



Preksha Meditation (Jain Meditation) Is Tool For Managing Corporate Lifestyle And Stress

Dr. Sunetra S.Jain , Associate Director Axenic Labs Pvt Limited Nashik Sadhvi Shri MahimaShri Maharaj Saheb, India.

Abstract

Lord Mahaveer 24th Tirthankar practiced Dhyān for maximum time period in His Sadhana Kal of 12 ½ yrs. Hundreds of His monks were Kevaldnyani .Dhyān is a part of karma Yog in Jain philosophy type of Abhyantar Tapa . It is type of Tapa that unites soul with mind. Preksha Dhyān is provoked in Jain Mediation.

Preksha Dhyān is the system of meditation engaging mind completely, in the perception of internal phenomenon of consciousness.

“Sampikkhaye Appagamappayenam” Dashavaikalik sutra 2/2 Preksha Dhyān is exploration of Atma (soul) by its own Atma, introspection of subtle mind by gross mind. By the practice of Preksha Dhyān one can achieve purification of emotion, psyche and consciousness with self realization. In such condition there is neither attachment nor aversion, neither pleasure nor sadness. In this way it is to achieve neutral position. Jain meditation plays an important role in upliftment of physical mental social and spiritual health of individual.

Physical benefits comprise Strengthening of immune system; removal of tension, Revitalization of body cells improves respiration and flow of vital energy.

It increases memory, concentration and decision making power, develops patience and tolerance power, cleans and relaxes the mind, enhances will power and builds self-confidence

Emotional health brings about transformation of negative emotions into positive, Removal of psychological distortions. Behavioral health changes attitudes and habits. One can get rid of habits like addiction, violence which ultimately increases working efficiency, creativity, and good qualities.

Key words - Jain Lifestyle Preksha Dhyān , corporate Life style.

Introduction

Historical background

There are 5 phases i.e. Yug (Era) of Jain Yog practices. Every era has its own specialty regarding Jain lifestyle. In the beginning which was the Yug of Lord Mahaveer , fundamentals of Jain meditation i.e. Dhyān were very well established. It was based on following procedures

Kayotsarga	Complete relaxation with self awareness
Bhavna	Thoughts
Vipassana	Vipassana
Vichaya	Predisposition of body

Lord Mahaveer 24th Tirthankar practiced Dhyān for maximum time period in His Sadhana Kal of 12 ½ yrs. Hundreds of His monks were Kevaldnyani at that time.

Second Yug was of philosophy oriented (4th & 5th century after Veer Nirvan). Gradually importance of Dhyān was reduced. Mean while Acharya Kundakunda and Jinabhadra Kshemasharma preserved the method of Dhyān as it was earlier.

Third Yug was (from Vikram Samvat 8th century) of Japa Yug . Acharya Haribhadra emphasized on chanting of Namaskar Mahamantra, Padmavati Kalpa , Shatrunjaya Kalpa etc. Slowly Dhyān practices get reduced.

Fourth Yug (from Vikram Samvat 16th to 19th century) Jain Sadhana was overcome by Hattayog tantra which was influenced by Bhakti Marga. Acharya Jaiyacharya maintained the chain of Dhyān in this Yug

Fifth Yug is the present Era (Vikram Samvat 2000-2500) Acharya Tulsi Acharya Mahhapragya took major responsibility to define Dhyān in 30th chapter of Uttaradhyān of Aagam. Both Acharya maintained the essence of original Dhyān as it was in ancient period

Philosophical background

Rishabhdeva or Aadinath is the first person who mentioned theory of soul. He is the creator of Yoga and Dhyān. In this way the He was originator of Preksha. In Jain Aagam Uttaradhyān 28th, 29th, 30th, & 32nd chapter quotes the references of Jain Dhyān method of Preksha Dhyān. The ultimate target to get liberated i.e. Moksha. It is achieved by 4 steps

Dhyan is a part of karma Yog. Among 12 types of Tapa, Dhyan is “Abhyantar” type of Tapa . It is type of Tapa that is of soul and mind. Preksha Dhyan is provoked in Jain Meditation.

Meaning of Preksha

<p>Dnyan</p> <p>Through</p> <p>Mati Shrut Avadhi Manah-Paryav Keval</p>	<p>Darshan</p> <p>Through</p> <p>Jeev Ajeev Punya Paap Aashrav Samvar Nirjara Bandh Moksha</p>
<p>Charitra</p> <p>Through</p> <p>Samayik Chedopsthapneeya Parihar-Vishudhhi Samparay Yathakhyat</p>	<p>Tapa</p> <p>Through</p> <p>Bahya - Fasting etc Abhyantara - Dhyan etc</p>

Preksha word is derived from Pra + Iksha (to see) means perceive carefully and profoundly by mental vision. Preksha Dhyan is the system of meditation engaging mind completely ,in the perception of internal of phenomenon of consciousness.

“**Sampikkhaye Appagamappayenam**”(ref dashavaikalik sutra 2/2 - from 32 Agam)

This quote states exploration of Atma (soul) by own Atma, introspection of subtle mind by gross mind. By the practice of Preksha Dhyan one can achieve purification of emotion, psyche and consciousness with self-realization. In which there is neither attachment nor aversion neither pleasure nor sadness. This helps to achieve neutral position

Nature of Preksha Dhyan and its methodology

Preksha Dhyan is such an uncomplicated, easy-to-learn technique of meditation. It is comprised of the following types

[1]	Kayotsarga	Complete Relaxation With Self Awareness
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[2]	Antaryatra	Internal Trip
[3]	Svasa Preksha (Dirgha)	Perception of Deep Breathing
[4]	Sharir Preksha	Perception of Body
[5]	Chaitanya Kendra Preksha	Perception of Psychic Centres
[6]	Leshya Dhyana	Perception of Psychic Colors
[7&8]	Anupreksha And Bhavana	Contemplation and Auto Suggestion
[9]	Kayaklesha	Yoga and Breathing Process ,Asana Andpranayam Mudra Jap
[10]	Vichar Preksha	Perception of Thoughts
[11]	Vartaman Preksha	Perception of Present Moment
[12]	Bhav Kriya	Self Discipline

- 1) Kayotsarga literally means Kaya – physical Utsarga- upliftment Abandonment of the body with high degree of conscious awareness'. This physical condition results in reducing mental stress for meditation practice. It may be independently practiced daily for longer periods. Autosuggestion is followed by an experience of relaxation in each part of physical body. There is a real perception of rest with relaxation which is a divine experience.
- 2) Antaryatra – the second step of Preksha Dhyana. It follows Kayotsarga. This internal trip of the conscious mind is repeated several times, and results in an increased flow of the vital energy (Prana Sakti) upwards. Repeated practice of this process assists in better generation of the nervous energy necessary for further meditation practice. The spinal cord and the brain are the commanding stations of the entire system, therefore, are the chief centers of consciousness and the seat of the conscious mind. Sensory nerves and motor nerves are energized and activated by it.
- 3) Svas Preksha Perception of Breathing. It is impossible to canalize and concentrate the mental functioning if the breath is not adequately regulated. Breath is essential for metabolic functioning of the body. It is also linked with conscious mind. Since mind is ever restless, it is extremely difficult to steady the wandering mind directly. An efficient and easy way to control mental activity is concentrated perception of breath-Svasa Preksha. Proper regulation of respiration by the conscious mind results in the development of the controlled activity of the mind. To stop the restlessness of the mind, and canalise its functioning, it is essential to be aware of breathing. Shallow, hasty and irregular (spasmodic) breathing must be regulated first to deep, slow, calm and rhythmic breathing. Svasa Preksha. Svasa Preksha can be practised in two ways viz. Dirgha Svasa and Samavruti Svasa.
- 4) Sharir Preksha perception of body and establishing contact with his body. The process of Sarira Preksha is centripetal, i.e. from outside to inside, thus reversing

one's usual direction of the flow of consciousness which is from inside to outside. Commencing with the outermost layers of consciousness one has to penetrate more and more deeply. Thus the successive stages of Sarira Preksha would be perception and awareness of :

(a) The superficial sensation such as contact of skin with cloth, warmth, perspiration, itching etc. (b) the sensation produced by the muscular movements in Dhyana (c) the sensations produced by functioning of the internal organs such as liver, heart etc.

(d) Subtle vibrations produced by the electrical impulses travelling in the nervous system.

- 5) Chaitanya Kendra Preksha to clean the psyche. The known methods of intercommunication are electrical impulses of the nerve action and the chemical reaction of the hormones and neuro-hormones. The endocrines are therefore aptly named psychic centers

The above mentioned psychological distortions originate in the adrenals, while the sex-impulses are produced in the gonads. The following shows the relation between the endocrines and the Chaitanya Kendras.

Endocrines Chaitanya -Kendras

Pineal Jyoti-Kendra

Pituitary Darsana-Kendra

Thyroids Visuddhi-Kendra

Thymus Ananda-Kendra

Adrenals Taijasa-Kendra

Gonads Svasthya - Kendra and Sakti-Kendra.

- 6) Leshya Dhyana the vibrations of waves resulting from the primal drives are malevolent Leshyas whereas the counter-vibrations produced by the authority of the self are benevolent Leshyas Colour psychology also supports the view that the bright red colour is the first indication of the spiritual progress. Further progress will result from the change of Tejas Leshya to Padma Leshya and the final change of Padma to Shukla leshya will result in the total eradication of cruelty, hatred etc. The Aura It is now well-known that the body is constantly surrounded by an envelope of colours called "aura" which is an effect lesya. Change in lesya will bring about a corresponding change in the colour of aura.

- 7) Anupreksha contemplation and auto suggestion - Contemplation (Anupreksha) of the pernicious nature of the narcotic of the sensual pleasures is necessary to maintain the vigilance and reinforce the power of the Will. Practice of repeated reflection (bhavana) further strengthens the will and keeps it awake and alert. Some important themes of contemplation are outlined to as:

- Contemplation of Ekatva - "**Solitariness**" - Man is a social being. His perceptions are constantly influenced by social, economic, political and other environments. In spite of being subjected to all sorts of external influences, transcendently he is "himself" - a

solitary individual. To protect oneself from the injurious effect of the environments one should frequently contemplate on his solitariness. Such contemplation will blunt the onslaught of external forces.

- Contemplation of Anityata - "**Impermanence**" - Beginning with fragile and mortal nature of the body, contemplation can reveal transitional nature of the entire physical existence.
- Contemplation of Asarana - "**Vulnerability**" - Contemplation of one's vulnerability, therefore leads to the development of one's own innate protective mechanism.
- Contemplation of Samsara - "**Reality**" - Metaphysically nothing is neither absolutely permanent nor absolutely changing. Reality, by nature, is characterized by the non-absolutist principle of "permanence-through-change". Our existence also is not an exception to the universal truth. We are born and we die, and during the life's span undergo innumerable changes. Contemplation of this eternal truth immensely assists us in our meditation.

Anupreksha is also about revising and thinking about what was concentrated upon and felt during meditation and analyzing it after the exercise. It is a practice of deep contemplation and understanding. The exercise is practiced for two purposes: to contemplate on that which is eternal, true and real and to bring about attitudinal changes through autosuggestion. This technique can be used for reinforcement of positive qualities or reversing negative traits.

- 8) Vartaman Preksha Perception of The Present Moment Past is what has already ceased to exist; future is what is still to be born; only the present exists, and is, therefore, real. The memories of the codes recorded in the past are translated to become tormenting mental states for the future. This is because memories, etc, are liable to produce the contamination of attachment and aversion. The perception of the present alone could be impartial. Mind becomes agitated when the physical behavior is not in harmony with the mental state. And the mental agitation creates hurdles in the practice of self-discipline.
- 9) Kayaklesh Yog and Breathing process - Asana and Pranayam Yog is a science which helps to achieve good health, leads a person to harmony, peace, concentration and balance. It produces flexibility and stability in the body to practice meditation. Pranayama is an advance technique of breathing that regulates and balances the vital force pervading in the body. The regular practice in the guidance of the master helps to achieve a calm, blissful and focused mind. It provides enough oxygen to the blood, balances left and right hemispheres of the brain and keeps the body system healthy

Thus equanimity is essentially associated with preksha. One, whose 'perception' and 'knowledge' are pure, does neither attract new karmic matter nor does he suffer the effect of the old accumulated karmas. The speciality of this process is it is a holistic approach proved by scientific experiments. The main aim of Preksha meditation is to reach and purify the deeper levels of existence, thus spreading peace & harmony. This is still practiced since ancient times. This is the secret of Jain lifestyle, where ultimate target to get liberated i.e. Mokshaprapti.

Conclusion and Suggestion

Preksha Meditation can benefit corporate professionals:

- **Stress Reduction:** Regular meditation can help alleviate stress, anxiety, and burnout, common issues in high-pressure jobs.
- **Improved Focus and Concentration:** Preksha Meditation can enhance mental clarity and focus, aiding in tasks that require concentration and problem-solving.
- **Emotional Regulation:** By cultivating self-awareness, individuals can better manage their emotions, leading to improved interpersonal relationships and a more positive work environment.
- **Enhanced Decision-Making:** A calm and focused mind can make more rational and effective decisions.
- **Increased Productivity:** By reducing stress and improving focus, individuals may find themselves more productive and efficient in their work.
- **Better Work-Life Balance:** Preksha Meditation can help individuals develop a better sense of balance between their professional and personal lives.

Incorporating Preksha Meditation into a corporate lifestyle can be as simple as dedicating a few minutes each day to practice. Many organizations are even recognizing the benefits of meditation and offering workshops or resources to their employees.

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