



The Inner Light

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

October – December 2003

Vol. 9, No. 4

Utthie No Pamayae / Awakened as thou art, Slip not back into unmindfulness

Breathing and Emotions.

By Aacharaya Mahapragya

Every living creature inhales and exhales. Its breathing contains the characteristics of matter such as color, smell, taste, and touch. Just as the body has color, smell, taste, and touch, the breath also has these four characteristics. A being does not merely breathe, but it also absorbs *pudgala* with its color, smell, taste, and touch. Five colors, two smells, five tastes, and four or eight touch are present in each breath. When a person's emotions are pure, their breath has beneficial color, smell, taste, and touch. When his emotions are impure, the *pudgalas* have harmful color, smell, taste, and touch. The condition of good health exists when these four characteristics are beneficial, and health deteriorates when characteristics are not beneficial.

While thinking about breath, we must think about the nose. Nose and breathing are closely related. According to Physiology, one part of the brain is related to the nose. It is concerned with the external knowledge. This part of the brain is not as well-developed in humans as it has in the animals. However, the part of the brain related to the nose is very important. Fear, anger, and aggressive tendencies are all centered are the nose. This is call *pudgal*. Understanding the nose means understanding the numerous mysteries of the body.

Bhagvan Mahavira used to concentrate on the tip of the nose. Concentration on the tip of the nose has a very profound meaning. It means that the person who concentrates on the tip of the nose, controls his brain related to the nose and refines it.

The person who wishes to attain freedom from fear, wishes to bring down his anger, wishes to abandon his aggressive ways, wishes to control his lust, must inevitably concentrate on the tip of his nose. Apparently, the nose does not seem to be directly of any use. But from the spiritual point of view, the nose and the part of the brain related to the nose are of great importance. The nose and breathing are related to each other. If the breath is regulated, the part of the brain related to the nose gets refined.

When the breathing becomes irregular, the portion of the brain related to the nose gets excited. We can directly experience this. The moment we are angry, the frequency of our breath increases. Similarly, our breathing becomes faster when we are overcome with pride or *maya*. With the harmony of the emotions, there is also the harmony of breathing. If there is emotional excitement, there would be excitement in breathing as well. If one is emotionally calm, his breathing too would be regular.

Continued on Page 2

ISSUE HIGHLIGHTS

- News From JVB Centers
- Story column
- Health Column
- Upcoming Annual Camp

Breathing and Emotions - Continued

The emotions, breath and health seem to be clearly and deeply related to each other. The problem of health cannot be solved without studying these three factors simultaneously. When the atoms of pure emotions and pure breath are absorbed, they become the constituents of good health. When the atoms of impure emotions and impure breath are absorbed, signs of the diseases manifest.

Acharya Malayagiri has clearly explained that whenever harmful *puḍgalas* are absorbed, it leads to dreadful diseases like heart ailments and this has a harmful effect on the mind. Whenever good atoms are absorbed, there is increasing joy and improvement in health.

Story Column**Fear Leads to Destruction****By Sadhvi Vishrut Vibha**

One day, Epidemic, mounted on his horse, was galloping away in a great hurry. He came across a man. The man stopped him and asked, "Who are you?" He replied, "I'm Epidemic." Hearing this, the man became frightened and further asked, "Where are you going and why?" Epidemic replied that he was going to a certain city to kill one thousand people.

After a few days, when Epidemic was returning, he accidentally met the same man again. The man asked, "You had told me that you would kill only one thousand persons but the number of dead people has reached five thousand. Why did you tell a lie?" Epidemic replied, "I didn't lie to you. Personally, I have killed only one thousand persons. The remaining four thousand died on their own due to fear. I have nothing to do with their deaths.

Many a people die simply because of fear and those who are fearless lead a long life.

Anasan: The Jain Art of Dying**By Samani Param Pragy**

Birth and death are a reality of Life. He who takes birth must have death without exception. Jain monks understood this undisputed truth and just as they gave us an understanding of the unique science of Life, they also gave us an understanding of the unique science of Death.

The basic idea is that the body is mortal and the soul is immortal. The existence of the soul is in each Time, past, present and future. Death, therefore, means only a change of body. When the present body is unable to carry a soul, we understand our life span has come to an end. However, the soul is simply accommodated in a new body, what we call the re-birth of the soul. The Jain ascetics understood this truth and they taught us the art of Dying, called Anasana.

Anasana simply means fasting until Death. It is an inevitable fact that every living being has to pass through death. There are many variations to Man's life but there is no exception to Death, even though we cannot predict its exact time.

Preparation for Anasana: Samlekhana

Anasana is a unique practice. To observe it properly, one must first follow the initial ritual of Samlekhana, the purpose of which is not only to purify the Soul, but prevent the entry of new karmas. This is the conscious act of embracing Death. There are two types of Samlekhana: (a) *Drava Samlekhana*: This is the process of physical attrition, which generally lasts for twelve years. In this, a person practices the progressive daily reduction of food in different ways.

(b) *Bhava Samlekhana*: This is the process of progressive reduction of passion. The practitioner steadily reduces his body as well as his passions (anger, pride, deceit, greed, lust, etc) by different types of penance.

Why should we take food? To take food is not the purpose of Life, but to permit us to sustain the body so as to allow the destruction of past accumulated karmas. We understand the purpose of having food as (i) satisfying hunger (ii) serving others (iii) following spiritual practice (iv) for

**Jain Vishwa Bharati USA Newsletter
Committee****-- THE INNER LIGHT --**Editorial Committee: Editors/ Advisors: Samani Param Pragyaji
Samani Bhavit Pragyaji

Layout: Steve Fridlich

Mailing and Subscriptions: Avani Shah

Committee Members: Tushar Shah and Avani Shah

self-control (restraint) (v) for sustaining life. Jainism teaches that we support our body in our spiritual journey to destroy karmas through various rituals. We should maintain our body until it is unable to support our journey, at which time there is not further need for food. There should be no attachment to the body, which is only a medium by which we can attain liberation through destroying our karmas. The ancient scriptures describe that we should not take food simply for the enjoyment of the physical body and the material world. It is suggested that when we feel that the body is unable to fulfill our purpose in Life, we must give up food voluntarily, with a sense of inner calm and peace.

When can we give up food? A person cannot give up food suddenly or in anger. Jain text describes when a person can give up food (fasting): (i) **Aatank** - when a person is suffering incurable disease, (ii) **Upsarg** - when one is facing unavoidable calamity, (iii) **Titiksha** - to preserve one's spiritual practice or celibacy, (iv) **Pranidaya** - for promoting non-violence by fasting unto death, (v) **Tapasya** - in practicing penance by fasting and (vi) **Sarir Vyuatsarya** - to free one from bodily attachments by fasting. As long as the body can help us in the spiritual journey, it is essential to serve it food, but when the body is unable to cooperate, we should be willing to give up food.

Why should we observe Anasana? The main purpose of observing Anasana is self-realization. By Anasana, a person tries to achieve inner bliss and equanimity by harmonizing the mind and body.

Who should observe Anasana? If a person feels that the body is not supporting a spiritual journey and their life span is short, they should observe Anasana with inner detachment from their body.

How to observe Anasana? When fasting unto death, one faces East with folded hands and bows to the great souls. He seeks permission from the Spiritual Guru by asking forgiveness from all family and friends that he may have hurt in the past. Next, he abandons all worldly, external and

materialistic attachments, including food. He tries to achieve equanimity and freedom from feelings of attachment, including aversion to material things, including his body. During Anasana, one empties one's mind of all fear, prejudice, desire, hatred and regret and focuses entirely on the purification of the soul.

What should be avoided during Anasana? A practitioner of Anasana should be free from all worldly affairs. He should give up attachment toward money, men and matter. There are five obstacles to Anasana (i) wishing for longer life (ii) willing for death (iii) attachment to people (iv) clinging to pleasure (v) craving for rewards. Observers of the vow of Anasana should be free of all desires and craving for rewards as a result of fasting, by practicing absolute detachments from all worldly matters. One should not long for life or will for death. One must be equanimous in favorable and unfavorable circumstances, indifferent to pleasure and pain, by focussing only on the dissociation of karma.

Anasana is not suicide. It is important to distinguish Samlekhana from suicide. One's intentions and mental preparedness when undertaking Samlekhana is different than those who commit suicide. One who commits suicide has a mind full of impure feelings, such as greed, anxiety, depression, guilt and hatred. Suicide is approached violently and often secretly by means of cutting, hanging, poisoning and shooting. In other words, suicide is a cowardly way of escaping Life, while Samlekhana is an act of purifying the soul, embracing life and facing death courageously. An observer of Samlekhana is free from passions, often has the consent of a Guru or the Jain community and seeks forgiveness from family and friends before fasting. To commit suicide is to kill oneself out of anger, agony, malice or frustration, while fasting to death purges the soul of its passions and perversities by conquering the fear of death.

Throughout Indian history, the Jains have been known for their unusual approach towards death. Jains insist that this is not an act of suicide because the vow of Anasana has been made

openly and the rite is seen as a noble act of fulfilling religious obligations. The last hours of a Jain's life are often spent repeating the namaskaramantra. It is a form of death widely admired by Jains and still followed by ascetics as well as some laymen.

Pachis Bol

DASVA BOLE: KARMA AATHA

- 1) GYANAVARNIYA KARMA
- 2) DARSHANA VARNIYA KARMA
- 3) VEDNIYA KARMA
- 4) MOHNIYA KARMA
- 5) AAYUSHYA KARMA
- 6) NAMKARMA
- 7) GOTRA KARMA
- 8) ANTRARAY KARMA

GYAARVAH BOL: GUNASTHAAN CHAUBAH

- 1) Mithyadrashti Gunasthaan
- 2) Saasvaadan Samyagdrashti Gunasthaan
- 3) Mishra Gunasthaan
- 4) Avirti Samyagdrashti Gunasthaan
- 5) Deshvirti Gunasthaan
- 6) Pramatt - Samyat Gunasthaan
- 7) Apramatt - Samyat Gunasthaan
- 8) Nirvritti Baadar Gunasthaan
- 9) Anivritti Baadar Gunasthaan
- 10) Sukshmasum paray Gunasthaan
- 11) Upshaant Moh Gunasthaan
- 12) Ksheen Moh Gunasthaan
- 13) Sayogi Kevali Gunasthaan
- 14) Ayogi Kevali Gunasthaan

BAARVA BOL: Paanch Indriyo Ke Teis(23) Vishaya

1. Shrotreindriya ka vishai – Shabd

Teen Prakaar

- a) Jeev shabd
- b) Ajeev shabd
- c) Mishra shabd

Pachis Bol - Continued Page 6

Health Column

By Samani Bhavit Pragma

Pashchimottasana (Posterior pose)

Stretch out the legs straightforward, close to each other.

Position:



Steps:

1. While inhaling, raise both hands.
2. Then exhaling bend forward.
3. Catch the big toes of the feet by the fingers.
4. Then, inhale. While exhaling touch the nose to the right knee.
5. While inhaling, keep the spine straight.
6. In the same way, inhale, exhale and touch the nose to the left knee.
7. Inhale and return to the upright position.
8. Then exhale again inhale. While exhaling touch the nose between the knees.
9. When retaining each position, breathe normally.
10. Do not raise the knees to touch the nose.
11. Instead, maintain contact with the ground with the back of the knees.
12. Try to bring your nose down with your spine extended and straight.
13. To complete the asana, relax your grip on the toes and return to your original upright position.

Time: One minute to three minutes. Increase the duration order to increase spiritual development.

Benefits:

- This asana improves functions of the
1. abdominal organs.
 2. It makes the spine elastic, reduces fat in the abdomen.
 3. It provides relief from diabetes, emission, constipation, etc.

JVB Orlando Center Paryushan Mahaparv

Under the guidance of Samani Param Pragya and Samani Bhavit Pragya, the center has had many successful programs. On every 2nd and 4th Sunday from 3:00 pm to 5:00pm, Swadhaya are held at the JVB center. Pathsala is also held for the youth.

The Paryushan Mahaparv was celebrated with great enthusiasm from August 24th through 31st. Everyday there was Pratikraman followed by a lecture by Samaniji. Many people were inspired by Samaniji had Upavas and Ekasana Aymblil. On the 30th, the Tapa Abhinandan was celebrated and on the 31st Kshamapane Mahotsav was carried out at 10:30am – 12:30pm. In this occasion, Hansa, Avani Shah, Harsha Nagda, Shital Doshi, Dharendra and his wife Aruna Shah, Mukunda, Mahendra, Taryu, Devangi, Sanjiva, and Shreya did 8 day fasting with the exception of Viral Doshi who did 12 days. This program was appreciated greatly by all participants who came to the center from Chicago, New Jersey, Melbourne Fl, Ocala, Tampa, Jacksonville, and Lake City.

During Paryushan Parva, every morning a lecture on Parsha Charitra was given, and every night a lecture on Kalpasutra and Jnata Sutra was delivered by the Samaniji. A Akhanda Jap 24 hours continuous. On Navakar Mantra was carried out by all. Samuhik Ayambil and Akashan took place on the 24th August at JVB Center.

Dashlakshan Parva

On the occasion of Dashlakshan Parva, Samaniji delivered lecture on Sayam “How to control our requirements and lead a peaceful Life” at JVB Center.

Sikh Temple, Orlando

Samaniji Param Pragya and Samaniji Bhavit Pragya visited the temple and many people enjoyed their lecture on ‘the art of living’.

Rollins College, Orlando

The Samanijis visited the campus of Rollins college on the 12th of September. The students received many new ideas about Jainism and practiced meditation and yoga.

JVB Preksha Meditation Center of Houston

We are glad to have this opportunity to share recent, successful events with all of you. Under the superb supervision and kind guidance of Samaniji Madhur Pragya and Parimal Pragya the Yoga classes, meditation and the Pravachans are conducted as per schedule. The number of participants is increasing steadily. The one-day camp on “how to keep the healthy heart” was educational and informative. Dr. Nigam, a Houston Cardiologist captured the audience with his eloquent speech on diet. The question answer section was remarkable and participants got a lot of their questions answered. Dr. Nigam explained how the diet affects the cardiac functions. In the month of July, we had an opportunity to attend a conference with Dr. Varma, an orthopedic surgeon from Indor, India. Dr. Varma is also a yoga specialist and uses a lot of yoga techniques to cure his patients. He demonstrated useful yoga postures and the participants had a good workout with him. Samaniji Madhur Pragya delivered a discourse on the History of Jainism at the interfaith church. The audience was enlightened with her speech. We had a busy month in July. Samnijis went to Austin and their explanation of Karma theory helped a lot of people to understand the concepts and importance of Karma theory. During paryushan, the Samnijis visited Pittsburgh and word has it that the parishioners were delighted with the daily lectures and other spiritual activities that were conducted during the Festival. Included in their schedule was a trip to West Virginia and there, they delivered lectures that helped to increase the spiritual awareness. Houstonians are privileged to have our Samnijis

Portland, Or.

We were fortunate that Samaniji Param Prajna and Samaniji Bhavit Pragya came to our city from the JVB Orlando Center. Many of us had a great opportunity to have Dharma Laabh. We learned a lot during their 5 day trip. They taught us about SHRAVAK's 12 vows. This has extended our knowledge about how to live and has added value to our lives. They taught us Preksha Dhyaan. Many people were inspired by Preksha Dyaan and have developed interest in spiritual learning. Bhakti songs have taken special place in our daily

life especially Mangal Bhavana and BhavBhini Vandana. In addition, Gurudev's books are very good and will help us to walk on the right path. Parag Shah .

Ocala, Fl.

In the guidance of Samani Param Pragya and Samani Bhavit Pragya spiritual songs and mantra were enjoyed by the Jain people at Harsa and Rasik Nagada's Temple.

New Orleans, La. & Mobile, Al.

Samani Param Pragya and Samani Bhavit Pragya gave a spiritual group discussion at Hamant Shah's house. During the Samanijis visit with Khimji and Sheilaji of Mobile, the Samanijis gave blessings and spiritual guidance to convey peace and calmness to Khimji and his family.

Tallahassee, Fl.

Like every year, this year during Maha Parva Parayushan, Darshanaben Shah did 21 days of ugra tapascharya. She has been doing several days of fast for the past seven years. Her number of fast has progressively increased from 7 to 16 days. Darshanaben Shah lives in Tallahassee with her husband Dilipbhai and both of them frequently visit Orlando for Jain Group Activities. On September 7, 2003, there was a big celebration in Tallahassee in honor of Darshanaben's 21 days of fasts. Several Jain families from Orlando, Ocala, Cocoa, South Daytona, Ormond Beach, Claremont, Port St. Joe and Tallahassee attended the function. Samaniji Bhavit Pragya and Samaniji Param Pragya graced the occasion and gave an uplifting talk and blessed Darshanaben.

Rochester, New York

The Samanijis visited the Jain community of Rochester on the 19th – 20th of September. There, they conducted a Preksha Meditation camp which included various activities such as meditation, relaxation, yogikriya exercises with hand postures. There were lectures on the art of living and other topics. The two day event was enjoyed by all.

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

Queens, New York City

On the 23rd of September, on the event of Maskhaman of Nalini Karnavat, the Samanijis visited Surendra's house. A number people gathered there on this auspicious occasion of penance, Samaniji lectured on the subject of 'the importance of penance in life'. The program was appreciated by all of them.

Pachis Bol - Continued

2. Chakshuindriya ka vishay - Varna

Paanch Prakaar

- a) Krishna
- b) Neel
- c) Rakt
- d) Peet
- e) Shwet

3. Ghranenindriya ka vishay – Gandh

Do Prakaar

- a) Sugandh
- b) Durgandh

4. Rasnenindriya ka vishay - Ras

Paanch Prakaar

- a)Tikt
- b) Kattu
- c) Kashai
- d) Aaml
- e) Madhur

5. Sparshnenindriya ka vishay - Sparsh

Aath Prakaar

- a) Sheet
- b) Ushna
- c) Snigdh
- d) Ruksh
- e) Karkash
- f) Mridu
- g) Guru
- h) laghu

JVB Orlando Center 2003 Schedule

Day	Class
Monday	7:00-8:00PM Back Pain Yoga
Wednesday	7:30-8:30PM Jain Study
Thursday	7:00-8:00PM Obesity Yoga
Saturday(Except 1 st & 3 rd)	9:00-11:00AM Health Management Program
Sunday (Except 1 st & 3 rd)	3:00-5:00PM Swadhyaya (Jainism)

SUBSCRIBE AND RECEIVE *The Inner Light* DIRECTLY

The Inner Light is produced by Jain Vishwa Bharati USA. Its goal is to publish information important to the Jain Community as well as to the general public. Every issue will be available in English and will contain articles on Jain Philosophy of non-violence, meditation practices, leading a good life, and other issues relevant to Jainism and Preksha Dhyana. The newsletter is a valuable guide to events held at Jain Vishwa Bharati and will keep subscribers up to date on all important classes, events, and programs. All subscriptions are for one year. If you wish to help support the work of Jain Vishwa Bharati, all donations are welcome.

U.S. Subscriptions \$15.00

Foreign Subscriptions \$25.00 US Currency

Donations to the Jain Vishwa Bharati Center _____

Total Payment _____

Name: _____ Phone: _____

Address: _____

Please make out all checks to Jain Vishwa Bharati. Please use current exchange rate if payment is in a non-U.S. denomination.

Please fill in the form above, detach and send it with payment to:

Jain Vishwa Bharati

7819 Lillwill Ave.

Orlando, Florida 32809 USA

8th ANNUAL SPIRITUAL CAMP

Econo Lodge
Cocoa, Florida

Friday January 16th -
Sunday January 18th, 2004

This Newsletter is Sponsored by:
Bacchu-Kanchan Shah on the Auspicious occasion of his son
Kamlesh Shah's wife Avani Shah's Athai (8) Tap

Anyone wishing to sponsor an issue of the
--INNER LIGHT--
as a memorial, a dedication, or to celebrate
a spiritual achievement can write to:

JAIN VISHWA BHARATI USA
7819 Lillwill Ave.
Orlando, Florida 32809

FOR INFORMATION CALL:

407-852-8694
Email, jainvishwa@hotmail.com

Jain Vishwa Bharati USA
7819 Lillwill Ave.
Orlando, Florida 32809

Info Phone: 407-852-8694
email: jainvishwa@hotmail.com

Address Correction Requested

BULK RATE
U.S. POSTAGE
PAID
ST. CLOUD, FL.
PERMIT # 62