



# The Inner Light

Jain Vishwa Bharati USA for Non-violence, Preksha Meditation, and Yoga

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*Saave Pana Na Hantavva Esa Dhamme Dhuve, Nii, Sasae – Hurt not any creature in this World*

## Mental Health & Preksha Meditation

By Acharya Mahaprajna

The objects that are visual and tangible are evident to us and the objects which are imperceptible are not apparent. Emotions and psyche (*Chitta*) are both imperceptible to us. Most people know about the mind. Even in the field of meditation, less work is done on emotions and the psyche. Maharshi Patanjali did not attach too much importance to the mind. His 'yoga-sutra' starts with the control of activation of the psyche. Psyche is our inner consciousness. This regulates the intellectual aspect of the mind.

The two dimensions of mind are: Intellectual and Emotional. The intellectual is controlled by the psyche. The active dimension is controlled by emotions. The mind lacks consciousness while the psyche is conscious. Even our body is not conscious. All three: mind, speech, and body are themselves devoid of consciousness but because they are linked to consciousness, they perform conscious acts. Our mind takes in material particles called *pudgal*. One of our potential properties is '*Manparyapti*' through which the absorption of particles is possible. Then the mind takes on a form and becomes active. The function of the mind extends from arguing to inferring. The senses take in their subjects but do not have the capacity to discriminate good or bad, useful-useless, worthy-unworthy. The eyes see something and there is an awareness of that object.

In Jain philosophy, knowledge acquisition has a definite technique. They have talked about a certain process of acquiring knowledge, whose first limb is '*Avagraha*' i.e. to absorb which the senses

perform. The senses hand over the job to the mind. The following are the functions of the mind:

- 1) Eha – Arguing
- 2) Avay – Deciding
- 3) Dharna – formation of images and imprints
- 4) Smriti – Memory
- 5) Pratyabhigya – Recognition
- 6) Tark – Logical arguments
- 7) To find out the relation between cause and effect
- 8) Anuman – Anticipation & inference to know the unknown world

Now we can understand the working field of the mind is very vast. It regulates the complete behavioral pattern of our lives; this is the knowledgeable dimension of the mind. The complete process from '*Eha*' to '*Anuman*' is conducted by the mind.

Creatures who do not possess the power of the mind are '*Amanask*' and those who possess it are '*Samanask*'.

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## HIGHLIGHTS

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The three functions of the mind 'Smriti' (memory), 'Kalpana' (imagination), and 'Chintan' (thinking) are very useful in our lives. Smriti, to memorize, without this power one cannot progress at all. The absence of Smriti makes the past as lost existence for us. If he doesn't remember where to go, where his house is, he cannot reach home. Smriti is thus very essential. The second function of the mind is imagination. Whatever progress has occurred has happened through the medium of imagination. We always imagine before commencing work. Imagination leads to creation. This has been stated very beautifully in the Upanishads: The creation of the world was done by a resolve. Initially it was imagined and the world was created! Thus, imagination is a very powerful function of the mind.

The third function of our mind is 'thinking' and 'reasoning'. This is the most powerful function of our mind.

For the question of "What is mental health?" Let's start with consideration of thought. If our thoughts are positive, then the mind will benefit us. And if they are non-positive, then the mind will create problems. 'Anugraha' (to oblige or to benefit) & 'Upghat' (to create problems) are oft-used terms from the Jain Aagamas and we may consider them as the two dimensions of the mind. When a person indulges in negative thinking, he takes in inauspicious particles (pudgal) which produce disease and suffering in the body. Acharya Malayagiri, in the commentary of Nandisutra, has clearly described that acceptance of inauspicious particles leads to heart diseases.

The second dimension of the mind is 'Anugraha'. If our thoughts are creative, the mind will accept auspicious particles which help us to cure ailments and solve many of our problems. The principle of Self-restraint is useful. Acharya Tulsi launched the Anuvrat movement. Its slogan is '*Sanyamah khalu Jeevanam*' – Self restraint is life. If we understand this principle well, many problems of our life will be resolved.

Smriti (memory) is our power. One who doesn't know to restrain his memory has to suffer from mental illness. Take for example, you are meditating and your past appears in front of you, your meditation will be disturbed. The cycle of memory is such that it entangles a person in a mesh of disease. Recalling unnecessary events is a major cause of sickness.

Uncontrolled memory and over imagination also result in mental illness. If we think deeply, we will realize that imagination has played an important role in causing wars and quarrels. When a practitioner of meditation complains that the mind does not stay fixed at one point, that there is no concentration, where is the obstacle? What obstructs stability? It is uncontrolled memory. Another obstruction is imagination.

The third function of the mind is to think. Thinking, too, should also be done within limits. Man should learn to remain empty, free from thought, which with meditation and the art of spiritual practice (*Sadhana*) can be achieved. A very good technique of keeping our mind thoughtless is restraining (controlling) our breath which relieves the mind from thought, imagination, and memory. Until the cycle of memory, thought and imagination continues in our mind, we cannot move ahead towards the inner world, i.e., the world beyond the senses. We cannot awaken our subtle powers.

Mind performs a dual responsibility. It undertakes the inner world of emotions as well as that of outer circumstances. A poor mind, has to carry the load of both inner and the outer world. Whenever the 'Mohniya Karma' is activated, the mind gets perplexed.

Stages of the mind have been described as 'Vikshipt Avastha' – the state of turmoil, 'Mudha Avastha' – state of infatuation, 'Yatayat Avastha' – state of wavering, etc. Acharya Hemchandra has described these as well as in the book 'Manonushasanam' by Acharya Tulsi, who has vividly described these states of mind. When the mind is in turmoil, it reaches a state of madness. The particles of deluding karmas (Mohniya karma)

excite the world of emotions. These emotions in turn, affect the mind and the mind starts wandering. For a person practicing spirituality it is necessary to keep out of the maze of deluding karmas.

Meditation is a great contribution of Jain Spiritual practice. There are two kinds of meditations:

- 1) Arta-Raudra Dhyam
- 2) Dharma-Sukla Dhyam

Arta-Raudra Dhyam is a kind of meditation and concentration, but it does not lead to emancipation. Hence, it is not good. Dharma-Sukla Dhyam is beneficial and leads us to spiritual upliftment. This concentration at the time of a losing a loved one, for example, (crying, weeping, remembering, etc.) is Arta Dhyam. What exemplifies concentration? We should not only consider mere concentration to be good, but also take into consideration the motive. Good motives lead to good concentration, if not, the concentration is bad. The concentration upon the loss of loved ones or cherished things is very intense leading to Arta Dhyam and the cause of mental illness.

How to deal with the illness and suffering is an art. If we meet our difficulties with equanimity, then our karmas will fall off and new illnesses will not arise. Acharya Kundkund has beautifully analyzed the art of facing our karmas. How should we take consequences of our acts? How should consciousness be while going through the fruition of our karmas? The art of facing karmas is equanimity.

In painful periods if you direct all your concentration on the pain, then you will indulge in Arta Dhyam. If we re-channelise our concentration from pain to another subject, the pain left is less and further, we would be saved from the bondages of new karmas. This is the art of facing suffering. If man can learn the art of facing disease, then he can be free from it. If you develop a friendship with your pains, then you will be performing Dharma Dhyam. If you lose patience, then the disease will harass you more and give more pain. Dharma Dhyam is a very good tool for curing mental illness. Concentrate to know ultimate truth.

The inner causes of mental illness are lust, anger, fear, etc., all are emotions. With increased intensity, mental illness is produced. As explained in Ayurveda, unbounded lust, unhappiness and fear distort the flow of air into the body and give rise to illness. Similarly, emotions should not be excessive. Controlling of passions is very important part of Preksha Meditation. The parameters for judging the effect of meditation are firstly, the degree of change in our own behavior. Limiting oneself to gaining peace and stopping there may be deceiving our meditation.

A reduction in Arta-Raudra Dhyam will lead to good mental health. Increment in Dharma-Sukla Dhyam will lead to mental well being and thus understand and solve our mental problems by ourselves.

### JVB Orlando Upcoming Events

- April 8<sup>th</sup> - Tampa Florida for Mahavir Jayanti  
 April 8<sup>th</sup> - JVB Spring Cleaning Orlando Center  
 April 9<sup>th</sup> and 23<sup>rd</sup> - Regular Swadhay Orlando Center  
 April 29<sup>th</sup> and 30<sup>th</sup> - Akshay Tritiya JVB Varshik  
 Mahotsav, Parana for  
 Sharmilaben for Varshitap  
 and Harsahaben for one year  
 Biyasana
- May 13<sup>th</sup> - Tampa  
 May 14<sup>th</sup> & 28<sup>th</sup> Regular Swadhay Orlando Center  
 May 20<sup>th</sup> One Day Camp – ‘Spiritual Therapy’  
 June 3<sup>rd</sup> Navapadji Puja by Kishor Bhai Tolia  
 and family
- June 10<sup>th</sup> - Houston  
 June 11 & 25<sup>th</sup> Regular Swadhay Orlando Center

#### Jain Vishwa Bharati USA Newsletter Committee

-- THE INNER LIGHT --

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**JVB NEWS****IN AND AROUND ORLANDO**

The Jain Vishwa Bharati at Orlando is very happy to receive Adarniya Samaniji Bhavit Pragyaji and Samaniji Amit Pragyaji. We welcome them as they prepare for a full year ahead taking care of various activities at the center as well as spreading words of Jainism throughout Florida and various states of USA be conducting lectures, workshops and meditation camps.

During Wednesday swadhyay, Adarniya Samaniji Bhavit Pragyaji is teaching detailed explanation of twelve Bhavanas from "Shant Sudha Ras" composed in Sanscrit by Pujya Munishwar Vinaychandraji Maharaj. Adarniya Amit Pragyaji will teach "25-Bol".

During regular Swadhyay held on 2nd and 4th Sunday, Adarniya Samani Bhavit Pragyaji is teaching "Tatvarth Sutra" composed by Pujya Munishwar Uma Swatiji. Adarniya Samani Amit Pragyaji is teaching various subjects from Thanam. There are also youth classes and kids Pathsala conducted at the same time at the Spiritual Center.

Orlando Sangh requests everyone to take advantage of these lectures and various activities conducted through the year.

**University Visits**

On March 22<sup>nd</sup>, Samani Bhavit Pragyaji and Samani Amit Pragyaji visited Rollins College in Winter Park Florida. Samani Bhavit Pragyaji lectured on the topic of Non-Violence and Love to the students of Professor Yudit Greenberg's Philosophy and Religion class. The students enjoyed this very much and posed a lot of questions. The discussion associated with the lectures was very effective.

**JVB Mission Statement**

To promote the universal message of Jain Philosophy and study of Jainism worldwide.

To promote the value of non-violence, self-discipline and Anekant (multiple perspectives) for spiritual awareness (enlightenment) through Preksha Meditation

To provide spiritual guidance through the practice of healthy and stress-free living

**Story Column****Amity**

By Yuvaachaarya Mahaashranan

Religious people worship their ideal. In the field of religion, worship and devotion are important virtues. The other important aspect of religion is morality. Morality is important from both the religious as well as the social viewpoint. In order to build a healthy society, even an atheist should strive to be moral.

Once a sage was deep in *yoga-nidra* in his hut. Around midnight, he suddenly woke from his sleep. He saw a very handsome man writing something under the light from the lamp in his hut.

The sage asked:

- Who are you?
- Where have you come from?
- Why are you here?
- What are you doing?

The visitor replied:

- I am a messenger of God.
- I have come from him.
- I have come to the earth to prepare a list of God's devotees.
- I am putting your name at the top of the list.

The sage said: I am not a devotee of God. Neither do I go to the temple, nor do I chant God's name. So, please don't put my name in the list of God's devotees.

Thus the conversation ended. The night passed. So did the next day. It was night again. The sage went to bed. It was around mid-night. The sage woke up from his sleep again. He noticed the same person again. He noticed the same person again.

The sage said: Hey! Last night I told you clearly that I am not one of God's devotees. Why have you come again tonight?

God's messenger said: O Great Soul! Last night I was preparing a list of persons to whom God is dear. Tonight I am writing the names of those great souls who are dear to the God. Whether you worship God or not, God has bestowed his blessings on you because you have amity towards every living being.

It is rightly said: O Lord! Let my mind have amity towards all living things, respect for the wise, compassion for the poor, and neutrality towards persons of opposing thoughts.

## Health Column

By Samani Bhavit Pragya



### Tadasana (Palm Tree)

#### Position

1.	Stand erect with the heels together.
2.	Hands are hanging down close to and facing the body.
<b>Steps</b>	
1.	Inhaling, raise the arm to the side, keeping them straight.
2.	Interlock the fingers and stand on the toes while holding the breath.
3.	Stretch the body to its fullest extension. Exhaling, bring the arms down and stand flat on the feet.

#### Time

Thirty seconds up to three minutes.

#### Benefits

It increases height.  
 Relieves constipation, obesity of the abdomen, hips and stomach, and helps avoid laziness.  
 It is helpful for pregnant women.

## JVB Orlando Center 2006 Schedule

<b>Day</b>	<b>Class</b>
Wednesday	8:00-9:00PM Swadhyay Jain Study on Shantsudharas and Pacchis Bol
Thursday Saturday	7:00 - 8:00 PM Yoga and Meditation 9:30 -10:30AM Yoga and Meditation
Sunday (2 <sup>nd</sup> & 4 <sup>th</sup> )	2:30-4:30PM Swadhyay on Tattvarth Sutra and Thanam / Pathashala for youth and kids

**JVB LIBRARY & BOOK SHOP****BOOKS**

1. Nandi
2. Thanam
3. Suyagado I II
4. Ayaro
5. Encyclopedia of Jain  
Canonical Tenets
6. Acaranga Bhasya
7. Samavao
8. Uttarajjhayanani I II
9. Karmavad
10. Tirthankar Charitra
11. Jainism and Its Philosophical  
Foundations
12. Economics of Mahavira
13. Abstract Thinking
14. Jain View of Life
15. Journey Into Jain Aagam
16. Sambodhi
17. Bhitari Ki Aur

**VIDEO**

- Yoga & Pranayam &  
Relaxation  
- Gujarati  
- English
- AUDIO TAPES**  
Jainism – 5 Cassette Set  
Mahveer Ka Svasthya Shastra  
Preksha Meditation  
Lectures in Hindi
- DVD 'New'
- Yoga, Pranayam, and  
Relaxation

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