

11 Short Formulas for Self Management for Mental and Spiritual Health (Based on Jain Scriptures)

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Abstract— The modern society is drastically moving towards material achievements, in which man intends to expand his resources and happiness and prosperity beyond imagination by scientifically researching the inconceivable powers inherent in the material world. While doing so, his moral and spiritual values have rapidly deteriorated resulting in imbalances in interpersonal relations, health disorders, economic conflicts, violation of social norms, and environmental challenges. There is an urgent need to understand the root cause and taking correct measures to eliminate the same. The research paper is an effort to suggest short formulas as a toolkit to manage one's life by oneself.

Index Terms—Self Management, Moral Values, Mental Health, Toolkit, Short Formulas

I. INTRODUCTION

Self Management is made up of two words- Self + Management i.e., to make oneself streamlined. The ultimate objective of which is complete bliss, happiness and peace. From spiritual perspective the self is 'soul' which is only live (जीवति इति जीव Jeevati iti Jeev) as the body perishes after soul leaves it. Happiness, peace and joy are not in material things but are inherent characteristics of the soul. It is futile to imagine attaining happiness from the external world, because by getting entangled in the web of desires and wishes, the living being itself becomes troubled by pain and conflict.

It is necessary to understand the relation between karmas and a soul. Jeev (soul) is from time immemorial (Anadi) and will remain till infinity. Its Bhav bhraman (transgression/movement of soul in four Gatis (human, animal, deity, hell) is going on since time immemorial. The karmas are attached to Jeev since time immemorial. These karmas are responsible for suffering, result of suffering and further bondage of suffering. In this context some fundamentals need to be cleared in one's mind. Who am I? Who is mine? What can I do for others? What can make me happy or sad? What is my authority/ what comes under me?

On contemplating we will come to know that I am soul, not body. Body is like a rented house I got for a specific time period. It will stay here when I die. Only the properties of soul are mine, which are gyan (infinite knowledge), darshan/shraddha (faith, to believe), charitra (conduct), tap (power of purification), virya (strength), sukh (happiness/bliss) etc. Body, family, house, possessions, nothing is mine. They will not go with me when I die. I can't do anything for any other matter. I can be happy or sad by myself. No person, thing,

circumstances or incident can make me happy or sad. I have no right on any atom of the world.

II. OBJECTIVE

To provide practical tools and techniques for use by anyone who is looking for handy self-management formulas to address their day-to-day challenges.

To clear the myth that Jainism is atheistic and overly rigorous and managing life according to its principles would be burdensome and deprive one with joy.

To build up confidence that if a proper guide (right guru/teacher/mentor) explains the scriptures, general understanding of the individual regarding soul's true happiness and peace increases and he may start journey towards right path.

To assure that by adopting the principles outlined in Jain scriptures, peaceful solutions to daily mental problems can be achieved through self-management.

III. PREREQUISITES

The formulas can be applied as it is, however, understanding some fundamentals of Jain philosophy may help in progressing in spiritual path as well. The interested people can get details in related Jain scriptures.

- (i) Five causative factors (Samvay) are responsible for any work. These are Tathabhavyata (inherent ability in that individual/thing), Kaal (time), Karmas (previous years actions which got bound to soul), Niyati/Honhaar (it was to be happened in that way), Purusharth (hard work/efforts).
- (ii) There are Six dravyas in the universe. Prominent one is Jeev (living- soul) and Pudgal (Non- living-Ajeev) which is having roop, ras, gandh, sparsh (colour, size, shape, taste, smell, touch, feel), Karmas are pudgal (very small than dust particles hence can cross any medium), the words we speak are pudgal.
- (iii) Jeev and Ajeev are the most important among nine tattva (element). Jeev has capacity to know, subject) and Ajeev (knowable by Jeev/not having the knowing capacity, object). It explains 'who am I and whom am I not'. The next four Paap (sin), Punya (virtue), Ashrav (influx of karmas) and Bandh (bonding of karmas with soul) explain 'what is disease'. The Samvar (stoppage of influx of karmas) and Nirjara (shedding of karmas) are treatment of disease. The last Moksha is the goal.
- (iv) Six truth of world system/six General properties of a matter-Shashvatata (permanence)-substance/matter can change the form but cannot extinguish, Swatantra (independence) one matter cannot affect other

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matter, sahajata (spontaneity) everything is spontaneous. No one can change it, Akhandta (integrate/nor partible), gyatata (come in knowledge of), simasahitta (with boundary) all matter can work only within their boundary. One cannot enter into another boundary.

- (v) Six philosophies (shatsathanak) - There is soul. The soul is eternal (Nitya). Soul is only doer of karma. No one including past karmas bound her to do so. Souls is the only receiver of fruits of karmas. There is Moksha (liberation). There is path to liberation.
- (vi) Four Bhawnas to be observed in behaviour with others Maitri (friendship with all beings) Pramod (gratitude towards great quality people), Karuna (kindness towards poor people) and Madhyasth (remain neutral/Equanimous while facing enemies).
- (vii) Twelve Bhawna for self reflection are- Anitya – nothing is permanent. Asharana-none can give me protection. Samsara-There is no essence in the world. Ekatva-I am alone. Anyatva-No one is mine. Ashuchi- body is impure, Asrava- As soon I get attached there will be influx of Karmas, Samvara-with efforts stoppage of Karmas possible, Nirjara- karmas can be shed. Lok-The universe/world is running with its own rule. Things are only coming in my knowledge as Gyta(knower)-Drushta(observer). Bodhi Durlabh-it is rare to get human form, Dev, Guru, Dharam etc., Dharam bhawna- only Dharam(religion) is bearable. The major difference in Jainism as compared to other religion is that in others Shubh Pravarati (positive, good feelings/activity is Dharam (religion). In Jainism Shubh is only a medium to reach to Shuddha (pure). The path of liberation is Nivrati (to get rid of all feelings/activities) and not pravarti.
- (viii) Five Mahavrats observed by saints are (truth, nonviolence, Brahmacharya (celibacy), Aprigraha (non-attachment to possessions), non stealing.
- (ix) Twelve Shravak Vrats for a householder- five same as above with little less rigorous. Others are Disha Pariman Vrat (limit regarding direction to move), Bhog-upbhog Praisman vrat (control in consumption), Anarthdand tyag vrat (avoid unnecessary works), samayik vrat (48 minutes in equanimity), deshavgasik vrat (3-15 samayik), Paushadh upvas vrat (12-24 hrs samayik and fast), Atithi samvibhag vrat (give some part of food, water, things etc to saint and other eligible)
- (x) Ten Virtues one should have-forgiveness, humility, straightforwardness, contentment, truth, sensual restraint, Penance, renunciation, non-attachment, supreme celibacy.
- (xi) Ashat Pravachan Mata (8 practices) to be followed in every conduct. These are five samitis (to do in limitation) and three guptis-mano gupti, vachan gupti, kaya gupti (totally controlled activity).
- (xii) Five reasons for Karmabandha- Mithyatva (wrong belief), Avirati (lack of restraint), Pramad (indolence), Kashay (tainted passions), Yoga (activities by body, mind and speech).
- (xiii) Four important Sangyas (innate tendencies) - Food, Fear, Sex, Passion for Possession carrying forward from one birth to another.

- (xiv) Four Kashayas (tainted feelings) are anger, pride, deceit, greed.

Formulas

Problem 1- Constant thoughts about the past and future

Analysis- The root cause is Cause- Wrong belief. Since many births our practice is to get attached to person, thing, circumstances and incidents. Even when nothing is around our thoughts goes in that direction by imaging future or remembering past and doing unwarranted analysis of imaginary happiness or sadness.

The result is mental fatigue, procrastination, confusion and a lack of clarity. Traumatic memories result in unnecessary stress/stroke, while imaginations about the future lead to fluctuating emotions. This wastes time and energy.

Formula- For stability of mind the first need is to make yourself relax. Begin by sitting comfortably and focusing on your breath. As you breathe in, let your stomach slightly bulge; as you breathe out, let it recede.

Then separate yourself from thoughts of distant Dravyas (any other matter than soul), Kaal (any other time than present), Kshetra (any other area than where you are sitting), Bhav (any other thought than qualities of matter under consideration/Guna Dharm) and live in that particular moment. If thoughts arise, observe them without attachment, allowing them to pass. Initially you may take support of some physical object or image, or some form or hymns (pindasth rupasth, padasth) to focus your attention. Over time, need of these supports will naturally fall away.

Whenever your mind deviates, gently remind yourself giving autosuggestion to return to your breath/object of your focus and affirm that you are at peace. Now reflect upon, whatever happened in the past was meant to happen that way. It cannot be changed. The future is yet to come. Remember five factors responsible as given at para 5.1 Tathabhavyata (inherent ability of that person/thing), Kaal (time), Karmas (previous years actions which bonded to soul), Niyati/Honhaar (sequential process of any happening), purusharth (hard work).

In which only purusharth is in your hand, which needs to be devoted to present activity. The more you dwell upon the past/future the more karmic influx you accumulate which leads to greater bondage and takes more rebirths to consume them.

Problem 2-Greediness for external possessions, achievements, and admiration

Analysis- The root cause is Parigraha Sangya (Innate tendencies of possession). Further, illusion that person, thing, circumstances, incident are responsible for happiness and sadness and Maan Kashaya (Tainted feeling of Pride). Main four type of Sangyas (Innate tendencies) are prominent in non-liberated souls. Aahar(food), Bhay (fear), Maithun (to mate), Parigraha (possessions) which are driving force behind any such action in all births. If no action is taken to limit/control them, they keep on accumulating as per individual's frequency and intensity of attachment in each birth and goes on to next births along with the soul. This creates an endless cycle of striving for more, often harming physical or mental health. It can lead to unethical actions, which bring the stress of fear and potential consequences. From time immemorial the individual trusts that person, thing, circumstances, incident are responsible for our happiness and sadness. Hence, he always thrives for having

more and more of which gives happiness and get rid of those which causes sadness. He is also under impression that consumption of these possessions makes him happy. However, the same person, thing, circumstances, incident could have same effect on everyone i.e., either to make everyone happy or sad. For e.g., a particular brand car/sweet dish/pet animal/scenery/cloth/jewellery give happiness to someone but not to other. Even the same thing which was giving happiness for some time becomes a reason of sadness. Similarly, admiration by others is always based on some apparent or hidden selfishness when unravelled give a shock. **Formula-** Your soul has everything what more you need? It has the Anant sukh, shanti, anand, virya, etc. (infinite happiness, peace, bliss, strength).

Further, how best you try it is not necessary you will get all as it depends on five causative factors (Samvay). Even if you get it, the same will not be permanently with you. The house which is yours now was someone else few years ago. Even your body will not go with you when you die. These all possessions you got today are due to punya uday and you never know when paap uday come in force and everything vanishes like in natural calamities or life-threatening disease etc. Do introspection and reflect upon who is truly happier a so called richest, healthiest, fittest, famous person or a calm saint? Happiness is in satisfaction and not in having more. True happiness comes from inner contentment. There is nothing outside to gain.

Problem 3-Overwhelming responsibilities, Work- life imbalance, strained relationship

Analysis - Unrealistic or high expectations from others causing frustration and dissatisfaction. You think you are always busy in fulfilling others requirements due to obligations or to make them happy and have no time for self. Infect in every act somewhere selfishness is hidden, whether kartatva bhav (doership) or pride or expectations of getting something in return now or in future.

Formula- From the perspective of Nishchaya Naya (definite truth) one can't do anything for anyone. Hence, keep free yourself from doer role (kartatva bhav). Everyone has his own Paap and Punya uday which gives them possessions. Whatever role you are performing today or circumstances you are facing is based on your past Karmas. Fulfill your duties selflessly, in the form of sharing knowledge, possessions, services etc., with the understanding that these obligations are opportunities to shed related karmas as you have Rinanubandh (you owe something and now you need to pay) from previous births

Selfless act without bad feeling will sail you from bad thoughts to good and accumulate punyanubandh (karmic bonding of punya) in a journey to pure thoughts. You have to distinguish between Kartatva (duty) vs Kartatva (doer). Perform role considering this as duty as in doer's role you are attached and attachment causes sadness.

Problem 4-Jealousy, Frustration due to nonrecognition

Analysis- Reasons are Maan and Maya Kashaya (tainted feelings of pride and hypocrisy). Habit of comparing self with others and found lacking in many things what others are having. Bhoktratva Bhav (Others can affect me). There's also a feeling of injustice when you are more deserving, but others received praise attributed to their physique, beauty, wealth, or other attributes in your opinion, which may or may not be true.

Formula-Analyze the incident from Anakantvaad perspective (different perspective), whether you are objective or partial towards yourself. Make yourself understand that the person receiving praise may have accumulated more Punya uday in past lives, while you may be experiencing the results of Paap uday. Sukrit Anumodna (admiration of good work of others), Dushkrit garha (condemning the bad deeds of yours in front of Guru(teacher) and humility are to be adopted in this situation.

Problem 5- Facing accusations or insults.

Analysis- Self-created mental issue, imagining that it has ruined your reputation, which is hard to rebuild, due to Bhoktratva Bhav (Others can affect me), Maan Kashaya (tainted feeling of pride), Bhay and Jugupsa Nokashaya (Tainted feeling of fear and disgust).

Formula- Analyze from Anakantvaad (many perspectives of same situation) that whether there is some truth in his allegation. If yes, correct yourself and thank him. If no, consider this as your Paap Uday which is helping in shedding of old stocks of karmas. What you need to be careful is not to react in this and remain unaffected with Madhyasth Bhav (neutral) with no reaction/hatredness. The insult one has done is a form an Ajeev (his voice) towards an ajeev (about work, body, etc.). Your soul has not lost anything. It is azar, amar, avinashi with all qualities intact. Apply property of Vastutva (causal efficiency) one matter cannot affect other. Whatever his comments are his outlook for which he is responsible as these will cause his karma bondage and not yours unless you get attached to it and take it on you and start reacting to it.

Problem 6- Anger towards near ones and expectations from others.

Analysis- Due to Krodh and Maan Kashaya (Tainted feeling of anger and pride) and wrong belief that you can affect others you feel that everything has to be in a way which you think is the right way and right approach to have good outcome. Taking things personally and quick to react leads to mental health issues and strained relationships including physical quarrel. If person in front is more powerful you try to show humbles despite rambling, spluttering, anxiety, and tension inside. If the person in front is less powerful you show more authority.

Formula- Analyze situation from Anakantvaad (different perspective) before making any view point. Remove desire of changing the others individual, thing, circumstances. One matter cannot affect another matter even a bit. Increase acceptance. You need to be in your natural Gyata-drusta bhav (knower and observer without attaching/reacting) like a mirror, where image falls but mirror does not do anything. Leave world to its own fate. Others have come in your contact for a limited period as a coincidence. This connection is not permanent. It is a rule, if there is association there will be disassociation. Apply Lok Bhawna (the world will remain like this). Mind your own business which is to purify yourself by not reacting to situations and thereby breaking the cycle of bhav karma (generation of thoughts subsequent to attaching oneself to and other person, thing, circumstances, incident), dravaya karma (influx of karmas towards soul and its bonding) and no karma (effect of karma in terms of circumstances). It is for sure that such circumstances will be there but if you are prepared internally, they cannot make you angry. If you have strong urge to act as a goodwill gesture even then just request them but not to expect. Now it is at the choice of another person to follow or not. If it happens it is

because of his similar opinion at that time. You have to restrain yourself from false ego of karta bhav (Doer) or nimitt bhav (reason present). It is just a coincident that you said and work happened in that way. Actually, it happened due to change in paryaya (changing stages of the soul) of that person. Make forgiveness your strength.

Problem 7- Frequent episodes of sadness with occasional moments of happiness.

Analysis- Due to wrong belief people believe that “happiness and sadness are mandatory phases and other people, thing or circumstances are responsible for happiness or sadness.

Formula- The fact is that there is suffering always in the world. When it is little less, we think we are happy. This is an illusion/wrong belief as we are partial towards world. We compare our sufferings from other more sufferers or our previous more suffering but we never compare this with happiness of already liberated souls who are free from life and death and enjoying permanent, uninterrupted bliss or the saints who are following their true path. Our suffering starts since conception in mother's womb where even our life is not in our control and we are packed upside down in an unhygienic environment. Desire(ichchha) is the reason of suffering. It creates disturbance in our natural mental state. If desire is fulfilled, we think we are happy. However, the reason behind is ‘not the fulfilment’ but ‘not having that desire more’, which gives happiness as the ‘reason of disturbance’ is no more. However, immediately another desire crops up lead to disturbance and unhappiness again. For e.g., one doesn't eat after sunset and due to non-availability of cooking gas, food could not be cooked and nothing is available in house or outside. There is no effect on that person but all others who had desired to have food will suffer in the same circumstances. The person who has more craving will suffer the most.

The root of desire is in Moha (illusion/wrong belief/Mithyatva) which generates feelings of Raag(attachment) or Dwesh (aversion). It may be totally a new feeling or from past such positive/negative experiences which immediately gives analyzes as Sukhkari /isht/wanted or Dukhkari/anisht/unwanted. Accordingly soul desires to get it or get rid of it.

Raag(attachment) or Dwesh(aversion) you are doing with material things is with Pudgal only, which itself is Ajeev (nothing but permutation and combination of different atoms, which are combining and dissociating and giving different forms (Paryaya). The jeev is getting attached to these forms with passion or hatred, which is nothing but a foolishness. The point to keep in mind is not to attach and react at all by mind, body or speech if you want to break karmic cycle.

The science behind this is as soon as we get attached to external person, thing, circumstances, incident, it generates vibration which led to generation of magnetic field which in turn invites Karmas. The bonding of karmas with soul is known as karm bandhan (bonding). On maturity they give result in the form of some circumstances and used up. Now the individual may act/react to the given circumstances or maintain equanimity. In case of action/reaction there is again influx of Karmas and cycle continues. Therefore, accept the reality that the people, thing or circumstances cannot make you happy or sad, happiness is Atma's inherent properties. It cannot be destroyed. Efforts need to be in right direction.

Problem 8- Involvement in wasteful, asocial, antisocial and unproductive activities

Analysis- Overindulgence in sensory pleasures. Attachment with the body. No orientation towards soul. We have spent many births with such Samskars (previous births repetitive actions done with attachment). There is less motivation to follow some rules/Vrats(vows) to control these.

Formula- Feeling of happiness in sensual activities is not the happiness but the illusion due to diverging from some disturbing activities for a limited period of time. Develop understanding that involvement/attachment in all worldly things will lead to increase karmic bondage and in turn Sansar Bhraman. Each moment rightly invested in dev, guru, dharam will be only helpful and all other is meaningless and comes under Pramad. To start with find out sadguru and understand the ultimate aim of a soul with their help and by closely looking at the path the panch parmesthi (Arihant, Siddha, Acharya, Upadhyaya, Sadhu) followed you will get direction. Read sushastra (right scripture). Do aaradhna (devotion). Recognize the power of soul, it has inherent properties of permanent, uninterrupted happiness.

Problem 9-chronic Physical and Mental Health issues

Analysis- We consider ourselves weak. Having more attachment with body. Over thinking/ imagining the worst. From the perspective of definite truth, the Soul is azar (no aging), amar (no death), avinashi (not destroy), anaahari (no need of food).

Formula- You have seen the worst in nigod (lowest category in which a soul can stay), where in one breath a soul suffers many times in life death cycle. In Hell there are many physical tortures and in heaven mental unhappiness. The human birth is a golden opportunity for Moksha sadhna, a platform for some time. Abandoning this totally may not serve the purpose till we cross a benchmark. We need to make best use of it. Accordingly, take care of body and feed it for the purpose of sadhana (devotion, worship) and not for dumping anything for temporary pleasure of taste buds. Apply Bhed Gyan (Differentiate between soul and body) to get rid of mental disturbance due to health issues related to body.

Problem 10- Sudden Financial loss

Analysis- Overthinking and imagining the worst from materialistic point of view.

Formula- From the Nishchaya naya (Definite truth) Your soul doesn't need anything.

However, from behavioural perspective to meet some worldly obligations, as per your karmic uday and Rinanubandh, you need resources and funds. The first principle is not to curse and person, thing, circumstances or incident for your condition. It is due to past paap karma uday. After fruition it vanishes. Samvay (5 factors) are responsible for any condition. The situation will not be permanent. Apply Anitya Bhawna. Only right purusharth is in your hand. Keep your pride away and become modest. No work is small or big and there is no age of learning/upskilling. Adopt 35 marganusari aacharan (right work involving lesser karmic bonding) to live with dignity.

Problem 11- Lacking correct direction for Spiritual path

Analysis- Partiality towards body and world as compared to soul, lacking right perspective. Further, most of the followers in this path today are either mechanically ritualists

(Kriyajad) or dry intellectualists (Shushak Gyani). If the required sutras are remembered, but there is no corresponding conduct (action), then mere knowledge of the lessons has no meaning. Similarly activity without knowledge has no meaning.

Formula- For this we have to refine our Bhav Dasha (mind stage) initially by taking help of sadguru. Following has been recommended in scriptures:

- Chatuhsharna- Taking refuge in Four (Arihant, Siddha, Sadhu and Dharam (Nirgranth Religion))

Sukrut Anumodna-Admiration of good deeds of others and self (not to boost ego but to get these imbibed in soul)

Dushkrit Garha-Condemnation of bad deeds of yours in front of Guru.

Use self-management techniques like Shad aavashyak (pratikraman),

Follow some Vrats(vows/rules), which are not necessarily fasting. It is in every conduct. The Shraman (saints) has five Mahavrats whereas for shravak- these are little less in intensity known as twelve Anuvrats (para 5.1 (ix).

Start with small gross (sthul) rules to give yourself confidence before coming to follow them microscopically (suksham). If there is no rule you will be free spirited without any objective of human life. They help in refinement of emotions our actions and Samvar (stoppage of influx of karmas)

Contemplate we have similar soul as Tirthankaras we can also be liberated if we can come out of karmic cycle.

IV. CONCLUSION

This research will certainly help one in right course of action after properly analyzing all situations with Anakantvaad (different perspective of the same situation), not attaching the self too much to any person, thing, circumstances and situation, meditating and realizing inherent power of soul. It will also lead to loosening of tightly bound karmas and confidence of handling all such situations with equanimity. After practicing for few days, you may realize that your soul is not that affected by any happening and is maintain equanimity in various situations including enjoying the peace and eternal happiness

Further, if one does the right purusharth towards samyag darshan (right belief- Accept right as right and wrong as wrong) one will get salvation (Moksha) in minimum three to maximum fifteen births i.e., within Ardhpudgal parvartan time (Jain time measurement as per fourteen Rajulok concept). With hard work in right direction, a shravak (Grihastha/house hold believing in Jain principles) can achieve samyag darshan in six months and rise to fourth gunthan series (spiritual development stage-Avirat Samyag Drishti- having right belief though not accepted vows).

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