

JAIN MINDFULNESS PRACTICES AS PSYCHOLOGICAL TOOLS FOR STRESS REGULATION AND ECOLOGICAL RESTORATION

Sadhvi Chaityagunashree¹

Abstract

The contemporary world is currently navigating a convergence of systemic crises, characterized by unprecedented levels of psychological distress, a volatile global energy landscape, and a burgeoning ecological collapse. While modern clinical frameworks such as Mindfulness-Based Stress Reduction (MBSR) and Cognitive-Behavioral Therapy (CBT) have emerged as the primary secular responses to these challenges, they often lack the ontological depth required to address the root causes of human suffering. This report investigates the Jain contemplative system, encompassing the practices of *kāyotsarga* (body-abandonment), *prekṣā dhyāna* (perception meditation), and *sāmāyika* (practicing equanimity), as a comprehensive psychological framework for stress regulation and holistic well-being with ancient roots. By integrating primary scriptural sources such as the *Ācārāṅga Sūtra*, *Tattvārthasūtra*, and *Samayasāra* with current neuroscientific and clinical data, the analysis explores how these techniques facilitate physiological stabilization, cognitive restructuring, and emotional purification. Furthermore, the report examines the macro-psychological relevance of *aparigraha* (non-possessiveness) in mitigating the 2024-2025 global energy crisis, arguing that the exhaustion of external resources is a direct manifestation of uncurbed internal passions (*kaṣāyas*). Through a comparative inquiry, it is demonstrated that Jainism offers a biocentric, transdiagnostic approach to mental health that transcends the limitations of contemporary "shallow" mindfulness. The synthesis provides a pragmatic roadmap for individual transformation and global sustainability, positioning Jain wisdom as a vital science for the survival of the human soul and the planet. This research aims to connect every individual soul to the perennial philosophy of equanimity, offering a path that is both ancient in its origins and urgently modern in its application.

The Problem: The Triple Crisis of Modernity

The human condition in the twenty-first century is defined by a state of pervasive and chronic stress, an experience so widespread that it is now categorized as the third most significant problem in modern life, trailing only death and taxes (Roy and Pradhan 803). This distress is not an isolated psychological event but a systemic reaction to a world characterized by information overload, the erosion of spiritual values, and a relentless cultural imperative for material accumulation. The English word "stress" is related to Latin *stringō* (Adom et al., 1056), meaning 'draw tight, touch, affect painfully' (Lewis and Short 1766); this accurately

¹ Research Scholar, Department of Jain Philosophy and Research, Sumandeep Vidyapeeth, Vadodara. Email: chaityaguna28@gmail.com.

reflects the psychological state of millions navigating the complexities of post-industrial society.

Simultaneously, the *Global Energy Review* of 2024-2025 presents a terrifying trajectory of resource exhaustion. Global energy demand accelerated at a rate of 2.2% in 2024, nearly double the annual average of the previous decade, driven largely by extreme weather patterns and the proliferation of energy-intensive infrastructures such as data centers and artificial intelligence (Martinot et al., 9). This ecological instability is fundamentally a psychological failure. The pervasive culture of consumerism – identified in Jain psychology as *lobha* (greed) – drives an insatiable demand for material goods with terrifying environmental costs. The Global Footprint Network estimate that the global ecological footprint (defined by them as ‘the ratio of the demand to supply’) in 2020 was 1.6, ‘which they read as a demand that can only be satisfied on a sustainable basis by, as a minimum, 1.6 Earths’ (Dasgupta 123).

The *Ācārāṅga Sūtra*, the most ancient of the Jain Āgamas, describes the world as "afflicted, miserable, [and] difficult to instruct," noting that individuals, blinded by their own delusions, cause great pain to themselves and all living beings (“Ākārāṅga Sūtra” verse 1.1.2.1). The fundamental problem, therefore, is an ontological disconnection. When the soul (*jīva*) identifies excessively with the material body and its external possessions, which are non-soul (*ajīva*), it becomes trapped in a cycle of attachment and aversion (*rāga-dveṣa*), leading to the "wear and tear" of the psyche known as stress (Adom et al., 1057). Modern mindfulness, while providing symptomatic relief, does not attempt to address this deep-seated delusion, instead serving as a temporary coping mechanism rather than a tool for total liberation.

Aims and Objectives

The primary aim of this research is to explicate the Jain contemplative system as a sophisticated, evidence-based psychological framework for stress regulation, and to demonstrate its unique relevance to both individual mental health and global ecological stability. Specifically, this report seeks to achieve the following objectives:

1. To analyze the metaphysical foundations of Jain psychology, focusing on the concepts of *jīva*, *yoga* (activity/vibration), and the *kaṣāyas* (passions), and their roles in generating and managing psychological distress.
2. To investigate the physiological and psychological mechanisms of *kāyotsarga* (body-abandonment), *prekṣā dhyāna* (perception meditation), and *sāmāyika* (equanimity), utilizing recent clinical data and neuroscientific insights.
3. To perform a comparative inquiry between Jain contemplative techniques and modern clinical frameworks such as Mindfulness-Based Stress Reduction (MBSR) and Cognitive Behavioral Therapy (CBT), identifying areas of synergy and distinction.
4. To demonstrate the macro-psychological relevance of the Jain principle of *aparigraha* (non-possessiveness) in addressing the 2024-2025 global energy crisis and promoting sustainable consumption patterns.
5. To provide a synthesis of these practices that offers every individual soul a practical, step-by-step path toward internal equanimity and external harmony.

Literature Review: Classical Wisdom and Modern Inquiry

The investigation into Jain practices for stress regulation necessitates a synthesis of classical scriptural exegesis and modern empirical research. The foundation of this inquiry rests upon the primary Jain Āgamas and the foundational texts of the medieval era. The *Ācārāṅga Sūtra* serves as the earliest record of the Jain path, emphasizing the solitude of the soul and the necessity of mental discipline: "Man! Thou art thy own friend; why wishest thou for a friend beyond thyself?" (*Ākārāṅga Sūtra* verse 1.3.3.4). This radical self-reliance is the cornerstone of Jain psychology.

In the *Tattvārthasūtra*, Ācārya Umāsvāti provides the structural mechanics of bondage and liberation. At 6.1-2, he defines *yoga* as the activity of mind, speech, and body, which serves as the channel for *āsrava* (the influx of karmic matter).² Meditation helps in the cessation of this activity through *saṁvara* (stoppage of karma). Furthermore, Jainism emphasizes the "inward detachment" and the realization of the soul's purity as separate from karmic matter, providing a transcendental perspective on mental health that goes beyond the mere management of external stressors.

Contemporary scholarly literature has increasingly recognized the scientific validity of these ancient techniques. Multiple publications highlight *kāyotsarga* as a conscious suspension of gross body movements resulting in a drastic reduction in metabolic activity (Mahāprajña 5-12; Mahendrakumar 14-22), which is an essential precondition for effective stress relief (Goury and Khangarot 137-141). Recent clinical trials (e.g. Abomoelak et al.), have confirmed the beneficial effects of *prekṣā dhyāna* on the cognitive skills of healthy college students, noting significant gene expression changes and transcriptomic alterations in inflammatory pathways.

Furthermore, the comparison between equanimity (*saṁatva*)³ and modern mindfulness is a growing area of interest. Researchers (e.g. Baer et al.) have proposed that while modern mindfulness focuses on non-judgmental awareness, it often lacks the component of equanimity, which is an even-minded state toward all experiences regardless of their affective valence. This report builds upon this literature to argue that Jainism provides the missing ethical and ontological depth to modern mindfulness practices.

Analysis Part I: The Metaphysical Psychology of Jainism

To understand Jain stress regulation, one must first analyze the unique psychological architecture of the soul as proposed by the Tīrthaṅkaras. Unlike Western psychology, which often views the "mind" as an emergent property of the brain, Jainism defines the soul (*jīva*) as an independent, eternal substance with inherent qualities of infinite knowledge (*jñāna*), infinite perception (*darśana*), infinite power (*vīrya*), and infinite bliss (*sukha*) (Bodhapāhuḍa 12)⁴.

² *kāyavāṇmanahkarma yogaḥ | sa āsravaḥ* (Tattvārthasūtra 6.1, 6.2)

³ While both *sāmāyika* and *saṁatva* can be translated into English as "equanimity", the two are conceptually distinct: *sāmāyika* is a spiritual practice inhabited within specific temporal parameters, while *saṁatva* simply denotes a mental state.

⁴ *daṁsaṇa aṇaṁtaṇāṇaṁ aṇaṁtavīriya aṇaṁtasukkhāya | sāsayasukkhā adehā mukkā kammaṭṭhabaṁdhehiṁ ||* (Bodhapāhuḍa, Aṣṭapāhuḍa 12)

Stress is seen as the "wear and tear" (Adom et al., 1057) caused by the soul's interaction with *pudgala* (matter).

By saying that the activity of mind-body-speech causes influx, the *Tattvārthasūtra* (6.1) posits that the root of all psychological and existential suffering lies in *yoga* – not in the sense of physical exercise, but as the vibration of the soul-space caused by the activities of the mind, speech, and body. These vibrations act like a magnetic field that attracts karmic matter (*karma-pudgala*), which then coats the soul, obscuring its natural brilliance.

1. **Mithyātva (Wrong Belief):** The primary stressor is the delusion that the self is the body or the ego. When an individual identifies with transient external states, they become vulnerable to the stressors of the environment.
2. **Kaṣāyas (The Passions):** The "coloring" of the soul occurs through the four chief passions: *krodha* (anger), *māna* (ego), *māyā* (deceit), and *lobha* (greed). These increase the soul's stay in the cycle of worldly suffering.
3. **The Stress Cycle:** Environmental stimuli trigger a *kaṣāya*, which creates a vibration (*yoga*), triggering karmic influx (*āsrava*), which then reinforces the soul's karmic bondage (*bandha*).

Jainism is fundamentally a "science of the soul" that is applicable to every individual, regardless of their social standing. The *Ācārāṅga Sūtra* states, "The Self is the knower (or experiencer) and the knower is the Self" ("Ākārāṅga Sūtra verse 1.5.5.5). By returning to the state of being a pure "knower" and "seer" (*jñātā-draṣṭā*), the individual can decouple their identity from the stresses of the corporate or personal life. This process of returning to the self is not a retreat from reality but an entry into a higher reality where the soul is unconditioned and "wakes up from the slumber of delusion" (Gulgulia and Pandey 4784).

Analysis Part II: *Kāyotsarga* – The Science of Physiological Stabilization

The practice of *kāyotsarga*, or "body-abandonment," is the most foundational physical intervention in Jain psychology. While modern "body scans" used in MBSR programs aim for awareness of sensations, *kāyotsarga* aims for the conscious suspension of bodily identification to achieve a state of metabolic rest and psychological neutrality (Goury and Khangarot 139).

Clinical studies have demonstrated that the consistent practice of *kāyotsarga* facilitates a profound shift in the autonomic nervous system. By consciously relaxing the skeletal muscles and reducing gross body movements, the practitioner can trigger the "relaxation response" (RR) which counters the "fight or flight response" associated with chronic stress (Goury and Khangarot 138):

Physiological Parameter	Effect of <i>Kāyotsarga</i> Intervention	Clinical Implication
Blood Pressure	Significant reduction in systolic/diastolic BP	Management of hypertension and cardiovascular disease
Heart Rate	Significant decline in resting heart rate	Reduction in metabolic strain and cardiac anxiety
R-R Interval	Significant increase (heart rate change)	Enhanced emotional regulation and resilience
Respiratory Rate	Reduction to 6 breaths per minute	Improved baroreflex efficiency and oxygenation
Gene Expression	Rapid alterations in global transcriptome	Reduction in inflammatory pathways (PBMcs)

The third-order insight here is that *kāyotsarga* operates as a form of "cellular meditation." Research suggests that even short-term practice can induce epigenetic changes, affecting the blood methylome and the expression of genes involved in immune response and inflammation (Abomoelak et al., 2300). This provides a biological basis for the ancient claim that meditation "purifies" the body and mind.

The psychological power of *kāyotsarga* lies in its ability to foster *viveka* (discrimination). By abandoning the body, the individual learns that "as this is not eternal, so that is not eternal; as this is changing, so that is changing" ("Ākârânga Sûtra" 1.1.5.6). This reduces the "body-identification" that modern psychologists identify as a primary source of anxiety. When the soul realizes its independence from the physical vessel, the "alarm from all directions" ("Ākârânga Sûtra" 1.1.6.2) loses its power.

Analysis Part III: *Prekṣā Dhyāna* – Cognitive Restructuring and Perceptual Clarity

Prekṣā dhyāna is a system of Jain meditation developed in the twentieth century by Ācārya Mahāprajña, based on ancient Āgamic principles. The word *prekṣā* means "sight" or "perception," and *dhyāna* means "meditation". The goal is the "purification of emotions, psyche, and consciousness" through self-realization (S. Jain 6519). In a corporate or modern lifestyle, the mind is often at the mercy of thoughts rather than being in control of them. *Prekṣā dhyāna* teaches the practitioner to stand back from the stream of thoughts and emotions to achieve a "neutral position" where there is neither attachment nor aversion (S. Jain 6522). This is achieved through specific techniques:

- **Śvāsa-Prekṣā (Perception of Breathing):** By concentrating the mental function on the breath, the practitioner steadies the wandering mind directly. This regulation of respiration results in the development of controlled activity of the mind. (S. Jain 6520)
- **Antaryātrā (The Internal Trip):** This involves the movement of the conscious mind along the spinal cord, activating the major nerve centers. Repeated practice assists in the

generation of the "nervous energy" necessary for sustained concentration and high-level cognitive performance (S. Jain 6520).

- **Leśyā-Dhyāna (Color Meditation):** This involves visualizing specific colors to transform the *bhāva* (internal disposition) of the soul. For example, visualizing white or yellow can transform "inauspicious" emotional states (black, blue, grey) into "auspicious" ones, thereby reducing psychological distortions (V. Jain 6).

While modern CBT focuses on changing unhelpful thoughts, *prekṣā dhyāna* focuses on purifying the perceptual lens. Jain psychology argues that thoughts are merely the surface ripples of deeper "passions" (*kaṣāyas*). By targeting these passions through meditation, one achieves a more permanent state of mental health than is possible through cognitive reappraisal alone.

Analysis Part IV: *Sāmāyika* – The Alchemy of Equanimity

The disciplinary vow of *sāmāyika* is the supreme Jain tool for regulating the stressors of modern life. Practiced for forty-eight minutes (Reynell 219), it is an act of “temporary renunciation” (Jaini 305), during which the individual attains a “deep level of meditation on the self” (Jaini 307), abandoning the dualities of the external world (*Nityanaimittika-pāṭhāvalī* 21-4; translation by Jaini 307-8).

Equanimity is defined as an "even-minded mental state toward all experiences or objects, regardless of their origin or their affective valence" (Desbordes et al., 4). In *sāmāyika*, the practitioner vows to treat all living beings – mobile and immobile – as one's own self. The *Karemi Bhante* sūtra, recited to enter this state, is a radical psychological "boundary setting" exercise:

I undertake, venerable one, the *sāmāyika*, renouncing for as long as I worship the mendicants (that is, remain in your company) all harmful activities, both those which might be done by myself or which I might cause to be done by others. I will not engage in such activities with either mind, speech, or body, nor will I cause others to engage in them (in those ways). I confess, sir, all my blameworthy acts; I accept censure and truly repent for every one of them, and I cast aside my former self (which committed these deeds). (translation by Jaini 304-305)⁵

During *sāmāyika*, the individual soul “can detach their consciousness from the outside world” (Reynell 219). Williams (729) distinguishes between the doing mode and the being mode “cultivated in mindfulness practice”. *Sāmāyika* is particularly effective for mitigating the stresses of modern life because it provides a protected window of time where the doing mode is suspended and the being mode is cultivated.

⁵ “*karemi bhante sāmāyikaṃ savvaṃ sāvajjaṃ jogam paccakkhāmi jāva sāhu pajjuvāsāmi duvikaṃ tivaheṇaṃ maṇeṇaṃ vāyāe kāyeṇaṃ karāvemi tassa bhante paḍikkamāmi nindāmi appāṇaṃ vosirāmi*” (cited in Jaini 304-305).

Component of <i>Sāmāyika</i>	Psychological Mechanism	Individual Benefit
<i>Karemi Bhante Sūtra</i>	Intentionality & Commitment	Enhances self-efficacy and inner strength.
Duration (48 Minutes)	Temporal Boundary Setting	Breaks the cycle of overthinking and busyness.
Equanimity (<i>Samatva</i>)	Emotional Neutralization	Reduces reactivity to praise/blame or gain/loss.
Self-Censure (<i>Nindā</i>)	Introspection & Accountability	Increases “tranquillity of the mind” (Jaini 306)

The "third-order" insight here is that *sāmāyika* is a form of "simulated liberation." For forty-eight minutes, the householder lives like a monk, demonstrating to the soul that it can survive and thrive without the machine-addiction and material bondage of daily life.⁶

Analysis Part V: Jainism vs. MBSR and CBT – A Paradigmatic Comparison

The current psychological landscape is dominated by Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT). While these secularized versions of Buddhist practices have empirical merit, a comparative analysis reveals that Jainism offers a more "robust" and "transdiagnostic" framework. MBSR defines mindfulness as "paying attention in a particular way: on purpose, in the present moment, and non-judgmentally" (Kabat-Zinn cited in Luberto et al.). Equanimity (*samatva*) goes a step further. While MBSR encourages acceptance of discomfort to "tolerate" it, Jainism encourages the neutralization of the passion underlying the discomfort (Desbordes et al., 20).

The Jain practitioner does not just "observe" anger non-judgmentally. They actively "subdue anger by forgiveness" and "conquer vanity by humbleness" (Gada). This is a more active, ethical form of psychological regulation that integrates the five "great vows" (*mahāvratas*) as the foundation of mental health.

Perhaps the most significant difference lies in the treatment of the external world. Modern clinical mindfulness often avoids explicit ethical or metaphysical claims to maintain secular acceptability (Francis et al., 2). Jainism, however, posits that true mental peace is impossible without *aparigraha* (non-possessiveness). External contact with the world generates hopes and desires, fulfilling these leads to mental stress, unrest, and suffering. While MBSR might help an individual "cope" with a high-stress, high-consumption job, Jainism would question the very foundation of that lifestyle as the source of the distress.

⁶ *sāmāimhi du kude samaṇo ira sāvaḥ havadi jamhā |
edeṇa kāraṇeṇa du bahuso sāmāiyam kujjā ||* (Mūlācāra 531)

Analysis Part VI: Macro-Psychology and the Global Energy Crisis

The global energy crisis of 2024-2025 serves as a profound case study for the macro-psychological relevance of Jain principles. The 2024 *Global Energy Review* indicates that energy demand rose by 2.2%, largely due to extreme temperatures and the electrification of transport and data centers (Martinos et al., 6). This crisis is not merely a failure of infrastructure but a manifestation of collective *lobha* (greed) and unlimited desire.

Jain ethics, specifically *aparigraha*, provides the only viable alternative to the "American model of consumption" that is devouring the planet's resources (Tobias cited in Sayem and Mostofa 10). Creating material goods has heavy environmental costs. "[N]atural resource extraction reduces environmental sustainability" (Manu et al. 6104), and the manufacturing sector "is considered to be the second highest contributor in greenhouse gases emissions in [the] EU" [Panagiotopoulou et al. 603]. By practicing *aparigraha*, individuals critically evaluate "needs versus wants," leading to mindful purchasing, reduced waste, and a commitment to "living within one's means" (V. Jain 9).

The Energy-Desire Feedback Loop: High temperatures drive demand for cooling, which increases fossil fuel combustion (Martinos et al. 11-12), which further increases global temperatures. Jainism breaks this loop by advocating for "self-restraint regarding desires" and a shift toward "simple living, high thinking".

The Carbon Footprint of Attachment: The creation of "consumer products or intermediate products to be used in the production process results in the generation of all types of wastes" (Salihoglu 1). The *Jain Declaration on the Climate Crisis*, approved in 2019 by the Executive Committee of the Federation of Jain Organizations in North America, applies *aparigraha* to the dire environmental situation, stating that this principle encourages the reduction of carbon footprints by minimizing possessions to the genuinely essential (JAINA Executive Committee).

Global Trend 2024-2025	Jain Interpretation	<i>Aparigraha</i> Solution
2.2% Growth in Energy Demand	Manifestation of <i>lobha</i> (greed).	Considerate consumption and minimalism
Record High Temperatures	Result of excessive consumption, a form of violence (<i>himsā</i>).	Biocentric world-view and ecological stewardship
Expansion of Data Centres/AI	Pursuit of unlimited knowledge through matter	Realization of internal infinite knowledge (<i>kevala-jñāna</i>)
Risk of Grid Failure/Blackouts	Symbol of the fragility of external systems	Building internal resilience through detachment

The *Jain Declaration on the Climate Crisis* and other contemporary Jain movements emphasize that *aparigraha* is "the highest dharma" in an era of climate change (Sayem and Mostofa 8-10). By internalizing non-possessiveness, the individual soul not only achieves personal peace but also contributes to the "restoration of the cosmic order" (*rta*) (Pal 343).

The Solution: An Integrated Path for Every Individual Soul

The synthesis of Jain contemplative tools provides a practical, step-by-step roadmap for stress regulation and ecological harmony. This path is not restricted to ascetics but is designed for the modern individual seeking freedom from the pressures of modern life.

Step 1: Physiological De-Escalation (*Kāyotsarga*)

The individual should begin with daily practice of *kāyotsarga*. By lying in *śavāsana* (a supine posture) and utilizing auto-suggestion to relax every limb, one resets the autonomic nervous system. This "body-abandonment" provides the metabolic "blank slate" necessary for mental work (Goury and Khangarot 138).

Step 2: Emotional Detoxification (*Pratikramaṇa* and *Samatva*)

Stress is often the result of unresolved guilt or conflict. The practice of *pratikramaṇa* (expiation) combined with *samatva* (equanimity) allows the individual to clear the "emotional residues" of the day. By visualizing "friendship to all beings" (*sattveṣu maitrīm*), the soul reduces the "friction" caused by interpersonal anger and conceit (Gada).

Step 3: Mindful Boundary Setting (*Sāmāyika*)

The individual should commit to a regular forty-eight-minute meditation retreat in their own home. During this time, one should avoid use of any electrical appliance and material bondage, focusing instead on the study of scriptures or the perception of the soul. Through *sāmāyika*, the practitioner can abandon every thought which is tainted by desire or aversion (Jaṭāsīmhānandī, *Varāṅgacaritra* 15.122; translation by Jaini 304)⁷, stabilising their mind, and attain a "taste of the tranquillity and bliss" (Jaini 309).

Step 4: Ethical Minimalism (*Aparigraha*)

The individual must perform a "possession audit," listing their material wants versus their true needs. The *Jain Declaration on the Climate Crisis* affirms that by voluntarily limiting its consumption of energy and goods, the individual soul aligns itself with the principle of *ahiṃsā* (non-violence) toward the Earth (JAINA Executive Committee). This reduces both eco-guilt and the anxiety with which materialism has consistently been associated.

⁷ *samatā sarvabhūteṣu saṃnyame śubhabhāvanāḥ |*
ārtaraudraparityāgas taddhi sāmāyikam matam || (Varāṅgacaritra 15.122)

Step 5: Constant Awareness (*Prekṣā*)

Finally, one should strive to carry the *prekṣā* vision into daily activities. By being a "knower and seer" of one's own breath and thoughts, the individual remains undisturbed by the fluctuations of the corporate or social environment.

Conclusion: The Perennial Science of Individual and Global Peace

The Jain practices of *kāyotsarga*, *prekṣā dhyāna*, and *sāmāyika* represent a perennial science of the self that remains profoundly relevant in the face of omnipresent stress and the psychological maladjustment reflected by the 2024-2025 global crises. While modern clinical mindfulness provides valuable tools for attention regulation, Jainism offers the soul-satisfying depth required for total liberation from stress. By addressing the root causes of suffering – the uncurbed passions of anger, pride, deceit, and greed – Jain psychology facilitates a permanent transformation of the psyche.

The individual soul, when connected to these practices, moves from a state of "constriction" (stress) to a state of infinite expansion (liberation). Given the catastrophic environmental consequences of unrestrained *lobha* (greed), psychological transformation through Jain practices is not only a personal victory but a necessary ecological intervention. As the *Global Energy Review* warns of the "fragility" of our material systems, the Jain philosophy of *aparigraha* and *samatva* provides the "robust grid" of internal resilience needed for a sustainable future (Fita et al. 8-12). As the contemporary Jain monk Muni Adarsh states, the solution to the stresses of modern life lies not in the further pursuit of material technology, but in the perfection of the "ancient psychological tools" that allow every soul to rediscover its inherent peace, balance, and divinity (Episode 28 : What Is Sāmāyik? – The Essence of Equanimity in Jainism). Through the three-fold path of right faith, right knowledge, and right conduct, the individual soul can indeed become its "own friend" ("Ākârânga Sûtra" verse 1.3.3.4) and a steward of the Earth.

References

- Abomoelak Bassam, Samani U. Pragya, Anthony J. Griswold, Neelam Mehta, Parvin Uddin, Pushya Veeramachaneni, Naina Mehta, Samani C. Pragya, Hesham A. El Enshasy, and Devendra Mehta. "Preksha Dhyāna meditation induces alterations at the transcriptome level in novice and healthy college students." *Saudi Journal of Biological Sciences* 29.4 (2021): 2299-2305.
- "Ākârânga Sûtra. First Book." *Jaina Sutras: Part One*. Trans. Hermann Jacobi. Oxford: Oxford University Press, 1884.
- Alex Martinos, Thomas Spencer, Víctor García Tapia, Rebecca Ruff and Davide D'Ambrosio. "Global Energy Review 2026." May 2026. *International Energy Agency*.
- Baer, Ruth A, Gregory T Smith, Jaclyn Hopkins, Jennifer Krietemeyer and Leslie Toney. "Using Self-report Assessment Methods to Explore Facets of Mindfulness." *Assessment* (2006).

- Christina M Luberto, Daniel L Hall, Elyse R Park, Aviad Haramati, and Sian Cotton. "A Perspective on the Similarities and Differences Between Mindfulness and Relaxation." *National Library of Medicine* (2020).
- Dasgupta, Partha. *The Economics of Biodiversity: The Dasgupta Review*. HM Treasury, 2021.
- Dickson Adom, Joshua Chukwuere and Mavis Osei. "Academic Stress among Faculty and Students in Higher Institutions." *Pertanika Journal of Social Sciences & Humanities* 28.2 (2020): 1055-1064.
<[http://www.pertanika2.upm.edu.my/resources/files/Pertanika%20PAPERS/JSSH%20Vol.%2028%20\(2\)%20Jun.%202020/19%20JSSH-4831-2019.pdf](http://www.pertanika2.upm.edu.my/resources/files/Pertanika%20PAPERS/JSSH%20Vol.%2028%20(2)%20Jun.%202020/19%20JSSH-4831-2019.pdf)>.
- "Episode 28 : What Is Sāmāyik? – The Essence of Equanimity in Jainism." n.d. *Jain Muni Adarsh*. 29 March 2026. <muniadarsh.com/episode-28-what-is-samayik-the-essence-of-equanimity-in-jainism/>.
- Fita, Nicolae Daniel, Ilie Utu, Marius Daniel Marcu, Dragos Pasculescu, Ilieva Obretenova Mila, Florin Gabriel Popescu, Teodora Lazar, Adrian Mihai Schiopu, Florin Muresan-Grecu, and Emanuel Alin Cruceru. "Global Energy Crisis and the Risk of Blackout: Interdisciplinary Analysis and Perspectives on Energy Infrastructure and Security." *Energies, MDPI* 18.16 (2025): 1-58.
- Francis, Sarah E. B., Frances Shawyer, Bruno A. Cayoun, Andrea Grabovac and Graham Meadows. "Differentiating Mindfulness-Integrated Cognitive Behavior Therapy and Mindfulness-Based Cognitive Therapy Clinically: The Why, How, and What of Evidence-Based Practice." *Frontiers in Psychology* 15 (2024): 1-12.
- Gada, Manilal. "Jaina Religion and Psychiatry." *Mens Sana Monographs* 13.1 (2015): 70-81.
- Gaëlle Desbordes, Tim Gard, Elizabeth A Hoge, Britta K Hölzel, Catherine Kerr, Sara W Lazar, Andrew Olendzki, and David R Vago. "Moving beyond Mindfulness: Defining Equanimity as an Outcome Measure in Meditation and Contemplative Research." *National Library of Medicine* 6.2 (2014): 356-372.
- Goury, Iqbal Khan and Yuvraj Singh Khangarot. "Influence of Kayotsarga (Relaxation with Self-Awareness) Practice on Cardio-Pulmonary Functions." *International Journal of Yogic, Human Movement and Sports Sciences* 4.2 (2019): 137-141.
<<https://www.theyogicjournal.com/pdf/2019/vol4issue2/PartC/4-2-41-667.pdf>>.
- Gulgulia, Aarti and Shruti Kant Pandey. "Contours of Early Indian Yoga: A Comparative Inquiry into Vedic and Jain Traditions." *ShodhKosh: Journal of Visual and Performing Arts* 4.2 (2023): 4783-90.
- "Jain Declaration on the Climate Crisis." 17 October 2019. *JAINA Executive Committee*.
<cdn.ymaws.com/www.jaina.org/resource/resmgr/jaindeclarationonclimatechange/Update_Jain_Declaration_on_C.pdf>.
- Jain, Sunetra. "Preksha Meditation (Jain Meditation) Is Tool for Managing Corporate Lifestyle and Stress." *Ilkogretim Online - Elementary Education Online* 20.6 (2021): 6517-6523.
- Jain, Viney. "Behavioral, Spiritual and Scientific Correlates of Leshya." *National Seminar on Jain Way of Life* (2009): 1-17.

<file:///C:/Users/pjain.AP/Downloads/BehavioralSpiritualandScientificCorrelates_BLI_SeminaronJainwayoflife.pdf>.

- Jain, Vipin. "Religious Values and Sustainable Living: A Quantitative Study of Aparigraha among Jain Practitioners." *TMIMT International Journal* 12.1 (2025): 1-40.
- Jaini, Padmanabh S. *The Jaina Path of Purification*. Mumbai: Hindi Granth Karyalay, 2023.
- Kundakunda. "Bodhapāhuḍa." Kundakunda. *Aṣṭapāhuḍa*. Bharatvarshiya Anekant Vidvat Parishad, 1989. 136-246.
- Lewis, Charlton T and Charles Short. *A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary*. Oxford: The Clarendon Press, 1879.
- Mahāprajña, Ācārya. *Preksha Meditation: Theory and Practice*. Trans. Muni Mahendrakumar. Ladnun: Jain Vishva Bharati Institute, 1994.
- Mahendrakumar, Muni. *Kayotsarga: The Science of Relaxation*. Ladnun: Jain Vishva Bharati Institute, 1999.
- Manu, Emmanuel Kwaku, George S. Chen, Nam Hoang, Shawn Leu. "Natural Resource Extraction and Environmental Sustainability in Africa: The Role of Voice and Accountability." *Sustainable Development* 32.6 (2024): 6104-6119.
- Pal, Swati. "Ancient Indian Ecology and the Modern Climate Crisis: Forgotten Wisdom for a Warming World." *International Journal of Latest Technology in Engineering Management & Applied Science* 15.1 (2026): 342-349.
- Panagiotopoulou, Vasiliki Christina, Panagiotis Stavropoulos and George Chrysosolouris. "A critical review on the environmental impact of manufacturing: a holistic perspective." *The International Journal of Advanced Manufacturing Technology* 118 (2021): 603-625.
- Reynell, Josephine. "Religious Practice and the Creation of Personhood among Śvetāmbara Mūrtipūjak Jain Women in Jaipur." *Studies in Jaina History and Culture: Disputes and Dialogues* (2006): 208-237.
- Roy, Priyom and Avijit Pradhan. "A Study on Academic Stress of the Higher Education Level Students at Jadavpur University." *International Journal of Science Academic Research* 2.1 (2021): 803-807. <IJSAR-0379.pdf>.
- Salihoglu, Guray. "Characterization and Management of the Solid and Hazardous Wastes from Manufacturing Industry." *Journal of Hazardous, Toxic, and Radioactive Waste* 23.2 (2023): 1-2.
- Sayem, Md. Abu and Monjila Binte Mostofa. "Aparigraha: Ecological Stewardship in Jain Ethics." *Studia Ecologiae Et Bioethicae* 5.13 (2026): 5-13.
- Umāsvāti. *Tattvārthasūtra That Which Is*. Trans. Nathmal Tatia. New York: Harper Collins Publishers, 1994.
- Vaṭṭakera. *Mūlācāra*. Ed. Jaganmohan Lal Shastri and Pannalal Jain Kailash Chandra Shastri. Trans. Jnanmati. Vol. 1. New Delhi: Bharatiya Jnanpith, 1999. 2 vols.
- Williams, J. Mark G. "Mindfulness, Depression and Modes of Mind." *Cognitive Therapy and Research* 32 (2008): 721-733.