



THE INNER LIGHT



Newsletter of Jain Vishwa Bharati USA for Non-Violence, Preksha Meditation, and Yoga

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

Training in Non-Violence: A Universal Dimension

By Archarya Mahapragya

Non-violence and introspection are not unrelated. Similarly, violence and looking outwards cannot be kept apart. Man is bound to resort to violence if he has always seen material objects and people other than himself. As soon as he starts seeing himself and looking within himself, he gets farther and farther from violence and imbibes more and more non-violence. Non-violence as a principle and its education and training were elaborated thousands of years ago. Mahatma Gandhi applied it extensively and gave the world a brilliant example of its practice. But curiosity and awareness about non-violence have been roused all the more in the light of the phenomenal growth of violence during last two or three decades.

People do know the enormous number of killings that took place during the two world wars. But very few people know that the magnitude of killings in the post second world war period far surpasses that during the two wars taken together. Mass massacres have taken place in fighting

between small states. What happened in Somalia and Rwanda sends shivers down one's spine. Innocent people, men, woman, and children in millions are becoming a prey to the struggle for power between two tribal communities. What are these small countries up to? Why are they indulging ruthlessly in mass murders on a massive scale? No solution seems to be in sight. Even the great powers and the United Nations are found wanting in displaying enough responsibility for halting them. All these factors have compelled people to think and wonder when and where this increasing violence in the world will stop. In this context, non-violence assumes greater relevance. Everyone feels if the prevailing violence is not stopped, humanity would slowly head towards its own extirpation. The ultimate solution unquestionably lies in non-violence, but working out the right process of developing it presents a complex problem.

Once revered Gurudev had said that merely discussing non-violence is not enough. It should be supported by research, training, and application. With the coming of these three points a

new star appeared on the horizon of thinking. The well known litterateur Jainendraji hailed it as a beautiful idea, and proposed that it be promoted under the rubric of Ahisma Saarbhaum (Non-violence Universal). One more plank, Ahisma Saarbhaum was added as a new perspective to Anuvrat. The men of letters and Sarvodaya workers of Gujarat saw in it a new viewpoint according to which by confining oneself to non-violence as a theoretical principle, without adopting the above mentioned three-point programme non-violence cannot be promoted.

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It is very important to know the method of training. How can one be trained in non-violence? There is an ancient book called Brihatakalp Bhashya, in which a very good method of training is proposed. Four points are discussed: I will not willingly kill any innocent being, I will not commit suicide, I will not kill another person, and will not commit foeticide. Training cannot be promoted in the absence of these 4 points—original lesson, its interpretation, its learning, and having faith in it. This formula of training was given by Acharya Sanghdas and Acharya Malayagiri.

Anuvrat is a code of conduct for training in non-violence. A large number of people adopt anuvrat or profess to subscribe to anuvrat. Full benefits cannot be reaped without going through the entire process. Hunger and thirst cannot be quenched if the intake is a fraction of what is needed. Unless the full course of medicine is taken, the desired results will not accrue. Religion is being subjected to a similar treatment. The entire process of being religious is not gone through. Reading the religious text is deemed enough to be religious. People accept anuvrat, they read its code of conduct which makes them resolve “I will not willfully kill any innocent being”. But that is not enough. In terms of training, it is but an incomplete part of it. The resolution has to be repeated for a week, two weeks, even four weeks, in fact, until it becomes that, it need not be repeated further.

Education and training are different. We are interested in the formation of lasting habits. Therefore avoiding illusions that educate has achieved its purpose merely by telling someone not to resort to evil of telling lies. The culmination of training is formation of enduring and irreversible habits. With that, the task of training is complete. One of the code’s vows is, “I will remain alert to the protection of the environment”. By reading it, understanding its meaning, knowing what constitutes environmental pollution and thus acquiring the right conviction, we prepare the soil for being fit for planting seeds. The practice of self contemplation is the second step.

The vow has to be uttered nine times, followed by nine silent repetitions through lip movements, followed by nine silent verbalizations in the mind, and culminating into the import of the vow becoming an inseparable part of our consciousness. Late it should be repeated in the posture of relaxation, conjoined first with meditation and then with intensified and sustained visualization of a desired color and associated psychic center. In fact all the states of anupreksha or self contemplation have to be gone through. It is up to the individual to decide at what point he has acquired consummation.

Food and violence are the first component of training in non-violence. What matter is the nature of the food. Is it satvik (good and pure) or tamasik (passion rousing)? Meat an

alcoholic drinks promote violence. In some Arab countries young children are tied to the back of racing camels, which are prodded more and more to run faster while the children cry, weep and die of fear and Sheikhs and other spectators enjoy the fun. The Roman Empire was once very powerful, people there underwent successive violent and bloody conflicts and in the process lost their sensitivity to death and resorted to newer and newer methods of torture and dieing. Eventually, violence once unleashed in which they began killing their own kinsmen. Mutual killings ultimately brought down the empire.

Developing sensitivity is essential for the growth of non-violence and adopting the method of self contemplation is one of the refined habits. Treat all beings like yourself, Weigh all souls on the scale of your own soul. One important element of training is repeated activity and practice. Non-violence and the body (health), that is, a good body, free from disorders, has a profound relation with violence and non violence. Nowadays, it is an important subject of scientific study. Liver problems give rise to the instinct of violence. Hyperacidity produces bad thoughts and feelings. Low percentage of glucose in the blood rouses killing and suicide. Violent instinct is aroused by an imbalance in the nervous system or endocrine gland.

Modern science and the effects of the organs to peoples minds and dispositions need crucial

checking. But rarely do people get blood tests to access their blood levels and correctness of the thyroid, pituitary gland and adrenal glands. These tests are essential for preventing violence. An example was Napoleon's attack at Waterloo. People wondered how a superb warrior could meet with defeat. An examination of his brain revealed his pituitary gland was not functioning causing him to make rash decisions.

Another principal of training in non-violence is a change of life-style. Having a bad life-style is tantamount to courting failure. All these methods of training in nonviolence should be used. If one makes the above principles an integral part of his nature, it will presage a new dawn in the history of non-violence, for then, it will cease to be a mere verbal artifact and become our enduring and irreversible character.

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.

Story Column

Victory Over Anger

By Sadhvi Vishrut Vibha

Once upon a time, there were four brothers. Their names were Vasudeva, Baldeva, Satyka and Daaruk. They decided to go for horse riding in a forest. Their horses were very swift so they reached there by dusk. Except Daaruk, all went to sleep under the shade of a huge tree. Suddenly 'Anger' came in the form of a Demon and said, "I am hungry and these sleeping men will satisfy my hunger." Daaruk fought against the Demon 'Anger' but he was unsuccessful in controlling it. This made Daaruk furious and on the other hand,

the Demon was also burning with anger. At the end of the first prahara, the Demon killed Daaruk.

Satyka lost his life in the second prahara and Baldev also lay lifeless at the end of the third prahara. Throughout the fight, the Demon proved to have an upper hand. He showed that he was stronger than the three, whom he killed.

During the fourth prahara, Vasudeva woke up. The Demon challenged Vasudeva to fight with him. When both started fighting with each other, the

Demon showed his powerful skills but Vasudeva intelligently remarked, "How powerful you are! Your strength is endless like an ocean." As the Demon heard these words, his anger began to subside and at the end of the fourth prahara, the Demon became powerless. Vasudeva, then picked him up and threw him aside.

When dawn broke, Vasudeva saw that his three brothers had been killed by the Demon 'Anger'. It was then that Vasudeva realized that 'Anger' disguised in the form of the Demon had fought with him and unlike his brothers, he had won over 'it' by the virtue of peace and forbearance.

JVB Houston News.

Programs were done by Samani Charitra Pragya and Samani Parimal Pragya at the Episcopal high school and discussion at the University of Texas. Interfaith ministry discussion and services, Lecture in Hindu worship society, one day workshop for Diabetes, Two day program in Austin Jain center. Every Sunday lecture on Uttaradhyayan sutra and Bhaktamar at Jain center Houston, Every Thursday swadhyay of Tattvartha sutra, Regular classes of yoga and meditation.

Upcoming events- one day workshop for Diabetes on March 29, Two days Preksha retreat May 3,4, Ravindra Jain concert on May 24.

News In and Around Orlando

7th Annual Spiritual Camp

On the 10th thru the 12th of January 2003, the Jain Vishwa Bharati held its 7th annual spiritual camp at the Econo Lodge in Cocoa Florida. The camp was attended by 125 people which included children to adults and was presided by Samani Mudit Pragma, Samani Param Pragma, Samani Bhavit Pragma, and Samani Sangh Pragma. Lectures, seminars, yoga and meditation classes were scheduled throughout the camp. There were three simultaneous sessions for adults, youth and children. The adult sessions included Bhaktamar, Yoga, Meditation, Relaxation, Quiz competition, and lectures. The youth and children also had similar activities. The children's cultural program and youth group discussion were the prime activity on Saturday evening. All the attendees had a great time while learning more about Jainism in their daily lives.

Woman's Multifaith Camp

Samni Param Pragnaji and Samni Bhavit Pragnaji participated two days out of four days camp, organized by Women's multi-faith center of Orlando and National Council of Churches of New York at Ceterbury Retreat Center in Orlando on Jan. 24th and 25th. Participants were attorneys, professors, Phyco-Thyrapist, Interfaith Ministers and CO-facilitators.

Samniji talked about Preksha Dhayan and how it changes your lifestyle as well as your surroundings. When director of the camp Rev. Diana Reed Jackson ask for the practical view of Preksha Dhyan Samniji told how important it is to chant clear and correct pronunciation of these powerful words like OM, ARHAM, Navkar Mantra. They also explain the scientific effect of these enchanted mantra. When all of them chanted sound of Arham together, they all felt the vibration of it.

Samni Bhavit Pragnaji told the history of Jainism as well as how Res. Acharya Tulsi started this saman samni group and what is the aim of it.

Samani Param Pragnaji talked about nonviolence not just physically but also doing it orally as well as in your thoughts. They explained about life with one sense to five senses and how they act to protect their life. Participants were very surprise to here that since they had never paid attention on that issue. Param Pragnaji also talked about the friendship with entire universe and how you can do it with Preksha Dhyan. Participant got the new angle to look at the life and they asked them to join in the near future for further discussion.

Camp in Tampa

On the 2nd of February 2003, Samani Param Pragma and Samani Bhavit Pragma held a three hour camp in the Tampa Bay Hindu Temple which was attended by 80 people. In the first two sessions all the adults and children did prekshadhyan (yoga and meditation). For the next two sessions all the adults had a lecture on mudra science and kayotsarg. Children had a separate lecture with Samani Bhavit Pragma on the effects of anger. She also discussed how to get rid of anger. Samaniji also told the kids why they should touch their parent's feet and that they should also do rosary regularly (mala). Youth (students) enjoyed the relaxation and yoga very much. Everyone expressed their wishes to hold similar camps more frequently.

Acharyashree's Padabhishek Ceremony

On the 9th of Feb. Acharyashree's Padabhishek took place at the JVB Center. Acharya Mahapragna's venerable Shishya Samaniji Param Pragyaji and Samaniji Bhavit Pragyaji were present at the celebrations of Acharyashree's Padabhishek or elevation to leadership of Terapanth order. The event was organized by the Jain Vishwa Bharati of Orlando, Florida. Among the many attendees who had gathered to wish Acharyashree a long and healthy life, there were visitors from Toronto, Canada, Tampa and Melbourne, Florida. Dr. Dhiren Mehta, anesthesiologist from Tampa described the larger than life personality of Gurudev and his prolific literary and scriptural writings. He also added how Acharyashree was respected and listened to, not

only by the Jains but also by the Prime Minister and President of India.

J. V. B. Director Shree Kamlesh Shah described his recent meeting with Gurudev and how overjoyed he was to meet and discuss many issues with him. Dr. Mahendra Mehta, Diagnostic Physician from Toronto, Canada recounted his meeting with Gurudev in November 2002 in Ahmedavad. He was also impressed and overjoyed to have his scriptural questions answered by Gurudev.

In conclusion, Minaben and Avniben sang a specially written song for Gurudev to wish him a long and healthy life. Samaniji Param Pragyaji talked about Acharya Mahaprgna's efforts at betterment of humankind and also described how one can employ Preksha dhyana in advancing one's Samyaktva. Samaniji Bhavit Pragyaji also gave a short discourse and wished Gurudev a long and healthy life. These personal experiences of all the speakers and their meetings with Gurudev encouraged many in the audience to decide that they too would like to have Gurudev's Darshan when they go to India. The celebrations were closed by final concluding words of thanks from President of JVB, Shree Devang Chitalia.

Swadhaya in Tampa

On 2nd of March 2003, Samaniji gave lectures on Jain Shrivak's, spiritual duties. This was followed by yoga and relaxation classes for both adults to kids. People enjoyed it so much that they requested the Samaniji return monthly to give spiritual classes for religious upliftment. The Five days stay of Samaniji was very beneficial for the Jain community.

Bi-weekly Swadhaya and Pathshala

Jain Pathshala is taking place on the 2nd and 4th Sunday of every month from 3:00 PM – 5:00 PM. Now the children are learning Pacchis Bole, that is, Jain Tathwagyan. We urge all members to take advantage of this unique opportunity, and enroll their children in Sunday Pathsala which is very important for their spiritual development and our own culture.

Regular Swadhaya takes place at the center biweekly and is in full swing. Samani Param Pragyaji is giving lectures on Tattvartha Sutra and Samani Bhavit Pragyaji is giving lectures on Uhradhyana Sutra and Kalyan Mandir Strotra. These lectures are taking place on the 2nd and 4th Sunday from 3:00 PM to 5:00 PM in parallel with the childrens Pathsala. These classes cover basic principals of Jainism.

Rollins College

Samani Param Pragyaji and Samani Bhavit Pragyaji visited Rollins College on the 25th March for lectured on yoga and personality development. Most of the students who attended the lectures have experienced a live and conscience change in there way of thinking and became more aware of there behavior and conduct. All students enjoyed meditation practice as well. The Samanis would like to thank Professor Yudit Greenberg for inviting them.

News From Vero Beach

On the 16th Feb Samani Param Pragyaji and Samani Bhavit Pragyaji addressed the Jain and Hindu community in Vero Beach. In this large meeting many doctors and intellectuals took part. Samaniji discussed on the topic of "The Art of Living". People were very moved and touched and obtained new ideas for their own lifestyles. Samani Bhavit Pragyaji also taught the kids on the family values concerning emotions, anger, obedience, and Indian culture. We thank Rakesh and Hindu Jains for arranging this program. The people asked that these types of programs be repeated every month.

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Health Column

Yoga and Personality Development

By Samani Bhavit Pragma

Yogasana is a self-help system for curing and preventing illness, stress and enhancing physical, mental, emotional and spiritual health. Its key concept is to increase vital energy. The energy is then circulated into health, vitality, balanced emotions, creative and spiritual expression. Illness is caused by a blockage of energy. Too much or too little energy in one part of the body results in disease to the part and stresses the entire body. Stress or injury to one organ, Gland or system weakens the entire body. The body is also self-regulatory and will naturally move towards balance if you are regular in practice. Western medical doctors have only recently discovered the disastrous effects on health of stressful living, and their methods of coping with stress are still in their infancy. In Gandhipati Gurudev Shree Tulsi and Acharya Mahapragyas' view, Asana is the best way of correcting this imbalance by awakening vital energy and circulating it to the needed areas. Asana and meditation lead a man to transform the stress and negative emotions into creativity learning, healing and peak performance.

The purpose of Yogasana

Asana is not only a physical exercise. It is the first door for entering the spiritual world. The word Asana is used in many senses. In Sanskrit, the root 'aas' is used for sitting. Patanjali defines "sthira sukham asanam". It means through which is stable and comfortable position should be seated is known asana. Asana can be performed in three ways, lying down, sitting and standing postures. Asana does not only manage activities of the body-system in the right way, but also provides stability of mind and speech.

Declining period of health

Regular exercise is necessary for all ages, like brushing teeth or bathing. IT is essential in and after middle age. Yogasana helps in maintaining fitness. Truly, fitness cannot be achieved overnight, or in few days or even a few weeks,

because man has lost much of his fitness due to sedentary habits. It requires effort, patience and regularity to become fit. Medical professionals divide human life into thirty year segments. In the first thirty years, it is easy to maintain fitness, health, strength, and physiological conditions. All things go favorable for everyone. During the second segment of thirty years, the same bone and muscle strength can be maintained if proper attention is given to nutrients and proper exercise. However, in the third thirty year segment, man loses his strength and health. Natural decline takes place in this period. Still, Yogasana keeps a man energetic, vital and strong in old age. A dearth of Yogasana leads a man to aging. Some are not aged, but just look that way. The cause is that they are habituated to regular sedentary living and they no longer use asana. Health promotion survey says higher percentage of Yogasana practice results in healthier and happier people than those who do little. Yogasana is unique panacea on a physical level. Because by practicing Yogasana man burns a lot of calories, caloric expenditure uses energy.

Yogasana does not only consume energy in the form of glucose, glucosan and fat, but it also increases metabolic rate, enlarges the heart and lungs and activates muscles fro their functioning. The utilization of energy leads a man to weight-loss. Weight-loss helps in preventing heart disease or any other heart risk. Regular thirty minute periods of Yogasana increase higher metabolic rate. As a result of it, the calories will burn faster. It will lead a man to get fit and live fit. The heart and blood circulatory system becomes better at transporting oxygen to the brain; this will result in increased memory power.

Benefits of Yogasana

Yogasana is a unique science of yogis, rishis, saints, and seers. By regular practice of a few asanas, the three most important organs, heart, lungs, and brain, including the brains cerebro-spinal system are kept in a healthy condition. In particular, the muscles and nerves are given proper exercise, which avoids stiffness and heaviness in the body.



Womans Multi-Faith Camp 25th Jan Orlando

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