

**PREKSHA DHYANA :
PERCEPTION OF
PSYCHIC COLOURS**

ACHARYA MAHAPRAJNA

THIRD EDITION

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' SCIENCE OF LIVING ' SERIES—VIII

PREKSHA DHYANA :
Perception of Psychic Colours

By :
ĀCĀRYA MAHĀPRAJĀ

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Translated by :
MUNI MAHENDRA KUMAR
JETHALAL S. ZAVERI

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Edited by : **MUNI MAHENDRA KUMAR**

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Publisher's Note

In publishing this booklet, it is hoped to bring to the reader, in simple language, some of the truths, already known to the ancient philosophies, and now known to modern science.

Age of Tension

In this age of technology, industrialization and over-urbanization, we are constantly subjected to tremendous stresses and tensions. These, in turn, produce psychosomatic diseases like hypertension, insomnia, and various types of heart diseases. In desperation, people take to drinking and dangerous drugs which give temporary relief, but create more serious problems. The remedy does not lie in drugs or fantasy, but in the process of catharsis and development of the inherent powers.

Philosophy teaches us to realize that our existence is functioning in duality, i.e. there is a spiritual self within a physical body. Science is also proving that life's processes for man lie almost wholly within himself and are amenable to control. The control has to be exercised by the power of the spiritual self, and that inherent potency can be developed by knowing how to live properly, which includes eating, drinking and breathing properly, as well as, thinking properly.

What is *Prekṣā Dhyāna* ?

Prekṣā dhyāna is a technique of meditation for attitudinal change, behavioural modification and integrated development of personality. It is based on the wisdom of ancient philosophy and has been formulated in terms of modern scientific concepts. We hope that the synthesis of the ancient wisdom and the modern scientific knowledge would help us in achieving the blissful aim of establishing amity, peace and happiness in the world by eradicating the bestial urges such as cruelty, retaliation and hate.

The different methods of *prekṣā* (i.e. perception) include *svāsa-prekṣā* (perception of breathing), *śarīra prekṣā* (perception of body), *chaitanya-kendra-prekṣā* (perception of psychic centres), etc. All these are methods of ultimate transformation in inner consciousness. Here, there is no need to sermonize for adopting virtues and giving up evils. When one starts practising perception, one experiences himself that he is changing, that anger and fear are pacifying, that one is getting transformed into a 'righteous person'.

Our series of "Science of Living" includes tracts on various facets of *prekṣā-dhyāna*. In this booklet, perception of psychic colours (*leśyā-dhyāna*) is discussed in details. In the previous booklet, we have discussed the technique of 'perception of psychic centres' (*chaitanya-kendra-prekṣā*). We have already seen that perception of psychic centres is a process of harmonizing one's endocrine system and thereby achieving the development of integrated personality. *Leśyā-dhyāna* is perception of psychic colours in conjunction with psychic centres. Colours have a profound effect on one's mind, attitude and behaviour. Therefore, the perception of bright colours is very valuable and the most potent technique of

meditation but at the same time it is the easiest one for altering one's way of life.

The popular belief is that it is impossible for a person to change his nature and habits. But this is not true. If a person practises *leśyā-dhyāna* with full faith and determination, he will find that his nature has positively changed. If we do not accept the possibility of change in one's nature, it would be meaningless to talk about spiritual development by means of *sādhana* (spiritual endeavour). One would never attain the higher levels of consciousness by one's efforts.

The creed which does not advocate the theory of change in nature betrays its adherents. The religious head who does not strive to transform the nature of his followers cannot be said to be an alert leader. If an adherent is willing and wants to change his attitudes, it is the duty and responsibility of the leader to show him the process and course of transformation. Then, and only then, can the creed claim to be a genuine and progressive one. Today, in this age of sheer pragmatism, stark rationalism and scientific dominance, it is all the more necessary to give serious attention to this problem. Today there is a flood of violence, rape and ravishment, and such other immoral and criminal acts. What do we learn from the fact that the number of crimes in so-called affluent and developed countries is many times more than in India? It is clear that the increase in the incidence of crime in those countries is not due to poverty or shortages. The inevitable conclusion is that criminal tendencies cannot be curbed by material progress or affluence. What is needed is to eradicate the innate malevolence, which is possible only by achieving attitudinal change through proper spiritual guidance. We can succeed in curbing the criminal tendencies only by eradication of psychological distortions—hate, fear, cruelty etc., and

thereby developing an integrated personality of man. Meditational practice in general, and *leśyā-dhyāna* in particular, hold the key to success in this direction.

Benefits of *Prekṣā Dhyāna*

Prekṣā may appear to mean different things to different people because it contributes to increase physical, nervous as well as spiritual energies.

On physical level, it helps each bodily cell to revitalize itself; it facilitates digestion; it makes respiration more efficient and improves circulation and quality of blood.

On mental level, it proves to be an applied method to train the mind to concentrate; it cleans and relaxes the mind; it offers a way to treat serious psychosomatic illnesses without drugs; it is an efficient tool for ending addictions and other bad habits; it reveals to one the mysteries of his mind by the realization and the real experience of the inner consciousness which includes the subconscious and the unconscious.

On emotional level, the strengthening of conscious reasoning controls reactions to environmental conditions, situations, and behaviour of others : harmonization of the functioning of nervous and endocrine systems results in control and ultimate eradication of psychological distortions.

On spiritual level, firm control of the reasoning mind, regulation and transformation of blood-chemistry through proper synthesization of neuro-endocrinal secretions, and production of dispassionate internal vibrations lead one to attain the power to control the mind and to become free from the effects of the external forces compelling one to lose equanimity.

No Theological Dogma

Prekṣā dhyāna can be learnt and practised by anybody without distinction of caste, colour, country and creed. There is no communal or theological bias, nor does it insist on any particular theological belief.

Though the process is not very difficult to learn and practise, it is essential to learn the technique through experienced and trained teachers. Normally a ten-days retreat (training camp) is a suitable means to acquire proper training.

Review of Results

During the last twelve years, more than 60 training camps have been organised and more than 7000 persons have been oriented in this technique. Amongst them, are scientists, doctors, engineers, professors, teachers, government servants and other intelligentsia, besides the general public. Police Department, Education Department and others have taken part in the special courses organised by Tulsi Adhyatma Nidam. More such courses are being planned for different disciplines, professions and work areas. Over and above those who have been trained in these camps, thousands of others have practised *prekṣā dhyāna* and have been benefited thereby. While many of them have restored their physical health, hundreds of others have been cured of mental tensions, hypertension and other psychosomatic diseases.

For all this, we are grateful to *Yugapradhāna Ācārya* Shri Tulsi and his successor-designate *Yuvācārya* Shri *Mahāprajña* for their constant guidance and efforts in this direction.

These two great spiritual saints have truly blessed the

entire human race with the boon of *prekṣā dhyāna*, and we are confident that all and sundry will be benefited by learning and practising this universal and easy-to-learn technique of *prekṣā dhyāna*.

Three permanent training centres have been established viz. 1. Tulsi Adhyatma Nidam at Jain Vishva Bharati, Ladnun (Rajasthan), 2. Adhyatma Sadhana Kendra at Chhattarpur Road, Mehrauli, New Delhi and 3. Tulsi Sadhana Shikhar at Rajsamand (District Udaipur, Rajasthan).

Jethalal S. Zaveri

Advisor

17 August, 1989

Tulsi Adhyatma Nidam,
Jain Vishva Bharati,
Ladnun (Rajasthan)

Introduction

Sometimes a person behaves well—he thinks good and acts good. But sometimes he (the same person) behaves wickedly—evil thoughts and evil actions. This conflict goes on and on. And again, frequently we come across someone who earnestly desires to be self-controlled and changes his bad habits, who wants to be virtuous and determinedly get rid of his vices. He resolves to be good, takes vows not to go astray and makes a determined effort to change his way of life. But alas ! the vows and pious resolutions fail to make a significant change in his attitude and behaviour. The innate bad habits do not change nor does the ingrained viciousness disappear. Questions then arise : Why does this happen ? Why is the same person sometime virtuous and sometime vicious ? Why does one's mood, thought and behaviour change so often ? Why does self-control fail to make one a good man inspite of his earnest desire ? Why can't the behavioural pattern of a man be changed by vows and resolutions ? Psychologists have tried to answer these questions, but they are not able to give full satisfaction. This is so because psychology does not probe deep enough. The doctrine of *leśyā*¹ alone provides a satisfactory answer to this complex problem of human behaviour.

One would have expected that a strong will-power should be enough to eradicate bad habits from one's life-style

1. *Leśyā* is a technical term used in Jain scriptures. Its field of action lies on the borderline dividing the gross physical body and the most subtle Karma Sarira (microbody of contaminating matter). *Leśyā* transforms the subtle imperceptible forces of the primal drives into a tangible form which is crude enough to act in the gross body.

and when this does not happen, one wonders why. The fact is that man's attitude and behaviour are not simple mental functions which can be regulated and changed at will or by will-power alone. The impulsive forces which demand appropriate action to satisfy the urge are not produced by the brain. A pious resolution may, therefore, repress or suppress an evil urge but is not potent enough to destroy it. And the repressed impulse simply goes 'underground' in the subconscious part of the mind, continues to fester there, and resurfaces with more vigour later on. Until one finds a potent weapon which can destroy the evil impulsive forces, one cannot achieve a lasting change of behaviour. Higher levels of consciousness achieved by perception of psychic colours (*leśyā dhyāna*) have the desired potency. Once the impelling forces of the evil urges are transmuted, there will be no need to resort to repression or suppression.

Modification of behavioural patterns of an individual can be brought about by modification of *leśyā*. Benevolent *leśyā* transmutes the forces from vicious to virtuous, while malevolent *leśyā* does the opposite. Both are transmutation of impulsive forces and not just the regulation of behaviour. The transmutation is a phenomena of the micro-universe (*bhāva jagat*) where the emotion-producing forces are generated. *Leśyā* deals with the prime-mover of the primal drives. Change in *leśyā*, thus, can change the fundamental personality factors of a person. And when the attitude activators themselves are changed, attitudinal change automatically follows, and finally the behavioural modification takes place. It is clear from the above discussion that the fundamental change in man's behaviour does not take place at physical or mental level but at a very much more profound level where the emotions are generated. That is the level of *leśyā*. The question then is : How can one find and reach this level ? What mode of transport could take one there so that one can achieve attitudinal change and behavioural modifications ?

Naturally, the starting station of this journey is one's physical body and the transport is provided by the electromagnetic radiations, particularly that portion which is known as 'colour' (visible spectrum). Colour is known to exert profound influence on a person's attitude and behaviour. Perhaps no other primordial force has so profound an influence as colour. Its effect extends from the gross external personal behaviour to the subtle emotion-producing impulsive forces within and the range of its influence covers the micro-world of *leśyā* also. Colour reigns supreme not only over the entire physical universe but many facets of the psychical one also. By deciphering the secrets of colours and unravelling the mysteries of their profound influence on the mental states and behavioural patterns of a person, one can obtain a potent tool to purify the vitiated and distorted tendencies of man.

Earlier it has been mentioned that there are benevolent *leśyās* as well as malevolent ones. There are three dark *leśyās*: *kṛṣṇā*, *nīla* and *kāpota* and also there are three bright ones: *taijasa*, *padma* and *śukla*. the dark ones are malevolent and the bright ones are benevolent. Dark black, blue and grey are the colours of the three malignant *leśyās*. When a person is under the influence of these *leśyās*, his mental tendencies will be vitiated by cruelty, hate, jealousy and irrational fear. On the other hand, under the influence of three benign *leśyās*, the vitiated tendencies are purified and transmuted into compassion, love, fearlessness and bliss. Bestial urges would vitiate and distort one's mental state when he is under the dark black colour, the colour of malevolent *kṛṣṇa leśyā*. A hundred sermons, a thousand pious resolutions, diplomatic training—none of these would prevent him from behaving wickedly. The dark impelling forces would be so powerful that the reasoning mind would be unable to exert any control over his speech and action. The malevolent *leśyā* would first generate the bestial urges and instincts. Instincts would produce feelings and attitude. Finally they would demand an appropriate

action. Thus the sequence will be : *leśyā* → urge or impulse → feeling → attitude → thought → action. It can be seen that whether one wants to or not, he is bound to behave wickedly. Subsequently he may regret his action and feel sorry for himself.

In short, so long as one is under the influence of dark black, blue or grey *leśyās*, he would continue to attract and assimilate from the environment radiations of corresponding colour. His reasoning would be overwhelmed by the evil urges and his thought, speech and action would also be wicked. On the other hand, when one has been able to transmute the malevolent *leśyās* and is under the influence of benevolent *taijasa*, *padma* and *śukla leśyās*, all psychological distortions—hate, fear, cruelty etc., would be eradicated. Transmutation of *leśyā* will result in the harmonization of neuro-endocrine secretions. This will immensely strengthen his capacity of rational thinking and conscious reasoning. There will not be any need for repression or suppression. Rational judgement will resolve the conflict of instincts. Dangerous compulsive force would either be nullified or creatively utilised.

Concentrated perception of psychic colours (*leśyā dhyāna*) as discussed in the subsequent chapters is the means of transmuting *leśyā*. When *kṛṣṇa*, *nīla* and *kāpota leśyās* are transmuted to *taijasa*, *padma* and *śukla leśyās*, then and only then, one can achieve attitudinal change and behavioural modification.

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: 1 :

PSYCHIC COLOURS (*LEŚYĀ*) : PHILOSOPHICAL VERSION

Microcosm of Psychic Action

A living organism is a compound of two elements—a non-material conscious element called 'Psyche' or soul, and a material element called body. This is the view of spiritualistic philosophy. On the other hand, the non-spiritualists or the materialists do not accept the separate independent existence of soul. The spiritualists believe in fundamentally separate existence of the two elements, and in particular, the eternal and indestructible nature of the soul.

To comprehend the spiritualists' view, one has to go far beyond the gross physical body. Whereas the materialists' comprehension of the organism is circumscribed by the limits of the gross body, sense-organs and brain, the spiritualists' view extends further and adds a subtle *taijasa śarīra*, a more subtle *karma śarīra*, conscious mind (*citta*), psychical expression (*adhyavasāya*) and finally the psyche or the soul itself as

the constituents of the living organism. Thus, according to them, the soul itself i.e. conscious substance (*dravya ātmā*)¹ forms the nucleus of the organism. It is surrounded by an envelope of contaminating field producing malevolence (*kaṣāya*) created by *karma śarīra*. The latter not only circumscribes the soul, but also governs the psychic activity. Transcendentally the soul is the supreme ruler, but actually the authority of *kaṣāya* is so powerful that the 'ruler' is unable to act independently. The soul radiates the psychic energy, but the radiations have to pass through the domain of *kaṣāya*. During their passage, they interact with *kaṣāya* and form a new field called the domain of *adhyavasāya* i.e. the primal psychical expression. Further, it intermingles with the other subtle body (*taijasa śarīra*), and the resultant effect proceeds further in biochemical and bioelectrical forms. The cerebral activity is to follow much later. Spiritualists give more importance to *adhyavasāya* as compared to cerebral activity. This field of primal psychic activity (*adhyavasāya*) is the psychic expression without association of the gross physical body. This, therefore, is the demarcation between physical and psychical.

-
1. Conscious element, common as it is to all living beings, is still a perfect mystery to science. The physical world in which the experiences of sense-organs occur does not constitute the sole area for the operation of living organism at all levels of its existence. Man, in all countries, in all ages and at all stages of culture, has sought to penetrate into other regions of consciousness that lie outside the scope of the normal faculties. There are other levels, not so far amenable to explanation in scientific terms, of which it is possible to have first-hand experience. Man functions at several levels, and at each level a different facet of his multiform existence is brought into operation. There is his body, the tangible part of him, that everyone accepts. The Greeks called the body 'soma', and equated it with a shell within which a non-material element lay encased. This element animates and vitalizes the inert mass of bone and flesh, enabling man to function on the physiological level, an ability he shares with other living organisms. When he reasons, another aspect of his personality is revealed. But he also responds to higher levels of consciousness and aspires to achieve a state that he recognizes, however dimly, as greater and purer than himself. This is what we mean by saying that he has a soul. It is difficult to define and distinguish precisely between such terms as the 'soul', the 'spirit', the 'psyche' (Greek), 'ruha' (Jewish), 'ruh' (Muslim), *ātman* (Hindu), *jīva* (Jain).

Brain and *Adhyavasāya*

The invertebrates (i.e. the organisms without backbone) do not possess spinal cord or brain. Only those who are vertebrates and are high up on the ladder of evolution possess a central nervous system (i.e. brain and spinal cord). But all living beings possess *adhyavasāya*. Highly developed as we are, we give more importance to mental and intellectual activity than *adhyavasāya* which is really the primary instrument of conscious activity.

Starting with the nucleus, the conscious substance is at the centre. Surrounding it, is the field of *kaṣāya*, and thereafter comes the field of *adhyavasāya*. So far, there is neither mental function, nor a function of gross physical body. Everything uptill now is controlled by *karma śarīra* and *taijasa śarīra*. The latter surrounds the field of *adhyavasāya* which has to pass through it before reaching the gross physical body. These two subtle bodies¹ have no organ, such as brain, spinal cord, limbs etc. This is the border-line between non-physical and physical functioning. When the psychic radiations cross this border, they enter the area of the gross body. There, the first function is to create '*citta*' which will control all the subsequent mental, vocal and muscular activity. Thus the

1. The concept of a subtle body or bodies within the gross body, like the concept of soul, is accepted by many ancient as well as modern philosophers. Occultists call it the 'astral body' and believe that it can be projected outside the gross body. The subtle body has a vast nomenclature, each of its many names describing one or another of its functions or attributes: the subtle body, the energy body, the vital body, the emotional body, the thanatic body, and the luminous body. It should, however be pointed out that the astral body as visualized by the occultists is a non-material replica of the physical body. But *taijasa* and *kāmaṇa* or *karma-śarīra* are both material, though the matter of which they are made is extremely microfinned and different from ordinary matter. Nevertheless, they are material and not non-material. Some people have described how they have become briefly disembodied and sailed some distance off to observe themselves at work. Such ex-somatic experiences, where one finds oneself outside one's body, incredible as it may seem, are today accepted by many who were once sceptical. This phenomena of disembodiment may be compared with the concept of *samudghāta* described in the Jain scriptures.

psychic expression which originated from the soul at the centre, manifests itself through triple activities of thought, speech or bodily movement in the gross body.

***Leśyā* → Endocrine → Action**

Radiations of conscious expressions continue their journey in several directions. When they encounter *citta*, the chief psychological executive of physical sovereignty, they bifurcate into two groups : one of these is the field of urges and impulses (*bhāva*) which will later produce feelings and emotions¹.

This branch of psychic expression which is susceptible to the action of electromagnetic waves now enters the domain of *leśyā*, interacts with it and produces instincts and impulses. All impulses, good and bad, originate here, and are later on converted into emotions and feelings.

The domain of *leśyā* is created by the forces of the fruition of past actions, which are fully recorded in the *karma-śarīra*. Now, the *adhyavasāya* in the form of ultramicro-waves interact with the endocrine system. The compulsive forces produced by the interaction of *adhyavasāya* and *leśyā* finally reach the physical body. First of all they affect the endocrine system and its output in the form of chemical messengers. Then they become the agency to execute the orders of the *karma-śarīra*. In other words, the release and distribution of various hormones take place in accordance with the fruition of past *karmas*. The chemical messengers use blood circula-

1. The words emotion, feeling, passion, desire, etc. refer to subjective states of mind with slight difference in meaning, depending on the context. The word 'emotion', for instance, is the most general and is used to mean all states of mind from the slightest change in mood to the most intense or violent seizures. 'Feeling' is more informal and refers to both weak and intense states. 'Passion' was once used to describe strong emotions, but is now used to mean 'sexual' or obsessive feeling. 'Desire' refers to feeling of wanting or needing. On the other hand, the words 'urge', 'drive', 'impulse' and 'instinct' refer to compulsive forces which produce the above mental states, and are, therefore, fore-runners of emotions.

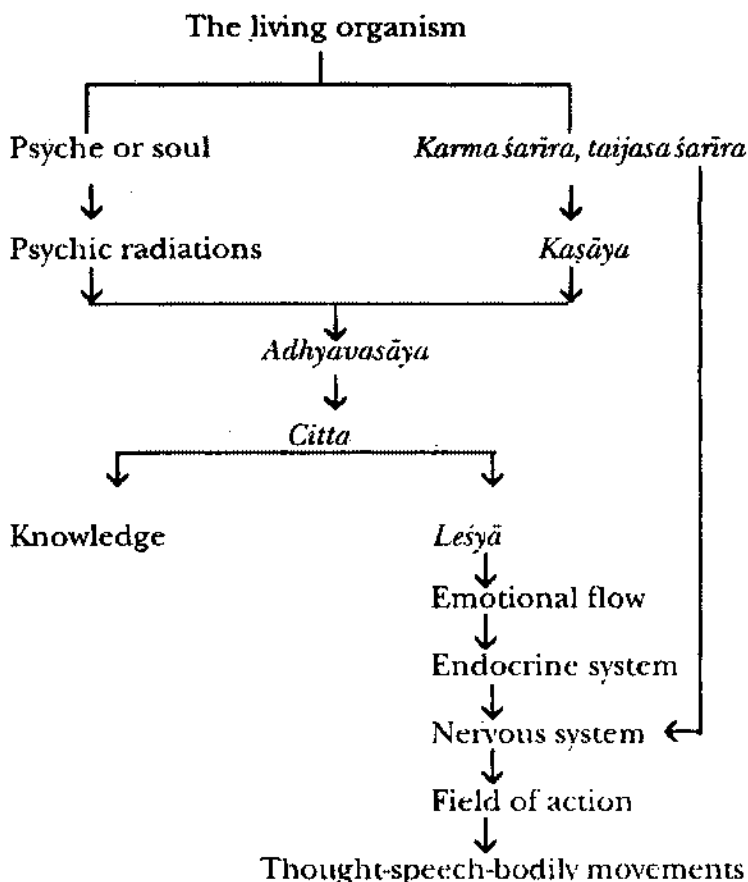
tion as their transport, and interact with the brain and nervous system. Together they constitute an integral coordinating system now called the neuro-endocrine system. This system controls and regulates not only every bodily function but also profoundly influences mental states, emotions, thought, speech and behavioural patterns of the individual. Thus, the endocrines act as transformers between the most subtle spiritual self and gross physical body. They are gross as compared to the domain of *adhyavasāya*, but subtle when compared to the gross constituents, viz. muscles, blood and other bodily organs. This, then, is the inter-communicating mechanism within the gross body which translates the code of intangible and imperceptible code of *adhyavasāya* into a form crude enough to function through flesh and bones.

Thought, speech and muscular action together constitute the domain of *yoga*¹ or bodily activity. It is not the domain of knowledge but that of action. The domain of knowledge extends as far as *citta* and then ends, while the domain of emotion ends at *leśyā*. From there onwards they manifest themselves through the three subordinate instruments of thinking, vocal equipment and the muscular system. The functions of the mental faculty are thinking, planning (for the future), and memorizing (the past). It is not an instrument of knowledge. It is subordinate to *citta* and *leśyā*, and carries out their orders. Prior to this, it does not exist.

To recapitulate the organizational chart, we have psyche or soul at the centre, surrounded by the contaminating envelope of *kaṣāya* (created by the *karma-śarīra*). The psyche expresses itself by radiations which have to pass through the domain of *kaṣāya*, which they cross to become *adhyavasāya*. These interact with *leśyā* and produce the emotions and feelings. Next comes the domain of action (*yoga*). It has three

1. The term *yoga* here has a meaning different from the one used in the sense of *sādhana* of *āsana* (postures), *prāṇāyāma* (breathing exercise) etc. Here it simply means any activity.

divisions—thought, speech and muscular activity. Between the domain of *leśyā* and the field of action there are two intermediate communicators, viz. endocrine system and nervous system¹.



Functions of *Leśyā*

Basically *leśyā* acts as a liaison between the spiritual self and the physical self of a living organism. It is the built-in mechanism within the organism through which the spiritual self can exercise its power and authority and control the

1. See the appendix for the diagram.

functioning of the bodily organs. It deciphers the code of intangible psychic expression (*adhyavasāya*) into a form which is tangible and crude enough to control and function through such gross elements as flesh and bone. Of course, *leśyā* derives much assistance from endocrine system in its function of intercommunication.

Leśyā functions in both directions centripetally, i.e. from periphery towards centre, as well as centrifugally i.e. from centre to periphery. Contaminating material is continuously attracted and collected from the external environment by three-fold activities of the gross or physical body viz., thought, speech and muscular action. This must be delivered to the sphere of *kaṣāya* at the centre in an acceptable subtle form. Similarly, whatever is radiated outwards from the subtle *karma śarīra* at the center is delivered to the gross physical body by *leśyā*. Let us apply the analogy of a complex industrial organisation to *leśyā*. The contaminating matter collected from the external environment is the raw material received by *leśyā* for delivering to *karma śarīra*. The raw material is initially very crude and must be processed first to make it much more subtle; then coded into signals which are acceptable to the *karma-śarīra*. It must be remembered that bodily activities might be either good or evil, and accordingly, the *leśyā* that would process the incoming matter would be benevolent or malevolent. The processed raw material will undergo the manufacturing process by the *karma-śarīra* and will re-emerge in due course as a finished product i.e. *adhyavasāya* when the fruition occurs. Once again the department of *leśyā* becomes active, this time to receive goods from the centre and to deliver them outside to the domain of physical self. The action plan of *leśyā* starts with the receipt of bulk-supply of *adhyavasāya* from the central authority. After proper sorting process, these are adequately packed and then despatched to the distributing organisation headed by the neuro-endocrine system. Lastly, entire production is distributed to the selling outlets in

the physical body. Thus the representing-cum selling organisation of *leśyā* in the physical self is the neuro-endocrine system, which is the integrated form of the endocrine system and the nervous system. The endocrines—ductless glands—secrete and distribute hormones which affect various bodily organs, stimulating or inhibiting their functions. Each endocrine is known to secrete a number of different hormones. The nature and amount of the product of each gland will be decided by the impetus it receives from *leśyā* as described above. These chemical messengers have profound influence upon the mental tendencies, attitude and behaviour of an individual. The entire development of various personality factors depends upon them.

***Leśyā*—Organisation of Colour**

Deep at the centre of the organism is the domain of *kaṣāya*¹. Whatever passes through this domain becomes coloured, and therefore whatever emerges from it, is necessarily colourful. Whenever one indulges in violence, falsehood, cruelty, haughtiness, deceit or other evil activities, he attracts and collects contaminating matter of dark and gloomy black and blue colours. This is despatched to the domain of *kaṣāya* by the organisation of *leśyā*. There it will be processed and coloured, and in due course will remerge in endocrine agency of *leśyā*. Thereafter it will reach various endocrine glands and, through their chemical messengers, produce various urges and impulses. Ultimately these will manifest in the form of evil thoughts, speech and action, thus completing the circuit. Both ways the liaison work is done by *leśyā* organisation.

One's thought, attitude and behaviour are greatly influenced by the colour of the contaminating stuff attracted from the external environment. A colourless quartz crystal will appear red, blue, etc., when seen through coloured

1. The word *kaṣāya* literally means coloured.

screens. In the same way the original psychic expressions are colourless, being non-material, but will assume the colour of the contaminating matter.

Two divisions of *Leśyā*

There are two categories of *leśyā*—*dravya* or physical *leśyā* and *bhāva* or psychic *leśyā*. Colour, smell, taste and touch are the characteristic qualities of all material objects. Hence, *dravya leśyā* is also endowed with these four qualities. Colour of *kṛṣṇa leśyā* is dark black, that of *nīla leśyā* is dark blue, and that of *kāpota leśyā* is dark grey or smoky. Colours of *taijasa*, *padma*, and *śukla leśyā* are bright red, yellow and white respectively. Smell, taste and touch of the former three malevolent *leśyās* are unpleasant, while those of the latter three are pleasant. Out of the four qualities mentioned above, colour has the maximum effect on the health and behaviour of a living being. Colour plays a very important role in the entire life of an individual. Recently psychologists and scientists have established, by experiments, that of all the environmental inputs, colour has the maximum influence on the conscious and subconscious mind and emotions of an individual. Colour influences not only the life, but the death and also the life after-death of a person.

Origin of Impulsive Forces

The activator or motivating principle of all urges, impulses and habits is the powerful domain of *leśyā*. That is why, to change one's perverted habits, it is essential to sanctify this domain by thorough cleansing. Before understanding the process of cleansing. It is necessary to trace the source of pollution and its *modus operandi*. Once there is adequate knowledge about this, it will be easier to understand and operate cleansing process.

Basically the trinity of malevolent *leśyā*—*kṛṣṇa*, *nīla* and *kāpota*—is the origin of all that is evil. Cruelty, desire to kill,

desire to lie, fraud, deceit, cheating, lust, dereliction, laziness etc.—all these vices are produced by this trinity. In the gross body, certain organs are the associates of these *leśyā*. Adrenals and gonads—these two endocrine glands—work in close alliance with this trinity. It is the malevolent trinity of *leśyā*, which produces the impulsive forces, which, in turn, stimulate its associates in the gross body by appropriate endocrine action which, ultimately, expresses itself in the form of the vicious emotions and passions.

Let us consider this matter from three different disciplines viz. science, philosophy of Yoga and doctrine of *leśyā* and compare the findings.

According to modern science, the sex-impulse is produced by the action of sex hormones secreted by the gonads. Fear, hate, cruelty, and other irrational feelings are produced by the secretion of the adrenals.

According to the philosophy of Yoga, all urges and impulses are produced in three *cakras*—*svādhiṣṭhāna*, *maṇipūra* and *anāhata*. Thus, these *cakras* are *at par* with gonads and adrenals.

According to the doctrine of *leśyā*, sensual desires, meanness, cruelty and lack of self-control are produced by *kṛṣṇa leśyā*; jealousy, obstinacy, delusion, deceit, shamelessness, sex-impulses and belligerence are produced by *nīla leśyā*. Crookedness, mentality to conceal one's faults, hoarding, perverted belief, betrayal and harshness (of speech) are produced by *kāpota leśyā*.

When we compare the above three view-points, we find that the concepts of the three *leśyās* in the doctrine of *leśyā*, three *cakras* in Yoga philosophy and the two endocrine glands in science concur with one another. It is clear from the above discussion that the site of origin of all evil impulses in the gross body is the lower and upper abdomen. This part of

the body is, therefore, the source of pollution. Once this fact is known to anyone, it will become easier for him to grasp the cleansing process.

Mental States, *Leśyā* and *Aura*¹

A living organism is neither a pure psyche (soul) nor pure matter. It is a compound of both—the conscious substance (soul) and matter (body). Conscious activity is the characteristic of soul. Colour, smell, taste and touch are characteristic of matter. Aura of a living organism is an amalgam of radiations of two energies—radiations of *prāṇa* energy from conscious substance and those of electromagnetic energy from the material body. One's mental states constitute the impelling force of radiation of *prāṇa-energy*. Though mental states are conscious functions and aura is material, there is an intimate relationship between the two. In fact, aura is a true image of one's mental state. From this, it is reasonable to conclude that mental states can be inferred from aura and *vice versa*.

Aura is not made up of a single colour, but is a mixture of several ones, because it is created by the multiplicity of *leśyā*, and the colour of *leśyā* is in accordance with one's mental states. The colour of *leśyā* will correspond to the predominant emotion at any given moment. Thus, colours of all *leśyā* would be reflected in the aura. Virtuous emotions would produce bright colours and evil ones would produce gloomy ones. Emotions of a person keep constantly changing and so would the colours of his aura. Photographs of one's aura would, therefore, reveal one's changing moods. Aura is a means of knowing not only the psychological changes, but psychological and physiological ones also. Whatever is impending to happen in the physical body, first occurs in the subtle body, and is reflected in the aura. By studying the aura's photograph, one could predict accurately what may happen in the future.

1. For detailed discussion on aura, please see the next chapter.

Citta is a link between the innermost consciousness (from which it receives its directives) on the one hand, and the external *aura* on the other. *Citta* and *aura* reflect each other, i.e. when *citta* is pure, *aura* is also pure and when *citta* is contaminated, *aura* is also contaminated.

Our attitude on one side, and our thoughts, physical postures and gestures on the other, mutually affect each other.

For instance, scowl is a sign of anger. Now, if a person who is in a peaceful state, starts scowling, anger will be induced in him. On the other hand, adoption of a smiling face is likely to drive away the anger.

Aura of Saintly Persons

Age, sex, caste or creed of a person do not seem to have any significant effect on his aura. In other words, auras of all normal and healthy people of different ages etc. are almost identical. But the auras of ascetics and saintly persons are significantly different from those of ordinary people. They are brighter. The character of a person can be deduced from his aura. The aura of a person with high moral character is bright and powerful. It will remain unaffected by external forces. Such a person will remain well protected by his aura from the assault of the various external factors. Evil radiations cannot penetrate his aura. Such a person will not be perturbed or agitated by an external invasion. If anything invades him, it will be repulsed and made to retreat. It will be prevented from entering. Such a person would not suffer the evil effects of a curse. A person with a powerful and pure aura will always be successful in his ventures.

PSYCHIC COLOURS : SCIENTIFIC VERSION

Colour and Cosmology

What is Colour ?

To answer the basic question "What is colour ?" we must begin with the nature of light itself, because we see colour; only by means of light, whether natural (that of sun) or artificial (that of a lighted bulb or tubelight). According to the wave-theory, light is electromagnetic energy radiated in the form of a wave travelling away from a luminous object, i.e. the source of light. Sunlight, which appears white, is a mixture of different kinds of light, each kind being of one pure colour. When sunlight enters a glass prism, one of the most beautiful of phenomena occurs. From the other side of the prism comes not white light, but every colour in the rainbow, from red to violet with orange, yellow, green, blue and indigo in between. This display of colours is called a white light spectrum or visible spectrum. When white light, which is a mixture of different kinds of light passes through a prism, different colours are bent by different amounts—red the least, violet the most, and the other colours by an intermediate amount. Each colour has its own specific wave-length and frequency. These

two are inversely proportional to each other. The wave-length of red is longest while that of violet is shortest. Waves slightly longer than visible red colour are called infrared while those shorter than violet colour are called ultraviolet. But all the colours of visible light together with infrared and ultraviolet represent only a small part of a band of radiations extending from high-energy X-rays to low energy radio waves. The higher the energy, the shorter the wave-length. The following table shows the wave-length and frequencies of the visible spectrum :

<i>Colour</i>	<i>Wavelength</i>	<i>Frequency</i> <i>(Vibrations per second)</i>
Red	7400-6200 Å°	400-500 × 10 ¹¹
Orange	6200-5850 Å°	500-540 × 10 ¹¹
Yellow	5850-5750 Å°	540-550 × 10 ¹¹
Green	5750-5000 Å°	550-600 × 10 ¹¹
Blue	5000-4450 Å°	600-660 × 10 ¹¹
Indigo	4450-4350 Å°	660-675 × 10 ¹¹
Violet	4350-3900 Å°	675-760 × 10 ¹¹

$$1\text{Å}^\circ = \frac{1}{1000000}\text{cm.}$$

Colour of an Object

The colour of an object depends on the kind of light it sends to the eye. This depends on both (i) the nature of the light falling on an object and (ii) the colours in that light which its surface reflects, absorbs or transmits. If the light falling on a surface lacks some colours, the light reflected from the surface will also lack these colours. If a surface looks

dark coloured, it is strongly absorbing some colours and if it looks black, it is absorbing all the spectral colours.

Certain substances not only absorb some of the light-energy falling on them , but also re-emit it as light of a different colour. These substances are called luminescents. For example, ruby will absorb blue hues and emit red; emerald will emit green. Ultraviolet light which is an invisible component of sunlight beyond the violet end of the spectrum stimulates many substances to emit visible light. If re-emission ceases immediately and when the stimulating light ceases, the effect is called fluorescence. If the glow lingers, it is called phosphorescence. The extra whiteness brought about by modern washing powders is achieved by a fluorescent component that is retained in clothes and is stimulated by the ultraviolet part of sunlight. The extra light that is emitted is sufficient to make the clothes noticeably brighter.

Colour Vision¹

When light falls on any object, part of it is absorbed and part is reflected. The reflected radiations reach our eyes and we perceive the colour of the object corresponding to the wave-length of these radiations. Green grass, red apples, and yellow sun-flowers owe their colours to the fact that they absorb some colours and reflect others. From the subtraction, addition and mixing of rainbow hues in the thousands of permutations arises our whole world of colours.

Sir C.V. Raman, the famous Indian scientist and a Noble Laureate, has made an intensive research on the phenomenon of colour. He concludes thus : "Colour as seen in daylight is the sensation resulting from the synthesis by the

1. For physiology of colour vision, see *Preksha Dhyana : Human Body, Part I.*

eye of the whole spectrum of radiations falling upon the object and returned to the eye after scattering or diffusion by the material of which it is composed."

Colour of any object will depend upon three things : nature of the falling light, absorption of certain wavelengths by the object and reflection of the balance wavelength (s). The combined effect of all these on our eyes is the colour of the object.

Transparent and Opaque Objects

When light falls on a transparent object, a small portion is absorbed, some is reflected and a major portion is transmitted through it. An opaque object absorbs some portion of the falling light and reflects the rest. The colour of an opaque object will depend upon the colour of the falling light and the portions which are absorbed and reflected. Thus every object absorbs all the wavelengths except that of its own colour.

Primary and Complementary Colours

Blue, yellow and red are called primary colours. While all other colours can be obtained by mixing these in different proportion, primary colours cannot be obtained by mixing. When two colours are mixed to obtain a third one, the two are called complementary to each other.

Colour in Astronomy

Colour is a boon to inquisitive mankind in general and scientists in particular. It has played an important role in the spectacular advancement of some of the sciences.

The secrets of the universe are written largely in light and can be known by deciphering the light itself. As stated earlier, the spectral analysis of sunlight shows a complete

spectrum. However, if the spectrum is examined carefully, hundreds of dark lines could be made out crossing the colour bands in various positions. The dark lines always appeared in the same position amongst the other coloured lines. The real significance of these lines was discovered much later by Kirchoff. He realized that in a spectrum each line is actually a kind of 'signature' produced by a particular chemical element. The knowledge of atomic theory has established that each element or kind of atom can emit and absorb energy only at the specific wave-length determined by its atomic structure. That is, each element produces its unique set of lines in a particular place in the overall spectrum. Thus every element can reveal its identity by its spectral line signature written by the ink of its own unique colour or the fingerprint of its individual personality.

This knowledge gave birth to the science of spectroscopy and placed in the hands of astronomers the most powerful tool since the invention of the telescope. It enables them to probe any pry into the macrocosm and see millions of distant stars and galaxies which are thousands of light-year away. On their findings are based all the modern theories about the universe. The spectroscope has been used to analyse the composition of the sun and so far about 70 out of 92 natural elements have been identified. By splitting light from distant stars and galaxies into a spectrum of different wavelengths, the spectroscope enables scientists to work out not only the chemical composition of a distant star, but also temperature of its surface, speed of its rotation, the strength of its magnetic field and its movement relative to the earth. Today spectroscopy can look into the hearts of some of the most remote phenomena in the universe and provide astronomer with the basic data may one day unlock the innermost secrets of the cosmos.

Colour and Psychology

Scientists also believe that our entire life is profoundly influenced by colours. Today psychologists and scientists have discovered that colour is the most important of the environmental factors which affect the conscious, subconscious and unconscious minds of a person. Colour profoundly affects our entire personality.

Light and colour profoundly affect the health and behaviour of living beings. Importance of sunlight to the vegetable kingdom is universally accepted. Ancient as well as modern science have been keenly interested in the studies of the effect of different colours on the physical, mental and emotional states and behavioural patterns of human beings as well as other animals. Colour-healers of 19th century claimed to cure everything from constipation to meningitis with coloured glass filters. Inevitably it was discredited. However it has been rejuvenated under the new names of photobiology and colour-therapy. Richard J. Wurtman, nutritionist at the Massachusetts Institute of Technology, says, "It seems clear that light is the most important environmental input, after food, in controlling bodily functions."

Several experiments have shown that different colours affect blood-pressure, pulse and respiration-rate as well as brain-activity and bio-rhythms. As a result, colours are now used in the treatment of a variety of diseases.

Blue & Ultraviolet

Baths of blue light have replaced blood-transfusions as the standard treatment for thousands of babies born prematurely each year with potentially fatal jaundice. In Russia, pioneer in photobiology, scientists believe that black lung disease in coal miners can be prevented by showering them with ultraviolet (radiations).

Mr. Faber Birren, a colour consultant, who has published hundreds of articles and books on colour and widely considered the most authoritative source on the subject, says that if school rooms are supplemented with ultraviolet lamps, children grow faster, workability and grades are improved and catarrhal infections are fewer.

Passive Pinks

"When, at San Bernardino, County Probation Department in California violent children were put in a small cell painted with a distinctive shade of pink colour, they stopped yelling, relaxed and often fell asleep within 10 minutes", said Paul E. Boccunini, a clinical psychologist and Director of Clinical Services for the Department. More than 1500 hospitals and correctional institutions across the U.S.A. have at least one room painted with pink colour. Passive pink, as it is sometimes called, is perhaps a dramatic example of the effect of colour on emotion.

Psychic or somatic ?

Colour therapists themselves disagree about why and how colour acts as they believe it does. Some believe that action of colour is not directly physiological but psychological. Colour sets the moods and this in turn affects physical health. However, it must be remembered that more than half of modern diseases may be psychosomatic.

Doctors and researchers agree that some portions of the electromagnetic spectrum such as X-rays, microwaves and ultraviolet rays have significant effect on health, but the effect of visible light is not accepted by all. However, several experiments have provided clear evidence that light does affect the endocrine as well as the nervous system.

Alexander Schauss, Director of the American Institute of Bio-Social Research, believes that electromagnetic energy of colour interacts in some still unknown way with the pituitary and pineal glands, and the hypothalamus, deep in the brain. These organs regulate the endocrine system which controls many basic body functions and emotional responses such as aggression, fear, etc.

Harold Wohlfahrt, a photobiologist and the President of the German Academy of Colour Science, reports after experiments in a private school that light has exactly the same impact on the blood-pressure, pulse and respiration-rates of two blind children as on seven students with normal sight. A report on the above study, published in the Internal Journal of Bio-Social Research says that when the walls of the school-room were changed from orange and white to royal and light blue and normal lights were replaced by spectrum lighting, the children's mean systolic blood pressure dropped from 120 to 100. They were better behaved and more attentive. He adds that the minute amounts of electromagnetic energy from light affect one or more of the neuro-transmitters—chemical messengers that carry messages from nerve to nerve and from nerve to muscle. Experiments have also provided evidence that light striking the retina influences the pineal gland's synthesis of melatonin, a hormone that has been found to help determine the body's output to serotonin, a neuro-transmitter.**

Aura

What is aura ?

There are two terms—halo and aura. From very ancient times and in all cultures, pictures of gods, goddesses,

**Adapted from an article by Lindsey Gruson, published in Times of India, Sunday, November 28, 1982.

saints and incarnations, traditionally, show a luminous circle surrounding their heads. This is called halo. The halo is not to be found with all and sundry, but only with the superhuman people. The other is aura, which is to be found surrounding every object in this world, whether it is animate or inanimate—whether it is a human being, an animal, a leaf or a stone. Every object is completely surrounded by an envelope of radiations. The envelope is like an armour or a network of subtle waves or a thin veil of very fine cotton yarn.

Every object in this world, whether it is animate or inanimate, radiates energy in all directions and in the same shape as itself. These radiations are waves of electromagnetic energy and they constitute the aura. Nothing in this world exists which does not radiate energy.

The aura of a living organism is produced by the radiations coming from its subtle body—*taijasa śarīra*. In this case, together with the electro-magnetic energy, vital energy (*prāṇa*) is also radiated. Hence, the aura of an organism is bright, dynamic and radiant while that of an inanimate object is dull and static. The aura of an organism is not static but dynamic. Contraction, expansion, contamination and purification—all these continuously occur in it. This is because within the organism there exist the domains of *leśyā* and emotions which keep it ever-changing. This is a factor of distinction between an organism and an inanimate object, i.e. the latter does not possess a change producing factor. The radiations of vital energy are not visible to the human eye, unlike those of other energies. Only someone with extra-sensory perception (ESP) can see this. In spite of this, scientists, doctors and yoga-philosophers, all agree that aura does really exist and depicts a true picture of physical, mental and emotional states of an individual.

Can Aura be made Visible ?

The question is—can aura be made visible ? The answer is a qualified yes. Everybody does not have the ability to do so. One who can attain the ability to acquire total relaxation and motionlessness¹ of the body, can see the aura. When one is in deep and total relaxation, he can see his own aura. It is also visible to one engrossed in deep meditational practice; i.e. sometimes, while in deep meditation, one forgets his own physical body, but another luminous body of the same shape and size is visible to him. Sometimes in complete darkness, one would not be able to see his hand but would see a radiant shape—an electrified hand would appear. The darkness must be total.

Various colours of aura are interpreted as :

1. Golden yellow	Spiritualism
2. Light Blue or Bluish Red	Curative ability
3. Pink	Love and affection
4. Red	Lust ; anger
5. Green	Intelligence
6. Grey or smoky	Serious sickness
7. Gloomy and dull	Imminent death

Colour Therapy

According to colour therapy or sunlight therapy, each organ of our body has a specific colour. Heart, liver, kidneys, intestines etc. as well as blood, bone, flesh, marrow and nerves—each one of these has its own special colour. Even microscopic cells also possess colour. Our speech, thought

1. See *Preksha Dhyana : Self-awareness*, p.30.

and feeling are also coloured. In short, our entire body is colour incarnate. Whenever equilibrium of colours in an organ is vitiated, one becomes ill. If, by colour therapy, the balance is re-established, the illness is cured.

Seven Colours and their Classification

There are seven colours in the sunlight—red, orange, yellow, green, blue, indigo and violet. Colour therapy is entirely based on these seven colours. For simplicity these are divided into three groups :

Group no. 1— red, orange and yellow

Group no. 2.— blue, indigo and violet

Group no. 3.— green.

The first group is hot, the second is cold and the third is moderate or in between. Generally speaking, diseases like cough and cold are treated by group no. 1; those caused by bilious humor or heat are treated by group no. 2; and those caused by wind humor are treated by the third group i.e. green.

Preparation of Medicines

The technique of preparing the medicines of different colours is simple. Coloured glass bottles—orange, blue or green—are three-quarters filled with drinking water and kept in sunlight for 6 to 8 hours. The water becomes medicine after this time period and can remain useful for 5 days. The normal dose is 2 ounces, two or three times a day. Medicine of the first group is taken after meals and those of the other two groups are taken before meals. The medicines can also be mixed together.

Effect of Sunlight

Electromagnetic energy of sunlight is filtered and transmitted to the water contained in the coloured bottle. When water is charged with processed sunlight, chemical reaction takes place and various minerals and their salts are produced in microfine form. In the red or orange bottle—Potassium, Ferric Oxide, Iron, Zinc, Copper etc. are produced. In the green bottle—Carbon, Nitrogen, Sodium, Nickel, Aluminium etc. are produced. In the blue bottle—Copper Sulphate, Phosphoric Acid, Tin, Cobalt, Cadmium etc. are produced. Gold in microscopic quantities is produced in yellow bottle. This is not imaginary but has been proved by test in the laboratory.

If water is charged with sunlight in a white bottle, calcium is produced. This water is entirely free from any bacteria and being a tonic is beneficial even for healthy people. Since all the seven colours are present in the sunlight, a sunbath is also beneficial in many ways.

Meditation is closely related to colours. Specific colours can be visualized and perceived after learning the technique. Perception of colours purifies the mental states and thoughts and acts as psycho-therapy for various diseases.

Practice of meditation increases warmth in the body. Blue-charged water is useful to abate the discomfort due to the increased warmth after meditation.

: III :

RAISON D'ETRE

**** In Search of Truth**

- Self-awareness and self-realisation
- Awakening the insight

****Transformation and Transmutation**

- Integrated personality
- Chemical transformation
- Transmutation of *leśyā*
- Emotional purity

**** Towards Absolute Tranquillity**

**** Psycho-therapy**

In Search of Truth

It is quite normal for a *sādhaka* to raise the question : Why should I practise meditation ? Why should I abandon all mundane activities and become inactive ? If one can comprehend the true inter-relation between activity and inactivity, the question would be properly answered. But if the slightest doubt remains in this regard, the practice of meditation itself will look doubtful. Mundane activity is for subsistence of life

i.e. for survival. Its suspension is for realising the purpose of life—for realising the truth. Whosoever is totally engrossed in worldly activity would live, but would never be able to realise the purpose of life. Mundane affairs are instruments for survival and means to support life, but not its purpose. But when one does not maintain an equilibrium between engrossment in mundane affairs and withdrawal therefrom, one is apt to believe the former as the 'be-all and end-all' of life. There can be no greater aberration than this, and hence, to destroy the aberration and to realise the truth—the true purpose of life—it is essential that one does regularly practise meditation.

Self-awareness and Self-realization

Modern Physics has already made many discoveries about matter and still continues to do so. It has been able to penetrate the atom and to analyse the structure of the atomic nucleus. But the object of its quest is *paramānu*—the ultimate particle of matter and not the conscious reality—the psyche or the soul. Physics, in its quest, employs scientific equipment—apparatus and instruments which are themselves made from matter. Hence, it can have access only to matter. The spiritual existence could never enter the range of their investigation and become the object of their quest. That is why science has not so far positively accepted the separate existence of soul. Due to this non-acceptance, the purpose of meditational practice appears to have been restricted to relaxation, easing of tensions etc. The popular belief is that meditational practice results in physical benefits, such as maintenance of physical health etc. This appears to be the 'be-all and end-all' of meditation. It is true that regular practice of meditation eases mental and emotional tensions, improves health, balances blood-pressure; in short, establishes homeostasis. Maintenance of robust physical health, and treatment (and prevention) of serious mental illness without drugs, though valuable contributions, are not the only or even the chief

objective of meditational practice. Its aim-in-chief is realization and awareness of one's spiritual self—the real SELF. As long as one is not aware of his real SELF, he cannot end his misery. The only means of eradicating all suffering is realization of Truth—realization and awareness of one's real SELF.

Awakening the Insight

Insight, i.e. the ability to see one's own self, means freedom from the emotional experiences of joy and sorrow. Until and unless one frees oneself from this tinted outlook, one cannot realise the truth. One may become very learned, an erudite scholar, or may acquire proficiency in theoretical philosophy, but one cannot obtain insight. Truth is synonymous with insight, right faith and right attitude etc. Meditational practice aims at awakening insight so that one can be aware of one's spiritual self, who is the real knower and real seer. A man of science cannot know him, only a *sādhaka* can do so. By systematic and regular practice of meditation, he (the practitioner) will progressively free his perceptions from the pollution of like and dislike, pleasure and pain. He abandons his role as a 'doer' and assumes the role of 'knower'.

Actual Experience of Self-realisation

Dr. Erwin Schrodinger and other eminent physicists admit that they are still confused about the ultimate unit of material reality and are engrossed in discovering the most elementary particle. But this problem is not of primary importance. The real challenge to the scientists should be : What is consciousness ? Does it exist in its own right ? Is reality consciousness or matter or both ? Recent research in subatomic Physics has answered many questions regarding the structure of matter. But as regards consciousness, there is much ignorance not only among scientists but also among spiritualists.

Spiritualists tend to solve the riddle of conscious

existence on the basis of scriptural knowledge. They base their solutions on the precision of logical processes. They think they can realise the nature of consciousness through philosophical literature. What a pitiable paradox that on the one hand the nature of consciousness is propounded emphatically to be beyond logic, literature and language, while on the other hand, they want to realise it through these very instruments. The one and the only way to realise the nature of consciousness is through personal experience. Without experience, no one can comprehend it. Scriptures and philosophical literature are expressed in language. Language is very helpful for conveying useful and important information; but whoever tries to communicate experiences through it is very much mistaken. All that any language can do is to talk *about* an experience, but description of an experience is not the experience itself. It is only talk about it. Whenever anyone did have the experience after learning from books, the experience came from himself and not from the books. The process is to purify the perceptive competence and raise the level of consciousness. For a practitioner, striving for a personal experience is an inherent part of the process; hence, it is incumbent upon him to do so. He must not depend too much on books and beliefs, but on himself. This does not mean that we ignore or forget what we already know from books. It means that the practitioner must himself realise his own real SELF; the inspiration must come from within.

Scriptures are emphatic about the reality of the consciousness. But again, what they say is lingual expression about truth, a belief or faith. When, as a result of regular meditational practice, one becomes enlightened by insight, and when he is face to face with his real SELF, he *knows* that it is real. Then, he not only knows but is aware of his real SELF. It is the Truth itself--the Truth of experience, and it can be realised only by practice of meditation. There is no other means which can elevate one from a lingual truth to the Truth of experience.

Transformation and Transmutation

Integrated Personality

The preceptors of spiritual science have propounded the process of self-realisation in such a lucid and systematic manner that if one takes the trouble of acquainting himself with the process, and practises it, he will find no difficulty in integrating and developing his personality.

One can truly embrace religion only by the process of transmutation of malignant *leśyā*. When, and only when evil trinity of *leśyā* is transmuted into the benign one, can the change in personality factors be brought about. The way of life can not be changed without purification of *leśyā*. The doctrine of *leśyā* is not a mere theoretical tenet nor is it pure sophism. It, indeed, is a logical expression of philosophical truth; but it is not a mere persuasive discourse. It is not only theoretically sound but an efficient practical technique for searching and realising the truth. The crux of being religious is to make progress on the path of (internal) change, to go ahead in the direction of transmutation. The advent of *taijasa leśyā* and spiritual progress are synchronous events. In first, the starting point of spiritual progress is transmutation of *leśyā* into *taijāsa*. When *taijasa leśyā* is activated, it produces benign spiritual radiations, and these, in turn, become the catalysts for attitudinal change and personality development.

The entire course of spiritual progress is the process of metamorphosis and it has a pre-set curriculum. Whoever accepts this course will positively transmute his *leśyā*. He transcends and transmutes the vicious trinity (of *leśyā*) and enters the realm of the benevolent ones and experiences its beneficial radiation. Under the shelter of the benign trinity, the attitudes get automatically converted. Thus, transmutation is concomitant with behaviour-modification and

development of integrated personality. Perception of psychic colours (*leśyā dhyāna*) is the means of achieving it.

Chemical Transformation

Devout austerities, practice of Yoga and meditation—all aim at internal chemical transformations. Indulgence in rich, spicy or high energy foods results in production and accumulation of toxic chemicals which, in turn, viciate the mental states and kindle the passions. Eating only fatless, tasteless, unsweetened food; missing a meal; fasting for one day or more days—all these external disciplining and dieting bring about internal changes in the body metabolism. Similarly, body-postures, controlled breathing and other Yogic exercises also change the body chemistry. Confession and penance, humbleness, scriptural studies etc., are internal austerities. Cleansing streams of expiation wash and purify the internal distortions. Humbleness counteracts the evil effects of arrogance and haughtiness. All these changes are produced by chemical transmutation within the body, as we shall see later.

Transmutation of leśyā

Practice of meditation, however, is the most powerful of all the above practices which produce internal chemical transmutation. Perception of psychic centres (*caitanya-kendra-prekṣā*) and perception of psychic colours (*leśyā dhyāna*) produce astonishing results. The change is more profound and radical because there is a fundamental change in inner structure of emotions and *leśyā*. As shown before, one's indulgence in evil actions attracts and assimilates contaminating matter (*karma*), which continue to reinforce the field of *kaṣāya*. In due course, when the *karma* comes to fruition and is ready to produce the result, it re-emerges from the internal field in the form of chemical forces and radiations, stimulates specific endocrine glands and ultimately produces urges and

emotions. Perception of psychic colours on psychic centres produces and radiations which are diametrically opposite to those produced by *karma*. This technique of meditation operates by (i) producing benevolent colour waves which are able to neutralise the malevolent waves and (ii) transmuting the synthesization of impulse-producing hormones. This double action successfully reduces the strength of the assaulting force and foils its attack.

It has been stated that the endocrine system is a vital link between the subtle *karma śarīra* and the gross physical body, in the process of producing mental states and behavioural patterns. Perception of psychic colours changes the chemical synthesization of the endocrine output, thereby transmuting *leśyā*. This transmutation of *leśyā* decontaminates *adhyavasāya*. This, in turn, affects the field of *kaṣāya* and weakens its strength and dilutes its intensity. A weak field is unable to generate strong compulsive forces and can not produce distorted emotions and passions.

Emotional Purity

While defining *leśyā*, it was shown that the spiritual self (soul) is the nucleus of the living organism. It is enveloped by a field of contamination created by the subtle *karma śarīra*. Now the soul is transcendently a pure substance. Then, from where does the impurity arise? The cause of pollution is the complete envelopment of the nucleus by an ocean of malevolence (*kaṣāya*). But, then, another question arises that if the soul is completely surrounded by impurity, how does the 'purity' arise? Whatever passes through the polluting field must necessarily become impure. How can one talk of pure (benevolent) *leśyā*? How can one envisage 'goodness' in emotion and thought? There is only one logical conclusion viz., whatever has to pass through the sea of pollution has to interact and intermingle with it and consequently becomes

impure, polluted and contaminated on its emergence. Then how can it remain pure ?

Emotional purity is the outcome of pure *adhyavasāya* and the latter is the result of nullifying or weakening the effect of *kaṣāya*. Now the polluting forces of *kaṣāya* can be countermanded in two ways : First, whenever the psychic energy is purely objective, it is not polluted by the forces of *kaṣāya*. Consequently, the *adhyavasāya* produced at the moment would be pure. The psychic energy remains purely objective when it is free from the tint of like or dislike. That is the case only when the psyche is merely a spectator or knower and not an actor or doer, and this is exactly what a practitioner of *prekṣā* system of meditation endeavours to become.

Secondly, there is an alternate method of countermanding the forces of *kaṣāya* by the production of waves of delusion-subsiding type. When we practise meditation, our subtle body simultaneously radiates two types of waves; (i) the delusion-producing types and (ii) its opposite, the delusion-subsiding type. Inevitably they interact with each other. It is the resultant wave which is processed and converted into emotion, when it interacts with *leśyā*.¹ The weaker the field of malevolence *kaṣāya*, the less strong and more debilitated would be the delusion-producing waves. Although they would not be extinct, their strength and intensity would be very low. The resultant wave would be predominantly delusion-subsiding and the resulting mental state would be auspicious and beneficial. In other words, when the delusion-producing waves are stronger, (that is when malevolent *leśyā* are dominant), the effects of benevolent *leśyā* are nullified. Conversely, whenever delusion-subsiding waves are stronger, benevolent *leśyā* is dominant and the corresponding emotions are pure and virtuous. Thus, the other way of countermanding the forces of *kaṣāya* is to neutralise or modify the waves of impulsive forces emerging from the field of *kaṣāya* by producing

1. See chapter I.

waves of benevolent *leśyā*, and superimposing them on the former before they reach the physical body. The means of achieving this is perception of psychic colours (*leśyā dhyāna*). In this technique of meditation, the practitioner visualizes bright beneficial colours, thereby producing waves of benevolent *leśyā*. They would modify the waves of malevolent *leśyā* emerging from within, and thus countermand the forces of *kaṣāya*.

It must be remembered that the subtle body—(*karma śarīra*) functions through ultra-microwave radiations. (The conversion into gross emotions would occur much later). The conscious self also functions through ultra-microwave radiations. This, it is the world of waves and nothing but the waves. For instance, anger is one form of expression of *kaṣāya*. It originates in the form of waves¹ in the field of *kaṣāya* (*karma śarīra*), where it interacts with the psychic waves and becomes wave of *adhyavasāya*. So far they are wave-forms and much later on will take the form of emotion as they interact with endocrines. This is an instance of energy being converted into matter (hormones—chemical messengers). Still later on the feeling of anger will be converted into a more gross form of appropriate action, e.g. aggression. Thus during its journey from the *karma śarīra* to the physical body, the waves of anger pass through the intermediate stage of feeling or emotion before manifesting themselves as behaviour or action. Let us now review the process of countermanding the forces of *kaṣāya* by *leśyā dhyāna*, taking anger as an illustration. As shown above, the anger first takes the form of waves. It must be obstructed and opposed at this very stage and that is exactly what is being done by perception of psychic colours (*leśyā dhyāna*). Counterwaves of auspicious colours are produced which annihilate or at least weaken the force, the effect, and

1. Waves of anger would always be of specific wave-length and frequency but of varying amplitude, which would depend upon the intensity of the anger.

the intensity or the inauspicious colours of anger. The action takes place when the assaulting force of anger and counter-attacking force of *leśyā dhyāna* are both still in the form of energy radiations.

Towards Absolute Tranquillity

One can envisage three mental states : 1. evil thoughts, 2. good thoughts and 3. tranquillity. The first two states are both states of agitation i.e. states of waves. In this regard there is no distinction between the two states. Of course there is a lot of difference in regard to their effects. A layman expresses his view of the visible universe, in such terms as heat, light, sound, colour, etc. But a physicist would think of all these as radiations of electromagnetic energy—waves of different wavelengths and frequencies. Everything in the universe manifests itself by emitting or absorbing electromagnetic energy. Therefore, both bad and good thoughts also are electromagnetic waves; both are forms of agitation. If one wants to attain the state of tranquillity where there is no agitation, no excitation and no motion, one has to follow a prescribed route. The first step in this process is to annihilate the malevolent waves by the benevolent ones. Unless one produces benevolent waves, the malevolent ones cannot be destroyed. Waves of evil thoughts have carried one much further away from the point of tranquillity. Waves of good thoughts bring him nearer to that point. True, one cannot attain tranquillity by good thoughts alone but he can surely proceed in that direction by first breaking and then reversing one's motion which was taking him further away from the point of tranquillity.

The simple way of reversing the direction, i.e. from evil thoughts to good ones, is *leśyā dhyāna*. Without resorting to its practice, the thought-direction cannot be reversed. Man, being a social animal, is constantly affected by social environment. Sometimes he is overwhelmed by aggressive

moods and desires to harm his supposed enemy. If he comes face to face with the opponent, his anger becomes fury. Sometimes a mere memory of the 'enemy' is enough to produce agitation of evil thoughts. All these reactions will continue till he learns and practises *leśyā dhyāna*. The three meritorious *leśyā*—*taijasa*, *padma* and *śukla*—are of three auspicious bright colours—red, yellow and white respectively. Perception of these colours curbs the evil urges and transmutes the emotional state of a person. Evil thoughts (of enmity, hate etc.) will be replaced by good ones (of friendship, love etc.) And, thus, internal purification of the mental state will radiate beneficial waves, affecting the environment.

Perception of *taijasa leśyā* and *padma leśyā* is a very powerful means of catharsis of evil emotions. To be safe from the onslaught of evil from outside, the practice of the perception of colour of *śukla leśyā* is recommended. The purpose is to create an impenetrable armour which will not permit the ingress of evil thoughts in our mind. The strong protective cover fabricated by *śukla leśyā* saves us from external assaults, while the one made by *taijasa* and *padma leśyās* saves us from internal turmoil. Once the double protection shield is there, waves of good and benign thoughts only will be produced. These will help and not hinder our spiritual progress. Indeed, *leśyā* itself is not tranquillity, but perception of psychic colours (*leśyā dhyāna*) helps us to reach our goal of tranquillity.

Psycho-therapy

Colour affects us both physiologically as well as psychologically. Colour-therapy¹ is used to cure somatic illnesses and mental imbalance. Colour is also useful for modifying our modes and behaviour. Perception of psychic colours (*leśyā dhyāna*) is an efficient psychotherapy for remedying spiritual incompleteness and stupor and reducing inner discord.

1. See chapter II.

Psychological distortions and vitiated thoughts produce and accumulate toxic matter inside the body. *Leśyā dhyāna* is a unique process of catharsis for cleansing the body. Colour-therapy and *leśyā-dhyāna* purge out the accumulated toxic matter and purify the emotions and thoughts.

When the attitude is positive and unvitiating, the thoughts are also virtuous and pure. Thoughts are not directly affected by *kaṣāya* (innate malevolence). Thoughts are produced by cerebral activity and learning. Thought, memory, contemplation, analytical faculty, assessment and all other such faculties are branches of knowledge and are, therefore, cerebral functions. On the other hand, emotions are endocrine expressions. We have two controlling systems in the body—the endocrine system and the nervous system. The former produces emotions and the latter produces thought. Thought has little influence on emotions but the latter has profound effect on the former. Emotions belong to the internal domain and thoughts belong to the field of action. That is why one should not worry too much about one's thoughts. Let those who externalize make 'thought' their chief concern, but for those who want to internalize and whose main concern is inner harmony, thought is of little significance. They should concentrate on the purity of emotions.

The simplest catharsis for purifying the emotion is the perception of bright colours—red, yellow and white.

When we visualize the above bright colours and intensify the visualization, our emotions and attitude change automatically. There is no scope for thinking or contemplating. The radiant energy of bright colours neutralizes the waves of thought, uncertainty and delusion. They subside. At the same time, the delusion-subsidings waves are reinforced and activated.

By the process of catharsis, let us purge out our distortions and make our emotions as pure as snow. Let us apply the psychotherapy of *leśyā dhyāna* to cure physical, mental and emotional sicknesses. Let us cure physical disorders and their cause, remove mental imbalances and their cause, eradicate psychological distortions and their cause—let us annihilate the root cause of all these disorders by the application of the proper therapy. For those who desire to regain and maintain physical, mental and emotional health as well as spiritual progress, the doctrine of *leśyā* will not remain a mere theoretical tenet but will prove to be a complete and comprehensive therapy to cure all evils.

TECHNIQUE

The exercise of perception of psychic colours (*leśyā dhyāna*) is the most important exercise in the system of *prekṣā* meditation. From the discussion in previous chapters, it must be clear that in this exercise, the practitioner concentrates his full attention on a particular psychic centre and then visualizes a specific colour on that centre. However, it is necessary for him to be proficient in the previous exercises viz., relaxation, perception of breath, perception of body and perception of psychic centres, before he practises perception of psychic colours. A question may be raised : 'Why can one not practise this exercise without the above-mentioned qualification ?' The answer is : Till the practitioner is thoroughly acquainted with total breathing, till he has acquired adequate proficiency in perception of breath, till he is mature in the perception of body, till his concentration of psychic centres is perfect, and till he is able to experience the vibrations of the endocrine etc., he cannot practise *leśyā dhyāna* properly. There is always a definite sequence in progress and development. Hence one must follow the course in a prescribed order. The instructor must also know that it is his responsibility to gradually develop the higher levels of consciousness of a practitioner. When the practitioner is ready for advancement, there is no difficulty. A mountaineer, who wants to climb the Everest, must first establish a base-camp and then plan his ascent in stages to reach the peak. He cannot do this

overnight. If any one thinks that he must reach the peak from the base in one day, it is pure fantasy. The climbing process has its own order. Nobody can ignore the order and jump up on the peak.

In the same way, one is not competent enough to practise *leśyā dhyāna* until :-

- (i) One is thoroughly conversant with numerous physical and mental functions.
- (ii) One has experienced the subtle vibrations, produced by the flow of vital energy, which is concomitant with these functions.
- (iii) One has developed full competency to grasp and perceive with equanimity the above-mentioned vibration.
- (iv) One has attained, by sustained conscious effort, the insight to interpret the functions of various psychic centres and their secretions (hormones).

Arrangement and Synthesization of Colours

It has been already explained that colour has profound influence on our body, mind, emotions, passions etc. Physical health or sickness, mental equilibrium or upset, stimulation or inhibition of impulses—all these depend upon our adjustment of various colours i.e. replenishment of deficient colour and removal of excess by associating specific colour with specific centre. For instance, deficiency of 'blue' colour in our body results in being short tempered. Meditation of blue colour removes the deficiency and the habit subsides. Deficiency of white colour produces agitation, that of red colour stimulates laziness and indecision, and that of yellow colour enervates the nervous system. Daily practice of visualization and perception of white colour on *jyoti kendra*; (rising sun) red colour on *darśana kendra* and yellow colour on *jñāna kendra* for 8-10 minutes will result in tranquillity, activeness and revitalization of nervous system respectively.

When you are facing a serious problem with no apparent solution, try this simple experiment :

Quietly sit down and relax : breathe slowly; keep your body motionless and limp; close the eyes softly; perceive golden yellow colour (*padma leśyā*) on *cākṣus kendra* or on *ānand kendra* for ten minutes. A solution of the problem will present itself.

Technique of Perception of Psychic Colours

Leśyā dhyāna is perception of psychic colours. In this practice, we perceive a specific colour on a specific psychic centre. Since, for a successful meditational session, actual appearance of the desired colour is essential, it is necessary to know fully about the quality of various colours. First of all, all colours are divided in two categories : (i) bright or shining colours which emit or reflect most of the light falling on it, and (ii) dark and gloomy colours which do not emit, do not reflect much, but absorb most of the light. Dull and gloomy black, blue and grey are inauspicious, but bright black etc. are not so. Similarly bright red, yellow and white are auspicious, but dark and dull red, etc. are not so. In *leśyā dhyāna* we visualize bright colours and not gloomy ones¹. In *leśyā dhyāna*, the following five bright colours are visualized:-

1. Green colour as of emerald.
2. Blue colour as of peacock's neck.
3. Red colour as of rising sun.
4. Yellow colour as of sun-flower or gold.
5. White colour as of full moon or snow.

1. Luminous objects—sun, moon, stars, lighted bulb or tubelight etc. emit lights of different colours, e.g. a rising sun first emits red, then orange and then white light. All these are bright colours. Other objects can be seen when light falls upon them. Brightness or dullness of their colours will depend upon how much of the falling light is reflected and how much is absorbed. Thus colour of a polished surface will be bright, because most of the light is reflected, e.g. moon-light itself or sunlight reflected by snow is bright white. On the other hand, a dark or gloomy colour would be seen in a dull matt surface, e.g. colour of ash is gloomy grey.

Red, yellow and white are auspicious colours only when they are bright. The colour of most flowers is bright when they are fresh but becomes gloomy when the same flower is withered or dried.

Visualization

To bring about the actual appearance of the desired colour, it is essential to concentrate and actually see the colour mentally. A building first exists in the mind of an architect, it is visualized by him, then put on the paper and finally it is constructed. Similarly, the practitioner of the perception of psychic colours must positively visualize not only the desired colour but also the desired result. At the commencement of the exercise he has to visualize the colour specified in the exercise. Then at the end of the exercise he must again visualize the desired result. That is, he shall try to see as clearly as possible the condition in which he would be if he was free from the distortion he is interested to eradicate. He should try to picture himself the way he would look, the way he would feel and the way he would behave. For instance, he may visualize that the urges and impulses are controlled and his behaviour is free from psychological faults and negative attitudes.

When the practitioner is good at visualizing, excellent results are obtained. On the other hand, those who have difficulty in visualizing would not have the same success.

Visualization is the key to this technique. Once it is sustained and intensified, the mind will project the colour and there would be actual appearance. Visual aids in the form of coloured bulbs or coloured cellophane paper wrapped on the lighted bulbs are useful. When one looks at a source of coloured light with open and unwinking eyes for a few moments, he will visualize it with closed eyes.

For actual appearance of colour, steadiness and concentration of mind is essential. Concentration here means intensified and sustained visualization of a single colour. As mental steadiness increases and visualization is intensified, the desired colour is produced by the subtle *taijasa* body and

the mental picture actually projects itself. At this stage the experience is real and not imaginary.

As already stated at the outset, practice of *leśyā-dhyāna* is comparable to reaching the peak of a mountain. Success is likely to vary widely from person to person. Some may achieve a significant success in a very short time, while another may take a long time and will have to practise it patiently for deriving measurable benefits. No one needs, however, be disappointed, because with persistent efforts everybody will ultimately be adequately benefitted. Every practitioner is endowed with infinite potential capability, but he is not aware of this. What is needed is self-reliance and patient development of the potential capability into active competence.

Frequently, instead of the desired colour, some other colour appears. This should not discourage the practitioner. In fact, appearance of any colour is a proof that the technique is well in hand, and is, therefore, a good sign. Appearance of a colour is the result of the steadiness of mind and concentration. Though this cannot be considered as a remarkable achievement, yet it has its own importance, because it strengthens reverence and belief of the practitioner. In the absence of any experience it looks as if the meditational practice is not proving fruitful. Experience—small or big, serves a lot of purpose.

Auto—suggestion and Intense Willing

One of the important points in the technique of *leśyā-dhyāna* is the actual experience of various results and changes accruing from the effect of perceiving different colours. To strengthen the result of meditation practice, and important exercise is auto-suggestion. A new therapy called 'autogenic therapy' is being developed in the western countries recently. The basic principle of this therapy is self-hypnosis or auto-suggestion. One visualizes a state or a condition, intensifies it,

and then experiences it. This exercise is called exercise of *bhāvanā* (intense willing) in philosophy. By its practice, one can change one's own self as well as external change. For instance, when one practises perception of bright white colour (as that of a full moon) on *jyoti kendra*, first he visualizes that white luminescence is spreading all round his body and envelops him; next, he, by auto-suggestion, visualizes that his aura is completely permeated with white radiance; after that he intensely wills, "My anger is subsiding, my agitation and excitation are being pacified, my urges and impulses are abating", and finally experiences growing peace and tranquillity.

Preparation

1. *Posture* : For a successful practice of meditation; steadiness of the body is essential. Posture, therefore, is an important feature of the exercise. The practitioner must remain motionless, quiet, and alert for the duration of the exercise. Obviously, therefore, a posture which produces any kind of distracting discomfort is ruled out. Strain or discomfort must be avoided during the session. An advanced practitioner may adopt a standing posture. In exceptional condition a recumbent posture may also be used. But a sitting posture is most convenient for learners and novices, and is most commonly adopted. Any of the following postures may be chosen :-

- Full lotus posture (Padmāsana)
- Half lotus posture (Ardha-padmāsana)
- Simple posture (Sukhāsana)
- Diamond posture (Vajrāsana)

Although the full lotus posture is the best, *sādhaka* may adopt any one of these which can be comfortably maintained for the duration of the session. Some discomfort is inevitable, in the beginning, in any cross legged posture, but a

little practice would eliminate it to the extent that it ceases to be a distraction. However, if at any time during the practice, there is a feeling of distracting discomfort, the position of the legs may be quietly changed without opening the eyes. In all postures, the trunk and head are erect with the spine and neck in a straight line. There should, however, be no stiffness. Eyes remain softly closed.

2. *Mudrā* : The position of practitioner's hands is called *mudrā*. One of the following two *mudrās* may be assumed :

(a) Let the back of your right hand rest on your right knee and the left hand on the left knee, both palms turned up. Let the index fingers touch the roots of thumbs, with a slight pressure in the contact. The other fingers are kept straight.

(b) Bend both arms at the elbows. Keep the back of your left hand on the central part of your lap and the back of your right hand on the top of the upturned palm of your left hand.

Do not put your hands on the ground.

Do not put your palm turned downwards.

In a standing posture, stand erect with the spine and neck in a straight line but without stiffness.

Keep your feet parallel to each other with a distance of about 10 cms. between them.

Let your arms hang down loosely from the shoulder-joints close to your body, with the palms open, facing inwards and fingers straight and pointing down. Keep all skeletal muscles relaxed.

If a practitioner is unable to adopt either standing or a sitting on-the-floor posture, he may sit in a chair. An armless

chair is to be used. Keep your back and neck in a straight line without the back rest. There should be no stiffness.

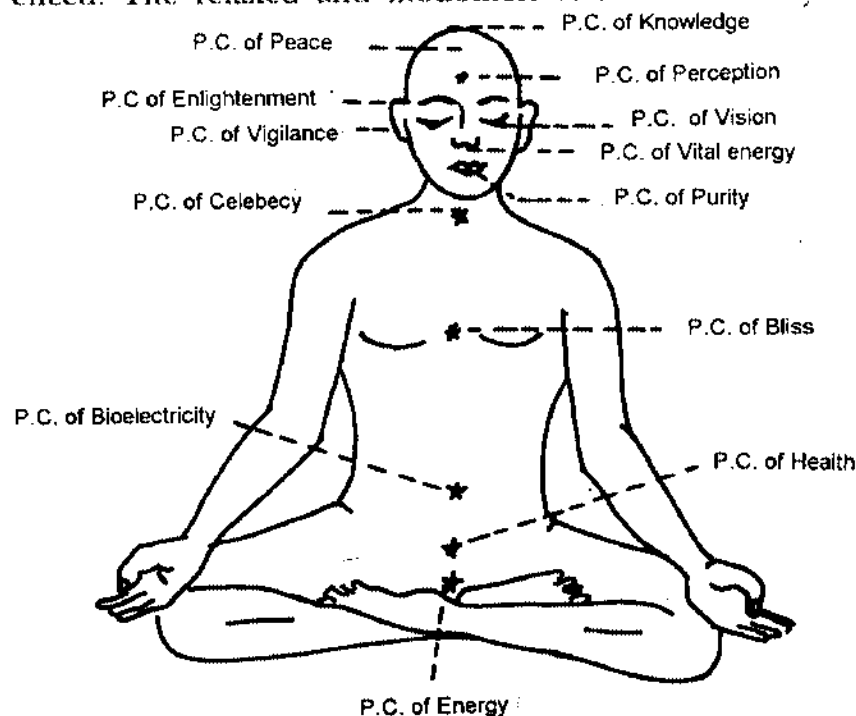
Keep your feet parallel as in the standing posture. Assume one of the two *mudrās* given above.

If a recumbent posture becomes absolutely necessary, one may lie down on his back, keeping a distance of about a foot between two feet, hands about six inches away from the trunk, palms turned upward and eyes softly closed.

Technique of Meditation

Premeditation Exercise No. 1 : Relaxation (hāyotsarga)

This is an essential precondition of meditational practice, resulting in steadiness of the body. The whole body is mentally divided into several convenient parts and full attention is concentrated on each part. By the process of auto-suggestion, each part is relaxed and the relaxation experienced. The relaxed and motionless state of the body is



maintained throughout the meditation session. Simultaneously, there should be a keen awareness of the spiritual self. This exercise will take 7 to 10 minutes.

Premeditation Exercise No. 2 : Internal Trip (Antaryātrā)

Full attention is to be concentrated on the bottom of the spine called *śakti kendra*. It is then directed to travel upwards along the spinal cord to the top of the head—*jñāna kendra*. When the top is reached, direct the attention to move downwards taking the same path until it reaches *śakti kendra* again. Repeat the exercise for about 5 to 7 minutes. All the time, the consciousness is confined in the path of the trip (i.e. the spinal cord), and the sensations therein caused by the subtle vibrations of the flow of the vital energy, are carefully perceived.

Meditation—Perception of Psychic Colours (Leśyā Dhyāna)

The first step is to visualize that everything around, including the air itself, is coloured bright green, as if reflected by an emerald. The respiration is to be slowed down and with every inhalation green air is breathed in. This is to be continued for 2 to 3 minutes. Full attention is to be focussed on *ānanda kendra* (psychic centre of bliss, located near the heart), and by sustained and intensified visualization, bright green colour is to be perceived. After 2 or 3 minutes, visualize that this colour is radiating from the centre and spreads all around the body, permeating the entire aura, which becomes bright green. Finally by intense willing, **freedom from psychological faults and negative attitudes** is to be experienced, (for 2 to 3 minutes). Adopting the same technique, perceive bright blue colour (as of the neck of a peacock) on *viśuddhi kendra*; bright red colour (as of the rising sun) on *darśana kendra*; bright yellow colour (as of polished gold) on *jñāna kendra* or *chākṣus kendra*; and bright white colour (as of full moon) on *jyoti kendra*.

The following table shows the psychic centres, colours to be visualized and what is to be experienced by intense willing :

<i>Psychic Centres</i>	<i>Colours to be Visualized</i>	<i>Intense willing and experience</i>
1. Centre of bliss (<i>ānanda kendra</i>)	Emerald green	Freedom from psychological faults and negative attitudes.
2. Centre of purity (<i>viśuddhi kendra</i>)	Peacock-neck blue	Self-control of urges and impulses.
3. Centre of intuition (<i>darśana kendra</i>)	Rising sun red	Awakening of intuition—bliss.
4. Centre of wisdom (<i>jñāna kendra</i>) or centre of vision (<i>chākṣus kendra</i>)	Golden yellow	Acuity of perception—clarity of thought.
5. Centre of enlightenment (<i>jyoti kendra</i>)	Full moon white	Tranquillity, subsidence of anger and other states of agitation and excitation.

: V :

BENEFITS

***Mental Happiness**

***Evidence of Religiosity**

***Purification of Character—Strengthening of Will-power**

***Self-awareness**

- Virtuous and Decent Behaviour
- Enlightened Living; Glorious Death

***Attitudinal Change and Behavioural Modification**

***Freedom from Sensual Pleasures**

***(Meditation of) *Taijasa Leśyā* :**

- Commencement of Transmutation
- Ineffable Innate Happiness
- Cessation of Mental Weakness

***(Meditation of) *Padma Leśyā* :**

- Reinforcement of Brain and Nervous System
- Mental Happiness
- Mastery over Sensuality

***(Meditation of) *Śukla Leśyā* :**

- Self-realization

Mental Happiness

Numerous benefits accrue from the practice of perception of psychic colours. Some benefits pertain to the internal functions and some to the external ones : some are physical and some mental. One of the immediate benefits is mental happiness. As one becomes more accomplished, mental happiness increases. The feeling is not of joy or pleasure, but of happiness. There is much difference between the two. Wherever there is joy, there is bound to be sorrow, they are inseparable. What one achieves as a benefit is happiness, and not joy. An internal benefit is refinement of one's aura. A regular practitioner of systematic meditation, has a refined aura, purified *leśyā* and undistorted emotions.

Evidence of Religiosity

One may desire to protect himself from the miseries accruing from sin, by seeking refuge in religion. That is, one wants to escape the consequences of sinful life. At the same time, one wishes to get that which is not obtainable from it. Bad habits, vicious mentality, anxiety, agitation and mental tension—all these result from a sinful life, but one wants to get rid of them. He wants peace, harmony, freedom from tension, sympathy and friendship. That is why one desires to take refuge in religiousness. Even after accepting the religion, if one does not change, there is something wrong some-where, i.e. either he failed to follow the religious path or he made a wrong choice of the creed.

One adopts a religion or a creed and adheres to it for the whole life. But at the time of death, one strikes a balance-sheet and finds that the result is zero, that there has been no spiritual progress, no change in his behaviour, and that there is no evidence of religiosity in his way of life. In that case, it

would not be a sacrilege if one concludes that religion is just a pleasant past-time, or that it makes one learned (knowledgeable), but it has no potency to change one's personality. But such a conclusion would be true for a superficial or pseudo-religiousness, but not for real religion. It would be true for the 'shell' of the religion but not its 'spirit'.

The problem is that now-a-days, (so-called) religious leaders have devalued the moral principles and have tried to establish ritualistic traditionalism as religion. The true religion, which should not be dogmatic or doctrinaire but practical and dynamic, has unfortunately been shorn off its practical side. Beneficial factors, which could be obtained only by actual experience and practice, are not available, because it lacks the practical side. The creed, which is merely doctrinaire, which does not seek fresh knowledge, which is not dynamic enough to search and advance its knowledge and wisdom, is reduced to traditionalism, and is no longer qualified to be called 'religion'. In course of time, like static pool-water, it would become foul. The creed which does not care to expand its own wisdom by research and practice but teaches its adherents, wholly by exhortations and traditions with their attendant myths, legends and superstitions, cannot hope to be of any significant benefit to them.

In reality, experimental research and actual experience is the spirit of religion. The proof of potency and truth of such a religion is that its followers can positively change for the better. That inspite of accepting the protection of religion, and adopting a religious way of life, one does not change for the better, is improbable. The basic principle of being religious (i.e. adopting a virtuous way to life) is to commence treading the path of change—pilgrimage towards transmutation. Virtuous traits and religious characteristics become evident in the attitude and behaviour of a truly religious person. When the pilgrimage starts, characteristics of *taijasa*,

padma and *śukla leśyās* begin to appear in the person's feelings, attitude and behaviour. Transmutation of *leśyā* is the only means to become truly religious. In other word, the malevolent trinity—*kṛṣṇa*, *nīla* and *kāpota*—is replaced by the benevolent trinity—*taijasa*, *padma* and *śukla*.

It must be remembered that the change in synthesization of the outpouring of hormones from the endocrine system results in the attitudinal change. When the transmutation is established, the compulsive impetus to the bad habits vanishes. *Kṛṣṇa leśyā*, the extreme malevolent *leśyā* is modified to *nīla leśyā* and that, in turn, is modified to *kāpota*. Now the weakest of the benevolent trinity—replaces the *kāpota leśyā*.

The frequency of the waves of *kṛṣṇa leśyā* is high and the wave-length is short. In *nīla leśyā* the wave-length increases and frequency is reduced. This change continues and culminates in *śukla leśyā* where the frequency is practically zero and wave-length is infinite. The transmutation is total.

Purification of Character—Strengthening of Will-power

When a practitioner of the perception of psychic colours crosses the border of gross physical body and enters the domain of subtle body, he will know where and when the bright white, red and blue colours appear. He will also know how tranquillity, bliss and happiness are produced. A question may be raised : Why do the colours appear ? The appearance of colours is an auspicious sign. It corroborates that attention is not wandering, concentration is substantial and *leśyā* is changing. Change in *leśyā* results in purification of the aura which, in turn, leads to purity of character. Thus purity of character is proportional to purification of *leśyā* and aura.

We are constantly invaded by aggressive radiations, colours etc., from the external environment. They affect our

aura, but the aura of a *sādhaka*, whose character is untainted, whose emotions and *leśyā* are purified, is powerful enough to withstand their onslaught. Its electromagnetic radiations are very powerful. It is impenetrable, and so whatever hits it is repelled and sent back without entering it. Even if some-one curses a person with virtuous character, it will not have any ill effect on him (or her). Moreover the radiations from such an aura are so graceful and magnetic that people are attracted towards him.

The will-power of a person with pure character is very strong and successful. Consequently, all the wishes of such a person are fulfilled.

Self-Awareness

The doctrine of *leśyā* is a powerful inspiration for awakening. Awake and be aware. The mind wanders; be aware of its wandering. The hand moves; be aware of its motion. All this awareness is important, but not the most important. Most important is to be aware of one's feelings and emotions. It is the emotional tension which makes the mind wander and keeps it agitated. One cannot steady the mind by being aware of its wandering, nor can one stop the motion of the hand. The force which moves the hand and agitates the mind is the compulsive force of emotions and instincts. Only when we are awake and become aware of this force, can we bring about the change. The only way to do this is to remain constantly awake and alert. Let us be aware of our own true self—our spiritual self. Let us not be stupefied. If we are overwhelmed by stupor, we shall be unaware of everything around us, as if we are asleep. To keep the self awake and alert—to practise concentration and meditation, it is not necessary to indulge in narcotics, as some people do. What is needed is constant vigilance and continuous self-awareness. Let us stop our mind from wandering, so that it is free from its threefold activities

of thinking, recalling and imagining.

If one becomes free from thinking, recalling and planning, then the doubts may be raised : Would this not amount to withdrawal from the worldly affairs ? Would not a *sādhaka* neglect his duties and responsibilities ? How then would he survive and maintain himself and his family ? How would he succeed in life ? What about the stark realities of life ? How would he procure necessities such as food, shelter, clothes etc., if he engages himself in meditation and self-realization ? Would withdrawal from worldly duties and responsibilities not create hardships ? Would not the practice of meditation make a person unsocial ? Would not the complex problems of everyday life become formidable ? All such doubts are quite reasonable and are likely to disturb one's mind.

Virtuous and Decent Behaviour

To dispel the above doubts, it can be emphatically stated that no practitioner of meditation has ever caused disruption of family or social life. On the contrary, such disruptions were made by those who never practised meditation in their life. The apprehension that regular practice of meditation will result in disorganisation of social life is baseless. If at all, a practitioner would think it fit to withdraw from some worldly matter, it would be such an affair as is superfluous or unessential. The fact is that only the egotists, who have never practised meditation, have created complications, problems and difficulties in the world. Experience has shown that so far, no *sādhaka* of *prekṣā* meditation has ever broken a code of good conduct, or disrupted or repudiated family or social obligations. Such an apprehension is groundless. Such a fear has no basis whatsoever.

The test of a practitioner of meditation in social life is his conduct and character. If one practises meditation regu-

larly, but his conduct is not ethical, and his character is not virtuous, then others are compelled to conclude that for him, meditation is nothing more than a habit or addiction. Accomplishment of joyfulness, peacefulness and satiety is not the "be-all and end-all" of meditation. All these are initial and elementary benefits only. The crucial and fundamental test of a regular practitioner is metamorphosis of his way of life, conduct and character. If this happens, than one is sure that he has practised well and has realized the true spirit of *sāḍhanā*.

The fact is that for living a useful and purposeful life, and for decent and gentle behaviour, spiritual consciousness is essential. It is also essential for :

- (i) achievement of inner harmony and development of vital energy;
- (ii) removal of impediments in the way of acquisition of wisdom;
- (iii) destroying the obstacles in the flow of spiritual energy; and
- (iv) demolishing the impenetrable fort of delusion.

Spiritual consciousness is also needed in making one's life happy and free from strife. One who is ready for practising meditation must not allow himself to be enmeshed in polemics, but must overcome all such hurdles of illusion. He must penetrate deep inside to realize the truth and give greater importance to his own spiritual experience. He should not depend upon others. His motto should be—"*appaṇā saccamejjā*" i.e. "Search the Truth thyself," that is to say, "Do not believe blindly what others declare". When the spirit of the above aphorism is grasped properly, and when, by the practice of meditation, one has the real experience, the innate delusion will be destroyed, and, with that, all problems concerning social life will be solved. One would then live a successful and happy life.

Enlightened Living : Glorious Death

As we have seen, the first benefit accruing from spiritual consciousness is a gentle and commendable way of life. The further benefit which accrues is that the person lives an enlightened life, and dies a glorious death. How can one die an enviable death, if his life has not been commendable and gentle ? One who is deeply attached to life cannot die a praiseworthy death and one who is afraid of death cannot live an enlightened life. To live an enlightened life it is essential to be free from the fear of death, and to minimise the attachment to life. Both these can be achieved by the practices of meditation and the resulting spiritual consciousness. The practitioner attains such a high level of spiritual consciousness that life and death are both experienced as transient phases.

Attitudinal Change and Behavioural Modification

Spiritual consciousness destroys stupor. It will bring forth two benefits : attitudinal change and behavioural modification. It is the only tool which can affect both these personality factors and develop an integrated personality.

Freedom from Sensual Pleasures

The state of spiritual consciousness cannot be properly comprehended until we know the doctrine of *leśyā*. If one wants to practise meditation, aspires spiritual progress and development, and is anxious to solve problems by applied spiritualism, one must liberate or expand one's consciousness. Liberation or expansion here means to free the consciousness from the shackles of attachment to the material world. It is one thing to make use of material conveniences, but quite a different thing to be chained to them. Even when the attachment is broken, the use will continue, but the infatuation vanishes. For instance, one has to eat to nourish oneself, but craving for tasty, spicy food amounts to attachment and slavery. A practitioner of meditation does eat

and drink and possets assets. All these are means of fulfilling the necessities of life. Meditation does not enjoin one to starve or abandon necessities. As long as there is life, one cannot but utilize all the facilities and conveniences, nor does spiritual life mean abandoning them. What is to be abandoned is the deep attachment to the material objects. A practitioner does not become enslaved or entrapped by the material objects. Thus, the main result of the spiritual awareness is that the utility remains, but the attachment and infatuation are abandoned. The root of the misery is attachment, and not utilization. The spiritual consciousness resulting from the regular practice of meditation softens and smoothens one's path of life by removing confusion and complication therefrom. His guileless behaviour makes his life free from deceitfulness and cunning.

(Meditation of) *Taijasa Leśyā* : Benefits

Commencement of Transmutation

Taijasa leśyā is represented by the red colour of the rising sun. This is the colour of creation and is connected with fire element. It is the fountain-head of our activeness, energy, brightness of our personality, brilliance, etc. It is the sign of a healthy body. The pathologist taking a blood-count ascertains the number of red blood cells and white blood cells in the sample of blood under examination. Deficiency of red blood corpuscles in the blood is a sign of illness.

The psychic red colour can make one turn inwards. As long as one is under the influence of the malignant trinity, one cannot look inwards, be spiritual-minded and develop inwardness. Nor can he enjoy inner happiness and bliss. In the *prekṣā* system of meditation, one learns to grasp and perceive the subtle internal vibrations produced by the flow of vital energy. Only when the *chitta* has been trained and

sharpened, can it grasp the subtle vibrations. When the *chitta* succeeds in establishing contact with the subtle *taijasa* body, the colours start appearing.

When we visualize rising-sun-red colour on *daršana kendra* and when the visualization is intensified and sustained, the colour actually appears and is perceived. Then the concentrated perception of this psychic colour, which amounts to entering the field of *taijasa leśyā*, results in the commencement of the pilgrimage inwards. Then the metamorphosis of stubborn attitude and habits, which were produced by the malevolent trinity, is in sight. The bright red colour has brought about the desired transmutation of our attitudes and behaviour.

Ineffable Innate Happiness

When one enters the field of *taijasa leśyā*, one experiences ineffable innate happiness. It is a real experience. Experience cannot be communicated to others. One can talk about it, but one cannot transfer it to others. One who has never entered the field of *taijasa leśyā* by perception of bright red colour can never even imagine let alone experience, that there is a state of bliss, unconnected with the physical body, and transcending all sensual pleasures. Until he passes through this remarkable experience, he cannot even believe that such an unprecedented and ineffable state of bliss exists at all. Prior to such an experience, he believes that the only source of happiness is the sensual pleasures. This belief is drastically changed after the experience that no pleasure in the world can match the state of bliss resulting from the advent of *taijasa leśyā*. A single actual experience of this type is enough to change one in such a way that he would never again view the sensual pleasures as he did before.

The fact is that the feeling of pleasure does not emanate from objects of sensuality. Science has established

that feeling of pleasure results from the stimulation of the centre of pleasure in the brain. The identical feeling can be produced by stimulating this centre through electrical impulses and without the use of any object of sensual pleasure. In other words, by electric stimulation of the specific relevant centre in the brain through electrodes, the centre is energized and activated, and produces the same feeling as would have been produced by indulging in an act of sensual pleasure. Thus, it has been proved that the feeling of pleasure results from stimulating the relevant centre in the brain.

The advent of *taijasa leśyā* produces strong electrical impulses and stimulates the centre of pleasure. For a practitioner of meditation, therefore, there is no necessity for connecting and electrode. When one meditates to activate *taijasa leśyā* and when the rising-sun-red colour appear, the stimuli transmitted to the centre in brain are very strong and there is an intense feeling of pleasure—so intense and so pleasurable is the feeling that one does not want to give it up. It is well known that sensual pleasures often produce depressive after-effects such as debilitation, sorrow, etc. But there are no such after-effects when the stimuli come from bio-electric impulses, generated by *taijasa śarīra*.

Cessation of Mental Weakness

Yet another benefit accruing from the perception of rising-sun-red colour and the consequent advent of *taijasa leśyā*, is the cessation of one's mental weakness, and of the problems of a mental nature. In this age, we are constantly subjected to tremendous stresses and tensions. And all of us suffer from mental problems, to a lesser or greater extent. Stresses further increase when one undergoes an adversity or is faced with calamity. Sometimes the death of a dear one causes so much anguish that one contemplates suicide.

In short, the human mind is so delicate that it cannot

bear adversity or calamity. Nervous breakdown is the result. This mental weakness can be cured by the perception of rising-sun-red psychic colour. Regular practice of meditation using this technique strengthens the mental power and enhances the capacity to endure the calamitous conditions with fortitude, so that there is no mental break-down under the worse adverse conditions. We have no control over the conditions, but mental weakness can be ended and a breakdown prevented.

(Meditation of) *Padma Leśyā* : Benefits

The colour of *padma leśyā* is bright golden yellow. This colour is very invigorating and produces warmth. The entire process of progress towards the peak is thermogenous. *Taijasa leśyā* and *padma leśyā* both are thermogenous and when the heat culminates and attains the summit, that is, when there is no scope for further increase, it would be subsided by *śukla leśyā*, and the final emancipation is attained.

Reinforcement of Brain & Nervous System

On the physical level, the bright yellow colour invigorates the central nervous system, i.e. the brain and spinal cord. A child with a weak memory and low intelligence, if kept in a room painted with bright yellow colour, will improve these faculties. One who practises perception of bright yellow colour for ten minutes regularly, develops higher levels of intelligence.

Regular and systematic perception of yellow colour (*padma leśyā*) will result in a very high degree of purity, that is, the practitioner would attain a high degree of intelligence, wisdom and decision-making capacity, which cannot be acquired by means of studying thousands of books. In addition, he will gain a keen insight and sagacity to reach the

root of the problem so that he would be able to overcome difficulties without much effort.

Mental Happiness

Psychologically, perception of yellow colour results in mental happiness. Much advance has been made in colour science and research still continues. Psychology of colour tells us that yellow colour is a symbol of mental happiness. It reduces mental deficiency and enhances joyfulness. Scriptures also propound that the advent of *padma leśyā* produces mental peace and happiness. Perceptive acumen is enhanced by it.

Perceptive ability leads to realization and an actual experience, not dialectical or rhetorical sharpness, but sagacity and wisdom.

Thus, the benefits derived from the perception of bright yellow colour, may be enumerated as :

- * Enhancement of mental happiness,
- * Development of intelligence,
- * Development of perceptive ability, and
- * Invigorating of nervous system (brain, spinal cord, nerves, etc.)

Perception of psychic yellow colour on *chākṣus kendra* also reinforces the efficiency of the sensory nerves.

Mastery over Sensuality

When the golden yellow colour appears in a meditational exercise, the practitioner enhances his self-control and masters his sensuality. Absence of self-control results from the influence of malevolent *leśyā*. This must be

countermanded by the advent of benevolent *leśyā*. The psychic yellow colour annihilates the evil influence of dark psychic colour of malevolent *leśyā*. This purifies the aura and there is remarkable increase in the power of self-control. The practitioner obtains mastery over sensuality.

(Meditation of) *Śukla Leśyā* : Benefits

The psychic colour of *śukla leśyā* is bright-white like the light of full moon. This colour symbolises godliness, piety, tranquillity and emancipation. Meditation of this *leśyā* subsides the intense heat generated by the influence of *taijasa leśyā* and *padma leśyā* and emancipation follows. *Śukla leśyā* inhibits excitation, impulse, urge, anxiety, tension, passions and psychological distortions like cruelty, hate etc. and leads to complete tranquillity.

Self-realisation

A practitioner must not become complacent with his success with *taijasa leśyā* and *padma leśyā*. The goal is not yet reached. One has still to continue his pilgrimage and go further. Beyond and transcending the sense-organs, the mind and the *chitta*, there is something else—the spiritual self, and our aim is to realise it. Self-realisation is the main objective of *leśyā dhyāna* and is fulfilled by the meditation of *śukla leśyā*. Only when we accomplish this, we shall be able to comprehend the distinction between the material and the spiritual or psychical.

The process of self-realisation is creation of *nirvikalpa chetanā* i.e. an exclusive state of consciousness par excellence, which is free from *vikalpa* i.e. wavering as well as emotions of like and dislike, and feelings of pleasure and pain.

Freedom from Anguish (Avyatha Chetanā)

One who has attained the *nirvikalpa chetanā* lives in a world which is definitely different from this mundane world. But it is real and not utopian. The first benefit which accrues from the attainment of this level of consciousness is awakening of *avyatha chetanā* i.e. one which is free from all mental afflictions, torments and anguish. Even when he is faced with most adverse conditions, or serious and dangerous problems, he would keep calm and remain unperturbed. Just as one, who is soundly asleep, is unaffected by what goes on around him, a practitioner who has attained *nirvikalpa chetanā*, though conscious and awake, would remain unaffected and unperturbed by environmental conditions. Nothing would ever agitate or trouble him. It is not that he is ignorant of the conditions around him, i.e. he is aware, but is not upset by them. He remains a witness but does not become a performer.

Freedom from Infatuation (Amūḍha Chetanā)

The second benefit which accrues is that the practitioner becomes free from delusion and is, therefore, not stupefied or infatuated. There is abundance of infatuating factors in this world. One sees, one hears and becomes deluded and infatuated. Similarly one becomes stupefied by a thought. Everywhere there are factors which cause infatuation and one gets ensnared in one of them. The delusion is an attribute of the *vikalpa chetanā*. Once the higher level of consciousness, i.e. *nirvikalpa chetanā* is attained, there is total freedom from infatuation.

Attainment of Wisdom (Viveka Chetanā)

The third benefit is attainment of wisdom—*viveka chetanā*. A practitioner, on attaining wisdom, develops a faculty of discernment. He acquires the ability to distinguish between —

the whey and the butter,
the oil and the oil-cake,
the body and the soul,
the conscious and the material, and
the transient and the eternal.

By an actual experience, he knows the separate existence of the soul independent of the body. The benefit is a great achievement indeed.

Ability to Abandon (Vyutsarga Chetanā)

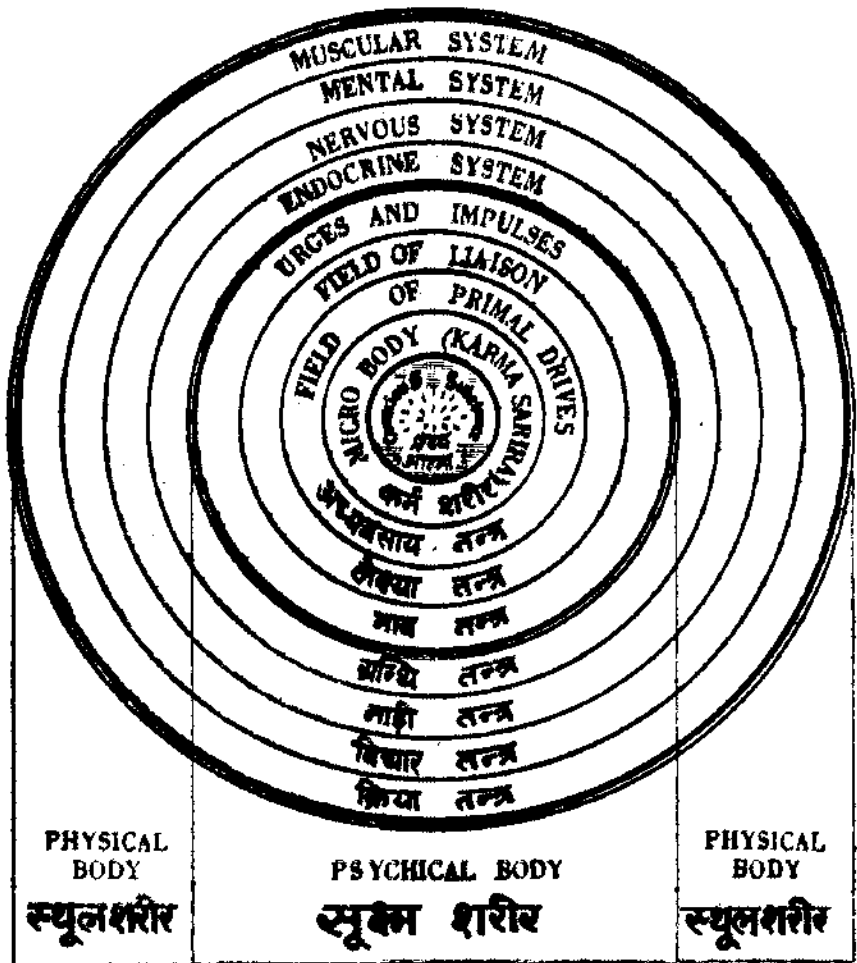
The fourth benefit that accrues is the ability to abandon, renounce and relinquish. This happens when the wisdom becomes mature. Then there is no hesitation or vacillation whether one is to relinquish his body or renounce sensual pleasures or abandon family and property. When the ability to abandon is well-advanced, one can relinquish anything at any time without demurring, because there is no attachment.

On attainment of *vyutsarga chetanā*, the practitioner clearly experiences the separateness of his real spiritual self from the body. "This is 'I'—my real self. Everything else is just an association and is alien. What does it matter whether I keep it or renounce it? I shall abandon all at the right time." Thus *vyutsarga chetanā* strengthens the ability to abandon.

And this precisely is our goal—our destination. As higher levels of consciousness are attained, as unessentials are renounced and one lives in *chetanā* par excellence, the spiritual self reveals itself and the turmoil subsides. The waves in the ocean of consciousness die down, and one day total tranquillity and calmness prevail. That is the state of consciousness, where the truth is realised and that is the highest and innermost desire of thousands and thousands. □

APPENDIX

This diagram is connected with the organizational chart on p. 5.



BOOKS ON MEDITATION

By Acharya Mahaprajna,

Translated by Muni Mahendra Kumar & J.S. Zaveri

- | | |
|---|--------------|
| 1. Preksha Dhyana : Basic Principles | Rs. 12.00 |
| Ed. 1993 Size 22 cm. 34 pages | U.S. \$ 2.50 |
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| 10. Preksha Dhyana : Human Body-I | Rs. 60.00 |
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| 11. Preksha Dhyana : Human Body-II | Rs. 60.00 |
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| 2. Jeevan Vigyan : Science of Living Part II | Rs. 12.00 |
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By Muni Mahendra Kumar

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| 3. Science of Living (Jeevan Vigyan) | Rs. 10.00 |
| Ed. 1991 Size 22 cm. 32 pages | U.S. \$ 2.00 |

By Acharya Mahaprajna, Tr. by Dr. R.P. Bhatnagar

- | | |
|--------------------------------------|--------------|
| 4. Jeevan Vigyan (Science of Living) | Rs. 30.00 |
| Ed. 1993 Size 22 cm. 76 pages | U.S. \$ 6.00 |