



# The Inner Light

**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*



## **The Consciousness of Detachment and Preksha Meditation-Part 1**

**by Acharya Mahaprajna**

There is a question: ‘Why is there any need for Sadhna (Spiritual practice)? Our sense organs are healthy, our mental faculty and intellect are functioning well. Our home is equipped with all comforts, why, then, is there a need to do sadhnu?’ We need to ponder deeply to get the answer to this question.

life is a battle. A person struggles to live. This struggle sometimes takes place in the external world, but it goes on continuously, day & night in the inner world. There are two fundamental entities in the world- sentient and non-sentient One is the soul and the other is the matter or Pudgal. There is a constant struggle between soul and pudgal. The soul wishes to retain its form but the gross material world does not allow it to do so. Pudgal has been so built that it pulls the soul towards itself. Acharya Pujapada wrote very beautifully: ‘Pudgal is satisfied with pudgal (matter)? The physical body is made up of pudgal. So it is appeased with just pudgal. It needs food, water and other things besides these. The body is a cause of discomfort when its expectations and desires are not fulfilled. Accordingly, we can say that pudgal is satisfied with pudgal, consciousness is content with consciousness and soul is pleased with the soul. Pudgal attracts consciousness but consciousness wants to stay away from it. The struggle between consciousness & pudgal takes place constantly.

demands of matter, loses. The person who does not fulfill the demands of matter but goes against the tide emerge; as a winner. If we keep on fulfilling the demands of the material world of pudgal, it means we flow along with them. In this stage we accept defeat in the world of consciousness. Whenever the demand comes from the world of pudgal, we must have the discriminatory power to discern which demand to fulfill and which to ignore. The material world does not overwhelm a person who has this discriminatory power. However, our entire behavior is influenced by pudgal. We take the help of pudgal for all necessary functions like eating, speaking, thinking, living, etc. Our world has become so grossly materialistic that the concept of atheism has come into vogue.

*Continued on Page 2*

### **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**

**13<sup>th</sup> Celebration of JVB Orlando**

**News**

**Health Column**

*Continued from Page 1*

One who believes in the soul and Parmatma (Liberated Soul) is called a theist. A person who does not believe in the doctrines of soul, Parmatma and rebirth is called an atheist. If any one were to ask me which of these two modes of thought is simpler and more natural, I would answer: “Atheism?” An atheist does not need to do anything, but theists have to face many difficulties because the soul is incorporeal, invisible and difficult to reach. It is difficult to prove the existence of an incorporeal element. The elements, which are corporeal and visible, are evident.

Because there is no difficulty for atheists, voluminous literature has not emerged on the philosophy of atheism. But innumerable volumes have been written to prove the existence of the soul. The struggle is not between the doctrine of atheism and theism, but is in the realm of philosophy too. Struggle is thus intrinsic to every human being.

In the beginning of this chapter, I raised a question — ‘Why does a man do sadhna? Why does he attend meditation camps & why does he waste his precious time for ten days?’ The answer to these questions would be: One who wants to be a victor practices sadhana! The loser does not need to put in any effort to practice sadhana. He can merrily enjoy life by eating, drinking, sleeping, having fun and finally ending this play of life. He does not need to put in so much effort. One who wants to be a winner in this struggle must be self-aware and practice austerities, meditation and self introspection, etc.

Many years ago, I had written an article that was published in the magazine ‘Kadambini It provoked a lot of discussion. I wrote: “Hunger is natural but fasting is not. Anger is natural but not forgiveness, sexual desire is natural but not celibacy?” It became a big issue. But can we ponder whether these are not natural for living beings in the gross world (of pudgal)?

Eating, drinking, sleeping and having sex are all natural instincts. To get angry is also natural. An administrator once said- ‘If we don’t get angry, our administration will not run: Anger is considered be a natural instinct. Forgiveness needs to be cultivated. No one advises you to get angry but for the development of forgiveness, many camps and

workshop have been held. We have never heard about any camps or workshops that teach us how to get angry. Yet every one gets angry. Even a small child knows how to get angry. This is a tricky issue — we want to give up that which is natural, & we want to cultivate that which is unnatural. This is precisely where the struggle lies. If we accept what is natural, then there is no conflict at all. There is no need for any practice.

An atheist once told his wife — ‘Eat, drink, and be merry. If you don’t enjoy now, time will slip by. You won’t get this invaluable human life again. Don’t be scared about your next birth. There is nothing after this life. Do whatever you wish in this life. Borrow if you must, and enjoy delicious food cooked in ghee An ancient writer penned these words: Rinani krirva ghritam pibet. A writer of today would say ‘Borrow if you must and enjoy alcoholic beverages.’ This is also one point of view. Sadhana is not required, wherever this perspective prevails.

From the standpoint of spirituality, this seems to be the perspective of a loser. A person who accepts defeat (by entering into the material realm) submits to the rule of pudgal and can think in this manner. It seems that there is enjoyment in the external world but struggle is always present in the inner world. No matter how attached a person is to the world of pudgal, consciousness repeatedly awakens him, saying: ‘This is not your kingdom, not your home: One gets motivation as well as a warning from the inner world, which summons one to be prepared for the struggle. Then, one thinks — this life is not good. It looks good, but in reality, it is not. When one faces bad consequences, one does a turnaround and searches for a new path— and that path is sadhana. The question is: Why does one choose the path of sadhana? One chooses this new path to seek the way to success and victory, and to get away from the temptations of the material world. When these enlightened thoughts dawn in the mind, then one tries to stay away from all these kinds of activities. It is at this point that the consciousness of detachment awakens.

Attachment is the nature of the gross world of pudgal. Bondage will keep occurring there. The bondage is of such a high degree that a man will not be able to give up a single thing, for example, if you give money to a small child, it is easy to give

but difficult to take it back, because the instinct of attachment is natural. The world of pudgal and attachment function simultaneously.

Detachment belongs to the world of the soul. That is totally different from the material world. One who wants to live in the material world does not know the world of the soul, but when locked in an unfavorable situation, the struggle becomes a turning point in one's life. One such point is when a person suffers from a disease. While suffering, the materialistic dimensions of the world recede from his consciousness. How can the material world help one while he is suffering? When he steps back, he gets a chance to realize that life is not restricted to just this much, but is much larger. The moment of death is also a turning point, which makes a person change his thinking. I have seen many people who used to hate religion all their lives, but when they were about to die, there was so much inner transformation of an unimaginable order. It will not be at all surprising if a person. Who was a confirmed atheist all his life, becomes a complete theist when death is near.

One person sent this request to Acharya Tulsi: 'Please send monks and nuns to bless me and preach religion to me. It was amazing that a person who used to criticize religion throughout his life was asking for the blessing of monks and nuns in his last moments. It was so amazing that Acharya Tulsi went there himself. That person said:

"Gurudev! I was on a different path for so long. Now I have realized that I have committed a big mistake, and I want to make amends. I now want to lead a religious life. You came along with nuns and monks blessed me, taught me about religion, and this has benefited me greatly. I am so obliged!" Showing his gratitude, he recited a couplet (sloka) that means- 'You redeem those who worship you but you have delivered me who didn't worship you at all. What a great quality you have I have seen many a person on their deathbed. It is a very critical moment. Some people undergo an inner transformation but there are also others who become restless because of attachment. You may rest assured that all the material objects give pleasure to the senses in the beginning, but in the later stages, the intensity of pleasure decreases and by the end, it becomes insipid.

A great spiritual saint has explained this very beautifully— "The sugarcane tastes very sweet, when you suck it. But after you chew it only the tasteless fiber is left." While passing by a field of sugarcane a poet's heart burst forth exquisitely: "Oh, sugarcane! You appear very sweet when filled with juice, but you have one drawback. As you are sucked) your sweetness reduces gradually." So also is the nature of the sensual desire linked with the five senses. The less we consume, the sweeter they are. The more we consume, the less sweet they become.

A couple was quarrelling. The resulting loud noise made the neighbors gather around. A wise man said: "My good brother! Night is the time for resting and relaxing. And you fight at this time, You are disturbing the sleep of your neighbors! Why are you fighting?" The husband said: "The reason is that this is our third year of marriage. In the first year, when I spoke, she used to listen to me. In the second year when she spoke I used to listen to her. And now in our third year, both of us speak and our neighbors listen?"

This is a mere story, but it reveals the truth— how insipidity gradually

sets in over the years. Attraction that occurs at first glance does not remain the same after fifty years. Insipidity is the nature of every object.

Whether it is an edible or visible object, the affinity that it evokes at the first moment is not sustained till the end. This is the real nature of all material objects!

Let us try to understand the nature of consciousness. What is its real nature? In the beginning, it appears to be difficult and dry but as we begin to get deeply engrossed in it, bliss will start increasing continuously. Dryness will never come into being from the day you start spiritual practices. At first, it seems difficult even to sit. It may even be painful and the mind may start to wander, your senses, mind, psyche, emotions and body will not support your meditation. You might think of giving up the practice halfway, but as time passes, the blissfulness will increase day by day. I have often asked: 'Should the meditation camp last for ten whole days? The answer has been 'It is very long. It should be for 5 days: Those who opted for five days and became deeply engrossed in meditation and realized the blissful moment said

that even ten days are inadequate, could we please increase by 5 more days the sequence is thus reversed. Let us compare the nature of objects with the nature of spirituality. The nature of objects is that they give pleasure in the beginning, but their attraction and our affinity towards them reduces, as time goes on. The nature of spirituality is that there is no exhilaration or attraction in the beginning, and it even looks difficult, but with intense practice, the eternal bliss bursts out from our inner consciousness, and the practitioner wishes that this ecstasy should go on increasing. As this exhilaration increases, no more problems will arise. You may have experienced this yourself.

### 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 News In and Around Florida

### Samaniji Visits Rollins College

On April 15<sup>th</sup>, the Samani Param Pragy and Samani Jayant Pragy visited Rollins College in Winter Park Florida where they met with Professor Udit Greenbergs Religion class.. The lecture they gave was on Religion and Body. Following the lecture, the students participated in a discussion and answer session. The event was very knowledgeable and interesting for all.

### Daytona Beach, April 20<sup>th</sup>

Samani Param Prajna and Samani Jayant Pragy addressed the people on the topic of the Power of Forgiveness. The audience also enjoyed Yoga and Meditation. The event was very successful and inspiring.

### Mahavir Jayante April 20<sup>th</sup>

The Samaniji were invited by Jain Society of Central Florida (JSOCF) and gave lectures on Lord Mahavira and his teachings. Many families

attended the event from all parts of Florida. A youth's program was also given. The event was very successful and enjoyed by all.

### Spiral Circle Of Orlando

On April 28<sup>th</sup> Samaniji visited the Spiral Circle group sponsored by Karen Hill of the Monday night meditation group. There they led a meditation which was enjoyed very much by all attendees.

## Jain Vishwa Bharati, Orlando Celebrates Akshay Trutya & 13<sup>th</sup> Annual Program on Saturday, May 3<sup>rd</sup> 2008.

With great enthusiasm and spiritual vigor Jain Vishwa Bharati, Orlando Sangh celebrated Akshay Trutya program and its annual cultural program on May 3<sup>rd</sup>, 2008 at JVB Orlando center. The program began with Mangal Geet and welcome message from Samir Mehta at 2.30 pm. Samani Jayant Pragyaji gave Pravarchan on Keys to Success. Thereafter the kids presented on Do's & Don'ts where they debated that Jainism is not a self centered dharma. This was highly applauded by the Sangh as the debate highlighted the principles on Non - Possessions and Non –Violence.

Winners of the essay and drawing competition held in Feb and March were awarded. The subject was "Effects of Jainism on Nature and Ecology". Adults sang a bhajan and performed a drama "Peturam". This drama turned out to be the most popular presentation of the day. This drama signified importance of "Khadya Sanyam – Limit food habits" in our day to day life and to shun the hidden "Peturam" in us. Samani Param Pragyaji in her pravarchan gave the message of 'Power of Now'.

The entire function took place from 2:30 to 6:30 pm and involved people from various places such as Tampa, Vero Beach, West Palm Beach, Melbourne, Daytona beach, as well as Orlando. Finally a vote of thanks was given by JVB President Kishore Tolia and the program concluded after a Swamivatsalya.



This workshop which took place on May 10<sup>th</sup> started with physical exercises followed by chanting, lectures and discussions. The Samanijis gave everyone a forgiveness test and talked about the subject giving a lecture on Release and Forgiveness. The workshop ended with a meditation session. All participants enjoyed the afternoon which included dinner and look forward to more workshops ahead.

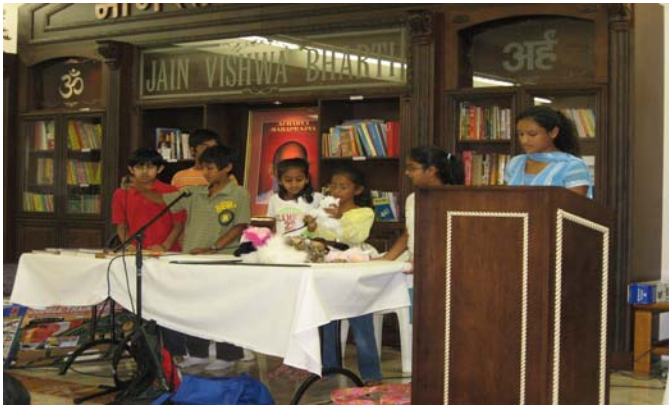
### **BAPS Shri Swanminarayan Mandir, Orlando**

On May 17<sup>th</sup> the Samanijis were invited to the BAPS center in Orlando to lecture on the subject of “How to Live a Healthy and Happy life” to the Woman’s group. The Samanijis were very glad for the invite which was enjoyed by the women.



### **Jain Society of Tampa Bay**

The Samanijis visited the Jain Society of Tampa Bay on May 18<sup>th</sup> on the occasion Pravesch Vedhi. At this function the Samanijis gave lectures about Uvasaggahar Sttotr. The attendees also enjoyed devotional song and prayer. The people appreciated the whole event.



### **Jupiter Florida**

On May 27<sup>th</sup> the Samanijis visited the Jain group in Jupiter Florida at Varsha Shahs’ home. There they lectured on the “Power of Detachment” and “How to be Auspicious”. Many thanks to Varsha for setting up the event.

## **Reversing Heart Disease**

Lecture By Dr. Chhajer

### **Jain Society of Central Florida, Lakeland**

The Samanijis visited the JSOCF of Lakeland on May 8<sup>th</sup> to celebrate the Varshee Tapa ending of three woman who fasted on alternate days for the year. They were Revina Jain, Indira Jain, and Urvee Jain. The function included chanting and spiritual songs. The Samaniji were very happy to be part of this celebration which was enjoyed by all.

### **Peace Through Forgiveness Workshop at JVB Center Orlando**

On Saturday June 14<sup>th</sup> The JVB Orlando center hosted a lecture by renowned Cardiologists Dr. Chhajer from India. His 2 hour discussion began with development of heart blockages, followed by prevention and reversal of the disease. He talked about the ways of avoiding by-pass surgery and angioplasty especially for people who have already gone through these. His lecture covered the 15 things you need to do to change your life and avoid heart disease which included dieting and preparing daily foods without adding oil, stress management through Preksha meditation, reducing high blood pressure, controlling diabetes, exercising by



walking daily, etc. It was interesting to note that he did not disagree with blood pressure and cholesterol lowering drugs. But he did say, less drugs or no drugs can be achieved with strict following of his methodologies. The lecture ended with a question and answer session. The event was enjoyed by all.



## Story Column

### Desire

By Yuvaachaarya Mahaashraman

Humans indulge in religious practice; but practice without true and right feelings is fruitless. To the outside world, people appear well in control of their desires, they seem to be role models, but alas! if only they could really accomplish self control. When we cannot control our inner self our heart secretly desires the pleasures of the materialistic world. We achieve nothing.

Once there was a Sanyasi. His appearance was of a Sanyasi, but his soul was not as pure as a Sanyasi should have been. His heart still desired the worldly pleasures of a householder. The Sanyasi did not practice meditation, self-study, chanting of mantras or fasting. Just across from the Ashram he lived, there was a large palace; there lived a couple with all the luxuries possible. Whenever the Sanyasi looked at the couple, he thought of himself — I became a Sanyasi at such a young age. I never got indulged in worldly pleasures, but how lucky those people are to have such pleasures. He kept on longing for the couple's life. On the other hand the couple from the palace looked at the Sanyasi and thought how fortunate was this Sanyasi who had renounced worldly life and was just involved in

self-realization. They always thought how they were so ordinary and they desired themselves to be like the Sanyasi.

Strange as it seems, the Sanyasi's heart was of a householder. While on the other hand the rich householders who had everything were at heart renounces. The Sanyasi after his death went to hell and the rich householder went to heaven.

Desires are like slow poison. Desires are self-destructive. Even if desires are given up superficially but are secretly still wanted then their lives end in misery. Whatever one's feelings are, the results are in accordance. It is rightly said - Desire! I know your nature. The more you are fulfilled, the more you come in. Hence desire! I will not have indulgence in you. I will not pamper you, so you can never be mine.

## Health Column

### You Can Stay Healthy— Cure Diabetes

**Asana (Exercise):** Ten Yogic Kriya of breathing and stomach, Ardha-Matsyendrasana, Tiryak-

Bhujangasana, Matsyasana, Ishta-vandan, Kati-asana, Butterfly-asana. (visit [www.preksha.com](http://www.preksha.com) )

**Pranayama (Breathing technique):** Nadishodhan, Anulom-Vilom, Suryabhedhi and Kapalbhati

**Preksha (Perception):** Focus at Pancreas - 10 minutes

**Anupreksha (Contemplation):** Auto-suggestion "My pancreas are becoming healthy". -15 minutes

**Japa (Chanting):** "NAMO LOE SAVVA SAHUNAM" - 10 minutes

**Tapa (Penance):** Avoid sugar –products, and the stuffs made of potato, rice, and starch.

**Mudra (Hand Posture):** Prana Mudra and Apana Mudra.

## JVB Center Schedule 2008

### **Ways to Get Involved**

- *Regular Yoga and Preksha Meditation (English)– Each Saturday 8 - 9am*
- *Regular Meditation and Jain Study (English)– Every Thursday 2 – 3pm*
- *Devotional Song Evening – Every 3<sup>rd</sup> Friday - 8:15 – 9:45pm*
- *Jain Study (Hindi)– Every Wednesday 8 – 9pm*
- *Spiritual Discourses - Every 2<sup>nd</sup> and 4<sup>th</sup> Sunday 3 – 5pm*
- *Jain Classes Every 2<sup>nd</sup> and 4<sup>th</sup> Friday 7:30 – 9:30pm*  
     *Youth and kids Classes*  
     *Parents Classes*

**Counseling** - for Physical, Mental, and Emotional healing - by Appointment

## Upcoming Events

### **Intensive Preksha Meditation Camp**

**26-31 December 2008**

**A holistic approach to life  
based on meditation and  
progressive relaxation  
practices**

- Lower Blood Pressure**
- Help manage stress**
- Reset mind body system**
- Radiate Positive energy**
- improve memory and  
concentration**

### **14<sup>th</sup> Annual Family Spiritual Camp Orlando Florida**

**January 14<sup>th</sup> – 16<sup>th</sup> , 2009**

**A weekend of fun for Families  
including**

- Health Lectures**
- Preksha Meditation**
- Yoga Exercise**
- Youth Classes**
- Spiritual Classes**
- Cultural Program**

## JVB LIBRARY & BOOK SHOP

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