



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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October - December 2008

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

दीपावली पर्व

परम अहिंसक प्रभु महावीर के निर्वाण की स्तुति में सामूहिक ध्यान, जप आदि के साथ पूजन के समय जैन संस्कार विधि का प्रयोग किया जाए।

जैन संस्कार विधि --

आवश्यक सामग्री -

अक्षत (चावल), कुंकुम, मोली, गुड, जल कलश, अगरबत्ती, लाल वस्त्र, पट्ट, सिक्के, घी का दीपक, थाल, मंगल भावना पत्रक।

मंगल भावना पत्रक



विधि - सर्व प्रथम पूर्वाभिमुख होकर मंगल भावना पत्रक को उचित स्थान पर स्थापित करें। थाल के मध्य कुंकुम से अर्हम् का अंकन करें। पट्ट पर लाल वस्त्र बिछाकर चावल से स्वस्तिक बनाएं।

सर्व-मंगल-मांगल्यं, सर्व-कल्याणकारणम्।
प्रधानं सर्वधर्माणां, जैनं जयतु शासनम्।।

इस मन्त्रोच्चारण के साथ स्वयं के तथा परिवार के प्रमुख व्यक्ति के मस्तक पर तिलक करें और हाथ पर मोली बांधें।

मंगलं भगवान् वीरो, मंगलं गौतमप्रभुः।

मंगलं स्थूलभद्राद्याः, जैनधर्मोस्तु मंगलम्।।

इस मन्त्रोच्चारण के साथ कलम आदि के मोली बांधें तथा उपस्थित सदस्यों के तिलक करें। सभी सदस्य एकाग्र होकर सामूहिक रूप से निम्न मंत्रों का उच्चारण करें -

णमो समणस्स भगवओ महावीरस्स

ॐ ह्रीं श्रीं अर्हं अर्हद्भ्यो नमो नमः

ॐ ह्रीं श्रीं अर्हं सिद्धेभ्यो नमो नमः

ॐ ह्रीं श्रीं अर्हं आचार्येभ्यो नमो नमः

ॐ ह्रीं श्रीं अर्हं उपाध्यायेभ्यो नमो नमः

ॐ ह्रीं श्रीं अर्हं गौतमस्वामिप्रमुखसर्वसाधुभ्यो नमो नमः

बही खातों के मुख्य पृष्ठों पर निम्नांकित शब्द वन्दना अंकित करें -

श्री

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HIGHLIGHTS

Diwali

Story Column

13th Annual Spiritual Camp

णमो समणस्स भगवओ महावीरस्स
णमो अरहंताणं,णमो सिद्धाणं,णमो आयरियाणं,
णमो उवज्झायाणं,णमो लोए सव्वसाहूणं।।
एसो पंच णमुक्कार,सव्वपावपणासणो।
मंगलाणं च सव्वेसिं,पढमं हवई मंगलं।।

अ	ए	सि	ज्ञान	दर्शन	अ	ए	सि
स	आ	म	चरित्र	तप	स	आ	म
उ	प	सा			उ	प	सा

१	१४	४	१५
८	११	५	१०
१३	२	१६	३
१२	७	९	६
ऊं	ह्रीं	श्रीं	क्लीं

श्री भगवान महावीर जैसा दिव्य ज्ञान,श्री गौतम गणधर जैसा भव्य ध्यान,श्री भरत चक्रवर्ती जैसी अनासक्ति,श्री बाहुबली जैसी शक्ति, श्री अभयकुमार जैसी निर्मल बुद्धि,श्री धन्ना शालिभद्र जैसी ऋद्धि सिद्धि,सेठ सुदर्शन जैसा शील,

श्री कयवन्ना जैसा सौभाग्य, माता मोरा देवी जैसी सुखश्री के लिए शुभ वीर संवत्.....विक्रम संवत्.....

तिथि.....वार.....दिनांक.....

. शुभ लगन..... एवं शुभ नक्षत्र..... में श्री दीपमालिका के मंगल पर्व पर भगवान महावीर के मंगलमय स्मरण के साथ बही खातों का सानन्द शुभारम्भ किया।

मंगल मंत्र का इस प्रकार उच्चारण करें -

वीरः सर्वसुरासुरेन्द्रमहितो, वीरं बुधाः संश्रिताः,
वीरेणाभिहतः स्वकर्मनिचयो,वीराय नित्यं नमः।
वीरात् तीर्थमिदं प्रवृत्तमतुलं,वीरस्य घोरं तपो,
वीरे श्री-धृति-कीर्ति-कान्तिनिचयो,हे वीर भद्रं

दिश।।

सभी उपस्थित जन सामूहिक रूप से मंगल भावना के पद्यों का उच्चारण करें-

मंगल भावना

श्री सम्पन्नोहं स्याम्, ह्री सम्पन्नोहं स्याम्,धी सम्पन्नोहं स्याम्,

धृति सम्पन्नोहं स्याम्, शक्ति सम्पन्नोहं स्याम्, शान्ति सम्पन्नोहं स्याम्,नन्दी सम्पन्नोहं स्याम्, तेजः सम्पन्नोहं स्याम्, शुक्ल सम्पन्नोहं स्याम्.

महावीर स्तुति आदि मंगल गीतों का संगान करें।

भगवान महावीर के जय घोष के साथ कार्यक्रम सम्पन्न करें।



The Consciousness of Detachment and Preksha Meditation – Part 2

by Acharya Mahapragya

A person came angrily and let loose some abusive words. When he cooled down, he regretted his words. 'I have misbehaved in front of many people. I should not have lost my temper. I should not have used bad language. He now wishes to atone for his act. When does a man atone for his errors? A person commits a mistake in passionate haste. When his anger abates, he regrets. A spiritual practitioner never repents, because there is no cause for regret. Let us compare those who get angry & those who forgive. A person takes advantages of others due to the strong feeling of greed. Overpowered by the strong passion of greed, he exploits others. When that strong emotion of greed cools down, he thinks: 'My behavior towards my brother was not right.' Then he feels guilty. There are many such people who regret and atone for their mistakes. If we compare positive or creative and negative emotions, it becomes very clear that a person who acts according to negative emotions has to regret & atone for his acts later. Till today, no one has said — "I did samayik (a spiritual practice for 48 minutes) and felt guilty, so punish me." No one has atoned for this act until today. Whenever a poisonous environment is created, repentance follows. Anger, ego, deceit, fear, hatred, and such embedded traits— all are of the same nature. These result in feelings of repentance. Forgiveness and courtesy are of different nature. A person who is polite never regrets having been excessively polite, nor does he ask forgiveness for it. The need simply does not arise. Let us understand the nature of these

two concepts clearly. One has the nature of being influenced by Pudgal and the other has the nature of being influenced by consciousness. The difference between these two is obvious. However, it is difficult for a person who is deeply colored by the material world to understand the world of consciousness. Some times there is a turning point when he suddenly understands reality. Some awaken through spiritual practices while some awaken by listening to others. If there is a deep impact upon a particular part of the brain, a sudden process of inner transformation occurs. Sometimes such a deep injury awakens the person.

A man went to a saint and listened to his sermon about peace. He was very influenced by the sermon, and started thinking deeply. He came home and sat in introspection. He tried to communicate with all his negative emotions and began to have a dialogue with them: "Dear Anger, now I think you should go and find some other place to reside. We have had a long-lasting relationship. Now please search for some house of your own." Anger stood up speechless. "Dear Ego! You have been my friend for a long time. I don't even know how long you have been with me, Please leave my house. Dear Delusion! Even you have stayed with me always. So now I want you to go somewhere else and leave me alone. My friend, Greed! You were my dearest friend! I have given you good company. Now I cannot live with you. Find your own place elsewhere." M the negative emotions replied- "Are you crazy: What are you talking? How can we leave you? Don't you know the law of the world? A person who pays rent for more than 10 to 20 years becomes the owner of that house. But in our case we don't know how long we have been together. Today, you are indulging in talk of discarding us. It seems your mind is upset. Are you sure you have not gone crazy? When one is crazy, one speaks strangely. You are also behaving in the same way. How can we leave you?" The person responded: "I have been enlightened by spirituality. Now there is no room for all of you here."

As soon as the doors of inner consciousness open, one experiences a new world that changes the flow of one's life. Mohanla Kathotiya worked hard to develop Adhyatma Sadhana Kendra' at Mehrauli (New Delhi). We have also seen the earlier phase of his life, when he was steeped in worldly luxury and

enjoyment and was materialistic. He was an eminent man with fine tastes and he enjoyed worldly things. When he entered the spiritual world by practicing Preksha Meditation, he began to live a life of total detachment. His old lifestyle ended. In other words, we can say that after practicing Preksha Meditation, his materialistic life died its own death.

Life has two dimensions. When transformation takes place the influence of the material world decreases and our consciousness become victorious. Then our way of living changes. Every person should ask whether he wishes to win or lose. This is an internal struggle. You should know in what condition lam living. It is possible that up to the age of 30-40 years, a person may not think about the development of his inner consciousness. Some people might think of this development earlier, but after crossing the age of 40, it is necessary to re-channel our thought processes. That is a milestone in our lives. After this age, the journey of our life starts declining. The potential of our senses weakens gradually. This is explained elaborately in the Acharang sutra. A great deal of information can also be found in Ayurveda. Ten stages of life have been delineated, each stage lasting for 10 years. Up to 40 years there is growth and development, after which decay begins.

Why do I wear spectacles? My eyesight was good. At the age of 40, a team of eye-specialists came from Bikaner Hospital, Rajasthan. They advised me to use spectacles, as I have to study and read a lot, and cautioned me that otherwise my eyesight would weaken. I began to use spectacles to protect my eyesight. At the age of 40, a person should be aware of what changes he needs to bring about. There should be a change in the use of senses, in the state of mind and the food consumed. A twenty-year-old youth can digest rich and heavy food easily, but if a sixty year old consumes the same food, then he will need to consult a doctor. At this stage, if we focus on our inner development, it is expected that our attachment will reduce.

In psychology, there is a classification of basic instincts. If we look from the spiritual point of view, there is only one basic instinct and that is 'raga' (attachment). All the other instincts belong to its family. When there is attachment towards someone, there is the possibility of aversion

towards another. Aversion is the product of attachment. Due to attraction, the bond of attachment increases and we get entangled. We get bound either to a house or to money, a person or material things. If we are tied up with any of these, then our mind believes that we cannot live without them. This is the bondage of attachment. Where there is growth of consciousness of detachment, there will be no bondage. Our consciousness would be free, liberated and independent. Here are two different states: a state of bondage and a state of freedom. Where there is attraction and attachment, there is bondage and where there is detachment, there is freedom. The question arises: 'How to develop the consciousness of detach. For this, it is necessary to practice 'Kayotsarg' (relaxation with self awareness) and 'bheda vijyan'(discrimination between soul and body). The ultimate objective of Kayotsarg is Bhed vigyan: giving up of attachment towards the body and senses, and renouncing the sense of 'mine'. Shavasan and Kayotsarg are not similar. Kayotsarg is not only relaxing the body. While it also entails keeping the body stable and still, in the initial stage of Kayotsarg, the ultimate result of Kayotsarg is renunciation of attachment. To give up attachment towards, and identification with, one's body and senses, is the real essence of Kayotsarg, where the separation of body and soul is experienced. You come to know that the soul is different from the body.

We must pay special attention to Kayotsarg. It is a very important technique of Preksha Meditation. It is the first step as well as the last stage of Preksha Meditation. Our spiritual journey begins with kayotsarg and ends with kayotsarg. Gunasthan means 14 stages of spiritual progress of a soul. When a soul moves from the thirteenth Gunasthan to the fourteenth Gunasthan (last stage), the state of real kayotsarg is attained. Kayotsarg is the best solution to awaken the consciousness of detachment. We must keep on practicing Kayotsarg so that the development of consciousness of detachment will be attained.

News From JVB Orlando

Cooper City, Florida

Samani Param Pragya and Samani Jayant Pragya were invited to Cooper City near Miami on 15 July

2008. The event, hosted at the home of Dr. Kishor Bhai, covered a discussion by the Samanijis on "How to Practice Right Faith" and "How to be Freed from Wrong Belief".

Denver, Colorado

Samani Param Pragya and Samani Jayant Pragya visited Denver's Jain community on July 31st through August 7th. The events included Pranyam Yoga, meditation, and various Lectures including: The Power of Now, Conflict Management, The Power of Positive Talk, Three Magnetic Energies for Success, and Come Let's Learn to Live. The Samanijis also carried out a Kid's camp. The weekend activities took place at the Club, and all other events were held at various Jain community homes.

Paryushana at JVB Orlando: 27 Aug - 3th Sept

The event was celebrated in the morning 10:30am to 11:30am with spiritual study. At 7:30 – 8:30pm, Praktikaman was held. From 8:30 – 9:30pm, The Life Story of Lord Mahavir was discussed followed by lectures. Saturday, a 12 hour continuous Mantra took place. On Monday morning all Tapasvi were welcomed including kids by JVB.



Albuquerque, New Mexico

From September 6th through 10th, Samani Param Pragya and Samani Jayant Pragya were invited to give blessings to Pratabs wife Kanak on the occasion of her 17 days fasting. The Indian community together enjoyed the event which included yoga, meditation and lectures.

Melbourne, Florida

On September 13th, the Samanijis were invited by the Jain community of Melbourne to celebrate the 8 days of fasting by Astha Jain, sister of Ankur Jain and Kripalia. The event took place at the Hindu Temple with great joyous fulfillment including lectures and the cultural program.

Port St. Lucie, Florida

On September 16th, the Samanijis visited the home of Kishore Jain where they gave a lecture on "How to be free of Sufferings". Both Hindu and Jain persons were in attendance.

Jain Society of Central Florida

On August 31st the Samanijis were invited by the JSOCF on the occasion of Lord Mahavir's Janam Kalyank Mahotsva. The Samanijis expressed their respect to Lord Mahavir with devotional son and discourses.

Florida Jain Maitri Diwas"(Friendship Day)

On September 20th at JVB in the Spiritual Presence & Guidance of Samani Niyojika Madhur Pragya, Param Pragya, Jayant Pragya, Charitra Pragya, Parimal Pragya and Unnat Pragya, Maitri Diwas was celebrated in joyous occasion. People from all over Florida enjoyed very much "Aap Kee Adalat" including JVB Gyansala students program. The program concluded with blessings of Samani Niyojika Madhur Pragyajji.



Health Column

You Can Stay Healthy Remove your High Blood Pressure & lead a happy life

Asana (Exercise): Kayotsarga, Suptatadasan, Supta Kayotsarga on the right side

Pranayama (Breathing technique): Chandrabedhi Pranayam - 10 minutes

Preksha (Perception): Meditation of blue color on body - 10 minutes

Anupreksha (Contemplation): Auto-suggestion - "My blood Pressure is getting Balanced" - 15 minutes

Japa (Chanting): "Om sound" - 10minutes

Dietary Awareness: Avoid dairy and salty foods

Mudra (Hand Posture): Apan vayu Mudra



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

Jain Vishwa Bharati USA Newsletter Committee

-- THE INNER LIGHT --

Editorial Committee: Editors/ Advisors: Samani Param Prajna
Samani Jayant prajna

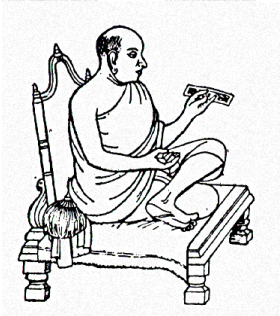
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Story Column

ACHARYA HEMACHANDRA

Acharya Hemchandra was born in 1088 A .D. into the Modha Vanik (merchant) caste, in the town of Dhandhuka, sixty miles from the city Ahmedabad in Gujarat State. His parents were Chachadev and Pahini. When Pahini was pregnant, she had a beautiful dream. She narrated her dream to Acharya Devasuri, who was in Dhandhuka at that time. The acharya said that Pahini was to give birth to a son who would make great progress in the areas of spiritual knowledge, intuition, and conduct. Upon the birth the child was named Changdeva.

The next time Acharya Devasuri was in Dhandhuka, he saw Pahini carrying her son. He said to Pahini, "Let me take care of this brilliant son. He is destined to be a great spiritual leader." However, he could not convince her to give him her son. The Acharya kept pursuing and reminding that her son would become a famous monk and would glorify the Jain Order. Again, he requested that she should sacrifice her self-interest and love for the child for the good of the people. Ultimately, Pahini let the Acharya take her son with him.



He initiated Changdeva into monkshood and named him Somachandra. The disciple was very intelligent and soon mastered the darshanas, scriptures, nyaya, grammar, etc. At the same time, he cultivated excellent virtues like

forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somachandra was incomparable in administration and efficiency. Acharya Devasuri made Somachandra an acharya when he was only twenty-one years old. At that time, he was given the name Hemchandra Acharya.

The fame of Hemchandra's efficacy and knowledge gradually spread everywhere. The noble culture was on the rise in Gujarat due to the ability of Hemchandra and the cooperation of King Siddharaja of Gujarat. King Siddharaja was succeeded by Kumarpal. Hemchandra had predicted seven years earlier that Kumarpal would be the

king. Also, the acharya had once saved Kumarpal's life. Therefore, Kumarpal considered Hemchandra his spiritual teacher (guru) and benefactor. Kumarpal gave him the exceptional honor and sought his advice in the shaping of his kingdom in Gujarat. In a very short time, Gujarat became a center of non-violence, learning, and good culture.

Hemchandra did not only think of the development of his own career, but always thought of the universal welfare. In spite of this, some Brahmins were very jealous about this and they were trying to disgrace Hemchandracharya and Jainism. Therefore, some Brahmins approached King Kumarpal and said, "Hemchandracharya is a very egoistic person and he does not respect Hindu Gods." King Kumarpal was not ready to accept these views about his spiritual teacher, Hemchandracharya. Brahmins requested King Kumarpal that he should invite Hemchandracharya to come to the temple of Lord Shiva (God of destruction). The purpose of this was to humiliate Hemchandracharya because they thought he would not go to the temple of Lord Shiva and bow down to him. When Hemchandracharya came, King Kumarpal said, "We would go to the temple of Lord Shiva." He accepted the offer without any hesitation. Brahmins were happy in their mind thinking that they would be able to make their point today and glorify their religion. Yet, they were wrong. They underestimated Hemchandracharya. To the surprise of those Brahmins, Hemchandracharya bowed down in front of Lord Shiva but by saying,

"Bhavbijaskurajanana ragadayah
kshaymupagata yasya; Brahma va
Vishnurva haro Jino va
namastasmai."

Meaning, "I am bowing down to that god, who has destroyed the passions like attachment (Rag) and hatred (Dwesh) which are the cause of worldly life, whether he is Brahma, Vishnu, or Jina."

This showed that indeed the Acharya was genius and had a broad-minded attitude based on basic Jain principles. Under Hemchandra's influence, King Kumarpal accepted the Jainism. He prohibited violence and killing of any animal in his kingdom. King Kumarpal made many laws that nurtured the

Jain religion. Vegetarianism was found not only in the Jains, but also in all the people of Gujarat. Jainism became the land of the region.

Hemchandra composed several literary works that included many verses. The Acharya was the first one to put non-violence on a political platform. He was the architect of the greatness and unity of Gujarat. In the field of metaphysics, he was a Yogi. His work Yoga-Shastra, a treatise on yoga, is very famous. People called him 'Kali-kala Sarvajna' meaning 'all-knower in the dark period'. He died in 1173 A. D. at the age of eighty-four. The Jain culture still shines brightly in Gujarat, due to the influence of the literary works contributed by the great Acharya Hemchandra.

13th Annual Family Spiritual Camp Orlando Florida

January 16th – 18th, 2009

A weekend of fun for Families
including

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

Upcoming Events

October 25th at JVB Orlando 12 hours Deepavali
Jaap beginning 8:00am to 8:00pm

January 16-18th Annual Spiritual Camp in Orlando, FL

Diwali

A festival to Awaken Inner Light

Diwali is the most important festival in India. For jains, *Diwali* marks the anniversary of the attainment of Moksha by Mahavir-Swami in 527 BC. The festival falls on the last day of the month of Ashvin, the end of the year in the Indian calendar. But the celebration starts in the early morning of the previous day as Lord Mahavir commenced his last sermon (final discourses know as *Uttardhyayan*), which lasted until the night of *Diwali*. At midnight, his soul left his body and attained liberation, Moksha. Eighteen kings of northern India were present in his audience at the time of his final sermon. They decided that the light of their master's knowledge should be kept alive symbolically by lighting of lamps. Hence it is called *Deepavali* or *Diwali*, (deep means a lamp and avali means series or multiple). But the light of Lord Mahavir's knowledge cannot be kept alive by just lighting the lamps. That is an external approach. Realistically, we should light up our internal lamps – awaken our inner vision by practicing the path preached by Lord Mahavir. As traditional *Diwali* lamp needs a clay bowl, oil, and cotton wick. The inner lamp needs the right faith, right knowledge, right conduct and right Tap (austerity). External lamps need oxygen while internal lamps need self-effort. The resolution to adopt the practice of good conduct is the way to celebrate the *Diwali*. Some fast for two days as Lord Mahavir did. Some people recite –“*Shri Mahavir Swami Sarvajnaya Namah*” one very bead of the rosary (108 beads in one rosary) first followed by 19 rosaries of reciting “*Shri Mahavir Swami Paragataya Namah*” on each bead. In brief, *Diwali* is for enhancing the spiritual wealth.

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 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 3rd Friday - 8:15 – 9:45pm*
- *Jain Study (Hindi)– Every Wednesday 8 – 9pm*
- *Jain Classes –
Every 2nd and 4th Sunday 3 – 5pm
Spiritual Discourses and Youth and kids Classes*

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

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, jainvishwa1@gmail.com
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