



# 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, Niie, Sasae – Hurt not any creature in this World*

## Mental Health and Preksha Meditation

By Acharya Mahapragya

The objects that are visual and tangible are evident to us and the objects which are imperceptible are not apparent. Emotions and psyche are both imperceptible to us. The mind is obvious and hence it is given a great deal of attention. 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 mind. His “Yoga-Sutra” starts with the control of the 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 dimension of the mind is controlled by the psyche. The active dimension is controlled by emotions. The mind represents both the psyche as well as the emotions. Mind lacks consciousness while the psyche is conscious. Even our body is not conscious but because it is linked with consciousness, it performs conscious acts. In the same way, the mind, too, is unconscious. All the 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 the object. But whether or not that thing is useful is not something metered by the eyes. This job is to be performed by the mind only. 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. To absorb is the job of the senses. Each of the five senses absorbs its specific subject. Their job is accomplished here: they have nothing further to do. The senses hand over the next 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 about the relation between cause and effect
- 8) *Anuman*- Anticipation & inference to know the unknown world

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## HIGHLIGHTS

**JVB News In and Around**

**Orlando**

**Health Column**

**Upcoming Events**

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

There are two types of creatures in the world: those with mind and those without mind. Those creatures who do not possess the power of mind are 'Amanask' and those who possess it are 'Samanask'. The system of our development is that those creatures having only senses cannot progress. They remain as they are. The creatures possessing the power of mind can progress a great deal. "Mind" is an inevitable medium for our progress through which we can perform a great deal of work.

The three functions of the mind memory, imagination, and thinking are very useful in our lives. One of the functions of the mind is memory, i.e. to memorize. Without this power, one cannot progress at all. Memory is the greatest practice of development. It is because of memory that we can maintain our contact with the past. In the absence of memory the past would have lost its existence for us. A man walks from his house and reaches here. If he does not remember where he has to go, where his house is, he cannot reach home. Memory is thus very essential. In the absence of memory, all order gets completely disturbed. Memory is thus an immense power of ours.

The second function of mind is imagination. Whatever progress has occurred has happened through the medium of imagination. We wish to build a house. We first imagine it and then the house would be ready accordingly. But even after collecting the complete material, if we have not imagined the design of house, then what is the point? We always imagine before commencing any 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 mind.

The third function of our mind is "thinking," and "reasoning." This is the most powerful function of our mind. Thinking plays a very important role in whatever progress we make.

The above three are the vital functions of the mind.

The question presented to us today is "What is mental health?" It is important to pay attention to mental health. Let us start our consideration with thought. If our thoughts are positive, then the mind will benefit us. And if the thoughts are not positive, then the mind will create problems. "Anugraha" (to oblige or to benefit) and "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, which produce diseases and suffering in the body. Acharya Malayagirie, in the commentary of Nandisutra, has clearly described that acceptance of inauspicious particles leads to heart diseases. Unhealthy thoughts and improper use of the imagination leads to acceptance of inauspicious particles. These particles cause harm to the heart. More and more people are suffering from heart problems, and this is increasing day to day creating global malady. While diagnosing the cause of heart disease, treatment should not be limited to blood pressure and food habits alone. Negative thoughts are also a major cause of heart disease.

The second dimension of the main is "Anugraha." If our thoughts are creative, the mind will accept auspicious particles which help us to cure our ailments. This benefits us and we can solve many of our problems.

In the context of mental problems that are linked to health, the principle of "Self-restraint" is very useful. Acharya Tulsi launched the Anuvrat Movement. Its slogan is "self-restraint is life." If we understand this principle well, many problems of our life will be resolved.

Uncontrolled memory and over-imagination also result in mental illness. Imagination, too, should be within limits.

**INVITATIONS TO SAMANIS**

If you would like to extend an invitation to the Jain Samanis to appear at your school, college, university, church, organization or Jain Centers, please feel free to contact the Jain Vishwa Bharati USA at 407-852-8694. Invitations from all regions of the United States and all over the world will be considered.

If there is no control over one's imagination, it can create big problems. If we think deeply, we will realize that imagination has played an important role in causing wars and quarrels. Imagination may lead to mental illness as well as quarrels.

The third function of the mind is to think. Thinking, too, should be done within limits. It is. Hence, it is not considered to be good. *Dharma-Sukla Dhyān* is beneficial and leads us to spiritual upliftment. *Arta Dhyān* occurs in the loss of loved ones and gain of disliked ones. The concentration at the time of the loss of loved ones (i.e. in the form of crying, weeping, remembering, etc.) is *Arta Dhyān*. The meditation of the crane is very significant. The crane preys on fish by standing on one leg. It is so stable that it is taken as an illustration of '*Ekagrata*' (concentration). What exemplifies concentration? The crane. Why is that concentration considered bad? Because its motive is not good. Its concentration is just for the sake of preying fish. Hence, we should not consider mere concentration to be good, but also take into consideration the motive. This is a test—if the motive is good, concentration for the same is good. If not, then the concentration is bad.

The concentration upon the loss of loved ones or cherished things is very intense. But such concentration leads to *Arta Dhyān* and becomes the cause of illness. A great Acharya of Ayurveda, Charak wrote "*Ishtalabhat Anishtalabhat Manaso Rogah*" meaning: there are two causes of mental illness 1) loss of loved ones, or not getting a desired thing 2) gain of the disliked. Comparing these two reasons, described by Charak, with the Aagamas, we find that '*Arta Dhyān*' is the principal cause of mental illness. The loss of a loved object or the death of a beloved person makes a man engrossed

in '*Arta Dhyān*'. Similarly, on meeting a disliked person (be it a disliked servant, colleague or partner), the state of our mind becomes strange and fragile.

Meditation can produce as well as destroy diseases. '*Arta Dhyān*' leads to bad health while '*Dharma Dhyān*' leads to good health. In presence of *Arta Dhyān* there will be a kind of uneasiness and frustration would give rise to 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. If, however, we cry in the face of suffering, then we are inviting new diseases as well as disharmony.

A person was suffering from acute cancer. Acharya Tulsi once went to bless him. He asked the man: "How much are you suffering?" The man answered: "I am not suffering at all." Acharya Tulsi enquired "How is that? Cancer is, after all, very painful." He replied, "Whenever I feel pain, I play the cassette of your songs and as I listen to them, no pain is left." This is progress in meditation. In painful periods if you direct all your concentration on that pain, then you will indulge in *Arta Dhyān*. If we re-channelize our concentration from pain to another subject, the pain left is less and, further, we would be saved from bondages of new karmas. This is the art of facing suffering. If a man can learn the art of facing disease, then he can be free of it.

*ArtaDhyān* is the principal cause of mental illness. *Dharma Dhyān* is a very good tool for curing mental illness. So practice *Dharmadhyān*. Concentrate to know the Ultimate Truth.

The inner causes of mental illness are lust, anger, fear, etc. These are described in *Aagamic* and *Ayurvedic* literature. Even in medical science this fact has been described. Lust, anger, and fear are emotions. With an increase in their intensity, mental illness is produced. The common man has the feeling of lust in him but if this feeling is present to an abnormally high degree, then he will

be prone to mental illness. Similarly, excess of anger may cause mental ill-health. Our brain is arranged in such a manner as to allow for two types of systems. Working hand in hand with each other are one system that excites and another which pacifies. Both these systems are recognized by Psychology as well as Neuroscience. There is a zone of agitation as well as of forgiveness in our brain. The zone of forgiveness commands the zone of agitation not to get over excited. If not controlled thus, God knows what kind of catastrophe would befall man! Excess of anger would make a man fall sick physically and mentally.

On loss of loved ones, man would become unhappy. Excess unhappiness can drive a man to mental disturbance. 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 a very important part of Preksha Meditation. Control your emotions/passion. Feeling good during meditation should not be the only result of meditation. The true outcome of Preksha Meditation is gaining the power to control our emotions/passions.



### **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

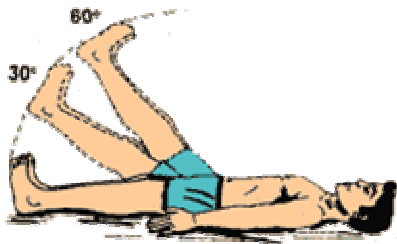
### Postures Performed While Lying down

#### Uttanapadasana (Leg Raising Posture)

**Position:** Lie on your back, feet together. Place palms facing down to the floor at your side, 4 to 6 inches away from the trunk.

**Process:** While inhaling, lift legs to 30 degrees. Hold your breath for as long as you can. While exhaling, bring your legs down to the floor without bending your knees. Repeat this exercise but this time raise legs to 60 degrees.

**Ardha-Uttanapadasana** can be performed in the same manner, by lifting one leg at a time.



**Cautions:** Be careful to keep your legs straight during lifting and bringing your legs down. Avoid sudden or jolting motions. This posture is not recommended for persons who suffer from high blood pressure, backache, or any heart related problems.

**Benefits:** This posture reduces obesity and abdominal disorders, and increases the speed of blood circulation in the body. It is good for constipation.

### Postures Performed While Standing



#### Tadasana (Palm Tree)

##### Position

1. Stand erect with the heels together.
2. Hands are hanging down close to and facing the body.

##### Steps

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,, and stomach, and helps avoid laziness.  
It is helpful for pregnant women



## JVB NEWS

### IN AND AROUND ORLANDO

The Jain Vishwa Bharati at Orlando is very happy to receive Adarniya Samani Bhavit Pragyaji and Samani 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 "Shantsudharas" 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 Umaswatiji. 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.

The Orlando Sangh is pleased to welcome Samani Mudit Pragyaji and Samani Sangh Pragyaji from the JVB center in New Jersey to Orlando on the 18<sup>th</sup> and 19<sup>th</sup> of April. They are here for the Mahavir Jayanti program in Miami which they are attending on April 16<sup>th</sup>.

### 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. The

photos below were taken by Professor Yudit Greenberg.



Special thanks to Suresh Chitalia for escorting the Samanijis to the Rollins campus.

#### Jain Vishwa Bharati USA Newsletter Committee

-- THE INNER LIGHT --

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Samani Amit Pragyaji

Layout: Steve Fridlich

Mailing and Subscriptions: Avani Shah

Committee Members: Tushar Shah and Avani Shah

## 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> & 23<sup>rd</sup> –Regular Swadhay Orlando Center

April 13<sup>th</sup> – 18<sup>th</sup> - Houston

April 29<sup>th</sup> & 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’  
9:00am – 4:00pm

May 21<sup>st</sup> - Tallahassee, Florida

June 2<sup>nd</sup> – 4<sup>th</sup> – Milwaukee, Wi.

June 3<sup>rd</sup> Siddhachakra Poojan from Kishor Bhai Tolia and family

June 11 & 25<sup>th</sup> Regular Swadhay Orlando Center

## Mahavira Vani

*Jo sahasam sahasanam sangame dujjae jine  
egam jinejja appanam esa se paramo jao.*

The person who vanquishes ten lakhs of warriors in an invincible war does not get any credit before the person who has conquered his senses and mind.

*Sariramahu nava tti jivo vuccai navio  
samsaro annavo vutto jam taramti mahesino.*

Body has been considered as a boat, soul its sailor and this world is a sea. Those who seek liberation swim across it.

*Uvasamena hane koham manam maddavaya jine  
mayam cajjavabhavena lobham samtoso jine.*

Destroy anger by calmness, conquer pride by mildness, defeat by straightforwardness and greed by contentment.

## JVB Orlando Center 2006 Schedule

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

## 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. Bhitar 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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