



The Inner Light

Dedicated to Up-liftment of Socio-Spiritual Values

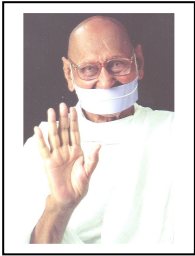
Jain Vishwa Bharati USA for Non-violence, Preksha Meditation, and Yoga

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Savve Paana Na Hantavva Esa Dhamme Dhuve, Niie, Sasae – Hurt not any creature in this World



Blessing of Acharya Shree on the 12th Anniversary of JVB Orlando

Every Human Being needs peace in life. Had peace been obtained from the external means only, man would not have lead a peaceful life, particularly in the countries like the United States of America, where there is no death of such means. But, in fact, we see that people there also are in quest for peace. This proves that man has to develop this spiritual power if he wants to live a truly peaceful life.

The Jain philosophy, which is essentially a spiritualistic philosophy, offers several ways of spiritual practices (called sadhana) to develop the spiritual powers, which are innately present in the soul of every living being. Meditation, self-discipline, penances etc. are various forms of sadhana through which a balance between the materialistic and spiritualistic developments can be made. Our center at Orlando, established eleven years ago is trying to show people the right path of sadhana, without any distinction of caste, creed, color, sex, or nationality, so that all people can leas a better life, free from tension and full of bliss and peace. In fact, Jainism believes that of man adopts a life-style based on Ahimsa (non-violence), Samyama (self-discipline), and Tapas (penance), he is sure to make his life happy, healthy and peaceful. We hope that besides the

establishment of new world-order based on harmony and peace can be attained.

Several groups of Samanies and the Jain Samaj of Orlando have made strenuous efforts in establishment of this center and giving it a strong foothold. Our disciples, Samani Param Prajna and Samani Punya Pragma, are now doing good efforts to awaken the consciousness of people through Preksha Meditation, training in non-violence, and other activities. We hope that the 12th Annual Day would strengthen their efforts all the more, and thus, our JVB Center at Orlando would be able to set a landmark in the direction of propagation of Bhagawan Mahavir's universal message of non-violence (Ahimsa), limiting desires (Ichcca – parimana) and non- absolutism (Anekantvad).

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

HIGHLIGHTS

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Stress Management Part 2

by Acharya Mahaprajna

Continued from Part 1 from previous newsletter

The king realized his mistake. The queen was speaking to the minister when he, a third person, interrupted their conversation. That was why the queen had said to him: 'Come in, fool'. His brain felt lighter. How much tension had been caused by one single word!-so much so that he could not sleep the entire night, and he even called all the members of his royal court fools! One word can create a great deal of tension. What is the solution? The first thing is that control over our speech is extremely necessary. We should be aware of our words. We should not use any word, which may hurt the feeling of another person. Perhaps the best method to reduce tension and conflict is to gain control over one's own speech. It is amazing that even powerful people do not have control over their language. I read in the newspapers that the Prime Minister of India has said that in politics, cultured language needs to be used. Now attention is being given to decent language, instead of accusations and counter accusations. In the ancient tradition, people were not supposed to find fault with each other in the midst of a meeting or a conference. This is not the effective way of correcting another. When one comes to know a particular person's mistake, the best way for reformation is to call him aside and politely let him know that his approach was wrong, perhaps he should cogitate on this.

Acharya Bhikshu said - 'A person acknowledged the mistake of another. Neither did he tell the person who had committed the mistake nor did he tell his guru. Instead he propagated it in public. How can you believe such a person?' In this context, Acharya Bhikshu cautioned - 'When you find faults in someone, immediately inform him and appraise his guru. But do not spread that matter in public.'

One of the major reasons for tension in society is uncontrolled speech. When a person criticizes a big politician that creates tension not only in his party, but some times, the whole country is under

stress. Meditation cannot relieve stress everywhere. Self-restraint, too, is a very important practice. One who is self-restrained is himself relaxed and also does not create tension for another. One of the biggest causes of tension is passion. A person whose emotions are calm cannot get tense. A person came to his guru and said "Gurudev" Show me the path of peace." The guru tried to explain to him but the person could not understand it entirely. Then the guru said 'In the city, a man has died. I happen to know that his body has not yet been cremated and is in the graveyard. Go straight and utter twenty bad words to that dead body. Don't come back immediately, stay there for ten minutes.' The man went and did accordingly. He returned after waiting there for ten minutes. Then the guru asked him 'Did that dead body say something to you?', 'No, it was quiet!' 'Did it get tense?' 'When it didn't speak, how can tension occur?' The Guru answered, 'The day you become a living dead body, Peace will descend upon you.' There is vital energy inside us. However, for some work you need to become inert, like a dead body. When anyone comes up to you and says bad words, don't react at once. Be relaxed within yourself. You will attain peace and inner harmony. By listening to a mere word, if you immediately get stressed, you will never get stable peace of mind.

There are two types of personalities -- Independent personality and In the present mechanical personality. Those with a mechanical personality can be likened to puppets. Their life style is very strange. If any one wants to please them, they can be pleased within a minute. If you praise them a little, they will be happy. But if you say harsh words no control over to them, their temperature will rise within a minute. In fact, these people's lives are controlled by others, just as puppets are regulated from outside. But those who have control gain control over their emotions do not become like puppets in others' hands. They tolerate every situation. They do not get tense. We have literature handed down to us from 2500 years ago.

Nanak, Samarth Ramdas, etc. How much abuse and uncultured in any situatioi behaviour they had

to face! Did they ever react by losing their is getting tense peace of mind? A person who has held his emotions in check does awaken that in not get agitated because of others' misbehavior. Who are those who get tense? It can be said that those whose emotions are not Physical stress in control get tension.

In the present generation, it is commonplace for one's mood to go awry. Even a small child will say 'I am not in a good mood: Both men and women face this problem. You will find very few people whose mood does not go 'off'. Why is this so? This happens because they have no control over their passions. The very first step in Preksha meditation is to learn how to control our emotions. After the session of Preksha meditation, in general, people would say that they got peace of mind, happiness and goodness. That this happens is a sure fact, but these are mere formal truths. In fact, the point, which we need to focus on, is to gain control over our emotions and passions. If we do not aspire to reach this point, it is worthless to practice Preksha meditation. Nowadays, there are many ways to manage stress. Many seminars and workshops are held for stress management It is good to think over ways to manage our stress, but before that, should we not see how stress arises in the first place? That it should arise time and again, and that we should keep on managing it: how long can this go on? It seems like every time we fall down, we must put a bandage on the injured part. Should we not try to increase our alertness to the extent that we do not get hurt at all, so that there is no need to tie a bandage? Is it worthwhile to repeatedly get tense and then to make efforts to relieve tension, again and again? Would it not be better to try not to get tense in any situation? We need to distinguish between two points: the first is getting tense and then releasing the tension, while the second is to awaken that inner consciousness which will not allow tension to arise, in the first place. Physical stress is not a very complex problem. By simple practices physical stress can be relieved. We should progress in the direction of mental and emotional tensions not arising at all. Our spiritual practice should be such that mental tension is not created at all. By hearing some words, if mental tension is created, our approach

towards it has to be changed and we should develop the Right Perspective. The Right Perspective can be used to prevent the development of mental and emotional tensions. Three paths have been enumerated for attaining niokshcr (liberation). Acharya Umaswati has described the process of attaining emancipation (moksha). He has written - 'There is only one path leading towards emancipation. It has three constituents - Right Perspective, Right Knowledge and Right Conduct.' In my opinion, if the word 'Right Speech' is added to perspective and knowledge, the question of falling into tension (either mental or emotional) would never arise as enlightenment would be attained. Tension occurs only in the absence of Right Knowledge. By adding the word 'Right Speech' to knowledge, our perspective would surely change leaving no scope for tension. There is an important incident concerning Acharya Bhikshu. Acharya Bhikshu's chanturnzas (a period of 4months' stay in one place during the rainy season) was held in one of Rajasthan's famous cities called Pall. With the permission of the owner, they stayed in a shop. It takes all sorts to make a world. Some mischievous people told the owner that these monks would stay put in that shop. They may never leave it. So it would be better to get rid of them before they settled down there. The owner did as he was told. Acharya Bhikshu left the shop. Although there was good reason to react, Acharya Bhikshu's enlightened perspective was so strong that he did not flare up. It was the rainy season. The shop collapsed due to heavy rains.

If we analyze our lives deeply, we will come to know that many tension wrought situations are created by sheer imaginations and unreal doubts. This point needs deep thought. We can escape from tension through Right Perspective. A person with Right Perspective, Right Knowledge and Right Conduct does not experience tension. Until his last breath, Acharya Tulsi kept on saying, 'I do not know what tension is. 'A man of 83 says he didn't have tension throughout his life! It means either he did not live his life, or perhaps there is some secret. We need to discover that secret. One whose emotions are pacified does not fall into tension. A person gets tense only when he is

buffeted by his emotions. Through the practice of Preksha Meditation, we can practice the special technique of pacifying our emotions. We can see that they are not provoked. This, in itself, is adequate spiritual practice (Sndharia). If someone asks you for the essence of Preksha meditation, your answer should be 'subsiding of emotions'. This is the core of Preksha Meditation, the formula for a stress-free life.

Jain Festival Paryushan Mahaparva **Samani Param Prajna**

- Paryushan is the great festival of inner healing.
- Paryushan is the great festival of forgiveness.
- Paryushan is the great festival of non-violence.
- Paryushan is the great festival of self-observation.
- Paryushan is the great festival of spiritual upliftment.
- Paryushan is the great festival of spiritual friendship.
- Paryushan is the great festival of penance.
- Paryushan is the great festival of Jain Unity.

Paryushan Parva is a spiritual-oriented festival not a material-oriented one. This festival consists of eight days. It is an opportunity to fulfilling oneself with higher spiritual feelings to create global peace and harmony. The very idea of this festival is that if in any part of our life we feel a lack of any quality this is the good time to re-cultivate that quality in our life. We can say this is the time to shape our life in the direction of peace and harmony besides comfortable and fulfilling relationships. The required changing area of your life may be such as...

- Farewell to hostility, welcome to forgiveness
- Farewell to unkindness, welcome to compassion
- Farewell to ego, welcome to appreciation
- Farewell to greediness, welcome to out flowing

The real purpose of Paryushan is to purify our soul by staying closer to our own soul, to look at our own faults, to ask for forgiveness for the

mistakes we have committed knowingly or unknowingly, and apply vows to destroy karmas. The main cause of all sorrows and sufferings is impurity of soul. In this period each and every individual tries to purify his soul through different spiritual practices. Some main objectives to celebrating this festival are.

- To discipline passions
- To control senses
- To take a look at mistakes done in the past
- To make auspicious will for the bright future
- To switch from a negative to a positive way of life.

How to Celebrate Eight-Days of Paryushan

First Day: - Samayik day – Practice samayik and be harmonious in each situation

Second Day: - Aaharsanyam day – Reduce varieties in a meal controlling craving for food.

Third Day: - Swadhyaya day- Go through spiritual study and see yourself

Fourth Day: - Restrain speech day – Practice silence for few hours and choose words carefully during speech.

Fifth Day: - Jap day – Energize yourself through navkar mantra

Sixth Day: - Meditation – Purify soul by breathing meditation

Seventh Day: - Anuvrat day – Practice twelve vows for the laymen.

Eighth Day: - Samvatsari day – Give and receive forgiveness through the heart.

Samvatsari – A Day of Forgiveness

The final day of Paryushan, called Samvatsari, is the most important of all. In other words, all other days are the preparation for this day. The great message of this auspicious festival is giving and receiving forgiveness. Forgiveness benefits both the forgiver and the forgiven, without a doubt. According to the many researches un-forgiveness is the root cause of many diseases. A forgiver maintains his optimum

health, mental peace, fulfilling relationships, good financial conditions by forgiveness. We can say this is the festival to free one of all problems.

This is the day when Jains perform Samvatsari Pratikraman and ask for forgiveness to family, friends, and foes alike for any wrongful acts they might have committed towards them during the year. Therefore this annual opportunity of repentance and forgiveness is very important. We can not change the past but we can change our feelings towards the past. The process of shedding our karmas really begins by asking for forgiveness with true feelings. The request for forgiveness requires humility and elimination of hatred. Anger is the greatest enemy of the soul and it is the root of all evils. Real forgiveness comes from within, without any feelings of reward. ..

Meatri Mantra –

Khamemi savva Jiva, savve Jiva
Khamantu Me, Metti me savva Bhuesu, Veram
Majjham na Kenai.

Meaning – I forgive all the living beings of the universe. May all the living-beings forgive me for my faults. I do not have any animosity towards anybody. I have friendship for all living beings.

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-- THE INNER LIGHT --

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News In and Around Orlando

Jupiter Florida

On 12th April 2007 the Samanijis traveled to Jupiter to conduct lectures to the Jain Community. Samani Param Prajna gave a lecture on the "Power of Thinking", Samani Punya Pragyaji presented a lecture on " Spirituality and Human Life" and sang spiritual songs to the audience.

The program was arranged by Varsha and Naresh Shah at Siddhath Bhai's home.

Orlando Florida

A Pooja program was arranged at the home of Devendra Shah on Saturday April 14th on the memory of his Father's passing. Samani Param Prajna gave her lecture on Bhaktamar and Samani Punya Pragyaji presented a Bhakti song to the attendees.

A Mahavir Jayanti program was held at the Jain Society of Central Florida in Lake Mary on Sunday April 15th . Samani Param Prajna gave her lecture on " Significance Mahavir's Life", and Param Punya Pragyaji sang songs celebrating the occasion.

Church program

On Saturday May 5th , The Samanijis were invited to the Hope Unites Church anniversary program where the church celebrated the 4th anniversary. at there location in downtown Orlando. On this occasion, the Samaniji chanted with the congregation the global peace and harmony prayer. After the prayer, many members of the congregation humbled the Samaniji and gave their blessings. Several asked about learning the Jain method of meditation. The Pastor Rev. Lenin Possell and Associate Pastor Rev. Patrick Powers gave thanks to the Samaniji for attending.

JVB 12th Anniversary program

Orlando Florida

On May 19th the JVB Orlando center celebrated the 12th anniversary program in the presence of Samani Param Prajna, and Samani Punya Pragyaji with a large group of Jain families who came from areas around central Florida. The program began with Mangalacharn by Kamlesh Bhai and group. The youth performed Bhaktamar Path. The Gyanshala children and the ladies group, performed beautiful songs. Samani Punya Pragyaji gave a lecture on "Divine Treasures within You". The adults performed a Akshay awards program.

Samani Param Prajna lectured on “Take Charge of your Thoughts” and gave blessings on the JVB center flourishing for future. Devendra Shah presented the blessing message which was received from Acharya Mahapragya. Ashok Shah, president of JVB Orlando, gave thanks and honored the many volunteers who helped the center prosper. After dinner, a Bhavana program was conducted in which the Samanijis and the people performed their beautiful spiritual songs. On this occasion, Shashi Bhai, from Miami, dedicated the opening of the new renovated JVB building.



Tampa Florida

On May 20th, the Samanijis traveled to Tampa to DhirenBhai's Home for the monthly Swadhyaya and meditation program of the Jain.. Samanijis lectured on “Spirituality and Detachment” and “Anger Management”. The Samanijis together

with the group performed chanting, meditation, and Bhajans.

Lake Worth, Florida

The Samanijis traveled to Lake Worth on May 22nd for the monthly Swadhyaya program of the Jain and Hindu Community. Samanijis lectured on “How to be Successful” Through Mantra” and “A way to a Peaceful Life”. The Samanijis together with the group performed chanting and Bhajans.

West Palm Beach, Florida

On June 18th the Samanijis traveled to the home of Hetal and Komal Shah to give lectures on “Watch your Words” , and “How are you”. The Jain community enjoyed these lectures very much as they related to everyday life.

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.

JVB Upcoming Events

- **July 29th Chaturmasik Pakkhi Pratikraman**
 - **Sept 8th – 15th Paryushan Parva JVB Orlando**
 - **Sept 7th 24 hours Navakar Mantra Jap starts Friday from 9:00pm to 9:00pm Saturday**
- Morning and Evening lectures**
- **Pratikraman and lecture 7:30 – 9:00pm**
 - **Lectures in daytime 10:00 – 11:00am**
 - **Samvatsari Sept 15th – whole day program (Meals supplied by JVB, Friday evening, Saturday & Sunday)**
 - **Sept 16th Samuha Parna**

JVB LIBRARY & BOOK SHOP

BOOKS

1. Art of Positive Thinking
2. Neuroscience and Karma
3. Micro Cosmology Atom in Jain Philosophy and Modern Science
4. The Mirror of the Self
5. The Mystery of Mind
6. Abstract Thinking
7. The Vision of New Society
8. Acharanga Bhayam
9. New Man New World
10. Jainism & its Philosophical Foundation
11. Bhagavan Mahavira
12. Democracy Social Revolution through Individual Transformation
13. Insight
14. Miracle of Faith
15. Bhagavan Mahavira Life & Philosophy
16. The Spoke Mahavira Science of Spirituality
17. A New Light on Global Crisis
18. Non Violence & World Peace
19. Jain view of Life
20. Why Meditate?
21. Lord Mahavira -I, II, III
22. Anekant views and Issues
23. Anekant Reflection & Classification
24. Preksha Dhyana :- Self Awareness By Relaxation
25. Preksha Dhyana :-Perception of Psychic Centers
26. Preksha Dhyana :-Perception of Breathing
27. Preksha Dhyana :-Contemplation & Auto Suggestion

28. Preksha Dhyana :-Basic Principles
29. Preksha Dhyana :-Perception of Psychic Colors
30. Preksha Dhyana Theory and Practical
31. Preksha Dhyana Human Body I & II
32. Science in Jainism
33. Science of Living
34. Journey into Jain Agams
35. Quest for truth
36. Economics of Lord Mahavira

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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