

Psychological Wellbeing Through Buddhism

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Abstract

Buddhism is a mental training method. It investigates human psychology, emotion, cognition, behaviour, motivation, and therapeutic approaches. Buddhist psychology is a subset of the greater Buddhist ethical and philosophical framework, and its psychological language is affected by ethical undertones. Its ideology is deeply rooted in humanistic psychology, which emphasises empathy and constructive human behaviour. Buddhist-derived concepts such as mindfulness and Metta are beneficial to health and well-being. The main foundation of every being, according to this article, is not an unchanging soul, but a life-current, an ever-changing stream of energy that is never the same. As a result of this misunderstanding of selfhood, ultimate unhappiness exists. It demonstrates how genuine happiness should not be based on external factors. It can only be accomplished via sustained attention, emotional equilibrium, and mindfulness training. This study also explores mind-training approaches inspired by diverse Buddhist traditions that aid in this endeavour.

Keywords- Buddhism, Mind, Meditation, Mind training techniques, Mindfulness, Wellbeing

Introduction

Buddhism is an old religion and philosophy of life that is practiced all over the world. More recent Western interest in mindfulness as a practice and intervention has highlighted Buddhist-

derived concepts as beneficial to health and well-being. As a result, the urge to comprehend Buddhism in its entirety has grown. Psychologists attempted to grasp Buddhism for the first-time half a century ago, examining its traditions and ideals and incorporating its notions into Western discourse. (Segall, 2012) It has been defined as a "religion of no-religion" (Watts, 1996), a way of life, and a cultural institution. (Safarn, 2003)

In today's materialistic commercial society, there is an ever-present spiritual void. The vast wealth of science, accumulated as a result of science's power and success, has failed to instil genuine happiness, mental wellbeing and virtue in mankind. Happiness is connected with maximising of pleasure in modern science, and some people believe that true happiness consists of moments of uninterrupted pleasure. In actuality, all of this seems more exhausting than genuinely happy. (Lama & Cutler, 1998)

While science is crucial to human flourishing, contemplative traditions such as Buddhism can also contribute significantly to the human pursuit of happiness and wellbeing. (Butler, 2008). Happiness is attained when a person is able to perceive the true essence of reality, free of the conceptual frameworks that life's circumstances impose on it. This genuine happiness stems from a healthy state of mind that underlies and pervades all emotional states and welcomes all of life's joys and sorrows. (Richard, 2014)The "how" in Buddhist practise entails gradually modifying the mind - the seat of all types of clinging – to increase the reasons of happiness and reduce the causes of suffering, finally leading to complete Awakening.

This is the same as the Buddhist concept of 'sukkah,' which refers to the ideal state of being. When one has freed themselves from mental blindness and affective emotions, it manifests as a condition of lasting well-being. It also lets you to perceive the world exactly as it is. (Richard, 2014) Early attempts to present a systematic account of human experience as described in the huge collection of discourses attributed to the Buddha resulted in Buddhist theories of mind.

The Buddha opposed the dominant philosophical beliefs, which were dominated by the Upanishadic idea of an enduring, substantial self (atman), by offering an account of the human individual as a composite of many psychological and physical aspects.

Result

Both Buddhism and psychotherapy are concerned with the problem of human suffering, but nibbana—the goal of Theravada Buddhist practice—and the therapeutic goal of "mental health" are based on two distinct understandings of the nature and scope of human suffering. While psychotherapy aims to alleviate symptoms perceived as extrinsic or peripheral to the patient's underlying core sense of self, Buddhism addresses a type of suffering (dukkha) considered intrinsic to the experience of the personal self as an independent agent defined by its capacity to analyse and think, to judge, choose, act and be acted upon. Using Buddhist practises has previously been shown to have both positive psychological and physical health effects. An analysis of 43 empirical research published between 1980 and 2003 discovered a rise in the frequency of articles indicating Buddhist health benefits. (Weaver, Vane, & Flannelly, 2008) Recently, it has been discovered that adopting Buddhist ideals such as self-regulation, compassion, and kindness can result in successful treatments for a wide range of psychopathologies such as mood disorders, substance use disorders, and mental disease. (Shonin, Van Gordon, & Griffiths, 2014)

It has been found that the preservation of the self is a fundamental concept in Western psychology, and it is particularly important in egoism, a process that employs the hedonic principle in the pursuit of goals. Only by inquiring, doubting, and rejecting self can the genuine nature of self be discovered. In order to achieve true, long-lasting pure joy, the Buddha's teachings aim to cultivate a shift from the self-state to the nonself state. Buddhism ideology also finds a strong connection with humanistic psychology. Humanist psychologists have

closely examined the relationship between human psychology and human nature. They believe that psychology must study human psychology from the standpoint of human nature. Humanistic psychology absorbed ideas from existential philosophy and had close relationships with religions and zen during its emergence and development. Humanistic psychology holds that personality maturity is required to improve our cognition of the outside world. Kindness, conscience, morality, and guilt can only be understood by someone who is good-natured. The emphasis on spiritual experience and inner feelings in Buddhism can be found easily in the four aspects of practise, such as "enjoying is suffering," "viewing mind impermanence," Zen's "viewing mind," and "looking for the beginning of conversation."

There has been a surge of interest in the study of mindfulness as a psychological construct and as a form of clinical intervention over the last few decades. Mindfulness has been linked to psychological well-being, both theoretically and empirically. The components of mindfulness, namely awareness and non-judgmental acceptance of one's present experience, are seen as potentially effective antidotes to common forms of psychological distress—rumination, anxiety, worry, fear, anger, and so on—many of which involve maladaptive tendencies to avoid, suppress, or over-engage with one's distressing thoughts and emotions. (Hayes & Feldman, 2004)

According to the studies that have been reviewed thus far, measures of mindful awareness are related to various indices of psychological health, and mindfulness interventions have a positive impact on psychological health. According to research, mindfulness training increases self-reported trait mindfulness as measured by the MAAS. (Anderson, Lau, Segal, & Bishop, 2007) (Brown & Ryan, 2003) Increases in trait mindfulness, as measured by the MAAS, KIMS, CAMS-R, and/or FFMQ, have been shown to predict increases in sense of spirituality. (Carmody, Reed, Kristelle, & Merriam, 2008) self-compassion as well as positive mental states. (Bränström, Kvillemo, Brandberg, & Moskowitz, 2010)

Discussion

Rejection of One's Eternal Self

Self-concept is a powerful construct at the heart of an individual's psychology that connects many characteristics such as motivation, affective attitudes, objectives, and strategic behaviours. (Jaap J. A. Denissen, Zarrett., & Eccles, 2007) The maintenance of the self is a fundamental notion in Western psychology, and it is especially significant to egoism, a process that employs the hedonic principle in the pursuit of goals. The concept of a "separate self" is a hoax. It is impossible to isolate oneself from one's environment. "Things are not what they seem," Buddha says in the Lankavatara Sutra. There are deeds, but no one to accomplish them" (Majjhima Nikaya, 192) Self-concept refers to how we perceive our own behaviours, abilities, and personal characteristics. (Bailey, 2003) Our perspective of ourselves is crucial because it influences our motives, attitudes, and behaviour. It also influences how we feel about the person we believe we are, such as whether we are competent or have self-worth. (Mercer, 2012)

Only by inquiring, doubting, and rejecting self can the genuine nature of self be discovered. "To exercise yourself properly, you ought to foster an enquiring spirit; for the power of your inquiring spirit will be the depth of your enlightenment," Suzuki adds. Zen practitioners use this "spirit of inquiry" to question and dismantle the certainty of anything that exists until they have no doubt and reach the paradoxical reality that there is neither self nor no-self. (Suzuki, 1952)

Although Buddhist devotees constantly question and doubt the existence of the individual self, they do not reject the existence of the "I" who questions and doubts self-certainty. As a result, Buddha introduces the middle path, which is neither a self-doctrine nor a no-self doctrine. "The ultimate truth transcends the opposition of self and not-self," asserts Lankavatara Sutra.

(Suzuki, 1952) The middle path, whose centre is neither self nor no-self but meta-self as a "inquiring spirit," is one of Buddhism's great insights. It tries to diminish or extinguish the self and eliminate cravings, resulting to selflessness.

The ultimate goal of all Buddhist schools is to alleviate the pain and emotional disturbances produced by life's obstacles, challenges, and tensions. (Shiah, 2012) The Buddha's teachings aim to cultivate a shift from the self-state to the nonself state in order to achieve real, long-lasting bliss. (Lama, 1995a) Buddhism maintains that human identity is delusory, that each of us has a self that does not exist. The major source of misery is clinging to or obsession with the deluded self. (Lama, 2005)

Buddhism is a religion that talks about genuine happiness that is durable, achievable, authentic and is dependent on the nonself aspect of an individual. Over the last 30 years, an increasing number of psychotherapists, counsellors, and mental health workers have been involved in various forms of Buddhist psychotherapy (Michalon, 2001), such as compassion-based therapy (Gilbert, 2009), Buddhist-based grieving therapy, and mindfulness-based approaches. It is of scientific attention to speculate if Buddhism provides an alternate viewpoint on the self and techniques to govern one's daily life. Indeed, there have been numerous research aiming to link Buddhism to psychology and psychotherapy (Wallace & Shapiro, 2006), the most of which have focused on meditation and its effects, such as better emotional stability, enhanced positive emotion, mindfulness, and improved awareness. (Sedlmeier, et al., 2012)

Humanistic Psychology

Humanistic psychology is a cognitive approach that focuses on the whole individual. Humanistic psychologists examine human behaviour not only from the perspective of the spectator, but also from the perspective of the person performing the behaving. It is a psychological viewpoint that emerged in the mid-twentieth century in response to two theories:

Sigmund Freud's psychoanalytic theory and B. F. Skinner's behaviourism. (Benjafield, 2010)

As a result, Abraham Maslow dubbed it the "third force" in psychology. (Junge, 2010)

Humanistic psychology teaches the client that all individuals are basically good. It takes a holistic view to human existence, focusing on aspects such as creativity, free will, and positive human potential. It promotes seeing ourselves as a "complete person" bigger than the sum of our parts and promotes self-exploration rather than the study of other people's conduct. It is similar to Buddhist attitude of development of self. The Buddhist view that the person is, in the end, accountable for their personal development, that a Buddhist instructor is only a manual, and that the affected person can be "a light unto themselves". (Aich, 2013) Humanistic psychology recognises spiritual ambition as an essential component of the psyche. (Colman, 2009)

It is a psychological approach that emphasises empathy and the positive aspects of human conduct. Otto Rank, Abraham Maslow, Carl Rogers, and Rollo May are among the prominent theorists credited with laying the foundations for Humanistic Psychology. (29th World Summit on Positive Psychology, Mindfulness and Psychotherapy, 2018)

Carl R. Rogers (1902-1987), a pioneer in creating the Person-Centered theory in psychology for nearly half a century, believes that honesty, unconditional positive regard, and empathy are three necessary attitudes to bring about personality change; he also believes they are sufficient. (Roger, 1957) It is believed to be compared with the Buddhist concept of compassion (Karuna). Karuna is vital in all schools of Buddhism. For Theravada Buddhism Buddhists, abode in karuna means that of accomplishing a contented present life and heavenly rebirth.

Karuna is one among the four "divine abodes" (brahmavihāra), alongside loving kindness (Pāli: mettā), sympathetic joy (mudita) and equanimity (upekkha) within the Pali canon, Buddha recommends following these four virtuous mental states to both householders and monastics.

Such a practice purifies one's mind, avoids evil-induced consequences, resulting in happiness in one's present life and, if there's a future karmic rebirth, it'll be during a heavenly realm. (Bhikkhu, 1994)

In his discussion of human nature, Rogers argues that all creatures have an innate tendency, the actualizing tendency, that preserves and improves the organism. (Roger, 1959) Zen Buddhists believe that Dharma masters teach followers to attain enlightenment without the use of extraneous symbols such as spoken or written words; they teach through the mind. For a person to achieve enlightenment, the Self-Nature becomes critical. While Zen Buddhism believes that self-nature is permanent and that the state of Buddhahood lies within one's self-nature, PCA theory believes that the actualizing tendency is an inherent "forward-moving directional tendency" that exists in all creatures. (Roger, 1961)

In Chinese Zen Buddhism, Buddha-nature is a coherent idea with an actualizing tendency. Tao-Sheng, a pioneer of Chinese Zen Buddhism, believes that everyone possesses a Buddha nature. (Chang & Wu, 1989) This indicates that everyone is born with a disposition toward virtue. When a person attains enlightenment, his or her Buddha nature manifests itself, and he or she acts accordingly. Hui-Neng writes in *The Sutra of the Sixth Patriarch*, "The Wisdom of Enlightenment is inherent in all of us." We fail to recognise it because of the deception in which our mind operates... .. There is no difference between an enlightened guy and an ignorant man in terms of Buddha-nature. (C.Humphreys, 1952/1997)

According to Hui-Neng, everyone possesses the Buddha nature. Hui-Neng also states, "We should work for Buddhahood within the Essence of Mind, not outside of ourselves." An ordinary individual is one who is kept unaware of his Essence of Mind. A Buddha is someone who has attained enlightenment in his Essence of Mind. (C.Humphreys, 1952/1997)

All of these Buddhist terms - Buddha nature, essence of mind, and wisdom of enlightenment - are identical to PCA's actualizing tendency and can be employed interchangeably. Rogers believes that when a person offers himself or is provided a nurturing framework, his "inner, subjective, existential freedom" recovers, as does his actualizing propensity, allowing him to select his own path. (Roger C. , 1969) Similarly, Hui-Neng believes that people can enlighten themselves through their inherent nature/wisdom without the assistance of others.

Achieving Genuine Happiness

Every day, we hope to have a great day. So, this is referring to the type of happiness that we all long for in our hearts. We have a good day when we are happy. Different people interpret the word "peace of mind" differently. Some people may find comfort in receiving acceptance from others. These people believe that if everyone liked and admired them, they will be happy. Others connect happiness with material items such as cars, fashionable clothes, or a luxury home, and so on. All of the preceding examples have one thing in common: they all rely on external events. In other words, peace of mind comes from outside in these instances.

So, as long as our Pleasure is a collection of external variables, we will not experience the stable happiness that we all seek. Because if our pleasure is contingent on people and situations on a daily basis, it will be in the hands of others. As a result, we must cease selling our happiness. We must stop blaming our problems on other people and circumstances. In other words, we must stop blaming others for our dissatisfaction and stop attributing our happiness to what is going on around us.

So long as we believe that other people and situations are responsible for our happiness, or that we blame them when we are sad, our happiness will be unstable and elusive. It's our responsibility is to intentionally cultivate a source of serenity and contentment within

ourselves. "Because happiness and sadness are states of mind, the true causes of either cannot be determined outside the mind." (Nyema, 2014)

Genuine happiness is a manner of flourishing that supports and permeates all emotional states, including all of life's ups and downs, and it differs from 'hedonic pleasure,' which is a feeling of well-being that arises in response to pleasurable stimuli. Genuine happiness is a trait of a developing person in the process of ethical and spiritual growth, not just the culmination of a meaningful existence. (Wallace B. A., 2007) True happiness is referred to in Greek as eudaimonia, which Aristotle equated with human virtue in his Nicomachean ethics. This is demonstrated as a soul at work following virtue, and if of multiple uses, by the best and most complete virtue. (Irwin, 1985)

Because proper words to express the many types of happiness were not available in the language of those days, the Buddha adopted the word sukka to refer to them. It is state of flourishing that results from mental equilibrium and understanding of the nature of reality Sukka is an enduring state that develops from a balanced mind and comprises an unstructured and unfiltered perception of the underlying essence of existence. (Ekman, Davidson, Ricard, & Wallace, 2005) He restricted his use of the term at times. Because it is difficult to give a qualifying modifier to every type of happiness, the Buddha employed the tactic of comparison to explain which types of happiness are smaller and which are greater. Some examples will assist to clarify

1. The happiness of having a home and the happiness of being homeless (of a monk or a nun)—the happiness of being homeless is greater.

2. Happiness of sensuous pleasures against happiness of renunciation—the happiness of renunciation is greater.

3. Happiness in diverse realms versus happiness beyond all realms of existence—of the two, happiness beyond all realms of existence is greater.

4. The happiness of indulgence vs the happiness of restriction—the happiness of restraint is greater.

5. The happiness of a scattered mind (the mind that is not in jhana) against the happiness of a concentrated mind (the mind that is in jhanic states)—the happiness of a concentrated mind is greater. (Goenke, 2006)

Buddhist view that significant mental alteration is required for realisation of Sukh. It can be achieved through sustained training in attention, emotional balance, and mindfulness, which allows one to learn to distinguish between things as they appear to the census and the conceptual superimpositions one projects upon them. Mindfulness techniques have been found to help increase and maintain positive well-being. (Prazak, et al., 2012) Furthermore, mindfulness practise has been shown to improve attention regulation, emotional regulation, and self-awareness. As a result of such training, one person is what is presented to the census, including once on mental states in a way that is closer to their true nature and distorted by the projections people habitually mistake for reality. (Ekman, Davidson, Ricard, & Wallace, 2005)

Emotional Stability

We are emotional creatures. Different emotions are triggered by our sensations of pleasure or suffering, and our emotions push us to behave. Some of our emotions are harmful and unrealistic, while others are helpful and realistic. As a result, some of our acts cause more pain, while others cause more joy. The ability to distinguish between destructive and positive emotions is essential for emotional stability.

Emotions, according to the Buddha's teachings, are a fundamental aspect of where you're from, a reflection of our inherent wisdom and creative energy. When one can connect with the essence of one's emotions, he can respond without bias or prejudice. Thus, exploring and learning about emotions without reacting to their energy right away, and allowing them to be a source of insight and compassion. Emotions have the ability to awaken one's intellect and heart. They have the ability to take from usual patterns and into unfamiliar land. They can teach to be generous, patient, and courageous. One can only get into difficulties with emotions if one doesn't allow himself to feel them or distort their energy. (Rinpoche, 2011)

The ability of a person to remain stable and balanced is referred to as emotional stability. Having emotional stability means that you can survive the storm that life throws at you while being productive and capable. Emotional stability allows a person to acquire an integrated and balanced perspective on life's difficulties as previously said, emotions have the ability to impact your ideas, decisions, and actions. This does not imply that you should ignore or suppress your feelings. It's admitting that whatever you're feeling is there, but still pushing forward and being productive in the face of it. This skill and structured perception aid in the development of reality-based thinking, judgement, and evaluations. It is widely recognised as the factor that expresses the degree of natural dynamic integration, emotional control, and stability. (Cabrera, 2020)

What distinguishes pleasant and bad emotions in Buddhism is not our immediate enjoyment or discomfort, but the happiness or suffering that is the long-term effect of those emotions. This is because the long-term consequences of our acts are regarded as more essential than their immediate consequences, which tend to be transitory in comparison. If an emotion provides bad experiences in the long run, it is regarded negative; if it produces enjoyment in the long run, it is deemed positive. According to Buddhism, virtuous (positive, constructive,

wholesome) emotions contribute to long-term happiness, whereas non-virtuous (negative, destructive, unwholesome) emotions lead to suffering. (Lama & Chodron, 2020)

One doesn't have to change everything about themselves and their actions. They can return to a condition of simplicity and tranquilly, as the Buddha taught, by practising mindfulness. One might start by pausing and becoming aware of one's thoughts and emotional responses. All that is required to take little steps toward awakening in the present moment and thus attaining emotional equilibrium.

Mental Stability

Buddhism is frequently regarded as the most psychological of the global faiths. It arose from a quest for an answer to the problem of dukkha (affliction), the existential pain caused by illness, old age, and death. This quest led Siddhartha Gautama, the Buddha and the founder of the faith, on a spiritual journey. Siddhartha eventually gained his transformational experience, enlightenment, as a result of this journey. (Ekman, Davidson, Ricard, & Wallace, 2005)

Buddhism makes no distinction between the mental and emotional aspects of human beings. It is instead concerned with determining which kind of mental activities are genuinely appropriate for one's own and others' mental well-being. One fundamental teaching of Buddhism that can help to comprehend its approach to mental health is the three pillars, or fundamental aspects. Sila, Samadhi, and Prajna are their names.

Sila is commonly thought to refer to a person's life's discipline or ethical framework. The Buddha taught a lot about living a good life. His teachings can all be seen as practical counsel on how to live a happy life. The lifestyle he set for his pupils, which continues to serve as a model for practitioners today, is morally sound, concerned for others, based on sober living, and respectful of living things. This way of life is seen as essential for cultivating good mental

states. In accordance with teachings on the conditioned nature of mind, an ethical, non-indulgent life serves as the foundation for mental health. (Brazier, 2006)

As the second pillar of Buddhism, samadhi is commonly understood to mean the state of mind that arises when body and mind is aligned. Samadhi is the essence of Buddhist meditation, it is translated as focus, quiet abiding, or mindfulness. One acquires serenity and are no longer governed by our delusions and competing emotions by settling and calming the mind via dedicated meditation practise.

Prajna: Literally meaning "knowledge, insight, and discriminating mind," prajna is Buddhism's distinguishing principle and the way to enlightenment. We uncover the true essence of reality and free ourselves from the fundamental ignorance that causes suffering by using the powerful, concentrated mind of samadhi. This is the fundamental Buddhist meditation practise. (STAFF, 2019)

Behaviour shapes mental states; ethical behaviour shapes good states. Mental states are caused by the repetition of habitual patterns of activity and perception. We are compelled to cling to habitual beliefs and states. Thus, one might regard all mental issues as a sort of addiction, with the self-serving as the focal point of these addictive behaviours. Because everyone is in a state of avidya (illusion), mental illness is only a more severe version of the states we all experience. Psychotic states are extreme versions of regular mental states based on a more extreme clinging to delusional variables that construct the self-structures. (Brazier, 2006)

Buddhism is a way of life centred on mind training. Its ultimate goal is to show the road to total freedom from suffering by attainment of the Unconditioned, a state beyond the usual untrained mind's capability. Its immediate goal is to attack the source of misery in everyday life. (Bullen, 2010)

The only way to strike a mental and emotional balance is by training mind to look at the bigger picture. Methods like Lojong, or Tibetan mind training, mindfulness meditation help us to remain strong and optimistic in the face of life's adversities. We may turn any undesirable situation into an opportunity to cultivate love, compassion, and understanding by training our minds and reach a state of mental equilibrium. (Berzin, 2003-2022)

Mind Training Techniques

In the practise of mind training, one relies on one's own inner power rather than external circumstances. There is no need to wait for better conditions before beginning to practise because every environment, good or poor, can be transformed into the path to freedom and enlightenment. However, waiting for perfect conditions would not get us anywhere, and one cannot begin studying and practising Dharma.

Meditation & Mindfulness

Meditation is a mental and physical process in which a person separates oneself from their thoughts and feelings in order to become fully aware. Meditation, in its broadest sense, is a method of controlling the mind so that it becomes quiet and concentrated, and the meditator becomes more conscious. Meditation's goal is to stop the mind from racing around in an aimless (or even deliberate) stream of thoughts. It is a cognitive probe for self-exploration that confirms what modern psychology already knows about the mind. According to Buddhist thought, both therapeutic and spiritual issues are the result of a failure to view things correctly. (Gopnik, 2017)

‘If man’s thought are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.’ (Budhha, 2008) These phrases from the Dhammapada, an ancient Buddhist literature, imply that if human mind is untamed and he can never achieve peace and experience the ultimate sukkah.

Buddhists believe that persistent training in attention, emotion, and mindfulness can result in the fundamental alteration of consciousness which is required to realise sukka. Balance, and mindfulness is required in order to learn to identify between how things appear to the senses and how they actually are and how conceptual superimpositions is imposed on them . As a result of such instruction, one perceives what is provided to him or her senses, including one's own mental emotions, in a more direct manner to their genuine essence, undistorted by the illusions that individuals frequently confuse for reality. (Ekman, Davidson, Ricard, & Wallace, 2005)

Under the meditation umbrella, we find techniques given directly by the Buddha, as well as those created and transmitted by his wisest, most experienced disciples. Meditation takes on distinct tastes as Buddhism travels to different nations. Some forms of mindfulness and visualisation activities are very peaceful, while others are quite colourful. The goal of Buddhist meditation techniques is the same: to help us stay focused and alert; notice and relate to our sensations with equanimity and serenity; and, eventually, to become enlightened. Meditation prepares us to face life with an open and confident heart. (What is the purpose of meditation?, n.d.)

There are two types of meditation:

1. Samatha meditation is a type of peaceful meditation that Buddhists believe leads to deeper concentration. It is significant because it enables Buddhists to let go of cravings and thereby obtain nibbana. It focuses on breathing mindfully.
2. Insight meditation is known as vipassana meditation. When a Buddhist meditates, they believe they can see things clearly. This permits individuals to come to terms with the impermanence of things and the nature of reality. It is not only about concentrating on

breathing; it is also about concentrating on exploring. It is even possible to do while walking. (Practices in Buddhism, n.d.)

The phrase mindfulness is usually linked to Buddhism and meditation. It is frequently used to translate *sati*, a Pali phrase found in early Buddhist teachings. In reality, the Buddha taught a set of meditation instructions known as the *Satipatthana Sutta*, or "Discourse on the Establishment of Mindfulness." And "right mindfulness" is one of the eightfold path of practise taught by the Buddha that leads to awakening.

The Buddha's definition of *sati* was simple. It means keeping something in mind—that is, recalling the object on which you want to focus your attention. When a Buddhist instructor speaks about mindfulness of the breath—in meditation, this implies keeping your consciousness on the breath. They aim to be present in each moment. They don't let ideas, memories, anxieties, or hopes stand in the way of their progress. Being mindful of everything one see, hear, feel, taste, and smell is a practise. (Meditation, 2009)

Researchers discovered that mindfulness-based therapy was highly beneficial for lowering stress, anxiety, and depression. (Khoury, et al., 2013) It alters brain architecture and activity in areas linked with attention and emotion (Tang, Hölzel , & Posne, 2015) regulation by influencing two separate stress pathways in the brain. (David J. Creswell, Lindsay, Villalba, & Chin, , 2019) Scientists are also learning specific aspects of mindfulness which are responsible for its positive effects. (Gu, Strauss, Bond, & Cavanagh, 2015)

In a review of meditation trials, psychologists discovered substantial evidence that those who received MBCT (mindfulness based cognitive therapy) were less likely to react to stress with negative thoughts or harmful emotional reactions. They also discovered moderate evidence that persons who participated in MBCT or MBSR (mindfulness-based stress reduction) were better able to focus on the present and were less inclined to worry or replay an unpleasant idea or

experience. In all mindfulness help one to become a better version of themselves. (J. David Creswell & Khoury, 2019)

Lojong

Lojong is a meditative practise in the Tibetan Buddhist tradition that employs a variety of phrase lists. This teaching includes instruction in formless meditation, "sending and taking" (tonglen) practise, and post meditation practice—putting our meditation into action in our daily lives. It entails refining and purifying one's motivations and attitudes.

These teachings are attributed to the eminent tenth-century Buddhist master Atisha Dipankara and became widely recognised after being compiled and summarised by the Tibetan teacher Geshe Chekawa in a collection of fifty-nine mind-training sayings or reminders. The Atisha phrases, as they are commonly known, capture the core of what it means to practise the Mahayana. The Atisha slogans are a roadmap for walking the bodhisattva path in fifty-nine simple steps. (LIEF, 2021)

The phrases' strength is that they simplify the Mahayana ideal of loving-kindness for us. Rather than simply providing generic suggestions on how to be a true practitioner, they go into great detail. They provide particular directions for approaching meditation as well as awakening in daily life. They offer meditation recommendations, but their primary focus is on connections of all kinds: ties with the planet, with our fellow humans, with our co-workers, with our closest friends, and with our enemies.

We face many barriers to our spiritual practise in these spiritually degenerate times, but rather than being discouraged by them, we can learn to transform them into the spiritual path by practising mind training. The mind-training mantras expertly urge us to lighten up and let go

of our arrogance. They don't simply talk about being loving or compassionate; they show you how to do it. Their emphasis is on actions rather than attitudes. They are a collection of antidotes to bad mental habits that cause pain. (Lojong – Training The Mind, 2022).

Conclusion

Although it is commonly viewed as a religion, Buddhism is primarily a way of mind cultivation. It is true that it possesses many of the surface qualities that Westerners connect with religion. It is a way of life centred on mind training. Its ultimate goal is to show the road map to total escape from suffering by attainment of the Unconditioned, a state beyond the usual untrained mind's capability. Its immediate goal is to attack the source of misery in everyday life. All human activity is aimed, either directly or indirectly, at achieving happiness in some form or another; or, to put it another way, all human activity is aimed at freedom from some kind of discontent. Thus, dissatisfaction can be viewed as the beginning point for human effort, with happiness as the final objective.

It also believes that every being's essential core is not an unchanging soul, but a life-current, an ever-changing stream of energy that is never the same for two consecutive seconds. The self, as an eternal soul, is thus a deception, and it has no reality when viewed from the ultimate position; thus, ultimate suffering can exist only inside this delusion of selfhood. Buddhism predates the field of psychology by more than two millennia; hence, any evaluation of Buddhism in terms of psychology has to be a contemporary development. The technique of Buddhist psychology is founded on personal experience gained through introspection and sensory self-observation.

The Buddha was practical, providing numerous practical strategies for dealing with mental processes. Some of the instances are strikingly comparable to present therapeutic methods. For

example, mindfulness meditation can help an individual cope with anxiety and depression. Therefore, Buddhism aims at the mental as well as emotional equilibrium. Most importantly, it is founded on compassion and wisdom as the cornerstones of human progress. Such fundamental commodities must support every attempt to be of service to others.

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