

HOLISTIC HEALTH BY PREKSHAMEDITATION

**Prof.(Dr.) Sohan Raj Tater,
Former Vice Chancellor,
Singhania University, Rajasthan**

(1) What is Prekshameditation ?

The literal meaning of the word 'Preksha' is to perceive by going into the depth of the matter or subject. 'Preksha' is the process of seeing one's own self, knowing one's own self completely and deeply, knowing and perceiving are the signs of consciousness. Consciousness that is covered with ignorance loses the capacity of knowing and perceiving. Knowing and perceiving are the ways of developing this capacity. 'Perceive soul with soul' is an important maxim of arousing and developing spiritual consciousness. Prekshameditation is the method of practising meditation in which the experiences and result of the research made by ancient sages and philosophers have been expounded in the modern scientific reference. This method of meditation aims at removing the brutal passions of man and achieving the auspicious goal of establishing non-violence, peace and joy.

(2) Attaining Physical Health

According to physiology, the basis of homeostasis is the balance being maintained between the two streams of the autonomous nervous system-sympathetic and parasympathetic systems. This system regulates all the voluntary activities of body such as those of-lungs, stomach, digestive system, heart-beats, blood-pressure etc. It conducts the internal activities of body. During the preksha of body the moment mind gets concentrated on some particular part of body, the power of resolution of mind gets control on the subconscious activity. At this time, mind itself comes to be its conductor. By making adjustment between conscious mind and subconscious mind, body can be made strong and healthy, removing all its strains.

(a) The first step of Rejuvenation

The practitioner should lie down in the posture of kayotsarga. Then he should concentrate on his thumb and foot. He should then relax the lower part of foot, thumb and finger and think that these parts of his body is healing. He should give this suggestion twice or thrice. He should then relax his ankle, knee, fingers and thighs one by one. He should then take a break of two or three minutes and then suggest that he is gaining health and all the toxins and foreign elements are coming out. He should relax right foot, left foot, waist, abdomen (each and every part of abdomen) lungs, heart and throat, in fact all parts from thumb to head and give auto suggestion that all these parts are gaining strength. Experiment on breathing too should go on along with this process. He should concentrate on the part which he is relaxing and for which he is giving auto suggestion and take a long breath. From the part of body in which vitality gets circulated and electricity is supplied in sufficient quantity, foreign elements will start coming out and the practitioner will have the feeling of health and well-being.

(b) Posture and Pranayam to be adopted for Physical Health

In the method of Prekshameditation, experiment in pranayam has been done in a very systematic way. Life-long practice of postures and pranayam has been suggested by sages and saints, they should be practised everyday. Purification of digestive system is more important than postures, pranayam and food and even more important is the experiment in postures and pranayam.

(c) Attaining Physical Health by Practising Postures

There are two kinds of postures. Some are meant for meditation such as lotus posture, half lotus posture, Sukhasana and Vajrasana. They are postures meant for both meditation and body. Those, whose digestive system is weak, should sit, after taking food in the position of Vajrasana for 10-12 minutes. To cure the pain in knees, Tarasan should be practised. Different postures (asanas) have been suggested for liver, spleen, intestines and actually for all parts of body. Practising asanas is very necessary for our health. They give energy to parts of our body. We should choose the postures by which we may regain our energy.

(d) Attaining Health by Means of Pranayam

The term 'Pranayam' means restrain on vitality. Its basic form is kumbhaka, that restrains vitality. Next in order are rechaka and pooraka. By practising these Pranayam, pure element or air goes in and the impure and foreign elements are driven out. If a sick man feels weakness, he should be suggested to practise postures meant for such persons. On doing so, he will feel within 15-20 minutes that his vitality is increasing. He comes to feel healthy and strong.

(3) Attaining Mental Health

It is a fact that mind affects body and in the same way body affects mind. But mind's effect is greater. Mind's health is related to equanimity. If mind is equanimous, one will attain mental health and if there is no equanimity, in mind, it can never be healthy. The sutras of attaining mental health are the same as those of practising equanimity.

(a) Mental Health by the activeness of the centres of Consciousness

Mental health depends on the activeness of our centres of consciousness. The source of our energy burst when all our centres of consciousness get active. Our mind cannot be strong unless these centres get active. Our mind is constantly getting shocks and counter-blows. So many things happen in family, and society that hurt mind. Activating the centres of consciousness is the way to protect mind from these shocks and counter-blows. The process of activating these centres is like this-concentrate on the luminous centre and take the light of mind from naval to the backside of sushumna. By doing this concentration of mind will be accomplished and the entire luminous centre will get active. The flow of vitality too follows mind.

When mind gets full support of vitality and the atoms get active at a time only one centre getting active. What is required is to the support of both mind and vitality, they all get active. The particles that were lying dormant, awaken and energy increases. It should be noted that all the centres of consciousness do not get active at a time only one centre getting active. What is required is to activate the centres that are lying inactive and to make all the more active the centres that are active. So long as the centres, accepting the stream of vitality or the basic source of energy do not do their work and our centres of consciousness do not get active, we will not get the full flow of electricity. In such a condition, mind too will not come to be strong. Concentrating on the centres of consciousness and chanting mantras on those centres-both these activities are necessary to strengthen mind.

(4) Attaining Emotional Health

If one is emotionally, healthy, one can be healthy physically and mentally too. Neither mind nor body will be healthy if one's emotions are disturbed. Disease like ulcers of the organs of digestive system, sleeplessness, fast heart beat, asthma and contortions are caused more because of emotional disturbances than by physical causes. The faulty functioning of the parts of body caused by mental or emotional disturbance is known as psychosomatic disorder or diseases. Hence emotional health is very necessary if one wants to be physically and mentally healthy.

(a) Disposition and Meditation on Aura (Lesya)

Lesya (aura) is a level of consciousness on reaching which one's personality comes to be transformed. The stream of disposition is known as lesya. There are two kinds of lesya-volitional aura and substantial aura (psychical lesya and material lesya). Lesya is the determining factor of one's aura. Different colours-black, yellow, red, blue and white-emerge in aura from time to time. These colours keep on changing in accordance with one's feelings and subjective psychical state.

Transforming the currents of passions and those of consciousness on the passions having been purified into dispositions and taking them to thought, action and activity is the function of lesya. It is the contact link between subtle body and gross body. The system of lesya is a strong system of originating our attitudes, dispositions and habits. It is only by bringing about change in lesya that religion can be realized in life. Red, lotus-pink and white (pure) auras arise when black, blue and grey auras are transformed and then change takes place. Life cannot change unless lesya are changed.

Transformation of personality can take place on the level of consciousness. One's personality will change if the lesyas are good. And it will change also when the lesyas are bad. We will have to make experiments on colours to change lesyas. Colours have a deep effect on our personality. They affect gross and subtle personalities, luminous body and the system of lesyas too. If we come to understand the role of colours and the psychological effects they produce we can be highly benefited in transforming personality.

All the three lesyas-black, grey and blue can be changed by practising lesya-meditation. While under going change, black lesya comes to be blue, blue lesya come to be grey and grey lesya come to be red lesya. Our spiritual journey begins from this red aura. Change in habits come to take place when red lesya comes into existence. More changes take place when grey lesya arises and one's personality is totally transformed on the rise of white(pure) lesya. Aura changes in conformity with volitional aura and this volitional aura too changes on changing the aura by practising lesya-meditation. Lesya-meditation (meditating on shining colours) is very important. Our reflections and even physical postures too are affected by our volitional aura. As meditations gets deeper, passions will be weakened and our perseverance, lesyas, volitions and dispositions, actions and thought will automatically come to be purified.

Feelings have a great importance in our life. Everything is realized according to one's feelings. What do we do with our body? It is not so very important. What role do feelings play? They play a very important role and hence they are extremely valuable. It is our mind, these are our feelings that are the cause of our bondage and salvation. Our mind, that is attached to passions, leads us to bondage. On the contrary, the mind, that is detached, takes us to salvation. Two persons may do similar things but there may be a great difference in their feelings and attitudes. One, who has no restraint on one's mind and senses, is not fit for anything. Such a person is not equanimous, his intellect is not used for doing appropriate things. He does not have good feelings and evil and inauspicious thoughts prevail on him. One, who does not have good feelings and dispositions, does not find peace and how can one, whose mind is not at rest, be happy?

(5) Attaining Spiritual Health

Man generally has the tendency of having control over others. He wants to be the master and expects others to obey and follow him. If this tendency is transformed and attempt is made to control oneself and not to exert authority over others, the system of self-restraint can be

developed. It has been said in the scriptures -“ अप्पा मित्तमिन्तं च, दुप्पट्टियो सुपट्टियो” (one’s soul, who is involved in evil tendencies is one’s enemy and one’s, soul who is involved in good tendencies, is one’s friend). Having friendly attitude towards one who behaves in arude manner and tries to harm others is great accomplishment.

Soul and body are two separate entities. Soul is eternal whereas body is mortal and perishable. If the time and energy that is devoted to this ephemeral body is devoted to soul that is eternal, one can reach to the top and attain salvation. One can make efforts in meditation for the purity of soul, arousal of intellect and to avoid sins. Desires obstruct meditation. Unrestrained desires can hinder meditation. Hence, to practice meditation unhindered, controlling desires is necessary. Given below are to sutras of meditation-

(i) The first sutra of meditation is psychological karma. To be totally absorbed in whatever one is doing at a particular moment is known as psychological karma. It is a living process. The karma in which mind is not absorbed and the seer is someone else is a dead karma. Anything done with psychological karma, gets done well and yields fruit. Many obstructions come in the way when something is done with substantial karma. Practising psychological karma is necessary for the proper accomplishment of something and for meditation.

(ii) The second sutra of meditation is getting detached from reaction. One should always try not to react. One should listen to others, try to understand the matter and think over it in a neutral way and not to react immediately. One’s seeing and understanding things and coming to be knower and seer but not being the enjoyer is a great accomplishment. When one develops the attitude of knowing and seeing, one stops reacting.

(iii) The third sutra of meditation is friendship. Only one who is detached, can be a true friend. Thinking good and welfare of others is an experiment friendship. Setting someone on the path of salvation, getting someone de-addicted who is addicted, and teaching renunciation to someone who is attached to the enjoyments of life is a great beneficence. It is an experiment of making friendship. One’s friendly attitude can cause others to think in a right way.

(iv) The fourth sutra of meditation is austerity in eating. The practitioner of spirituality should be abstemious in eating. He should eat food that keeps him healthy and also help in carrying out his meditation in a proper way. Semi-fasting, setting a limit to the things to be eaten and not eating food that is injurious to health are some of the experiments in keeping austerity in eating. Fasting is good but being abstemious in eating is better.

(v) The fifth sutra of meditation is speaking little. Being careful in speech is necessary for practising meditation. One’s practice may be obstructed if one does not have control on one’s speech. One who talks too much and unnecessarily, may utter something that may cause anger, jealousy and malice. One who thinks before speaking is a practitioner in the true sense of the word. In practical life, one has to speak as one cannot do without speaking, but a practitioner should resolve not to speak unnecessarily.

(a) Coming face-to-face with Self

One, who does not make efforts to detach oneself from wordly affairs, cannot come face-to-face with one’s self. Trying to practise yoga getting involved in wordly pleasures is like lighting fire by pouring water on it. Practising yoga is not possible without controlling one’s mind. One will have to overcome one’s mind to come face-to-face with one’s self. The basic principle of coming face-to-face with one’s self is to realize the fact that soul is not the physical body, it is something different and its joy and knowledge lies in eternal life. One can come face-to-face with oneself only by gaining knowledge. Mental equanimity is the characteristic of

coming face-to-face with self. One is a bonded being so long as one considers body to be soul, but as soon as one attains equanimity by coming face-to-face with self, one gets free from bondage.

(b) Breaking the Vicious Circle of Fickleness

One doubts soul, independent consciousness and all the three stages of life, because fickleness is there. As there is fickleness, arguments and alternatives arise. The issue of existence comes to be dimmed in the darkness of arguments and the covering of alternatives and one comes to be suspicious. There would not have been any doubt about existence had there not been this game of intelligence, this doubt and the fickleness that conducts all of them.

One's not coming to know the cause of one's sorrow is another name of fickleness. Because of one's fickleness of mind, one does come to know one's sorrow, weakness, powerlessness and ignorance. This fickleness can be removed by practising 'Kayotsarga'. Practise for spiritual development begins with kayotsarga. While practising kayotsarga, one has to keep one's body absolutely stable, calm and motionless, doing nothing. Kayotsarga means absolute relaxation. By practicing relaxation, fickleness can be reduced and brought under control.

(6) Attaining Social Health

The inequalities in the name of caste, class, and gender etc. Have posed a big question before society. Today's masses are highly perplexed about these issues. Conflicts arise because of economic, social, political and cultural inequalities and the selfishness of the members of the society. This social conflict gives rise to social inequalities. The attitudes of persons differ. They too cause social problems. These different attitudes are caused by the different outlooks of men. Casteism, racism, colours and classes are the conditions that are causing social inequalities. Where there is inequality, there not being any conflict and struggle is not possible. Where there is conflict, there cannot be peace in society. If we take care of social equanimity it can be strengthened by developing the consciousness of meditation.

(a) Holy (Pious) Qualities (Satoguna)

Having holy and pious qualities (Satoguna) is necessary for social health. One, having such qualities, values, knowledge and learning leads a simple and meaningful life. On the contrary one, has the qualities pertaining to darkness and ignorance has all the passions such as greed, malice and attachment etc. Such a one proves to be a menace to society. One, having holy qualities, possesses the qualities of humility, forgiveness, dedication, devotion and having respect for others. Such a one helps and serves others humbly, without having any selfish motive. When one is humble and polite, one comes to be liked by others. Such a one also comes to be the synosure of all the people. Everybody likes and admires one who is humble, polite, obedient and who does good to others.

A great man is one who has the quality of forgiveness. Some people lose their temper and get excited when faced with adverse circumstances and difficulties. They even cannot bear heat and cold and come to be anxious and agitated. Only one, who can deal with problems and adverse situations with forbearance is needed for creating a good and healthy society. Today, we find that people have come to be slaves of their passions-lust, anger, pride, greed and illusion. Such persons, because of their selfish and petty motives and interests are oppressing and torturing others and doing injustice to them. These things apply not only to individuals but to nations also.

Powerful countries are suppressing weaker countries and are trying to bring them under their subjection. In such a condition, holy qualities are badly needed. Today we need persons who help others, have respect for all and do not ignore anyone. We need persons who have faith in honesty, morality, truth and non-violence and who can do good to others along with themselves.

The concept of attaining total health by means of prekshameditation and Science of Living yoga aims at the welfare of an individual, society, nation and the whole world. So that one may do one's own good and that of the society too by practising prekshameditation and Science of Living. A balance should be maintained in life, family and office. May one attain physical, mental, emotional, social and spiritual health! May one's personality be transformed and one comes to be strong and healthy by prekshameditation! May the wonderful capacity of consciousness develop, there be balance in one's nerves and glandular system and one gets free from stress! By practising prekshameditation, development of absolute consciousness from one's gross body to one's existence can be possible. May spirituality develop by prekshameditation and science of Living and one's conduct be moral so that one may create a civilized society and nation! No one can stop the development and progress of a country the citizens of which are restrained, lovers of non-violence and possess lofty ideas of morality. In such a country there will always prevail an atmosphere of peace. For forming healthy citizens, healthy society and a healthy nation, studying and contemplation on the present Research book "Holistic Health by Prekshameditation and Science of Living" is necessary.

By practicing anupreksha, change can be brought about in both an individual and society. One's nature too can be changed by the training in non-violence. By non-violence and compassion a feeling of considering others as oneself can be developed in a social organization. Violence and conflicts should be retaliated. By practising anupreksha such a mentality is developed that one comes to be able to face even unfavourable conditions. It is very necessary to keep body constantly active and fit. For doing so, practising yogic and physical exercises is necessary. Yogic physical activities are very useful for those who are aged or sick or infirm. These activities enhance their energy. The yogic activities develop energy and flexibility of the joints of body. They also activate muscles and nervous system. By taking these exercises, blood circulation gets regulated and mind comes to be happy and tranquil. Concentration is very necessary for development in industrial, commercial and business fields. One can not get success so long as one does not concentrate on one's work and is not devoted to it. Practising concentration is very necessary to achieve one's goal.

(7) Conclusion

In the modern period, tolerance is the quality that is needed most of all as there are conflicts between man and man. There are conflicts in castes, classes, institutions and nations. All are quarreling with one another. The main reason behind all these disputes and conflicts is that people are getting intolerant and ignoring their duties. If one comes to follow the principle of 'live and let live', tolerant to one and all and does not ignore the rights of others, the unnecessary violence that is committed in the world may come to cease. If man develops the quality of tolerance, many of the problems of the world will be automatically solved.

Today the whole world needs a 'healthy man', a person who is healthy in the true sense of the word. One has to be healthy physically, mentally and emotionally to prevent the disturbances that are found every where in the world. One has to be strong and healthy to save the society, nation and the world. Then only we will be able to realize our dream of a happy world and a

bright future. The aim of writing this research article is to help one in living a peaceful, pious, ideal and stress-free life and in attaining holistic health. It aims at developing the feelings of love, compassion, friendship and tolerance so that a healthy, happy, noble and peaceful society and nation may be created. As per definition of Holistic Health by W.H.O. it consists of –Physical, Mental, Emotional, Spiritual and Social Health. We will find out ways of attaining holistic Health by Prekshameditation in this Research article.

REFERENCES

1. Prekshadhyan Pran-Chikitsa, Sadhvi Rajimati, Jain Vishwa Bharti, Ladnun (Raj.)2005.
2. Prekshadhyan Sharir Preksha, Acharya Mahapragya, Jain Vishwa Bharti, Ladnun (Raj.)2004.
3. Chitta aur man, Acharya Mahapragya, Jain Vishwa Bharti, Ladnun (Raj.)2010.
4. Aahar Shuddi, Shri Rajendra Surishwarji, Shri Guru Ramchandra Prakashan Samiti, Bhinmaal (Raj.) Vikram samvat2065.
5. Prekshadhyan Chaitanya kendra Preksha, Acharya Mahapragya, Jain Vishwa Bharti, Ladnun (Raj.)2004.
6. Vijayi Bano, Acharya Mahashraman, Jain Vishwa Bharti, Ladnun(Raj.),2013.
7. Shrimadbhagavatgita Yatharoop, Krishrakripamoorti, Shrimad A.C.Bhaktivedant Swami Pabhupad, Bhaktivedant book trust , hare Krishna dham, Juhu, Mumbai, 2007.
8. Karmayoga, Shrimad buddhisagar Soorishwarji, Arunodaya foundation, Ahemadabad, 1987.
9. Tab hota hai dhyan ka Janma, Acharya Mahapragya, Jain Vishwa Bharti, Ladnun(Raj.)2003.
10. Atma-Sakshatkar ka Vigyan, krishnakripamoorti, Shrimad A.C.Bhakti Vedanta swami Prabhupad, Bhakti-Vedanta Book Trust, Hare Krishna Dham, Juhu, Mumbai, 1984.
11. Sukhi bano, Acharya Mahashraman, Jain Vishwa Bharti , Ladnun (Raj.)2011, 2012.
12. Mahavira Vani, Parf-1, Osho, Tao publishing private limited, 50, Kore Gaon Park, Pune, 1976.
13. Prekshadhyan; Vyaktitva Vikas, Muni Dharmesh, Jain Vishwa Bharti, Ladnun (Raj.), September 2011.
14. Diya Jale Agam ka, Acharya Tulsi, Adarsh Sahitya Sangh, Churu (Raj.)1995.