vrittis (desires) of Chit are also dissolved, but the Chit is not dissolved. At this point the difference between chit and mind can be felt.

1.0 Levels of Consciousness : Unless the inner consciousness of the person changes there can not be any change in his behaviour. Our consciousness mostly lives at the level of Senses. There is no limit of Mind. Our mind can travel the world in the blinking of an eye. Intellect (Buddhi) kindles our desires.

1.1 Three Levels of Consciousness : There are many layers of our consciousness. The gross (sthool) level is—Senses, and the subtle (suksham) level is—Mind. Buddhi is then Mind, Adhyavasay is subtler than buddhi. A man uses all these three levels, and has faith in all the three; though these three consciousnesses confuse a mind. When the sense-consciousness is awakened, the feeling of detachment (Vairagya) is reduced and the attachment consciousness rises. Mind is related to the senses. Senses have five subjects like touch etc. all the things are included in these subjects. We catch the gross form of an object through senses. The knowledge of hot or cold is known through touch. We know the mango by its taste. We are connected with the external world through sense.

1.2 Many Levels of consciousness—Our attitude towards happiness and sorrow is false, our mind is attracted towards the objects of senses—this is our Sushupt level of consciousness. Our mind is hypnotized by the electricity coming out of matter, hand fingers, eyes and speech—this is our thought (Bhavna) level of consciousness

Our mind establishes thoughtful relationship with matter and persons. We know about abandoning the useless (Haiya) and accepting the useful but is it possible without being free of the hypnotic effect of Bhavna? May be not, yet we pretend to think independently- this is our thought level of consciousness.

We are not satisfied by looking at the external form of matter, we try to reach its innermost or sukham part—this is our perception (darshan) level consciousness. We change our sushupt consciousness into awakened consciousness and convey our perception power to inner perception.

Acharya Mahapragya in his book, *Manan Aur Mulyankan*, has delineated the levels of consciousness and said that our consciousness is divided into many layers. All philosophies have defined level of consciousness according to their concept. There are following levels of consciousness available in the Gita—

1. Sense Consciousness
2. Mind Consciousness
3. Intellect Consciousness
4. Chit Consciousness
5. Pragma Consciousness
6. Drishta Consciousness

We find reference of sense, intellect, mind, chit, pragya and drashta consciousness. Senses are directly perceivable, mind is beyond Intellect, and Soul is beyond intellect. Mind is Resolutions or alternatives (sankalp-vikalpatmak) consciousness and Atma (Soul) is the Seer (Drashta). Mental consciousness is sense relative consciousness. Resolutions or alternatives arise on the basis of availability of the objects of senses. Buddhi consciousness is absolute. Atyantik pleasure in Gita has been described as Atindriya and perceptible by Buddhi.

Samkhya Philosophy has no conception of Chit. The yoga philosophy of Patanjali has no conception of Mind. Both Mind and Chit are available in Gita and Jain philosophy.

Mind is dynamic. It is regulated by Buddhi, whether its movement is in matter or consciousness, internal or external world. It appears that senses are guided by Mind, but the commentator has clarified that only a discerning mind can regulate Mind.

Mind, chit and Buddhi are different levels of consciousness; still it is observed that Mind is used as the synonym of Chit and Buddhi, and chit and buddhi are used as Mind. In Gita both Mind and Buddhi have an independent meaning. Gita describes the levels of senses, Mind and Buddhi as having independent consciousness- levels— '*Yatendriyamanoorbudhhirmunirmokshaparayana*'.

The fifth level of consciousness is—Pragma. In the dictionary all the words like pragya, buddhi and dhi are used in the same sense; infact they are not similar. In Gita Pragma has been used in the sense of Buddhi that is why the uses of Sthithpragya and Sthithdhi are found. The commentator has interpreted— '*Sthitha pritishtihita atmanatmavivekja pragya yasya sah stith pragyah*', as the knowledge achieved through the discernment of atma and anatma as Pragma.

In Jain literature we find descriptions of pragya, Mahapragya, Ashupragya and Bhutipragya. Answering the question of Kumarsharma Keshi, Gautam said—perception of Dharma and determination of Essence (tatva) is done by pragya. Thus it is clear that pragya is the knowledge beyond the discerning intellect which perceives the concepts known through the senses. Kumarsharma Keshi thanked the Pragma of Gautam again and again. It is laid in Acharchula that the pragya of samadhi muni increases. The pragya related to dhyana and Samadhi is beyond senses.

From the above-mentioned description we come to know about two types of pragyas—senses related pragya and supra senses pragya. Dhavalkar has depicted the difference between pragya and Knowledge (gyan). The consciousness power of absolute knowledge conveyed through the exhortations of the Guru is Pragma and Gyan is its act. This proves that pragya cannot be obtained from the knowledge of scriptures; it is a development of consciousness beyond scriptures.

The sixth level of consciousness is—Drashta bhav. One mind asked Confucius, "I want to do Sadhna, what do I do?" Confucius said, "only watch, only listen". The Gita says—the actions (Karma) of a yogi are done through Kewal body, kewal mind, kewal buddhi, and kewal senses. He does not have attachment (mamatva), or the vibrations of like-dislike. Mind and buddhi are not the drishtas (seers) where the currents of attachments and envy flow; it becomes the doer (karta) of results and binding.

According to Jain philosophy, the objects of senses cannot be stopped, only the sensations of attachment-envy or like-dislike toward them can be checked. Drishta consciousness means—natural consciousness or pure consciousness. Consciousness is pure in itself it becomes a Doer or (A-kewal) by becoming enjoined with attachments and envy.

1.3 Experience Consciousness : When the experience consciousness is awakened, then whatever is achieved through the senses, Mind and Buddhi do not appear to have any essence. Until the experience consciousness is awakened, a person considers the sensations received through eyes, ears and tongue to possess all the essence. Essence is— what is achieved through Mind. When a person crosses all these stages, only then does he understand that the things he considered as having essence did not have any essence at all; and that the essence is lying within the self.

1.4 Dilemma consciousness: Consciousness beyond Dilemma – There are two types of consciousness – Dilemma consciousness and Consciousness beyond Dilemma. Powers of many persons are awakened, but unless the dilemma consciousness is awakened after the power awakening, the whole consciousness gets blocked, and the person may face horrifying problems. After the power awakening there is a need of consciousness beyond dilemmas in order to bear it. Otherwise any mishap can happen. The person who is in dilemma consciousness would keep swinging between happiness and sorrow. Both the feelings would then be in extreme. Dilemma consciousness is a fertile land for emotions to grow. Dilemma consciousness generates tensions as a result of which many mental disorders and diseases are born. They keep accumulating and a point comes when the mental development is turned into madness. There are many occasions and opportunities in the modern world to increase mental disorders and illness. The position of mental illness and disorders existing today was perhaps not there in the past. It appears almost impossible to cure them today.

1.5 Gyan and Vedna (feeling) level consciousness : There are two levels of our consciousness—one is the level of Gyan and the other is the level of Vedna (Vritti or Samghya). An ignorant person lives at the level of vedna and an intelligent person lives on the level of gyan. An ignorant person does not know or knows less but keeps desiring (Vedan); lives at the level of vedna. When we live at the level of vedna consciousness or at the level of Vritti, we are influenced by many things. Keep a test ready at hand. If the Man is affected by other situations, or by what is happening before us then it is to be presumed that we are living at the level of vedna; if these incidents do not affect us then we are living at the level of gyan.

1.6 Dhyān and Supra consciousness (Alokik) : Supra-consciousness starts awakening in a person who has started looking inside. Supra-consciousness develops through dhyān. What is lokik and alokik consciousness? In the contest of dhyān it can be interpreted in this way—lokik consciousness is reactive and alokik consciousness is flowing with the current.

1.7 Alokik Consciousness is free of reactions : Alokik consciousness means—consciousness free of reactions. It is a consciousness beyond the world (Supra), no reactions occur after it. All the human values change, when alokik chetna arises. Attachment has an important place in alokik consciousness.

Attachment means the search for happiness in matter (Bhog-enjoyment) living at the level of senses. Reactions and enjoyment of senses is allowed at *lokik* (worldly) consciousness level. A person living at the level of *alokik* (divine) consciousness rises and lives above the sensations.

1.8 Alokik Consciousness : Formula of balance : There is abundance of *pravritti* (tendency) in *lokik* consciousness; it creates an imbalance. There is a close relationship between *pravritti* and tensions. When alokik consciousness is awakened, a balance is formed between *pravritti* and *nivritti*. The sympathetic nervous system becomes active at the time of *pravritti*. A balance can be maintained by mantra jap and activating para-sympathetic nervous system.

1.9 Conscious Mind : Conscious *mind* is that level of *mind* wherein a person is aware of his present activities. Thoughts constantly keep flowing like a current in the conscious mind. They are sometimes in our control and sometimes not. This level is known as *avdhan* level or conscious level. This part of mind forms a chain like series in awakened state. Consciousness conducts and controls the activities of Mind according to the real situations. These activities are affected by environment; most of the time they are related to *Gyan* (knowledge), not with the momentary excitements. Mind thinks before acting, its activities are generally guided by logic. There are three sides of conscious *mind*—1. *Gyanatmak* (knowledge based) 2. *Bhavatmak* (thought/feeling based) 3. *Kriyatmak* (action based). All these three activities of Mind act in unison, though there is predominance of some mental process at one time and of another process at another time. For instance, a person observes a beautiful object in the market; he purchases it and gifts it to

his friend. In this activity seeing and understanding its beauty is *Gyanatmak*, to remember to gift it to his friend is *Bhavatmak*, and presenting it as a gift to his friend is *Kriyatmak* act. In this way all actions of conscious *mind* comprise three processes. Though these three sides hint at three forms of conscious *mind* yet they have the same unity as is found in *Satva, Rajas* and *Tamo Guna*. The action occurring in the present describes the *guna* which is predominant; similarly *Kriyatmak* and *Bhavatmak* sides are also present in a smaller way in *gyanatmak* perspective of conscious *mind*. This will be clear with a factual example. Imagine a person is angry and shouting loudly and is raising his hands to hit. Here his *bhavatmak* and *kriyatmak* sides are predominant, though the *gyanatmak* side is a bit dimmer. Had the *gyanatmak* side been predominant, then the person could have controlled his anger but this is not so. It is thus evident that in any mental process, all the three sides of conscious *mind* is natural, though the difference of degrees does exist.

1.10 Semi-conscious or Sub-conscious *mind* : Most of the psychologists have been greatly affected by Freud's definition of unconscious, sub-conscious and conscious mind. According to him conscious *mind* is related to the awakened state of mind. The conscious mind is active wherein a person acts in an alert manner. Everything else apart from conscious *mind* is unconscious. Sub-conscious state is the state between conscious and unconscious *mind*.

In general psychology, sub-conscious mind is also called memory. When some desire of the un-conscious mind wants to be expressed, then first it enters the area of subconscious. The desire or a thing in sub-conscious mind can be recalled at any time. When the experiences of the sub-conscious *mind* comes into the conscious mind then a person becomes aware of it. In this way Freud has considered the capacity of awakening of unconscious experience till it becomes conscious.

It is to be noted that all the experiences received through the conscious mind do not always remain in the memory. After some time these experiences go into the subconscious region of mind. Whenever there is a need to recall any experience then the person tries to bring it to the conscious mind from the sub-conscious mind. It might well be remembered here that prior conscious (*Purva chetna*) word is used for sub-conscious and generally the above mentioned facts are narrated to describe it.

Sub-conscious or semi-conscious level is that level of mind whose activities can be brought into the meditation center if tried, though they are beyond the limit of meditation center (*dhyana kendra*). The activities of sub-conscious *mind* are neither expressed nor unexpressed; they can be both if tried. The activities of sub-conscious *mind* can come into the conscious *mind* without any limitation.

1.11 Unconscious *Man* : This part of the *mind* cannot be mapped even if a person tries to do so. It is also known as the depth of *mind*. Freud is of the opinion that if a person tries to suppress any of his desires in his life time, they enter into the unconscious *mind*, and are preserved there. These preserved desires develop the *mind*.

According to Freud there is a 'censor' guard between the unconscious and sub-conscious mind, which stops the suppressed desire to enter into the semi or conscious *mind*. Our unconscious *mind* is very powerful.

When the unconscious *mind* is unable to express the desires of unconscious *mind*, then it accords such a shape to these desires that it is acceptable to conscious *mind*. Our unconscious *mind* is a store of suppressed desires, forgotten experiences, needs, emotions and longings, which do not find a way to be expressed because of 'censor'. According to Freud most of the mental disorders are due to or are based in unconscious *mind*. Freud had conferred much importance to unconscious mind in psycho-analysis, but towards the end of his life he rendered lesser importance to un-conscious mind. Most of the people think that the conception of un-conscious mind is Freud's own original concept, but this is not wholly true. Liebenitz, Shoupenhower, Hartman and F.C. Mayers had expressed their views about un-conscious mind. Before Freud, Mayers had compared the unconscious *mind* to an iceberg about which it is said that one part of an iceberg remains above water and 9/10 part remains underwater. Freud has also clarified his form of unconscious mind through the same example.

According to Freud, many un-conscious desires lie suppressed in un-conscious mind and they try to come into the sub-conscious or pre-conscious mind. A person keeps his undesirable, un-social wishes and desires suppressed in the un-conscious mind. How these actions happen is a subject for psycho-analysis, not needed to be discussed here.

Jung a disciple of Freud, talks about collective un-conscious. According to Jung a person's individual un-consciousness is separate, but along with these a person inherits collective consciousness by birth. Collective consciousness includes a person's culture, his nation, his society and ideals, samskars, desires, lusts etc. Our national memories and national heritage are related to collective consciousness. On the basis of this Jung has talked about *pura* (old) types, which were created in the beginning before the history of human development and we find a stamp of these *pura* types in collective un-conscious. In this way un-conscious mind is such a museum, where the experiences and memories of the past are preserved, and can be partially known through the unconscious mind when needed. With this even this should be kept in mind that a person is not mindful of un-conscious mind, but unconscious mind is dynamic in itself.

It is necessary to know the interior and exterior motive in order to define the existence of unconscious *man*. Behaviour and conduct are seen to be changing many times without any reason. The four types of angers delineated in *Sthanang sutra* are as follows— 1. *Atma pritishtith* 2. *Par pritishtith* 3. *ubhaya pritishtith* 4. *Apritishtith*.

First three alternatives can be understood at the conscious level. The secret of *Apritishtith* anger cannot be recognized at the unconscious level. Many times we see that it is neither our own fault, nor of the other, nor of both, yet a person gets annoyed. It is because he has a treasure of countless lives within him. This treasure of the past lies within the unconscious mind.

Why is the character of a person bad without any reason? *Agams* solve the problem by telling that the reasons of anger, respect, attachment (*maya*), greed etc are not external only; its reason is the ripening of that that *vedniya* actions.

1.12 *Ati Chetna* (supra consciousness) and *Pragya Chetna*.: Indian thinkers emphasise two more levels of consciousness. They are *Ati chetna* (supra consciousness) and *Pragya chetna*. The elements of the other three, semi-consciousness, conscious and extreme conscious are almost the same. All the three are overlapping, therefore when one of them is working, the other is hidden. That is why a person is able to experience only one consciousness at a time, though all the three are present. Their element is consciousness, which is a flow of thoughts. All three are momentary. In fact they are the states of relatively low-level consciousness. They come in physical consciousness; whereas *pragya* consciousness is beyond *atibhautik* (meta physical) consciousness. Dream consciousness is not metaphysical, in the same way *Pragya* consciousness is *sushupti* (deep sleep) consciousness. The dream and *sushupti* consciousness are imposed upon us, whereas metaphysical or *pragya* consciousness is manifested by self-attempted *Yoga-sadhna*. A person is able to experience this when he sets away the physical conscious and *Mind* from the senses, and enlightens it by basing it on *Karan Sharir*. He can be connected with metaphysical existence (*satta*) during *pragya* consciousness, and can achieve many internal powers.

1.13 Super Human Mind: Problems cannot be solved unless *ati* consciousness (supra consciousness) is awakened and super human *mind* is developed. Experiments are being conducted to awaken *ati* consciousness for a very long time. Maharshi Aurbindo tried to awaken supra consciousness in the whole world. Many other Yogis have tried this. Praying to God, *aradhana* of *Tirthankars*, spiritual experiences are the means of changing consciousness level. The consciousness which is not auto-disciplined is changed through various *aasans*, *mudras* and breathing experiments. Consciousness can be transformed through the *sutras* of *Prati-sanleenta* and *Manovikas*. A valuable sentence of Bhagvan Mahavir is — '*aggam cha Mualm cha viginch Dheere*'—pierce the *Agra* (result) and *Muul* (route). Try to awaken *upadan* through *Preksha dhyana*.

2.0 *Chit* and *Mind*: *Chit* and *man* are not the same. *Chit* is a synonym of consciousness and *Mind* is the system to get the work done through it. *Mind* is *Paudgalik* (matter) that is why it is unconscious. *Chit* is a school (tangible) consciousness manifested in the body, that is why it is conscious. Forms of *chit* and *mind* are not the same. *Chit* is an everlasting element, *mind* is created and dissolved. The creation and annihilation is '*Chanchalta*' (fickleness/unsteadiness) for which Arjun also said— '*Mind is fickle/ unsteady*' to restrain the *Mind* is as difficult as controlling the wind. Then Yogiraj Krishna answered thus— '*Mind can be controlled by practice and un-attachment (veragya)*'. *Mind* is controlled through constant efforts; *mind* cannot restrain itself. Just as a juggler cannot ascend his own shoulders or as the blade of a sword cannot cut itself. *Chit* or *Buddhi* are the elements that control *Mind*.

Un-attachment and disinterestedness are born in *chit*. When *Mind* is peaceful it is easy to control it. This means

that mind is not existent at all. According to Jain philosophy there is no mind before thoughtfulness and after thoughtfulness. It is only present at the time of thoughtfulness—‘*Manyamanam manah*’.

It is a complex question whether it is the mind that concentrates on the chit? Is Mind or chit controlled/ restrained? According to the *Gita*—concentration and restraint are both the states of chit. According to Jainism chit is able to concentrate only after Mind is hidden or set aside. Concentration can be also of Mind. Mental concentration is to produce only one type of Mind and in this mental concentration the chit is restrained.

Defining chit it has been said—‘*Atmanahshchetnyavishes parinamo chittam*’. Its attribute is self-sensation (*swa_samvedan*). It is a thinker of useless (*heya*) and useful (*upadeya*). Its existence is eternal, whereas man only exists during the period of thoughtfulness. Acts of Mind are memory, imagination and thinking. Mind is unstable and chit is stable.

It is necessary to have a healthy chit first, before having health. Our consciousness is like the Sun and Chit is its ray. Wholesome (undivided) chit is the name of the ray of conscious. The second element is *Mind*, it is a system which works in association with and with the influence of *chit*. *Chit* is full of consciousness while *Mind* is paudgalik (unconscious). The consciousness of mind which seems to appear before us, appears so in association with and under the influence of chit. The question now—who is the conductor of Mind? Who is the conductor of Chit? Chit is conducted by Suksham (astral) body. Mind is conducted by Chit. Chit has its own products: Chit produces Bhav and Mind. When vibrations of Suksham sharir come they reach the chit. Chit is the consciousness that works with our brain. When these vibrations come, chit constructs Bhava and builds a system to regulate the activities of those Bhavas and that system is Mind. Bhav and Mind are the elements produced by Chit.

2.1 Conception of Jung : Freud limited the chit till mind but Jung divided them into—

Mind and Psyche. Freud considered conscious and unconscious, as two parts of Mind. Jung considered conscious and unconscious, as two parts of Chit. Jung has done a very good analysis of chit. Dr. Bhavani Shankar Upadhyaya of Udaipur has written a book about Jung named *Karl Gustav Jung: Analytical Psychology* wherein we feel that after analyzing the conception of Jung about chit we have reached near it.

The first question is—Who is the Knower? Who is Gyata? We cannot call Mind as the knower or the one who experiences. To know and to feel, which are the basis of knowledge and science, cannot be done by *M i n d* . Nature of mind is different. Chit is eternal and long living. The whole current of our consciousness is flowing from there.

2.2.0 There are many Chits : Bhagvan Mahavira has said—this Purush has many chits. According to Acharya Mahapragya when interpreted the four types of chit come before us—

- ❖ *Avrana Chit*
- ❖ *Antraya Chit*
- ❖ *Mithyadarshan Chit*
- ❖ *Moha Chit*.

There can be hundred more of these types, but at present we are only concerned with these four. Against these there are the following four chits—

- ❖ *Anavarana Chir*
- ❖ *Nirvighna Chit*
- ❖ *Samyak Darshan chit*
- ❖ *Vitrage Chit*

Maharshi Patanjali has also depicted many types of Chits. Samkhya Philosophy has also talked about the conception of Chit. Jain philosophy has the concept of both chit and man and a detailed analysis can be found about them. Vyas the commentator of Patanjli yoga darshan, has depicted three types of chits—mithya (false) chit, pravritti (desire/thought) chit and smiriti (memory) chit. A chit having the predominance of rajo guna or tamo guna, is false chit. It likes grandeur, power and supremacy. In pravriti chit there is a predominance of tamo guna. Askti (infatuation), attachment (moha), and swoons are its attributes, smiriti chit is one in which tamo gana and rajo guna come to an end. Detachment, disinterestedness and other gunas rise and get doomed.

2.2.1 Avarna Chit : It is the first chit. It covers the consciousness. There is such a flow of Sukham sharir (body), which does not allow the consciousness to be open. It does not harm. It only throws a mantle which does not allow anyone to reach directly

2.2.2 Antraya Chit : It is the second chit and it lays obstacles. There is such a flow inside which keeps hindering. A person cannot do what he feels like doing, cannot even think of doing. Every time some obstruction or the other keeps occurring, its cause becomes Antraya chit.

2.2.3 Mithyatva Chit : It is the third chit which maintains falsity of views/ attitudes. We cannot reach the truth. What is the cause of negative or positive bhav of which every one keeps talking these days? Mithya (False) darshan becomes the main cause of not having positive thoughts. It does not allow seeing the things in the right perspective. It changes the attitudes, reality is something else, but the feeling or experience is something else. It is called *vimohatmak khyati*, *anatmak khyati* or the *viparyaya* of *gyan*; false chit or false view is hidden behind it.

2.2.4 Moha Chit : It is the fourth chit. It does not allow character to be good. It does not allow the feelings of patience and fasting to rise, nor does it permit spiritual enhancement. It always generates attachments and envy. A person is only attracted towards *ragatmak* or *dweshatmak pravritis*.

2.3.0 Other Side/ perspective : Had these chits been enjoined with us, then we could never have succeeded. The other side is made of pure vibrations of *suksham sharer*. That side is *anavaran chit*. There is not only a mantle, there is removal of cover also, because of which we are able to develop *gyan*. Our consciousness is not totally covered.

2.3.1 Anavrana Chit : It is said that an unending part of consciousness is always open, it is never covered. If the consciousness is completely covered then a living being would no longer be a living being. There would then be no difference in the living or non-living being. *Anavaran chit* is always active and does not permit the consciousness to be totally covered.

2.3.2 Nirvighn Chit : How can a person do his work when there are obstacles all around? It crosses the obstacles. This keeps activating that is why a person can do lots of works.

2.3.3 Samyak (Proper)Darshan : The third is *Samyak (Proper)Darshan Chit*. It builds a proper perspective. It accepts the facts as facts and observes reality as reality. Positive thinking keeps occurring with its help.

2.3.4 Vitraga Chit : Vitraga Chit is the fourth. No person in the world is totally devoid of good character. Character develops in some way in every person. This development is accomplished by *vitraga chit*.

2.4.0 Reference to Health : Avarana chit is not directly related to health. It is related to *Gyan*. Relationship may be with health also, but it is not direct. But our health is associated with Antraya chit, Moha chit and False chit. Divide this chit into two parts—Pure chit and Impure chit. The purity of Mind is associated with the purity of chit and bhava. In fact it is not man which is pure or impure. It becomes pure or impure because of the flow of chit. When the flow of chit changes into bhava then it becomes pure or impure. When bhava descends upon Mind, then we can say whether the Mind is pure or impure, auspicious or inauspicious. In fact there is nothing pure or impure in the mind. Just a wind is blowing. Is the wind hot or cold? If the weather is hot the wind would be hot, and if cold waves are blowing, it would be cold. Only a relative context based statement can be given about the wind. The same can be said about Mind also, because it does not have an independent existence like Chit. If Man is every thing and is independent, then who gives the directions to control the Mind? Whose act is this direction? That is Chit, which may restrain the mind or leave it open. If the chit is pious, and feels it seriously that it has to restrain the Mind, then it would observe the *dhyana sadhna*, concentrate the Mind, and control it. Chit is the master of Mind. A state of *Nirvikalp dhyana* comes during *dhyana*. If the existence of mind is independent then what would be the meaning of *nirvikalp* or *nirvichar* (thoughtlessness) *dhyana*? Would consciousness end? Consciousness would never end. Even in a state of thoughtlessness the feeling is there.

Acharya Ramchandra has very beautifully said—Jain do not consider *dhyana* as vacuity (*shunya*). The vacuity of consciousness is not *dhyana*, it is loss of consciousness. Where there is loss of consciousness, there can be no *dhyana*, there can be no existence of Mind, no substitute of Mind, no thought of Mind. Where there is a constant feeling of consciousness, where awareness of chit is continuously being felt, *dhyana* is there. It is a state where the awareness of one's existence and consciousness is always felt. In *nirvikalp*, or *nirvichar* state there is no Mind, but *dhyana*, and it is felt only because during *dhyana* the awareness of consciousness is felt sharply.

There is a very important word—*A-man* (no mind). There are many conditions of Mind but there comes a stage

when there is no mind, it is finished. This is the stage of *A-man*. This difference should become clear—chit is eternal and Mind is the product. If we allow the Mind to be born it is there. If we do not do so then where is Mind? There are three elements—*Mind*, *Vachan* (speech), and *Kaya* (body). The position of mind and speech are the same. The position of body is different. It would be there as long a person is alive. The position of mind and speech is such that it can be produced or paused at any time. Therefore mind is not established any where. If we do not create mind then a state of a-man would occur. This is not so with the chit. Chit can not be created. It is continuously with us like the body. Chit would remain with us during sleep, or awakened state. It would continue doing its work. The Acharays of Nyaya Shastra had presented some statements—‘Today I slept well. Who knows this? Mind had become inactive who is experiencing this? It is the Chit. Who is experiencing that someone did not sleep well and was restless the whole night? It is not the work of mind but of Chit’.

Chit is a ray of consciousness. It must be clear that the work of Chit and Mind is separate. The first product of chit is Bhav, not man. The flow of Bhav comes from inside. All our emotions (Bhav) are the products of Chit that is why there are so many types of chit. It is said on the basis of bhav that this is the chit of anger, ego, maya (illusions) greed, hatred, quarrel etc. The bhavas are created by chit. A word in literature is very popular—Manobhav, which means the emergence of bhavas in Mind. Mind, does not create bhav, it is not the work of Mind. This is done by Chit. Bhav goes to the mind and becomes manobhava. In Aagam literature, Samkhya Darshan and Rigveda it is stated—be thoughtful, think, this is the work of Mind.

Some people apprehensive that a day is about to come when the computers would also start thinking, where then would be the existence of consciousness? This is not a problem; the activity of computer is mechanical. Mind is also a machine a tool of chit. The existence of Atma (soul) would not be affected by the computer’s thought process, because thinking is not the basic work of Chit. Its fundamental work is to experience, to empathize, to wish. Mind has no wish. Though our literary persons and Sant writers have written—the longing desires of *mind* are unending. In fact there is no longing in *Mind*. Mind is born with the body then from where do the endless desires come? When they do not think separately of mind and chit, they say that the desires of the mind are endless. One of the attributes of a creature is—desire. Even in those where there is no development of Mind, they have desires. All the creatures do not have Mind, but they do have desires. The creatures of uni-sense, bi-senses, tri-senses and four senses and some five-sense organs are *a-manask* (without man). There is no development of Mind in them, yet they have desires. Therefore mind has not been considered the attribute of living being, but chit, and desire. Those who have desires are living creatures. Desire, ambition etc. are the deeds of Mind.

2.6.0 Chit, Mind and Bhav : It is necessary to understand the relationship of chit, mind and bhav. If considered in the context of dhyana, there is a full chain of –suksham sharir, adhyavasay. Leshya, chit, bhav and mind, there is a full sequence from the suksham-jagat to sthool-jagat. Whatever happens in the suksham inside is expressed by the mind.

Let us think about it from the health point of view. A rule would be formed—if there is impure chit, impure mind and impure bhav, then it is a problem for health, the health would not remain good. If the chit is pure then man cannot be impure. Pure chit, pure bhav and pure mind are always favourable to health.

The body system is not responsible for psychosomatic (manokayik) illness. Mind is responsible for that. If the chit is pure then the mind cannot be impure. The manokayik (psychosomatic) diseases occur due to impure chit. There is a Sutra of Mahavir—pure chit, pure bhav, and pure Mind—which is an important formula for health. If you have impure chit, impure bhav, impure mind, then it is an open invitation to diseases.

2.7.0 Purity (Nirmalta) of Health and Chit : A reflection of chit and Mind is very urgent in the context of health. It is not a philosophical deliberation. Where we indulge into philosophical deliberation, there we talk about the shape of *mind*. We must look at chit and *mind* in the context of health also. If a person who wants to remain healthy thinks that he shall be able to do so by eating a lot of nutritious food having vitamins, minerals, proteins etc. then he is under illusion. He will also have to think how pure and pious his chit is. If there is no flow of sin, bad thoughts in the consciousness, then the health would remain good. There can be no illusion greater than this that a person having evil thoughts, evil imagination and vulgar emotions thinks of being a healthy person. The purity of chit becomes a boon for

health. We must reflect upon two words of Mahavira—Savadhya (impure) and Nirvadhya (pure) (without worry). They are closely related to health. If our chit, bhav and thinking are nirvadhya then there is no danger to health, our strength will not deteriorate, our immunity power would remain intact. We would be able to face and bear the problems. If there is no purity of inner chit, bhav and mind then we may try as hard as we can, our body would get weaker, and our immunity system would be weaker. Take as many medicines as you like, no doctor, no medicine would be able to save you. Hold this basic Sutra and think about chit and Mind. Try and practice to keep them pure, pious and lofty. It is necessary to know, understand and achieve this secret formula of health.

2.8.0 Difference between chit and mind—chit means the consciousness working in association with *sthool* (tangible) body and Mind means—a part of that *pravritti* system or action system to get the work of chit done. Chit is a part of conscious system. It is a regulator of *Kriya* (action-system). Mind is a material element. Chit is related to soul. Chit means—to realize, to experience. Mind means—to contemplate to think. The difference of chit and mind can be seen as follows—

S.No	Points of Difference	CHIT	Mind
1.	Regulation/ conductor	Conductor, boss, part of consciousness	Conducted, servant, part of action-system
2.	Form	Is conscious religion (<i>chetanya dharma</i>), is conscious and cognitive	Without consciousness, lifeless (<i>jad</i>)
3.	Stability	It can be stable.	Cannot be stable, it can concentrate
4.	Existence	Eternal, all time existence, is found in all creatures	It is not permanent. Is found only in some creatures.
5.	Scope/ area	Extensive, it is related till the depth of consciousness	Limited to the surface, whole behaviour cannot be explained through this.
6.	Work	Experience, <i>Chidi Gyane</i> , to take experience/cognizance.	' <i>mananat manah</i> ', to contemplate, thoughtfulness, imagine, remember.

2.8.1 Chit : Conductor : Mental activities are completed in association with chit only. Nothing can be done without its help. Many deeds are accomplished, when the fingers of the hand move. All these physical and mental acts are accomplished by the brain with the help of chit. To act is the work of the body and to regulate is the work of chit. Similarly mental activity is the work of brain and to conduct it is the work of chit. Sounds come out of Harmonium, when a person plays it, in the same way, the mental actions (sound) are accomplished by the brain (harmonium) with the help of chit (person).

2.8.2 Existence of Chit : Chit is connected with our existence. It is a permanent element. It is not something which is just born at one moment and on the other hand the body comes to an end. Chit is not a permanent element, it is produced and it gets dissolved. We can produce it whenever we like and dissolve it whenever we like and become tranquil. Chit is present in all the creatures. Mind is present only in a developed five-sense creature.

2.8.3 Area of chit : Mind cannot explain all the complete life and all the activities. It is a limited element and is related only only superficially. Chit is pervasive and is related to our inner consciousness. The whole behaviour and conduct can only be explained on the basis of chit and Mind.

2.8.4 Work of Chit : The works of chit are to experience, to know and to see. The work of Mind is to contemplate, to think, imagine, memorize. In fact these mental processes are called Mind.

2.8.5 Consciousness in Psychology : There is no clear-cut line of difference between mind and chit in psychology. The reason is that, the stability of chit, development of concentration, study of their causes and results, awakening of internal pleasure (*ananda*), *samadhi* etc. have not been included in the sphere of psychology as yet. Only some experiments have been carried out in this field in the last few decades therefore, the question of difference between chit

and mind has never risen before them. Psychology has done studies related to consciousness through many perspectives. According to Devar, consciousness is a remarkable special feature of action, but it can be separated by action. Consciousness is an extensive act to introduce physical and mental activities. Inwardly, mind is nothing, when separated from internal feelings, and an extensive speciality of feelings is known as consciousness. William James has described the following features of consciousness—

1. Every conscious state tends to be a part of personal conscious.
2. Conscious is always changing.
3. Within each personal consciousness thought is sensibly conscious.
4. Every consciousness is selective.

2.8.6 Mind and its functioning : Brain is an organ which remains secure within the inner portion of our head, and it controls all the activities of the body, and its active (*kriyatmak*) part is called Mind. Brain and mind can be compared to a flower and scent. We can see the one but can only feel the other. Consciousness is the chief basis of Mind. It is on this basis that mind works at three levels—conscious, semi-conscious and unconscious.

Questions

I. Essay Type Question

1) Briefly describe the different levels of consciousness.

II. Short answer type questions

- 1) Analyze the form of consciousness or Mind.
- 2) Briefly discuss the difference between Chit and Mind.

III. Objective type questions (in one line or one sentence).

- 1) How does *alokik* consciousness develop?
- 2) What is Sub-conscious Mind called in common language?
- 3) What is needed first of all for health?
- 4) What does Chit produce?
- 5) Which part of consciousness remains always manifested?
- 6) With what can Mind and brain be compared to?

Fill in the Blanks

- 7) Generally, chit and mind are considered to be _____
- 8) What ever is there apart from conscious Mind, it is _____
- 9) _____ arises in the Chit through un attachment (*Varagya*).
- 10) Chit exists in _____

Reference Books

1. *Chit aur Man*—Acharya Mahapragya
2. *Leshya aur Manovigyan*—Mumukshu Dr. Shanta Jain
3. *Manan aur Mulyankan*— Acharya Mahapragya
4. *Man ka Kayakalp*— Acharya Mahapragya
5. *Mahavir ka Swasthya Shastra*— Acharya Mahapragya
6. *Jeevn Vigyan ki Rooprekha*— Acharya Mahapragya ed. Muni Dharmesh
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WRITER—Dr. Samni Sthitpragya

UNIT –2. Chit and Chetsik Training

Chapter—6 Form of Chit Samadhi and Importance

Dear Students!

In chapter five we discussed about levels of consciousness, and difference between chit and Mind. In the present chapter we shall contemplate in detail about the form of Chit and its importance.

1.0 Aims

You will understand the following facts after going through this chapter—

1. the form of Samadhi.
2. the form of Chit-Samadhi
3. the three roles/contexts of sadhna
4. the aim of Samadhi
5. how to attain the Sampragyat and Asampragyat Samadhi
6. the remedies of chit parikarma.
7. how to maintain the purity of chit.
8. how to discover the body
9. the value of breath
10. the sequence of control
11. the four stoppages of Samadhi journey.
12. what is Yogvahita?
13. the importance of what is Mahapran dhyam?
14. the significance of Samadhi.
15. the consummation/completion of preksha: is Samadhi?
16. that Samadhi is within us.

1.1 Introduction : Chit-samadhi is the biggest way to attain mental peace. Chit-purification is necessary for chit Samadhi. The formula for chit-purification is –stability of the body. The stabler the body, the more concentrated the chit. Fickleness is the chief reason for impurity of chit. Breath does not become peaceful without the stability of chit. Unless the breath is soothed, chit cannot become stable.

2.0 The form of Samadhi/ Swarup : It is said about Samadhi—‘*Samyadhiyate ekagrikiyatevikshepan parihatya mano yatr sah Samadhi.*’ Samadhi is made up of two words *sam* + *adhi*. *Sam* means to unify into one. Patanjali has said—‘*yogishchavritti- nirodhah*’. Defining it Acharya Mahapragya has said ‘*samadhischitvritinirodha*’. In Buddhism Samadhi means a strong stabilization of chit and chetsik. It means stabilizing something in Mind. In Jainism Samadhi means—experiencing the pure divine consciousness, balance of chit.

Ayoga word is used in Jain methodology. As the sadhna progresses the state of Ayoga is achieved. The yoga word of Patanjali and Ayoga of Jain methodology are used as synonyms. *Samadhi*, *samahit* and *samadhan* appear to convey the same meaning in the developed stages of Samadhi.

2.1 The shape of Chit Samadhi : Samadhi is the final part of yoga. It means self faith, total separation from external bhav. Complete wholeness of *paramatma* (supra soul) and *swatma* (self soul) starts being felt here. The silent sound of soul starts becoming eloquent here. That which is *paramatma* is I, and that which is I is Paramatma. This truth is realized by the *sadhak* even in the primary stages of Samadhi. The devotee of non-difference (*Abhed*) crosses the circles of differences and reaches the state of non-difference. Yogi forgets the external state totally in Samadhi. What is that? Whose is it? Where is it? How is it? He goes beyond these question. He is not even aware of his own body. He is so lost and engrossed in Atmananda and self-consciousness that he forgets every thing outside.

Samadhi, from the viewpoint of non-difference is unification with God and from the view point of difference, it is *atma* becoming *Paramatma*. The independent existence of *atma* is automatically manifested there. The harmony

between the two views of unity (*ekatva*) or disunity (*anekatva*) alone can make us feel wholesome. As it is also said—
yenatma samadhisten, vishametat prasadhitam

Yenatma nashisten sarvameva vinashitam.

It means, one who has perfectly controlled the soul has controlled the whole world. One who has lost *Atma* has lost everything.

2.2 Three Roles of Atma : The first role is—inner knowledge (*antarbodh*) or *Anthah Pravesh*. Second role is—*antah sthiti* (inner-position). The third role is—*antar anubhuti* (inner realization)

The state of *antar anubhuti* (inner realization) is the state of *Samadhi*. This is the state of oneness. In this the devotee and the devoter become one. *Dhyata, dhyeya* nad *dhyan* become one. The statement about *dhyan* is very significant—

Shabdadinam cha tanmatram, yavad karanadishu sthitam
Tavadev smritam dhyanam, samadhih syadatah param

As long as the words enter the ears and the person is aware of it, till then it is the condition of *dhyan*. When words are heard no more, then it is the state of *Samadhi*.

Preksha dhyan is the *sadhna* from *dharna* to *Samadhi*, the *sadhna* of reaching from *antarbodh* to *antar anubhuti*. A person practicing *preksha-dhyan* becomes aware of his own existence. In fact this is just crossing the threshold. The stage beyond that is only reached after reaching the state of *antah sthiti*.

2.3 Aim of Samadhi : It is necessary to practice *Samadhi* in order to solve the problems of body and mind, to lead a happy life of fearlessness and wholeness. If we concentrate for a long time on consciousness centers then the state of *antahsthati* is naturally realized. There is a Sutra of *Hatyoga*—

Dharnam dwadashgunitam dhyanam, dhyanam dwadashgunitam Samadhi.

Multiply *dharna* by twelve; the state of *dhyan* will be achieved. Multiply *dhyan* by twelve; the state of *Samadhi* will be achieved. We have to reach the state of *Samadhi*. The persons having special curiosity, longing, capacity and ability and those who desire something more beyond *dharna* should not stop at *dharna*, they must make special efforts to reach the state of *Samadhi*. Such people can guide the others also in the path of self-development.

The aim of *sadhna* is to awaken the capabilities, to awaken the dormant powers of *Man*, to awaken 80% cognitive knowledge and *Karma* powers lying dormant. We must awaken our sleeping powers. Powers awaken when we become aware towards ourselves, and experience ourselves. *Samadhi* means—the feeling of consciousness. Inactive powers of a person who starts experiencing the conscious start awakening. The inactive powers start developing and awakening in proportion to the degree in which the conscious is felt. The aim of religious persons is—*atma-darshan*, *atma-sakshatkar*.

2.4 Sampragyat and Asampragyat Samadhi : The first point of *sadhna* is to experience the *Samadhi*, to attain the state of *Samadhi*. The question is when can *Samadhi* be attained? *Samadhi* begins by abandoning the reactions. All the *vrittis* are reactions. Action (*kriya*) is one's self existence, self experience. *Kriya* is understanding the self form. Life of reactions is the life of *asamadhi*. *Samadhi* is achieved only after restraining *vritti*. According to *Patanjali* there are five *vrittis*—*praman*, *viparyaya*, *vikalpa*, *nidra* and *smiriti*. In Jain tradition the word *Sangya* is used for *vritti*. There are ten *sangyas*—

- | | | | |
|-----------------|----------------|-------------------|---------------------|
| 1. Ahar Sangya | 2. Bhay Sangya | 3. Maithun Sangya | 4. Parigraha Sangya |
| 5. Krodh Sangya | 6. Maan Sangya | 7. Maya Sangya | 8. Lobh Sangya |
| 9. Ogh Sangya | 10. Lok Sangya | | |

Sangya remains in both, developed and undeveloped states of *chit*. A person can achieve the state of restraining *vritti*. And lead a life of *sangya*, but this power is not there in animals. *Agamkaar* has laid down two words—the first, *sangyopyukt* life, and the second, no *sangyopyukt* life. The life of *vritti* is *sangyopyukt* life, and life of *Samadhi* is no *sangyopyukt* life. The *sangyas* become weak or restive, and this is the beginning of *vitrag* consciousness of *Samadhi*. *Vitragta* is the beginning point of *smaadhi* and completion of *vitragta* is the extreme point of *Samadhi*.

Restraint of *vrittis* can be divided into two parts—restraint of all the *vrittis* or restraining one *vritti* with the help of another *vritti*. Commentator Vyas writes—concentration leads towards restraint. In *Uttradhyan* there is a statement wherein Gautam Gandhar asks Bhagvan Mahavira—‘Bhante! What does a being obtain from *ekagrasanniveshen* (concentration)?’ Bhagvan answered—‘By concentrating the *chit* on some object (*aalamban*), the *chit* is restrained’. According to Acharya Mahapragya, the beginning point of concentration is the beginning point of restraining *vritti*. When concentration reaches the climax, the role of concentration ends and the role of restraint begins. First is the *Sampragyat Samadhi* and the other is *Aampragyst Samadhi*. In *Sampragyat Samadhi* the help (*aalamban*) of *vritti* remains, and it is lost in *Asampragyat Samadhi*. *Asampragyat Samadhi* is also called seedless *Samadhi*.

In life of *vritti nirodh* there is *swaroopavsthan* ie the soul (atma) gets situated in the experience of *chetanya* (consciousness).

There is a Sutra in Aayar—*jai annanadanci se annanarame* ‘one who sees the only-one (*ananya*) soul, only experiences the conscious, is an *aaraman karta ananyadarshi*. One who sees only one (*annanya*), moves in only one (*annanya*).

Patanjali also uses the same language—‘*tada dristuh swaroopeavashtanam*’, the Seer in that state becomes established in his own form that is called the state of *Samadhi*. *Samadhi* cannot be attained unless the conscious is felt, unless the self-form is realized, unless the experiences of attachments and envy are crossed. Neither is the *Samadhi* of concentration achieved, nor is the *Samadhi* of restraint achieved. When a hunter is concentrating on the target hunt, it is also the *Samadhi* of concentration, but there is no *parikarma* (refining, purifying) of *chit*, nor is there emptiness of attachments and envy. Therefore it cannot be the *Samadhi* of consciousness, but of unconsciousness, of sleep. The *Samadhi* of restraint is the *Samadhi* of conscious, *Samadhi* of awakened state.

2.5 Methods of Parikarma : Methods of refining the *chit* have been delineated in the ‘*Sadhna-Pad*’ of *Yoga Darshan* by Patanjali. How can the *chit* be made fit for *chit Samadhi*? How can the *chit* be refined? *Parikarma* word has been used in the Jain, Budh, and *Yoga* tradition. It means—to set, refine, purify. Gold is heated melted and refined. There is a definite process for that. The process of *parikarma* is the process of *Samadhi*. Many times we see that a person is very affectionate in the morning, with the growing heat of the day his brain also gets heated and by evening he gets irritated and quarrelsome. Why is it so? Why is there this difference between morning and evening? The basic reason for this is *vritti sarupya*. A person is nothing but a tape recorder. He is a slave of *vrittis* and behaves as they want him to behave. A person speaks a lie, steals, deceives somebody, hates or loves—all such conducts are being conducted by *vrittis*. Our *Mind* is a machine, body is a machine and our speech is also a machine. All these three machines are under the *vrittis*, they cannot work independently as long as the *vrittis* are alive. Our whole life is a life of *asamadhi*. In this way life is divided into two currents—*samadhi* and *asamadhi*. By controlling the *chit vrittis* we can establish ourselves from *asamadhi* to *Samadhi*.

2.6 Purity of Chit : *Sadhna* is an attempt to develop the power of *darshan* and *Gyan*. The aim of *Samadhi* is that we must be able to use our easily available powers of *Darshan* and *Gyan*, see the truth, and know the Truth.

The question is how to develop the power of *Gyan* and *Darshan*? The answer is simple. When the *chit* is pure, without any dirt, then these powers increase. The more the *chit* is pure, the more would the capability of *Darshan* and *Gyan* develop.

2.7 Discovery of Body : It is desirable for a person desirous of *Samadhi*, to discover the body. The fickleness cannot be ended without discovering the body, and neither can the climax of concentration be reached. Although the discoverer of an object is also focused/ concentrated. His body is stable and silent/ peaceful. But the value that body (*sharir*) *preksha* has and the keenness to know the truth of the body cannot be given to the discovery of objects.

2.8 The value of breath : First of all the meditator who sits for a *samadhi* has to assess the importance of breath. One who does not understand the value of breath can not do *samadhi*. When the breath is silent, words automatically get silent. When the breath is quiet then the body gets stable. When the breath is quiet then the heart too automatically gets stable and the mind enters into a position of peace and tranquility. When the breath quietens then the memories, images and thoughts get calm. All these run along with the breath. They are all followers of breath. So breath is valuable.

To understand and to calm the life giving air is the first step of samadhi and to embark upon this journey it is important to quieten the breath. When these two hindrances get clear, the journey to samadhi starts without any interruption.

2.9 The series of control : The first step to samadhi is breath control. When one perfects control on breath, then it automatically establishes control over sense-perceptions. Sense-perceptions automatically control the thoughts. Perceptions increase the variability of words. When perception comes in, then word variability increases and the mind becomes inconstant. When control is established on sensation centers, then it also controls thoughts and when thoughts are controlled, then variability of mind is eliminated. When sensations and thoughts are controlled then control on emotions is automatically obtained. Internal flows change by all these changes. Chemical changes take place. Or we can say that action system starts changing. There are four functions of an Karma 1. decision of nature 2. decision of time period 3. decision of *ras vipak* (fruit) 4. collection of suitable atoms. Internal changes result into chemical changes. When sensation and thoughts are under control, then men wake up internally and the outer door is shut. In this condition samadhi is automatically attained.

2.10 Four stages of the journey of samadhi : If anxiety to understand the spirit awakens, then the obstacle of physical favourables and unfavourables automatically gets removed. Shri Majjacharya writes

*Anukul pratikul sam sahi, tap vividh tapanda
Chetan tan bhinn lekhvi, dhyan shukl dhyavanda.*

A person attains the stage of samadhi by tolerating favourable and unfavourable situations in a balanced way, by doing penance, being conscious about the difference of body and soul and getting into *shukl dhyan*. These are stages which gradually take a person into deep samadhi. After crossing these stages complete samadhi or unlimited enjoyment is possible.

2.11 Yoga convection : The routine of a Muni who is inclined towards yoga is called yoga convection. In short the yoga convection means – the special practice of chit samadhi. In the study period of Agam shrut, yoga was done. Every canon was read with great asceticism. For a muni of Agam, a special kind of routine was advocated which is as follows:

1. take short naps
2. practice *shrut* and *arth* in the first two halves of the day
3. read no other *granth* except *adhyavya granth*
4. do not forget what one has learnt earlier
5. do not indulge into jokes, boasting or strife
6. talk in a low voice, do not talk loudly.
7. discard passion, anger etc (Thanam 3: Tippan 36/88)

2.12 Aspirated (Mahaprana) meditation : In ancient times aspirated meditation method was in vogue in Jain tradition. It was an important process of samadhi. Acharya Bhandrabahu practised aspirated meditation for twelve years. One who goes in aspirated meditation gets detached from the society of all times. The meditation goes into a state of deep meditation. If the meditator has to be brought back into consciousness then the only way of doing it is pressing the thumb of the foot.

Acharya Pushpa Mitra got into aspirated meditation. One of his/her disciples was appointed to look after him. The other disciples didn't know that Acharya was involved in a special meditation. They were confused – some of them thought that this disciple had killed Acharya because of which he did not allow them to go inside. This discussion reached upto the king. The king came and enquired about this matter from that disciple. The king said – 'I have an important work. I want to see the Acharya immediately.' The disciple went inside. He pressed the thumb of Acharya's foot. Acharya came back to his conscious state. He asked his disciple – 'Why have you woken me up untimely?' The disciple said 'Some such series of happenings have compelled me to wake you up in the middle of your meditation. In such a situation what should I do?' The question here is that what is the relation between thumb and meditation? Samadhi is formed in our body by going deep into the recesses of centers of knowledge and centers of philosophy. Both these centers are situated in the thumb. This is the joining point of the subtle and gross body. It is the joining center of *Ida* and *Pingla*. The meditator goes into the state of aspirated meditation. So we should not consider legs as useless.

Hands and feet are very important centers. When we walk on the earth, our ankle after receiving electricity

spreads it to the whole body. When the control on hands, feet, words etc becomes inactive, then tension of senses decreases. The rising waves of desires decrease. When this happens, the journey of supreme spirit starts and the spirit enters into a samadhi.

3.0 Importance of samadhi

One of the important production of *anupreksha* is samadhi.. Life's largest science is samadhi. All the other qualities of a person who attains samadhi, become secondary. A person absorbed in samadhi never suffers from the problem of shelter and unsafe. When he raises over the problem of physical, mental and emotional disorders distress, illness and honour /titles, he attains samadhi.

For samadhi it is necessary to cross these three stages. How can a person who is continuously ill attain samadhi? How can a person whose mind is engrossed in critical problems of life attain samadhi? Even that person whose mind is always ambitious about titles and honour, heart filled with passions (*kashaya*) cannot attain samadhi. Only after going away from these problems, the goal of samadhi can be attained.

It is a person's own decision to be away from physical mental and emotional problems. Only after this decision he can attain the right direction Samadhi is our direction of life. It is our path of life. It is a pattern of living life. One who understands this life-pattern of living life, understands the art of life. One who understands the science of life, lives a peaceful and easy life. The meditation of samadhi is the meditation of the whole life. According to Acharya Shri Mahapragya, as the practice to see and know increases, through *preksha* and *anupreksha*, the practice to know about the conscious centers, the vibrations of the conscious centers, practice to live a life free from jealousy and envy increases, the power of meditation is perfected, the intensity of experience develops and the meditator attains samadhi.

The meditator can by making the journey of his life go on, live a good life by doing lawful and practicable works.

So if one desirous of samadhi, practioner of the development of philosophy and knowledge takes the help of Anupreksha and searches and finds the truth through experiments in Anupreksha and understands them, attains samadhi.

3.1 The Completion of Perception: Samadhi : Physical, mental and emotional diseases are the three barriers. The border of samadhi starts after these three barriers have been crossed. The experience of samadhi, the experience of health and the experience of great joy, experience of being free from desires are all achieved after we break these three barriers.

Preksha dhyan perception is the process of reaching the samadhi. It is necessary to see control and understand the cause of physical mental and emotional diseases, if we want to reach the stage of samadhi. The perception (*preksha dhyan*) inspires a person to do all these things.

Samadhi is the stage of self-sufficiency. The person who lives nearer to his soul, feels much closer to samadhi. Sense-control, relish-control, unbridility, detachment, non-possession, non-hoarding tendency etc are those essentials which act as supporters in samadhi. The joy which a person experiences in the position of samadhi cannot be experienced even by a mighty and supreme king.

3.2 The stage of samadhi : Samadhi just means the feeling of consciousness. When we feel that consciousness then all the internal words, forms come to a close. Then neither the internal word nor the internal beauty bothers us, nor does rhythm of word, series of beauty, smell, feeling of joy, feeling of touch, vow and option. Everything is calm, calm and calm. All the waves are calm all the thunders and storms are calm. The internal sea gets calmer. No waves rise up in it. That vast sea becomes calm and waveless. This is the peak of samadhi. Neither any outer form is visible nor the imagination of beauty rises internally. No picture of the outer world illuminates us nor does any determination or option rise within. These words come to an end from outside and inside. Only the sea of consciousness is waveless and calm. This is the stage of samadhi.

3.3 Samadhi is within us : We go in the position of meditation and supplement it. 'While supplementing we determine that the Holy soul is free of passions, in which joy is unlimited, power is fully awakened, sources of power are revealed, conscience of which is uncovered. I am taking the great pure power of the heart inside and spreading it in every speck of conscience supplementing it with this vow. It is also a powerful way of attaining samadhi. After its practice is fostered, new conscience, new power and perpetual joy flows inside.' We should practise breathing out and in properly and supplement it with complete feelings. Our hidden powers will get uncovered and the way to samadhi will be cleared.

Questions

I Essay type question

1. Describe the form of mind's samadhi in detail.

II Short answer type questions

1. Describe *samprgyat* and *asampragyat* samadhi.
2. Describe the importance of samadhi.

III Objective questions

1. What is the main source of mental peace?
2. When does prohibition of mind take place?
3. What is the purpose of samadhi?
4. What is the first formula of samadhi?
5. What is the meaning of samadhi?

IV Fill in the blanks

1. Man is nothing by himself, he is a _____.
2. Life's greatest science is _____.
3. The situation of internal feeling is the _____ of samadhi.
4. Internal feeling is the _____ of samadhi.
5. The routine of a Muni practicing yoga is called _____.
6. It is necessary for a person who wants samadhi to search _____.

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3. *Abhamandal* – Acharya Mahapragya
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5. *Amurt Chintan* – Acharya Mahapragya
6. *Appanam Sharnam Gacchami* – Acharya Mahapragya
7. *Laghuta se Prabhuta Mile* – Acharya Tulsi
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Unit 2: Mind and Physical Training

Lesson 7: Conscious Perception of Psychic Centre (Chetanya Kendra Preksha): Spiritual-Scientific view point and process

Dear students!

An important experiment of Preksha is perception of Psychic Centre. This is a unique experiment of Acharya Mahapragya which has been quite successful. We can feel unprecedented changes in our life through this experiment. In this lesson we discuss about (Chetanya Kendra Preksha) in brief.

1.0 Objective

From this lesson you can know about the following:

1. Perception psychic centre: the spiritual view point
2. our dual existence
3. ayurveda and accupunture therapies.
4. knowledge and passion centers
5. the relationship between leshya and conscience centers
6. electro-magnetic area
7. three sources of power
8. scientific point of view of perception based centers
9. the inner discharge gland system
10. the relation between conscious-centers and gland-system
11. the source of character
12. how character is related to gland-system
13. the relation between feelings and character
14. the relation between feelings and gland system
15. the solar system and *Namaskar Mahamantra*
16. the process of perception of psychic center

1.1 Introduction : There are countless states of conscience. All these are conscience centers. In scientific language, the whole body is an electro-magnetic area. But in some parts awareness is denser. These are called conscious-centers. The tendency of our mind is that it revolves from head to foot. In this journey, our mind touches those centers and those glands where conscience becomes denser. Our memory wakes up from this side. Due to changes of emotins such as the certain negative thoughts or certain positive thoughts keep coming to a person's mind, sometimes jealousy, sometimes, anger, sometimes love, sometimes fear, sometimes greed, sometimes anger, sometimes pride. This knowledge of secrecy makes life easy. If a person wants to change his behaviour and habits, it is definite provided he makes use of psychical perception. By experimenting on center of purity, intuition center, center of light, peace and knowledge, our behaviour and nature become pure and we can develop that capacity to control ourselves.

2.0 Perception of psychic-centre: Spiritual view point :

Psychical perception is the practice of self-meeting. It is necessary to understand our body and soul to know about this practice. We cannot perform this experiment well till we know well about both. Our soul is active and the body is inactive – We obtain actual benefit of this perception by understanding their relations.

2.1 Our dual existence : Our spiritual (*atmavadi*) philosophy makes us have a feel of this truth that our existence is dual – It is a combination of two elements. One is the conscious living element and the other is the subconscious physical element. This duality exists till the time the consciousness does not get the purest form. In dual condition the feeling of pain and practical taste is not sufficient for the gross body, but a subtle body is also expected. Our structure of individuality is very complicated. The whole structure forms like this. In the center is the whole individuality, the awareness elements, material soul or the original soul. At the outer side of this center there is a subtle body, which produces circle

of passion. The vibration which comes from the center of awareness-elements comes outside by crossing the astringent system. That is called the Adhayavasaya (primoldrives) It works actively alongwith the gross, subtle astral body.

Thus that which awakens our conscience and intelligence and gives us the capacity to rule on it controls our original emotions, bestial surge and sensuality, is our subtle conscious soul.

2.2 Ayurveda and acupuncture : In Bhagwati Sutra it has been said – *savvenam save*. Our soul has countless abodes. They are all perception-centres. In some special places the sharpness of electro-magnetic area is more than other places. Our mind, senses and internal discharge glands are some such type of centers. In ayurvedic language awareness points are called vitals. Ayurvedacharyas have talked about 105–107 such vitals. In these vitals breath is centralized. These are the secret points. Here the awareness is expressed in a special way. There is great similarity from the point of view of place and importance between the psychic centers of Preksha Dhyana and vitals of ayurveda.

Acupuncture doctors have discovered about 700 centres in our body, which after stimulating by a needle can be used for treatment of many diseases. Many incurable diseases are treated. In acupuncture and acupressure it is believed that the points which are there in our mind are also there in our thumb. These points are inter-connected. Thus vitals, acupuncture points and internal-discharge glands are all connected and affected by psychic centers.

Psychic-centres activate all the organs. They direct the senses and also direct the mind. The main part of meditation is balancing all the actions. This work can be done by observation of psychic centres.

2.3 Knowledge centers and desire centers : There are countless psychic centers in our body. By observing them their capability of the extra-sensory perception starts getting expressed. When psychic-centres are pure, then intelligence gets activated. Experiment in observation is practiced for the purity of awareness-centres. In short we can divide all these awareness-centres into two parts: instinct or desire points and knowledge or judgment points. When our mind's journey is on the decline, the pace of heart beat goes up and knowledge and judgment points get active and instinct points get weakened. The need is that we make the journey of the vital energy ascend continuously.

2.4 Leshya and psychic-centres : There are many psychic-centres in our body. By chance when violent meditation takes place, leshya is impure. In that condition psychic-centres are inactive. Leshya is pure where there is reality oriented and pure meditation. In that condition awareness-centres get active. These centers are the sources of expression of our psychic and expression of power. There are two formulas of awakening these:

1. psychic-centres are automatically activated by the feeling of pure leshya
2. they also awaken by concentrated attention

Therefore Mahaveer has given the formula of awareness that purified psychic the leshya and the psychic center automatically awakens and these psychic-centres also become reasons for a person living such a life. The mind roams around the latest psychic points which are asleep, then the feeling of black, blue and white leshya reveals. The feeling of glory, brightness and splendour is developed on the waking up of awareness-centres.

In that lust-free condition, effort (subconscious mind) becomes pure. Leshya becomes pure by this effort. Only after its purity a person's mind can change his habits and interests and desires can be given a new direction. Without purification of leshya, not a single step can be taken in the direction of life transformation. An important formula of a person's purification is purification of leshya. The important formula of leshya's purification is – pure effort and the base of pure efforts is – religious and pure meditation. There is a deep relation between meditation and leshya. If meditation is impure, leshya too becomes impure, the whole splendour-circle gets disfigured. When meditation is pure, leshya becomes pure and the splendour-circle (aura) also becomes clear and pure.

2.5 Electro-magnetic area : In our gross body there is a subtle body and in the subtle body there is a minute body and in the minute body there is awareness. Awareness does not come outside till it is covered. If we make that lid netted, then awareness can come out. This process of meditation is looking left-right, front-back, in a way it is a process of making the body an electro-magnetic field. If we are able to make our body an electro-magnetic area then the light which is inside can come out filtered. Till the time this is done, awareness remains within and does not come out. This process of sight is the process of making the body electro-magnetic area. When we look at the back, the back

portion becomes electro-magnetic. When we look right-left they become the same. When we look in the center it becomes the same. When we look at our whole body the whole body becomes electro-magnetic. Our whole body is made up of psychical-centres. Psychical-centres are all around us. (To know about the details of awareness-centres and supernatural points see MA Previous Vth Paper – Supreme spirit and science Unit 5 Para-psychology and supreme spirit –II Lesson 18: The development of electro-magnetic areas in the body – Psychical centers and implementation – Observing meditation for extra-sensory perception)

2.6 The three sources of power : For fostering energy, a search for conscious centers and power boosters is very important. As this search goes ahead, our knowledge of minute body or power of reason increases. Let's first proceed with the gross body. There are three big centers of power in our gross body. One is from the bottom, which is called the power-center – the lower part of spine or part of anus. The second part is the part of the navel and the third is part of the throat. These are three big power sources in our body. The points up to the throat are power points and those above them are awareness sources. These are the three big centers. Naval point is very important and risky too. All the risks are produced near the naval point. The person whose awareness wanders around the naval point gets entangled into many dangers. Anger, excitement, fear, lust etc all spread in this area which spans our palm. A person engaged in devotion (*sadhna*) cannot go further till he makes the naval point, his power-point, conscious and does not understand it perfectly. For going forward, power is needed. The naval point is a very explosive substance. The practitioner who uses it as an explosive object, gets tremendous power. The person who does not understand this power cannot do anything big. Awareness of glory points is important for attaining something big. We focus our attention on center of glory. But we do that work carefully because it is a dangerous work. According to Acharya Sri Mahapragya we meditate on this for five minutes and when need be for half an hour even but where there is danger, there is need for caution. The person who meditates on centers of glory and naval points, can save himself from danger.

A person who goes forward in this field through books, bears a lot of difficulties. A person came to Acharya Shri and told, 'I have read some books on yoga. I concentrated on naval point because its importance has been emphasized in a lot of books. But as a result of this my anger, my lust have increased and I have got entangled in a number of difficulties.' Acharya Shri replied, 'You have done wrong. You should not have done like this. You did read, but till you know the whole thing, it is not right to implement it. The whole matter should be understood well, then only the risks decrease. If you center on naval point it is dangerous. Alongwith the naval point if attention is paid also on the throat, you will be able to evade all dangers and the power of concentration will increase. But at this point, risks arise alongwith the development of power, desires, fear etc. If we concentrate on the centers of purity then their pressure gets minimized and the power increases. It is necessary for us to understand the rules. Till we not know the rules, we cannot know about the secrets of our body. If we follow only one thing then it gives rise to problems.'

The second center is part of the anus. The lower part of spine where the spinal cord ends, there is a very thin net of silver strings. It is a source of tremendous power. There is immense power there. The power of breath which is produced around the naval generates power and its storage is done in the power center.

The third center is our purity center. It is a very big source of power. A student of physiology knows that if thyroid gland does not work properly then all other activities of the body get disturbed. Our digestion is not in order. The whole body system gets disturbed when new cells develop and old cells get destroyed.

If thyroid does not work properly then a person either remains too short or becomes very tall. He goes beyond ten feet. It is a very big center of power. After development of these three centers of power our capacity of arousing the awareness points, specific awareness points and physical capacities increases.

3.0 Scientific view point of psychic centers

A person is disturbed because of his habits and conditions. He wants to change himself but he cannot do so. It is important to know where impurity is produced and where it becomes visible before purification of habits and conditions. After understanding this whole process, it becomes easy to purify oneself. According to physiology, the two important parts of human body are the pulse system and the second is gland system. Glands are of two types, with vessels and without vessels. Glands without vessels are penial, pituitary, thyroid, parathyroid, thymus, adrenal and gonads. These

are called inner flow glands. Our physical, mental and emotional inclinations are governed by these flows. States are expressed in pulse system. They get into our field of experience and then get down into our behaviour. Likewise, the habits which are produced in the gland system, reach upto the mind, get expressed and come down into our behaviour. So a new word was used in science, neuro-endocrine system, which means the joint functioning of gland system and pulse system. This joint action is our partly aware mind, which also affects the brain. If this joint system is cleansed by awareness point, then we can rid ourselves from unwanted nature and habits and expressions.

3.1 Internal discharge gland system : As soon as we accept duality of existence, we would also have to accept that we need a mode of communication between the physical (gross) body and the subtle soul. In other words there should be an internal system through which our subtle awareness element makes its power function and it can control physical elements – bones, flesh and bio-chemicals. But in this system there should be capacity at physical level to produce minute awareness and ability to implement non-materialistic orders at the material level. This internal communication medium is nothing but our internal discharge gland system of our body, which works as a computer or a transformer between the two levels of our existence – minute and gross body. It produces and spreads chemicals like hormones.

3.2 Psychic centers and gland system : Philosophers, scientists and doctors unanimously accept that internal discharge glands are deeply related to a person's feelings and mentality. All our conscious actions are operated by gland system, so these glands are called psychic centers.

Dr. M.W. Kapp (M.D.) in his book (*Glands our invisible guardians*) has said, 'The glands which are within us get deformed due to anger, jealousy, fear, quarrel, enmity. Gonads and adrenal are called the points of origin of tendencies. Wherever fear, surge, cruelty, enmity, unconsciousness are produced, they are termed as health centre in *preksha dhyana*. The practice of *preksha dhyana* can purify these centers (points)

There are many glands in our body. The ancient acharyas have called them a circle (chakar). Physiologists today call them glands. In the system of meditation, they are called *chetanya kendra preksha*. Their place and their relation can be known through the chart below:

Psychic centers (Name)	Gland related to (Place)
1. Power center – Gonads (Passion glands)	The lower corner of spine
2. Health center – Gonads (Passion glands)	Four fingers below the naval
3. Glory center – Adrenal	Naval
4. Centre of pleasure – Thymus	Near the heart where there is a hole
5. Centre of purity – Thyroid	In the middle of the throat
6. <i>Brahma</i> center – Taste organs	Tongue
7. Centre of breath – Organs of smell	Nose
8. Visual center – Organs of sight	Between the two eyes
9. Acceptance center – Organs of hearing	Between the two ears
10. Philosophy center – Pituitary	Between the eye brows
11. Centre of light – Penial	Middle of the forehead
12. Centre of peace – Hypothalamus	Front part of the head
13. Knowledge center – Neurocartex	Top of the head

3.3 What is the source of character? : Once curiosity developed in a pupil's mind. He went up to *guruji* for solving the problem. He greeted him and said, 'Gurudev! There is a curiosity in my mind-*Kuthcharitramayati, vicharadathwa matte*.

Charitstrotso gyanam, katrmichchami samprati.

Where does character come from? Does it originate from mind or from intelligence? What is the source of character?

Guruji asked, 'Dear, Why did this question arise in your mind? Is there any problem?'

The pupil replied, 'Gurudev, till now I believed that a person's character relates to his views. If his views are good, then character is also good. If they are bad, then character is also bad. There is a doubt in my mind. A person understands things perfectly at the level of thoughts, ideas also become good, when there is a demand internally, internal desires become strong and the dam of ideas breaks. I wonder, what the source of character is. Is it related to our mind or view-point? I want to know about the basic source of character. Guruji said, ' Your question is right. Till the basic source of character is not understood, change in character is not possible. Character is not related to mind because the palace of ideas can be smashed like a palace of glass in a moment with a stone. The situation of thought so delicate that it can not ever become a source of character. The source of character is an internal condition. It is body in action. Good or bad character comes from the body in action:

*No matirno vicharashch, charitrasrotra ishyate
Vishudha chetnantastha, charitram janyatyaso*

3.4 Character relates to gland system : The source of character is very deep. In the field of physiology, it was believed that the mind was supreme and all our actions were directed by the mind. But today it is clear that character does not relate to mind but it relates to gland system. Ideas are produced in the mind but the mind is not affected by it. Anger and forgiveness pride and gentleness, deceit and simplicity, greed and satisfaction, do not relate to mind. Character inferiority and liberality of character are both related to gland system, not to the mind. A persons mind runs fast, he is also intelligent, but he is characterless. That means character does not relate to mind but to the gland system.

3.5 Character and emotions : All our emotions are connected to character. All the vibrations come from most subtle body (Karm Sharir) to bioenergy that comes to gross body. Vibrations in the former come from the gross body and they affect the gland system. Pulse system and gland system are the two important system of our body. Although they are connected to each other yet emotions are governed by the gland system.

3.6 Emotions and gland system : Internal discharge glands become the main cause of affecting the emotions. The reason is circumstances. Although change in the two is necessary in life, yet we should prefer the purification of internal motives. The manner in which hormones ripening takes place in our subtle body, our whole life circle runs on the basis of that. The discharge of glands and their ripening direct our tendencies. An expert in this while getting into the depths of meditation reaches upto that basic subtle body where secretions are flowing forth due to one's action. The meditator then enters into the deeper recesses and reaches those secretions which flow on their own (voluntarily). In that supreme position of meditation, the meditator controls these conditions by directing the flow of these chemicals towards the pure psychic center. By keeping away from inauspicious and ugly *leshyas* it can enter into auspicious *leshyas*. According to an ancient book when the mind falls on a petal of naval point, the tendency of anger is generated, when it goes on the second and the third petal then respect, wealth and desire get activated and just opposite to this when mind goes on the petals of heart, then state of similarity awakens and knowledge increases. When the mind moves on the knowledge point, then only knowledge capacity can awaken.

In acharya Mahapragya's book, *Manan aur Mulyankan*, it is mentioned that in *hatt yoga* too there is detailed description of discharges (flows). There are many flows in our body. It is said that just as nectar is said to flow from the moon, likewise it is believed that it flows from our head. When we study about gland system we get to know that a particular internal discharge gland hormone affects a particular condition. In Jain philosophy five emotions – *aaudyik*, *aaupashmik*, *kshayik*, *kshayopashmik* and *parinamik* – have been accepted. Gland flows can be discussed alongwith these emotions. In *kshayik* emotion, all the emotions become calm. But in *kshayopashmik* emotion some of them they remain calm. the other one rises. When the second is calm, the first one emerges. The rotation of calmness and being evident goes on. The emergence of action also keeps happening and the ripening of action also keeps taking place silently. The flows of internal discharge glands changes according to conditions. The whole process runs; one result passes off then the second result comes to light. The two contradictory temperaments do not come to light together. Feeling of joy and the feeling of grief do not come together. Sleep and wakefulness do not come together. From contradictory tendencies, one emerges and the second becomes dormant. As soon as reason changes, it comes to light and the one which is in light goes into a calmer position. This process goes up to *kshayopashm*. In all our *kshayopashmik* emotions, the wave of results continuously keeps on the run. When a good idea comes up, the bad idea gets suppressed

and when the bad idea comes up, the good idea gets suppressed. This rotation continuously goes on. We practice our knowledge. The covered knowledge gets uncovered. As soon as we stop practicing, the cover comes over again. Our internal gland flows keep changing according to the above emotions. In this manner, by psychic-centre meditation we can purify our emotions and can be successful in developing our good individuality.

3.7 Solar system and Namaskar Mahamantra : We chant *namo siddhanam* mantra. It is the symbol of the sun. Our body has the sun, the moon, mercury, Jupiter, Venus, Saturn and Rahu and Ketu too. The whole solar system is there in our body. The ancient *hatt yoga acharyas* have called it a circle (chakar). Physiologists today call it mythol. All glands, inner flowing glands – penial, pituitary, thyroid, adrenal – they are all the solar system. In the definition given in *Preksha dhyana*, they are called psychic-centres. This is our inner solar system. The person whose sun is weak his intelligence becomes weak. The person whose Mercury and Jupiter become weak, his judgment power and thinking power also weaken. When inner solar system becomes weak and the horoscope is shown to an astrologer, he says that through this mantra we can make our inner solar system very powerful and can develop our physical and mental strength. When we chant *Namaskar Mahamantra* with complete devotion, there are five psychic centers of chanting. Meditate on mind – *Namo arihantana*. This is our knowledge point – *Namo siddhanam*. Attention is paid on the philosophy center. Between two eyes and two eyebrows – *Namo ayriyanam i.e. intuition*. Meditation is done on the purity center ie on thyroid and middle part of the throat. It is called the throat jewel – *Kathmani Namu Uvajhayanam*. Meditation is done on pleasure centers. The hole near the heart is called bliss point or the (Anahat chakar). *Namo loa savvsahonam* – meditation is done on power-point, which is in the lower corner of the spine and it seems that countless silver wires divide it. Meditation is done there.

4.0 Process of psychic-centre *preksha*

Psychic-centre based *preksha* is the process of psychic in which inert psychic points are activated by *preksha*. Concentrate on every point of heart in awareness-based *preksha*. Feel the vibration of vital force over there. Ensure that deep concentration and complete awareness is maintained. Just see, understand, do *preksha* with *drishta bhav* to be seer or know or . Spread the light of the mind in the whole body from front to back upto the back wall of the psychic. Awaken the inert awareness points by *preksha*. Meditate on every point and feel the vibrations of breath there. Give this advice one or two times in the beginning.

4.1 Power-point : Concentrate on power-points – means lower corner of the back spine. Feel the vibrations of vital energy there. Observe the power-point with full awareness and deep concentration. Ensure that deep concentration and complete awareness is maintained.

4.2 Health-centre (point) : Concentrate on the center point of the pavis. Spread light from the front to the back, upto the channel of the spiral cord. Feel the vibrations of vital energy there.

4.3 Glory-points : Concentrate on glory-points on the naval. Spread the light of the mind from the front to the back upto the spinal cord. Just as the light of torch spreads in a straight line, likewise spread the light of mind in a straight line. Feel the vibrations of vital energy. Observe with deep concentration and full awareness so that breath automatically gets controlled.

4.4 Bliss-points : Concentrate on the pleasure-point near the heart where there is a hole. Spread the light of heart like the light of torch from the front to the back of the spinal and feel the vibrations of breath there. Try to control vital energy in between this process.

4.5 Purity-point : Concentrate on the purity-point – middle of the throat. Spread the light of the psyche from front to the back of the spinal cord channels. Feel the vibrations of vitality. Try to control breath in between this process.

4.6 Brahma center : Concentrate on the brahma point – the front part of the tongue. Let the tongue be in the middle. Feel the vibrations of vitality there.

4.7 Vital energy center : Concentrate on the vital energy point – the front part of the nose. Feel the vibrations of vitality there.

4.8 Vigilance centre : Concentrate on vigilance point – on the two ears, on the inner, middle and outer part and all around it. Feel the vibrations of vitality there.

4.9 Visual centre : Concentrate on the visual point – between the two eyes. Feel the vibrations of vitality there.

4.10 Intuition center : Concentrate on intuition centre – middle of both eyes and eyebrows and then go deep. Spread the light of psyche on this centre. Feel the vibrations of vitality there. Concentrate deeply with full awareness and do *preksha* (observation). Try to control breath in between this process.

4.11 Centre of light : Concentrate on the light point – middle of forehead. Take the mind into the deep recesses. Spread the light of the psyche on this centre. Feel the vibrations of vitality there. Try to control breath in between this process.

4.12 Peace center : Concentrate on peace center – the front part of the head. Spread the light of the mind in all directions similarly, like the light of an earthen lamp. Take the mind into the deep recesses. Feel the vibrations of vitality there.

4.13 Knowledge center : Concentrate on the knowledge centre – the top of the head. Let the tongue be in the middle. Feel the vibrations of vitality there. Spread the light of the mind in all directions similarly, like the light of an earthen lamp. Take the mind into the deep recesses. Feel the vibrations of vitality there.

Now observe all psychic points together. Those who can do it in standing position, may do so.

1. Take the psyche on to the power-point, then go through psyche center, glory center and bliss center etc and bring it back to the power center.

2. Embark upon the journey of the psyche in a circular motion.

3. Rotate the psyche on all psychic points fast. Feel the vibrations of vitality there.

Questions

I Essay type question

1. Describe the scientific view point of psychic *preksha* (observation).

II Short answer-type questions

1. Write the process of psychic *preksha* (observation).

2. Describe the concept of psychic-points in ayurveda and acupuncture systems.

III Objective type question (Answer in one line)

1. How many psychic-points have been considered in *preksha dhyana*?

2. Is the whole solar system there in our body?

3. Which book has been written by MW Kapp (MD)?

4. Who is the author of the book *Abhamandal*?

5. Upto which extent does our mind normally rotate?

6. Psychic center *preksha* is the _____ of awareness.

7. The source of character is _____

8. Psychic points are the sources of our _____ expression

9. It is necessary for us to understand _____

10. Psychic -centered *preksha* is a _____ of self-interviewing.

Reference Books:

1. *Preksha Dhyana Patrika*: November 1997

2. *Manan aur Mulyankan* – Acharya Mahapragya

3. *Apna Darpan: Apna Bimb* – Acharya Mahapragya

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5. *Jain Yog* - Acharya Mahapragya

6. *Ekla Chalo Re* - Acharya Mahapragya

7. *Jivan Vigyan Ki Rooprekha* - Acharya Mahapragya, Editor – Muni Dharmesh

8. *Preksha Dhyana: Prayog Paddati* - Acharya Mahapragya

9. *Preksha Dhyana: Chetanya Kendra Preksha* - Acharya Mahapragya

Unit 2 : Mind and Mental Training

Lesson: 8 Conscious center preksha – Motive and production

Dear students!

In lesson 7 we discussed about the scientific and spiritual view point of conscious/awareness centre preksha. In this lesson we will discuss in detail about psychic center preksha, its motives and result.

Objectives

After studying this lesson you can know about:

1. motives of psychic center preksha
2. development of rational conscience
3. balancing the flow of internal -gland- flow system
4. how to contact the subconscious mind
5. production of psychic-centre preksha
6. physical results
7. mental results
8. spiritual results
9. change of habits
10. how to change the inner soul
11. how to get affected by the effects of psychic center
12. how to purify the center of consciousness
13. how to awaken the center of bliss
14. how to awaken power
15. the relation between the organs of taste and the center of passion
16. exercising control on love and control on passion
17. how to embark upon the progressive journey of energy
18. center of intuition: the continual source of power
19. how to undergo chemical change

1.0 Introduction

Character does not relate to mind but it relates to internal awareness and to tendencies. Till the instincts become pure, purification of awareness cannot be possible. It means that whenever the source of awareness is not clear, the problem cannot be solved.

1.1 Development of discriminative awareness : Every person has an inherent discriminative awareness. Till the time it awakens, a person works on the demand of his instincts, on the basis of his intelligence and views through his conscious mind. He does not use his rational awareness. In fact instincts become so dominating on his intelligence and logical power that he cannot meditate on the demands of their logic and illogicality and is unable to take right decisions. In this condition his conscious mind searches out some logic or idea for the right demand of instincts. So it is important for establishing dominance on inspirational forces of basic temperament that a person brings to light his extraordinary features, which are called 'rational awareness' or 'rational logic'. It is expected that rational awareness controls physical, mental, intellectual and emotional tendencies.

1.2 Balance of internal flow of gland system : The basic key to quieten and activate the surge of instincts is the internal flow of glands. So these are the corresponding centers of psychic points. The imbalance of the internal flow of glands system affects our mind and pollutes or disfigures the flow of thoughts. For example, excess activeness of gonad engrosses the mind into lust or fear. The practice of psychic center *preksha* can again establish the balance of internal gland secretion system and by the development of rational psyche of the conscious mind can strengthen complete power of meditation and weaken the basic tendencies and also their surge.

1.3 Contact with subconscious mind : All the glands in our body are in a way the subconscious mind. They affect the mind, so they are more valuable than the mind. If they are awakened through right resources, then we can free ourselves from fear. Freedom from fear means freedom from all obstacles. When we meditate on centers of psychic, they all become balanced. When they are balanced, all the problems of surge and anger are removed and new splendour, new joy, new energy is infused.

Psychology believes that what reaches our subtle mind is not functional. Due to this a person's nature and habits cannot change and the person cannot reach the position of our non-vibratory state of self (*tarangateet*). When we concentrate on the center of intuition our views, our vows reach upto our inner consciousness. That vow reaches upto the *leshya* system and primal drive system (*adhyavasaya tantra*) then the person reaches upto the position of the non-vibratory state self (*tarangateet*)

2.0 Completion of the center of psychic

2.1 Physical results : Body chemicals change by psychic centre *preksha*. The two sources of chemical balance are pituitary and adrenal. The flow of these glands changes through meditation. By experimenting *preksha dhyana* on pituitary and adrenal glands, the center of intuition and center of light get activated. Adrenal glands establish control on adrenal and gonads, by which inclinations towards lust tendencies become disciplined and surge becomes less. The condition of immense joy is awakened.

2.2 Mental results : Mental balance is maintained by psychic-centre *preksha* (*chetanya kendra preksha*). The mind can remain balanced in favourable and adverse conditions and uniformity can be maintained. In reality even in conditions of joy-sorrow, passion-enmity, loved-unloved, a detached feeling, that is feeling of similarity is achieved.

2.3 Spiritual results : Development of spiritualism is done through psychic-centre *preksha* (*chetanya kendra preksha*). The nature of person changes by purification of conditions and habits. The chemical changes in internal flow of glands mean change in Karma -ripening consequence (*karm vipak*) which is an important formula of spirituality.

2.3.0 Change in habits : The first formula of spiritual completion is change in habits. It is not possible that change in life does not take place despite meditation. If feelings of anger, pride, greed, jealousy, enmity, deceit, illusion are the same, then we should take it for sure that meditation is not going in the right way.

The reason of change in the habits is due to the change of mind journey and purification of the gland system. When the journey of heart moves far away from the lower centers and goes towards the mind, throat, nose, forehead and head then chemical changes take place in our glands by which change in our habits also takes place. Habits change by psychic-centre *preksha* but it does not mean that a person will fully change from the time he started meditating. But the circle of change will start.

2.3.1 Change of inner conscience (Antahkaran) : Our meditation is the meditation of change. It is the process of changing our inner conscience. The completion of psychic-centre *preksha* is the change of the inner heart (Antahkaran). There are many centers of consciousness in our body. Sometimes we observe these centers one by one, at other times the journey is circular. We meditate on these. Whenever our mental eyes get stable on these centers they become active and balanced. Their flows change, then the change in the inner heart takes place automatically.

Once a chain smoker came to a *preksha dhyana* camp. Before coming to the camp he was told that smoking is the cause of many diseases, so he should discard it. He said, 'There are many things in the world. If a person does not use them then what is the point of creating them. If we don't smoke then won't the society be at a great financial loss?' These were the reasons that the person gave. It is clear that we cannot convince such a person by giving logical reasoning. This person was taught the practice of *preksha dhyana*. He practiced to concentrate on the center of vigilance. As the practice of meditation went ahead, the changes in his flows started. It affected his pulse system, by which his muscles which compelled him to smoke, let off their demand and his inner conscience (self) changed. He started hating smoking and his condition changed so drastically that if anyone smoked around him, he would start vomiting. This is the change of the inner conscience.

2.3.2 Effect of the center of psychic : A scientist once experimented. He gave electric sensations to drug

edicts. He gave electric shocks to seventy persons. Fifty of them started hating alcohol and cigarette. In the remaining twenty, the habit of smoking and drinking reduced considerably. It is the effect of the center of conscience. Psychic-centre preksha affects a person's emotions. If we purify the psychic-centre by meditation, then purification of the whole life of a person is possible.

Man is a social animal. He lives in society, so many emotional changes take place in his life everyday, sometimes joy and sometimes sorrow, sometimes hatred and sometimes fear, sometimes love and sometimes anger. All these emotions commonly keep erupting. So without control on them it is impossible to talk about character. Control comes from inside, its outer station being the center of conscience. In the language of preksha dhyān it is called center of light and center of intuition. These are those secret points where character becomes pure.

The development of acupuncture therapy has clearly proved that the psychic-centre and organic active-centres are all in our control. The centers which are in our body are all in our control. But the control of feet is also talked about. Feet are called the lowest organs. But they are very important. There are many centers of conscience, glands in feet's thumb and fingers. Pituitary gland is in the feet's thumb. Organs like ears are in the feet's thumb. In ancient times it was believed that if the eyesight gets dim then the fingers of the feet should be massaged. This may sound strange but today we know that the centers of ears and eyes are in the feet's fingers and it no longer sounds strange. The treatment of problems related to eyes and ears can be done by pressing the fingers of the feet and the treatment of pituitary and penial glands can be done by pressing the center's of the feet's thumb.

2.3.3 Purity of psychic-centre : In ancient times there were jewel blankets (ratna kambal). They were washed with fire not with water. Put it into the fire and jewel blanket would become pure. Their dirt could not be cleaned by water. Our psychic-centres are our jewel-blankets. Their washing is not done by water. Their dirt is not get cleaned by water. Their washing is done by fire. When we do body perception (preksha), ie perception of psychic centers, then the flow of electricity, the flow of breath gets so fast that the deposited dirt gets cleansed and it becomes an electro-magnetic area. This leads to purity and awareness can be expressed outwardly. People know the general rule that when the glass of a lamp gets blurred, full light does not come out of it. When the bulb is covered, light does not come out. If we put red or yellow colour or a plastic piece of red colour then the light coming out will become red or yellow accordingly. Till the time our conscious center is impure, the internal knowledge howsoever immense it may be will not come out because the rays of knowledge will not be able to illuminate the outer heart. So it is necessary to make the psychic-centres pure. They become pure by body-observation. Our flow of breath collects there and gets pure by observation of psychic-centres.

The second result of preksha is purity of psychic centers. The feelings of passion and lust become weak by meditation on purity centers. The heart becomes soft and sacred. Our power of breath becomes strong by meditation on the center of vitality.

Our internal sight awakens by meditating on intuition center and the capacity of the soul develops. We get premonitions and extra sensory knowledge.

Our knowledge strings get activated by meditation on the middle part of brain which is the center of knowledge.

Maladies like anger become weak by meditating on white colour on the middle part of the forehead which is the center of light. So tendencies purify and get activated by meditating on different psychic centers.

2.3.4 Awakening of centre of bliss : The result of psychic-centre preksha is the psychic of bliss centers. In our body there are centers by the activation of which a person always remains in a state of joy. In scientific language there are two small glands in the back part of the body. One is that of happiness and the other is that of sorrow. Both are very close to each other. If one gland awakens then a person gets into the position of joy and if the second is awakened then he becomes sorrowful. The center of bliss is also within us. If the flow of vital energy and electricity reaches there in the right way and we are successful in waking it up with the flame of meditation then we will brim with joy forever.

It becomes possible for uniformity to be maintained in terms of similarity, similar, favourable and unfavourable conditions. Thousands of meditators have made these situations possible. Adverse circumstances did come in their life

but their life remained as stable as ever. The very blatant example before us is that of Acharya Mahapragya. His life has got established in a state of natural equality. It is possible only when the center of joy and the center of equanimity awaken. By the perception of *preksha* of psychic-centres, this center is awakened.

2.3.5 Arousal of power : The result of *preksha* of psychic-centre is arousal of power. The psychic-centres in our body can be awakened by psychic *preksha*. Centre of power, center of health, center of splendour, center of purification are all related to the power of our luminous body. In order to make the vital flow in our spinal cord, let it ascend and then take it from the center of power to the center of knowledge – all this is possible with *preksha* of spinal cord and the journey of mind. The lower parts, accumulated vital in the illuminated power etc can be awakened by psychic-based *preksha*. By right planning it can be used in spiritual practice.

Our understanding and power of sight is developed by *preksha* of psychic-centres. Anger, pride, desire, selfishness, jealousy, greed etc are awakened when our psyche rotates around the naval point. Whenever a person does not purify his awareness, his mind travels to the lower part of the naval. A person does not know that if the journey of the heart goes to parts lower than the naval, man's very cause of existence goes waste. A person knows the real facts only when he journeys to the upper part of the body. Tendencies get purified when a person goes from heart to throat. A person's habits and behaviour change, his character becomes sacred and holy like a crystal.

Therefore psychic-based *preksha* is a very big secret of changing the attitude and behaviour, nature and habits. Human relations change by meditation. The person who is involved in meditation, his behaviour will be sweet and soft towards all. A practitioner of psychic-based *preksha* experiences awareness in every speck of his body and gradually he enters into a position of equanimity. When equanimity occurs in life, the whole attitude changes, the type of relation changes. The highest attitude of all is the attitude of equanimity. A person whose attitude is full of balance and his behaviour becomes soft, his relations improve as a result.

There are three main problems in human relations – dissimilarity, harshness and reaction. The first problem is that of dissimilarity. In a family, the treatment of a father towards his sons is not equal and that of a mother is not the same towards her daughters. This results into disturbance in relationships. Wherever there is dissimilarity in social arrangements, broils are imminent. The main problem of dissimilarity is in attitude, behaviour and human relations. A family cannot be happy if there is dissimilarity in the family. Likewise, the society cannot be happy if there is dissimilarity in it.

The second problem is harshness. A person has to behave softly with his elders but he does not behave politely with those younger to him. It has become a common belief that the greatness of the elders cannot be secure if they behave politely towards their servants. They feel proud to behave softly and politely with their colleagues. This attitude has produced a very big rift in human relations. The person forgets the fact that he cannot impress people with harsh behaviour rather he can do it quite well with friendly and loving emotions.

The third problem is – reaction. A person takes it for granted that an action should have a reaction. If a person talks aggressively and if you do not respond by a 'tit for tat' reply, then it is useless to be a man. If there is any substance in the person, reaction is bound to be there and the person opposite bows down on his own. It is a general human tendency that there should be a reaction for an action.

The practitioner of psychic-centre *preksha* tries to save himself from the problem of human relations. He remains more and more aware. Psychologists believe that earned habits and basic tendencies cannot change. But it is not possible in the field of meditation. If nature and habits do not change then practice becomes useless. If practice continues then nature and habits certainly change by psychic-centre *preksha* and change in human nature does take place and this results in friendship within the person.

By looking at psychic-centres we mean cleaning all the paths for *kundalini*. After all the obstacles of the conscious centers have been removed, awakening of *kundalini* takes place.

All emotional centers are in our control. A person whose attention does not remain fixed, has been advised to meditate on the thumb of the foot. By doing this one will start becoming attentive. It is called control of thumb. It is a big part of ethics. It has not been said to keep control on the complete body. From ethical point of view we should assess

its importance that talks about control on hands and feet. From ethical point of view control is established only when we are able to keep our hands and feet fixed for a long time. A person who sits in squatting position establishes control on feet. His spiritual powers awaken. The power of asceticism develops in him internally. It is an ethical point of view.

2.3.6 The organs of taste and center of sexual : In every process of meditation attention is paid to fix our tongue for demolishing the volatility of tendencies. Imagine a practitioner sits in the position of meditation. Many options come to him and he is in a state of volatility. At that time if the meditator overturns the tongue and fixes it on the palate then many types of vibrations start and options get pacified. It is a nice experiment to calm the options. When the tongue is fixed, then condition starts becoming silent. There is a great relation between the center of passion and the tongue. Tendencies in the books of meditation, the emphasis is on the victory of the taste organ. It is not meaningless rather it is meaningful. If you want to get victory on the taste organ get victory on passions first.

2.3.7 Taste Control: Passion Control : Out of the five senses two are accepted as hard and unconquerable. One is the sense of touch and the second is the sense of taste. The sense of touch is directly related to the center of passion and that of taste is indirectly related to the center of passion. Control on taste organ and control on desire both go together. As soon as control on taste organ is executed vibrations come down and are victorious, then vibrations of passion also decrease gradually.

As soon as control on tongue is exercised, spiritual vibrations start. These vibrations are also in our control. The meditator will clearly feel that these vibrations are so pleasure giving that they even defeat the center of passion.

2.3.8 Ascending journey of energy : Taste organs pose a big hurdle in the upward journey of energy. This problem is solved when we remove this energy from there and fix it. Removal of taste organs is the result of blue leshya (neeshya). When this result is over only then are auspicious aura (dharma leshya) fully awakened. The ascending journey of energy, ascending journey of breath, the softness of tendencies, the position of dharma dhyana (attention towards religion) and shukla dhyana (attention towards reality) start happening. The whole position changes – changes start taking place. By the process of preksha dhyana, brain marrow can be made flexible and wet. The person who involves in preksha of center of psychic, comes down deeply and tries to see each and every speck of particle. Then by its deep preksha, blood and breath power circulate so fast that the marrow does not harden. It remains in that liquid and moisturous state. This moisture not only saves man from old age, it puts an end to his irritability, imbalance and excitement. A person who practices *asanas* like *pawan-muktasan*, *dhanurasan*, *paschimottanasan* to make the spinal cord flexible and journeys from the center of power to the center of knowledge, flows the vital breath from the path of the spinal cord, cannot get old, whether he is eight years old or ninety years old. Even if he crosses 100 years of age, he cannot get old because the flexibility of his spinal cord is maintained. He remains young. The unfailing remedy to make the spinal cord healthy and flexible is the use of preksha dhyana.

2.3.9 Centre of intuition– The continual source of power : The user of intuitive power connects with his power and when he does so then internal sight is automatically awakened. Intuitive center of intuition which is situated between the two eyebrows is the source of metaphysical capacities and consciousness. It is a source, the flow of which is continuous. It is not the water of a tank. It is the source of well where fresh water comes everyday. Water in a tank is limited. We can take out only that much which lies within. Yet some water remains in it. The source of well is unlimited. You can go on drawing water from it.

2.3.10 The change of electricity : The center of our knowledge, our awareness is the nervous system. It is encompassed in the whole body. But the basic center of awareness is from the lower part of the bone marrow upto the mind. It is the place of soul's expression. Sensation, co-sensation knowledge are all circulated from here. This is the place of power also. It is the place of knowledge and verbal strings. A person knows only how to bring down the energy, he does not know how to take it up. Only by change of direction, the descending power starts going up. The difference is just this much. Descending of the energy of mind means that it enters the physical world.

When the energy goes down, we enjoy material happiness. When the energy goes up we experience spiritual happiness. It is only the chemical change of electricity. It is called internal coitus, self-enjoyment, self-delight. The discussion about self-engrossing is not useless. This question is right. In the solution it has been said that the center of self-delight is located near us, we can revel in it.

Questions

I Essay type question

1. Describe the results of centers of psychic.

II Short answer-type questions

1. How can we develop discriminative awareness? Explain.

2. Is balance of internal flow of glands possible? Describe.

III Objective-type questions

1. Which *asanas* are useful for making the spinal cord flexible?

2. How can control be exercised from ethical point of view?

3. Does every person have an inbuilt rational awareness?

4. Do we have pituitary glands in the thumb of our foot?

5. Why is it important to keep the tongue fixed?

Fill in the blanks

6. The energy of mind going down means to enter into _____

7. The person who sits in ukdo position, can practice control on _____

9. _____ changes take place by psychic-center preksha.

10. The balance on _____ is maintained by psychic-center preksha.

11. Our centers of psychic are _____

Reference books

1. *Preksha dhyana: Chetanya Kendra Preksha* – Acharya Mahapragya

2. *Appanam Sharnam Gachchami* – Acharya Mahapragya

3. *Mein hoo apne bhagya ka vidhata* – Acharya Mahapragya

4. *Mukth bhog ki samasya aur bhramcharya* – Acharya Mahapragya

Unit – 3 Emotions and Emotional Training

Lesson 9: The Principle of Leshya, Leshya and Emotions

Dear students!

In this lesson we will discuss the principles of leshya, leshya and emotions. You can understand the following facts by reading this lesson:

Objectives

1. Can understand the philosophy of the word
2. Can know the shape (form) of leshya
3. Will become familiar with the different types of leshya
4. Can know the shape of leshya in the *Mahabharat*
5. Can know in detail Mahaveer's principle of leshya
6. Can know about the basic gift of Jain religion
7. Can know about the new possibilities of leshya
8. Will become familiar with the three types of leshya
9. Can know about stone therapy and leshya
10. Can know about the decider elements of changes
11. Can know about the meeting point of body and soul
12. Will become familiar with good and bad colours
13. Can understand leshya and emotions
14. Will be able to include leshya into emotions
15. Can know that leshya is a factory
16. Can know about the melody (*kashay*) system
17. Can understand leshya system
18. Can know the basis of life-system

1.0 The principle of leshya

Today the principle of leshya has become a scientific principle. It dates back to around two thousand five hundred years. This principle was at the time of Lord Mahaveer. Its proof is the sentence in the ancient aagam aacharang – 'Abhilesse'. So this principle has come down from that time to the present time.

1.1 Leshya: The word Analysis : Leshya is a defining word of Jain philosophy. Its description is given by the combined feeling of body and soul. Leshya is a ray, a light of our consciousness. In traditional doctrine at some places, leshya has been defined as – light, ray, splendour, glow, reflection and contraction. Like the sun's rays, consciousness also has rays. Consciousness is inside us but its rays spread outside too. In Nandi Churni there is a word – Rassi. From rassi, the word came on to lessa and lessa resulted into leshya. It resulted into an equation – Rassi + Lassi + Lessa = Leshya.

1.2 The shape of leshya : In the basic adoration, the self-results affected by shadow pudgals is called leshya –

*Jaha bahirlesaon kinhadion havanti purisasm
Ababhantar lesaon the kinhadiya parisasm (7/1207)*

Likewise the tendency of yoga rising out of the colours connected to rising of astringent (kashaya) is linked to leshya –

Jogpauti lessa kasayya udyanurangia hoi

If we think from a liberal point of view then it is *leshyati shaleshyati vatmani jannanyaniti leshya*. We can define leshya from the elemental point of view as *yogvarnantargat dravyasachivyadatmaparinamo leshya* which means the combined self-results of yoga category. Self-results are both good and bad and their causes are also good and bad. Self-results are affected by the effect of reason so they are deeply related to each other. In Jain philosophy both the words have been defined as leshya. Cause pudgals have been called dravyaleshya and the results of soul have

been called bhavleshya. Although colour, smell, juice, touch etc are all found in cause pudgals, yet adjectives like black and blue have been selected on the basis of colour. The purity and impurity of mental thought has also been expressed through these colours. From this it seems that colour affects our heart more than smell. So the whole philosophy of leshya seems to revolve around colours. In Gommatsar Jeevkhanda colour of body and atomic beauty have been called leshya and thoughts have been called leshya –

*Vanodayen jainido sarirvanno hu davvdolesa
Sa soda kinhadi anabhya sabheyena (Gatha 494)*

1.3.0 Types of leshya

In the thirty fourth lesson of Utradhyana Sutra, name, colour, smell, essence, touch, result, characteristic place, condition, speed and age of leshya have been described. The formation of the six leshyas is as follows:

1.3.1 Black leshya (Krishna leshya) : Its colour is black like a dense cloud and its juice is many times bitter than that of neem. One whose mind can easily convert into black leshya is too lowly in stature, unconquered, suspicious and ready to indulge into violence unnecessarily.

1.3.2 Blue leshya (Neelashya) : Its colour is like blue diamond and many times sharper than the juice of trikut. A person with this leshya is magical, illogical jealous, ignorant, suspicious, lustful and seeker of pleasure.

1.3.3 Kapoot leshya (Leshya of a pigeon) : Its colour is like the neck of a pigeon and its juice is many times pungent than that of raw mango. The person in whom this leshya is found is crooked, deceitful, conceals faults and is away from straightforwardness (simplicity) and gentleness.

1.3.4 Tejoleshya (Leshya of glow/ light) : The colour of tejoleshya is like the flame of a lamp and its juice is sweeter than that of ripe mango. The person who has this leshya is humble, free from magic, calm, scared of committing sins and is an emancipator.

1.3.5 Padamleshya : Its colour is like the colour of *harital* (yellow). Its juice is sweeter than honey and *mariyak* wine (a type of wine). It is found in a person who is cool by temperament, controlled passions (*mand kashai*) and reticent.

1.3.6 Shukla leshya : The juice of shukla leshya is sweeter than sugar. It is silver in colour. Shukla leshya is found in a person who is detached, keeps the heart, body and speech under control, is calm and decent. The last three excellent leshyas are helpful in positive emotional development because they are positive emotion-dominated.

1.4.0 Lekshya in Mahabharat

The question is where does the principle of leshya come from. What is its basic source? If we ponder over modern literature then we find that leshya finds a reference in the Mahabharat. There it has been said that there are six colours in a creature – black, blue, red, green and white. Happiness and sorrow can be measured on the basis of these.

1.4.1 Classification of happiness and colour : In the *Mahabharat* it has been said:

Ahadjivvarna parm pramanam, drishno dhumro nilamthasyamadhyam

Raktam punnah sahaytaram sukham too, haridravarname susukham cha shuklam (Mahabharata Shantiparv, 280/83)

Dark-complexioned person is cruel, he does not have happiness within him. His status (Gati) is low. Such a person is involved in the actions that lead to hell. The creature who comes from hell, his colour is grey, which is the colour of the animal world. In the life of people of grey colour, happiness is scarce. They merely get the happiness of love. Blue is the colour of human beings. Blue coloured people get more happiness than grey-coloured people. In red-coloured people, the happiness is more. Red colour is the colour of patron gods and green colour is the colour of special gods. In white-coloured people, the element of happiness is more. White colour is the colour of meditators in physical frame. There is intense happiness in white-coloured people.

This is the classification of colour and happiness. There are six colours mentioned in it and on the basis of these

six colours the description of happiness and sadness has been given. Although it cannot be considered as a complete principle of leshya, yet this principle of the *Mahabharat* is very close to the principle of leshya.

In the *Geeta* there are two categories of status (Gati). They are krishna (black) and shukla (white). One who is in krishna status (Gati) has to repeatedly get into the cycle of birth and death whereas the follower of shukla status (Gati) gets free from it as has been mentioned in the eighth lesson of the *Geeta*:

*Shuklakrishnae gati hoite jagata shashvate matte
Akya yatyanavriti manyayavartate punha (Geeta, 8/26)*

While dividing religion into two parts in the *Dhammpad*, it has been written that a person should adopt shukla dharma and discard krishna dharma.

In Patanjali *Yoga Darshan*, four castes of karma have been mentioned. They are 1. Krishna 2. Shuklakrishna 3. Shukla 4. Ashukla akrishna. They respectively become ashudhtar (the most impure), ashudh (impure) and shudhtar (the purest). The karma motion of the yogis is ashukla akrishna, which is the best.

In Uttradhyan Sutra, six types of leshyas have been mentioned –

*Kinha nila kao tinni vi ayao aham lesao
Ayahi tih vi jiva duggaim uvvajai bahuso,
Tao pamha sukka tinni vi ayao dhammesao
Ayahi tih vi jivo suggaim uvvajaye bahuso (Uttradhyansutra, 34/56-57)*

This means black, blue and gray have been called the causes of non-religious leshya (adharma leshya) and abjectness. Tejas, padam and shukla have been called dharma leshya (religious leshyas) and have also been called the cause of good status (sugati). In this manner, in all branches of philosophy, the principle of leshya has been accepted in some way or the other.

1.5.0 The leshya principle of Mahaveer

In Jain philosophy the principle of leshya has a separate importance. The leshya principle propounded by Mahaveer, works in two streams – one of emotion and the other of colour. The combination of emotions and colour is the principle of leshya. It is the biggest principle of spiritualism. We cannot talk about spiritualism without talking about leshya. Only the principle of spiritualism is such which has special importance in the direction of spiritualism.

The principle of leshya is the principle without which spiritualism cannot go on. Without leshya there is no knowledge. Whether it is knowledge related to prebirth (jatismaran gyan) or extra sensory perfection of period (avdhi gyan) or perfect (omniscience) knowledge, without leshya no knowledge is possible. The knowledge which is produced from within the soul is related to leshya. If leshya is pure, knowledge too is pure and if leshya is impure, then knowledge is also impure. Our feelings like kshayopashmik, kshayik and aaudiyyik are related to leshya. Aayush and bandh are also connected to leshya. In Jain Agams, it has been said – ‘jallase marai tallese uvvajjai’ – means a person is born in the same leshya he dies. The principle of leshya in Jain philosophy is very extensive and valuable.

1.6.0 The basic gift of Jain religion

Acharya Sri Mahapragya is of the view that if we think from historical point of view then we can say that Mahaveer adopted this principle from the tradition of Lord Pasharv. In fact the knowledge of the past was so vast that the whole world was encompassed. It will not be an exaggeration if we say that the principle of leshya came from the tradition of Pasharv and the whole heritage of Pasharv knowledge got into Mahaveer tradition. The principle of leshya is not found in vedic, buddha and aajivak communities. There it is only the description of colours. In every religious scripture, something has been said on the basis of colours. The extent to which the concept of leshya has been developed in Jain tradition has not developed in any other tradition to that extent. Leshya and karma are the two principle on the basis of which the Jains have a monopoly and these are the basic gifts of Jain religion.

1.7.0 New possibilities

According to Acharya Sri Mahapragya, the principle of leshya is a mirror in front of us, in which every person can see his/her reflection. Conduct, thought and behaviour – all can be seen in the mirror of leshya.

The principle of leshya is a very significant gift of Lord Mahaveer to the philosophic world. In the world of philosophy and spiritualism it is more valuable. Today the principle of leshya is getting established in the scientific world. Time is not far when many diagnostic instruments will become useless. There this principle of aura and the mirror of diagnosis will be present to play its powerful role. It will be announced three to six months in advance what disease a person is going to get inflicted with. Even death can be predicted. This is a topic of debate in the direction of development and it will give rise to new possibilities.

1.8.0 Leshya: Three types

There are three types of leshya – karm (action) leshya, nokarm leshya and bhav (expression) leshya. In other words leshya has two types – paudgalic leshya and chaitsik oraatmic leshya. Paudgalic leshya has two types – karm leshya and nokarm leshya. Six types of leshyas have been described in the beginning of leshyadhyayan of Utradhyan –

*Lesajjhyanam pavakkhami aanupuvviam jahakkamam
Chanhampi kammalesanam, anubhave suhen mein*

1.8.1 Karm leshya : Leshya is deeply connected to deeds. When leshya becomes maligned, it gives rise to indecent deeds. When leshya becomes pure, it gives rise to good deeds. One leshya is always running along with our body, that is aura and while taking in karma, the pudgals of leshya are working along with us. These are karma leshyas.

1.8.2 Nokarm leshya : The light of the sun is nokarm leshya. It is deeply connected to life. Where there is light of the sun, there is life. In the absence of the sun there is no life. Our world is being governed by the sun. In the absence of the light of the sun, our digestive system will get disturbed. Our digestion power will slow down. If the sun is not visible for a long time and the person goes on eating, it will give rise to illness. In Jain philosophy, there is a reason for prohibiting dinner and that is non-violence. The second reason is the slowing down of the digestive system after sunset. Acharya Hemchandra writes in Yogshastra – ‘After sunset the heart and the digestive system also shrink and the pace of blood circulation becomes slow. So if we think from a scientific point of view, then it seems that most of the diseases and pains bother us more at night and the reason is lack of sunlight.

1.8.2.0 Stone therapy and leshya : The sun has one leshya. The moon too has one leshya. Stones too have leshyas. They are all nokarm leshya. The light of the sun is stored in stones. Gems therapy has developed on the basis of this. A lot of literature has been written on stone therapy. The effect of stones is unimaginable. The reason of this is – the collection of sun rays. In Bombay, a person suffered from fever continuously. He took many drugs but his temperature did not come down. He then consulted a stone therapist. He told his complete problem. The stone therapist examined all the conditions. He saw that the patient was wearing a red ruby. He asked him to take off the stone from his finger and advised him not to put it even in the room. The therapist’s advice was accepted. The miracle of this was that the fever which had not been coming down even after taking so many drugs, came down soon after putting off the ring from his finger.

1.8.2.1 The meaning of paudgalic leshya : If the stone has positive effect it makes the person happy and if it has an unfavourable effect it even makes a person a broke. It is the effect of nokarm leshya – dravya leshya. Paudgalic leshya means ray, light or flame. If it is lit it is very beneficial. If it remains unlit, it becomes very harmful. If we are aware about colour then we can save ourselves from harm and can take great advantage. It is important to understand the colour of clothes to be worn, the kind of food to be eaten, the colour in which the house or rooms are to be painted. One should have this rationality.

1.8.3 Chaitsik (mental) leshya : The second aspect of leshya is chetsik leshya. Bhav (emotion) leshya is mental leshya. There are colours in bhav leshya. The person who tells a lie his colour fades accordingly and his aura become blurred. Aura also gets distorted even at the mere rising of thoughts of theft and violence. A person’s aura becomes the same as the emotions within him. Emotions are produced according to aura. Paudgalic leshya (dravya leshya) and chaitsik leshya (bhav leshya) are deeply connected. The places of bhav leshya are the same as dravya leshya. If one leshya is clear or blurred then the other one also becomes the same.

1.9.0 Factors / Elements of change

We should practise to keep our emotions pure. The purification of dravya leshya and bhav leshya is an instrumental

factor for change in them. The process of change is connected to leshya. Let us start our experiment with dravya leshya, the changes in bhav leshya will start on their own. In preksha dhyan people are made to meditate on the center of light on white colour. By doing this, a tense person starts feeling relaxed and emotions become sacred and pure. Many people who experimented this way felt that their headache got cured. Two results come to the forefront by meditation of white colour. One is emotional purification and the other is release from headache.

1.9.1 The meeting of body and soul : There are three or four places in our body where the body and soul meet. There is one joining point which is our limbic system. Limbic system is a part of our mind.

It is a point where the soul and body meet. The medium of this meeting is leshya. This place is very sensitive, very emotion-dominated. The calmer it is the cooler the emotions. When it is calm, there is no headache, no anger, no excitement. Holding of this point is holding of leshya.

The second joining point of body and soul is the naval, which is the center of splendour. Naval is the center of nucleus. It is very important. Old and experienced people first of all see whether the naval is turned or not. The turning of naval is called prolapse. When this happens, then it is settled first of all as it is a very important joining point.

The third meeting point of body and soul is the center of pleasure. It is also an important center of awareness. Meditating on colours here means making the leshya pure and sacred. Meditation is done on all these centers on the sun, the moon and shiny white colour. The centers of consciousness become pure by this.

1.9.2 Bright and dull colours : All the experiments of meditation are connected to paudgalic leshya. If we keep our tendencies and feelings pure, keep our chaitsik leshya sacred then we will have to concentrate on the purity of dravya leshya and pure colours. All colours are not the same. White colour is also not uniform. It is both bright and dull. If white colour is not bright then it is not good. Only that colour which is bright is good.

1.9.3 The truth of life : The whole of this principle is called the principle of leshya, in the language of Jain philosophy. All colours are dravya leshya. We are concerned more with them. Bhav leshya is something within us. It affects our manner and behaviour. For a change it is important to know about dravya leshya and bhav leshya. Many people question why they should know about them. They feel these are all matters of elementary knowledge, what good it is to know about them. But knowing about them is important for people who want to live a better. These truths are very important for success in life. Leshya is the truth of our life, and after knowing about it the key to a successful life will be in our hands.

2.0 Leshya and emotions

According to Jain philosophy, pure consciousness is the basic form of the soul. But no human being gets into the pure form because he/she is connected to Karmic atoms from the age old past. In the recent times a person expresses his individuality in the form of uday (emergence), upsham, kshayopasham and in many different forms. This expression of existence is called emotions in Jain philosophy.

The main distorting factor in the eight karmas of pure soul is mohiniya karma (fascinatin act). When mohiniya karma is weak the soul automatically gets arranged in its original form of knowledge and philosophy. In the condition of an individual's minimum development, mohiniya karm keeps affecting our conscience through falsehood and impatience in the position of minimum development. In between these two situations, a mixture of good and bad feelings keeps taking place in the soul. Emotions are the result of consciousness. The form of a living creature is made of five emotions. The situation of the soul which begins from actions is called audayik bhav. The situation of the soul produced by delusive action is called aapshamik bhav. The situation of the soul produced by karmas is kshayik bhav. The situation of the soul produced by knowledge, colour etc of destructive Karma is called kshayopashmik bhav and the situation arising out of natural change in one's own nature is called parinamik bhav. In the situations which arise from Karma of the soul, six parts of leshya have been defined. A person connects to krishnaadi dravyon (black fluids) by his Karma. Bhadrabahu Swami of Utradhyan Sutra accepts this view but he acquaints us with an important fact that leshya is an ascendent and complete feeling but in prashast (guided) leshya, the destruction of Karma, upshaman and shyopasham have a great role.

2.1 The inclusion of leshya in emotions : All six leshyas are included in natural change. Bhav leshyas get included in different feelings. The first three inauspicious expression leshyas, krishna, neel and kapot are included in two emotions – audaik and parinamik natural change. The basic factor is the ascent completion of delusive action. Through this the sinful act gets tied. The remaining seven actions do not relate to the bondage of sin.

Tejas and padam – These are the two leshyas from which the three emotions viz audaik, shayopashmik and parinamik natural change originate. This existence is upto the seventh quality rank. Bhav shukla leshya also enters the remaining four emotions alongwith aap kshamik bhav. There are two options to this. The twelfth quality rank's bhav shukla leshya enters into three emotions – audaik, kshayopashmik and parinamik natural change – not in kshayik because here even after destruction of moniya karm, antarya karm is not destroyed. The thirteenth rank bhav shukla leshya is in three emotions, uday, kshayik and parinamik natural change.

In this context it is important to understand that auspicious leshyas get included in nishpan aadyik bhav by the rising of nokarm, those rising from antaray karm into kshayik bhav and those from antarya karm of kshayopashm into kshavopashmik bhav.

The creature who has leshya inside him is a living being. The living is one who has aura inside him. But the question that arises here is that aura is found in the unconscious and non-living beings too. Rays emit from objects also. The symptom of things is that they spread rays. Rays emit from all things. Rays get converted into aura. A brick's rays also convert into aura. In this condition how can we accept that the living creature is one who has leshya, life and aura and the non-living is one who does not have leshya, life and aura. This symptom does not happen. There is a defect in it. Living and non-living things both have aura. But their aura is fixed, it does not change. In living beings aura is fixed and keeps changing. Sometimes aura is good and sometimes it becomes bad. Sometimes its colour becomes good and sometimes bad. And this happens because leshya system, (emotion system) which changes it, is present within. Radiation is found in a material. But there is no element within, which changes the radiation. The regulating element of a person's aura is leshya. It changes continuously. There is no change in the substance. A scientist can tell definitely about a substance, can make a definite rule. Their universal rules can be described but about the human beings no definite rule can be made nor any explanation given. It is samiyana (cover) bandha. It cannot happen that if a tree, wishes it gives shelter and if it doesn't wish so it doesn't. If it is a bandha, then it will definitely give shade but it doesn't apply to a person. He sits in shade when he desires and he sits in sunshine as per his wish. When he feels hot he goes into the shade and when he feels cold he goes out in the sunshine. It is the independence of a person. Non-living things have no such independence. It is not possible for a train to go on a straight independent path leaving the rail tracks. Neither is it possible for an ant to go on a straight path. The distinguishing feature of a person is his independence and independence of thoughts. The organization of thoughts and emotions is so big that no rule can be made for it, no definite description can be given for it. Besides thousands of experiments by researchers and psychologists, no universal rule can be made and in future even no such rule will be made. The basic difference between man and substance is that the aura of the latter is definite. There is no regulating element in it. Man's aura changes. Sometimes black, sometimes red, sometimes yellow, sometime blue and sometimes white colours keep emerging in it. The colours change according to the emotions of a man. When a man is in anger he has an aura of red colour, when he is calm there is an aura of white colour around him. Aura is the symptom of a man but it should also be added that change and leshya are the symptoms of a man.

2.2.0 Leshya: A factory : Leshya is a big factory. The work of leshya is to cast all the waves arising out of the purity of kashaya and the waves of awareness into the frame of emotions, build them up in the form of emotions and make them reach upto thoughts, actions and acts. It is a big institution. The link between the minute body and gross body is leshya. What comes out from the heart, words and body is the raw material. Leshya receives it and takes it upto kashaya. The raw material reaches upto the institution of kashaya. This is the work of leshya. Then the raw material comes out in the form of finished goods. What becomes karma (action) comes out in the form of consequence. The internal flow which comes out in the form of chemical is taken by leshya to the gross system, mind and internal flow glands upto perseverance. So if we find the representative institutions of leshya in our gross body, their sales executive, then we will find that the internal flow glands are that institution. Their sales manager is sitting there. They are supplying goods efficiently.

2.3.0 Kashaya system : The flows of internal flow glands are secretions based on actions which come from inside. They affect the whole outer personality and come here from leshya. The whole outer personality changes by this. The goods which come are coloured. The goods which go inside are coloured and those which come outside are also coloured. The selection of kashaya word is very important. It means coloured, coloured in red or merely coloured. The coloured cloth is called kashayik cloth. There is a big coloured institution inside called kashaya system where there is nothing without colours. All things there within are coloured. All that which comes there is coloured. All atoms there are coloured.

2.4.0 Leshya system : If a person thinks of violence or tells a lie he attracts black coloured atoms. If a person gets angry then dirty red coloured atoms are attracted. Colours are of two types. One is the illuminated colour and the other is the faded colour. A person who behaves materialistically, attracts dirty blue coloured atoms. The person who involves in bad deeds, follows them, reserves the eighteenth place of sin for himself. In such a situation, dirty black, dirty blue, dirty red, dirty yellow and dirty white all five coloured atoms get attracted and they reach upto the inner system. The leshya makes them reach there. The whole work of linkage is in the control of leshya. After these colours get firm and they come out of the inner system, leshya takes charge of them and makes them reach out. After getting into the different glands of the inner flow system they get expressed into different pains and reactions. So this institution of colour is the leshya system.

2.5.0 The basis of life system : Our whole life system is governed by colours. Modern scientists and psychologists have found that a person's inner heart, subconscious mind and conscious mind are affected by colours. Colours affect our whole personality. It is a fact. We are affected the most by colours. Juices within also affect and so do smell and touch, but the impact that colours have is not had by any other element. We are all affected by colours. Our life, death and rebirth are all connected to colours. Our emotions and thoughts are connected to colours. Our emotions are in accordance with colours. When we think of violence, black coloured atoms get attracted and our soul gets affected accordingly. Its appearance gets similar to the company it gets. A crystal has no colour. When black colour comes in front of it, it becomes black, when yellow colour comes in front, it becomes yellow, when red colour comes in front, it becomes red and when blue colour comes in, it becomes blue. The soul has no colour of its own. The results of soul change into the colour in which atoms come in front of it. Our bhav leshya also becomes like that. This institution is connected to every activity of our life. So we will discuss this subject in detail.

A person dies and he is born in the next birth. When it is asked what will happen in the next birth, how it will happen, the answer is that the person will be born in the same leshya and with the same colour in which he dies.

Knowledge and meditation, action and life, death and rebirth – all are connected to colours. There is no subject of gross nature that is not connected to colours. When a finger moves it has its own colour. The forefinger (tarjani) moves to threaten. But the question is, why it is called tarjani. It is called so because its colour gives tarjan (threat). Our fingers, our knee, our ankle, parts of our foot, parts of our waist and the upper part all have different colours. There are colours and colours all around. The food we eat goes in the fund of food sufficiency. First of all the cells of food sufficiency change these atoms into colour and give them shape and assign them colour. Our thoughts are connected to colours. The whole personality is affected by leshya. So it was important to discuss this subject in detail.

Yoga is the symptom of the identity of personality. Yoga means agitation. Now the question can be how can it become the symptom of life? Variability is also found in atoms. The answer is that living beings have self-will, variability etc, whereas atoms have no self-willed variability. The symptom of a person is not only motion, but self-willed motion. Motion is also in the subconscious. There is nothing in the world that does not have motion. Pudgals (non-living) and living creatures both have motion. The difference is that pudgals have no self-willed motion whereas living beings have self-willed motion. So yoga has the symptoms of living beings.

Knowledge, perception, character, utilization and veda – these are the five symptoms of living beings. One who has knowledge is a living being, one who has no knowledge is lifeless. One who has the power of sight is living and one with no power of sight is lifeless. One who has the capacity of behaving irregularly is living and one who has no capacity for such behaviour is lifeless. One who has the power of utilization – whether it is to know or not – is living, the

remaining one is lifeless. One who has the capacity to reproduce is living and one who does not have this capacity is lifeless.

These are those institutions which are situated in between our subtle (minute) personality and gross personality and after making available the attention of the subtle body, infuse it into the gross personality to make it gross and give it honour so that the gross body can convert into a living creature.

In conclusion it can be said that leshya and emotions have mutual relationship. We can discard feelings and lay the path for an illumined leshya through experiments in prekshadhyan.

Questions

I Essay type question

1. Describe the principles of leshya in detail

II Short answer type questions

1. Describe leshya and emotions in short.

2. Write short notes on classification of colour and pleasure.

III Objective type questions

1. The journey of the principle of leshya is _____ years old.

2. Leshya is the defining word for _____

3. The juice of _____ is many times sweeter than that of honey and *marriyak madira* (a kind of wine)

4. The juice of _____ is many times sweeter than sugar.

5. All the experiments of meditation are connected to _____ leshya.

Answer in one line

6. Which status is blue colour a symbol of ?

7. What is leshya a symbol of?

8. How many communities/ castes have been talked about in Patanjali Yoga Darshan?

9. What is emotion a result of?

10. How does our entire life system get governed?

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Chapter 10 : Emotion and Emotional Training

Leshya and Aura

Dear students!

In chapter 9 you have received detailed information about the Principle of Leshya, Leshya and emotion. Hence, in order to avoid repetition, we are specifically describing the concept of Aura in this chapter

Objective

By reading this chapter you would be able to understand the following facts

1. What is Aura?
2. You would know the form of Aura.
3. You would understand the relation between body and Aura.
4. You would understand the structure of Aura.
5. You would know the field of force.
6. The types of Aura.
7. The mutual relationship between Leshya and Aura.
8. You would get to know about Ethric flow.
9. You would get to understand absorptive.
10. You would know the effect of colour and the Aura.
11. You would understand the scientific view about Aura.
12. You would acquaint yourself with the different ways of looking at Aura.
13. You would get to understand the Auric- healing.
14. You too would be able to make future predictions by looking at Aura.

Introduction

Lord Mahaveer described the law of *Leshya*. It is a very important law. In our conscience, within the subtle-body, there are six *Leshyas*, a board of emotions, and its part is the Aura. Every person has an Aura and one *Bhavmandal*. The *Bhavmandal* is our conscious. The *Podgalic Sansthan* along with the consciousness is called the Aura. The consciousness activates our (*Tejas Sharir*) when the radiated *Tejas Sharir* gets activated it gives away radiations. These radiation form a circle around the person which is Aura, this exist around our body in a circular/ spherical form.

Aura is formed on the basis of the type of *Leshya* or on the basis of the ring of emotion (*Bhavmandal*). On the basis of the peculiarity of emotional flow, the colours of the Aura also become peculiar thus peculiarity of colours is capable of explaining the peculiarity of the emotional flow. We are not able to see or know the emotional flow as such but can only predict the emotional flow on the basis of the peculiarity of the colour (For a detailed information of the *Leshya* see chapter of “ The principle of *Leshya*, *Leshya* and Emotions)

1.0 What is Aura?

All around the gross body exists a circle a light. Life depends on the circle of light. Although around every object there exists a kind of circle of light yet that of living beings is more bright. The basic reason for this circle of light is the soul present in it. The Aura around the body is less or more, small or large, dim or bright depending on the kind of soul present in it.

Presently more research is being done on this subject in Russia. The higher and purer the soul of a person, larger and brighter is the Aura around him. The Aura is around the head is comparison to the whole body. This is why large and bright circle of light is shown around the pictures of Gods. The circle of light around the head of great person is called ring of emotion (*Bhavmandal*).

1.1 The structure of Aura : According to the Upanishads-

‘Hita is a nerve in the human body which is finer than the thousandth part of a hair and white, blue, Yellow, green

and red colour is filled in it. In the medieval period special stress was given to the physical nature and nature of colours. Initially, in the primitive period colours were considered to be a virtue related to the spirituality of an object. The light emanating from it was considered to be divine. It falls from the heaven and spreads all around in the sky. It enters inside the human body and gets reformed into human Aura. Knowledge of its nature is more important than its analysis. According to the secrets of spiritualism, all living beings and plants radiate an Aura. The Aura in human beings is a crucial part of their body. Bewemilo Celline has told that 'I saw a splendid light spread all around my head which is very beautiful, effective and joyful. It is present in every person. I have seen this Aura around every person whom I have tried to know although it varies from person to person. This aura can be seen above our shadow in the morning when the sun rises, the time of two hours after sun rise, when dew drops have fallen on the grass.

Marlimann writes that rays of Aura and their order depends on the physical, emotional and spiritual state. Colours also vary in the same way as all persons vary from one another. These colours keep changing with the change in thought and emotions.

Panchadari writes- that Human Aura is a beautiful pure radiation or light which exists around every person. It is one or two feet broad and is spread in all direction of the body.

W E Butter has defined the Aura as- A subtle invisible essence or fluid is said to emanate from human and animal bodies and even from things. A psychic electro vital, electro-mental, effluvium, partaking of both mind and body, hence the atmosphere surrounding a person, character, personality"

Aura can be seen around living and non-living objects in the form of a bright atmosphere. A life force also works in nonliving things.

Five decades ago photographs of Aura were taken through Kirliyan Photography which made it clear that every living and non living matter has its own Aura.

Kirliyan Photography has opened doors for many possibilities by developing different ways of utility in the field of scientific research. Spiritual and scientific findings have proved that around every conscious body there exists a mass of light which is greater around the face as compared to other body parts. It can be seen either through third eye or on a Kirliyan photograph. Though the density brightness and colour is different on every conscious centre depending on its quality, style and state.

1.2 Body and Aura : Man is considered to have mainly three bodies.

1. Gross body (*Sthool Sharir*)
2. Subtle body (*Sukshma Sharir*)
3. Karma Body (*Karma Sharir*)

Gross body is the one which is visible to us. Subtle body not only is one on which not only the structure of the gross body is based but which also coordinates the gross body. Karma body is one which is spread over the soul and involves it in the cycle of birth and death. It grants him the return for the deeds (*karmas*) done by him. The values of karma body inside the subtle body. The subtle body brings about changes in the gross body through the medium of mind. The incidents that take place in the gross body first occur in the subtle body. The basic form of subtle body and the day today incidents which cause changes in it are spread on the centres of consciousness of the gross body in the form of energetic rays. Which we call the Aura. The centres of consciousness of the face and head of human beings are more developed and powerful so the rays of the Aura are more dense there. Though these rays are also present at the other centres of consciousness of human body. In fact photographs of the Aura around a human thumb nail have also been taken through Kirliyan photography.

1.3 The structure of the Aura : There are two parts of the structure of the Aura.

1. Shape- It is a coloured oval area which comes out of the physical body.
2. The rays of energy which helps in maintaining the shape of the Aura. These magnetic or psychic through which microscopic elements of internal level continue to flow. Etheric emotional and mental origination collectively make an Aura. Since etheric Aura emanates from the etheric body, it is able to tell about the health of the physical body. Ailment

is detected before it begins and treatment can be started. Because it gives prior information about health, it is also called health Aura.

Etheric Aura has two parts internal and external.

Internal Aura is of the shapes of the body and is spread till 3-4 inches around the body level.

External Aura is at one foot from the body. This is not the complete Aura. One more Aura which is spread outside the normal Aura but does not have definite boundary. It is not easily detectable.

Sometimes light rays emanate from the Etheric Aura which come out of the physical body and reach the object or the person standing close by. Studies have revealed that the person whose Aura was reaching out to the other person was deeply thinking about the object or the person to which the Auric rays reached.

Another interesting point of the Aura is Dark Space, which can be $1/16^{\text{th}}$ to $1/4^{\text{th}}$ of an inch and is absolutely close to the body outline. Complete Aura seems to be coming out of it.

1.4 The field of force

One part of the definition is “Psycho electrovital & electromental effluvium.” It means that it has been fully proved that all the activities of our physical body are related to electro magnetic current which flows from each system and actually it forms an electric field around us.

Therefore there exists an electric field around us which is called Aura. Denser than this Aura is another aura which is formed of microscopic particles which are given out by the physical body. Whenever we touch anything or go anywhere, these particles form our body odour by smelling which an animal (like dog) can chase us.

1.5.0 Types of Aura

Different thinkers have thought over the types of Aura in their own way. W.E. Butter has given two types of Aura- 1) Etheric Aura 2) Spiritual Aura

1.5.1 Etheric Aura : Etheric body takes life energy from the sun and other sources of energy. This energy flows throughout the etheric body. It is radiated in the region around the outer layer of the body in the form of haze. This haze is the first part of the Aura and it is called Etheric Aura. Since Etheric body is related to the density of the life activities of our body, by looking at Etheric Aura we can know about our body health.

1.5.2 Spiritual Aura : In ordinary people it is a few feet long while in great men it is several miles long. The Aura of Lord Buddha was spread for two hundred miles. Several Auras come out of our body and they all work together collectively. The Aura of great persons is called Halo.

Our Aura receives the messages that we receive in our sleeping and waking state. Etheric Aura also shows the ups and downs of the life force of our body. Aura continuously keeps receiving the emotional and mental qualities of our conscious. Therefore the aura gets filled up with a special kind of colour. Any change in this colour is very slow. A clairvoyant person detects the emotional, mental and spiritual qualities of a person by reading the colour of his aura

The supporters of occult science have stated two kinds of Aura: 1. Emotional Aura and 2. Mental Aura

Occar Bognall has also differentiated Aura into two types 1) External and 2) Internal

The internal layer is three inches wide, is bright and pure. Rays are radiated in the form of straight lines in all persons in a similar manner.

The outer layer which is more increase with the age of a person. Generally it is more in women as compared to men. Brilliant blue colour is considered to be the best. Purer is the blue colour, sharper is one's intelligence Darker is the grey colour, duller is the intelligence.

The outer layer keeps changing with the change in mental status or due to diseases.

1.6.0 Leshya and the Aura

These two terms are found in the principle of *Leshya*. *Leshya* is related to two internal powers : Kashya and

Yoga. The *Yoga Lehsya* forms the mental Aura and the *Kashaya Lehsya* forms the emotional aura. Thus two elements act in the aura:

1.6.1 The mind and the emotion : The faster the *Kashaya* source, the duller our powers and our *Tejas body* become weaker gradually. For this it is necessary that we empower our *Tejas body* through life activities and reduce our energy consumption. This would increase our energy resources, activate our energy and strengthen our Aura. Our emotional system will become strong and we will be able to form an armour around us which would protect us against all infection and external invasions.

Scientists today after carrying out several researches have declared that any disease could be detected three months before it would attack the physical body. This is because, three months before it would arise in the Aura. Then gradually it would reach the massive body. It would take three months to express itself there. Thus having prior information of a forthcoming disease, a person would get it cured so that it would not come up on the surface. It can be declared several months before that on which date a person will die because death starts appearing on the aura long before. Aura is the carrier of all the actions occurring in our microscopic world or subtle body are absorbed in the emotional world through Aura. The information of all the incidents occurring in the emotional world arrives at the Aura. In all these contexts it can be said that without understanding the Aura and purifying it one cannot even imagine of building a great personality. An aura is formed as a result of the biological reactions occurring in our body and skin. Due to this a micro electromagnetic field develops around our body, which can be measured through sensory instruments. When it increases then a bright light falls on the body surface.

1.7.0 Etheric discharge : Often some wounds are seen on the Etheric skin due to which etheric discharges occur. These wounds are called orbicular wounds. Terrible loss of life force is caused due to the etheric discharge and even death may occur in extreme cases. If etheric life would get reduced then the resistance power to fight against micro organisms would decrease. As a result disease would easily infect us.

1.8.0 Due to orbicular wounds, the life force of our body is lost. Many times some people unknowingly keep absorbing the life force discharged around them. After meeting such people a person feels lack of life force in himself while the person who has absorbed it often says that he felt very nice to meet Mr. So and so and that he felt much better after this. Body tries to recharge itself after it has lost its life force.

Since Auric skin gets wounded therefore body does not take energy from the normal channel but from any person or object coming in the way of etheric energy. If such an energy source is improper then body gets recharged with polluted energy and gets prone to diseases.

1.9.0 Colour and the Aura

1.9.1 Black Colour : If black colour dominates a person's Aura then it means that he has a negative attitude, has strong desires, strong force of *Kashaya* and sinister habits. There is no balance between his body and mind. He is of lowly nature. He works without thinking over anything. He is cruel and violent. Thus, a person with black or brown Aura is criminal by nature.

1.9.2 Blue Aura : If Aura consists of blue colour then it implies that the person has high moral values, is trust worthy and religious. He is a symbol of amicability. Blue colour Symbolizes love. If dark blue colour dominates the aura then it means that the person is jealous, materialistic, shameless, indulgent, voluptuous and mean. He has violent nature and does not believe in religion.

1.9.3 Kapot Colour : If *Kapot* colour predominates the aura then it means that the person has artificial attitude, crooked nature and abusive language. He is always critical of others, makes fun of others and has stealing habits.

1.9.4 Green Colour : Green colour is a symbol of congeniality. A brilliant green colour in the Aura is a mark of energy and power. Green colour stands for naturalness happiness and sympathy dull and grayish green colour in aura indicates jealous, shrewd and mean nature.

1.9.5 Red Colour : If red colour dominates the aura then it indicates that the person is healthy, polite, gentle, controlled, pious and religious. Red colour symbolizes strong will. In a mean person the colour of the aura is dark red.

1.9.6 Pink Colour : If aura consists mainly of pink colour then it means that the person is loving, caring, gentle, social and has positive attitude.

1.9.7 Orange Colour : Orange colour of the Aura indicates an energetic personality.

1.9.8 Yellow and Golden Colour : Yellow and golden colour in the person's aura indicates short temper, short stature and short greed.

This indicates an intellectual personality. Person with golden Aura symbolizes a combination of wisdom and spirituality. He is of a calm nature, reticent and balanced in nature.

1.9.9 White Colour : If white colour is dominant in the Aura then it indicates that the person is calm, controlled, virtuous mediator, pure in thought and action. A white colour in the aura is very rare. A person with white colour in the Aura is of a deeply spiritual nature. The Aura of great people is either white or brilliant blue.

In this way a personality can be judged on the basis of the Aura. The book "*Man, Visible and Invisible*" gives a detailed description of the effect of the various colours found in the Aura:

1. Black colour indicates hate and jealousy.
2. Red spots in the black region indicate anger. Bright and blood red colour indicate greed.
3. Dark brown colour is indicative of greed for money greyish brown colour means selfishness, greenish brown colour indicates jealous nature.
4. Dull-brown colour shows fear and timidity.
5. Dark red colour shows loving nature.
6. Orange colour shows pride and ambition.
7. Yellow colour indicates intelligence.
8. Greyish green colour shows wickedness. Emerald green colour shows cleverness.
9. Deep blue colour indicates religious nature. Light blue colour shows dedication and special qualities.

1.10.0 Aura: Scientific view American woman scientist : Dr. J.C. Trust took photographs of Aura through micro-sensitive camera. She told- I saw that those people who are neat and clean outwardly but are impure inside (in feeling) have very dirty and distorted Aura. Those who may not be clean from outside but are pure inside have very pure and gentle aura.

A black woman Liliyan said- "I can know facts through Astral Projection. I can describe the character of people by entering into their Aura but I cannot know the character of a drunkard because his Aura gets disturbed and becomes so hazy that its colours are undetectable. Our feelings and our conduct form our Aura. When these two are pure, the Aura is strong and pure.

When emotions and character are impure then Aura becomes dirty, distorted and impure.

According to Geroge Stirr Vitae. There exists a magnetic environment around animals and plants. Its dispersion varies and is a subject to change. By knowing these we can get important information about a person's thought, his happiness and unhappiness. He writes that aura can tell about the health and diseases. The radiation from the aura changes with changing conditions in which person is.

Vitae told that positive rays come out of the index finger of left hand and the thumb of right hand. Negative rays come out of the index finger of right hand and the thumb of left hand. According to him the aura of people is generally bluish-grey in colour. Waller J. Kilner believes that all around the human body exists a liquid layer which is formed of three layers. First layer is close to the skin. It is a thin dark coloured one fourth inch broad layer. Second layer is above it and is a broad band of two to four inches. It is the purest layer. Above this is the third layer which is distinguishable and it has smooth outline. It is about six inches broad. Radiation is equiangular in the body. These internal rays are soluble in nature. Due to changing nature these rays too keep changing. Their dispersion is highest in fingers, elbows, knees, lips and breast. Bluish-grey is the colour of health which is covered with light yellow and red colour. Hazy and dirty colour is indicative of diseases.

1.10.1 Development of the vision to see the Aura : Aura can be seen through many ways. First of all, eyes are made effective by looking at the sky through a blue filter. Then the seer sits with his back towards the window. The experiment is made to stand before a dull background. Then, the eyes are able to see blue and violet colour easily. If eyes are charged by yellow colour than it is easy to see red and green colour. There is another way of looking at the Aura- through the use of Kilner screen. It has glass cell in which some dyes have been dissolved. Mainly diaciasin or pinnacle dyes are used. The functioning of the eye changes to some extent due to looking at a light source through a coloured liquid filled in these cells. So the eyes are able to see the etheric rays coming out of the body. Complete details of this activity can be obtained from the manufacturers of Auric goggles.

1.10.2 Reading the Aura by touch : Aura can be read by touching. But in this condition it is difficult to understand everything clearly so a lot of care needs to be taken. It involves the following method- Make your friend sit straight on a chair. Then put your hand 2-3 inches away from his body and move it from top to bottom. It is essential that his body is not touched. As you move down his body, concentrate on the tips of your fingers and try to have some distinct feeling. Initially, you may not feel anything but through practice you will have some vibration or some hot or cold experience. You just have to find out till what distance from his body do you get these experience so that you can find the size of his aura. Draw the shape of the aura on a paper. Initially you would experience only the outer aura.

1.10.3 Looking at the Aura through direct vision : Aura can also be looked at by direct vision. Sometimes we don't get correct results by constantly looking at the scene (subject). Hence this should be avoided. Best results can be obtained when the subject is made to stand before a dark background and is made to wear tight clothes. The seer must look at the object without any tension. Eyes should be kept at 6-9 inches from the body of the subject patiently. In this manner formative thought helps in looking at the Aura. Whatever is seen should be drawn on a paper. Unnecessary thoughts should not be allowed to enter the mind.

1.10.4 Use of fingers : We must use fingers to give rest to the subject (*Prayojya*). Both the hands should be touched and then slowly taken apart. If faculty (*Chitra*) has started working then bands of grey light can be seen going from one hand to the other. One hand should be lowered by 6-9 inches then the bands become slanting. After practicing this successfully, the aura of plants and trees should be looked at.

1.10.5 Method of looking at the Aura of other persons : Harriet A Bosweel, in his book *Master Guide to Psechism*, has stated the following points to look at the Aura. **1.** Make the person to stand before a clean straight unlayered wall. Light should be dim so that the shadow can not be seen. **2.** Focus your eyes at the centre mid point between the eye brows which is the focal point. Look constantly. When your eyes feel tired and the sight becomes hazy then aura becomes visible. See that your eyes do not move from the centre towards the aura otherwise aura will gradually disappear. Aura can be clearly seen this way through practice. **3.** Initially, results are not easy to attain. If you are in a hurry to see the aura then squint your eyes. May be it works.

1.10.6 Way to look at one's own Aura : The following steps should be practiced for this purpose.

1. Look at your focal point (*Darshan Kendra*) in the mirror in a dim light. When the sight becomes hazy then aura will start becoming visible. Aura shows the real person inside you. The colours of aura cannot be affected from outside. The colours of aura tell about the actual personality of a person.
 2. Draw as much light in you body as you can. Feel as if you are standing in the middle of a flood of light and your aura is spread till several inches around you and it is as smooth as marble.
 3. Take a deep breath and draw light in your aura. Relax and spread your circle of light till 12 inches in all directions, above the head and below the feet.
 4. Take a deep breath and draw in light. Relax and spread the aura till two feet.
 5. Take a deep breath and draw in light. Relax and spread the aura till three feet.
- Repeat the process until you spread the aura till seven feet.

Now feel that you are at the center of a large circle of light. You can build relation of your aura with another person present in the room. Watch everything that happens sternly and patiently.

Auric healing : Auric healing is a mental and spiritual healing and not a physical one. No colour or coloured light is used in this. It is a completely conscious process. It is to feel that everything is conscious. It is not useful for those whose mind is distorted or retarded. For the auric healing of nervous system, purple colour gives a cooling effect alongwith meditation and concentration. Grass-green colour strengthens the nervous system and studies have proved that yellow or orange colour have an encouraging effect on it. Blue colour is effective in providing peace to blood and body parts. Green colour strengthens and red colour activates them. The thought of blue colour is also effective in fever and helps tremendously in high blood pressure and hysteria. Meditation of red colour in the aura fulfils the loss of cooling or heating in the body. Panchadari has said that in order to treat a dull and disturbed patient, he must be given a mental bath of purple colour or should be made to meditate upon purple colour in the aura. A physically weak person should be given a mental bath of bright red colour then bright yellow colour and then of stable orange colour as a complete treatment. Actually, the best colour which is radiated is white colour. It provides a person the best position in meditation. It leaves the mind and the soul in an enlightened condition which is best for him. White colour is strengthening and refreshing. It develops conscious power which is useful for healing.

1.12.0 Aura and Prediction : An experienced person can make predictions for future life on the basis of the colours of the aura. Since aura is the pre-light of the condition of antas, major incidents that are going to occur in future can be analysed by and large. Shadows of different emotions like anger, temper, desire, love, hatred, fear etc keep appearing on the aura on the basis of which predictions are made. Spots of different colours appear on the aura which indicate different diseases, like red spot indicates heart disease, yellow spot indicates diabetes and black spot indicates a permanent deadly disease. An actual meditator can recognize the colour of the aura or it can be captured by a Kirliyan Camera. A person can bring change in his aura by fasting, asceticism and prekshadhyam and can thus give some impetus to his journey of spiritual development.

Questions

I Essay type question

1. Give an analysis of Aura and colours through a description of the structure of Aura.

II Short Answer questions.

1. Describe auric healing.
2. Explain the methods of looking at the Aura

III Objective type question (Answer in one or two lines)

1. Which disease does a red spot in the aura indicate?
2. Can future prediction be made on the basis of Aura?
3. What is the Aura of great personalities called?
4. Who took the first photo graph of the aura?
5. Which colour has an encouraging effect on the nervous system?

Fill in the blanks

- Q.6. Auric healing is a mental and healing and not a physical one.
- Q.7 On the basis of the strangeness of the emotional flow the of also become strange.
- Q.8 Green colour indicates
- Q.9 Lord Mahaver described the of Leshya.

Reference Books

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6. *Master Guide of Psychism-* Hariet A.Bosweel
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9. *The Human Atmosphere-* Walter J.Kilner

Chapter 11: Emotions and Emotional Training **Leshyadyan-Scientific-Spiritual Attitude**

Dear students !

By reading this chapter you would understand the following facts.

1. The scientific aspects of *Leshya Dhyana*
2. You would get to know world science and colour.
3. You would know Primary and Secondary colours.
4. You would understand the function of colours.
5. You would know the components of personality.
6. You would understand *Leshya* and mental healing.
7. You would learn the affect of colours on the neuro-endocrine-system.
8. You would understand the spiritual aspects of *Leshya-dhyana*.
9. You would know the origin of habits.
10. You would learn the colours meditation and emotional change.
11. You would understand the applicability of *Leshya dhyana*.
12. You would know the birth of *Leshya dhya*.
13. You would get detailed information about colour healing

Introduction

In the Jain Philosophy, gross body is called *audarik* body, subtle body is called *Tejas* (luminous) body and micro subtle body is called *karma*- body luminous (*Tejas*) body controls our emotions, and *Karma* body controls the luminous (*Tejas*) body.

luminous (*Tejas*) body controls the Hypothalamus of the Brain. Hypothalamus has control centres for appetite, sleep etc.

luminous (*Tejas*) body has control over these centres. This system controls the gland system thus, it is a chain of system,. A complete reaction takes place in order to change internal discharge and other internal changes. Changes occur when *Lehsya* changes. When the emotions of *Tejo Lehsya Padmaleshya* and *Shukla Lehsya* occur in the mind then *discharge* occurs from the *luminous* body and comes in our glands. Glands are of two types:

1. Exocrine glands
2. Endocrine glands.

Liver is an Exocrine gland. It know as hormones *Pitta*. Chakras are endocrine glands. They get activated through meditation. Their secretions known as hormones do not go out of the body. They directly mix with the blood and exert its effects. Hence the *juice* of endocrine glands affects our entire body. Therefore, the practice of *Leshya dhyana* has an important applications for behavioral changes and for *Lehsya dhayana*.

1.0 Leshya dhyana: Scientific Aspect :

When we look beyond the limits of gross body, we see peculiar colours. There exists a ring of colours around us and inside too. Acharya Shri Mahapragya states on the basis of his/her experience to close the eyes and concentrate on the centre of thought. Within a short span of time you will see dots of colours. Keep your eyes closed and pressed and you will see the light-dots and colour-dots moving in circles. Do *Sarvendriya Sanyam Mudra* (posture for controlling the sensory organs). You would see numerous colours before your eyes. These colours exist in our body. Luminous body is a body of colours. Light and colour are not two but one only. The 49th vibration of light is colour. At one frequency light becomes colour. All the basic colours are there in the rays of the sun. where there is radiation and

light, there is colour. Light and colour are co-existent. Our radiating body is a body of light, a body of colour. All the colour are present in it. Colours keep coming in front of our eyes. If one has the foresight (*dirhta*), innocence of eyes, gift of sight, he can on the basis of the coloured dots in front of him get to know the kind of expression that is getting formed and also the *vritti* that is going to be expressed. On the basis of these colours one can know which kind of atoms are getting activated around us. The entire principle of sound origin works on these points. Through these dots a sound meditation *swar sadhak* gets to know whether it is the earth element, water element or fire element that is going on.

1.1 World science and colour- light is in the form of “wave” and the colour of light is based on its wave-length. Wave-length and frequency of vibration is mutually related to inverse proportion ie. with the increase in wave-length the frequency of vibration decreases and increases with its decrease. The light of the sun when it passes through a prism seems to get scattered into seven colours due to light *vikshepan* (*light-projection*). That row of light is called spectrum. Out of these colours, the wave-length of red colour is the greatest and that of violet colour in the least. In other words the frequency of vibration of red colour is the least and that of the purple light is the greatest. The various colours which are visible in the evident light are according to the frequency of various vibrations or wave length as follows-

Colour	Wave-length A° = 1/1000000 cm	Vibration-frequency (per second)
Red	7400-6200 A°	4000-5000 billion
Orange	6200-5852 A°	5000-5400 billion
Yellow	5850-5750 A°	5400-5500 billion
Green	5750-5000 A°	5500-6000 billion
Blue	5000-4450 A°	6000-6600 billion
Bluish black	4450-4350 A°	6600-6750 billion
Violet (<i>Bengni</i>)	4350-3900 A°	6750-7600 billion

1.2 Definition of colours : According to the famous scientist and Nobel Prize winner Prof. C.V.Raman, the colour of an object which is mislabel to us is that colour of the spectrum of the sunrays which after getting diffused and scattered by the object, reaches our eyes and gets dispersed.

The colour of any object depends on three factors-

1. The nature of falling light.
2. The colour absorbed by the object.
3. The colours of the light rays unabsorbed by the object.

The impact produced by three is the colour of that object..

1.3 Primary and secondary colours : Blue, Yellow and Red are primary colours. By mixing these in adequate proportion other colours can be obtained. But by mixing other colours primary colours cannot be obtained. When two colours are mixed to produce a third colour then both the colours are called compliment of each other. Most of the secrets of nature are inscribed in the language of light. These secrets can be unveiled by understanding the directional language of light. It has been proved on the basis of the theory of molecules and of the structure of light that every matter or every type of molecule absorbs only a particular portion of the spectrum of sunlight. On the basis of this, every matter has its own specific position in the spectrum which cannot be shared by any other object. This implies that each molecule is capable of expressing its existence and personality through a special signature. This signature becomes the finger print or blue print of that object or molecules.

1.4 Functions of colours : The functions of colours is to create a balance in the body. The person in whose body red and blue colour are in a balanced state, his body is balanced ie it is beautiful and well built. According to Ayurveda, there are three *Doshas* in our body- *Vata*, *Pitta*, and *Kafa*. Let us consider three colours- Blue, Green and Red.

1. Blue Colour- Blue colour is very peace giving. It removes the heat and excitement from our body. It is very useful in summer season. All the diseases which are governed by *Pitta* can be cured by blue colour. Blue colour tells

about fanaticism. It abolishes tension, impurity and decay and imparts peace.

2. Green Colour- It pacifies blood and the nerve. It particularly affects the spleen which forms the white blood cells (WBC). The persons with this colour in the aura work for bringing about peace and social balance in the society. Green colour provides balance and peace to us.

3. Red Colour- According to Faber Biren, red colour increases blood pressure, heart beat, breathing, perspiration and mental excitement. It increases tension in the muscles causes the eyes to wink. Red colour is the symbol of planet Mars. A person with its impact is strong, active powerful and has leadership qualities.

4. Orange Colour- It is related to sun and gives energy. It excites emotions. It is useful in paralysis caused due to emotional reasons. People with this colour effect in their demeneour attain purity.

5. Yellow Colour- According to Faber Biren, pure light yellow colour is indicative of intelligence, wisdom and artistic talent. Yellow colour excites the nerves of the brain, energizes and activate the parts of our body. It is prohibited for emotional and people full of excitement.

6. Indigo Colour- The effect of this colour in the aura indicates a person's high ambitions and status.

7. Violet Colour- This colour shows the highest qualities in a person and indicates his spiritual appetite. This colour is useful for hair, eyes, digestion and brain. This colour in the aura shows a person's spirituality, respect, selflessness and persues him for self introspection. This colour plays a significant role in changing a person's violent habits.

8. White Colour- When a person purifies his Aura then he attains white colour. This colour is a symbol of spiritual excellence and purity. By meditating upon white colour, we are able to transport our pure determination to the internal world and can develop a form of worship which is more powerful than the worldly form. Medical science has proved that different colours certainly affect our body system.

When we enter the luminous body then our thinking changes, emotional flow changes. The complete formation of our emotions takes place within the boundaries of our irradiating body or electric body. Our emotions are formed-good or bad- they all are in the boundary of irradiating body. The incidents that take place around the irradiating body arrive on our gross body and affect our gland system and nervous system. Then they are imbibed in our behavior. The study of human nature and behavior cannot be done on the basis of *gland system* or *nervous system*. It can be studied only on the basis of irradiating body emotional system and leshya.

1.5 The components of Personality transition.

The uses of *Tejo Leshya*, *Padma Leshya* and *Shukla Leshya*, the aura produced by it and the elements in the aura: all give a glow and form to our personality.

Leshya dhyana is a measuring rod. The measure of a person who performs meditation in social life is his character and behavior. In spite of performing meditation if his character and behaviour do not change, then it implies that his meditation is nothing but a sedative thing. Attainment of peace, joy or satisfaction is not the ultimate aim of meditation. These are just preliminary things. The practical measure of meditation would be that the life character and behavior of person changes. If these changes occur, only then real meditation is attained.

The internal measure of a meditator is the purification of aura. If one's aura has become gentle, Leshya has been refined and emotional stream has been purified then it means that he is a meditator. Therefore in *Preksha Dhyana* system, *Leshya dhyana* has a great significance both as a measure and for the purpose of over coming the obstacles.

1.6 Color and Psychology : According to scientists, our whole body system is based on colors. Modern psychologists and scientists have found out that human consciousness, unconsciousness mind and brain are affected most by colors. Color affects the whole personality.

Color and light have a deep effect on the health and behavior of all creatures. Sunlight is the life-giving source for the botanical world. Ancient and modern sciences have both investigated on the subject as to what are the various effects of color on physical body, psychological and sentiment conditions and behavior of human beings and other creatures? 19th Century doctors of color claim that medicines which are prepared through the medium of colored glass

or bottles, can cure general diseases like acidity to fatal disease like nervous break down. (Meningitis or nerves of nervous system) etc. These kinds of claim could not be established in that age and they got into disrepute but they have been revived and given the name of 'color-therapy' or 'photobiology' in modern-age. According to the famous nutrition scientist Dr. Richard J. Vurbman of 'Massachusetts Institutes of Technology' America – The most effective element beyond food, which has its effect on physical activities, is light.

It has been known through various experiments that various colors have impact on human blood-pressure, speed of veins and respiration and on the activities of brain and on other biological activities. As a result of this colours are now being used in the treatment of various diseases.

1.7 Peace giving Pink color : Mr. Paul Bokunini, who is the director of Health Services of Probationary Department in Saan Barmardino Country of California (America) says – 'When juvenile delinquent got bent upon doing violence in a frenzy, we would try to control them by torturing and punishing them. Now we keep them in a room, where walls are painted in a special pink colour. We found that those rebellious children left shouting and slept within 10 minutes after getting weary and calm.' In the whole of America approximately 1500 or more hospitals and reformation-homes there is minimum one room with walls painted pink. This pink color is famous by the name 'peace giving pink color'. This is a burning example of the effect of color on the human sentiments.

1.8 Leshya and psycho-therapy : Centers of consciousness like *Muladhara* (power points) and *Aagyachkra* (intuition-points) awoken by meditating on red-color. *Anahat chakra* (pleasure point) awakens by mediation of yellow color. By meditating on white color, (*inner light print*) *Vishuddhi chakra* (purified points), *Manipoor chakara* (splendorous point) and *Sahastrasaar chakra* (knowledge point) awoken.

White color is cool in property. It never creates any barrier in the way to body of life-elements and force, which comes from sunlight. Red color increases heat. For a person who has low blood pressure, this color is beneficial. But for a person whose knowledge elements are weak, this is not beneficial. Those who get tired early and remain depressed, this color is very useful for such persons. Yellow color also has the property of increasing heat. That awakens knowledge points and keeps them healthy. Black color attracts the rays of sun. Blue color has cool property. This gives vital power. It has electric power. This is nutrient and peace giving color.

The color of the sun is white like mercury, the color of moon is bright like silver, the color of Mars is red like bronze, the color of Mercury is green, color of Jupiter is yellow like gold, and Venus is of blue color. Saturn's color is sky blue; the color of *Rahu* (an Indian traditional foe) is black and that of *Ketu* is indigo. Their beam put different effects if the beams of the sun are soft. If the sun light is mixed with mercury etc., then that has different kinds of effect.

This is just an indicative instruction of the property and effect of colors. Every color has many synonyms and every synonym has different properties and effects. Various psychological problems can be solved by delicate sentiments, aim and color selection.

1.9 Blue and Ultra Violet Color : Every year thousands of children are born premature. Such children become victims of fatal jaundice disease. These children were earlier cured through blood transmission from outside. But they are being cured through both blue light beams instead of blood transmission.

Russia has been considered a leader in the field of light-biology. According to their scientists if the labourers of coal mines are given a bath of ultra-violet waves, then they can be saved from the disease named 'black lungs'. Mr. Faber Barren is a color-expert and has written many books on the subject of color and he is considered an authority on this subject. According to Barren if lights in the rooms are put along with ultra-violet lights, it makes the development of students faster, their work capacity increases and there is an increase in their marks and diseases like cold, synus get lesser.

1.10 Effect of color on Psycho-physical disease : How and why colors affect human diseases – all doctors are not unanimous in their opinion on this subject. Some doctors say that colors do not directly affect the body but they affect the mind. According to them colors create such a psychological condition which cures the body but it should be kept in mind that more than half of the diseases are only psycho-physical.

It is accepted by all doctors and researchers that electro-magnetic waves are a part of a series like 'X-rays' subtle-rays and ultra violet waves which affect human health but they have different opinions about the effect of the whole visible waves. Despite this we have many evidences on the basis of many experiments that light definitely affects our 'internal secretion gland system' and 'nervous system'.

1.11 Effect of colors on Nervous-System : The Director of 'American Institute of Bio-social Research' Professor Alexander Sauce believes that electro magnetic energy of color affects hypothalamus in a secret form and is situated in the depth of our pituitary and penal glands and in our brain. According to scientists these elements regulate internal secretion system of our body, which themselves control many basic activities and many sentimental reactions like attack, fear etc. in our body.

Harold Bohalforth, a photo biologist and the president of 'German Academy of Color Science' after conducting some experiments on children of a school gave this report that the same effect of light was seen on two blind student's blood pressure, movement of nerve and speed of respiration, had the same effect on seven children with normal sight. In one of the reports published in a magazine of 'Bio social Research' it has been pointed out that when the wall the color of school rooms was painted royal blue and light blue by changing orange and white color and rainbow colored lights were changed by common lights, then the upper blood-pressure of children came down from 120 to 100. Their behavior became very good from what it was earlier, they became more disciplined and their concentration increased. Bohalforth says further – less quantity of electro-magnetic energy of light affects one and more neuro-transmitter, which from one nerve to another nerve or from nerve to muscle, works to transmit messages and works as a chemical messenger. Some evidence have been found on the basis of experiments that when light falls on the retina of our eyes; it affects the synthesis of melatonin secretion, which is secreted from penal gland. This melatonin hormone is helpful in deciding the production scale of nerve transmission named cerotonin.

1.12 Can Aura be seen? : Can aura be seen? Yes, it can be seen properly; but it can not be seen by everyone. One who does the meditation of body stability can only see Aura in that profound state of body abandonment. Aura can also be seen in sudden deep state of mediation. Sometimes while meditating, it seems that though the body is not there but a statute of the complete body figure is sitting in front of it. Sometimes try to see your hand in darkness. Though the hand would not be visible yet an aura of the hand shape will become visible, complete electrified hand will become visible; the only condition is that darkness should be dense.

During the last few centuries many people have used various kinds of equipments for curing diseases or for measuring health and life giving power by the study of aura. These equipments include normal looking miraculous sticks to just the mere touch of hand, on to expensive machines. In the last few years, in the 'Institute of Neurology' of Government General Hospital of Madras, a group of doctors, whose head was Dr. P. Narendran, developed an instrument to take the photo of 'aura', developing a technique of 'Kirliyan photography' and searched many things through its medium and are still doing so. The same kind of work is also going on in other countries.

The work report of Kirliyan couple inspired Dr. Narendran to work in this field in 1934. Dr. Narendran and his companion doctor and technicians developed the above-mentioned equipment. Through this instrument a photo of the finger of an ailing person's aura is taken by placing the finger on a plate, so that anyone can see it. This aura is transformed into light-waves and can be traced on a photographic paper through an instrument similar to a camera. The ailing person does not require any preparation for this, nor any kind of rays are telecasted during the recording.

1.13 Colour and Diseases of Aura : Dr. Narendran says that the 'aura which comes out from living beings is neither heat nor sound. It is just like waves but definitely there are variations in the aura of a healthy and an unhealthy person, a dead person or one who is alive, vital and non-living objects.'

Aura has various colors- red, green, yellow- violet and blue. It does not have white and black. Presently the study is confined to the front part of the fingers' aura. In the last three years (1981-1984) Dr. Narendran's group studied 932 patients; in them there were patients of nervous disorder, stomach diseases patients and patients of gynecology. Patients of different types of nervous disorder have a definite structure of aura. The diseases which are included in this are hysteria, *sutran* disease, brain tumors, face paralysis etc. Prophecies can be made before any disease with the help of

this machine. This instrument can prove very useful from this point of view. Especially knowledge of diseases like cancer, can be obtained in advance and then its cure will become possible.

1.14 Research in Aura in Foreign : Dr. Narendran has told that the knowledge of aura is being used in agricultural work in the Soviet Union. Scientists study the basis of sickness of leaves on the basis of aura and make prophecies about the diseases.

On the other hand in America, this is being used in the study of extra sensory knowledge. Following is the description of the colors which can be seen in the aura-

- | | |
|--|-------------------------------|
| 1. Golden color | - Spirituality |
| 2. Light blue or blue & blood colors | - power to eradicate diseases |
| 3. Pink | - love, affection |
| 4. Red | - desire, wrath |
| 5. Green | - intellectuality |
| 6. Brown or dark dust colored | - disease infliction |
| 7. <i>Murjhaya</i> (dry) or <i>nistej</i> (dull color) | - coming nearer to death. |

1.15 Experiments to solve problems : Try to do a small experiment to solve problems. Whenever there is any problem, sit in peace in *Kayotsarg mudra*, calm breath, calm body, loose muscles, and complete abandonment of work. Do this for ten minutes. Or meditate on yellow color in brain, meditate 'Padam Leshya' or concentrate on yellow color for 10 minutes by closing the eyes. Or concentrate on red color in pleasure point. It would seem that problems are getting solved without really solving them. Solution will come automatically.

2.0 Leshyadhyaan: Spiritual point of view

Meaning of Leshya is atomic splendor, radiance or shadow. The results of creature influenced by *chaaya-pudgal* are also called '*leshya*'. In ancient literature, the meaning of '*leshya*' is found in these three meanings – body color, atomic splendor and self Aatam-parinam (selfstates) through its influence. Body, color and atomic splendor is '*Dravya leshya*' (liquid form of leshya) and Aatam-parinam (selfstates) is called '*Bhaav-leshya*' (emotions of leshya). Atomic splendor or radiance is another name of '*karma-leshya*' (specific form of leshya) and sixth form (karms) is called now Karma (structure deciding Karma) in name. Its related to body constructing *pudgal*. One of its features is '*Shareer-naamkarma*'. One section of these '*Shareer-naamkarma*' pudals is called '*karma leshya*'. The various definitions of leshya are–

1. Yoga expression (yog parinam)
2. *Kashayodaya Ranjut Yoga Pravarti* (emotion colored Yoga tendency)
3. *Karma Nishyand*
4. Like *Kaarman* body without *emerged matter from karmic aggregates*.

According to these spiritual definitions leshya has a relation with creature and karm pudgals, state of karm accomplishes and the (karm) rises. So in this way leshya is connected to the purification and non-purification of soul. From the perception of effectiveness both traditions are achievable.

1. Effect of *Paudgalik* leshya on spiritual states (Aatamic-parinam)
2. Effect of spiritual states on leshya.

“*Krishnadidravayasaachiviyat, parinaamoyamatamanah.*
Sfitksiya tatrayam leshyaah shobdah pravartate.”

The sound of this famous quotation is- Krishna (Black color) art is like *leshya- pudgal*, and likewise the psychological results are also the same. It also results spiritually. A person who is engaged in five *aasaltrav* results in Krishna leshya: That means its atomic radiance is black. Whatever color we adopt, our expressions, behavior, conduct etc. transforms according to that color. Whatever color comes in front of a crystal, the crystal reflects the same color. Crystal does not have any color of its own. In the same way spiritual states also do not have any color of their own. Whatever results come in front of any atoms, its results too are the same. These results are our sentimental leshya. The symptom and work, which are described in *Manuscripts* about '*Satva*' '*Rajas*' and '*Tamas*' (These are the three

characters or dispositions assigned by the Hindus to human mind: the first is 'satva = benevolence', the second is 'rajas' = love of sensual pleasure' and third is 'tamas' = promptitude to the vindictive passions. These are comparable to the symptoms of leshya.

2.1 Leshya: An Institute of Color : We have astringent system (*kashaya tantra*) inside. Whatever goes inside becomes colorful. And whatever comes outside that is also colored.

A person who has violence, untruthfulness, wrath, ego, fraud etc. in his behavior, such kind of a person gets attracted towards atoms of dirty colors like black, blue etc. The system of *Leshya* carries them to astringent. When maturity (*vipak*) comes in, all these atoms get colored by astringent and come out through the medium of *leshya*. And they enter in various internal secretion glands and express various kinds of habits and passions. In this way all the work of contact sources is in the hands of *leshya* system.

Colours influence the mind the most. Our whole life system works on the basis of these colors. Today psychologists and scientists have explored that the element which affects our inner mind-subconscious mind and brain the most is color. Not only our life but our death is also related to colors. Our rebirth is also related to colors.

2.2 Place of Origin of Conditions : The powerful system which produces conditions, expressions or habits etc. is *leshya* system. Habits can not be transformed until this system gets purified. Purification of *leshya* system is very important. In order to understand the process of its purification, it is very necessary to understand the place of origin and appearance of impurity. If we understand this system, then the purification will become easy to understand.

We should think and compare from three points of view – Modern science point of view, *Yoga*-scripture point of view and from the point of view of the principles of *leshya*.

According to the point of view of modern science the dwelling place of passion/ lust (*kama vasna*) is 'Gonads', where passions originate. The place of other conditions is adrenal glands, where fear, impulse, bad feelings etc take place. There are three circles (*charkas*) in the language of *Yoga*-scripture where conditions take birth. These are hypo gastric plexus (*swadhishtan*) *chakra*, ganglion (*Manipur*) *chakra* and unharmed (*anahat*) *chakra*.

From the point of view of the principle of *leshya*, the following are the result of blue-*leshya* – continuity, wickedness, cruelty, atrocity, illusion, shamelessness, passion, tension, greed. Results of grey *leshya* are – crookedness = behaving crookedly, psychology to cover up self-guilt, expression of possession, false perception, habit to know the meaning of unpleasant words of others.

According to a comparative point of view the three *leshyas* from a scientific point of view, *Yoga*-scripture point of view, the point of view of *leshya* principle and the 3 *chakra* from the point of view of *Yoga* scripture and the adrenal and gonads glands, all have the same function. The principle of *leshya* believes that all our habits take birth in three *leshya*. *Yoga* scripture believes that all habits take origin in three *charkas* and according to science all these habits take birth in two glands. Therefore all these descriptions have amazing similarities. This fact is now clear that all bad habits take birth from near the belly, till naval or till the heart. They have just this much of place. It will be easier to understand the transform process after understanding this truth.

2.3 Meditation of colors and transformation of emotions : One who meditates on bright colors, concentrates on his inner personality. Habits, which come from black, blue, grey *leshya*, come to an end through radiant red color of *Tejo-leshya*. The color of *Padam-leshya* is yellow. This is a very powerful color. This is heat-producing color. Red color also produces heat. The whole process of reversal is the process of increasing heat. Heat increases in *tejo leshya* and even in *padam leshya* and when this heat increases with full intensity, then, this heat is abated by *Shukla-leshya* and salvation occurs only then.

Yellow color has the capability to make the mind happy, increase the power to perceive, make the brain and nervous system powerful. If we concentrate on yellow color on heart points, view points, brain points and purification points then all habits made out of dark colors move to disruption and new habits start originating. Experiment of *leshya* meditation is a very important one. This is a unique experiment of Jain meditation therapy.

When vibrations of *padam-leshya* awaken, yellow colored atom vibrations originate, there a person achieves indescribability. Such a person attains so sharp a purity of understanding, intellect and knowledge points that he can not achieve them through the study of thousands of scripture. Man achieves such an insight that he becomes capable of solving problems immediately.

2.4 Emotional Stream, *leshya* and Aura : (Man is neither a soul in purified meaning nor an inanimate object in purified sense. He is a compound product of consciousness and object. Symptom of soul is consciousness and symptom of an object is color, smell, liquid and touch. Human aura is made up of two compound radiation, one is energy radiation of life giving energy by consciousness and the second is radiation of electromagnetic energy through materialistic body. The base of living energy radiation is man's emotional stream. Emotions are conscious and aura is materialistic, still emotions and aura have a deep affinity. Aura represents our emotions. From this point of view, aura can be explained through emotions and emotions can be explained through aura. Aura is not made of just one color. It is a mixture of various colors because they are made on the basis of *leshya*. Color of *leshya* depends on the emotions of a person. Prominence of emotions is decided by the color of *leshya*.

Our mental thoughts and physical gestures are operated and indicated according to our emotional stream. Possibilities of wrath increase in a person who lives in the posture of wrath. It becomes easier for a person who lives in the posture of forgiveness to go in the consciousness of forgiveness.

3.0 Motive/ Purpose

3.1 Discovery of truth : A question may simply arise in the mind of a meditator – Why meditation? This is a natural question that why to leave mentality and why to adopt final emancipation? If we understand mentality properly and also final emancipation then this question can merge that if there is slight illusion then we also get ourself mislead from meditation. For paddling the boat of life and to drive the boat of life we have mentality and to attain the truth of life we have final emancipation. Only one who does final emancipation can embark upon the journey of life smoothly but they can not achieve the truth of life. Final emancipation is the means to the journey of life. It's not the end. If we don't have a proper balance of mentality and final emancipation in us, then man accepts mentality to be an end and a great allusion enters in life. To erase this allusion and to achieve this truth practice and meditation are very necessary.

3.2 Experience of independent authority of consciousness : Just because scientific discoveries are going on through equipments, instruments and other materialistic mediums; therefore, they will reach only up to the material/ objects (*padarth*). It can not reach till the soul. Consciousness authority does not become its subject, therefore, the independent authority of consciousness has still not been accepted by the scientific world. Due to that unacceptance we think the usefulness of meditation is just to reduce tension and keep the body healthy. It is true that meditation reduces physical, mental and emotional tensions; it reforms body, balances blood pressure but the only motive of meditation is not just to keep the body active and healthy. Though physical health is not less precious and one aim of mediation is physical health, but the most precious motive is the 'knowledge of self existence'. Till a person acknowledges his own existence, he can not put an end to his sorrows. The only medium to end the sorrows is attainment of truth and existence.

3.3 Awakening of Insight : Meaning of insight is to be free from the feeling of lovability and non-lovability. Insight, complete sight, competency, truth all are the same. We are doing meditation so that we know our existence, know the knower, understand the visible and may experience whatever has gone behind the curtain. A scientist can not understand it but a practitioner of meditation can do so. All rules of meditation are ways to reach the knower. Practitioner moves by cleansing all vibration, leaving all experienced forms and achieves the known form. Wherever just the topic of understanding comes in, there vibrations, insight and knowledge get their purification.

3.4 Reality of Experience : The famous scientist Dr. Erwin Shrodinger says that 'Today scientists are entangled in the question as to what is the root atom of an object. But this is not an important question. This should be the greatest challenge in front of science that whether there is conscious authority or not and the root of object is conscious or unconscious. Presently many views have become clear on the subject of matter/ object; but still the subject of consciousness is a great confusion not only among the scientists but also among the religious people. Today religious

people want to solve the question of soul through the medium of scriptures, want to incorporate them by arguments and want to understand the soul through eloquence. How paradoxical it is that on the one side it is said that the soul is the truth coming out of argument, is non-stop and can not be explained in words. But on the other side we want to attain it through argument, proper step and by words.

The only way to know the consciousness is self-experience, purification of self-vibration and emancipation. It is desirable for the practitioner of meditation that he himself searches the soul. Scripture have written that the existence of soul is a verbal fact and concept. We did the experiment of mediation, awakened our inner-consciousness, did face to face perception and then we came to know about the existence of soul. Then it becomes the reality of practitioner and the reality of his experience. We can reach up to the truth of experience only through meditation. There is no other medium except meditation that carries us to the reality of experience by detaching us from verbal reality.

3.5 Transformation of personality: Founders of spirituality have expressed the process of self- purification so beautifully that if we use this process with proper understanding, then transformation of personality would become easier.

By purification of *leshya*, *dharma* (being correct) can be established in life. When black, blue and *Kapot-leshya* change and *Tejas*, *Padam* and *Shukla-leshya* come down then this transformation occurs. Without purification of *leshya* life can not change.

The whole path of spirituality is the process of transformation. This process has a complete step to practice and one who accepts these steps can definitely transform his *leshya*. He either confiscates or changes *Krishna*, *Neel* and *Kapot leshya* or after changing them he goes into the vibration of *Tejas*, *Padam* and *Shukla Leshya*. Afterreaching there, transformation in behaviour begins automatically. So this the process of our personality transformation and the only medium of it is meditation of *leshya*.

3.6 Chemical Changes : The process of ‘Chemical Changes’ is the total process of self- mortification, *Yoga* and meditation. Due to powerful and heavy food; our body produces toxic-chemicals and stores them. These chemicals generate passions and deformation in our mind. Experiments of self- mortification as aayambil, fasting, alternate fasting, five day fasting, eight day fasting – which are elements of *external austerities* bring changes in the internal chemicals of the body. Chemical Changes occurs due to *Aasan- pranayaam* and other compound activities. Chemical Changes also take place by experiments of ‘self- penance’, ‘politeness’, ‘self- study’ and ‘internal self- mortification’. In modern language the ancient word ‘self- penance’ is called ‘Psycho- evaluation’ or ‘Self- evaluation’. Old-glands can be opened through purified sentiments. The process of politeness and agelessness brings chemical changes in all kinds of self- penance.

3.7 Transformation of Leshya : Main source of chemical changes is meditation. Marvelous changes come in internal chemicals, sentimental institution and in *leshya* through meditation of conscious- centers and *leshyaadhyaan*. Glands take out the secretion of intense consequences (*vipak*). When glands get purified through *leshyaadhyaan*, *leshya*s become pure and it is then that perseverance gets purified. When perseverance gets its purification then intense consequences of astringent can not dare to come inside and they start getting slower. Slow consequences can not construct intense habits, passions or bad habits.

3.8 Purification of Emotional-Stream : Definition of *Leshya* says that root soul (consciousness) is in the centre and around it there is an ocean of astringent ring; which is made of minute body. Consciousness is not impure, it is pure, then why the question of its impurity? Its reason is clear. There is a ring around the ocean of consciousness. This is an ocean of astringent. Now the question which comes to our mind is that when the ocean of astringent is covering the ocean of consciousness, then at that point of time where does the question of purification come from? How will pure perseverance happen? Whatever will come after getting filtered from astringent and after getting mixed with the juice of astringent will only be dirty, unholy and impure. How will it be pure?

Purification of emotions is accomplished by perseverance and purification of perseverance is accomplished through depression of emotions. Slowing down of astringent can be done in two ways. One is when vibrations of conscious come only for knowing something, then impurity of astringent does not connect with them. Perseverance which will be

created through will remain pure. *Leshya* will also become pure. Vibrations of consciousness come for only knowing at a time when the emotions of attachment and malevolence do not connect with them. This occurs only through *gyata* (knower), *drashta* (seer) *bhav* (emotions), which is a form of *Preksyadhyaan*.

In the astringent or very subtle body there are only vibrations and waves. There are no emotions; there are also the vibrations of consciousness and astringents. Both have lots of vibrations and waves. For example anger is a form of astringent. Very subtle body has only the waves of anger. When the waves of consciousness meet with the waves of anger, then this produces perseverance of anger. Till that time there are blank waves and no emotions. After getting intense with splendid body, those waves that take the form of emotions become *leshya*. Emotions get their origin after arriving in *leshya* and waves take concrete form. Power and energy transform into objects. The solid forms of waves are emotions and the solid forms of emotions are action. When emotions become action after getting concrete then it gets reflected in gross body.

The slowing process of astringent happens through *leshyadhyaan* and this should be understood by the example of anger. Anger used to be in the form of waves before appearing in the gross body. This is the point when its power will have been weakened. Through concentration of colors and auspicious *leshya* we will have to produce such waves which can destroy anger in that state of *tarangavastha* (waves) weakens its energy, effect and activeness. The waves of anger are also like energy and the waves to destroy them are also in the form of energy.

3.9 Setting out in the direction of Nistarang (beyond the wave)

There are three conditions- 1.Bad thought 2.Good thought 3. Without thought (Nirvichar) The best way to come out from bad thinking to good thinking is through *leshyadhyaan*. Thinking can not be moulded without practicing meditation. Emotions of enmity come in the mind due to social-relation. The feeling of harming others thrives in them. The very sight of an unpopular person turns our countenance red. Remembrance of an anti-person vibrates our whole current of thinking. These activities can not be stopped until we do not meditate *shuddahleshya*. By meditating on intensive red, yellow and white color; we can change internal procedure and through internal procedure of mind, we can again start changing those color. Then we affect from outside to inside and from inside to outside.

To purify internal habits and conditions; the meditation of *Tejoleshya* and *Padamleshya* are required. In order to stop the emerging and invasion of bad thoughts to stop affecting our mind, we have to meditate on *Shuklaleshya*. We have to construct a shell; in order to stop bad thoughts from entering and penetrating our mind. They remain outside and do not come into our mind. If we create a shell of *Tejoleshya* and *Padamleshya*, then we can save ourselves from the attack of bad thoughts which arises from within us. After all that; waves of good thoughts starts arising and these waves become quite helpful. These help us to move forward in our spiritual journey. Though *leshya* is itself a wave but to setting out in the direction of *nistarang* (no waves), *leshyadhyaan* is very helpful.

4.0 Accomplishments

4.1 Beginning of changes

The color of *Tejoleshya* is just like the rising sun. Red color is the color of creation. The element of red color is fire. Red color is the source of all activities, power, splendor, radiance, perseverance. Red color is our health. Doctors first of all check the number of white blood cells and red-blood cells in our body. Less number of white blood cells is a symbol of illness. Red color has the capacity to take human being from the outer world to the inner world.

When we concentrate on red color of rising sun on our intuition point and when the concentration is focused, then red color appears and becomes visible. After that by experience of this red color, by the vibrating experience of *Tejoleshya* our internal journey begins and changes start occurring in our habits.

4.2 Indescribable and unprecedented Pleasure

When vibrations of *Tejoleshya* awake, man experiences indescribable pleasure. A person who has experienced it; can understand it and describe it but cannot tell about it. A person who has never used or concentrated on *Tejoleshya*, can never understand and imagine that there can be any pleasure beyond this gross body and object. Until he passes

from this experiment; he can never know that such kind of indescribable pleasure can exist anywhere. The experienced pleasure is unique in itself. Man thinks - I felt that pleasure is only attainable through object (*padarth*) but today it is being experienced explicitly. The pleasure which is experienced through the awakening of *Tejoleshya* vibrations can never be experienced through any object in life. This illusion breaks and concepts change. The reality is it that there is no pleasure in objects. We have an electric current inside our body. That becomes the source of pleasure for us. This has been proved through scientific experiments that there is no sensitivity of pleasure without electrical vibrations. The pleasure which we achieve through the consumption of sensuous objects; is attainable through imagination and without any sensuous objects and the same happiness can also be attained through pleasure by producing electrical vibrations. If we produce vibrations by applying electrode on the ear-point or taste-point, then without using any object we can experience the sensitivity of pleasure. Reactions which have their origin in the consumption of object, can also originate by electrical vibrations without any object. Therefore it has been proved that sensitivity of pleasure is conditional with electrical vibrations.

When *tejas leshya* is awakened, then the vibrations of electricity increase considerably and become intense. One who does *preksha dhyana* is experienced.

4.3 Jitendriyata (Continence) : When we attract brightening yellow atoms, then state of *Jitendriyata* is created. We can be *Jitendriya*. One who practices *Padamleshya* can become *Jitendriya*.

4.4 Shuklaleshya : The color of *Shuklaleshya* is as white as the color of full moon light. White color is the symbol of sanctity, peace, purity and salvation. The heat increased by *Tejoleshya* and *Padamleshya* can be abated by *Shuklaleshya* and we can get salvation. *Shuklaleshya* makes one realize complete peace by calming stimulation, impulse, problems, tension, passion, astringent aggression etc.

4.5 Aatam – sakashatkaar (actualization) : The meditator should not think that if vibrations of *Tejoleshya* and *Padamleshya* come in the grip of man, then the journey is over. Its forward journey is still left. There is an element in sensory-consciousness, psychological consciousness and mind consciousness in the body which is away from these consciousness. Its realization is worth adoring for us. The aim of *leshya* is self-realization, which is attained by concentrating on *shukla leshya*. We will understand the difference between materialistic and spiritual world on arriving at this point. An important process of self-realization is development of *nirvikalp* consciousness (one having no option).

4.6 Unagitating (avyath) Consciousness : This is not an imaginative thing that the world having the importance of non-optional consciousness is some other kind of world in reality. This is real. When this consciousness is awakened then all other non-meditation move away. The very first *sufal* (good result) is awakening of unflinching consciousness. A person who lives a life of non-optional consciousness, lives a unagitating life. There is no element of misery in his consciousness. Any type of adverse environment, horrible circumstances and problem can not cause anguish in that person. He remains knower (*gyata*) not the one who enjoys or uses anything (*bhokta*).

4.7 Intelligent Consciousness : Another fruit is that consciousness goes into a state of non-fascination. Then no stupidity happens. There are many many stupidity generating elements in this world. Availability of non-optional consciousness does not make a mind stupid, rather makes the fascination get over.

4.8 Reasoning (Vivek) Consciousness : The third fruitful thing is awakening of reasoning Consciousness. Awakening of reasoning Consciousness develops extra power in the meditator. Then he realizes the clear difference between soul and *pudgal*.

4.9 Abandonment (vyutsarg) Consciousness : The fourth fruitful result is when reasoning consciousness becomes strong, then abandonment capacity increases and the power of sacrifices and dispersal develops. Due to Abandonment Consciousness power of sacrifice gets stronger. This is our destination and goal. As the consciousness develops, we will minimize the options and try to live more in moments of non-optional consciousness, our consciousness will get stronger and the infinite ocean of consciousness will become waveless and rippleless. In that situation we will have the realization of that supreme truth, for which thousands and thousands of people always remain curious.

5.0 Color-Therapy

Color-Therapy is the most natural method of all therapies. It has two main reasons- First reason is that the whole human body is colorful. Every element of body has a different color. Brain, heart, lungs, liver, spleen, kidney, intestine, bones flesh, bone-marrow, blood etc. have their separate color. Millions of cells of body are colorful. A famous foreign doctor of color therapy even said that 'the whole human body is a lump of color'. If any part of body becomes ill, then color also become imbalanced alongwith the imbalance of chemicals substance'. Color therapy balances those substances and colors and this results in the cure of the disease. Wherever heterogeneous substance produces disease after getting collected in the body, color therapy does not suppress it, rather it throws it out of the body. The second reason is that every creature depends on sun-light, sun-rays, light, color and temperature for development of his life and physique. This is a universal fact of Natural-Sciences. The sun is worshiped in India as a deity. Some believe it as a deity and some give it the title of god. In Vedic religion it's an ancient custom not to take food without looking at the sun.

When the sun is the base of life and health of living beings, then there is no doubt left in the proper therapy by colours produced by sunlight. Law of nature says that the more natural a treatment, the more effective it will be and the less adverse will be its reaction.

5.1 Characteristics of Color-Therapy : Color-therapy is very natural therapy and so it is very easy to follow. The law of nature is that where we have the existence of light; there are power and color. And where we have color; there will be light. Colors have heat, cold and weight.

Dr. Rayban Ember writes that the heat and coldness of colors can be measured. Fill a glass of water and put a thermometer in it, then throw rays in it. Now here red ray of light will display heat and blue rays coldness.

In order to measure the weight of power; take a small weight-scale and throw rays on its pans. The pan will bend in the direction of light. Colours can also be seen by throwing the light of sunrays on a cut out piece of diamond and various cut out pieces of glass.

Jain scriptures believe that there are five root colors- blue, red, black, yellow and white. All other colors are mixture of these colors. This is a true fact. In the rays of the sun three out of seven colors are the root colors and red, yellow and blue and other colors are their mixtures. For example-

1. Orange- This color is a mixture of red and yellow.
2. Green - This color is a mixture of yellow and blue.
3. Violet - This color is a mixture of blue and red.
4. Indigo - This color is a mixture of blue and white.

In this manner hundreds of different colors can be made through a mixture of these five colors.

Seven colors of sun-rays work in the form of seven kinds of medicines. We can divide these seven colors in three groups to make it easier and we have to select one out of three medicines for each disease. There are thousands of medicines in Aurvedic, Allopathic, Homeopathic and Greek medicinal science. Each disease requires a separate medicine for its cure. This is quite a difficult task. Usually five to seven kinds of medicines and their mixture are used for one disease. The more problematic thing is that one mixture is applicable on many diseases Sometime mixture of medicine is equally applicable on one disease. This is all due to variation in the property of medicines. Manufacturing and research of various kinds of medicines is also a very complex work.

This therapy is easier and less expensive in comparison to all other medicinal therapies.

One characteristic of this therapy is that its training can be completed in one week whereas a duration of 5 to 7 years is very common in other medicinal courses. From the point of view of non-violence; this therapy is non-violent.

Color therapy is very effective in curing diseases and in the same way it is very useful to calm psychological and emotional diseases. This therapy gives relaxation to many psychological tensions, psychological perplexities etc. This therapy has the capacity to change the sentiments and to destroy the habits of intoxication by concentrating on colors.

5.2 Various Uses of Color-Therapy : Seven colors are found in the rays of the sun –

- | | | | |
|----------|------------|------------|-----------|
| 1. Red, | 2. Yellow, | 3. Orange, | 4. Green, |
| 5. Blue, | 6. Indigo | 7. Violet | |

The above seven colors have their own property and effects. Experts can use these seven colors in various diseases but for a normal therapist the use of the following three groups is quite appropriate, because there is a limited difference in the color effects of each group. The groups or the three families are as follows-

1. Red, Yellow and Orange, 2. Green, 3. Blue, Indigo and Violet

Orange color is only used in the first group for the ease of use, green in the second group and blue from the third group. In this way to cure any disease the use of three colors i.e. orange, green and blue is very useful.

5.2.0 Nature, Property and Use of Orange-colored medicine

Nature - Heating, Expanding and Stimulating. Its impact is alkaline

5.2.2 Property -

1. It is very effective due to the mixture of red and yellow color.
2. Orange medicine only affects the stomach, liver, spleen, kidney and intestine.
3. This color increases blood- transmission.
4. This color keeps muscles healthy and prevents their them from shrinking

5.2.3 Psychological effect of Orange color

- A** It increases mental power and will-power.
- B** It develops intellect and courage.
- C** It boosts desires and ego.

5.2.4 Use – Beneficial in diseases originating from Phlegm : This color is very useful in Phlegmatic cough, fever, pneumonia, influenza etc. it ends breath agitation, tuberculosis, lung problems, gas problems etc. It is profitable in nerve diseases, nerve emancipation, heart diseases, rheumatism, paralysis, bainta. This helps to set the digestive system in order and increase appetite. It supplies red-blood cells at the time of anemia. It reduces body fat and feebleness. This medicine is very effective in removing problems related to the less menstruation secretion in women.

This increases the quantity of milk in mother's breast. This is beneficial in the diseases of spleen and kidney. This is also beneficial in diseases like tendency to urinate frequently and the problem of bed-wetting in children. This is very effective in removing psychological weakness.

5.3.0 Nature, Property and Use of the Green colored medicine

5.3.1 Nature- Neutral, Harmonizing and Eliminating

5.3.2 Property-

1. It is very beneficial due to the mixture of yellow and blue.
2. Green color is natural color; therefore it keeps body and mind pleasant.
3. This color balances lack and abundance of chemical liquid in body.
4. It constructs body-muscles and gives them power.
5. This color gives power to all kinds of nerve- system and brain.
6. Green colored medicine purifies blood and takes all colors of heterogeneous products out of the body.

5.3.3 Psychological effect of Green color

1. It gives peace and happiness to the mind.
2. Produces friendly feelings.
3. Encourages doing holy work
4. Reduces jealousy, malevolence and selfishness.

5.3.4 Use : This is beneficial in viral diseases, fever like typhoid, malaria etc. skin disease like- small-pox, boil, pimple, ringworm, itching etc. This is also very helpful in hernia, indigestion, stomach-ache, etc. eye diseases (eye

diseases where green water used to pour down in eyes), diabetes, diseases caused by bilious, dry cough, cold, alsa etc, internal wounds, mole, cancer, gonorrhoea etc. head ache nerve-ache, blood-pressure etc.

5.4.0 Nature, Property and Use of the Blue colored medicine

5.4.1 Nature- Cooling, Soothing and Contracting. It has acidic effect.

5.4.2 Property-

1. Antiseptic
2. The effect of blue color is mostly on the mouth, throat and the upper part of brain.
3. It removes all kinds of viral swelling.
4. It calms down all kinds of burning sensation.

5.4.3 Psychological effect of Blue color

- A. It removes mental excitement and calms and makes the mind inactive
- B. It gives inspiration of truth, respect and devotion.

5.4.4 Use : This color is basically used on diseases caused by bile. It is helpful in reducing fever and head-ache. It provides relief in burning sensation, on having sunstroke and in internal bleeding. This color is very beneficial in high-blood pressure, loss of sleep, hysteria, mental bewilderment etc.

It is effective in throat disease like tonsils, in gum swelling, tooth ache, pyorrhea, mouth-blister, and wounds and is also very effective in skin diseases.

It gives relaxation in diseases like diarrhoea, dysentery, vomiting, feeling nausea, cholera etc. It is also very useful in insect bite or animal bite and any other poison in body like food poisoning etc.

Blue color removes diseases like excessive bleeding during menstruation course and problem of menorrhagia in women. It removes every kind of swelling in the body. This color works as unfailing medicine in diseases like hysteria, jaundice, excessiveness of thirst etc.

Concentration increases heat and energy. Many problems of body can be solved through this blue color.

If any part of body burns through fire; then by using blue water, blue oil and blue rays; sensation gets calm and all wounds get healed up very early.

5.5.0 Procedure, quantity and way of administering medicine Procedure of making water-medicine and consuming them

In order to make a required colored medicine, we have to fill drinking water in the same a glass bottle of same color. The medicine will be ready by putting that bottle for 8 hours in sunlight. The bottle should be a bit empty and its lid must be closed. Medicine which we make in this way; can be used till 5-6 days. Shadow of a bottle of particular color should not fall on the bottle of another color.

Sharpness of sunlight prepares water medicine in less time and 2-3 days are required in rainy season.

Orange color medicine should be given between 15 and 30 minutes after taking meals. Green and blue color medicine, should be given when the stomach is empty or one hour before the meal. If we take green color medicine in the morning with empty stomach then its quantity can be 6-8 ounce because this medicine takes out all heterogeneous liquids and purifies our body. It has no adverse reaction.

5.5.1 Quantity of Medicine : The general dose of each colored medicine for a person above 12 years is 2 ounce (i.e. 58.22gm) and children of less than 12 years should be given the dose according to their age. Generally 3 doses per day are proper. In a serious state of disease, we can reduce the amount of dose into half and we can give that dose in a difference of 2 hours. If the patient has the symptom of more than one disease then daily two medicines are required or we can give two kinds of medicine in the same dose as per requirement. For example if the patient has gas problem and has boils- pimples on body then we can give him green liquid medicine in the morning for blood- purification and for gas problem; he should take orange medicine twice a day after having meals. If the patient has more of gastric

problem, then he should take half part of green medicine mixed with orange medicine or one part of one medicine and two parts of another can be mixed up with that as per requirement. The manner in which we make three water-medicines, in the same way three colored sugar medicines are also made. The effect which water-colored-medicine has, the same effect is there of colored sugar-medicine. But the best medicine is colored-liquid medicine. During rainy season, at the non-availability of liquid-medicine, we can use sugar-medicine.

5.5.2 Process and Quantity of making Sugar-medicine : To make the required colored sugar medicine, we need a water bottle of the same color, half of which should be filled with dried sugar of the same color and kept till one month in sunlight. Keep the bottle closed and shake the bottle well daily and keep the bottle clean from its upper side. This colored sugar medicine will be permanent. After 2-3 months if we keep the bottle in sunlight for 4-5 days so that its power can be maintained throughout. The dose of sugar medicine is half small tea-spoon or 2gm. Children should be given its doses according to their age. Time and requirement of sugar medicine is according to the liquid medicine. We can also make this medicine in three different colors.

5.5.3 Procedure of making Oil- medicine for external use : We can prepare the following three color medicine by oil and glycerin for external use, i.e. we can apply this oil-medicine on the upper part of body. In order to prepare this medicine we have to fill-up pure mustard and sesamum oil in orange and green colored bottle and coconut oil in blue colored bottle till it is half. These bottles have to be kept in sunlight continuously for one month. Medicine of glycerin and clarified butter (ghee) is prepared in blue colored bottle. The bottle should be shaken well daily and it should be cleaned from its upper side. This medicine will be permanent. We have to keep the bottle for 4-5 days in sunlight after 2-3 months.

5.6.0 Use of Oil and Glycerin medicine

5.6.1 Orange colored oil - We should lightly massage this oil on those parts of the body where pain is common like joint pain, muscle pain, gastric pain, phlegmatic pain, on belly in case of excessive urine passing problem. This medicine is also used if there is excess phlegm in the lungs, chest pain or rib pain, we can also use it on the belly of women if they have lackness of blood-secretion during their menstruation course if they have pain during those days.

5.6.2 Green colored oil - We can massage this oil during the pain of lever, spleen, kidney and intestine.

5.6.3 Blue colored oil - If we apply this oil on any burning place of the body, then this color calms the burning sensation and cures the wounds very soon. This is useful in scabies-itching, boil-pimples, ringworm, axema etc. We should apply this oil on any kind of swelling and elephantitise disease, twice a day. We should apply it on the forehead at the time of sever fever and head-ache. It should be massaged daily on the head; in case of hair fall, early hair whitening, and lost sleep. Massage it lightly on the belly on the condition of burning sensation in urine or its excessiveness, excessive blood-secretion during menstruation course in women. Its application gives quick relief on the biting place of poisonous honey-bee, scorpion etc.

5.6.4 Blue colored glycerin : Blue colored glycerin should be applied by cotton 2-3 times in a day on any kind of wounds, increased tonsils, mouth-blister, gums pain, tooth-ache, pyreia, secretion of blood and pus, septic. If we have ear pain, secretion from ear then pour 2-3 drops of hot oil in the ear twice a day.

5.7.0 Tri-colored medicine of Air : If we want to make medicine of any color then we have to take an empty bottle and by putting the bottle for 5 minutes in sunlight, we can make the bottle's air of that particular colored medicine. Orange colored medicine is especially beneficial for disease of lungs and respiration. If the patient is unable to take the medicine because of a row of their teeth getting attached or due to any other problem, then the patient can even smell its air by opening the medicine bottle's lid and get relief through it. Blue-colored medicine is very useful for swelling in nose.

5.8.0 Effect of sun-rays on the water of white bottle : If we keep the drinking water for 4-5 hours in sun light then water will become bacteria-free and full of calcium. If we give this water to drink to a child at a time when the child's tooth is emerging out, then this water releases the pain and makes it convenient for the gums to come out easily. This is also helpful in fractures as it assists in joining the bones. This water is a kind of light tonic or power generating element. Pure drinking water is unavailable in villages. But if we keep that impure water in a white bottle for 6 hours and give it to drink to anybody then we find that there is a protective capability to fight with infectious diseases. Therefore we can use it at the time of epidemics.

5.9.0 Direct use of sun-rays: Radiation : Color therapy has a peculiarity in comparison to other therapies. In this therapy all colored glasses or transparent plastics or silophin papers are used to throw sunlight on various body parts and internal limbs. This is called radiation. Problems like lack or abundance of color in specific body part or imbalance of chemicals, liquids etc. can be cured by proper supply of sunlight. In this same way the required liquids or colors can be supplied directly in various parts of body through radiation. Radiation has a direct impact like injection.

According to the principles of radiation three colors can be used in the same way as we use medicines. First of all the decision that the belonging color of the patient and which color has the primacy in patient's body & disease is required. From this point of view if we use the same color rays on patient through radiation then it will be very beneficial. Orange colored medicine and oil is used in arthritis and red colored rays should be used together on pain parts. Blue-colored medicine and oil is used to reduce acute fever. In the same way we can reduce head fever by throwing blue-colored rays on the head and the patient can get quick relief through it. Green-colored-water medicine is used to cure diseases of eyes by throwing green color rays.

Duration of throwing rays can be 15-20 minutes. We can throw these rays till 30 minutes on solid organs of body but we should not exceed 15 minutes on soft organs. Red-colored rays should not be used for more than 15-20 minutes on the patient who have soft and thin skin because there will be possibility of skin peel off.

When using the radiation we should keep in mind that the organ; on which we are using radiation should be in front of the sun and the sun-rays should fall on that organ, as straight as possible. Rays should not fall vertically or high-low.

According to the principle of this therapy the color of patient's clothes, covering sheets, spreading cloth and favorable color of patient's living-room is very helpful in this therapy.

Questions

I. Essay type question

1. Write a meaningful essay on *Leshyadhyaan*.

II. Short answer type questions

1. Which diseases can be cured through 'Green-colored therapy'?
2. Name the diseases where red-colored medicine is used?

III. Objective type question (give answer in one line)

1. Which ring is around us?
2. Which light has less vibration frequency?
3. Write the name of Noble-Prize winner, who made an intensive research on the procedure of color?
4. According to what does our whole body-system work on the basis of colors?
5. Which are the primary colors?

(Fill in the blanks)

6. _____ awakens by meditating on yellow color.
7. White color is _____.
8. Pink color is famous by the name _____.
9. One section of *Shareer- naankarama pugal*'s is called _____.
10. Our _____ is also related to colors.

References books

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2. *Chitta aur Mann* – Acharya Mahapragya
3. *Jain Yog* – Acharya Mahapragya
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5. *Appanam Sharnam Gacchami* – Acharya Mahapragya
6. *Jiyan Vigyan Ki Rooprekha* – Muni Dharmesh
7. *Suraj Kiran Chakra Athva Rang Chikitsa* – Mohanlal Kataria
8. *Suraj Kiran Chikitsa* – Dr. Ajit Mehta

Unit – 3 Emotion and emotional training
Chapter – 12 : The Spiritual-Scientific Significance of Tejoleshya
and Kundali Jagran

Objective

Introduction

- 1.0 Nature of Tejoleshya
 - 1.1 The Position of Tejoleshya
 - 1.2 Tejoleshya and life (*pran*)
 - 1.3 Development of Tejoleshya
 - 1.4 The Spiritual Significance of Tejoleshya
 - 1.5 The Scientific Significance of tejoleshya
 - 1.6 Tejoleshya and Transcendental knowledge
- 2.0 Kundalini in Jain Yoga
 - 2.1. Nature of Kundalini
 - 2.2. Stages of Kundalini
 - 2.3. Deserving Possessors of Kundalini
 - 2.4. Means of Awakening Kundalini-
 - 2.4.1. Asan Pranayam
 - 2.4.2. Gurukripa- The blessings of a teacher
 - 2.4.3. Meditation of previous birth
 - 2.4.4. Jap- meditation
 - 2.4.5. Meditation
 - 2.5 The Scientific Importance of the Awakening of Kundalini
 - 2.6. The spiritual significance of kundalini-

Introduction

A human being comprises three bodies- gross, subtle and the extremely subtle. The bones, flesh, blood and the skin-covered body is broadly the gross body. *Tejas* (Glow) body is subtle and the *Karman* body is extremely subtle. The basis of the activity of our digestive system and the glow is the *tejas* body. It permeates through the whole of gross body and produces a glow and shine. Electric charge, light and heat are the three forces inherent in it. The body has two kinds of electric charges- frictional and serial or mental. Frictional electric charge is produced by the body and serial flowing electric charges are produced by the brain. The mental electric forces flow in the nervous system. It transmits information to the brain through neurons of knowledge and ensures the implementation of its instructions through various elements of the body. *Tejas* body is its main medium. This body is constantly there with the living being.

1.0 Nature of Tejoleshya

After death a living being enters another body. The *tejas* body and the *kaarman* body continue to be with the being even in the transition period. *Tejas* body is constructed with the subtle elements called *pudgals* and is therefore not discernible through the naked eye. It is natural but also available through asceticism (*Tapasya*). *Tejas* (Glow) procured through penances is *tejoleshya*. It is also called *tejolabdhi* or the attainment of *teja*. The natural *tejas* body is found in all living beings but *tejas* body, through penances is not available to everyone. This implies that *tejas* body is enhanced through asceticism. The natural *tejas* body cannot come out of the gross body. But the *tejas* body attained through penances can come out of the body as it has the powers of obligation and restraint. The process of its coming out is called *tejas samudghat*. When it comes out to oblige someone, it is hued white like a swan. It comes out from the left shoulder of the ascetic and its shape is soft. It re-enters the basic body after achieving its aim (after curing the disease)

When it comes out to restrain something, it is hued red like *sindoor*. It comes out from the right shoulder of the

ascetic. It is ferocious in appearance. It re-enters the basic body after destroying or burning the targeted individual. The obliging tejoleshya is called 'sheet' or cold and the restraining one is called 'ushna' or hot. The cool tejoleshya invalidates the attack of hot tejoleshya.

Tejoleshya is brief in its experimental stage and turns contrary in the utility stage. In its copious state, it is very difficult like the Sun. It produces such a blaze of light that it cannot be seen with the open eyes. When the user of tejoleshya takes out the tejas power, it becomes a dreadful blazing flame.

1.1 The Position of Tejoleshya : Tejas body resides in our whole gross body, but it has two main centres- the mind and the back of the navel. Mind bridges the body and the heart. Tejas power emanates from the mind in the form of electric charges and conducts all bodily activities. The back of navel converts the food taken into life force. Therefore mind and the back of navel become significant centres of tejoleshya from the physical point of view. This tejoleshya is a power which we cannot see. Its assisting atoms and elements are visible through a special vision. Those practicing meditation can feel it now and then.

1.2 Tejoleshya and life (pran) : Tejoleshya is the stream of life. There are many streams of life in the body. The sensory organs have their own stream of life. Likewise the mind (man), body and speech have their own streams of life. Inhalation-exhalation and life force also have streams of life. Our consciousness combines with the tejas body and becomes the vital force. Tejas body is the basis of all streams of life. The relationship between action and electric attraction can be studied only on the basis of these streams of life.

Due to the active state of soul many instincts are produced and continue to increase till the development of the blissful nature of tejoleshya. Some people attempt to curb their production through restraint by air (*vayu sanyam*). It is definitely a method of preventing it. In such a practice one has to be extremely careful. It is a way of restraining but air restraint or kumbhak (stopping of breath) is a difficult process. The slightest of carelessness or lack of guidance by a capable teacher can increase the difficulties. The restraint of desire instincts through restraint over consciousness is a path without any hurdles. The practice is difficult yet it is the best. Prekhadhyan can remove its difficulty. The observation of heart is a significant remedy to restrain mental disposition.

1.3 Development of Tejoleshya : There is no single source for the development of tejoleshya. It can be developed through various sources. Self-restraint, meditation, worship, penances, devotion, renunciation etc. are various sources of its development. Written information regarding these sources is found nowhere. The Acharyas transferred this information orally to their disciples.

Once Goshalak asked Mahavir, 'Pray, how can tejoleshya be developed?' In his reply Mahavira imparts the knowledge of development of tejoleshya. He said, 'The devotee who continuously observes two fasts, eats a fistful of lentils on the day of opening of fast and drinks a handful of water, receives the heat of the Sun by raising his arms, develops tejoleshya within six months.'

There are three sources for the development of tejoleshya-

1. Atapana- bearing the heat of the Sun
2. Kshanti-kshama- bear unpleasant behaviour by restraining anger despite being capable
3. To practice penance without water

In the above, kshanti-kshama is a later addition. The remaining two form a part of the procedure revealed by Mahavira to Goshalak. The source of its delightful nature lies in the mental instincts developed through emotional tejoleshya. The attempt to develop tejoleshya without the purity of mental disposition is extremely dangerous. These dangers can be physical, mental or of character.

1.4 The Spiritual Significance of Tejoleshya : The devotee who attains tejoleshya starts experiencing natural joy. In this state one gets rid of lust and desires quite effortlessly. Therefore this state is also called sukhasika or living in joy. The practitioner of special meditation yoga attains so much of tejoleshya in a year that the most luxurious physical comforts lose all meaning for him. The natural happiness attained cannot be provided by any worldly substance.

Consciousness and atomic elements both are living together. Our world is not only a world of consciousness or

only of atomic elements rather it is a world of combination of both. On the basis of this rule, there are two forms of tejoleshya- emotional and elementary (*pudragalatmak*). Emotional tejoleshya is a special state of mind or mental power. The heart of a possessor of such tejoleshya becomes courteous, stable and simple. His heart does not arouse curiosity. Its sense organs are at peace. He becomes a yogi (as in Samadhi) and ascetic. He likes dharma. He never trespasses dharma.

1.5 The Scientific Significance of tejoleshya : The elementary tejoleshya has a specific type of colour, smell, juice and touch.

Its colour is amber, red like the rising sun or the candlewick. Its juice is sweeter than that of ripe mangoes. Its fragrance is more delightful than fragrant flowers. Its touch is softer than navnit or sherish flowers.

Today scientists are collecting solar energy to make it useful. Atapana is an effort to gain solar energy and its posture and position is most conducive for conserving solar energy. Keeping these factors in mind there is provision of performing Atapana in standing posture by special devotees.

1.6 Tejoleshya and Transcendental knowledge : There is a mutual relationship between tejoleshya and transcendental knowledge. The development of transcendental knowledge is attained through assimilation of knowledge. It is not expressed through tejoleshya. When one has the ideology of tejas, padma and shukla leshya, his self exertion is pure, then the cover of knowledge weakens and the power of transcendental knowledge becomes available but it is used through the centre of consciousness and power centers - A knower uses his knowledge in both ways, through a part of the body or the whole body. The electric flow of tejoleshya falls on the centre of consciousness or power centre and transforms it into a medium of expression of available capacities. Just as electricity forms its own magnetic field, similarly tejoleshya forms its own magnetic field. That area becomes the medium of emergence of the term knowledge (*avdhi gyan*). The electric flow of tejoleshya awakens the power centre or the centre of psyche which implies the formation of magnetic field and not the revelation of knowledge.

2.0 Kundalini in Jain Yoga

As the utility of Yoga is increasing, interest in it is also increasing. Kundalini is the most important subject in the discussion of Yoga. Many people ask if Jain Yoga is supportive of kundalini or not. Acharya Sri Mahapragya resolves this issue by saying, “ If it is a reality then how can any yoga tradition not accept it? It is not a theoretical position rather it is a real power. There is no question of rejecting it”

The ancient literature of Jain tradition does not mention the word ‘Kundalini’ . Its use is found in later literature (*uttarvarti sahitya*). It is an effect of tantra system and Hatha yoga. Agama and its commentaries regard kundalini as tejoleshya. In another way we can say that the description of kundalini in hathyoga can be compared to tejoleshya. The culmination of consciousness arising due to a conglomeration of elements blaze red in colour like blaze of fire. It is the luminosity attained due to magnificence of penances.

2.1.Nature of Kundalini : The tantra scriptures say that the kundalini power is there in its basic form and becomes the source of providing all powers, knowledge and liberty. The kundalini power is an obvious and sharp expression of self-power. Kundalini is the key to the doors of salvation and it is also the basis of all yogas.

The chief of all powers kundalini sleeps like a thrice coiled female snake in the mooladhar chakra. In it the three kundalis are the epitome of three gunas or qualities and half kundal represents a state transcending the three gunas. The kundalini has three sections-

1. Adho-kundalini(Below) 2. Madhya-kundalini (Middle) 3. Urdhva-kundalini(Above). In the three sections of kundalini, satva guna is primary in urdhva kundalini. Its centres are Manipur charka, Vigyanmaya and Anandmaya. In the Jain process of devotion kundalini is also called tejobabdi. In the shakta philosophy, it is expressed as ‘shakhti’, as ‘chitti’ in shaiva, ‘paraprakriti’ in sankhya, ‘buddhi’ in Buddhist philosophy and ‘asha’ in charavak philosophy.

Kundalini is not physics but metaphysics. This aggregate form of fire of life is also called Brahmagni, Parmatma in the language of Spiritualism and is also called Jeevagni atma in individual form. The life force of a being called Puryashtak is also named Kundalini.

2.2. Stages of Kundalini : There are two stages of kundalini- wakeful and dream. When the unstable mind revolving around the limited personality of an individual is inclined towards the various worldly pleasures and its various delights, the kundalini is in an extrovert or dormant state and when the mind understands the meaningless and impermanent nature of worldliness and withdraws from them and peeps within himself then the kundalini becomes introvert and remains in an awakened state. Sir John Woodroff writes in the book, *The serpent Power*- ‘When the kundalini remains asleep, man is attached to the world.’ Bhagwad Geeta also says- ‘What is night for others is daytime for the yogi and what is daytime for others is night for the yogi’. In dormant state the yogi is ignorant and in awakened state opens the brahmarandhra. When the kundalini is dormant in the upper part of neck then it liberates the yogi and when it sleeps under the neck, it binds the ignorant. Kundalini is called chakra in the dormant state and ‘kamal’ or lotus in the awakened state. The awakened state increases the capacity of the devotee to work as the musical art of a musician or the poetic composition of a poet gain manifold brilliance.

2.3. Deserving Possessors of Kundalini : Every individual has kundalini. All are eager in their hearts to awaken it but every person is not able to awaken it because this yoga power is mysterious. The reason being that there is danger of pain, physical disabilities and disease in exercising it without the guidance of a capable teacher. The gurus also sermonize the one who is deserving. The second chapter of *Gandharva tantra* enumerates the following qualities of a person deserving kundalini yoga- 1. Efficiency 2. Conqueror of senses 3. Active in welfare of all living beings 4. Purity 5. Pantheist and follower of dharma 6. oneness 7. Courage 8. Restraint 9. Patience 10. Firm determination 11. Non-violence towards all living beings 12. Devoid of dualism 13. Filled with life force etc. Generally it is understood that with the awakening of kundalini, sexual powers also get inflamed but the qualities enumerated above invalidate the misuse of these powers.

2.4. Means of Awakening Kundalini- The being has unlimited power but it is not awakened due to ignorance. The following means are helpful in awakening the power- 1. Asan Pranayam 2. Blessings of a guru 3. Cutting of bondages of samskaras of the efforts of previous birth 4. Exercise of Japa 5. Meditation

2.4.1. Asan Pranayam : All philosophies call Asan Pranayam as the first stage of yoga. Shaiva philosophy also gives an important place to Asan Pranayam in the awakening of kundalini as their exercises lead to the purification of arteries and veins, purification of digestion and conservation of energy. Some of the important Asan Pranayams in the awakening of kundalini are being specified here- 1. Bhujangasan 2. Mandukasan 3. Ekpad Paschimottanasan 4. Shakti Chalini Mudra 5. Yonimudra 6. Ashwinimudra 7. Suryabhedi Pranayam 8. Bhastrika Pranayam etc.

The exercise of these asan pranayams increases the digestive fire of stomach and increases vitality. The increase in vitality awakens the power of kundalini and the devotee reaches an undying stage.

2.4.2. Gurukripa- The blessings of a teacher : The Tantra scriptures say- When the kundalini awakens due to the favour of sriguru, then the six chakras and the three granthis or knots open. The status of pran or vital force is nullified. The chitta or dispositions are stable without support. Similarly it has been stated in Malinivijay- ‘...sa pipasuh shivaichhaya, Bhuktinuktprasidhyarthaneeyate, sqdgurumprati’ that is a being cannot attain salvation together with identity worldliness without attaining a good teacher; thus one cannot attain completeness. The purpose of kundalini is also to achieve the elements of both enjoyment of worldly pleasures and salvation together without attaining a good teacher one cannot attain completeness. The purpose of kundalini is also to achieve the elements of both enjoyment of worldly pleasures and salvation and this awakening is found only through the blessings of the teacher. It is also called Shaktipat.

2.4.3. Meditation of previous birth : Sometimes an individual does not exert a lot doing meditation in the present but due to the customs (samskaras) of previous birth the kundalini awakens suddenly.

2.4.4. Jap- meditation : Jap is easily accessible to all. If Jap is done in a proper manner it makes the fruit of karma, gyan, bhakti, yogas and other such exercise available easily. Not only this, the completeness of specific disposition in reciting the mantras like ‘soham’, ‘arham’, ‘hansa’, ‘hu’, ‘ha’, makes visible naad bindu (circle) and sun-moon, fire etc. in the circle. Actually the sounds produced by the recital of mantras reach the cipher of navel region, remain there and attain a rhythm. In this stage, there is no echo, no sound, only the luminous kundalini remains.

2.4.5. Meditation : Meditation is also one of the means to awaken kundalini. There are three kinds of meditation- 1. Sthool Dhyān (Gross) 2. Jyotirdhyān (Glow) 3. Sukshmadhyān (Subtle). Sthool dhyān seeks the support of idols, favourite God etc. Jyotirdhyān concentrates on the luminous brahma and the sukshmadhyān upon the circular kundalini power. Sukshmadhyān is also carried out through the exercise of shambhavimudra. It is the most excellent form of meditation when Shiva and Shakti become one and kundalini moves in the royal path or the upper part. *Asans and pranayams* like *Vayaveeya kumbhak pranayam, samyukta pranayam* etc. also awaken *kundalini*.

These are the means of awakening kundalini but there are also other means which are helpful in the awakening of kundalini as-

1. Practise hathyoga for the purification of arteries and veins, one has to banish excitement and eat very little.
2. Observe the *Yam* rule for attaining purification of *Satva*.
3. A detached attitude for purification of dispositions.
4. To identify the resolves in *Ajapa* for the purification of mind.
5. To induce renunciation for the purification of lust and attachment.
6. To change the direction of sleep through purification of self-pride.
7. To purify mental dispositions
8. To purify the vision

Besides this, the exercises of prekshadhyan can also lead to awakening of kundalini. The exercise of antaryatra is most important as it pays attention to all the chakras. Antaryatra activates the sushmana nadi. The Samvritti Shvaspreksha is an important exercise to purify the nerve (*naadi*). Its practice increases endurance and capacity to awaken substances transcending senses, which is the awakening of kundalini- Sharirpreksha, Chaitanyakendra- preksha and leshadhyan can also make the awakening of kundalini possible. The special development of vital force is the awakening of kundalini. Other than vital force and other than the radiation of tejas body, the existence of kundalini cannot be proved scientifically.

The kundalini of every being is awakened. If it is not awakened, he cannot live the life of a conscious being. Jain Agam scriptures state that- The minimum part of consciousness (*kundalini*) is always awake. If that part is shrouded, the living being (*jeev*) becomes dead (*ajeev*). In every living being, the power of kundalini is awake. Some people develop their tejas power through specific exercises. Some suddenly receive the blessings of a teacher which accelerates their spiritual endeavour and the kundalini becomes awakened.

2.5 The Scientific Importance of the Awakening of Kundalini : The texts of *Ayurveda* and *Yoga* depict navel as the centre of energy. Scientists have termed it, 'Abdominal Brain'. It is also called second brain.

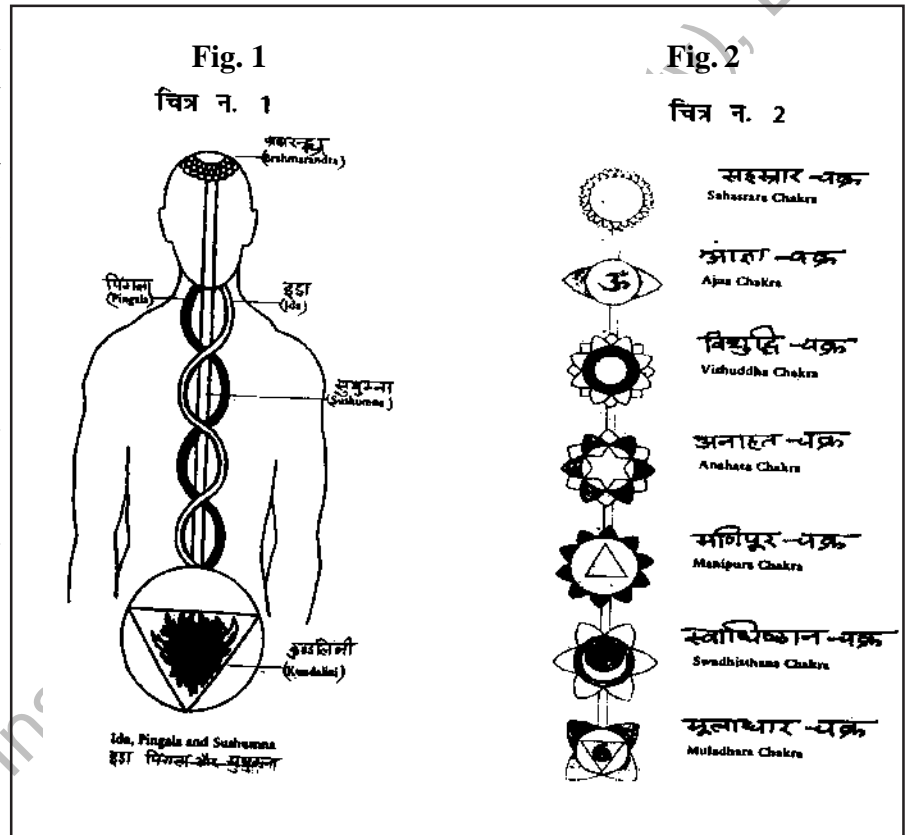
The yogis and meditators have called it Manipur chakra in the awakening of kundalini. The Muladhar chakra obtains energy through navel. When we practice the tejas-centred preksha in prekshadhyan, the sun of the universe merges with the sun of the navel umbilicus area. Patanjali has also shown the position of the Sun in the navel area in his book, 'Patanjalyogasutra'. The famous Scientist Elizabeth Tone has called nabhichakra, 'the solar plexus'. By meditating upon it the rays of the navel sun encompasses the whole body. The energy within us is like immense fire. There is such a huge and blazing fire of tejas in our body which is elsewhere extremely difficult to find. The devotee who obtains tejabladi develops such great capacity that he can burn thousands of miles of land to ashes in a moment. He is capable of bringing about more destruction than a nuclear explosion. When this power awakens and if it gets the right direction, gets a hearth, gets a regulating element, then it becomes fundamentally decisive in enhancing our other powers. If this does not happen then it starts burning the same individual. When the tejas power awakens, it produces a very large amount of heat. If the devotee is not capable of bearing that heat, he loses his mental balance. This power is very dangerous. It increases anger. It hands over the power to curse. Some ascetics who meditate and whose power awakens, experience an increase in anger but not finding a way to subdue their anger, their power is wasted in harming and cursing others.

When the kundalini attains consciousness or the world universe attains a conscious form, it is termed as the awakening of kundalini. Awakening takes place respectively- karma, gyan, bhakti- are only stages of this state of awakening. Complete awakening leads to attainment of unprecedented siddhi or supernatural yogic powers. The tantra

system calls it Purnahanta. The awakening of kundalini is manifested in two forms- Pranotthan and Prakashmaya forms. In Pranotthan, the life or pran travels the spinal cord and strikes above the skull called Brahmastrandhra. This traveling of life or pran gives a pleasant feeling like the touch of crawling ants. This touch gives immense joy to the devotee. In Pranothan, the actions of mind and Pran give a touch-generated experience in these six chakras but nothing is visible. Pranothan can also happen through Shaktipat.

When the power of kundalini encompasses the whole body in the form of light and enlightens all the chakras by entering sushumna, then the kundalini is said to be fully awakened. The devotee can discriminate anything in this illuminated form. All appear to be in the same form and assist in discriminating between the gross and subtle. Thus the middle awakening of kundalini produces a unique type of electric force. Through initial endeavour we can enhance the materialist worldly life and also become talented. The awakening of kundalini is regarded as the vital force. This is its scientific importance.

Kundalini has been accepted as a power in yogic attainments. In Jain Yoga also it registers as an extraordinary achievement. There it is called Tejoleshya or Tejolahbdi. There are mainly *pran* flows in the body. Sushumna flows inside the middle flow of pran pravaha (flow). The lower part of sushumna is the centre of power and the upper part is the centre of knowledge. Knowledge cannot be developed without power and without knowledge power cannot be put to proper use. Therefore these two centres and the middle section are the important parts of the body. In all modes of spiritual endeavour from the perspective of spiritual exercise, their utility is well accepted. There is another store of energy near the centre of power. The place can be regarded as the place of kundalini. In the Prekshadhyan method- tejoleshya, tejolabhdhi and the tejas sharir (body)- are three mysterious terms. The mystery of kundalini can be unraveled through them only.



There are two forms of tejolabdhhi - dormant or inactive and awakened or active. When this power is dormant or inactive, the dispositions cannot become lofty. For making the dispositions lofty, power is expected. Devoid of power not even a simple deed can be executed, how can a great task like adding loftiness to dispositions be expected? One has to be very careful in the use of tejas power in its awakened or active form. So long as the electric current flows in the cables, it can provide cold environment in heat and heat in winters, provide light in darkness and put large machines in motion but beyond the control of these cables, it can also cause unimaginable harm. Similarly, the use of tejas in the right direction can be a boon but its use in the wrong direction might turn out to be a curse. From this perspective, one ought to awaken the centre of knowledge along with the centre of power. The awakening of the lower centres without the awakening of higher centres is very dangerous. Therefore, in this whole process, the help of a guru is necessary. Without proper guidance, difficulties are inevitable. Kundalini has been compared with a snake. Female snake is a metaphor. As the snake crawls in a crooked way, similarly our sushumna is also in a zig zag shape. Kundalini remains passive in the stage of a female snake and then the tejas power also remains inactive or passive. As the female snake becomes enraged on being irritated and proves dangerous, similarly, on its ascent, the power if devoid of the right

direction can prove to be harmful. If the tejas power moves right or left, it can induce serious or fatal disease like inflammation or mental agony. One has to struggle with both mental and physical dangers. It can sometimes lead to insanity also. Therefore one is expected to be extremely careful while controlling kundalini or taking the tejas power upwards.

2.6. The spiritual significance of kundalini : Tejas power is a type of energy. It is produced through the intake of food. The centre of tejas is the producer of vital energy. The radiations of tejas power activate the prandhara or the flow of life. The power which the hathyoga calls kundalini has been termed as tejas in jain yoga. There are many dangers in awakening kundalini but their apprehension cannot thwart such an important task. Dangers are everywhere. Courageous men cross the dangers and become achievers. One cannot move ahead by bowing in face of dangers. The process of awakening tejas power is full of dangers but Samadhi or a nirvikalpa state is not possible without it. By meditating upon it one can attain the state of Samadhi else we cannot stop the flight of thoughts. The awakening of tejas power leads to the regulation of life. It stops the flight of thoughts. One has to break the Samadhi when expected but one has to make no efforts to awaken Samadhi. The atishaya-gatha of tirthankaras agree with these claims. The hair and nails of tirthankaras do not grow. This is not an exaggeration but a reality. They are free from adhi, vyadhi and upadhi. Their bodies have so much of active tejas that the atoms of diseases are destroyed. Tejas power is of two types- cool (sheet) and hot (ushna). This power working both as a boon and a bane is important from many points. That is why the devotee continuously exerts to awaken and develop tejas power despite the dangers. Tejas power has two forms- abundant (vipul) and limited (sankshipta). The positions of chakra parivar of kundalini can be understood through the following table.

Chakra	Position	No. of Petals	The Beej-akshar on petal	Primary element & quality	Colour	Devta Yaan/ Deity Vehicle	Power of Dhatu	Be-ej
Muladhar	The lower part of spinal cord, below genitals	4	oa] la] 'ka] "ka	Earth, Smell	Yellow	Brahma	Dakini Swan	ya
Svadhithan	Between navel and genitals	6	ca] Hka] ea] ;a] ja] ya	Ap, Taste	White	Vishnu Garuda	Rakini	oa
Manipur	Navel Area	10	na] /ka] ua] ra] Fka] na] /ka] ua] ia] Qa	Tejas form	Red	Rudra Bull	Lakini	ja
Anahat	Heart Area	12	da] [ka] xa] ?ka] ua] da] Na] ta] la] Ka] ra] Fka	Air, Touch	Grey	Isa	Kakini	;a
Vishuddha	Neck Area	16	va] vka] ba] bZa] Åa] ma] ja] ja] ya], a], sa] vks] vkS] va] v%] _a]	Sky, Word	White	Sadashiv	Shakini	ga
Aagya	Between eyebrows	2	ga] {kaa	Mind (Mental Area)	Reddish Brown	Shambhu	Hakini	Åa

The ancient texts have told some other consequences of the awakening of tejas power or kundalini. Generally hair and nails of all individuals grow but their growth stops when the tejas power develops and the diseases of mind and body cease. These changes are not impossible with the chemical changes of the body.

Questions

I. Essay Type Question

1. Throw light on the spiritual significance on the awakening of kundalini

II. Short answer type questions

1. Analyse the nature of tejoleshya.
2. Describe the means to attain tejoleshya.

III. Objective type questions (Answer in one line)

1. *Main Hoon Apne Bhagya ka Nirmata* - who is the author of this book?
2. How many forms of tejas power are there?
3. What has been compared to female snake form?
4. In how many forms does the awakening of kundalini manifest?
5. What do we call the tejoleshya that obliges?

Fill in the blanks

6. Tejas power is a type of _____
7. Tejas body attained through penance is only _____
8. For attaining loftiness of disposition _____ is expected.
9. The basis of the of digestive system being active and luminous is _____
10. _____ of brain remains transmitted in the nervous system.

Reference Books

1. *Hathyogi Pradeepika*- Atmaram Yogi
2. *Preksha Anupreksha*- Acharya Tulsi
3. *Jago Ma Kulkund- kundalini*- Swami Satyanand Sarawati
4. *Kundalini Mahashakti aur uski sansidhhi*- Shriram Sharma Acharya
5. *Jain Yoga*- Acharya Mahapragya
6. *Main Hoon Apne Bhagya ka Nirmata*- Acharya Mahapragya
7. *Prekshadhyan*, January, 2001
8. *Serpent Power*- Shri John Wooderffe
9. *Kularnava Tantra* – M.P Pandit

Unit-4 : Parapsychology and Spiritualism-I
Chapter-13 Spiritual Scientific Personality - Concept of Development - Views of
Ganadhipati Shri Tulsi and Acharyashri Mahapragya

Dear Students !

In this lesson you will gain knowledge about the spiritual scientific personality of Ganadhipati Gurudev Shri Tulsi and Acharya Shri Mahapragya. After a close study of literature of both great men we feel that the views of Ganadhipati Gurudev Shri Tulsi regarding spiritual scientific personality are similar to that of Acharya Shri Mahapragya or we can also say that the views presented by Acharya Shri Mahapragya were also acknowledged by Gandhipati Gurudev Shri Tulsi. It seems that the views of these two great men are interdependent. This is because of the immense faith of Acharya Shri Mahapragya and his total devotion towards his guru Gandhipati Shri Tulsi. Therefore, in this lesson we shall read the views of these two great men as one as it is not possible for me to interpret the views of both great personalities separately.

Objectives

You will understand the following facts in the present chapter:

1. What is the criteria for spiritual personality ?
2. Own is own and alien is alien
3. What is the contribution of self-exertion and leshya ?
4. Bhavadhara
5. Pranshakti or life force is the conductor of personality
6. What is scientific personality ?
7. How to discover the truth
8. Discover consciousness or chetna
9. The R.N.A. chemical
10. Spiritual and scientific personality.
11. Spiritual and scientific personality.
12. Comparison between science and religion.
13. The problems of education.
14. Supplementary procedure: can know the science of life.
15. The basis of health.
16. Experience the activity of brain and breath.
17. The process of releasing stress.
18. Bio-chemical changes.
19. The process of biofeedback.
20. Three paradigms of prakriya.
21. Can experience a tarangateet stage a stage beyond waves, beyond science.

1.0 Introduction

In the language of karmashastra there are two types of personality in an individual. One is Audayik Personality and the other is kshayopashamik personality. Audayik personality is one which we have earned ourselves. Those sanskaras that are within us, those sanskaras, and atoms of deeds are continuously at work, rising up, oozing out with juices. On the other hand, each individual does good also, exercises good disposition, this is also earned, conserved. This is our second personality. It is called the kshayopashamik personality. These two personalities are continuously active within our personalities. Psychology has also accepted the existence of dual personality but it has failed in finding a resolution to the cause of these two personalities. This cause can be known only through karmashastra the science of karma. Karmashastra states we have constructed two personalities within ourselves through our emotions, our conduct and behaviour.

We will have to search for a solution from outside and also from inside. Single perspective solution is never successful. Therefore it is quite necessary to arrive at a synthesis of spiritualism and science. They are not mutually exclusive or contradictory. Due to their synthesis our vision can experience new openings and new development. Science has also discovered things from a deep study and so has spiritualism. There is a verse of Acharang Sutra that states - *Je Egam Janai se Savvam Jahai Je Savvam Janai Se Egam Janai*. The findings of spiritualism shall remain incomplete without the discovery of physical substance. Similarly the findings of physical substance are not complete without the findings of spiritualism. If a physicist wants to know the atom absolutely he cannot do so without knowing his atoms or soul or consciousness. Life cannot be interpreted on the basis of only spiritualism or physics. Mahavira has said *Appana Saccamesejja* - Find the truth yourself. This is the great mantra for the discovery of truth. This is a scientific point of view. The present scientist makes discoveries on the basis of machines, microscopes, telescopes etc. Mahavira says - The equipment which you construct and the equipments you use for discovering the truth are within your own self. There are infinite possibilities of development of your consciousness. If this consciousness develops then one can discover the subtle, viprakrisht (distant) and truth with obstacle without the aid of microscopic equipments. Such truths can be experienced, such consciousness can be awakened which transcends the boundaries of time and place.

2.0 The yardstick of spiritual personality

Spiritual is one in whom there is development of self-similarity. This consciousness awakens in a person that all should possess an *atma* similar to mine. Each individual has an *atma* similar to mine and I have an *atma* similar to the others. This self-balancing scale is the same for everyone. One who finds this awakening of consciousness is a spiritual personality.

2.1 Key Question : Einstein was asked in his last hours – ‘What would you like to do in your next life?’ He replied, ‘In this life I discovered the knowable, my whole subject was entirely the object. I now desire that in the next life I make efforts to discover the knower, to know the soul, to know the consciousness, to know the mysteries of consciousness – this is my desire for my next life: This reply reflects that perhaps Einstein was not completely satisfied with his scientific discoveries and wanted to strive towards discovering spiritualism. Acharya Shri Mahapragya says ‘I do not regard science and spiritualism as distinct whether we discover the truth by transcending the sensory perceptions or by scientific equipments, the discovery of the subtle is desirous by science and spiritualism also favours it.’ Great teachers of spirituality have discovered the non-living and unconscious alongwith the conscious. Our coordinated behaviour is not possible without the two. If science has been commercialized today, so has yoga. Without the two our co-ordinated behaviour cannot work. If today science has been commercialized, yoga too has been commercialized. Neither of these developments have been desirable for discovering the truth. In the present times, a change in lifestyle is necessary for the development of spiritual scientific personality.

2.2 Conqueror of Senses : An individual who understands the value of control over his own senses and mind is a spiritual personality. The dissatisfaction of senses, their lusts and desires are unlimited. The person who does not exercise control over them cannot be pleasant for the society. The major problem today is that we have rulers but not conquerors of senses. The leader of the society is a very big industrialist but not a conqueror of senses. Chanakya had stated that one who leads the society should foremost be a conqueror of senses. If he is not a conqueror of senses, he will give sorrow to his subjects. So the first condition of leadership is to become a conqueror of senses. It is also the condition of a spiritual personality that the person does not remain in control of senses rather exercises control over the senses. Mind is of fleeting disposition. One should not remain subordinated to the flights of mind rather one should exert control over the mind.

2.3 Refinement of suppressed lusts - The third criterion of spiritual personality is - refinement of suppressed lusts. There is no individual who is without lust. We don't know passions and lust of how many lives and sanskaras remain attached to us. If the individual purifies the suppressed lusts, his life becomes good. If they are not purified the individual is controlled by them and his life is filled with perversion. Such perverted personality spreads perversion around him and in the society. Spiritual person is one who knows how to purify and refine and makes effort for such refinement.

2.4 Realisation of Artha (money) in the context of Vritti (livelihood) : The fourth criterion for spiritual personality is the realisation of social and economic conditions in the context of livelihood. The present society is heavily burdened by economic conditions. The economic conditions have gained so much of importance that money and material things are considered everything. Such ideologies of economics have come to light that they have influenced humanity. Engels, friend of Marx declared, 'Our theories and principles have been distorted to conclude that economic aspect is the sole determinant factor of life though I did not imply this.' In today's materialistic time and highly competitive age, every individual has formed this opinion - Money is everything. So, what was merely a means to satisfy the basic needs has been placed at the highest pedestal and has been regarded as an end of life. This fallacious position has made man's life sorrowful. Today the greatest cause of man's sorrow is one who is affluent in money, is considered affluent. The development of such an ideology that everything is negligible before money, has produced uncountable problems in society.

2.4.0 Vritti is fundamental : The criterion of spiritual personality is to see money in the perspective of *vritti*. A spiritual person will accord a position to money but will not accept it by neglecting internal dispositions. This fact has to be accepted that money influences us, the society influences us, but ignoring the influence of dispositions to accept the influence of economy and society is very fallacious. Economic and social situations become a barrier when we do not pay attention to *vritti*. This disposition of an individual is fundamental and it is the regulating factor but it is being ignored. It is happening in today's education. Education is also economy-oriented, society-oriented but not self-oriented, not oriented towards one's own dispositions. A student is not told that he has internal dispositions which are also responsible for producing economic competition. These dispositions or *vrittis* create problems in society. These suppressed desires create friction in the society. Students are not told that they have to discard these dispositions, practice control and control senses and mind.

2.4.1 Prevention of Vritti : Restraint : If we discard dispositions and take the path of circumstances, then we cannot break this cycle. If we face them instead of fleeing from them, we shall be able to face the circumstances. Education teaches us to get influenced by circumstances not to influence the circumstances. We are not taught how to face circumstances. Only by battling with the dispositions, we can face the circumstances. This truth was discovered by the Acharyas of spiritualism, Mahavira said, 'Restrain Thyself'. Patanjali stated, 'Restraint the dispositions of mind', The essence of Anuvrat is – 'Restraint is life'. The criterion of spiritual personality is - To meditate upon the *vrittis* and study and purification of economic and social circumstances in the context of *vrittis*.

2.5 Non Attachment : The fifth criterion for spiritual personality is non-attachment. It is true that the journey of life is not possible without matters like food drinks, clothes, medicine, means of education as they all depend on money. Therefore money becomes indispensable. The spiritual personality is one which regards matter as matter, money as necessary and useful but not as intimate or pertaining to self. The spiritual personality can never regard it as one's own. Where 'I' and 'Mine' are in the centre, that social system cannot function properly, where there is soul or *atma* in the centre, everything shall function properly. Psychology has dwelled a lot upon ego and superego the teachers of spiritualism have also thought upon 'mine'. This thinking of mine is a myth. The truth is, even the body is not mine. If the body is mine it would never leave me. The body is mine is merely a myth, not a real truth. In reality, nothing is mine, if it had been mine nothing would be separated from me.

2.6 Mine and Thine : How can we say what is mine? What we possess is only consciousness, which never separates. When consciousness is awakened, then an individual regards matter as matter. There is no co-ordination of stages in awakening of consciousness. An old man bound by the bondages of attachment can remain dormant and the consciousness of a small child can also be awakened. A small child was playing with sand. A king's procession passed from there. The king found the child very charming. The king went up to him and said- 'You are a very sweet child yet you are playing in sand?' The child replied, 'Don't you know that this body is made of sand and won't a creation of sand play with sand?' The king was startled to hear this. He said – 'You are a very good child. I want to take you to my palace will you come with me?' The child answered seriously- 'I can come but I have two conditions.'

The king asked, 'Which are those two conditions?' The child said – 'First condition is that you shall remain awake

when I sleep and the second condition is that you shall be with me continuously and not leave me even for a moment.' The king said – 'How is this possible ? When I sleep the guards remain awake. How can I remain awake? I have to go to many places for managing the work of my kingdom in such conditions, how can I accept even your second conditions.' The child said – 'Even I cannot accept your condition. I live with my God. My God dwells constantly with me. He remain awakes everytime when I sleep, so why should I leave him for your company.' This is the consciousness of spiritualism. Nothing is mine, only the atma, the soul is mine, whether we call it God, the Almighty or the Super Being. When we live with our souls we are not attached to matter. The development of non-attachment is not possible without the experience of consciousness. The truth is that nothing is ours in reality. Only when spiritual personality is constructed, we can experience mine and thine.

2.7 Self-exertion (*adhyavsayya*) and Leshya - Self-exertion is a term of spiritualism. If our self-exertion is not healthy, it leads to an imbalance of all the elements in our body. In scientific terminology we can call it disorder of primal drives. The consequent series of events is also disordered. The level next to self-exertion is leshya. In the practice of *prekshyadhyan*, *leshydhyan* is also practised. In scientific language it can be called the 'disorder of psychic colour'. When there is a disorder of psychic colour or aura, it leads to many problems. Today aura has also become a medium of diagnosis. Aura is photographed and that lead to solution of problems.

2.8 Bhavdhara : There is a stage, 'disorder of emotion'. When the form of emotions gets disturbed, it leads to disorder. Due to disorder in the stream of emotions or Bhavdhara, the flow of life or Prandhara gets disturbed. The disturbance of Prandhara also influences the system of arteries and the system of glands. Their disturbance leads to a disorder in the whole body. Scientific discoveries have proved that the source of all problems in life is due to imbalance of chemicals. Spiritualism sought to find a solution for these problems by thinking about how to bring about changes in bhavdhara and disposition of mind. Maharishi Patanjali wrote the Yogasutra, the first sutra of which is - *Chittavrittinerdho Yoga*. Yoga means to restrain the disposition of mind. Ganadhipati Gurudev Shri Tulsi has written in a scripture – *Manonushasanam*, one of its verses states *purvam shodhanam tato nirodhah*. Therefore, purification is necessary before prevention. It is yoga to purify the dispositions of mind. It is necessary to understand the process for purifying the dispositions.

2.9 Pranshakti (Life-force) is the conductor : Due to anatomy, we have an opportunity to understand many mysteries of the body today. Medical science has today established on the basis of neurological discoveries that the left side of the brain is very useful for scholarly studies. The work of logic, mathematics and language is all done by the left side. Now there are numerous books published on the process of the brain every year. There are many revelations in them. Still it cannot be said that we have complete information about the composition of brain and its functions. Very little information is available. On the basis of this, it can be said that the left brain is responsible for scholarly development and development of intellect. Spiritualism, the development of inner consciousness, the developments of internal dispositions are the functions of the right side of brain. It is responsible for their progress and decline.

3.0 Scientific Personality

Acharya Shri Mahapragya thinks that even the scientist of today's world is searching the truth. He has discovered very subtle rules, researched microscopic details and has also discovered atom. The quest for truth has gained scientific perspective but it has not yet gained a spiritual perspective. There has not been any development of friendship. Nuclear weapons, biological weapons, chemical weapons, light weapons have been developed. These can destroy the whole earth in a few minutes. This is the material point of view of men today. The subtle mysteries unraveled in the quest of truth, should be bound with a feeling of friendship. Friendship should be forged with the beings and the living word. The concept of education in the science of life is based on these two truths.

3.1 The Quest of Truth : Now we shall analyse the yardstick of a scientific personality in the quest for truth. The first yardstick of scientific personality is search for truth. Scientific personality is one in which there are no false prejudices, is a view point of anekant (multiplicity). Scientific perspective is devoid of any holding or biases, no request. It has an effort or curiosity to know and constantly reveal unknown facts. Lord Mahavira stated that- 'Truth is unlimited. meanings are unlimited, truth is unlimited, laws are unlimited'. Truth means contemporary laws (*samayik paryyay*).

Truth means existence and rules. By knowing a few laws, we cannot claim to know everything. Newton was told – ‘You have discovered many laws.’ He gave a very poignant reply – ‘Whatever you may say, I am like a boy standing on the sea-shore, who collects the shells lying on the coast but the gems lying at the seabed are far away from him.’ One who has such a modest attitude towards accepting the truth is endowed with a scientific perspective. He accepts the truth, does not close the doors and windows of knowledge. Some people think that all that they have known is the truth and others cannot know anything new. Such thinking is based on a unipolar viewpoint which leads to debate and argumentation. Therefore, the development of scientific personality is necessary.

3.2 Discovery of Consciousness : The second yardstick for scientific personality is the discovery of consciousness and the discovery of man. It is most expected today. Man has been discovered very little. Scientists have actually performed most of their experiments on rats, frogs and monkeys. All experiments have been done on animals and not on humans. Very little effort has been made to understand man. Now the need is to have a thorough study of human beings. The study of human brain should be primary in it. Our brain, nerve system and gland system are the centre and creator of our education, civilization, culture, all life values along with other physical systems. Despite all this all the research is being conducted on material things only. When he has such a fundamental error in the very beginning, how can we expect a remedy for our problems? Today it is very important that an intensive study of man and human consciousness is conducted. The day we are able to develop this disposition, we will have a conglomeration of scientific personality. Both will join hands and become one.

3.3 R.N.A. Chemical : Meditation is a process of transformation. It changes habits, nature and the whole personality. This transformation can be explained scientifically. Science today affirms that man can be transformed. According to science our brain has a chemical called R.N.A. which encompasses our layers of consciousness. Science has discovered that this chemical is an element of transformation of personality.

3.4 The Sylva Process of Brain Control : There is a famous sutra of Jain System of Meditation - *No hinc Airitte* - ie ‘No atma is either inferior or superior’. All the souls are the same. This formula of Jain philosophy has today become a scientific formula. It gave rise to the sylva process of brain control. Its fundamental basis is equality. All are equal No individual is special or inferior. The feeling of differences and inequality, feeling of inferiority and arrogance lead to many deformities and lead to mental deformities and a number of diseases. When the feeling of equality is established in a man, it automatically cures many diseases.

4.0 Spiritual and Scientific Personality

If we think from the scientific point of view, the problem before the world is that man has discovered the source of atomic power but has yet to decide upon the right direction of its use. There are two directions – creative and destructive. Today the most critical problem is security of humanity. There are two big causes of this crises – unhindered production of armaments and environment of violence No one knows what might happen next. Therefore every individual should think about the question of security of mankind. Today the biggest problem is selfishness. If we can change selfishness into universal good it will be a great service to mankind. There is no selfishness in a person who meditates, rather he develops a consciousness of universal good. There is a formula of Mahavira which implies the muni or the ascetic should be self-serving and serving the universe. He may fill himself and also others. He himself walks on the path of welfare and makes the path of welfare available to others. This is the formula of spiritualism. A spiritual person is not selfish He applies the formula of *Tinnam Taryanam* in his life.

4.1 Religion and Science : Scientific discoveries have unraveled many mysteries. It was the declaration of Ganadhipati Gurudev Shri Tulsi that mere spiritualism without the study of science is incomplete. He believes that science has done a big favour to religion. If we study deeply we realise that there is no difference between the objective of science and religion. The objective of religion is development of consciousness transcending beyond senses and the objective of science is discovery of elements beyond the senses. The consequence of development of consciousness transcending beyond senses and discovery of transcendental elements is the journey from gross to subtle. The consequence of entering the subtle from the gross is reflected in the appearance of a new culture. The views, actions and thoughts of people born and brought up in that culture show emergence of reflections of the extraordinary in a natural way.

The whole world is astonished at the contribution of science, even grateful but not satisfied with the treatment. It is said that 'the disease kept on increasing despite treatment'. Likewise the more the number of inventions, the more the needs and also there was an endless increase in aspirations.

Lord Mahavira also gave a new science to the world. It is the science of remaining satisfied throughout. According to him the highest science is devoted by the principle of non-violence and equality. If the twenty-first century man comprehends this principle and puts it into practice he can experience special joy and contentment.

The science of non-violence is not only for India, Russia or America but for the whole world. It has a universal utility. In this science it is not just the security of any man living in any corner of the world instead it is for the interest of every living organism. Stating its background, Lord Mahavira says '*Savve Akant Dukkha ya Aava savve ahimsaya*' - Sorrow is not liked by any living being therefore none can be killed. This principle has proved the relevance of ahimsa or non-violence pertaining to all ages.

4.2 Problem of Education : The right side of the brain is responsible for the building of character and responsible for self-discipline. Its functions are related to our character. The left side of the brain is responsible for material knowledge. The problem of present education is efforts are made only to awaken the left side, which is a storehouse of material knowledge and it is the fundamental basis of their development. Now a new paradigm should be added to it- efforts should also be made to awaken the right side. The right side of the brain is the fundamental storehouse of spiritual learning and a fundamental source of their development. The work shall remain incomplete by putting the left to sleep. Therefore, a balance needs to be established between the two. It is frequently stated from the stage of life sciences that there is need to add some and deduct some while amending education. We need to add a process to make the student stress-free and awaken the right side of the brain and learn how to produce a neurological balance in it and regulate and balance the secretions of endocrinal glands.

4.3 Supplementary process: Science of Life : The science of life has dwelled upon all these practical ways, they have discussed and analysed, determined various experiments and efforts are being made in the direction of enabling a balanced development of a student's brain. All those sections of the brain which are connected to life must be awakened. To maintain neurological balance a process has been created by assimilating all these spiritual, yogic and scientific procedures and it can be used as an alternative or a supplementary method of education.

4.4 The Fundamental Basis of Health : From the point of view of anatomy the fundamental basis of health is the balance of *pran urja* (energy from within). There are three main flows of *pran- chandraswar, suryaswar* and *madhya swar*. In the yogic terminology, they are respectively called, *Ida, pingala* and *sushumna*. *Chandraswar* is related to mental activity. *Suryaswar* is related to physical activity *madhyaswar* is related to internal energy *chandraswar* and *suryaswar* are related to the two sides of the brain.

When we breathe through the right nostril while practicing analogous (*samvrithi*) *shwaspreksha* the left brain becomes active and when we breathe through the left nostril the right brain is activated. *Samvrithi shwaspreksha* appears to be a very small process of meditation but its purpose is very high. Its purpose is to establish a balance between the right and left side of the brain. From a scientific view point it helps maintain balance between the two flows of pran or life. Similarly *preksha* of the body and *preksha* of the centre of consciousness are also important experiments of balance. Science of life is capable of creating a spiritual scientific personality.

4.5 Activeness of brain and respiration: The researchers of Dalhousie, Psychology Department of Halifax University (Canada) studied the nation cycle conducted in both the nostrils like the inhalation and exhalation from the right or left pulse while studying the activity of hemispheres. A close relation was found in the process of respiration going on according to the order of right left constellation which was closely related to the activity of the cerebral hemispheres respectively. When respiration is through right nostril, the E.E.G. manifests greater activity in the left hemisphere. Its contrary is also true implying that respiration through left nostril manifested more activity in the right hemisphere (Akhand Jyoti : May 1986). All our activities are conducted through the activity of brain. The secretions of endocrinal glands and consciousness, glandular system and brain and spinal chord must be studied in synthesis and used similarly. This is the only remedy for health problems.

4.6 Releasing Stress - A very big fact of our life is release of stress. It is a very big cause of illness. An individual has many types of stresses – stress of anger, stress of arrogance, stress of jealousy, stress of aspiration, stress of desire, stress of bitterness etc. They all lead to diseases. How to release this inner stress? If we understand this secret we can find a solution to all the intricate problems. A co-ordination of spiritualism and science is essential to release stress. Strength is required to search for a solution of the problem. The center of this strength becomes the joining point of science and spiritualism.

The entire development of science took place on the basis of electricity. If electricity ceases, science would die an untimely death. The development of science is impossible without electricity. The entire development of spiritualism is also taking place on the basis of electricity. If the current of pran is removed from spiritualism then the whole development of spiritualism shall become impossible. Theoretically, we can state that the development of the whole world is based on power. There is an immense contribution of power behind the whole development.

Electricity is also power and pran is also power. The only vital difference is that one is the vital power of matter and the other is vital power of man. Both are vital powers. The differences being that the energy of matter pervades in other things and the energy of man pervades in consciousness. Consciousness and pran can implement something new in a combined state. Whatever was said about brain in the ancient times has been given a lot of importance. Today the science of brain has developed much. Many methods have been developed to know it. Today the brain is studied through waves. Many important facts have been found regarding waves of brain. Waves are mainly of four types - alpha, beta, data and theta. On the basis of these minute electric waves many hidden secrets can be discovered. The levels of consciousness of an individual can be known only on their basis. Alpha is a wave related to the release of stress. Beta is the wave related to the outer consciousness. All tendencies are on the basis of these electric waves. Not even a finger can move without them. Even respiration cannot take place.

What we take is breath and the power through which it takes it is *shwaspran* or the breath pran. What we speak is word (*vachan*) and the power through which it is uttered is word (*vachan*) pran. What we think is thought and the power through which it is contemplated is mind (*man*) pran. Mind, speech, action, exhalation, inhalation are all through the power of pran. The importance of electricity in sciences is an apt parallel to understand the importance of pran in spiritualism. We know about the power of pran but we do not know how to preserve it. We do not know in which direction should the power of pran be developed to develop consciousness. We have two facts to solve the problem in spiritualism. One we should learn to conserve the power of pran and two we should learn to use it in the development of consciousness. The major cause of expenditure in energy or power of pran is emotional imbalance or predominance of *kashaya*. It is the biggest source of spending power. We can prevent this excess spending through meditation and emotional balance established. Acharya Shri Mahapragya has confirmed this fact on the basis of his experience that *kashaya* (bitterness), lusts, desires and excitement can be pacified through meditation. The obesity of *Kashaya* is such that it can be lessened by meditation. When this happens the wastage of energy stops on its own.

4.7 Biological Chemical Changes: The use of meditation is an important experiment to transform an individual and change the direction of his life. It is the philosophy of life. It changes the whole process of life. It all happens through bio-chemical changes. The transformation of life is impossible till the biochemical changes take place. Meditation is an important means of transformation that also brings about changes in internal chemicals. Those who have understood these mysteries have been able to evaluate meditation rightly. They have attempted to change the chemicals by reaching the depths of consciousness and they have also tried to change their *Bhavdhara* (flow of feelings).

From the anatomical point of view we can say that there are two types of secretions from the pineal gland viz. serotonin and melatonin. These two hormones are very important. It is melatonin that regulates lusts and desires. The hormones that increase sexual lust are secreted through pineal and they are regulated by melatonin. It serves to control the instants (*vritti*) till three or four o'clock. The flow of pran fills after four o'clock. We take a large amount of pran from outside and from the universe. We cannot take the flow of pran inside without the functioning of melatonin. At four o'clock, the flow of pran fills the whole body through melatonin and a new agility and a new consciousness awakens. The time of grant of various radiations of the universe is between three and four o'clock. That is why the best time for

meditation is said to be after two o'clock and upto four o'clock or till five o'clock i.e. *purvarat* and *apararat*. Looking at himself through his *atma* in *purvaraat* or *apararat*, is a very important time for practicing meditation. One who gets up after twelve at night and till four or five o'clock, during this time feels himself filled with *pran* and agility.

4.8 Bio-feedback Procedure : We should develop the regulating power to cope with mental and physical suffering. We should awaken those powers. *Preksha* is a medium of this. There have been many such scientific discoveries in the wake of which *preksha dhyān* can be understood easily.

The scientific world talks of 'Biofeedback process' today. It can be translated simply as *preksha* process. The only difference is that the exercise of *preksha* is through one's consciousness and the biofeedback process is exercised through equipments, through machines. In fact this is also a process of *preksha*. During *preksha* we see the changes taking place, the actions and reactions, the chemical changes occurring in our body and the happenings in the brain. The Biofeedback process also sees and finds all this through machines. Seeing and doing *preksha* is an important formula. But seeing is not enough. Along with seeing the use of power of resolution must also be made use of.

4.9 Three aspects of the process : Seeing is a use of our consciousness but the nature of *atma* or soul is not merely *chetna*. There are three elements of *atma* – *chetna* or consciousness, *shakti* or power, *anand* or joy. We should use see and know consciousness. By using the second element, power of *atma* and bringing about changes, change our nature, our habits, sorrowful elements and reactions. There are many aspects of this power. We should use the power of resolution, determination and concentration. We experience joy when we know through consciousness and change the medium of sorrow. Thus the whole process gets completed in these three aspects. This is a holistic process. Once a group of scientists selected a few heart patients for experiment. They told them through feedback 'Your heart beat has increased considerably, slow it down else you shall die. Slow it down, slow it down, slow it down. The needle of the machine turns and tells that the heartbeat is very fast. Scientists warned the patient. Now the patient thought that he should do something to slow down the rate. Then he was told about the power to resolve or use his feelings. He was told – 'Feel yourself very light like a cotton waft. With this feeling the heart rate slowed down. This exercise continued for a month. Then the use of machines stopped and self-exercise started. It changed the heart beat'.

On the basis of machines the doctors informed him that his heart beat was very slow, and he should accelerate it or he would die. The patient used the power of resolution and thought – 'I am running at a fast pace'. In a little while, his heart beat increased and became fast. Another patient resolved to argue and his heartbeat also accelerated.

Two processes – *Preksha* and *Resolve* – were used. From *preksha* one came to know the situation. A resolution was made and it resulted into a change. The third stage was the experience of joy. The occurrence of all three things together completes the process. One is not enough. The three should go together. Mere joy, consciousness or resolve will not serve the purpose. There should be a coordination of all three viz. consciousness, power and joy. The awakening of consciousness leads to the awakening of power of resolution which further leads to an experience of ultimate joy.

The process of *preksha dhyān* is entirely supported by science. Bio-feedback process is a self-evident proof. There are machines for every disease. All machines are available, whether we want a feedback of the heart or a feedback to control blood pressure. By using them the patient moves towards remedying his illness. It is also a process of practice. With this the complete picture of a person comes before him and he changes himself. This is also a practice of control. Complete control does not lie in totally discarding an object or tendency. Sacrifice is a part of control. Control is complete when the three processes – process of awakening consciousness, process of awakening power and process of feeling joy go hand in hand. If we do not feel joy after the practice of *preksha* we should realize that there is an error somewhere and the use of power to resolve has not been made rightly. Joy is a consequence and joy is a yardstick. We should practice on the basis of this yardstick that what I do should give me joy. If we are able to experience it, it is fine, else there is some error. It is a sort of thermometer.

4.10 The state of waves; beyond science : Scientific cure is merely topical (periodical) but not a permanent or final solution of the problem. Its final solution is that the person goes into a state beyond waves. The waves of anger or any other instinct are strengthened through recurrence. If anger is nourished by anger the plant of anger grows up. If anger is not nourished by anger the plant of anger dries up on its own. The principle of spiritualism is to look at one's

own self. It is the basis of the state beyond waves (*tarangateet*). When a person reaches such a stage he experiences neither the wave of attachment nor the wave of animosity. Then nothing is pleasant or unpleasant. In such a state not only the state from when the wave of anger rises but also one who is responsible for the rise of such a wave is hit. The effect of scientific equipment, and the medicines produced by them affect only the central levels, the nervous system, the system of arteries and veins but the effect of meditation beyond waves, the experience of consciousness and the impact of equality not only affect the body but also the waves that produce instincts. It is a process that attacks at the base. That is why it is a permanent solution. It is a process ahead of science. It is the only process to reach a state beyond waves. Its attainment is not possible without resorting to this procedure. Acharya Shri Mahapraga has written that the hypothesis of spiritual scientific personality was propounded in the context of the 75th year of Ganadhipati reverend Gurudev Shri Tulsi. That occasion provided an opportunity to understand and think in this context. If the spiritual man will keep sitting silently in the cave and the scientist will continue making the atom bomb then the atomic dust of that atom bomb will reach his cave also. Therefore, it is now expected that every individual must become a scientist but not merely a scientist but a spiritual scientist. Today it is necessary for every individual who goes to religious institutions that he does not just become spiritual. His point of view should be scientific. A combination of the two is a solution of the present problem and this is the primary effort or departure of science of life.

Questions

I Essay Type Question

1. What is the criteria for spiritual personality? Describe in detail.

II Short Answer Type Questions

1. What is the criteria for scientific personality? Describe in brief.

2. What is the relation between science and religion? Elucidate.

III Objective Type Question (Answer in one sentence or one line)

1. What is sacrifice or tyag a part of?

2. By what/whom is the procedure of preksha dhyam completely supported?

3. Which systems are affected by the disorder of prandhara?

4. What is the fundamental basis of health from the anatomical point of view?

5. What is the fifth yardstick for spiritual personality ?

Fill in the blanks

6. _____ is the background of consciousness.

7. Spiritual is one who has the feeling of _____

8. Madhyswar is related to internal _____

9. Even science has started supporting the fact today that man can be _____

10. Lord Mahavira has given a formula that the muni or ascetic should be self-filling and _____ also.

Reference Books

1. *Naya Manav: Naya Vishwa*- Acharya Mahapragya.

2. *Apne Ghar mein*-Acharya Mahapragya

3. *Vichar Ko Badlna Seekhen*- Acharya Mahapragya

4. *Akhand Jyoti*- May, 1986

5. *Jeevan Vigyan: Shiksha ka Naya Ayam*-Acharya Mahapragya

6. *AppanamSharanamGachhanu*-Acharya Mahapragya

7. *Ekla Chalo Re*-Acharya Mahapragya

8. *Chetna Ka Urdhvarohan*-Acharya Mahapragya

9. *Mera dharma kendra aur Paridhi*-Acharya Tulsi.

Unit – 4 Parapsychology and Spiritualism-I

Lesson – 14 Brief History, Possibilities and Areas of Research - its correlation with spiritual principles, general process – scientific view

Dear Students!

In this lesson we are analysing the history and development of parapsychology. We will discuss the areas of parapsychology and also the relation with spiritual principles. And the scientific techniques of research are being mentioned in the magnetic form. You can gain detailed information regarding parapsychology - Till the Vth paper Spiritualism and Science, Lesson 15-16 of Unit 3 and Lesson 17-20 of Unit-4.

Objectives

You shall understand the following facts by studying this lesson:

1. Know a brief history of Parapsychology
2. Know the three stages of the development of Parapsychology
3. Know the areas of research of Parapsychology - and how can its correlation be established with spiritual principles
4. Know Clairvoyance and clairaudience (*doorshravan*)
5. Know what is Parachittagyan or Manoparyavagyan.
6. Understand the relation between pran-power and aura.
7. What is Astral projection and Samudghat
8. Shall be able to use knowledge transcending the sense and Sambhinsrotolabdhi.
9. Shall understand the other world and rebirth.
10. Know new methods of scientific examination.

Introduction

Right from the beginning of written history, we find descriptions of events that cannot be explained even after thousands of years. Cultures of Ancient India, Greece, Egypt and China or the cultures of modern Europe, Britain or America, all have accepted observations beyond the senses, the power of mind, existence of dead spirits, their invocation, ghosts non-wordly treatments and rebirth.

Brief History :

The first historian Herodotus gives the follow description of Croshus, the King of Libia in which he describes extra sensory perception-

In 560-564 B.C., during his tenure the king became apprehensive of the increasing power of his enemies. He then wanted to consult a fortune teller about the course of action that he ought to take. He sent seven persons to seven different places to ask what is the king doing now? Out of the seven, the prediction of Dalphi turned out to be accurate. Its description is worth mentioning He said – ‘I can smell a covered tortoise. It is now being cooked in a pan with the meat of sheep. There is a brass utensil on fire and the upper and lower lid is also of brass’. Actually the King was doing exactly this. It was very strange for the king to do this.

Similarly, Plautarch has also described a premonition regarding the life of Socrates in his book, *The Joniyo Socrates*- Once Socrates was travelling with his friends. Suddenly he stopped and told his companions that demon has informed him that danger is ahead and they should change their path. Most of them did not believe him and continued on that path, only some of them changed their path with him. Those who followed the earlier path faced the terror of mad boars, some were wounded, some got their clothes torn.

Plato’s thesis also had interesting incidents regarding the ‘demon’ of Socrates. One evening Socrates was dining with his companions and a man called ‘Timarcus’ was leaving after having his food but Socrates asked him to stay warning him of danger. He did not stop even after repeated warnings. Later Timarcus was killed by conspirators on his way.

There are many descriptions available about strange activities of ghosts and spirits. Their veracity or falsehood could not be determined hundreds of years earlier and the position is the same even today.

In 1762, an alleged spirit and its activities, related to the daughter of the church clerk Parsur in London remained on the lips of London householders for a long time. The world has witnessed innumerable such instances from pre-historic times. In the early 18th century the two daughters of David Cox presented an interesting example of receiving message from dead spirits.

Although the invoking of dead-spirits and incidents of receiving their messages had been taking place earlier also but the widespread discussion over the Cox sisters had a great network of transmission. It led to an acceptance of existence of spirits and conversation with them by many educated people and even bitter critics and scientists. The number of 'mediums' reached thousands in France and Germany and there were 'meetings' in common households. People started conversing with the medium of table, chair or even hat. Gradually easier mediums of conversation also developed.

On the basis of belief in existence of ghosts and spirits, possibility of conversation with them etc., many moral principles developed and gave rise to a new movement of ghostism and its followers increased gradually.

Due to the spread of incidents related to ghosts, their effects and interest towards them shook many philosophers, thinkers and scientists. Around this time scholars - thinkers and scientists were challenged with interpretation of similar incidents. These incidents were basically related to a specific state of mind called Hypnotism today.

Hypnotism scholar and specialist Dr. F.L. Marcus has written in his book, *Hypnosis : Fact and Fiction* that in 4th century B.C. Greece, hypnosis was also used in the prevalent methods of treatment.

The modern history of hypnosis begins with an Austrian Dr. Mesmer 1733 – 1815. In 1779 Mesmer propounded a new ideology in his book. According to him 'the universe, the earth and all living beings affect one another'. The treatment of Mesmer was very popular in those times. In Paris two inquiry commissions were set up at the government level. The report of one committee was negative and the other committee could not reach consensus. Around 1784, Mesmer, a disciple of Mesmer was treating some farmers. The treatment was termed as 'Somnambulism'. In this state a man manifested the power of hearing through stomach and sight through fingertips. The discovery of activated 'Somnambulism' attracted a lot of attention. Soon it was practiced from one place to another in this way. Some doctors also performed painless surgery on their patients in a state of 'magnetic sleep'. Today it is not unusual but in those times it created a great upheaval in the scientific world.

The government appointed many inquiry commissions. When these commissions presented favourable reports, they were rejected and an unfavourable report was immediately accepted. The French scientists declared the paranormal events as forgery. They were not taken seriously even in England. Kant in Germany accepted extrasensory perception. Kant in his book, *Dream of a Believer* in 1766 gave description of the experience of a mathematics scholar and scientist Swedenborg. Due to the impact of scholars like Kant, Goethe, Schelling and Hegel Germany was not prejudiced against paranormal events. In 1861, Dr. Wagn and Dr. Walfort gave descriptions of reading through stomach and influence distant objects through mind in their books. In 1829 Dr. Corner in his article 'To seer of Prevorst' described the Paranormal capabilities of a woman called Frederika Hoffe.

In 1841, Dr. James Bred of Manchester conducted numerous experiments and presented the view that magnetism, somnambulism and hypnotism - all reside in the mind in a special state. Bred was the first to use the term hypnotism.

1.1.0 Three stages of Development : In order to know about the areas and possibilities of research in parapsychology and its history in detail, we will have to divide it into sections, then we shall be able to understand it systematically. And we shall be able to understand the scientific techniques used in the working of parapsychology. Thus we can divide the development of parapsychology in three main stages.

1.1.1 First stage : Great Britain remained the centre of psychical research or parapsychology for the first fifty years of first stage (1882 - 1930 A.D.) There has been remarkable work in research, invention and experiments in America, France, German and other European countries. The founders of S.P.R. and its officers and workers, boast

of many contemporary physicists, scientists noble laureates, state-honoured world renowned diplomats, scholars and honoured professors of universities. This era is very important for the compilation and publication of paranormal events and to reveal the theoretical and academic aspect of Parapsychology through an objective analysis of these events. In this era lengthy episodes of objective and neutral inquiry into paranormal events and special powers like extra-sensory perception and interaction of views of various people, are the permanent legacy of parapsychology. The description of the works of these fifty years are secure in 41 large monographs and texts of S.P.R and printed journals of thousands of pages.

In that same era some greatest scholars of Cambridge were researching on paranormal under the 'ghost society' in their own way. Such attempts had started in Oxford also. There emerged an association named – 'Phatasmological Society'. 'London Dialectical Society' was established in London.

Thus we see that many separate groups of scientists arose which explored the possibilities of study of parapsychology through serious, unprejudiced and scientific techniques. It was natural that need was felt for a co-ordinate effort of all the scholars in order to collect all the scattered sources for enabling more effective exploration.

Inspired by this objective, Sir William Beret organised a conference in January 1882. Finally a systematic, well-ordered and serious scientific research was initiated in parapsychology, which was considered fantastic, supernatural and non-existent in the language of scientists.

According to the resolution of the conference, a new research institute called 'Society for Psychical Research' was to be established presided by Sidgwick. Meyers and Garni, the two scientists interested in this research told Sidgwick that they shall become members only if he accepted the presidency. Fortunately Sidgwick conceded.

Was it not possible that 'Paranormal events are real natural events?' By the later half of nineteenth century, this question started troubling many intellectuals. The courageous intellectuals of Cambridge undertook the first step to find a definite answer to this question and established the 'Ghost Society'. One of its founder members was E.W. Benson. Henry Sidgwick also became its member after sometime Sidgwick was a great scholar. He was also well-known for his idealism, honesty and integrity.

Early research was based upon spontaneously occurring events. The researches collected maximum details about them and also conducted analysis. Gerni and Meyers devoted themselves whole-heartedly to this cause with the third partner Frank Podomore.

In merely one year (1833) they published around 10,000 papers and took countless interviews to verify reported events. These events are compiled in the *Phantoms of the Living* which was published in 1886.

In 1889, the society planned a Census of hallucinations. This work was undertaken by Professor and Mrs. Sidgwick, Miss Alice Johnson, Frank Podomore, F.W.H. Meyers and his brother Dr. A.T. Meyers. Sidgwick passed away in 1900 and Meyers in 1901. After the death of Meyers, his great work *Human Personality and its survival of Bodily Death* was published in two volumes in 1903. This work is still considered a very important work and holds an esteemed position.

Three years after the establishment of 'British Society for Psychical Research', 'American Society for Psychical Research' was established in America. This society did a lot of research and survey. In 1927, the founder of Duke University Dr. William Preston Fu and head of the department McDougal showed great interest in Parapsychology. Alongwith this in Parapsychology, more attention was paid to calling dead spirits, their messages and paralific and similar problems.

1.1.2 Second Stage (1930-1960) : The study area of Parapsychology extended considerably in the second stage. All the systems of Europe were disintegrated due to the Second World War. Consequently the centre of Parapsychology shifted from Europe to America.

Due to these experiments, a monograph titled 'Extra Sensory Perception' was published in 1934. In 1935 Dr. Rhine made a separate Para-psychological Laboratory for safety and started working in it. In 1937 Dr. Rhine wrote a book called *The New Frontiers of the Mind*. This book soon became the best seller.

In 1940 another book written by Dr. Rhine et al, entitled *Extra Sensory Perception After Sixty Years* was published. It presented briefly the extra sensory perception with proofs. In 1941, Dr. S.G. Soal also found similar results as Dr. Rhine, Dr. Gerhart Schmeidler of New York also made similar experiments in 1945-1950. In 1948, Dr. Rhine published another book called, *Rich of the Mind*. By then Parapsychology had clearly emerged as a science.

1.1.3 Third Stage (1960-2001) : The pace of development of Parapsychology accelerated after reaching the third stage. The scope of study widened and many new subjects were added. Many new procedures of inquiry emerged. Such old subjects were reexamined through new procedures.

A new renaissance of deep interest towards scientific research in subjects related to rebirth and after life is one of the greatest achievements of this stage. Dr. Iyan Stevenson, who was the head of the Psychiatry and Neurology Department of Virginia University of ISA has made historical contribution. In the last 45 years he has undertaken difficult journeys of distant countries to study many such children directly who had memories of previous birth, and has made vigorous analysis. Owing to his unprejudiced, impartial vision and objective analysis, afterlife and rebirth have today become scientifically accepted subjects. Some time ago he had written that 'I have not come across a single account out of more than three thousand compiled accounts of rebirth that can be presented without any controversy with proof. But despite this, I am still devoted with satisfaction in this work envisioning great possibilities'.

Unfortunately, in India research in this area is conspicuously lacking. There is no independent organisation in this country which is devoted to pure scientific inquiry of paranormal research. It is beyond understanding why Indian intellect has not shown interest in the tradition of scientific reason and neglected an important area like parapsychology.

In 1962, Dr. Rhine established a separate institution from Dube University and started working under it. It was called - 'Foundation for Research into the Nature of Man'.

In the sixth decade of the century another organisation of professional researchers of parapsychology, called 'Para-psychological Association' was founded in America. This organisation attempted thrice to grant the status of science to Para psychology through the largest Science Organisation of America called 'American Association for the Advancement of Science' but its claim was always rejected.

In 1967 efforts for recognition were again made by the Parapsychological Association. A meeting of 'American Association for the Advancement of Science' was held in Boston on 30th December but there were dissenting notes. Finally the renowned anthropologist Dr. Margret Mead stated in her address - 'We have been debating for the past ten years to determine what is science or scientific method and which organisations are using them. Providing a solution she said that Para-psychological Association uses statistics and 'blinds', 'placebos' and 'double blinds' are the other standard scientific methods which it uses. Finally she added quite emphatically - 'The entire history of science is flooded with examples of scientists who studied events that did not exist according to the establishment. I would only say that we should vote in favour of this organisation'.

When the Chairman asked the voters to raise hands 170 votes were in favour and 20 members opposed the resolution. The chair person declared 'It appears that the proposal is accepted'.

Thus, finally parapsychology was recognised by the highest science organisation of America. Today government or non-government organisations are conducting research on parapsychology in all countries of the world.

2.0 Areas of Parapsychological Research - Its correlation with principles of spiritualism

In the west Para-psychology has emerged as the latest branch of science to research and investigate into supernatural powers. In 1930, Parapsychologist Dr. Rhine discovered the extra sensory powers of man and established a new branch after seven years called 'General of Parapsychology'. He called these powers Psychokinesis and 'Psy'. E.S.P. or extra Sensory Perception is also his discovery. Although the term 'Psyche' is derived from a Greek root. Parapsychologist J.B. Rhine said that the above powers are a play of Psycho consciousness and he calls it super physical and supernatural. He regards the native of consciousness at electric and magnetic level as one unit, which does not cease even after death.

Dr. R.H. Thales of Cambridge University calls extra sensory perception - sixth sense, which is mainly divided into
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eight parts - 1. Clairvoyance (Doordarshan) 2. Clairaudience (Doorshravan) 3. Telepathy (mansik sampreshan) 4. Precognition (purvagyan) 5. Retrocognition 6. Psychometry 7. Redesthia (Dowsing - To know about the objects under water and land) 8. Psychokinesis (manahgati shastra)

2.1 Clairvoyance and clairaudience : The more prevalent extra-sensory perception are clairvoyance and clairaudience. The main research scientists of Stanford Research Institute of California University R. Taig and H. Putkap have conducted a serious research on them. After a number of experiments they concluded that the alpha waves of brain are active during the activation of clairvoyance and clairaudience. These scientists have revealed the important of Indian Yogic system. Para science has studied the energy of life and extra sensory consciousness but has not yet studied unattached consciousness or *vitragta* (the state free of sorrow and joy). The people engaged in parapsychology are only concerned in discovering the development of extra-sensory consciousness. This investigation can be a long drawn process and might lead to disillusionment.

The frontal lobe of the brain is the centre of *kashay* (inequality) or disparity. It is also the centre of extra-sensory consciousness. As inequality transforms into equality, the development of extra-sensory consciousness also takes place. Its general point develops in every individual. Its specialised development is possible only with development of equanimity. The passions and emotions of man are controlled by Hypothalamus. It affects the Pineal and Pituitary glands. Their secretions affect adrenal glands. Emotions are expressed there. These emotions deactivate extra-sensory consciousness. For its activation it is necessary to influence hypothalamus and the entire glandular system. The glandular system is related to the emotional side of man. The creation of emotional aspect is not through the gross body, its creation is through the subtle and subtler body. The reflections and vibrations descend from the subtle body into the hypothalamus. As is the emotion, so is the secretion of glands and the nature and conduct of man is in accordance to these secretions. There is no complication in saying that the conduct and behaviour of a man is determined by the glandular system and the glandular system is controlled by the emotional mechanism through hypothalamus and the emotional mechanism arises with the subtle consciousness at the level of subtle body. The emotional mechanism is influenced by the purity of memory, imagination and thinking and it can change the secretions of glands. This chemical change leads to a change in conduct and behaviour. This change greatly contributes in activating the extra-sensory consciousness of a man.

2.2 Parchittagyan or Manahparyavagyam (Knowledge of Another's Mind) : By discussing this, we can understand the limitations of early stages of extra-sensory viz purvabhyas (rehearsal), atibodh (retro cognition) and its developed stage. This is also extra sensory knowledge. Telepathy is only a developed state of sense consciousness. It is not very easy and simple to call it extra-sensory knowledge. In the process of telepathy, views of others are known through the thought reflection arising in our brain. Manahparyavagyan interacts with the thought reflections. Each thought takes a form A series of thought takes place and many new forms are created and old forms are discarded and deposited in the celestial record. A practitioner of Manahparyavagyan interacts with those forms and comes to know the views of others. Hr can also know the past, present and future thoughts. There is a particular number of atoms for mental contemplation. This amount helps us to think. Without accepting it no thinking is possible. By surmising the future changes in the atoms of that account, the practitioner can also know future thoughts. Extra sensory knowledge is direct knowledge. The knowledge which does not require the senses and mind as a medium is called direct knowledge. The knowledge gained through senses and mind is of a very high degree yet indirect.

2.3 Pranshakti (Life Force) and Aura : Today the parapsychologists have made a lot of progress in the field of vital power or pranshakti. Many discoveries are being made regarding vital force, 'a vital energy'. When vital energy decreases, the individual's life decays and becomes diseased. A doctor may give any amount of medicine yet if the vital force is weakened, no medicine can work. If a medicine works even after the weakening of vital force, no man is going to die. There is another subtle body within our body of vital force, that is the tejas body or the body of electricity or the body of light. The relation of mantra begins with this gross body and the power of mantra reaches upto the tejas body. The main task of mantra is to activate the power of Tejas, activate the vital force and strengthen electric force. 'The scientists investigating parapsychology have made cameras which can take snapshots of the aura. There are many organisation in America, many organisations in Russia that have taken and published photographs of aura. Aura is the radiation of the tejas body, radiation of the subtle body. Every substance in the world, whether conscious or

unconscious radiates rays. Every substance radiates rays according to its form. That is why a photograph can be taken hours after the departure of a person or object. The persons have departed yet the radiations from their aura, the spreading atoms are all present in the same form. If the camera is sensitive it can capture their images even after two hours. Our body also emits radiations which spread and affect others. In the intense state of Kayotsarg, aura becomes visible. The question arises whether aura can be seen. It can be seen quite perfectly. It is visible in the state of meditation. Some times it suddenly happens that during meditation the body is not visible but a halo of electricity in the form of body can be seen in front. It seems as if an idol of the same shape of our body has come before us. Sometimes see your hand in darkness, the hand is not visible but a glow in the form of hand appears. If there is pitch darkness, complete electrified hand becomes visible.

2.4 Astral projection and Samudghat : There is a negress. Her name is Lillian. She is an expert in extra-sensory experiments. She was asked – ‘How do you tell about extra sensory events?’ She said, ‘I come to know these events through Astral projection. Every individual has flow of vilatism. It is also called Astral Body. Through Astral projection, I exit the vital body and go where the event is taking place and tell about everything that is taking place’.

This process of Astral projection recognised by science is the Samudghat process of Jain tradition. Today the specialists of nervous system tell us - we started seeing through eyes, it means that - we have affected crystallisation of these places. If this crystallisation of a finger is affected, we shall be able to see through the finger. One acquirement is *sambhinnasroto labdhi*. It means that we can see, hear or even taste through any part of the body. The function of all sensory organs can be performed through one finger, big toe, or any other part, if its crystallisation takes place. The preksha of the centre of consciousness means - we can activate any part of the body, make an electromagnetic field, and peep through it.

2.6 Afterworld and Rebirth : Spiritualist parapsychology is known as the latest branch of psychology. The main conclusions of its research are - Man is a spiritual being beyond the physical body and a being functioning through it. He has many fantastic mental and spiritual powers. - as divine view, extra-sensory perception, psychological knowledge, telepathy, distant sensation, distant knowledge etc. Death can only end the gross body. The spirit of the person continues to affect the people in this world even after death. Its existence is in another subtle world in a subtle form, residing where it comes in contact with other beings. To say that gross body is personality and the personality ends with the end of gross body is to imply that no bulb can be lit, when one bulb has fused. Such an option about personality shows ignorance. In short, personality has power beyond physical elements that death can not end rather it can manifest itself in that form or after transformation.

Psychologist Dr. Krukhal has propounded after examining thousands of events that there is a subtle body inside every individual which comes out of the physical body on selected occasions especially at the time of death. The being experiences life through this subtle body. He has described death, *parlok* - the other world (after death) and rebirth in his book *Supreme Adventures*. His description is quite similar to the description of *parlok* and death in the texts of Indian Philosophy. Thus thorough the study of research in parapsychology it is getting establishing that the principles of *parlok* and rebirth are based entirely on scientific principle and are factual.

3.0 New Methods of Scientific Inquiry

A new area of parapsychology study got developed on which no other science had any claim. There were clear limitations of this area and its study matter could be classified. For the study of various classified categories, a suitable methodology was also developed. The difficult task of providing a scientific nature to the method of inquiry was executed by Dr. Joseph Backs Ryan. Ryan had a special interest in coining new scientific terms and present new methods of inquiry regarding parapsychology. Thus new dimensions were added in the study and research of parapsychology and this discipline moved ahead to be established as new science. Regarding the works of Ryan, Dr. Arthur Chrystler wrote, ‘Dr. Ryan initiated a new stream of parapsychology and his emphasis upon statistical method, mathematical analysis, and mechanical controls in this, discipline reached an extreme. He made more than ten lakh experiments on thousands of people of extra-sensory inquiry cards and passes. Sometimes his experiments were repeated on all the students of those classes of schools who had no inkling of these experiements.’

“Society - C.D. Board, Religion, Philosophy and Psychical Research, Routledge and Keganpaul, 1953 - scientifically examines those unprejudiced real or said powers of man which can not be understood through generally accepted explanations.” Meyars wrote in later years – ‘Own methods and own rules had to be made. Those preliminary times lacked a predecesing methodology, guidance, and the criticism which is now easily available was hardly anything more than an expression of hatred’. The objective of the society was to study paranormal events. The first task of the research was whether paranormal events could actually take place. If they could, how and why would be asked later.

The clear method of science to study any new event is that first it should be observed to the maximum, where the event takes place and in how many forms; as much as much information as possible should be collected. When it can be determined that the event is factual - its causes should be summarised and all the possible causes must be analysed one by one. Then the event should be reproduced under controlled conditions and various rules and principles should be theorised regarding it. Such a method is quite easy in physical sciences, difficulty in life sciences, very difficult in psychology and extremely difficult or even obscure in para-psychology. Generally four kinds of evidences are made available to examine the reality of paranormal - automated writing, the working style of extra sensitive individuals, automatically happening events informed by common people and controlled experiments. Undoubtedly, the material from the fourth source is the most reliable - but due to the extreme difficulty of control on the paranormal, the society has gained most of the material from the first three sources but it has made continuous efforts towards experimentation.

Many new aspects of extra-sensory knowledge have been analysed through special experiments of yoga and meditation to concentrate on consciousness like use of hypnotism and use of modern scientific equipment. The newly formulated medicine meant to extend consciousness has also been tried by para-psychologists to explore the possibility of awakening the powers of mind. Some parapsychologists formed the opinion that the dream stage is especially favorable for emergence of paranormal powers. Thus a well-planned and well-controlled laboratory was set up to scientifically study sleep and dreams. The results from the investigation conducted in these laboratories were found to be satisfactory.

Questions

I. Essay Type Question

1. Briefly analyse the history of para-psychology.

II. Short Answer Type Questions

1. What is the relationship between vital force and aura ? Describe
2. Briefly analyse new methods of scientific inquiry?

III Objective type questions

1. Objective of the society was to study all types of _____ events.
2. Parapsychology finally attained recognition of the highest scientific organization of _____.
3. The discovery of awakened somnambulism was very _____.
4. How strange it was that such a work was being done by a _____.
5. The being experiences life in afterworld through this _____.

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Unit- 4 Paramanovigyan and Spirituality-I

Chapter -15 Regeneration and the previous birth- Study and Research in India and Western Countries “ An Evaluation of Research by Dr. Stevenson.”

Ojectives

Dear Students!

The facts you'll come to know after going through this chapter are:

1. Acquaintance with settlements related to regeneration.
2. Testimonials acquaintance of regeneration.
3. Summarize research work done in India regarding regeneration.
4. Acquaintance with research on previous birth memories conducted in western countries.
5. Acquaintance with scientifically advanced countries.
6. Evaluation of research by Dr. Ian Stevenson.
7. Understanding of regeneration and Paramanovigyan.
8. Knowledge of rebirth of the world.

Introduction

The principle of rebirth is of great importance to Indian philosophy. The fundamental of belief is Karm theory. In this way rebirth and Karm theory are supplements of each other. Every human being bears fruit of his deeds. This is why they regenerate over and over again. To get rid from the cycle of death and birth Indian philosophy regards salvation as the ultimate point of rebirth.

1.0 Settlement of Regeneration

‘After death there are three ways, depending upon the deeds of previous birth, to decide the next destination, one who performs sacred deeds is entitled to go to heaven, one with evil deeds goes to hell, and finally the performer of partially sacred and evil deeds respectively is sent to earth with a new life.’
— Atharvaveda

Mantra from 11th hymn (Sukta)

Similarly the principle of regeneration is found in *Yajurveda* too.

Vasanse jirnani yatha vihayNavam grahanati narodprani

Tatha sharirani vihay jirnanyanyaniSanyati navani dehi

‘As human being changes new clothes, in the same way human soul changes on to new human body’

‘That is I want truth, complete truth that till you are reborn you can not enter the kingdom of God.’

1.1 Proofs of rebirth

Vinobaji have given references of many evidence related to rebirth.

Firstly the world in which we are living is eternal and without this phase of eternity the living world can not be resolved.

In this reference Vinobaji had given example from his personal life.

‘My grandfather was born seventy years earlier assuming his existence was not there seventy years ago the age of eighty he died, after death again there was nothing as to be assumed, but this can not be possible. When did life register, as a participant with this world is not exactly known, neither the period of life left on the earth known. If we regard our existence absolutely nothing before and after life, then many problems are going to arise but solutions to all such problems is the knowledge of our eternal form.’

Second evidence of regeneration lies with the karm theory. Vinobaji have called it digression effect. According to

him if one does not accept his existence eternal then digression will also be of no use, therefore in the present whatever the face of our fate be fortunate or unfortunate, we are ourselves responsible for it, as they are our digressions. Third, evidence to regeneration is based on it. Regarding this fact Vinobaji stated that without it philosophy of life will be hard to understand. He stress that recalling memories of life in regenerated birth depends upon many famous personalities who have mentioned their memories of previous birth; eg: Saint Gyandev stated his previous birth where he was a King. Similar stories are famous with association of previous birth of Lord Buddha.

To sum up Vinobaji said accepting the fact of rebirth assures your meaningful life. He explains along with an example. He says that if he has been bit by a snake and dies, after that suppose there's "rebirth" than all his knowledge will be wasted in the wink of an eye. Now since, I believe in the theory of rebirth. I want to gain more of knowledge till the end of my life. This makes it obvious that every individual is reborn with his wealth of knowledge.

Scientific research is of great importance in modern era. This is the reason why many of psychologists are busy gathering evidences of rebirth.

Mahayogi Shri Arvind has deeply contemplated on the subject of rebirth and his views are secured in a volume (granth). "The belief of rebirth is as ancient as the concept of ideological contemplation, on the other hand origin of rebirth is not known. On the basis of various previous assumptions we can either accept it as a result of ancient psychological experience which can be always remodified and as a result it remains true; we can also dismiss this view through philosophical ideology and strange imagery, but in both these cases, there is a possibility that as far as we can see, this principle is quite old and it will sustain till the time human thoughts prevail."

According to some rebirth is nothing more than imagination because it's difficult prove its existence through modern scientific method.

Sri Arvind gave this reason by stating that according to science there is no rebirth so we should not talk about evidence of rebirth. On the basis of rebirth theory modern science has a great challenge to deal with.

Rebirth holds a place of importance in the world of psychology.

'Recent critics have no such resource so as to place the phenomena of rebirth as true or false. In the light of modern criticism and false pretense and show of secure life, how can anyone ponder over a subject like rebirth; which is a theme from psychology and whose final decision can be taken from psycho view point and not physical knowledge.'

— Sri Arvind

2.0 Rebirth in India and Research conducted on Rebirth

In the last decade of nineteenth century Mr. Feeldings Hall conducted research in Burma and published six.

Still, the credit for earnest and systematic research goes to Rai Bahadur Shuyam Sunder Lal of India. He was "Deewan" of Kishangarh town.

In 1922-23, he formed an association "Former Life research association", with the help of a friend Ramgopal Mishra. The aim of this association was to conduct research in fields related to the rebirth memories of rebirth. One of the research investigation at that time of a 5 year old boy named Prabhu gained high fame. The description of the same research was published in the *Newyork Times* of September '26, 1926. Next year in 1927 description of the same research was published in 'Review Metaphysic' in France, with the title "Oh Ram I don't know what will happen to my children?" Salimpur is a small village in Bharatpur district of Rajasthan, where once a four year of child suddenly in the midnight, started screaming "God knows / how my kids are?" His mother made him sleep, but peaceful sleep was not in his fate anymore. Frequently he began to recite memories of his previous birth, that his name in previous life was "Harbux", residing in 'Hathroi'. He had four children two daughters and two sons Kansi, Moti, Gharu and Shyamlal respectively. Amongst which Kansi and Moti the daughters were married in Khedli and Newai respectively. He even confessed to bury certain amount of money in the stable of his home. Gradually the news entered Hathroi and one day the elder son of Harbux visited Salimpur. As soon as the child saw him, he recognized him as Gharu. One "Chandhari" of Hathroi used to work at King's palace in Bharatpur. When the King came to know about the whole episode he asked for the boy: when the boy turned up. King called the official horse rider, who was also a cousin of Harbux. As

soon as the rider entered, Harbux recognized him to be his cousin, this left the king and the people around astonished. The research on this incident was assigned to Dr. Rai Bahadur Shyamsundar Lal. He divided the incident into two sections. In the first section the incident occurred at child's father's place and was written down, while in section two the child was taken to Hathroi, where words with native people were noted down. The above given incident was sent to Rajasthan University's department Shri Hamendra Nath Bannerjee for an indepth research. Many similar incidents were sent to Mr. Bannerjee of Rajasthan University for an indepth research. In 1972, his book "Janmantarwad" (In Bengal) was published.

In India special efforts are granted by Kekai Nandan Sahay, S.C. Bose, Hamendra Nath Bannerjee, Kirti Swaroop Rawat etc. Few learned scholars are still working on the subject of rebirth in India. On December, 17, 1970 *Samyak Para Manovigyan Shodh*, department was inaugurated at Dausa in Rajasthan by "Jagadguru" of Puri, Acharya "Niranjandev, Teerth."

Dr. R.K. Sinha a homeopath of Nagpur has keen interest in rebirth. In his indepth research he has pointed out that the time in rebirth varies from a few seconds to 1000 years. In about 46% of the cases the time is less than 1 year from death to rebirth. In 85% cases the previous birth was held 10 yrs. ago. Certain cases have difference of 100 years to 1000 years. Thus, the subject of rebirth is too complicated to reach upto any concrete conclusion. Both Indian and foreign thinkers have given many hypothesis in favour and against the theory of rebirth.

Dr. Siddhantlankaarji did indepth research of these hypothesis and gave certain conclusions. He first examined certain arguments, which were in favour of rebirth. Some important arguments were:-

1. The thought of rebirth.
2. Human being have desire of eternity.
3. Acc to the rule of cause and effect rebirth is acceptable.
4. Many children are found to be intelligent enough right from birth.
5. The power in physical world or its reformed stage is applicable in the spiritual world.
6. The evidence of development also binds one to accept the theory of rebirth.
7. Some times we also encounter such people who have fresh memories of previous birth. Pleasant and peaceful life's indications are given through a 'Mantra' of Rigveda. It is also mentioned that generous and ascetic beings are welcomed in heaven. This belief is also supported by 'Mantras' of Arthaveda according to which holy people are received with spiritual glow in the heaven.

Materialistic people do not believe in the power of soul, that is why they don't believe in the theory of rebirth. But Indian psychology believes in rebirth, according to which the soul has its own power. It neither dies nor takes birth, it just keeps on changing the body for external shelter. This changing physical body is what we call rebirth. Soul is an authentic element, which can not be reduced or increased but it can be only change its form, even today's scientific minded person believes so. Just as the universe is eternal, the soul is eternal and limited.

3.0 Research on memories of previous birth in the western world

Nowadays even in the western countries the scholars are getting interested in cases related to rebirth or previous birth's memories. In 1924 Gabriel Dileni published small cases related to his and one of his close relative's previous birth memories. After sometime Ralph Shirley published a book "The problems of Rebirth" compiled by personal and Gabriel's experiences regarding previous birth.

Since last three decades remarkable work has been don in this field. Many scientists of the world had already got inclined towards this subject. At many places in the world psychology research labs have been established, where the subject is dealt with scientifically. Pennysylva University, Duke University, London University, Atrest University (Holland), Cambridge, Gribery (East Germany), Pittsburg St. Losephez College (philedelphis), Walland College, (Plainview, Texas), Leningrad State University, Russia King College (Halifax) and Verginia University scientists are among twenty renowned scientists psychologist etc. are working in this area from pure scientific point of view.

3.1 Rebirth in Scientific Context : According to Jain philosophy microbodies as luminous objects and which

are called *Sankhya Lingsharir* are always together in worldly physical form. This can be presented in this way, that according to science here are four stages of a substance solid, liquid, gaseous and plasma. Fifth stage is of protoplasm. It was invented in 1944 by Russian physiographer V S Grisveko. There are ions, called electrons and proton in living plasma. They faster in speed and relation to nuclei. They are capable of carrying strength in other living beings. According to spiritual device this is our strength for life, due to which our existence can be proved. According to scientists protoplasm is an eternal substance which stays in. After death it dissolves in atmosphere. This same protoplasm again takes birth with the child.

The phenomenon of rebirth is now proven through scientific research. After the research conducted in labs it has been proved that a specific substance remains in atmosphere after death, which can enter into a new life if it wishes. Many such instances have been mentioned by Dr. W.J.Keeler of London in his book titled “The human atmosphere”, which is of good use for experiences on research on deathbed patients. He is of the view that there is a store house of light in human body which always remains in the human body.”

Views of Russian scientists are of great importance regarding rebirth. In our nerves there is some potential, invisible body which is enclosed within the physical body. It can be easily viewed under electronic microscope and it departs from the body after death. It has a special type of body constitution.

Through the memories of previous birth we are enlightened in the present birth, Dr. Stevenson has approx. analyzed 25000 incidents relating to rebirth in the last 30 years, after which rebirth has been proved.

According to scientists protoplasm is the soul as it does not get destroyed after death. The characteristics as shown by him of protoplasm can be called micro body according to Jainism which becomes the cause of rebirth.

This microbody again takes new birth. Even the protoplasm changes into genes and enters in a new body. Micro body is neither solid nor liquid or gas. Protoplasm is also different from it. Microbody is too tiny. These microbodies can be visible through the enlightenment which comes through the power of knowledge.

4.0 Analysis of research done by Dr. Stevenson

Practical study of previous birth’s memory or incidents relating to same subject, disintegration of facts, tests on similar evidences is going on. eg.: We will now, ponder upon a study going on in Virginia University in the Department of psychology. The school of medicine in Virginia university is conducting a systematic study of this subject Dr. Ian Stevenson, M.D. is himself a renowned psychiatrist and has been director of the department as “Karlson professor of psychiatry.” Dr. Ian Stevenson, and the research group under his guidance is conducting an indepth research subjected to memories of previous birth worldwide they have been travelling, extensively to countries like Cylon, Burma, Thailand, Lebnon, Brazil, Alaska etc. These are also countries reporting similar incidents. Dr. Stevenson is an eminent and learned scholar of current analysis and principles of psychology. His complete study is on the basis of accurate and indepth foresightedness. While inverting an incident the cleverness of an advocate and remarkable strength of reasoning is reflected in him. He has complete knowledge of various cultures, religion, philosophy, history etc. ‘The evidence for survival from claimed memories of former incarnations’, written by Dr. Stevenson was printed in the Journal of American Society of Psychical Research. In 1961 it was published as a hardbound book in England. ‘Twenty cases suggestive of reincarnation’ were printed in 1966. In this journal 7 cases were from India, 3 Srilanks, 2 Brazil’s, 1 from Lebnon respectively. Articles and books have been published from time to time. In 1969-70, within two years 108 cases in India and 80 in Burma respectively came to light. In many cases of rebirth similarities have been found while in present life eg: habits, attitude, likes, dislikes etc. On the other hand even the cases of disparity in the above features can be found. Some questions like the followed still unanswered:

1. Why minimal number of children have memories of previous birth?
2. In some cases there has been rebirth right after birth while in some cases it took years why?
3. In some cases rebirth took place in the same family, village and city, while in some cases it was different.
4. In some cases gender was same in rebirth while in some cases it was different.
5. This is not sure that rebirth takes place only in human beings, some times presons have memories of previous

birth as being a bird or animal.

The aforesaid questions are being researched by Dr. Stevenson in “Society for Psychical Research.”

Dr. Stevenson has given reference of an incident narrated, as the child recognized all his relatives of previous birth. When Dr. Stevenson investigated the case in detail in 1961, he came to know through Jasbir, that while he was leaving his physical body after death, he met a hermit who asked him to enter in the body of Jasbir. Upto 1964 Jasbir forgot many things. When Dr. Stevenson met Jasbir again in 1971, Jasbir told him that Shobharam took some loan from him, which he has returned now.

4.1 Rebirth and Karmavad : On 17th January, 1947, Vijayratne was born to Tileratne Hami of Urgalkalote village of Sri Lanka; after birth some physical deformation was found on the left side of his chest and hands. Tileratne told his wife that the baby is having physical structure similar to his dead brother. When Vijayratne was of 2½ years he admitted to his mother that he murdered his wife in his previous birth and was hanged to death due to which his hand is deformed. Dr. Stevenson acquired the legal case papers from the court in this reference in which it was mentioned that he murdered his wife and was hanged. According to Dr. Stevenson people who die due to fear of falling thunder, doubts, intelligence, excitement, death after hearing pinching screams, fire etc. have comparatively clean and sharp memory. Even the suicides, murders, dissatisfactions, attachments etc. Keep a strong impact on coming next birth. In some children the art proficiency particular habit or behaviour trait particular interest etc. remain till next birth. People to whom they were dearly associated or had bad relations are also remembered for long. Dr. Stevenson got across many such cases in which the person is suffering from the same ailment as in previous birth. Certain marks and physical formations of the body can also be found similar.

In one case a person found a scar on some place on the stomach where an operation was held in previous birth. If the person encounters same conditions in which he died unknown fear surrounds him.

For instance if a person dies of bullet shooting etc. then in rebirth he's afraid of simple crackers and for instance. If the death is due to water then fear of water remains in rebirth.

‘As a child gains the age of 4-5 years his/her memories begin fading, therefore all kinds of enquiries should be done in childhood.’

— Dr. Stevenson.

As the child starts growing up his sentimental level of heart starts reducing. He gets busy in materialistic life of bus, career, behavioural ups and downs, due to which memories begin fading down. Before analysing various incidents a person keeps these points in mind.

1. What is the authenticity level of the provider of information?
2. Are the details of the incidents provided easy acquire from the particular person.
3. The related person's level of knowledge.
4. Did the person give these details in unconsciousness state of mind etc.

Even such instances are found in which gender changes as eg: Mrs. Eda Lorenz got a message thrice from a spirit that ‘mother now you accept me as your son, now I'll take birth as your son.’ She was none other than her dead daughter Emilia. Emilia Lorenz was daughter of F.B. Lorenz and Eda Lorenz, born on 4 February, 1902, before her they got a baby boy who died in his infancy his name was Emilio. From the facts this was known that in the short life span Emilia always remained sad because she was a girl and not a boy. Many times she said to her brothers and sisters that if she would get new life, she'd be a man. She rejected many marriage proposals due to depression, many times she tried suicide. Finally on 12 October, 1921 she ended her life by poisoning herself.

On 3 February, 1923 about one and a half year from Emilia's death Mrs. Loren really gave birth to a baby boy who was called Emilia, later all began calling him “Polo”. Similar behavioural traits and interests were found in Emilia and Polo's nature. Emilia was very fond of travelling. Polo too was extremely fond of travelling. Emilia was competent in sewing. When Polo was 4 years old he acquired mastery in it without learning.

Emilia wanted to learn playing violin, but failed even after too many efforts. The same problem was there with

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Polo. Emilia had the quality of cutting bread in a strange manner. The same quantity was found in Polo.

His sisters told him from childhood he behaved like girls and even said, "I am such a beautiful girl." He used to wear clothes of girls till 4-5 years but when he was 5 year of age a pant was made from Emilia's old skirt. He liked the pant and started wearing boy's garments from that time onwards. Polo became 39 years old in 1962 but still his personality reflected more feminist characters. He did not have any contact with other females except his sisters and he did not marry. In order to undertake a detailed study of Polo's personality, he was asked to draw pictures of human body. During the process first he was given a choice to any male or female of his choice. The second picture he was asked to draw was of opposite sex and the last was of his choice. The conclusion of the test was based on which sex the person decided to draw in the first and the third picture. Polo draws a female in the first and the third picture. Many traits found in Polo's rebirth were similar to that of Emilia. Burvey's explanation of the episodes of many births is also worth mentioning. Joe gave a detailed script of his past 10 births but scientifically it has no importance as it is not authentic because these explanations can not be explained scientifically. Some people who give their explanation of Multi-rebirth have also talked about their being in the animal *yonis*. One of the boy named Prabhu explains of his being a deer in his previous birth. Likewise a boy Satish says that he was a snake and Chanchal a girl says that she was a cow in her previous birth. The important life but well remembered how they died as animals. Presently research work is being done at various places in terms of rebirth adopting scientific methods. Every philosopher has to attain a scientific perspective, he has to be a historian, an advocate and a psychologist to do the job at its best. For this he is also required to be competent in the field of science, psychology, sociology etc. He has to select act, questions and find pertinent, replies find and build right *Upkalpanaye*. He is also supposed to have certain remarkable qualities like determination, patience, courage, masculinity, concentration, ability to work hard, unbiased approach, etc.. As a fact all super psychologist need to have a scientific personality then only can they attain success.

Questions

Essay type question

1. Summarize Dr. Stevenson's research work.

II. Short answer type questions.

1. Describe rebirth as a scientific term.
2. Give evidence of rebirth.

III. Objective type (Answer in one line)

1. What is the main belief of Indian philosophy?
2. How many beliefs of Venobaji have been explained?
3. What is the factor related to rebirth based on ?
4. Who said, "The modern critic has nothing to establish the truth or falsity of rebirth" ?
5. The evidence for factor of survival from claimed memories of former incarnations" –Who is the author of the book?

Fill in the blanks

1. Like in *Atharved*, the principle of rebirth has also been seen in
2. Complete psychology Research center which was established on 17th September, 1970 was inaugurated by Jagadguru Acharya of Puri.
3. In 1972 a book named was published by Sri Bannerjee.
4. Acc. To the rules of cause and work we have to accept.....
5. One mantra of points towards the pleasurable life of heaven where the desires of all individuals come to an end.

Reference Books

1. Bhartiya Manovigyan- Jagdish Vidhyalankar
2. Bhartiya Manovigyan- Dr.Sitaram Jaiswal
3. Jainparamanovigyan – Dr. Rataesh, Dr. Prabhashree
4. Jain Dharshan Aur Vigyan- Muni Mahendra Kumar
5. Aacharang aur Mahaveer- Dr. Sadhvi Subrayasha
6. Paramanovigyan- Kirti Swaroop Rawat.

Chapter – 16 Paramanovigyan and Spirituality

Rebirth in reference to Jain philosophy-Summarization of research- Memories of previous birth - Process of development

Objectives

Dear Students!

In chapter 15 you were introduced to rebirth and memories of previous birth, topics which are under research in India and outside. You were acquainted with research done by Dr. Stevenson. In this chapter you'll get extensive knowledge related to rebirth.

Facts you'll get to know after going through this chapter:-

1. Rebirth acc to diff. Philosophies.
2. Causes of regeneration.
3. Related memories and their sources.
4. Memories of previous birth after finding causes.
5. Summary of jain philosophy in relation to research.
6. Process of developments in previous birth memories.
7. Meditating and returning back to memories of previous birth.
8. Paying attention to past and locating a mindset.
9. Experiment of returning to past memories in present life.
10. Similar memories and dwelling science.
11. Memories of pregnancy period.
12. Sudden encounter with memories of previous birth along wit evidence.
13. Knowledge of wealth due to memories of previous birth.
14. Previous birth memories; Preksha Meditation
15. Observation: experiments with pardarshan (para perception).

Introduction

In the world of Indian philosophy soul, Karm, rebirth or regeneration etc. have been themes of deep meditation, the worldly rebirth is a result of acts of previous birth. Whatever good or bad human being are facing is a result of acts done in previous birth. These acts of previous birth form a chain of rebirth with new rebirth this process goes until the soul gets free from the cycle of previous acts, this motion of birth and rebirth stays in cycle. As is stated:-

“Assim ha loa aduva parattha
sayogsso va tah annha va
sansarmavan paur paur tae
bandhati veyati ya dunniani”

therefore the karm of previous birth can be divided into four parts:-

1. The fruits of acts in this birth will be borne in this same birth.
2. The fruits of acts in this birth will be borne in the next birth.
3. Fruits of acts of last birth will be borne in this birth.
4. Fruits of acts of last birth give result in the next birth.

1.0 Rebirth according to various philosophies

The reference which is found in *Kathopnishad* states that the manner in which cereals get ripe are consumed again and sown. Human beings also take birth, die and are born again.

“As the person changes on to new clothes in the same way human soul changes on to new human body.”

—Srimad Bhagwadgita.

Acc to buddhist philosophy the evidences of rebirth are found in fables too. Lord Buddha claimed the thorn

pinched in his feet as someone's life loss through his hand in previous birth, as is said in this mantra.

*It ikanvatikalpae sahktya mein purushohath
Ten karm vipaken pade viddhodasmi bhikshava*

Stastical philosophers spoke about two main reasons for rebirth firstly, victuals and secondly emancipation. Some philosophers also believe in acts done in previous birth. The most ancient *grantha* of Jainism began with the idea of rebirth. Some people are anxious and keen to know about their previous birth as well as next birth.

“ jatasya hi dhruvo mrityudhruvam janmmritsaya cha”

this states that *Vedas, Upnishads, Aganis, Tripitakas, Avesta, Bible* etc. have shown faith in the essence of rebirth. Thus the theory of rebirth is very much accepted in Indian culture.

*“ Ye yam prete vichkitsa astihayeke naymastiticheke
Atdividhaymanushishtsatvayadha varanamesh varastrityam”
(Kathopanishad 1/20)*

The above shloka emphasises on Indian mentality and curiosity about life after death.

Thus the base for belief in rebirth is very much defined.

If we leave out certain scholars and philosophers almost all of them believe in rebirth.

The meaning of philosophy is – Introduction to subject matter. The most important of them is the soul.

“One who understands the soul, can understand anyone and everyone.” - Aayaro

Darshanam swatam nishichati.

The decision of our soul is our philosophy.

The soul of philosophy is experiment and its procedure depends upon application of ideas. In the philosophical world soul, God, rebirth, previous birth all are either elaborated, criticized or examined. Majority of people do not know their past lives, their future after death etc. Many Indian and foreign scholars have examined these questions in which these three facts have come to light-

1. There is soul and rebirth.
2. “Soul”, is the almighty, there is no rebirth.
3. There is soul, the almighty but no rebirth.

The believers of rebirth and soul have favoured the first fact. Jain philosophy and rebirth are acceptable.

Christianity, Islam etc believe in the philosophy of the second fact but do not believe in rebirth.

Chavark and others believe in the third fact. They do not agree about existence of rebirth and the might of soul. Acc. To them human body is itself a soul.

“Although there is no knowledge of rebirth. In the same way many people do not believe in rebirth theory. They don't know about the matter of the soul. Where are they going after death in present life.”

— Lord Mahaveer Personal concerns

have four important bases—

1. Who am I ?
2. From where have I came ?
3. Will my soul take birth again?
4. Where will I go next?

The evidences of rebirth are also mentioned in ancient *puranas*.

2.0 Rebirth in the context of Jainism- A summary.

One who believes in rebirth can easily answer the question of rebirth. That's why an individual does not get the results he deserves according to the hard work done. Sometimes an individual gains everything without too much hard work. Sometimes sensible and hard working persons seem poor, and on the other hand the poor but not so sensible seem rich. Many times we find that in real blood relations brother sisters- born to the same parents brought up in the same atmosphere have lots of differences in the temperament of the siblings. people who believe in rebirth know that certain ups and downs in life are due to acts of previous birth, the acts done by human being are all which affect lives in every new birth. Those who believe in rebirth can brave the option of choosing their career according, to the knowledge of previous birth, provided they remember and believe in it.

2.1 Causes of Rebirth : The nature of soul is dependent upon knowledge, philosophy etc. due worldly soul, ie: human body is made up of various organic elements; this results in specific kind of life depending upon heaven, here, human world etc.

*Jo khalu sansartho jivo tatto du hodi parinamo
Parinamado kasam kammado hodi gadi
Gadimadhgadasya deho dehodo indryani jayante
Tedudu vi saiyaghanam tattoo rago va doso cha
Jaydi jivassevam bhavo sansarchakkvalammi*

Thus the other world and rebirth are associated with worldly soul. Those living beings who exist in this world are in the cycle of life – death, happiness – sadness etc depending upon their acts of previous birth.

Maharishi Patanjali also considered karma as cause for rebirth and he says:

Sattimule tadvipako jatayurbhogah

This means that till the time of lack of knowledge and internal tension, a human being lives in that karmashay and faces birth, age and gratification.

2.2 Sources of jati smriti gyan (previous birth remembrance knowledge) : In jati smriti gyan, the continuous purity of leshya is considered an essential part. Meghkumar, the pupil of Lord Mahaveer had pre-knowledge due to pure results of belief in spiritual and philosophical theories. According to Gyatasutra, rival kings were given spiritual instructions on ascetic life by Mallikkumari and were reminded of their deeds of previous birth, due to which they gained knowledge of jatismriti.

Acharya Sri Mahapragya while lecturing in Acharanganbhashya said ‘The question of previous birth and regeneration or rebirth is important not only for every self-focussed person but for every intelligent human being, rather for every single living creature in this world.’

If we avoid the fact of rebirth, we close our eyes towards the truth of life and death. Without this question of regeneration or rebirth there will be no philosophy. Can soul be separated from human body? If this is not possible then the argument of rebirth and previous birth is not real. Soul can be separated from body and there is no deep relation between them. Not all human beings have questions like, will my soul take a new birth? Will it not have a rebirth? Who was I in previous birth? Will I go to another world in the next life? What will I become if I reach another world? Can these be classified? According to Lord Mahaveera, classification can be done in three sections:

1. Memories of self
2. To know (parvyakaran) by them who has knowledge of previous birth.
3. Listening near others

2.2.1 Memories of self : This is the first classification. Some children have memories of rebirth alongwith them right after birth. Modern psychologists have made a collection of easily recalled memories of previous birth. Many articles can be found in Jainism which give reference of rebirth. In Sushrut Sanhita, it is mentioned that those who learn Shastras by heart have memories of previous birth in the next life.

2.2.2 Parvyakaran (Excellent knowledge) : This is the second classification. Confidentiality and reliability when merged with grammar and learned well, also give knowledge of previous birth.

According to old explanation, the word ‘par’ is a symbol of excellence. In the field of religion ‘teerthkar’ is a symbol of excellence. So parvyakaran is self knowledge because noone is better than the self.

The reference of Gautam Swami has been given in churni and Vriti. Gautam asked Lord Vardhman Mahveer: ‘Lord! Why am I not getting kewalgyan?’ Lord Mahaveer answered, ‘Gautam, the reason is your immense love for me.’ Gautam said, ‘Yes lord! This is true, but what is the reason of my being so much in love with God?’

Lord then gave him accounts of many previous births that their relationship has been from a long long time. They are known to each other. After listening to these details Gautam became enlightened about who he is, from where he came etc.

2.2.3 Listening near others : This is the third classification. Sometimes without asking some enlightened ones tell you about your previous birth, which makes you recall memories of your previous birth. About this the explanation of Niriyakti is 'hearing from others, all except the *teerthankars* are others. Churnikar while explaining the meaning of *niryukti*, tells by citing examples by name that from *kevli, avdhigyani, manhaparvgyani, chaturdashpurvi, daspurvim navpurvi, aathpurvi* etc to *aachardhar, saamayikdhar, shravak* or any *samaygdrishti* all these people are included in the category of others.

2.2.4 Memories of previous birth after getting causes : Some people are encountered with memories of previous after getting sufficient causes. Some causes are:-

1. Subsiding of Karm of illusion
2. *Adhyavasan Shuddhi (Emotion and color purification)*
3. *Eha Apohmargnagveshnakaran*

2.2.4.1 Upshantmohaiya : They are referred in " *Namipavvajja* ", that his fascination can be cause of memories of previous birth.

2.2.4.2 Adhyavsanshuddhi : Once a hermit saw *Mrigaputra* who was having qualities of patience, discipline, calmness etc; *Mragaputra* thought that he had seen a person with same qualities somewhere before. In the same way *Harikeshbal* also acquired similar memories. Recalling theory of such memories is also mentioned in " *Chitrasanglehuti* " *Mrigaputra* concentrated on the qualities the hermit had closely and thus realized the memories of his previous birth. On the basis of this theory Lord Mahaveer encountered many with their respective memories of previous birth. Lord Mahaveer helped *Meghkumar* remembering about his third birth.

2.2.4.3 Iha-Apoh-Margana-Gaveshna : There are two kinds of similar memory recalling- Firstly " *Sanimittak* " and secondly " *Annimittak* ". Some human beings have rebirth memories through " *Kshayopsksham* ". Some have causes behind their rebirth memories called " *Sanimittak* ". Every person does not have memories of previous birth. The pain and sadness caused during birth and death makes a person forget his previous birth memories.

While being unconscious memory is faded off, one who has remembered memories of previous birth is called " *Vastuvratya Atmawadi* ". He has no doubts in the existence of the soul.

"Se Aayavayi, loyavayi, kammavayi, kiriyavayi"

— Aayaro

The above formula states that one who knows about soul and world can know equally about consciousness and the state of unconsciousness.

There is a relationship between soul and acts.

When these four " *Vaads* " get merged ie:- 1. *Atmavaad* 2. *Lokvaad* 3. *Karmvaad* 4. *Kriyavaad*

Then " *Sohan* " is produced, ie: " *This is me* "

Scientists have tried many a times to weigh the weight of soul but as soul is invisible it is a tough job. Acc. to Jain philosophy, research work on soul has been done in depth.

3.0 Development of memories of previous birth

Similar memories can be acquire through a set procedure.

3.1 Meditating on the power of attention and coming back : Memories never die, they just remain passive. If someone asks you to recall you're your routine on 1 January, 1950 then you will not mean there were no memories, instead they are passive. But, if you meditate attentively you'll be able to recall the day very well. This shows that accurate meditation can help in recalling.

3.2 To divert the mind into the past : If one is really very keen to know about past, their has to be strong determination. many people are of the impression that past is lost now, so one should ponder upon future. To ponder in depth one should divert and meditate with full concentration. Then the memories of previous life can be achieved for sure.

3.3 Experiment of going back to remembrances of the present life : Directly one can not go back into the past. It can be developed gradually. This is just like relaxing the body in meditation to give one support to the mind and asking what had happened on Nov.1, 1970? If your mind becomes laden with these thoughts then after meditation if this determination keeps on echoing, you will feel that by experimenting for a few days, the day will be visible like a clear picture in front of you. Then you can go back easily till the age of five. Conduct an experiment in meditation as to what had happened when you was five years old. If concentration is in the proper direction then that state of meditation will be more intensive. So in this state all incidents will descent like a movie on your memory screen. After that if we endeavor to return to the age of three, you can get success. So, undoubtedly, by experimenting meditation we can arrive at remembrance of caste.

3.4 Memories of birth and Abode science (Aalay vigyan) : Lord Buddha has given the name 'abode science' to memories of birth. Human consciousness has a corner, which is called abode science. The meaning of Abode science is- 'Store house of consciousness'. In a house as we have a store house where we put all our waste articles, in the same way all the waste and useless memories are kept in 'Store house of consciousness'. Our body changes but that 'store house of consciousness' walks together with us, as we are unaware of when we may need which thought. Whatever we have done in our life either good or bad, gets stored in the store house completely.

3.5 Entering into the remembrance of pregnancy time and pregnancy conception time : A person who has been successful in going back till five years, can easily go through the next experiment easily. The procedure of meditation would be the same. After five years there is a door, this will take you to the time when you were born and came on the earth. Then you feel some problem because the remembrance of mother's womb never dies. Even we can arrive in those memories and also to that moment when the conception happens, when the atom of mother and sperm of father meets and the soul enters. After arriving at that point only, we can step down to other past births. After returning to the last birth, the remembrances which will come into the mind, will be of last incident of that birth. Be conscious that as we don't understand anything while we run the film the reverse way or as somebody reads a novel from the back side, so that person is unable to understand anything and finds himself in a state of confusion, in the same way nothing can be understood in the first time, because the time when the incident had happened was totally reverse.

3.6 Accidentally remembrance of pre-birth- and its evident emotions : If we have pre-birth remembrance accidentally while meditating, then we should enjoy it. Only known and visible emotions should be viewed through evident emotions because man does not have the capacity to endure many incidents at one time and if he does so he may become mad. You can break this stream by experiment.

Before the remembrance of pre-birth experiment of meditation is very essential, so that the soul becomes calm and powerful, in order to endure all memories of pre-birth. If evident emotion develops, then the remembrance of two, four pre-births appears just like a dream.

3.7 Knowledge/Perception of illusionary world by entering into remembrances of previous pre-births : This world is called as phantasmagoria, one reason of that is recollection of bith remembrance. Wherever we have done remembrance of pre-births, it will remain phantasm, i.e. just like an illusion. Because in previous birth we are with them for many years, but now where are all those family members, friends, wealth, houses; all these are left behind like a dream or allusion. If the remembrance of previous birth comes back, then the present birth would seem to be a dream. The winds did not blow many times, the clouds did not hover around many times. They all got lost, these may also get lost. All these are in the process of getting lost. An experience that 'the world is an allusion' is visible truth and another view is false and the visible is truth. Views change every day, every time they have changed but the spectator (drashta) remains the same. Keep this in mind that till the time the view seems true till that time spectator remains noticeable but when the view turns totally false, then the attention goes on to the spectator (drashta). So the experiment of bith remembrance is useful, but the necessity is to go into the depth of meditation then only the capacity to see the world as allusion would be gained.

3.8 Remembrance of Pre-birth : Experiments of Prekshadhyaan : A camp was organized in the proximity of Acharya Shri Tulsi and under the direction of young Acharya Shri Mahapragya in Ladnun from May 10-19, in

which mainly according to requirement, special experiments of Muni Shri Kishanlalji's pre-birth's remembrance were being performed by seven people, five out of them gained pre-birth remembrance.

There was a famous psychologist named Saman at that time; he published his experience in '*Prekshadhyaan Patrika*', in joint publication in June-July 1993. He has written that in the first three days of the camp, Muni Shri made all the practitioners conduct the experiment of *Prekshadhyaan* (Observation of meditation). After making the mind capable of descending into remembrances of series of birth-remembrance, everyone was taught different experiments of remembrances of series of birth. Each practitioner was made to sit in front of a mirror in different rooms. I was called for special experiment of remembrances of series of birth (joti) on May, 15. After following the meditation method as told by Muni Shri, the whole body became tranquil, languid and stress-free. Thoughts and options of the mind had become tranquil. I started on the journey of my previous birth memory in this state. Muni Shri made me travel from the present moment to the period of my mother's conception, then through a special sound, he descended my consciousness into my previous birth.

I saw a locality of a small city, just after viewing a funeral pyre at the crematorium. All houses there were painted white. In front of a house gate a wheatish coloured strong man (I myself) wearing black-framed spectacles was standing. There was a small place in between the door of the outer side and main door. In the house were seen three kids, a wife and an old mother. One child was a kid and the other two were young. His wife's body was quite imposing too and mother was fat but seemed active. This man after stepping out from the home moved to a yarn (zari work) factory where he worked. The name of that man was Ramnik Bhai and the name of the city came to be known as Gondal (Gujarat). The questionnaire of Muni Shri was going on, but as nothing was visible ahead, he took him forward and backward in his previous birth.

In this second birth a 30 years man, was seen in a corner of a road in a big city. A dark-complexioned man (I myself) was driving a lorry of fruit and vegetables. He was wearing a long-sleeved white shirt and white payjama. He had arrived in that part of the city where there were huts all around. The man's cottage was bigger and smeared by dung. The atmosphere was very refreshing. In the cottage the old parents of that man were clearly visible. Father was sleeping on the bier of wood and mother was working in the house. Other members of the house were out for work. The name of this young man was Mohan and the name of the place was Marine Drive, city Mumbai. At that time too the questionnaire was going on but as nothing was visible forward, so again I was brought back to the present moment in the present life.

During the glimpses of both these memories the body remained in the perfect shape and position. It conformed to perfect position due to emancipation of memory, imagination, meditation, thought, option and mental concealment. I had never seen, read, hear or ever thought of such incidents. Previous birth could not be seen completely but what completely bloomed in a natural way on the memory screen was completely natural. On the basis of these experiences, I believe that these glimpses are the actual glimpses of my previous births and this has increased my interest in spiritualism.

Muni Shree Kishanlalji has written in *Prekshadhyaan Patrika* that first of all practitioner has to practice lassitude deeply, in order to know his previous life through remembrances of caste (series of birth). A person can himself descended in the experiments of remembrances of caste (series of birth) too. If practitioners experiment under the expect guidance, then they can avail their previous life's remembrances and view it in short time.

Initially, curiosity led to these experiments of remembrance of caste. Gradually when they started turning out to be real, then experiments were made more systematically.

Pahira is one of the two town of Churu district. There classes of *aasan-pranayaam* went on in the early morning hours. A reputed personality of that town named man Shubhkaran Surana did not have faith in traditional religion. He got attracted by the experiments of *aasan*, *praanayaam* and *karyotsarg* (abandonment of work) and started coming to the class regularly. He had no faith in previous life or pre-birth. The next day, experiments on remembrances of caste (series of birth) started alongwith with intensive experiment of *karyotsarg*. He started descending into remembrances of caste (series of birth). A big ram was visible in a very big meadow. That ram was very strong and was hitting other sheep and rams severely.

He was badly injured in the fight of the rams. That view changed his mind. After experiment, when he returned to the conscious state, he told that in his childhood he used to strike his classmates and members of his family by his forehead. My caretakers and my sister usually told me that my forehead was very strong; you struck all by your forehead. After that by comparing many incidents in his life he came to the conclusion that he was a ram in his previous birth.

The same kind of experiment was also done on a student Ashok Kumar from Churu. Its result was also amazing. He was a Muslim lad in the time of Lord Hasting. He was shot by his friend. The reason was that they both were in love with the same girl. He was born in a Choudhary family in his previous-birth. He studied in a school at Moti Dungari road in Jaipur. Here he loved a girl and got married to her. The girl's family members lived in Ganganagar. When search was made, Saraswati Bhawan, Motidungari etc. were found, although that child had never been to Jaipur. Apart from this some other information was also obtained.

Shri Sakamota of Japan and his other companions were also made to experiment previous life philosophy. Shri Sakamota has expressed his experiences in this manner – my consciousness was explicit, but I was clearly watching the effect of other consciousness on my mind. Suddenly a power generated from below me and I no longer remained in control of myself. All my work was becoming like the traditional Japanese ascetics. I said with pride that I am a saint. I kept on speaking without my will and the way of speaking was different. World is the Supreme God and Supreme God is the World. I have meditated intensely for many years. I see that I am meditating in water in the midst of a waterfall. After listening to the incantation, I entered back in my *pre-bhav*. This *bhav* was even before the previous *bhav*. I am a warrior. My second consciousness was also quite explicit. I was listening to questions and answers. I was myself feeling very surprised. A question came, Where are you? I am alone at a very great height. I felt very refreshing because my happiness was being expressed. When my consciousness returned after meditation, then I searched the same path again, by which I had arrived in this meditating state. At that moment an incantation entered my ear –

Shanti..... Shanti..... Shanti..... Shanti. There was accumulated power in my body. So I had to take out all this power by rolling completely in that room. My consciousness came back to the present again. Meditation was complete. I felt much peaceful and happy.

I believe that *Prekshadhyaan* is not hypnotism because my consciousness regularly kept on shining. I remember that all this had happened, when I was meditating. I firmly believe that *prekshadhyaan* has the capability to become universal. My faith in pervious birth has become firm. A desire for spiritual experiment has bloomed in my mind.

3.9 Preksha: An experiment of transparency : The person who has practised to view the happenings of the body and mind, he begins to view his past and future as he does his present world (vartman bhav). This is the experiment of caste-remembrance (memories of series of birth). Man will first view the gross states of body, and then he will speculate splendor stages later, will view body vibrations in the illumined (tejas) body, then he will practise to perceive past birth. Man begins his journey to perceive from gross to subtle, then gradually the stage to perceive the coming birth starts. This transparency is only possible through self-examination. By just looking at others we can not free ourselves from problems. Perceiving others has become our nature by birth, but by purifying this nature, practising to speculate our self is very necessary. When this practice of balance will be established, our comprehensive personality will be developed. Our life will be complete only in that state of balance. This is the sole purpose of self-examining and self-realization.

Questions

I Essay type question

1. In the context of Jain philosophy make an assessment of pre-birth research.

II Short type questions

1. What is the experiment of going back in present-life remembrance? Clarify.
2. How are illusions realized by stepping into previous-birth remembrance? Evaluate.

III Objective questions (Give the answers in one line.)

1. By whom can transparency be possible?
2. Who has the capacity of being universal?
3. Who has accepted re-birth by referring bhog and apvarg?
4. According to *Aacharaang Vriti* how many births can be known by the knowledge of caste-remembrance (series of memories of birth)?
5. By looking at whom did Miragputra gain knowledge of caste-remembrance?

Fill in the blanks

6. Both the sons of Bhrigupurohit gained caste-remembrance by looking at _____
7. Attachment and malevolence have been considered the root cause of _____ in *Uttradhyausutra*.
8. I see that I am _____ between a waterfall.
9. In remembrance of caste, continuous purification of _____ has been considered an essential part.
9. Worldly soul assimilates _____ due to karma.

Reference books

1. *Aacharaangbhashya* – Main narrator, Chief of community Tulsi, Commentator – Acharya Mahapragya.
2. *Gyatasutra, Angsutani*, Part -3- main narrator Chief of Community Tulsi, Editor – Acharya Mahapragya.
3. *Aacharaang and Mahaveer*-Dr. Shadhavi Shubhrayasha
4. *Sutrakratangsutra* – Main narrator, Chief of community Tulsi, Editor-Acharya Mahapragya
5. *Sambodhi ka Samikshmatmak Anushilan* – Dr. Samni Stithpragya
6. *Shri Pushkar Muni Abhinandan Granth* – Main editor – Shri Devendramuni Shastri, Dr. A.D. Batra.
7. *Karamvaad Aur Punarjanam* (Lesson: 22 *Jainvidhya avam comparative Dharmdarshan*) – Muni Dharmesh Kumar.
8. *Preksha-Dhyaan Patrika*: June –July, 1993
9. *Preksha-Dhyaan Patrika*: October, 1997
10. *Manan Aur Mulyaukan* – Acharya Mahapragya

Unit-5: Parapsychology and spirituality –II

Lesson-17: Supreme knowledge or Perceptible Transcendental –Main types – Clairvoyance, Telepathy, Psychometry, Premonition

Objective

Dear students!

You will get the following information in this lesson –

- (1) What is Perceptible Transcendental?
- (2) Types of Perceptible Transcendental.
- (3) What is clairvoyance?
- (4) Introduction to Jain clairvoyance.
- (5) Types of Clairvoyance.
- (6) Introduction to Perceptible Transcendental.
- (7) Foundation of Perceptible Transcendental.
- (8) An introduction to Telepathy.
- (9) Experiments of Thought-transmission.
- (10) Comparison between Telepathy and Clairvoyance.
- (11) What is Psychometry?
- (12) Knowledge of Psychometrics.
- (13) How to do the work of eyes by fingers?
- (14) What is Premonition?
- (15) Scientific outlook behind Premonition.

Introduction

The beyond general knowledge (parasamanya gyan) or perceptible transcendental is an important aspect of parapsychology. An individual can get perceptible capacity by practising many different experiments of *yoga* and meditation properly. The scholar Aacharyas have invented many methods of providence by generating celestial capacities; physiologists today are confirming them too in their own style. A same kind of experiment was conducted recently by 'Royal University of Rome'. The subject was 'Development and presentation of an individual's telescopic power'. For this the famous nerve psychologist Dr. Gisap Caligoris pressed some vulnerable points in the body of a person for fifteen minutes due to which his trans-sensual strength developed. He told every minute description of individuals and things, which were standing there at the back of the wall. Dr. Gisap Caligoris described to all the scientist and lecturers present there that "if some prominent parts of the body are awakened then an individual can achieve perceptible sensibility and he becomes capable of seeing all those things which we can not see with our sense organs. By developing this capability a person can see or hear any thing or any incident from any distance which has happened or is about to happen. Parapsychologists of Europe and America are engaged in studying the perceptible powers, which are beyond the general senses. Many para-psychological experiments are being conducted in the United Nations and Chekoslovakia these days. If they are able to gain any easily available method, then it will become easier to achieve extra-human-powers. Till now achieving such power has been considered the work of only the ascetics.

Dr. Milaan Raijal, who is a parapsychologist from Chekoslavia, has done many successful experiments in generating perceptible and extra-human-powers in ordinary powers. He activates these powers through hypnotism. In the state of *preksha dhyana* (meditation) we generate perceptible capacity through the experiments of will power, vitality, centralized consciousness, and absolute meditation.

1.0 Clairvoyance

Clairvoyance is a transformed state of thinking. Cognizance of various kinds of mentality is called clairvoyance. A person filled with the power of clairvoyance can only take cognizance of an individual's sentiments directly.

Although Jain thinkers are supporters of direct cognizance of sentiments, but they differ from parapsychologist; regarding superficial ideas. This is the fundamental meritorious work of Jain Parapsychology.

1.1.0 Meaning Of Clairvoyance : French language is the origin of Clairvoyance and it's following related words 'clairaudience' and 'clairsetience' etc. The meaning of the word 'clairvoyance' is - 'to see clearly'. The meaning of 'clairaudience' is - 'to hear clearly' and the meaning of 'clairsetience' is - 'to feel clearly'.

Clairvoyance is a kind of perceptible knowledge, the meaning of which is realizing materialistic perception beyond the physical sense. Sub-conscious mind is the origin place of clairvoyance. We can easily understand this matter that there is a subtle body of materialistic matter in each human being. Clairvoyance is that experience from which we pass by linking of these sense organs of this subtle body with our living stage of mind.

1.2.0 Form Of Clairvoyance: In our 'Indian Yoga Tradition' there is a tradition of meditation on some charkas for development of consciousness by which materialistic direct perception can be brought from sub-conscious mind to the level of consciousness. But it mostly happens that when knowledge is brought to the stage of consciousness from sub-conscious level then a number of evils get combined and to know and understand it becomes difficult. Different adherents of mysticism presume that our knowledge of clairvoyance comes from two mediums. One medium is our 'Involuntary Nerve System' and second is the 'Cerebro Spinal System'. Clairvoyance which is experienced by the way of 'Involuntary Nerve System' is vague and such clairvoyance is not in the control of human desire, therefore that does not work when needed. Second medium is 'Cerebro Spinal System' which is more useful because this remains in the control of human desires and remains unaffected by circumstances. Therefore clairvoyance is used when needed by human being. In conclusion it can be said that clairvoyance occurs through both the mediums. We can understand clairvoyance by a small example. When we pass light through a prism (a glass), then we observe that light gets scattered in seven parts; comprising red color at one end and violet color at another end. We also know that 'Infra Red' waves are there before red color and Ultra Violet Waves are next to the violet color.

If the band of these colors is dropped on a white background and if a dozen people are asked to determine the beginning and end of the colors, then every person will determine his own limit of colors. Some will determine the limit before red color while some others determine its limit only up to red and violet colour. These differences depend upon retina lens and the different structures of that curtain of eye on which picture is formed by the lens. This experiment shows that some people can see those waves of light which are invisible to the human eyes. Therefore, the sense organs which directly percept these waves of light, are not of normal body but belong to the materialistic body. Therefore it is clear that this clairvoyance is attained by selective people only. Subtle materialistic body is too called 'Ethereic Body'. It is believed that through this *etheric* body vitality enters in the corporeal body. *Etheric* perception is also called 'X-rays Perception' because a person with this perception can see physical matter deep inside. This perception is also used to know about the diseases which inflict the body.

1.3.0 Form Of Jain Clairvoyance : Jain conception of clairvoyance is straight cognization of conscious thinking by mind. This is limited to human mind. Human beings can only be its bearer. It can be achieved through high conduct of meditation. It's bearers are of perfect character, self-restraint and non-intoxicated. In this manner, Jain philosophy of clairvoyance has the highest role to play in meditation. Common man can never attain clairvoyance. Adoration of self-restraint is inevitable for achieving it. According to *Nandisutra* a disciple of clairvoyance shows mentally determined meaning of 'Sangipanchendriya'. It is related to the field of humans. It is a virtual accreditation.

1.4.0 Kinds Of Jain Clairvoyance : Clairvoyance is called 'mental adoration' in Jain philosophy. Mental adoration is of two kinds – 1. *Rijumati* (general thought) and 2. *Vipulmati* (Extensive thought)

1.4.1 Rijumati (moral rectitude thought): *Rijumati* is one who perceives his subject in general. From the point of matter, *Rijumati* is the knowing and seeing of infinite regional portion of mental adoration '*manovargana*'.

From the point of scope, *Rijumati* mental adorationists know and see the mental sentiments of present *Paryatak*

Samanask five sense below to this geometrical earth from vertical *Kshullakpratar* to horizontal *Kshullakpratarto*, from above up to the upper level of *Jyotishchakra* silently inside the human body up to the two and a half island sea in fifteen action lands, thirsty non- action lands and fifty six internal island gets to know the inner feelings of human beings.

From the point of time, *Rijumati* mental adorationist knows and sees the past and future of innumerable parts of detestable *palloyapam* and infinite part of superior *palloyapam*.

From the point of sentiment, *Rijumati* mental adoration knows and sees infinite sentiments. It knows and sees infinite part of all sentiments.

1.4.2 Vipulmati (extensive thought): One, who perceives his subjects in reality, is called *Vipulmati*. From the point of view of matter; *vipulmati* psycho-adorationist knows and sees almost in the form of extended, purified and splendidous to infinite related sections of psycho-adorations rather than *Rijumati*.

From the point view of scope, *Vipulmati* knows and sees that area two and half fingers breadth almost in the form of extended, purified and splendidous field rather than *Rijumati*.

From the point of view of period *Vipulmati* psycho-adorationist knows and sees that period in the form of extended, purified and splendidous form rather than *Rijumati*.

From the point view of scope sentiment, *Vipulmati* psycho-adorationist knows and sees that sentiments in the form of extended, purified and splendidous form rather than *Rijumati*.

1.5.0 Types of Clairvoyance

Clairvoyance is of four types –

1. Psychological Clairvoyance
2. Spatial Clairvoyance
3. Astral Clairvoyance
4. True spiritual Clairvoyance

1.5.1 Psychological Clairvoyance: We realize a specific kind of attraction for someone in our daily life or hatred for someone. As it is said- ‘I do not like thee, Dr Fell, the reason why, I cannot tell’. Without knowing any reason, emotion of attraction or hatred for anyone comes into our mind. These emotions emerge from the depth of our subconscious mind. The psychological analysis of these sentiments is following that a person by cooperation generates an emotion of pleasure and sometimes someone hurts us by doing evil to us, but with the passage of time you forget that. Still its impression is left in one corner of our subconscious mind. Therefore Clairvoyance is an addition of visual sights sentimental momentum and mental thinking. When we experiment then they emerge from our conscious level and from the subconscious level. Sequence is not necessary in the development of the Clairvoyance. Somebody attains it in third stage, later on in second stage, then first and fourth stage.

1.5.2 Spatial Clairvoyance: Psychometry is the capacity to read history by making anything centre of meditation. Psychometry in reality is Clairvoyance in time, in which something is used in experiments as a beginning point. Some people see dim pictures and sentiments in mind by touching something. Sometimes an individual begins to make premonitions on the development of clairvoyance capacity. Such individual should be very cautious because lots of people can come to him from the point view of consultancy. So that the person may have feeling of egotism and with its excessive use his reliability may go down.

1.5.3 Astral Clairvoyance: Astral Clairvoyance is the perception of those living human beings, who do not have physical body. People with such capacities should be very cautious because all human beings do not have friendly nature. Things are not compact on astral level; they can be moulded in various kinds of designs. Living beings whose life is on astral level, can construct peculiar kind of circumstances. Human mind is unable to understand it till it takes the training to understand them.

1.5.4 True spiritual Clairvoyance: Modern researchers have proved that scientific evaluation of perceptible insight and clairvoyance can be done and ancient religious faiths provide its primary aids. The concept of parapsychology is that the person who has the power of perceptible insight and clairvoyance, can understand the secret ideas of others sense; with anyone’s co-operations. This capacity is unattainable to common man but a person with spiritual thinking

can attain it. Jain psychology also accepts the authenticity of perceptible insight and clairvoyance. We can divide perceptible transcendental in three kinds- 'Limited perceptible transcendental (*Avadhigyan*)', 'Mental action of perceptible transcendental (mental adoration)' and 'Complete perceptible transcendental (*Kevalgyan*)'.

Jain philosophy believes that the things which have a definite shape, form and color; can only be experienced through 'Extra-sensory perception'. This capacity is also not the same in all. The reason of is the mask which is veiled on the layers of consciousness. In its highest capacity extra-sensory perception can view all matter and convictions having a form. As far as the question of boundary area is concerned' a person filled with the capacity of extra-sensory perception can immerse more area as infinite universe.

A person endowed with extra-sensory perception can perceive the convections by pearsing the circles of past and future but it has a limitation that extra-sensory perception can only see just a part of any thing not the convictions of all things. In the state of minimum capacity its frequency can be limited in the area of one finger's breadth ie it can provide knowledge of one finger breadth (very less) of that thing. Its minimum durability is less than one second in comparison of time. Therefore the capacity of time period is decided by the capacity of its disciple.

1.6.0 Kinds Of Extra-Sensory Perception : Jain parapsychology has divided extra-sensory perception (*Avadhigyan*) in six kinds- 1. *Anugaami* 2. *Anungaami* 3. *Vardhmaan* 4. *Heymaan* 5. *Avasthita* 6. *Anvashthita*

1.6.1 Anugaami (Follower) : First extra-sensory perception is called '*Anugaami*'. Wherever its disciple goes, this capacity lives with him.

1.6.2 Anungaami (Opposite of *anugaami*)_ Second extra-sensory perception is '*Anungaami*'. It is just opposite to the '*Anugaami*'. It remains active only where the living being takes birth. That living being never follows, when one leaves his own living place. That is why these are called *Anungaami*.

1.6.3 Vardhmaan (Developing) : Extra-sensory perception which extends according to the space and time is called *Vardhmaan*.

1.6.4 Heyamaan (Decreasing) : Extra-sensory perception which decreases according to time and space is called *Heyamaan*.

1.6.5 Avasthita (Stability) : Fifth extra-sensory perception is *Avasthita*, which neither increases or decreases something.

1.6.5 Avasthita (Unstability) : Extra sensory perception which some times increases and some times decreases. (see chapter 18 of fifth paragraph for detailed description.)

1.7.0 Basis for Acquiring Extra- Sensory Perception (*Avdhigyan*)

There is another fact known with this evaluation that two basis are accepted for attaining this extra-sensory perception. First, 'worldly convicted extra-sensory power', which in a particular birth condition like 'Dev' (a deity), can only be acquired with the origin in devilish yoni. Second is 'Virtue- convicted extra-sensory power'. This can only be acquired with special meditation. 'Worldly convicted extra-sensory power' remains maintained throughout life but 'Virtue- convicted extra-sensory power' gets extinct with the misty passage of time.

Extra-sensory perception can be acquired by all living beings; the only requirement is just to put in efforts. In the words of Shree Arvind – 'Development, which is going on in nature, if that is the primary development of consciousness; then the condition in which the human being is in the present can not be the last step of developing process. That is the incomplete expression of the soul. Intellect is the limited form and instrument of this manifestation. Intellect is the middle chain of consciousness. The entity of intellect is provisional. If a person is helpless in this contravention of intellect, then he should retreat and para-intellect and super human should lead the universe after getting manifested.

Peter Hargauss of Germany can be taken as an example for clairvoyance. Peter was the most famous and successful premonitory of the world. He easily acquired this capacity of extra-sensory power. He knew everything about anyone from the very first sight of the person. That's not all, everything related to that person's past, future and present; began to dance like a film; in front of him.

Amsterdam- Peter Hargauss fell from a height of 30 feet in a military head office, at Holland and his head- bone cracked and he fell unconscious. After getting consciousness in three days Peter achieved the power of clairvoyance. He was feeling surprised on his own self for that.

Dr. Paul Brunton in his creation named as 'A Quest of the Ourselves', has described about the relevance of his research of clairvoyance and realization of the other self. Its scientific usefulness can be understood in these words-

'Half a dozen universities in different countries have announced courses in Physical Research. Whilst Dr. J.B. has been carrying out laboratories investigations at the Duke University of America into extra-sensory perception to a point where the reality of telepathy and clairvoyance has been established in a manner which definitely begins with it, within the scope of approved experimental science.'

2.0 Telepathy

Scientists have paid attention towards intellectual power. Intellectual power is gaining importance in the means of energy resources like atom, electricity, steam, light, oil etc. Intellectual power has its importance in the field of spirituality from its beginning. Telepathy is one of its important experiment.

2.1.0 Meaning Of Telepathy : Meaning of Telepathy is the transmission of our thoughts to other person without any foundation or equipment, and assimilating other's thoughts. Telepathy is an important experiment of thought-transmission. A person sitting at any place can be acquainted with the thoughts of the other person sitting at a distance of thousands of miles and he can send his message through thought-transmission. This method has a resemblance to radio and television. The work which we do through instruments like telegram and telephone is going to be done through it without any visual medium.

2.2.0 Form of Telepathy : Helen Hitchcope by describing the form of telepathy in his book *The Magic of Psychogram: New Way to Power and Prosperity*, has written-

'Telepathy is one of the greatest gifts available to you. While you would not miss having the use of one of your five physical senses, your sixth sense has even greater value than all other senses.

Since telepathy is a mental or psychic process, the expression Mental Telepathy is actually redundant and erroneous when intended to cover all forms of Telepathy. Mental Telepathy is only one form or phrase of Telepathy. ESP, Psychometry, Psychokinesis, and Precognition are some of the branches of Telepathy as well as Psychic or Contact Telepathy.

To develop any form of Telepathy, it is necessary to sit quietly, relax, and concentrate on some quality. Since it is hard for most individuals to create a vacuum or make their mind blank, it might be better or easier to try to pinpoint or concentrate on one thought'. (Page 142)

The words which are spoken from a radio telecast station spread far and far through the medium of waves in the sky. These can be easily heard, whenever the equipments are placed in order to hear them. Television has this same process. Scenes are thrown by the support of electric power from one place, those scenes scatter in space in the form of sky-waves. Wherever the equipments are placed in order to watch them, there by pressing a button all scenes becomes visible. Brain is a center of power origination in the same way. Thoughts arise from the brain and they spread in the whole universe but these can only acquired by those, who have that favourable capacity. A great saint Milerappa from Tibet gave information through the medium of thought-transmission to one of his disciples Teyung seven days before his death, 'you should arrive quickly for the last view of your mentor'. When Teyung came his mentor after showing him the way soon became invisible. According to Helen Hitchcope, 'Mental Telepathy communicates by means of thoughts transferred from one person to another. Psychic Telepathy consists of communication by means of symbols. The symbol may be anything such as cross, square, a picture, an automobile a horse or a single word etc. often these symbols are revealed to you in a dream and require interpretation to understand. For example, you might visualize the objects as a train or a plane in your dream. This would mean that you will take a trip. (Page 143)

According to some people whatever a dying person thinks, some other person grasps it by means of Telepathy and then the mind of that person gives the emotional realization in the form of dramatic allusion. Famous parapsychologist

Mr. N. M. Teril extensively explains this thought by making it the basic foundation in his book *Apprition*

In his views one state of mind is present in all human beings in the same form; therefore many people have same kind of experiences.

2.3.0 Store House of Energy : The famous scientist Gavin Maxwell explained in the conclusion of his research regarding the relation of divine sight that everybody has this capacity. It can be awakened and developed by regular efforts and work.

Man is a huge store-house of conscious power. If we control that consciousness in a proper manner and use it in the right direction then we can attain extraordinary power. Only man has an extraordinary store house of energy and he can develop it by reasoning consciousness because no other creature has such a developed nervous system like human beings.

2.4.0 Experiments of thought transmission : Dr. Soul and Mrs. Golden have started a new series of experiments of leaves on Basis Shikalton. Two people were appointed for experiment on the action of promoter and seizer. Other stages of experiments were kept in such a way that description of results should only be based on the hypothesis of extra-sensory-perception, and not by any other hypothesis. Detailed description of these experiments have been given by soul in his book *Modern Experiments in Telepathy*. Skikalton has made right judgment at 1101 times out of 3789 in those experiments. Probability occurrence of this result was just 1 time out of 1035, only by coincidence. In the same way statistics probability of required result by the experiments with Gloria Stewart was found the use to be 1 out of 1070. Russian scholar Li Vasiliyev explained in 1960 that they have been experimenting on acquainted perception for quite a long time. Scientists of Soviet Union have achieved great and amazing success while conducting experiments in submarines on hare and it's young ones. 'The Great Moscow Syberia Telepathy Test' conducted in 1966 and the experiments of 1971 by astronaut Adgar on thought transmission from space to earth etc. are symbols of great scientist desire. Most of the experiments have been tremendously successful.

2.5.0 Telepathy and psycho-adoration : If we make a comparative analysis between telepathy and psycho adoration, we find the following similarities—

1. Sensuous and physical equipments are not required for both processes of cognization.
2. Both processes are different from the boundary of specific time.
3. Both are possible in specific psychological direction.

Instead of following similarities between Telepathy and psycho adoration, there are come dissimilarities by which we can not accept them as one. An evaluation has been made by Sadhvi Shrutayashaji in her creation *Gyan-Mimansa* in this reference, which is as follows:-

1. In psycho-adoration the person who knows everything, is a soul, but in Telepathy, the right to know; is given to heart. So that can not come in the category of extra sensory perception, according to Jainism.

2. Psycho-adorationist perceives psycho-matters in order to know psychological thoughts, whereas in telepathy psycho-matters do not come in front.

3. Psycho-adoration expects specific self-control and concentration, but there is no expectation in the experiments of Telepathy.

4. Thoughts are transmitted in Telepathy but thoughts are understood in psycho-adoration. In reality, it has been seen in experiments of telepathy that there is a co-ordination between sender and adopter of conscious or unconscious mind. This is what adopts in the form of telepathy by getting manifested in the adopter.

Therefore it is clear that according to *Jain Gyanmimansa* telepathy can not be said as perfect developed psycho-adoration, but can be understood as an element form of it. Even an ordinary man can also guess by looking at the expression of face and gestures. Even a baby inside the womb can get to know the sound waves of thoughts of the mother on the basis of neuropeptide hormone's secretion, but as they are unexpressed, so they can't be said as psycho adoration. In the same way on the basis of development of just five sense organs we can not say that living beings with

one sense organ are five sense organ cognizance.

Disciples achieve power by doing self-restrain. They acquire proper exaltation of establishment and spirituality in its self form by acquiring the power of divine insight, divine hearing, divine smell, divine speaking and divine touch. Parapsychologists believe that these extra sensuous experiences are experienced due to Telepathy. It is proved by many experiments that human beings have the ability to achieve Telepathy. An individual can transmit his thoughts directly to another person, without using his senses. Where the co-ordination is established between the thoughts of two individuals in that situation the experiment of Telepathy becomes easier.

2.6.0 Scientific Experiment of Telepathy : The great scientist Sir William Warret of Dublin University, Professor Sizivik of 'Society for Physical Health' of England, physiologist Professor Lionid Vasilyev of Leningrad University of Russian have conducted extensive researches on telepathic power or thought transmission capacity in the field of Telepathy on humans. They saw the experiments on telepathy, investigated their veracity in great detail, and then accepted the inherent reality. Russian scientist Lionid Vasilyev has achieved great success in influencing the mind of people at a distance. He has done his experiment of telepathic capacity on an investigating group. That was the experiment where he left his earlier research work and kept on doing his new research work. Everybody was surprised by the results. Lionid had told his colleagues about its meaning on secret papers that he will change the interest of a research group by detachment in their psychological condition. The same change was actually acquired in some time. That research group left most of its work and took new work in their hands.

3.0 Psychometry

Energy which can be pointed out by equipments, can it be seen through subtle and conscious mind? Some people can tell everything related to them and even their whole history only by touching that person or that thing. Some people have sixth sense as a sense organ. They can take it up to the level of consciousness by catching their hidden waves; such people are called 'psychometric.'

3.1.0 Meaning of Psychometry : Psychometry word is made out of two Greek words. The meaning of 'Psycho' is 'soul' and meaning of 'matron' is 'measurement' thus meaning of psychometry became power of measurement and understanding the soul. Professor Denton gave the name 'psychometry' to this power. He realized this power in his sister. He conducted many experiments upon his sister. His sister used to hold some geological sample and touch them with her forehead. That sample remained wrapped and hidden in many papers at that time but she expressed the history of that sample by seeing some pictures that rose in her mind. When any psychometric is asked to tell about the history of different objects by seeing them, then he keeps all the objects separately, so that the effect of one may not come on the other. Three things are said about the history of objects - First, original owner of the object. Second is the near environment of the object and third, present owner of that object. First, second and third levels are presumed of it respectively. These three stages are obtained in different proportions in every psychometric.

3.20 Source of knowledge of Psychometric : Question arises as to how a psychometric, or the knower of *Manomiti* guess the history of an object?

One answer to this is it that knowledge can be obtained telepathically from original owner of the object. Second answer is - this knowledge can be obtained from a 'pool of knowledge' that means from 'cosmic memory'. Question arises that 'What is cosmic memory?' Giving solution of this Dr. C.G Yung told that there is a collective sub-consciousness that exists behind consciousness of a person. Every person is connected with collective sub-consciousness in the depth of his consciousness. Due to this reason, knowledge which is hidden in the mind can be brought to the conscious state in some circumstances.

3.2.1 First Step : In the first step general simulation of *manomiti* is achieved. But gradually *manomati* is developed and some pictures appear and voices are heard.

3.2.2 Preparation of reading an object : Following points are to be noted for development of *Manomiti*:

1. Clothes should be loose during experiment period; tight clothes are barrier in experimentation.

2. Relaxation of body is essential.

3. Experiment of deep respiration. Take deep breath. Concentrate the mind on the upper part of the head when releasing breath and by gradually releasing the breath start the journey of mind from top to bottom of the body. While we release the breath take the mind to the thumb of the leg. Take breath again and repeat this process.

3.2.3 Selection of the object : Object selected should be such that at the initial stage, we can easily lay strong stress on it. Help should be taken from any of our friend, so that he can tell us about the authenticity of things which we have read. Two memories are linked with each object -

1. Personal memories - which are linked with a separate existence?

2. Gathered memories - which happen as a result of actions of many people who have come into contact with objects. This is a very complicated and to read it advanced art is required.

Many times a level of memories is very powerful and has dominance on minute details and stops objects from moving in the depth of common memories, therefore those objects should be selected initially, which have a powerful splendor zone of primary memories or which has not passed from many circumstances. Therefore initial experiments should be normal.

Necklace is good object to read but many problems arise in reading rings or small objects. Keys are not good objects to read because they pass from many hands and make memories complicated. If we are going to read gloves then they should be reversed because outer surface has a number of memories. If we are going to read letters, then they must be separated from envelopes because an envelope passes from many hands.

3.2.4 Process of reading : Let us take an example of reading a letter. Spread the letter on the table. Put the palm of hand on it or put the tip of fingers on signature or put it on your forehead. Select any suitable process. If the writer of the letter is known to you, then it will be good but if you know something extra through psychometric reading then it will be good, and then you can only come to know the reality or falsehood of reading.

Now you should have a strong inclination to read psychic record of that letter. This feeling is enough. Now give an indication to your sub-conscious, that whatever impressions come, should move to your conscious state. This is a process to start reading. Now wait quietly, till new and different impressions comes into your mind. These will be either general impressions or impressions attached to pictures or sounds. Sometimes only pictures can be seen, but whatever occurs you should tell ever thing to your friend who is sitting in front of you. In the absence of a friend, the sound should be recorded in a tape recorder.

We should not react against these impressions and should not be influenced through any accident. We should not be influenced through the medium of good or bad impressions and all kinds should enter in the mind in its living state. If any unrequited impression influences us intensely, then that object should be put down and hands must be washed before touching any other object.

3.2.5 Requirement of selection by sorting out : The author of the letter can be known by psychometrizing a letter but if the author has faced a great psychological shock then impressions of that shock will come first very strongly. Therefore all impressions should not be taken as they are but should be consciously selected. Thoughts lay effects on objects very predominantly. So impressions of thoughts and physical actions should be read separately. In the initial state it seems slightly hard but with practice selection becomes easier.

Impressions sometimes come with a pause, after some wait or sometime by touching something come all at once. Just keep watching these thoughts patiently whatever we can see, whether they come slowly or with a speed.

The effect of the personality of a writer is very predominant and this creates the predominance of effectiveness. They can also be read easily.

3.2.6 Progression in the purification of knowledge : Sometimes it seems that we perceive the health of an object's owner so perfectly that we begin to feel his pain. This unwanted feeling can be stopped just by breaking contact with the object. In the beginning we find 2 out of 10 things correct and after doing practice 16 or 17 out of 20 come out correct. If it happens then we should consider ourselves as good psychiatrists.

Make a record of experiments of your own and note down; not only achievements but failures too. Try to

understand your personal equation with the faculty of psychometry and never be circumlocutory or beat around the bush.

3.2.7 Presentation : Sometimes we come to know about someone's disease or death, so we should not say such things directly rather we should say that problems are about to come in the path. Sometimes it leaves a very bad effect on the hearer. One more thing should be kept in mind that whatever a psychometric comes to know; he should keep that information very cautiously upto and within himself. Otherwise results will become very bad. Received information should not be discussed in front of anyone.

3.2.8 Selection of Working Procedure : Whatever information come to your mind up till now you were receiving it but any kind of information which you want to have with the development of this art and with practice, you can move ahead in that same direction. Now you can use this experiment in your own way. As soon as the object is touched, a grey smoke seems to floats in our mind and many sparkling dots become visible. Every dot is a source of object's knowledge. When we question psychologically, then those dots shine more brightly. It seems that the solution of the question we posed, is pouring down in our mind. Sometimes various colours bloom with impressions, which are related to the subject.

3.2.9 Psychometry of an individual : An individual can be psychometrized too through experiments. By concentrating on him, whatever information lies embedded in that mind can be obtained. Aura can also be read when reading an individual. While reading aura, by laying influence on his aura we can also know about other person.

3.2.10 Etiological (*nidanatmak*) Psychometry : According to the adherent of mysticism 'Etheric body' is in some way near to our physical body and symptoms of disease get reflected in it in advance. Therefore before the beginning of a disease, through the help of Manomiti, after getting the information of that disease we can cure it. Sometime in life, divine capacities arises in human beings due to sudden happenings and incidents. A similar incident happened with a man named Edgar Case living in a small village of Kentucky city of America. One day he fell ill suddenly. He developed such muscle stiffness that it could not be cured even by renowned doctors. The doctors were consulting one another when he opened his eyes. His sixth sense awakened. By the radiance of *Manomiti* he began to tell the name of his disease, its cure and its remedy himself. Medicines were brought according to him and he became well after taking them. He used this natural power to cure many patients.

3.3.0 Astral Light : According to the adherents of mystery (mystiques) astral light is collective sub-consciousness. It is believed that in every materialistic object there lies a non-materialistic object by which astral light performs its activities. In this hidden materialistic object the whole record of life is present, whatever there is on this planet. And this non-materialistic object is related to creator of this universe.

This cosmic memory is called 'heavenly records' in eastern countries because according to them consciousness works according to these heavenly elements. It is also believed that these heavenly records are found at various levels in astral light and sentimental and psychological streams, which arise in this collective consciousness become deformed by their closeness. It is also believed that man connects with divine consciousness due to natural born divinity, which lives in humans and establishes a relation with 'cosmic memory'. One part of 'Cosmic memory' is it's own personal memory.

James, Fetcher and other adherents of mystery believe that this planet is made up of mineral substances. It is not only an inactive ball but a huge and easy carrier of life. And because of this, whatever occurs on this planet, it keeps a full record of its memory. It can be understood from this conception that every atom of matter is a medium, by which connection can be established with all souls of the world.

Peter Mergauss once helped the police in a case. Peter Hargauss described in detail about that incident of murder by taking the coat of the murdered person in his hands. He also told that one leg of the murderer was wooden, he had moustaches and wore spectacles. The police took such a man in their custody. Peter Mergauss also told them where he had hidden the weapon after the murder.

3.4.0 Eyes work by fingers : There are many people who do the work of their eyes by the fingers of their hands and legs. In Soviet Union in the year 1972 a young girl of nine years with same features was brought before a scientist. A cloth was tied on her eyes and a chess board was placed in front of her, that girl separated the black and white pones by merely touching them by her fingers. Picture of many people were place in front of her, she even told the names of

those whom she recognized. She also read a story book of children.

She recognized some things by looking at the fingers of her legs. Professor Constalin Platonev, a psychologist after deep study about the marvelous capacity of perceiving things through fingers, came to the conclusion that by looking at the extensiveness of electricity, this experience of human consciousness is not unexpected, because the power, which works in human eyes, is the same that exists in other sense filaments of the body. The question is just to develop them. Through the development of these sense filaments, mind can get the same information like eyes.

3.5.0 Development of extra ordinary capacities : Humans have various marvelous capacities with which he can perform unique unforgettable works by developing them. Human body is the storehouse of infinite capacities. The question is to develop those powers and these powers can only be developed by practice. All perceptible activities of body are regulated by the instructions of mind. Some activities are automatic, but this depends on the inspiration of sub-conscious mind. The coordination of mind and body works according to a tradition, which can also be changed. If the prohibition of mind compels elements to change in a new form, they begin to obey those instructions because elements in the body are of flexible nature, which are guided by practice and works in the direction of mind.

Crosat who was born in 1909 in Holland also had this premonition-sight. He had told many years ago about the Nazi attack and acquisition of Dutch's East-India Island by the Japanese. It was very easy for Crosat to tell the complete description about its owner, servant, family, friends and relatives etc. by touching any object. That was not all, he could even tell about the psychological state and circumstances of related persons. The police took great advantage of that and caught many criminals and seized murders and put them behind bars of the jail.

3.6.0 Necessary advice : We have to be cautious and ensure that we do not lose our moral character with the development of art and do not use it in the wrong direction. We should decide some points of ideal for ourselves and should work according to them.

4.0 Precognition

It is said in an incantation from the thirteenth *sukta* of the seventh division of *Atharveda* that when all feelings of lust get removed, then all his desires becomes clean and then his powers awaken in visible form. Mind of such kind of human being is visualized through precognition.

According to the eminent American psychologist Dr. Nelson Walter, a powerful consciousness works in each human being. That consciousness gives information of activities and distant things of the implied conscious world. Everybody has infinite power; therefore anybody can achieve extra-sensory power by refining and developing his own consciousness. He can also be given full information about incidents related to the rise of other's life through inspiration by the virtue of benevolence. Eminent scientist to B. Rhine is one such person who gets pre-introduction of any incident, which is about to happen in this world. He visualized 4000 incidents of precognition, which proved real in their time. British Broadcasting Corporation has telecasted his many lectures and many of his books have also been published.

4.1.0 Meaning of Precognition : Encyclopedia of psychology says about precognition that precognition means knowledge of future and the knowledge of future incidents without any recognized bases.

Many eminent scientists like Edgar Allen. Mazard and Einstein have accepted that these precognition dreams helped them very much in their research work. Einstein writes that from time to time whenever he got entangled in complex equations and was unable to get the solution, then he felt some unknown power making those references easier, presenting their solution in his dreams. He says that there is a secret in dreams to which scientists are unable to understand. Whenever Swami Ramtirth got tired in doing complex mathematical equations, he used to sleep and then get the solutions in his dreams. English poet Coleridge and novelist Stevenson accept that the inspiration of their creations is precognition dreams. Coleridge has written that his whole literature is based on his own dreams which he has seen in his sleeping state.

4.2.0 Form of Precognition : World famous writer Mark Traven, whose real name was Samuel Climens, has great interest in para-psychological research. He himself has experienced many extra-ordinary experiences. He saw his brother in a convoy in his dream in Mississippi before his accident by boat. Harold Sherman has written in his book *Thoughts through Space* about one more incident related to Mark Traven. It is an incident that happened in 1956.

One day he needed a copy of his own written article which had written in 1885. He wanted to start a new series of his articles, therefore he needed that copy. Just the next day he was passing from New York's Fifth Avenue. He was standing waiting to pass Forty-Fourth Street, suddenly a stranger came running to him and by handing him a parcel of paper said – 'I have kept them for 20 years. I don't know why this thought came into my mind this morning and I thought to send it to you. I was going to post them but you yourself meet me....' Mark Traven thanked him. When Mark Traven saw that parcel, he found that the parcel contained the copy of that article, which he had written in 1885 and it was the same that he was searching with concentration. A small boy named Sambenzo of England had the capacity of extra- sensory power. He used to give full information about the unknown objects contained in closed boxes by looking at them from a distance. He had already told his mother earlier about the death of his father well in advance. He had an intuition of the death of his painter friend three days before his death. He told his friend that after three days at the time of wall painting, he would die by falling from the staircase. After three days the same incident happened.

4.3.0 Scientific basis of Precognition : Famous Scientist Dr. J.V. Rayan and Mrs Rayan together did research work for years on rationality of dreams and power of precognition that has been broadcast through BBC from time to time. They have a collection of approximately four hundred events. On analysis of events they reached this conclusion that there is an unknown power within the human being which remains in contact with the remotest areas. This power leads to revelations of experience and knowledge on appropriate occasions. Dream signals are exchanged easily and simply between those persons who have close contact with each other. It has also proved that such type of extra-sensory power is found more in women than men because religions sentiments is found more in women than men. Delicacy and sensitivity of sentiments are found more in women than men.

4.4.0 Solution of the problem : According to famous psychologist Heffner Mores if inter-consciousness is being trained systematically then there is a possibility of having rational dream signals from which benefit may be drawn. It is said about Tom Fear of Sydney (Australia) that he has controlled the dreams and solved many problems through dreams. He had to try for many years for developing such kind of power. So many events of Tom Fear's super natural power of dream have been published in newspapers from time to time. One proof of this is recorded in the office of Sydney Police in which Tom Fear helped the police by searching an abducted child through dream. Ililas Harvey of France got success in manufacturing the frame of Sewing Machine but he could not understand how to thread. No solution was found even after thinking for many days. One day he fell asleep thinking about the solution. He saw a dream that he was surrounded by barbarous people in a deep forest who had spears in their hands. There was a hole between the blades of pears. A piece of cloth was hanging from that hole. When he awakened in the morning he remembered the dream of the previous night. By the very signal of strangeness of hole above the blade of spears he got the solution to his problem and thus needle got invented.

4.5.0 Earthquake Lady : Lady Clerisa Beanheed of California is famous for giving pre-information of earthquake. Therefore, people address her by the name of 'earthquake lady'. Information given by her related to earthquake is broadcast live from radio and television. She had given information about the earthquake long before it struck in the mid-costal areas of California at 3 p.m. midday on 28 Nov, 1974. She also said that there would be no specific damage caused to public goods. Infact, the same happened during that specific period. In another prestatement, Vernhead had given precognition months before the disastrous earthquake struck in Nov. 1975 in Hawaii Island, in which there was great loss of life and property. Lady Scarlet King who belongs to American Argon territory is famous for precognitions of earthquakes. She has gained popularity by making precognitions of coming earthquakes in territories like Hollister, Newjunia, Livermore, Eureka and saved millions of lives and property worth billions.

4.6.0 President Lincoln and Precognition : President Lincoln and his wife invited some of their friends on a feast in the 'White House' on the evening of April 11, 1865. It was a time of happiness because at the same time 'Lee' had surrendered in front of 'Grant' and the war had ended. But everybody was surprised why Lincoln was lost in thought? When Mrs. Lincoln asked him then he told her that he had seen a strange dream and that dream had been troubling him ever since. He saw in the dream that one night he had got up hearing someone's cry. He got up from his seat and started to search the rooms of the White House to understand the reason of that sound. When he reached a room in the eastern direction he was surprised to see in humanly scene. Some constables were standing near a person and many people were crying. 'Has anyone died in the White House?' he asked to a constable. President Lincoln got the answer 'Yes, someone has murdered him.' The crowd began to cry more loudly. After four days President Lincoln

was found dead in the White House. He was murdered. It seems as if it was Lincoln's precognitive dream.

4.7.0 Prophecy : A London-based Indian became friend of an English journalist, named Mr. Raphael Hasart. The Indian told the English journalist that 'One day you will go to India and in search of real saints, you will travel the whole of India and your desire will be accomplished at last.' On being asked by the English journalist, the Indian gentleman explained by revealing the secret that he had an inner-manifestation. 'My mentor made me learn how to acquire this inner manifestation. I work by relying completely on my inner-manifestation.' When time came this proved hundred percent correct. Mr. Raphael Hasart described about his interesting Indian journey in the book entitled *A search in secret India* by a pseudo name Dr. Palbrus.

We can definitely come to this conclusion through the existence of dreams related to predictions that future incidents can be acknowledged in dreams before their actual happening. Therefore it is clear that attainment of knowledge is possible even in the absence of various means like sensuousness. We attain direct psychological knowledge through precognition. Experiments of *Prekshadhyaan* have the capacity, to awake our precognitive consciousness through meditation.

Questions

I Essay type question

1. How many kinds of extra-sensory perception are there? Evaluate in brief.

II Short answer type questions

1. Comparatively evaluate Telepathy and clairvoyance.
2. Is it possible to do the work of eyes by fingers?

III Objective question (Give answer in just two lines)

1. What is the meaning of Clairvoyance?
2. What is the Jain concept of Clairvoyance?
3. Write the kinds of clairvoyance.
4. What is Psychometry?
5. What is the meaning of Telepathy?

Fill in the blanks

6. _____ is the writer of *The Magic of psychogram : New way to power and prosperity*.
7. Man is a huge store-house of _____.
8. There is a collective sub-consciousness, which is at the back of human _____.
9. A person can be _____ through experiment.
10. England born boy named _____ is endowed with the capacity of extra-sensory perception.

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Unit 5 : Parapsychology and spirituality-II

Chapter-18: Construction of Electro-Magnetic Field in body - Centre of consciousness and 'Karan' - Prekshadhyaan for Extra-sensory perception.

Dear Students!

In this chapter you will study that our body is a secret treasure. We can make each part of our body a magnetic field through the medium of *Prekshadhyaan*. That means we can make each part, the centre of consciousness, by which we can easily experience extra-sensory perception. You can understand the subject through the following points-

Objects

1. Electro-magnetic field - you can understand the form of conscious centres
2. You will get to know the oneness of the word 'Karan'.
3. What is the form of 'Karan'?
4. Relation between 'Karan' and periodical knowledge (Avadhi Gyan)
5. Acquaintance with the means of a person who has periodical knowledge
6. You will understand extra-sensory knowledge according to parapsychology
7. Concept of the centre of consciousness in Jain Literature
8. You will be acquainted with *Sambhinnstrotolabdhi* and extra sensory knowledge
9. Institutes of center of consciousness and process of transformation
10. Process of extra-sensory perception: you can even experiment after understanding *Prekshadhyaan*

Introduction

The process of stopping the dispersion of psychological area is 'meditation'. The benefit of the energy which is saved through meditation, goes to that part of the brain, which we call as *Brahmchakra*, *Brahmrandra*, *Sahstrasaar*, Centre of knowledge etc. This is the *brahma* of the coordinated process of the two most important glands in this area. That is known in Yoga as '*aagyachakra*' and centre of intuition in '*prekshadhyaan*'. This is a scientific fact that during meditation active part of mind immediately establishes connection with pineal and pituitary glands. This is expressed through secretion of their hormones. Both these glands are very secretive from the point of view of spirituality. Both secrete such hormones which affect our level of consciousness. Pineal gland is called the 'third eye' (consciousness) or 'the dwelling place of soul' by philosophers and by the adherents of mystery. This is one of our subtle main centers of power and is important from the point of view of spiritual development. This is a unique power which provides face-to-face sensibility of intensive spirituality by lifting from intellectual level. This is secreted from the mutual procedure of nervous-system and hormonal system. Pituitary glands influence all other physical hormonal gland's metabolism and sentimental procedure. Therefore it is the main entrance of consciousness. This is considered as a meeting point of material and spiritual field. We can awaken capacities of extra-sensory knowledge by balancing this gland through *Prekshadhyaan*.

1.0 Electro-magnetic field – a form of psychic center

The principle of six or seven *chakras* (circles) has been prescribed in the 'occult science' (tantrashastra) and in (hattyoga). The ancient style of prescription is designing in form (roopakmaye). Therefore explicit imagination about the subject of *chakras* is very difficult. Many people try to search them in massive body in the form of some specific element, but they never succeed in their search. Glands can be considered as '*chakra*' in massive body. According to physiology their work is very important. Place of *chakras* and glands is often the same. *Muladhar chakra* (one of the six ganglions in human body) has no direct connection with any gland. *Swadhisthan-chakra* (another ganglion in human body) has direct relation with Gonads. Relation can be established of *Manipoor Chakra* with Adrenal gland, of *Anahat chakra* with thymus gland, of *Vishuddhi chakra* with Thyroid gland, *Aagya chakra* with pituitary gland and

of *Sahastrar chakara* with Pinal gland. According to Jain paravidya (a kind of study); centre of power and consciousness are uncountable. They are spread in the whole body. They can not be limited till the glands. The work of glands is to express the effects of working chemicals and sentiments, which come out from more subtle or working body. To express extra-sensory consciousness is not their main work. They can make electro-magnetic field in order to express extra-sensory consciousness or the nearby area may become electro-magnetic field. Therefore the number of centres of power and consciousness increases. We have a very powerful centre of consciousness in our ribs down to our abdomen. Our shoulders are very powerful centre of power. It can be said in the language of prolified that centres of power and consciousness are not body elements, but they are those parts of the body, which have the capacity to create an electro-magnetic field. These parts are from the navel down to the heels and above the navel up to the top of the head, both in front and at the back, at the right and to the left. These centres get activated through meditation of specific features like equality, simplicity etc., then it becomes 'karan' (media), and extra sensory-consciousness begins to appear. This is not a co-incidence. This is a permanent development. After the development of centre of consciousness, this alertness maintains through out the life. A scholar with extra sensory knowledge can use the source of extra-sensory consciousness by the centre of consciousness. He can perceive subtle and distant objects.

2.0 Univocality of the word 'Karan'

Words like *sandhi*, *sivar*, *randhra*, *chakra*, *kamal*, *karan* etc. are used in the same sense. *Sandhi* means *subshumna* (major nervous), *Sandhi* means *vivar* (chasm). The term *sandhi* is used for *sushumna*, in the same way the term *vivar* is also partitioned. Univocality of such words *vivar*, *randhra* and *kamal* etc is enunciated as -

*Tasya madhye sushumanaya mulam savivaram stitham
Brramrandhram todevoklanamula charpankajna.*

(The *yonis*, which is there in the root of *Sahastrasaar's padam*) there in it's middle is situated *sushumna* with root of *vivar*. That is called *Brahmarandhra* (the sutra on the top of the skull) and this base root is called *pudgal*.

Rays of extra-sensory knowledge come from *karan*, *vivar* (centre of consciousness) It is described in *Nandichurna* - like the end of water is water end, end of forest is forest end and end of mountain is mountain end – in all these words; the word 'end' has not been used in any other meaning. In the same way the end of body is 'body-end'. 'Situated' (*stith*) and gone (*gat*) are univocal words. The purification of body's internal - inspirative competitors is in one direction. Therefore the periodical knowledge which generates through this purification is called *Antgat* (*Ant+gat* – last + gone) or all inter-areas if purified then the periodical knowledge, which is acquired by one end of the body in one direction, is called *Antgat*. Its concordant principle is found in many books.

In reference to periodical knowledge, meaning of *karan* is the body element or a segment of body, through this medium a person with periodical knowledge acquires the knowledge of the object. 'Karan' is of many shapes.

We have explanations of 210 joints and 107 vulnerable points in '*Sushurutsanhita*'. The joint place of bone, muscle and nerves is called *Sandhi* (joint). These are of 8 types. There is an access of vitality in vulnerable points. Aacharya Mallshen believes that the body elements where we have abundance of vitality are known as 'vulnerable points'. All centres of consciousness are in these vulnerable points. In Hathyoga too, the dense places of vitality and conscious areas are included in the form of Meditation.

The disciple, who feels - 'this is the present moment of the body' is aware of all happy and sad internal sensations of the body. He can be regular or intoxicated. Meaning of 'moment' is 'middle' too. Anyone who sees middle or middle centre of consciousness of body can be controlled (*sanyat*) or *apramat*.

2.1 Form of Karan

The human body is full of secrets. It has the sensuous capacity. Some parts of the body are the sources of knowledge and sensations. Those parts are called 'Karan'. One meaning of *Karan* is 'pure conscious stream'. Its second meaning is 'purification of body and mind' etc. done by purification of consciousness. Any part of body where purification comes or any part of body which converts in the form of 'karan', extra-sensory knowledge starts generating in that part. Eye is a 'Karan'. We can know the 'form' of *karan* through its medium. But the whole human body has

the capacity to become 'karan'. If through special experiments of determination, the whole body is made 'Karan', then we can see through cheek and fingers of our hands and legs.

A person's gross body is concordant with the subtle body. The sensations of capacity, which happen in the subtle body become the centre of expressions in the gross body. It has many centres of expressions of power and consciousness. They remain in sleeping stage, they can be awakened through practice. They become 'karan' when they are awake. 'Karan' is called 'electro-magnetic field in the language of science. When by getting free from the feelings of affinity and jealousy we practise only knowing and viewing in *Prekshadhyaan*, then due to the density of consciousness the whole body becomes 'Karan'.

2.2 Karan and Clairvoyance

Tradition of meaning of 'Karan' in 'Shvetambar' literature' has been forgotten. It's traditional meaning is still there in 'Digambar' literature. Periodical knowledge is of six kinds in *Nandisutra*-

1. *Anugaamik*, 2. *Ananugaamik*, 3. *Vardhmaan*,
4. *Heymaan*, 5. *Pratipaati*, 6. *Apratipaati*

Clairvoyance is of thirteen kinds in *Shatkhandagum*

1. *Deshavadhi* (time period) 8. *Anugaami* (Flower)
2. *Parmavadhi* 9. *Anugaami*
3. *Sarvavadhi* 10. *Sapratipaati*
4. *Heymaan* (extinction) 11. *Apratipaati*
5. *Vardhymaan* 12. *Ek Shetra*
6. *Avasthit* 13. *Anek Shetra*
7. *Anvasthit*

In this reference there are two important parts - *Ek Shetra* and *Anek Shetra*. The *shetra* or area, which becomes the centre of consciousness is periodical knowledge which does not happen through the medium of predestined area but through other medium of all body elements - all elements become *Karan*, that *Anek shetra* is periodical knowledge.

Although capacity of periodical knowledge is expressed in all self-areas, the part of body which becomes 'Karan' through its medium periodical knowledge gets reflected through it. The part of body which results in the form of 'Karan', can be the medium of periodical knowledge. *Nandisutra* also discusses about knowing all the elements.

Centre of consciousness of body can also generate in the area of periodical knowledge and two, three, four, five centres of consciousness can emerge together.

2.3 Means to view Periodical knowledge

A very poignant reference is available in '*Sthanaangsutra*'. How does a person who has achieved extra-sensuous knowledge see periodical knowledge? Medium of perceiving is 'body'. Through this, body radiance reflects in the form of periodical knowledge. This body is a lid. When we make a journey to the nervous system, we only know and see the nervous system, till then the body cannot become 'Karan.' When we make use of *Prekshadhyan*, we experiment inner defect distinction, maturing distinction and system distinction, then the whole body becomes 'Karan'. When the whole body becomes karan, then we speculate periodical knowledge (*avdhigyan*) from the whole body. If the whole body does not become 'karan', then the elements which become that perceives just through that. If right shoulder becomes 'karan', then it sees through right shoulder. And if left shoulder becomes 'karan', then he sees through left shoulder. If front sensuous-centre becomes 'karan' then he sees through them. If sensuous centre becomes *karan* at the back in major nervous system, then it will see from the back. If any centre of head becomes 'karan', then periodologist will view from the head. This is place periodological knowledge.

3.0 Parapsychology and extra-sensory knowledge

Precognition is considered extra-sensory knowledge according to parapsychology, but in reality it is 'joint periodical

knowledge' that can neither be called sensuous knowledge nor extra-sensuous knowledge. That is not generated from senses and mind, therefore it can not be called sensuous knowledge. When the capacity of extra-sensuous knowledge is produced, then any incident which is about to happen in future or any past incident, can be known through concentration, but this does not happen in precognition. There is a sudden cognition of future incident. It does not have any definite relations with concentration; therefore it too can not be called extra-sensuous knowledge. That is sensuous and extra sensuous knowledge is joint knowledge like that of day and night.

4.0 Centre of consciousness in Jain literature

Two kinds of periodical knowledge is available in *Pragyapana - Desvadhi* and *Sarvavadhi*. There is no reference of *desavadhi* and *Sarvavadhi* in *Nandisutra* but only *parmavadhi* is available. There are three kinds of periodical knowledge in *Gommtasar - desavadhi, parmavadhi, sarvavadhi*.

There are six kinds of clairvoyance in *Nandisutra*, first type is *Anugaamik* (follower). It has two kinds - *Antgat* (end situated) and *madhyagat* (middle situated). This subject is not available in any scripture. Aacharya Shri Mahapragya feels that *Devdirdhargani* has taken this whole incident from *Gyanpravadpurv*. The main foundation of *Nandisutra* can be *Gyanpravadpurv* from this point of view. Its base can not be *sthanang, samvayaang, bhagvati* etc. *Gyanpravad* is fifth *purav* in fourteen *purva*. Only infinite knowledge (*kevalgyan*) is there in its huge sun-sign scripture.

Through this incident of *Nandisutra* a very long term curious question gets resolved. It is said that in occult scripture and Hathyoga there is portrayal of charkas (circles), but it does not give attention in available chakras of Jain literature. Original foundations of chakra principle are '*desavathigyan*'. We do not have any reference of *desavadhi* and *sarvavadhi* in *Nandisutra* but they are explained extensively. *Antgat* is the symbol of *desavadhi* and *madhyagat* is of *sarvavadhi*. There are three kinds of *Antgat* - 1. Front-*antgat*, 2. Back *antgat*, 3. Proxime *antgat*.

Churnikaar and Haribhadraswri have given many meanings of '*antgat*' -

1. This is situated at the back side of gross body; therefore it is '*antgat*'.
2. This is situated at the end part of self-areas due to competitive period (*spardhakavdhi*); therefore it is '*antgat*'.
3. It knows face to face any part of gross body, therefore it is '*antgat*'.

Due to purification of middle competitor of gross body, purification of all self- areas, knowledge of all directions, this is called middle, clairvoyance.

When front chakras or conscious-centre awakes, then it is front-*antgat* clairvoyance. It is known as front knowledge.

When back chakras or conscious-centre awakes, then it is back-*antgat* clairvoyance. It is known as back knowledge.

When conscious-centre of *pasharva* awaken, then it is *pasharvat-antgat* periodical knowledge. It is known as *pasharva* knowledge.

When middle chakras or conscious-centre awaken, then middle (*avadhigyan*) periodical knowledge is produced. It is known as comprehensive (*samantat*) knowledge.

The conclusion is that centre of consciousness is situated in our whole body. According to the co-ordination of meditation, that centre of consciousness which gets awakened, extra-sensuous rays of knowledge start arising out of it. If the whole body arises then rays of extra sensuous knowledge bloom out. Clairvoyance from the activeness of one or more centre of consciousness is named as *desavadhi*. Occurrence of clairvoyance through activeness is '*sarvavadhi*'. A person who has the knowledge of *sarvavadhi* sees and knows the whole body.

Each cell of our body has the capacity to become '*karan*'. It becomes transparent, pure and splendorous and can remove all coverings. The only requirement is to become '*karan*'.

'Karan' has two meanings - one meaning is the body-system and another meaning is stream of mind, result. Mind is the greatest emperor of our physical body.

Acharya Shri Mahapragya in '*Aacharaangbhashya*' said that a person who is living without any beginning of life, lives on upper level of laziness and is a person with no self-restraint. In the quest for anarambh (non-violence) or meditation he saw that 'this is a joint'. '*Sandhi*' or 'joint' has two meanings -

1. arisen of extra-sensuous consciousness, reasoned Karm-vivar.
2. Physical medium of connecting business of laziness, which is called centre of consciousness or chakra.

5.0 Sambhinnstratolabdhi (achievement from various sources and extra sensuous knowledge).

A twelve year boy named Vahrupaank lives in China. He has the power to look at things beyond a wall made of bricks. He tells about the inner disturbance in a patient's body by looking at the patient. He used to tell if there was some underwater or not, by looking at the earth. He used to read books with the help of ears, not with the help of eyes. That means book is taken close to his ears and he starts reading. There are many boys in China who without watching from eyes, see through ears.

Science has proved that human beings have eyes, ears etc. which are enormous sources of sensuous knowledge. These are important means of expression. If human sensory consciousness arises completely, then he becomes perfect with these powers.

In Jainism too sense adopts predecided subjects, but the meditator who achieves special jointing power named *sambhinnstratolabdhi* (achievement of various sources) then he can gain knowledge of any subject from any sense organ. Generally, the work of the nose is to get the knowledge of 'smell' but the person with this power can see through nose, can listen sounds, can taste various tastes and can also get knowledge of touch sensation. So he attains all powers of understanding. According to the methods of Acupressure and Acupuncture treatment in the palm of hands and in the sole of foot of the person has specific centres of physical elements and of brain. After awakening these, the responsibility of the five sense organs is finished, i.e. whole body becomes '*karan*'.

5.1 9000 taste buds in the tongue

There are 9000 taste buds in our tongue. If all these awaken, then our tongue can analyse and distinguish between 9000 different tastes of eatables, drugs or chemicals. There are many instances in Jain literature when a person analysed the juice of more than hundred objects by tasting them. Disciple Bhuvan of Acharya Padlipt after tasting *charnodak*, analysed the 107 liquids inherent in it. He could not analyse just one of the liquids which his guru told and he attained the heights of glory in this study. Science has developed a minute sensitive instrument 'Masspectometre', which can analyse an object upto ten crore part of nanogram.

5.2 Nose worth fifty millions

Our nose is a treasure of tremendous power. Even in a very small space, smaller even than a postal stamp there are a minimum of 4000 smells and in the case of special sensitivity it has evaluating power of 10,000 smells. Ernest Kavakar of Britain has such a sharp smelling power and perfectness, that he can easily evaluate 400 types of smells by smelling any object; therefore the worth of nose is 10 million dollars - 50 lakh rupees. Many big laboratories, companies get information about the elements and combinations, those medicines, chemicals, explosive products etc. are made of, by making him smell them.

Investigative dogs become successful in catching criminal's on the basis of odours. A special odour comes out from everyone's body. On the bases of that smell or odour, smell experts can recognize their personality. Saints can experience the divine odour which is present in the universe, through meditation.

5.3 Eye - a small T.V. camera

Sadhvi Kanak shri writes in '*Prekshadhyan Patrika*' that there is a very good and small T.V. camera in our eyes, which takes photo of any object explicitly. There are lakh - millions of light sensitive cells and subtle elements in our

eyes, which perform their duties to take images to the mind. The structure of eyes, its cautiousness of working is a great miracle. We can more develop the capacity of our eyes through the experiments of Prekshadhyan. Light sensitive cells awaken.

5.4 Ear - Messenger of thousands of message

Structure of ear is considered as most subtle and complicated in the structure of sense organs. A sound wave which vibrates the main nerve of the ear, the diameter of that nerve is about the tip of pencil, in it there are 30,000 electric circuits. So many elements in such a narrow passage can be enough for a telephone service in a big city.

Main hearing-equipment of ear '*kilya*' has the capacity to grasp thousands of messages. It sends them to the brain, which is situated two centimeters away. Brain converts them into meaningful sounds through selection. Ear becomes companion in listening sounds, but the meaning is only caught by the brain. Therefore ear and brain have a mutual-depending relationship. Expected results can be obtained by developing the capacities of ear and brain, through experiments of *prekshadhyaan*.

6.0 Place and Shapes of conscious centres and process of change

Conscious-centres have many institutions. The institution of senses is predecided, but the place and shapes of conscious centres are not predecided but in the form of karan body there are many place and shapes. Name and shapes of many centered are similar as - *shrivatsa*, *Kalash*, *Shankh*, *Swasthik*, *Nandhyavart* etc. *Dhavlakaar* instructs many pious shapes through '*aadi*' words. A hypothesis of the word '*pudgal*' is found in the study of tissues and in Hathyoga for '*chakraas*'. There is no reference to the word '*kamal*' but it's obedience of instructions happens automatically through '*aadi*' words. Acharya Nemichandra has explained that Virtuous periodical knowledge penetrates through signs like Shankh (a conch). Annotator (*Tikakar*) while explaining '*aadi*' words has explained the words '*padam*' (Lotus), '*vagra*' (a fatal weapon or thunderbolt), Swastika (an auspicious mark), and '*kalash* (a dome) etc. *Asta mangal* (auspicious eight) is recognized and prevalent in Jain literature. It can be estimate that there may have been some coordinating element in between physical signs of Clairvoyance and *astamangal*.

Conscious centres like '*shrivatsa*' which are auspicious shape are situated at the upper part of navel of human beings and animal. The opinion of Veersen Acharya is it that conscious-centres of auspicious shape are not situated in lower parts. Institutions of conscious centre which are situated down to navel are inauspicious, are chameleon like inauspiciously shaped. According to Acharya Veersen there is no sutra or reference in '*Shatkhandagam*', but they obtain this subject by *guru-parampara* (teacher tradition).

Change can occur in the shapes of conscious centre, too. By the availability of comprehensive perceptions all inauspicious shapes below the navel get erased and shapes at the upper part of the navel get established. In the same way if the whole perception goes into the stage of misconception, all auspicious shapes of upper part of navel get deleted.

When the *chakaras* of upper part of navel change their form, then the purification of navel starts automatically. Main formula to change our habits is the altercation of gland-system. Our glands become purified through emancipation. Habits start changing automatically. All '*krishna-leshya*' (black emotion) becoms '*neel leshya*' (blue emotions). And *neel-leshya* becomes *kapot-leshya* by gradual purification. *Kapot-leshya* becomes *tejo-teshya* (splendorous). The whole journeys begin with *tejo-leshya*. The psychology of color says that the journey of spirituality begins with color. Our journey of spirituality begins with *tejo-leshya*. The color of *tejo-leshya* is just like the color of the rising sun. When we get encompassed by it changes begin to occur. Changes occur more and more in '*Padam-leshya*'. Frequency gets lesser as soon as it arrives in '*shukla-leshya*', only the length of wave remains. It becomes one wave. In this state the whole personality gets transformed.

The process of personality transformation is the 'purification of emotion'. The process of purification of emotion is purification of nervous system and the process of purification of nervous system is '*prekshadhyaan*'. We can see the whole body through *prekshadhyaan* and whole body becomes '*karan*' in the very process of seeing. That becomes present image. Covering of knowledge and covering of perceptions gets over. Opposition of power gets over. The

circle of fascination breaks. The development of viewing it achieves perfectness.

7.0 The process of extra-sensory perception: Prekshadhyaan

We can understand the primary stage of extra sensory consciousness – precognition, knowledge of past and it's boundary of developed state. Clairvoyance or telepathy is also extra-sensuous perception. It is a level of thought-transmission of developed sensory consciousness.

Aacharyshri Mahapragya believes that according to the sequence of development every creature has non-recessing consciousness. Some unclear or faded absolute consciousness starts recurring with sensuousness, psychology and intellect. Precognition, thought transmission etc. are of that category. Physical conscious centre are required to clear in order to become pure. The more perfect the meditation of self-restrain and character, the more purified it is. The most powerful source to purify conscious centre is Prekshadhyan. The mind which is free from pleasant and non-pleasant feelings (bhav) if concentrates on upper parts of navel's conscious centres (centre of bless, centre of purification, centre of vital force, centre of intuition centre of innerlight and center of knowledge), then they all start getting purified. Its long-time practice becomes the foundation of extra-sensory perception. Faded form of extra-sensuous knowledge can be possible even without character development. But character development has a deep relation with the development of extra-sensuous consciousness. Here the meaning of character is 'equality', getting free from the emotions of compassion and jealousy or pleasant and non-pleasant.

Its practice method is 'Prekshadhyaan'. Meaning of 'Preksha' is 'to see' and the meaning of 'to see' is 'to make our mind free from the sentiments of complaints and jealousy and to experience the aim, the process of this perception can be called the process of "extra-sensory development."'

Questions

1. Essay type question

1. Shapes of conscious-centres and the process of their transformation – Give a detailed description on 'Prekshadhyan'.

2. Short answer type questions

1. What is the meaning of character?
2. What is the color of 'Tejo-leshya'?
3. What is the name of that person who can easily evaluate 400 types of smells or odors by smelling any objects?
4. Which words with same meaning (ekarthta) have been described in 'Shivsanhita'?
5. What is man's gross body transmitter of?

Fill in the blanks

6. Pineal gland is called the place of _____ and soul, by philosophers and adherents of mystery.
7. Human body is filled with many _____.
8. _____ is the name of clairvoyance, which happens through the activation of one _____ or more conscious centres.
9. _____ happens just through the mutual process of nervous-system and hormone system.
10. Main hearing equipment of Ear, 'Kilya', has the capacity to obtain _____ messages.

Reference books

1. *Aacharaangbhashyam* - Main narrator - Head of community Tulsi, commentator - Acharya Mahapragya.
2. *Nandi* - Main narrator - Head of community Tulsi, Editor, Critic - Aacharaya Mahapragya.
3. *Contemplation and evaluation* - Aacharaya Mahapragya.
4. *Abhamandal* - Acharya Mahapragya
5. *Akhand Jyoti* : August, 1977
6. *Prekshadhyaan* : December, 1986.

Unit - 5 : Parapsychology and spirituality-II
Chapter-19: Extra-ordinary powers of mind - Main types - Hypnotism
and Suggestion, psycho-kiinesis

Introduction

Our sub-conscious mind is a store-house of infinite power. It has been proved by various experiments, in the field of parapsychology that we can perceive intensive experiences through concentration, through meditation by generating that infinite capacity. Mind has infinite powers but here we will discuss about three kinds of extra-ordinary powers of mind, these are as following - Hypnotism, suggestion and psycho-kiinesis.

1.0 Hypnotism

Hypnotism is a very ancient method of special psychology. First of all this method was started by Anstor Mesmer, (1733-1815) of Vienna. He described extra-ordinary behavior on the basis of hypnotism principle and started to cure psychological/ mental diseases. This is the state in which hypnotizer gives verbal instructions to the hypnotized, by which that person goes into an inactive state and works according to the hypnotizer.

1.1 Form of Hypnotism

According to eminent psychologist J.D. Page – ‘Hypnotism is that state of artificially originated meditation in which the virtue of high suggestive acceptance exists’. MacDougal’s opinion is that – ‘The base of hypnotism is a peculiar root tendency in which hypnotic element is the main element but it is expressed through the medium of inspiration.’ Mr. Fisher believes that ‘Hypnotism is a temporary psychological state of dissociation in which specialty of highest dependence or submissiveness is found and is brought artificially through the medium of psychological technique’.

Mesmer first of all made magnet his medium of hypnotism but he told later that just through mere touch the patient can get relief. According to Mersmer everybody has a magnetic power; which can be properly used for hypnotism. This method was given the title of Mesmerizm in the beginning. Apart from Mesmer, this method has also been used by James Bread (1725 –1868). John Eliotson (1791-1860) has done many operations in London in a state of desolate hypnotism. This method is mainly used to cure the patients of hysteria nowadays.

It has proved by experiments of hypnotism that there is a secret place of power in our mind which is unknown to man himself. Barren Hymn hypnotized a person and gave that person a peculiar kind of work in hypnotized condition and after the state of hypnotism that person forgot everything. That person worked properly in that state of hypnotism. Therefore it is proved that an unknown power exists in human mind which inspires him to do that work.

Mr. Heart writes that it has often been seen that if in the state of hypnotism we ask any question from that person in his ear when talking, then that person’s hand writes the answer of that question. That person does not know why he wrote the answer on paper. His memory gets refreshed in that state of hypnotism, he also tells all those incidents, which had got erased from that person’s mind.

1.2 Importance of Hypnotic method

Saints of *Atharvveda* were acquainted with hypnotism in the field of psychotherapy. *Atharvveda*’s seventh hymn of thirteenth *sukta* of fourth part instructs how to get free from disease through hypnotism. Australian D. Laurana seriously studied on the medical results of 201 member’s clinical hypnosis made by Australian society and then they published their conclusion in American psychological abstract. According to the conclusion of D. Laurana, a person can get rid of his bad habits through hypnotism. Treatment of many people – who were habitual of drinking, were under severe psychological tension, were irritable in nature or possessed by any fear – was of great success through the therapy of hypnotism. At many places in *Atharvveda* it is instructed that the patient’s treatment should be done with self-confidence. Famous writer and psychologist Charles T Tart has explained this extensively in his creation *Altered state of consciousness* in this reference.

Tart has explained how a Russian piano-player named Saregi Swimaninaugh achieved his lost power through the medium of 'autosuggestion'. When he was twenty one years old, he did not achieve any great success in his first piano concert. He became a victim of deformed thought as a result. At last he contacted doctor Nicole Dole, who was famous for hypnotism therapy. Dr Dole Swimaninaugh kept on suggesting throughout three months till continuous half an hour sessions again and again with hypnotism therapy that 'you will again compose a good tune of music easily and will be able to perform successfully'.

So this kind of 'hypnotism suggestion' proved very effective. Gradually he started composing many tunes. New tunes of music started getting composed in his mind, he began to make them the base of his music and they started getting extended with melody. In 1901 Swimaninaugh participated in a competition of piano and orchestra, held in Mosco in which he was awarded and he gained glory and fame. His popularity and fame continually kept on increasing. Even today too priority is given to Swinaninaugh's tunes in musical concert, which he named after Dr. Nicole.

1.3 Criticism of hypnotism

1. The treatment through this medium is temporary because some critics says that through it the treatment occurs at the outer surface and it is not possible to remove internal conflicts.
2. Sentiments of dependence emerge in a patient through this therapy, due to which the person accepts that hypnotism is responsible for many of his works.
3. Only 20% diseases can be studied by this medium. Study of 80% diseases is not possible.
4. All psychologist or doctors can not use this therapy, because it requires trained people.
5. This is a subjective method.

2.0 Suggestion

Suggestions or indications are also helpful in psychological treatment. This is a very ancient and easy procedure. In this method a psychologist gives some normal suggestions in this procedure and the patient reacts favorable by accepting them. Area of this procedure is very extensive, because this procedure can be used in many medical procedures. The doctor expresses his own views in front of the patient and leaves its acceptance or rejection on the patient. Doctor does not put any kind of force on the patient. Therefore the patient trusts the doctor completely. Then whatever suggestion the doctor gives to the patient, the patient assimilates it in his un-conscious mind.

2.1 What is suggestion?

Pouring impression on our mind and on other's mind through the experiments of high, definite, resolute thought, touch, sound, words, sentiments, to see forward (*Anupreksha*) etc. or getting the work finished according to our own desire is called indication or suggestion. An individual repeats them by taking support of some sentences, words and *sutras*. Those thoughts become permanent by continuous practice. Whatever development we want in us, the same transformation occurs within us. Automatic suggestions have direct impact on our sub-conscious mind. When our subconscious mind gets totally sentimental by these automatic suggestions, a co-ordination is established with them, then the person starts to fulfill that in the form of work.

2.2 Form of suggestion

According to MacDougal – 'Suggestion is that process in which without going towards perceptible/ direct orders, believes or activities a person's actions are influenced'. How far suggestions affect a patient, depends on the effective personality of the doctor and on the environment. Natural therapists say that if you are suffering from constipation, then first of all get into meditation by sitting stable and give suggestion to sense-organs that you are easing out and the stomach is getting cleaner. Sense-organs will start working accordingly. Automatic suggestions have great importance in psychological development. Process of hypnotism is too astonishing. In the background is the miracle of these sense organs. These sense-organ have unimaginable capacity. Experiment of hypnotism works on the basis of information. Body elements also start working on the basis of that information. When sense organs are ready/eager to work on the basis of information, then why should we not take advantage of them? We should give ourselves automatic suggestion,

just to change the old and establish the new. Automatic suggestion is an important experiment to meditate with affinity. Whatever suggestions we give the same will start happening, and will start concluding the same way and the power of mind will start developing.

2.3 Learn to give suggestion

Marcus T. Bottomley believes that in order to make our personality effective, we should give the following suggestions -

- * Day after day, I am asserting my true personality more and more.
- * I am unique and feel completely free to express my desire to succeed and grow rich.
- * It is my right and duty to be myself.
- * The success I achieve will be in keeping with the extent to which I assert myself. I am asserting myself more and more in all areas of my life.
- * Everyday I am increasing my self-worth tenfold and becoming more and more successful (The Goldmine on your shoulders - Marcus T. Bottomley, page 143).

Experiment of observance is very useful from the point of changing human nature in Prekshadhyaan. Whatever suggestions we give form the point of personality development, the same starts happening. Human consciousness does not faint in these experiments rather the person remains completely aware in it. Whatever suggestion is given in the state of awareness, sub-conscious mind accepts it immediately. Observances are of many kind for example, If we want to develop endurance then observance of endurance, in the same way by practicing it through compassion, friendship, human unity, co-ordination, politeness, dutious, psychological balance, non-violence, truth, non-stealing, celebration and non-possession etc. an individual can develop his personality in anyway. So radical changes can be done by refinement of personality through the medium of observance. A person can become a genius by doing great work. The sounder and weightier a resolution will be with complete faith and sound determination, the more unprecedented will be it's completion.

There are various ways to give suggestions. The following suggestions should be given for healthiness and happiness.

I am healthy, strong and vital. My sub-conscious mind now takes over the working of my vital organs and gives me perfect health. My heart operates under this subconscious control. It is now beating perfectly, and maintaining my body in perfect health.

I now ask my sub-conscious mind to bring me events that make me happy. I wish to overcome the negative conditions and problems that keep me from being happy and having peace of mind. Show me how to think, how to live, and what to do to be happy and complete. (Norwell's Dynamic Mental laws for successful living, Page 111).

According to Anthony Norway if man does not have more time for self hypothesis, then he can obtain success through suggestion in the minimum time. Suggestion should be given in this way for success: 'I am successful. I am happy. I will attract the right condition in my life to give me completion. I now ask my subconscious mind to guide me each day to the experiences that will bring me happiness, success, peace of mind and perfect health. (Norwell's *Dynamic Mental Laws for successful living*, Page 112).

2.4 Importance of Self-hypothesis

Dr. Stanley Fisher experimented self hypothesis on a patient named Connie. She was very ill. Her immune system had got distorted. She was administered high potency medicines daily. Dr. experimented self-hypothesis on her and she became perfect. Dr. Stanley Fisher writes-

I gave Connie a self-hypnosis exercise in which she made her body receptive to the medication. She and the medication working together would destroy and illuminate the attackers and return the immune system to its usual protective role. By being perceptive to and collaborating with medication, she could minimize the damage to her system and control the disease. That was the message each day and many times a day. Connie would repeat: 'This

medicine and I are working together to heal my body. Even though this medicine can be poisonous and dangerous to me, I am taking it to help me. I am taking it so we (my body and I) will get better’.

Connie’s self-hypnosis exercise helped her to respond and fight a winning battle in a number of ways. For example, steroids have a tendency to bloat you, and she asked the doctors to put her on a diet. Knowing that she was going to gain a lot of weight, she wanted to fight a battle on that front too, because she was in a state of wanting her body to respond. During her weeks in the hospital, she was an active participant in trying to help her body heal.

Connie believes, as I do, that with the help of self-hypnosis, the control she had over her body and mind was a key factor in her recovery. (*Discovering the Power of self Hypnosis* - By Stanley Fisher, Page 116-117).

Experts of Hypnotism science know that by this science which kind of physical and psychological medication can be given and how the patient can get its benefit as he would from a medicinal remedy. In this way a vital person transmits new life in others by just giving a small part of his vitality. Through this experiment the thought and character of a person can be changed by influencing a person. Any person can be made sound in health and a person can be filled with power, knowledge and bravery through it.

In *Discovering the power of self-hypnosis* it has been said – ‘Dr. Fisher has found in working with some 800 surgery patients over the past two decades that suggestions given by self hypnosis, both pre and postoperatively, can empower the patient to reduce anxiety, relax muscles lower blood pressure and work as a partner with the surgeon. In search with coronary bypass patients at the Elbert Einstein College of Medicine, he and his collaborators established that patients with medium hypnotic capacity came through surgery with less pain, bleeding, and swelling, and recovered more quickly. (*Discovering the Power of Self-Hypnosis*. Foreword - by Gail Sheehy, page viii).

In ancient period Indian saints researched and experimented in this area and got success. Indian Psychology and the researches in parapsychology are based on them. These facts have been proved by the researches of modern scientists and psychologist. What changes have seen through the perception of physiology and psychology? How can we reach the deep recesses of our awakened consciousness? Many special works have done through this perception and many others are possible in future.

2.5 Autogenic Training

In the last four decades many researches have been done by many nations on hypnosis and auto-suggestion. The conclusion which came out from it was that sleeping consciousness can awaken through this procedure and infinite working capacity can be collected. According to the famous psychologist Aldous Huxley– ‘The conscious area of a person is as deep and large as an ocean. It has many layers. Layers which are found when descending from the upper surface are called Unconscious, Subconscious and Super conscious layers. It is possible to make the active mind sleep and the unconscious mind active through the medium of hypnosis and self information. This type of self-indicative or self-sensitive process has been termed as ‘autogenic training’.

2.6 Positive thinking

Anthony Norwell in his creation *Norwell’s Dynamic Mental laws for successful living* writes on ‘How to do Positive thinking?’ and says -

1. Try to think positive thoughts all the time.
2. Do not react emotionally to things that happen or things you read about. Apply reason and logic and never let the effect get to your heart or emotions.
3. Say only positive things that you want to have happen to you, not negative statements that might get caught up in your sympathetic nervous system.
4. Avoid hating or resenting people, but use the law of love and forgiveness to free you from emotional negative charges.
5. Read books that inspire and uplift you, rather than books dealing with crimes of violence and negative things that leave negative emotional charge.

Auto suggestion actually means talking to your own subconscious mind. The following autosuggestions can be memorized and used whenever you need them. (Norvell's Dynamic Mental Laws for Successful living, Page 110)

According to Acharya Mahapragya solutions of future problems in our life can be found within us through positive thinking. We can achieve success in development of personality by refining the thoughts by self-suggestion/self-hypnosis.

2.7 Criticism of self-suggestion

A hypnotized person has often to rely on others. The hypnotized person works according to the instructions and indications of the hypnotizer. This may put an adverse effect on his personality. This drawback can be removed through 'auto-suggestion' or 'autogenic training'. This is a kind of psycho-therapy, which is performed by oneself for one's own self. German psychologist J.H. Cats has written extensively in this reference in his creation *Autogenic Organ Exercises*. He believes that in this training inactivity and heat can be transported in various parts of the body through various indications. Physiologists have studied about the transformations that occur in various physical procedures, through these actions. Auto-suggestion is the easiest and the most effective experiment to produce new habits and dispositions and also to destroy old habits and disposition.

But this can not be said as a scientific procedure after all this because auto-suggestion has the following shortcomings:

1. Limited Use – Intelligent people never accept auto-suggestion.
2. Temporary use - Treatment of patient is possible just for a short time because only symptoms becomes less or are removed not the reasons.
3. This is not good for all kind of neurotic patients.

3.0 Psycho Keinesis

The action of affecting the object directly by mind is called psycho-keinesis. In terms of mundane works in the external world it is generally believed that physical elements for example mental nervousness, muscles and senses are required to perform each work. But when any activity gets accomplished directly without physical medium by affecting the object through mind, then that is kept in the category of extra-ordinary.

3.1 Form of Psycho-Kenesis

Just as pran chetna (vital consciousness) affects humans, in the same way materials (padarth) get affected by vital consciousness (will power). They can be moved here and there through *pran*, pulled up, made to fall and even their form can be changed. Shapes of object can be transformed through fire and electricity, in the same way with the addition of moral strength this can be possible. Generally moral strength can be used to influence one another. If that is used after developing, in order to achieve organized goals then it will seem how powerful it is. Not only persons but objects (materials) can be changed on the basis of moral strength.

Alexander Ralph in his creation named *The Power of Mind* writes that with intense power of meditation, concentrated human mind can influence any living and non-living object, which exists outside the body. She believes that gross world can be controlled properly through will-power. Scientist have come to the conclusion that our unconscious mind works like a super computer.

Scientist now believes that a person can himself develops his own electro-magnetic field/ gravitational field or aura. But scientists have still not found the process and base of developing an aura. Man is a mobile electric house. The functioning of human body and the exposition of it's internal process is conducted by the vital form of electric current, which is called bio-electricity by the scientist.

A woman military officer named Nelya Mikhilova of the former Soviet Union is famous for the effects of mental power and it is said that she can make all stable senseless products dynamic, she could even stop moving the needles of a clock and could restart them. These experiments were tested by renowned scientists and found correct. In the same way a person from Tel Aviv named Urigailier was famous for his amazing skills of producing movement through the impact of mental power, to take them anywhere and to bring them back to the same position. He acquired this

peculiarity automatically.

Mr. Daniel Douglas Home was famous for his moral-strength and extra-sensory capacity. The present president of 'The Royal Astronomical Society' and other main scientists have described the peculiar talent and live miraculous performance of Daniel Doughlus. Famous scientist and the investigator of thilium and 'galium' elements, Sir William Crooks had proved the depth of Home by investigation.

For Doughlus Home, it was an ordinary thing to show miracles like going up in the air, to walk and swim in air, to put the hands on burning ember (charcoal) etc. Sir William Crooks were the topmost chemical scientist of his time. He examined Home's palms minutely, there was nothing attached to his hands. His hands were delicate and soft still Home put the most blazing and bright ember on his palm from the fire pot and kept it for a long time. Crooks saw that no blisters, erupted on his hand.

Eminent scholar Lord Adaare has also narrated Home's super mental powers and the capacity to become invisible in 'Report of the Dialectical Societies committee of Spiritualism'. Home's is capable of moving every thing situated in the room through his will power; in the presence of many people. It is the miracle of his psychokeinesis that he can uplift table or chair 4-5 feet above the land and it is also a miracle of his psycho-keinesis that despite turning the table upside down things do not fall from it.

3.2 Experiments of psycho-keinesis

These miraculous powers can be obtained through meditation. Some can attain this power easily through the accomplishments of previous birth. Everybody has infinite power, but the requirement is to awaken that inactive (sleeping) consciousness through experiments.

Dr. Louis Rhine wrote a book on psycho-keinesis in 1970 – *Mind over Matter*. Dr. J.B. Rhine and many of his companion collected many statistical proofs of psycho-keinesis till many years, about extra-sensory perceptions, together with experimentation of thousands of experiments related to psycho-keinesis in Duke University.

One day a gentleman came to the parapsychological laboratory of Duke, he told that he was perfect in gambling. He revealed his secret that he can force the opponent to throw the dice according to his own will when he is in a specific psycho-condition. Dr. Rhine has given such form to his experiments for evaluation of psycho-keinesis on the ordinary process of throwing the dice, that definite statistic evaluation of results can be done.

Beyond Rhine many scholars have tried to decide the proof and nature of experiments related to psycho-kinesis through experiments done in this field. But there have been some peculiar personalities, who have left the best results of the above experiments far behind.

A woman of sharp intelligence and attractive personality named Madame Michailova has exhibited the capacity to move or to shake/stir many things like compass, a cylinder of metal, fountain pen, matchbox, five cigarettes put on the mirror cover etc., without touching them, under the guidance of the top scientists of Soviet Union.

About sixty films were made on Madame Michailova, in which she has been shown concentrating her eye sight on various kind of objects or moving them just by rotating her hand in circular position on the objects on the table, here and there. Many times she also exhibited these performances in front of television, scientists, parapsychologists, reporters and spectators Madame Michailovo was checked thoroughly before her performances, to ensure that she has not kept anything with her secretly. That is not all, even her x-ray used to be taken, to know whether she has hidden any magnet or not.

An English physiologist and director of parapsychological laboratory in Down-Town Benson Herbert went to Mosco to study Madame Michailova. After every kind of experimentation even he had to say that Madame Michailova has the capability to produce speed in objects according to her will without using any known power:

Another personality who is cause of confusion for scientist, is a young Israelite Uri Gellar. He was born in Tel Aviv on Dec. 20, 1946. His mother was a relative of famous psychologist Sigmund Fried. Gellar says that he had many extra ordinary capabilities right from his birth. In 1971, a scientist, Dr. Andriza Puharikh of New York University went to

Israel in order to study and to know whether Gellar has these capabilities or not? Whatever Dr. Puharikh saw there included cutting off the head of spoons, to bend forks and knives, to break golden rings and chain and to stop and restart clocks. Dr. Puralikh even says that Gellar has the power to destroy any object and to re-construct it.

In 1972, Gellar drove a car on roads of Munich by covering his eyes completely and put many doubtful people in astonishment by breaking and turning their ornaments without touching them. Dr. Freedburt Kaargar of 'Maxplank Institute of Plasma' physics said about it that 'The power of this man is very peculiar. Still it can not be explained by any principle of physics'.

Physicists Dr. Harold Puthonk and Russell Tog experimented on Gellar in their laboratories of 'Stainford Research Institute of California'. Some films were also made out of them. One experiment in 1972 lasted for six weeks.

3.3 Criticism of Psycho Keinesis

Evidence of Psycho-Keinesis are procured in the latter half of 19th century in the life of many renowned mediums discussed above. Many mediums were caught at the time of fraud and the facilities were not advanced in scientific control therefore scientific study was not done much. Still some mediums were given recognition by all investigators.

In this way we can obtain many incidents of psycho-keinesis, requirements is to do authoritative research in parapsychological laboratories. These secrets are still riddles to the scientific world.

Experiments of *Prekshadhyaan* are very useful to increase psycho-keinesis in life science education. Mainly through experiments of determination power and vitality in *Prekshadhyaan*, unique experience can be gained; requirement is just do these experiments regularly. If a person experiments with determination and devotion, then his will power can be enhanced.

Questions

I Essay type question

1. Write a compact essay on Suggestion (suchnavidya).

II Short answer type questions

1. Highlight the importance of hypnotism by telling about the form of hypnotism.
2. Narrate the form of Psycho-keinesis.

III Objective type questions

1. Hypnotism is an ancient process of _____.
2. Our sub-conscious mind is the _____ of infinite energy.
3. In many places in the 'Atharveda' instructions have been given to treat the by _____.
4. There is direct impact on our _____ by self hypnosis.
5. An individual can become talented through _____.
6. Who is the writer of *Altered state of consciousnesses*?
7. On which patient did Dr. Stanley Fisher experiment 'suggestion'?
8. Who is the writer of *Mind over Matter*?
9. Where and when was the young Israelite Uri Gellar born?
10. Who said – 'Gellar has the capability to destroy and re-construct any object.'?

Reference books

1. *Akhaud Jyoti*: May, 1998
2. *Akhaud Jyoti*: July, 1998
3. *Discovering the Power of Self-Hypnosis* by Stanley Fisher, Ph.D.
4. *Chitta aur Mana*: Acharya Mahapragya
5. *Paramanovigyaan* – Kirti Swaroop Rawat
6. *Norvell's Dynamic Mental Laws for Successful Living* by Anthony Novell.
7. *The Goldmine on Your Shoulder* – Marcus To Bottomley.

Unit –5 Parapsychology and Spirituality – II

Chapter–20 Existence of Ghost, Dev/ God etc. Transmission and conversation with them, possession by devil etc.

Dear students!

We are transmitting you the last chapter of the second paper. After reading this chapter you will understand the following points -

Objectives

1. Existence of ghost-spirits
2. Secret of how scientists dished with spirits?
3. If you want, then you can converse with ghost-spirits.
4. The process of 'spirit-transmission'.
5. 'automatic writing'.
6. Understanding of situation of conversation with spirits.
7. the presence of spirit.
8. 'Existence of *Dev*'.
9. 'the body and speed of *Dev*'.
10. Interest and Power of *Dev*.
11. Who become '*Vyantar*'?
12. The procedure to contact *Dev*
13. Those who came from heaven, wrote their will and left

Introduction

The belief in the existence of spirits has increased in the present era despite scientific progress. The latter half of the 19th century, science brought about many wonderful miracles, but at the same time necromancy too got encouraged. By the inspiration of spirit-conversation. Fox family got so inspired by necromancy that the number of people willing to converse with spirits kept on increasing. This campaign is on progress and in each country every small big village, city claims of establishing contact with spirits.

1.0 Existence of Spirit

Sir William Crooks has explained the view of a beautiful hand that appeared suddenly and plucked the leaf of a flower from Home's button. Sir William Crooks described in detail a kind of a bright cloud moving around Mr Douglas Home, and then those clouds getting transformed into a hand and the touch of the hand being sometimes extremely hot and sometimes extremely cold and sometimes having a feeling of vitality.

History of spirits is very old. The very first mention is found in the stories of 2000 BC. Homes and Brutus have also described about the spirits. According to Saamarthya Sen 'In some parts of Britain, Roman soldiers, wearing bronze armor on chest and actively dressed up can still be seen. In Britain there must be at least 10,000 dwelling places of spirits. The business of looking and making people look at spirits is quite roaring. This is an interesting fact that tourism flourishes at such places. Take the example of the old 'Tower of London' situated in London. Every year 20 lakh tickets are sold out here. It is believed that there a female spirit. Bulen can be seen here. The famous victim of this-tower Ann Bulen has been seen at other places too. She is always seen happy in Hever Fort of Kent, where Henry the VIII had won her heart. But she is usually seen riding on a 4-horse carrier cart, in Bunking Hall of Naurcoff and her horrible head is in her lap.

In the same way Sir Walter Raleigh has been seen many times in his old house at Dorset, still that tower is his main dwelling place. Last time he was seen one day in 1976. Then Mr. Warder's wife who lives there now swore that he

pinched her when she was going to take bath and said ‘Shame on you!’ and then Raleigh’s ghost disappeared. Reader’s Digest has compiled many such explanations, by which the business of curiosity in ghosts and spirits runs. Let’s take for example- the famous ‘Made in Grey’ of Theatre Royal situated in Dousie Lane. An envious actor murdered him due to jealousy in 17th century and cemented in a wall of the old building. After that he was seen many times. He often appears before successful functions, therefore, he is considered as good omen by actors. Incidents of Hampton Court Palace are related to the spirit of Henry. Hampton Court crashed down in 1829. After that spirits keeps on wandering there. Some experts of spirits and ghost considered them as the most authoritative spirits. The sudden coming of light, the picture of an invisible person coming in the photo camera etc. are becoming very popular. Black magic is very popular in western countries, but faith in ghosts and spirits is also increasing. It is human tendency that wants to know something about the invisible.

‘Society of Psychical Research’ was established in 1882 at Cambridge. The main aim of this society is to investigate such mysterious sights and present the truth. William Gladstone, Marie Cury and Sigmund Fried were once its members.

According to APR files the reason for most of the strange things that are visible at night, is because of exaggerated imagination. For example Late Eric Dingwal, who had been a research officer for many years in the society, investigated many incidents related to ghosts spirits and searched the natural reasons of most of the incidents.

1.1 Even scientists dashed with the ghosts!

There was an article in the *Rajasthan Patrika* dated April 18, 2001 entitled ‘Vaigyanik bhi bhuton se takraye’. It was said in that article up till now scientists had neglected the existence of ghosts and spirits, but recently scientists who were engaged in searching the ghosts in the haunted fort of Edinburgh had a direct face-to-face encounter with ghosts. In the investigation campaign that lasted ten days, scientists and common men searched the godowns and tunnels of the fort extensively.

Around 250 people participated in the campaign, which was organized under Edinburgh International Science fair. Under the guidance of Dr. Richard Wiseman of Hertfordshire, researchers tried their best to get evidence of activities of ghosts and spirits with the help of latest recording equipments and cameras. People of the investigation team have given information that they saw and dashed into spirits. They found green spots in the walls of the tunnel at many places. Some strange pictures were also found, in which there were some extra ordinary things. Dr. Wiseman believes that the experience of investigating team seemed to be correct. Some people saw strange shapes, some felt that somebody was looking at them. Some people experienced that somebody was touching them and pulling at their clothes. They said that these experiences in the fort known by the name of ‘Ghost Palace’ may be superficial but they were doing a scientific study of direction of blowing of temperature of air and magnetic field. But they found that there was some thing wrong in whatever they experienced. Otherwise the experience of most people can not be similar. One female volunteer was left alone in the campaign of night. After sometime she said that she saw a flash of light. She kept a gloomy face and kept on speaking till 20 minutes. She was very disturbed. She remained standing, even after all people left, though she became normal within 20 minutes.

1.2 Conversation with the spirits of the dead

Once people were conversing with spirits by calling them on ‘plain chit’ at the residence of the great poet Ravindranath Tagore, they were talking to one of their own neighbours. He who died was of a very humorous nature. Tagore’s family members asked him, ‘Tell us that what is the difference between this world and the other world?’ That dead gentleman replied in his own humourous way – ‘Oh! You are very clever! The fact which I came to know after my death, you want to know it by keep living!’

Great poet William Blake used to converse with spirits of Michael Angelo and Moses. He used to meet people who had expired centuries ago in tranquil and silent moments of night, lying alone in his solitary bed. He used to talk to spirits of Cleopatra and ‘Black Prince’ and ‘Black Prince’ used to click his photograph in front of him. Spirits of famous gentleman used to come to William Blake at midnight. Sometime their meetings were very brief but Blake could retain them with him till the time he wanted. Jonathan Martin has written that he himself had been present on many such

occasions.

When a person is not able to fulfill his needs, desires, ambitions and passions, then he goes into 'Vyantar Yoni' after his death. The spirit in the absence of the physical body is not able to fulfil its desires. Therefore such kind of soul remains wandering near to the material world and is on the look out to control any living being so that it can fulfil its desires by through that person's body. Sometime people do such work which they don't want. Their responsibility is to fulfil desire through other medium. We can give the title 'spirits or ghost' to such souls. We do not have any contact with these spirits generally. It is only when we are willing to contact the spirits of the other world or the spirits want to get in touch with our world that a control is established. As far as the question of spirits is concerned they contact by giving inspiration, by giving message in dream or by occupying anyone's physical body for some time that they contact us. Living persons and spirits also mutually works as transmitters, radio or receiver. If our mind's receiver is not on when spirits give us inspiration, then at that time there will be no conversation. Often the receivers of human consciousness remains off because people live a life of unconsciousness. They neither know that he they have those receivers nor have the knowledge that they also have living 'transmitters. 'Meditation' and 'Yoga' are the means by which a person can establish contact with the spirit by living in this world. These means can be attained through practice and labour. Plain chit, Ojha board, self-writing etc. are also various other means of establishing contact with the spirits. Infact living person is the medium in all these means. Good means is that which is sufficient sensible to receive minute waves or vibrations of this materialistic world, such a competent person does not even need a plain chit. He himself becomes a medium and some soul takes charge of his physical body for sometime. Mild light and silent environment is needed to establish contact with the spirit. It seems that bright light can not afford structures of desired body for them.

1.3 Communication of Spirits

Where a good medium is required through the means of plain chit, to contact spirits, in the same was if plain chit is charged then it will be more appropriate. By concentrating the thoughts in which plain chit is included we can charge any object for special use. But still we do not know how much power is there in our thoughts. Plain chit is an equipment in itself. In fact man is just a medium. Spirit can contract in any human in any form. If someone tries without plain chit, then he himself becomes the medium. This process is called 'Self-Writing'. Just sit in soft light by putting a paper and pencil and by taking a pencil in hand and leave yourself in point blank and senseless situation. If you want to call any spirit, then you can do so. Your pencil will get activated on its own but a good medium is required for it. A person can investigate his own self in it to see if he is a good medium for it or not? Mrs. K.M. Shah was the queen of the Tihari Godhwal estate. Her husband passed away in a car accident. Mrs. Shah wrote approximately 900 pages by the experiment of self-writing in very difficult English language whereas she herself had very ordinary education. The whole of this writing is related to philosophy and spirituality.

1.3.0 Automatic Writing

In 1857 Mr. Ravel published a book *The book of a Spirit*, under the pseudo name 'Allen Kardek'. This book has been translated and published in almost all languages of the world. The most popular way of meeting a spirit was to write letters of alphabet in a *chakra* made on a table. Medium and people sitting in the drawing room put their fingers lightly on the glass which is in the *chakra* or on some other thing. Due to the impact of the spirit that glass or some-other thing moves from one letter to another and through it gives an indication of a full word which can be made by adding the letters. Spirits give their message in this way. This way developed later in the form of 'Ojboard', in which a reel is erected on *chakra* of letters. Medium hand remains on reel softly and the reel rotates the letters, and a word emerges. In this way the spirits give their message.

This spirit-message work of 'Ojboard' was laborious; therefore mediums themselves invited spirit to write. This self-active writing is called 'automatic writing'. In this when medium gets the spirit-message, then he generally does not hold a pen or pencil in hand. For an example medium holds the pen in the middle of opposite hand finger in such a manner that he can not write. Pen moves automatically by the impact of spirit. Due to unequal knowledge of spirit letters are unclear and right meaning can not come out of it. Some-time letters are so misarranged that everybody in the sitting room takes a different meaning out of that, therefore its validity remains doubtful. Some indicative scripts are very

clear. Automatic writing's new edition is so well developed in the form of plain chit, that a pencil is attached with the reel of Oja-board, which moves forward and creates a word. In this manner the spirit gives its message.

Many incidents of automatic writing have gained fame in the world. An aged American woman Mrs. Pearl Curran contacted the spirit of a 17th century girl named 'Patience Worth' through Oja-board in 1913. Patient Worth wrote many essays, poems and novels through Mrs. Pearl Curran by the medium of automatic-writing. The language used in that was of 17th century. A very unique picturization of 17th century is found in a novel named 'Talka', in it many people and incidents are described which are rare and are unavailable anywhere. Spirits forced the British writer Jeraldin Carmis to write sixteen books at a speed of two thousand words per hour. This is not an old incident. In sixth decade of 19th century an English woman named Miss Grace Rusher received messages from her late fiancée by one pen-stand on just one finger through the medium of automatic writing, Miss Grace Rusher achieved success in contract other spirits. Sir William Crook was also famous in research works in nacromacy.

In seventh decade of the 19th century, a woman Rosemary Brown surprised whole London, by recording root sounds of great musician's main creations by contact with extra ordinary powers. Rosemary Brown says that she was made to write these sounds and writings which were dictated to her by List, Shobert, Beethoven and by the spirit of musicians. Scientists proved the truth behind the words of Rosemary Brown.

Duke University and Rhine University are famous in the direction of parapsychology for their first step in this field. In 1927, a separate department of parapsychology was opened in Duke University. Dr. Williams Mackdygle was appointed its first president. In that year, in the month of December two young biologist came to Dr. J.B. Rhine and his wife Dr. Louisa Rhine, in order to make an evaluation of received messages from dead spirits through mediums, under the guidance of Dr. McDule. There was a gentleman named John F. Thomas. He collected detailed descriptions of conversation of dead-spirits through various medium in the sitting room. John F. Thomas wanted to know that if any evidence can be obtained or not of life after death, by evaluating those descriptions. Main focus is given on the problems of calling the dead-spirits after death, in parapsychology.

1.4 Possession by Spirits

Five decades ago, in America, there were an estimated one and half lakh people, who were connected with nacromacy and now the number has increased much. There are hundreds of mediums to contact the spirits in Britain. Lakhs of people are present in the programmes related to them. Men and women are both mediums to contract spirits. Spirits contact a person who is lost in deep emotion at the live of these programmes, and that person gradually reaches in that psychological condition. That person goes in such a mental position that even he becomes unaware of his normal activities, condition and environment. During this deep state of trance he becomes the medium to receive the message of spirits. Messages are received by many types; the first is of sound and indications. For example a spirit lived in the Fox family house in Arcadia. Mostly spirits gives indication of their arrival by knocking on door, table and other things of such kind.

1.4.0 Spirit indication

Spirit also gives indications through invisible musical instruments, beyond the knocking sound. A famous British medium of 18th century 'William Stainton Bhogez' beyond general knocking used to produce various musical sounds often in his sitting room when the light would get brighter and the smell of phosphorous would start rising up. Automatic sounds, which comes out from music box are very general incidents. Spirit loves music so much that they produce various sounds of musical instruments. Spirit who came in contact with famous American medium 'Edward Charles' in the 18th century was fond of playing a flute. Many examples are found of spirits, who play *tabla saarangi*, *tambura*, *guitar*, *sitar*, *acardiam*, *piano* etc.

British researcher of nacromacy W.F. Barrette referred to a sitting room where spirits used to lift all four legs of table and the table used to hang in the middle. Many times the table moved in such a way that normal human beings can not do it that way. In the sitting room of the famous British Medium Daniel Doughluss of 18th century, the table used to get three inches horizontal. It is a surprising factor that neither candles on the table, nor water from the glass fell down.

Sometime on the spectator's demand if it was asked to drop anything in particular, then that used to be dropped, but other things on table or furniture would remain as they were. Their environment became musical by melodious musical sounds, lit with light and though the sounds occurred due to the moving of table, furniture etc. but Home also used to fix himself in the middle from his sitting place. Once Home was sitting at the upper floor of a multistoried house, there were 2 windows at the same distance. Suddenly Home came out from one of the windows and came back from another one.

1.5 Spirit with body

Visibility of spirit in physical form is a great necromantic miracle. Sometimes only some parts are visible, but sometimes the whole figure becomes visible. A woman's shadow became visible while the Fox the sisters of Arcadia were sitting together. The shadow went from one corner to another corner of the room and then disappeared all of a sudden. About 125 years ago a medium named Florence Cook presented a spirit face and then showed the complete figure. People saw that figure in light, talked to it, touched it and also took its photographs.

It is very common that the spirits convey their views through a medium in necromancy. When the medium is in a state of trance, then the spirit establishes control over that medium and starts speaking through the mouth of the medium. About 150 years ago, the medium David Dagvid of Scotland got occupied by the spirit of the dead princess of Faras who had died 2000 years ago. The princess participated in various historical conversations through the medium of David. She gave correct information about the incidents which had been wrongly presented in historical books. That was not all, she also discussed about life after death in detail. American medium of the 19th century, Mrs. Leonora Piper, became the subject of extensive research for researchers.

2.0 Existence of Dev (deity)

In Indian culture there has been the 'existence of Dev (deity) from ancient times. Existence of Dev is subtle and can not be seen through sense-organs, but still this proverb is prevalent 'Yatra naryastu pujayente ramante tatra devta' (Dev exist, where women is worshipped). Jain saints also accept the existence of Dev. Contact of Vyantar dev is more with human beings as compared with other creatures. Apart from their dwelling places, they reside in oceans, mountains, hill caves, pantheon, dislocated-building, road crossings, trees etc. People also feel scared of them and do their work by their co-operation. Man wants to keep away from their wrath and worship Dev for accomplishment of his projects. Dev come in contact through ritual adoration with affinity of previous birth, virtuous affinity and asceticism and fulfil their desired wishes.

Jain philosophers accept existence of Dev. They have talked about four categories of deities (*devtas*)—

1. Bhavanapati
2. Vyantar
3. Jyotiskha
4. Vaimanik

Vyantar dev has 8 categories - *Pisaach* (a demon), *Bhoot* (ghost), *Yaksha* (a class of demigods), *Kinnar* (a mythical being with a horse body and head of a man/eunuch), *Kimpurush* (a despicable man), *Mahorag*, *Gandharva* (a demi god)

This kind of explanation is found in *Gyat dharma katha sutra*- Once a desire bloomed under the impact of pregnancy in the mind of queen Dharini that she wanted to travel sitting on an elephant with the king in the pleasant environment, where the sky is covered with clouds for pleasure. King Shremik felt helpless in fulfilling the desire. This dilemma was conveyed to Abhaykumar. Abhaykumar keeping a friendly deity in mind worshipped for three days through a special procedure. As a result of his meditation, the friendly dev came in his splendid form in front of Abhaykumar and created an atmosphere according to Abhaykumar's wish and after fulfilling the desire of Dharini the dev left.

Vasudev Shri Krishna had to cross over *Lavansamudra* with the five Pandavas. Lord Krishna worshipped with full rituals and austere devotion to Tela (three days fasting) and remembered that particular dev. The dev appeared in front of him and then Shri Krishna requested him to give them the way to cross Lavansamudra. The Dev helped them accordingly.

Potliladev came to give knowledge to Tatliputra as per his previous commitment and went away after establishing him in *Dharma*.

Dev came on the earth to give knowledge to Aashadbhuti Aacharya due to previous commitment and after stabilizing the Aacharya in self-restraint, he went back.

Durdur *Dev* saw Lord Mahaveera through his excessive periodical knowledge and with his divine circle he came to pray to Lord Mahaveera and went back after showing many different theatrical acts. The Sun and the moon also descend on this earth to pray to Lord Mahaveera. After praying, they go back to their destination.

It is clear from all these incidents that man can establish contact with invisible spirits. Man can invoke to call *Devs*; whether they come or not depends on their will. Invisible spirits keep on flowing the waves of desires and thoughts continuously. Men also continuously keeps on scattering the vibrations of their thoughts and desires. Therefore it is natural that vibrations or waves affect each other.

2.1 Body and Movement of *Dev*

The body of *Dev* is not like the body of man which is made up of seven elements like bone, flesh etc. Their body is made up of subtle atom division. They also do not have any impure secretions in their body like that of human body. They can transform their body into different forms according to their will. Therefore their body is called '*Vaikriya Shareer*'. They have the capability to construct various forms and objects by the medium of their '*Vakriya Shareer*'. They can make their body small and big according to their will. On remembering by Abhaykumar, *Dev* abandoned 16 kinds of gems-worthless '*Pudgal*'; then took worthy Pudgals and created a '*Vakriya shareer*'. Movements of *Dev* happen through impulses. If they want, they can arrive from one corner of the world to the other.

2.2 Interests and Powers of *Dev*

In *Devs* too also there are castes. Demi gods are very fond of music, dance and humour. Powers in the *Devs* are also unequal, they too have variety like it is in human beings. We can have a glimpse of their experiment of capacity and behavior through the following statement of *Dev* in front of Vasudev Shri Krishna – 'Should I bring *Devi Dropadi* from the palace of King *Padhmab*, situated in capital *Amankanka* of *Bharat* territory of *Bhatki-island* to *Hastinapur* or throw King *Padhmab*, his city, soldiers and vehicles in "*Lavansamudra*"?'

Instances like creation of untimely clouds by the friendly *Dev* of *Abhay*, *Pottildev*'s transformation of the whole atmosphere according to his will describe their peculiar ability. *Dev* have both beneficial and harmful powers. They have capability of giving both curse and boon. *Dev* give the benefit of their complete powers to human on becoming happy. *Shree*, *Hevi*, *Dhrati*, *Kirti* (Fame), *Buddhi* (intelligence) and *Lakshmi* (goddess of wealth) - are six *Vyantar* goddess. These give various benefits to man after getting happy.

2.8 Who is '*Vyantar*'?

Those who escapes by reluctance or helplessness from some vices, who are murdered or commit suicide but do not have anguish in their heart while dying, who are by crooked by nature, who initially live a religious life but they are left with some passion at the moments of dying – such people after death are *Vyantar dev*. Due to rituals of previous birth their mind always remains fickle-minded, therefore, they remain ghosts. They take revenge due to enmity in previous birth. They torment their enemies and also trouble people for their pleasure.

Once *Makandiputra* went into the southern forest by disobeying the orders of *Jinrakshit* and *Jinpalit Randeepv* goddess. When goddess came to know this, she got angry and was ready to kill him. He was killed mercilessly at the hands of the goddess.

In this way existence of *Dev* has been accepted in *Thaang*, *Gyaatdharmakatha*, *Uttaradhyayansutra*. Now this is clear from the facts above that *Dev* can be invoked and called in some special circumstances.

2.4 Procedure to Contact *Dev*

Jain doctrines describe a special procedure for establishing contact with *Dev*. *Dev* come to service after three days of prayers with special ritual ceremony and invocation and with remembrance of their house hold deity. Man is an electrified creature according to scientist. He always keeps on swimming in an ocean of invisible energy. Every human takes in all these energies according to his thoughts through his sense-organs and after transforming them launches into

the outer-world accordingly. Contact is made with invisible spirits by these experiments.

2.5 Interview/ Face to face (*Sakshatkar*) with *Devputra*

Rajesthwar Prasad Narayansingh writes that my one year son died in 1934. I was at that time a member of Bihar legislative assembly and the prime-speaker was the congress leader Mr. Ramdayalsingh. Ramdayal babu was among those few persons for whom Late Rajendra babu had deep affection and feelings of respect. He had spiritual perception. He was a great devotee of god. He had infinite compassion for me. So one day he called me in the rest room of legislative assembly. When I reached there he was sleeping. A Bengali youth of 22-23 years was standing. Pointing towards him, he said- 'He is a medium for contacting souls of the other world. I invited a spirit of my family with his help and I am very impressed by my success in it. I wish you also to take his test.'

I got confused after listening to this because I didn't trust such things. But I couldn't neglect whatever respected Ramdayal babu said. I invited this medium to come to my home. He came and I was very impressed with his way of invoking spirits. The procedure was as follows – he had a one hand long and broad wooden strip, which he called "Board". Various kinds of wires were attached to it and there was a thick wire coming out, which was many hands long. A thick pencil was put with that wire. The person who invoked spirits sat on a woollen seat in front of the medium after taking bath. He put a slate on the head, on which the medium put plain paper by cutting its edges and wrapped it up in a big paper. The invocator kept a letter with him after writing it in the name of the spirit and he did not show it to the medium. That letter could be in any language. Then he placed the pencil attached with the wire on the slate and rub a special stone on that wooden strip after remembering his mentor's name. If the spirit came then the wire would rise up. The pencil would move on the slate for one second and fall down. Loosening of the wire was an indication that the spirit had left after coming. Then the slate was taken out on which the answer was written on both sides attached to the paper because the guiding spirit of the board would call the spirit from the other world. With it, there was a rule that you can only invoke the spirit which is in your blood relation. In this method no mischievous spirit gets an opportunity to cheat by coming on to this earth. If anytime the invoked spirit was busy with some work, then the guiding spirit would never bring anybody's letter. It would come and write that the invoked spirit was busy and could not come then, and should be invoked on a particular date.

I with my wife invoked the dead soul of my son. We were so surprised because I found not only the answer to the letter in my pocket but also his painted picture. In such way I remained in the contract with that medium for 9 years and I used to contact that spirit 3 or 4 times a year. The spirit felt difficulty in coming many times as it resided in the very upper world.

When that spirit came, then it used to tell about the other world, about the form of god and if anybody was ill in the family then it also used to suggest its remedy. Once the spirit told the treatment of high blood pressure – take the bark of peepal tree and grind it and fill that in a bottle and make it in a dose of 5.822 gm. (an Indian weight 'tola' equal to 11.644 gm & it's half gm.) for morning and evening and take it with honey. High blood pressure can be cured by it but this treatment should start from Tuesday or Sunday. Once a girl got typhoid, then the spirit dropped a root from the infinite and the typhoid was cured in just one day. In this way spirits of the divine world help human being.

2.6 Came from heaven and went away after writing their will!

We have a reference in the edition of May 7, 2001 in *Rajasthan Patrika* that spirits came from heaven and after writing their will they went back to heaven. It may seem strange and impossible, but it has happened. These kind of things are known by the cases related to fraudulent wills, which are registered in court of law magistrate A.K. Singhal in Hissar (Haryana, India). Revenue officer of Aadamampur has set an example of corruption in government offices by accepting the wills of two people of Sodalpur village who had died many years ago. That's not all, a lawyer, an officer who keeps the records of village land accounts and two other village heads and many other witnesses also confirmed the presence of the presence of the will-writer.

Bastiram Jani and Mangatram Sinha of Dhaansu village said in a prosecution that Meera, wife of Harduni Kalyaan inhabitant of Sadalpur died 25 years ago on December 2, 1973. A legacy or will was written by her name on Nov. 28, 1998, which was accepted by the revenue officer of Aadamampur on July 28, 1999.

According to this case another will was written by the name of Munshiram, who died on March 28, 1998. He accepted his will on Feb. 16, 1999. An agricultural land worth 40 lakh rupees measuring 132 *kanaal*, was registered in favour of two out of five participants, in revenue record, through that will.

It was said in fired prosecution of court that the revenue officer, lawyer and land record officer took huge sums as bribe for this forgery. Two heads of village and one guard also verified in their evidence that the owners were alive at that time. Bastiram Jani also demanded for a C.B.I. investigation of this whole matter to District Deputy Commissioner and also demanded investigation against the culprit officers.

Today study of the other world is conducted in hundreds of centers and contact is made with the spirits of that other world. Lilidail situated American center of Parlok (other worked) committee got success in taking photographs of invisible spirits. World famous American physiologist George Gemo enunciated a principle in 1944. According to that it is possible that all power gets centered at one place by holding intermediate modeling of any section of atoms. The incidents that may occur in this condition will be like the burning of charcoal in a fire-pot automatically, burning of water automatically in a glass or sudden explosion. All these will like signify the presence of ghosts. It is very rare that these atoms become active by co-incidence but intentionally this can be done any time.

Unworldly and abnormal incidents of ghosts or spirits, happen due to such intential trials by a person of playful mind. This is the scientific explanation of ghosts and their curiosity.

Questions

I Essay type question

1. Explain by describing *Dev*, their movement, their power and the way to contact them.

II Short answer type questions

1. Scientist confronted /met with spirits! How? Explain

2. Explain 'automatic writing'.

III Objective questions

1. What is 'Plain chit'?

2. How old is the history of spirits?

3. What is the name of the book which has been published after translation in approximately all languages of the world?

4. When was a separate department of psychology opened in Duke University?

5. To whom does Potlidev come to give pratibodh (*telepathy*)?

6. Due to _____ *Dev* take revenge of previous birth.

7. According to scientist man is a _____ creature.

8. American Parlok Samiti's _____ situated center has been successful in taking the ph tographs of invisible spirits.

9. In some parts of Britain, actively dressed Roman soldiers wearing _____ armors on the chest can still be seen.

10. _____ was established in Cambridge in 1882.

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SCIENCE OF LIVING, PREKSHA MEDITATION AND YOGA

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