

Samanchon Press.

The Way to Practice Applied Mindfulness in the tradition of Thich Nhat Hanh

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Received October 9, 2023; Revised December 10, 2023; Accepted December 20, 2023

ABSTRACT

The objectives of this research are: (1) to study the concept of applied mindfulness according to Thich Nhat Hanh Tradition, (2) to understand the application of applied mindfulness in the daily lives of monks and nuns from Thich Nhat Hanh's tradition, and (3) to support the practice of applied mindfulness of each individual and society. The research focuses on Thich Nhat Hanh's tradition of monks and nuns' daily mindfulness practice, focusing on mindful breathing as a key activity, forming associative learning similar to classical conditioning theory in psychology, and enhancing daily life experiences. The study explores monks' and nuns' lived experiences and consciousness using phenomenological analysis, simple sampling, and NVivo to synthesize themes and understand the experience phenomena. The applied mindfulness, essence, and integration into daily activities form the three core themes, exploring their profound effect on emotion regulation and interpersonal connections. The findings of this study serve as a cornerstone

for embarking on a spiritual journey and inspiring both the monastic community and individuals to navigate their daily struggles. Stemming from Thich Nhat Hanh's suggested approach of seamlessly blending into everyday life, this practice holds potential for application in a myriad of settings including households, educational institutions, workplaces, and other receptive communities.

Keywords: applied mindfulness; mindful breathing; classical conditioning; live experience.

Introduction

The disruptive era has increased consumption, loneliness, and communication difficulties. Mindfulness, an ancient practice, has been used to achieve liberation, peace, and joy. The interconnectedness between psychology and Buddhism is growing, with research exploring the relationship between mindfulness and classical conditioning. Mindfulness practice has benefited generations, and its benefits have been proven in various fields, including neurology. However, the practice must be ethically applied in a secular manner.

Thích Nhất Hạnh (TNH), a Vietnamese Zen master, introduced mindfulness to daily life through Engaged Buddhism, later adapted into Applied Buddhism. He is one of the prominent masters, which Irish Times named him "The Father of Mindfulness".¹ TNH, a Zen school monk, has revised its mindfulness practice approach, similar to classical conditioning theory. This collaboration between Buddhism and psychology aims to help more people, promoting the teachings of the Buddha and contributing to societal direction.

Thich Nhat Hanh's monastic life in Vietnam was closely related to his teaching and practice of mindfulness in daily life. TNH coined the term "Engaged Buddhism" at a time when North and South Vietnam were divided and at war. TNH decided to practice meditation while aiding war victims.

When the chance presented itself, he traveled to the United States to urge an end to the war in Vietnam. He ultimately lost his ability to visit Vietnam. TNH used the 14 Mindfulness Trainings as the foundation for their community of practice, The Order of Interbeing. He uses the term "applied ethics" for the 5 Mindfulness Trainings to promote a general strategy he wants to suggest as a global ethics while fostering a community of practice.

The Concept of Applied Mindfulness

The foundation of applied mindfulness is applied ethics. The theory of classical conditioning, connected to Ivan Pavlov's research, has been linked to mindfulness. Later, the research gave rise to an associative learning theory. A systematic approach to explaining and comprehending human and animal behavior is called behaviorism. All behaviors, including verbal and nonverbal ones that can be seen, heard, and felt, should be observable. However,

¹ Sylvia Thompson, The Irish Times: The Father of Mindfulness, online, <https://www.irishtimes.com/news/health/the-father-of-mindfulness-1.498724> (accessed October 05, 2023).

mental processes are an exception because they are connected to intangible emotions, thoughts, and motivations.²

Russian physiologist Ivan Petrovich Pavlov (1849–1936), also known as Ivan Pavlov, is best known for his ground-breaking work on Classical Conditioning, a branch of behaviorism. He trained a hungry dog to salivate in response to the sound of a bell, whistles, tuning forks, metronome, and electric shocks connected to the sight of food.³ using classical conditioning, a conditioned reflex.

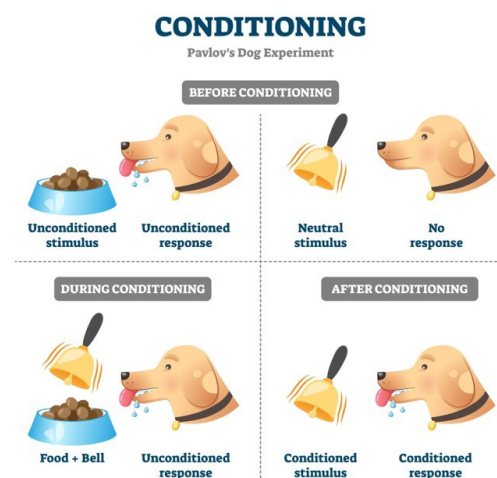


Figure 1: Pavlov's dog conditioning (Source: <https://www.simplypsychology.org/>)

Mindfulness is a fundamental meditation practice in Buddhist traditions. Mindfulness is a type of energy that a human being poses, the capacity to be awake to the present moment. Practicing mindfulness is bringing attention to the present moment, in the here and now, through daily activities (Thich 2009).

Mindful Breathing

Breathing is the main gate; the breath is the path to awakening and liberation. The past is already gone, and the future has not yet arrived, so dwelling in the present moment is key for practicing mindfulness based on Anapanasati Sutta⁴ and Satipathana Sutta.⁵

² John W. Santrock, Educational Psychology 5th ed., (New York: McGraw Hill, 2001), p. 218.

³ W. Horsley Gantt, Ivan Pavlov: Russian Physiologist, The Encyclopedia Britannica, on online, <https://www.britannica.com/biography/Ivan-Pavlov> (accessed August 14, 2020).

⁴ MN(E^e) 3.79.

⁵ MN (E^e) I 55.



Figure 2: Breathing in general daily life



Figure 3: Breathing with a wareness in and out.

According to Anapanasati Sutta, mindful breathing is to be aware of the air coming in and going out, identified correctly which one is in breath and which one is out breath. When a person stays in this state, the mind returns to the present moment because every in-breath and every out-breath are always in the present moment.

Breathing involves the exchange of air within the lungs to exchange gases with the internal environment, primarily to eliminate carbon dioxide and introduce oxygen. This is a general happening to all beings; they breathe in order to sustain their life. The air coming in and out is considered a natural phenomenon that occurs in human beings.

The breathing process is vital for the human brain; during the process, the energy exchange happens, especially between the molecules of carbon dioxide and oxygen molecules. The brain would undergo irreversible damage if the process of breathing were interrupted (Kabat-Zinn 2005, 47).

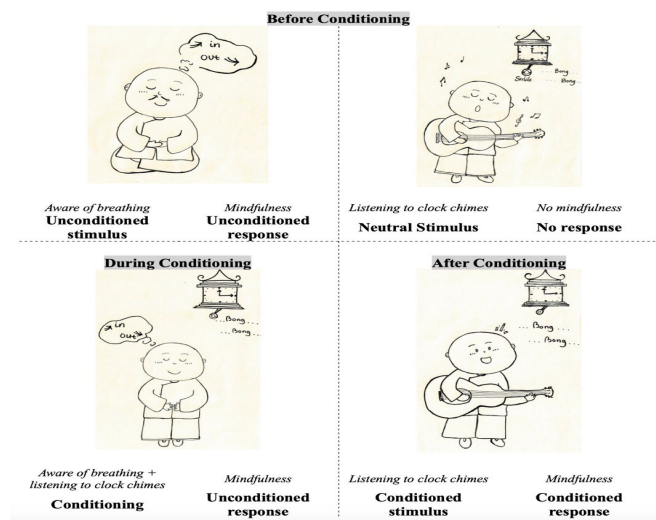


Figure 4: Listening in general daily lives.

Before Conditioning

The upper left Figure 4 is a condition that gives rise to mindfulness by observing in-breaths and out-breaths. The upper right figure is a portrait of a little friend playing guitar while there is the sound of clock chimes. He can listen to all the sounds but not fully give attention to the sound of the chimes clock. Humans hear all kinds of sounds daily, but most are unaware of what they are listening to.

The ear can receive all kinds of sounds from the surroundings; whether the person pays attention or is aware of the sound will determine whether mindfulness has risen.

During and After Conditioning

The applied mindfulness in Thich Nhat Hanh's tradition combines daily activities with mindful breathing. The lower left Figure 4 is an example of combining listening to the sound of a chime clock with conscious breathing, also called associative learning. So, listening becomes a practice to bring the mind to the present moment, and listening becomes a method to practice mindfulness.

For example, it has associated the awareness of breathing (unconditioned stimulus) with listening to the clock chimes (conditioned stimulus) to create a new mindfulness habit. When one repeats this associative learning, it is possible to generate mindfulness by just listening to the bell. The bell can become a sound that produces mindfulness, so they call it the bell of mindfulness. It is the same applied to other activities in daily life.

A person's behavior is mainly influenced by habit, a repetitive action. In Buddhism, it is called *Vāsanā* (熏習 or 習氣); the term covers broader senses such as thinking, speaking, and acting. In *Vatthugāthā*⁶, the term is rendered as predisposition or patterned. Habit is closely related to karmic imprint, either wholesome (*kusala*) or unwholesome (*akusala*).

The lower right figure 4 portrays the capacity to listen to the clock chimes, give rise to awareness of the sound, and then the mind return to the present moment. The practitioner repeating the practice again and again slowly will become a habit of mindfulness.

This is applied to all practices of applied mindfulness taught by TNH. The method of sitting, walking, eating, reading mindfulness verses (*gatha*), touching the earth (prostration), and

⁶ Sn 190-197.

total relaxation (lying down meditation); all these actions in daily life combine with mindful breathing to create a habit of mindfulness.

Theoretical and Conceptual Framework

A conceptual framework explains the relationship between variables, often using visuals to illustrate cause-and-effect relationships, focusing on the practice of applied mindfulness and its impact.

The practice of applied mindfulness includes mindful breathing, the bell of mindfulness, sitting meditation, walking meditation, eating meditation, gatha, touching the earth, and total relaxation.

The quality of applied mindfulness practice is influenced by understanding its essence, frequency of practice, and the maturity of Dharma teachers, with the control variable remaining constant for all monastics.

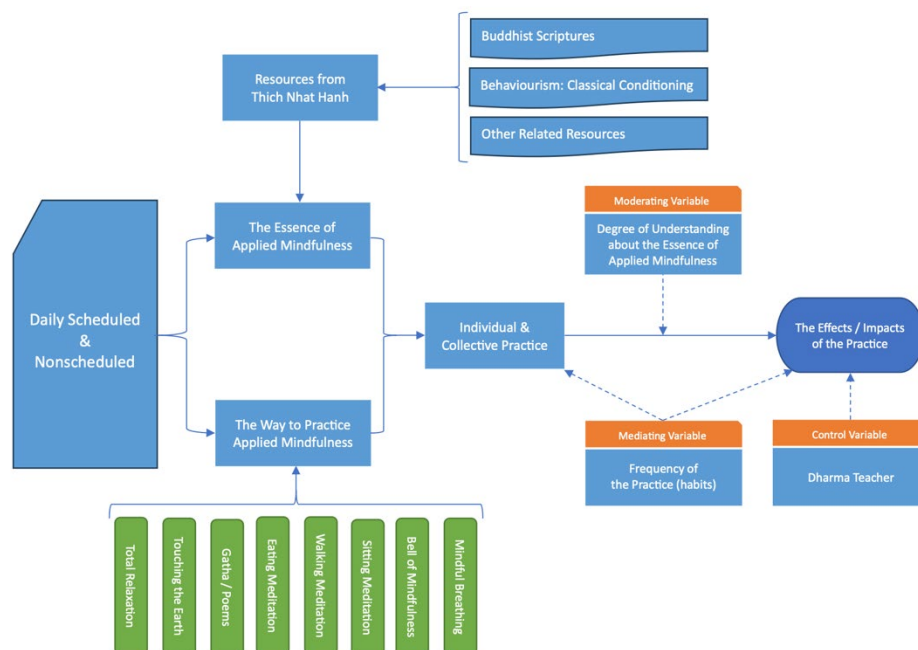


Figure 5: Theoretical and conceptual framework

The benefits of mindfulness practice relevant to psychotherapy are divided into three dimensions: The affective, interpersonal, and other intrapersonal benefits of mindfulness. The categorization of psychotherapy is based on the research evidence concerning the positive outcome of mindfulness practice (Davis and Hayes 2011).

The Affective benefits correlated with emotion regulation. Interpersonal is related to social connections between two or more people. Intrapersonal benefits of mindfulness practice can alter the brain's physical structure and function; this is the neuroplasticity, the rewiring that happens in the brain.

The Application of Applied Mindfulness in Daily Lives

Breathing, sitting, walking, eating, reading mindfulness verses (gatha), touching the earth (prostration), total relaxation (lying down meditation). Short description of each method.

Breathing

The main entrance is breathing, a way to keep your attention focused so you can see the true nature of everything. The breath is the way to liberation and awakening. Simply inhaling and exhaling can help you practice happiness and peace, especially since you can still breathe normally while doing so. (Thich 2008) – breathe you alive

Mindfulness, a practice that can lead to happiness, is rooted in paying attention to the breath. Mastering breathing is crucial for other mindfulness practices, allowing the mind to dwell in the present moment, like sitting, walking, lying down, eating, and cooking. (Thich 2009)

TNH emphasizes the importance of mindful breathing for maintaining mindfulness, preventing dispersion, uniting body and mind, promoting concentration, and achieving awakening by paying long-term attention to breathing. (Thich 1987)

Mindfulness Bell

TNH uses various bells to generate mindfulness, including activity in the temple, meditation, and dining hall bells. The chimes clock chimes every 15 minutes, ensuring a consistent practice environment. TNH suggests that the practice of listening to the bell can be broadened into other sounds from the surroundings, such as the bell from a church, the siren of an ambulance, the sound of a ringtone from a mobile phone, or the sound from nature such as birds chirping, etc.

Mindful Sitting

Sitting meditation involves using a mattress and cushion to straighten the back and protect two knees. Cross-legged positions can be done with half lotus, full lotus, or simple cross-legged legs. Chairs can also be used, but feet should be flat on the floor.

Maintaining concentration and changing postures is essential. The body should relax without fighting or struggling to avoid pain. Breathing in and out is crucial to recognize the body's existence and make friends with it.

Mindful Meditation

Thich Nhat Hanh mentioned⁷ when walking along a path leading into a village, one can practice mindfulness of walking. Practicing mindfulness can help one experience the path, keeping in thought alive: "I am walking along the path leading to the village." repeat it repeatedly. People consider walking on thin air to be a miracle, but the real miracle is walking on the earth.

There are several ways to practice walking meditation outside the meditation hall. First of all, by using the phrase "I have arrived, I am home," say silently each word for each step, or sometimes it can be a different phrase such as "The Pureland is here and now" or "present moment wonderful moment." Each step and phrase can be accompanied by in-breath and out-breath.

Mindful Eating

In modern times, there are so many pressures from the internet age and the high pressure of living. The pressure drove the way of our eating; then, it became autopilot eating. Human beings pay less attention to how the food arrives in front of them. They even fail to recognize how much food is appropriate to eat; this is the symptom of "portion distortion" (Thich and Cheung 2010, chap. I).

The monks and nuns will eat in silence for twenty minutes and remain seated during the silent meal to support the peaceful atmosphere. Each time one spoon and chewing at least thirty times, accompanied by the in-breath and out-breath. At the end of twenty minutes, two sounds of the bell will be invited to announce the end of the silent meal; everybody can have a small conversation while the others begin to get up to wash their dishes.

Mindfulness Verses (Gāthā)

Mindfulness verses, also known as *gāthā*, in a short poem to practice mindfulness in daily activities. The *gāthā* is usually composed of 4 lines: the first line is for in-breath, the second line for out-breath, and the same applies to the third and fourth lines.

⁷ Thich, Nhat Hanh, *The Miracle of Mindfulness: An Introduction to the Practice of Meditation*, (Massachusetts: Beacon Press, 1987), p. 12.

The gāthā is always combined with breathing. It can be designed for many activities, such as waking up in the morning, entering the meditation hall, having a silent meal, turning on the water faucet, washing dishes, brushing teeth, listening to the bell, driving a car, etc.

Touching the Earth

Prostration, an ancient Indian practice, symbolizes humility and repentance. The term "touching the earth" (Bhūmisparśa) has gained Western society acceptance. It involves returning to the earth and our roots and acknowledging our interconnectedness with our spiritual and blood ancestors. By practicing touching the earth, we let go of the idea of separation and recognize that the earth is part of human life. This practice is significant in Western society.

Practicing touching the earth helps increase the sense of humility and simplicity; it is like an ancient tree sending its roots deep into the earth, drinking from all water sources. When touching the earth, one should combine with breathing in all the earth's strength and stability, breathing out all suffering, tension, fear, anxiety, anger, hatred, fear, grief, etc. The earth has the capacity to absorb those negativities without judgment and transform them all.⁸

Total Relaxation

Total relaxation, also known as deep relaxation, is a new method of lying-down meditation that focuses on restoring energy and healing the body. It involves body scanning and focusing on specific body parts, like the legs, hands, shoulders, head, eyes, ears, nose, and mouth. This technique can be self-guided or guided by someone familiar with the method.

The main intention is not to get to sleep but to rest, relax, heal, and nourish the body. The practice can be guided by focusing on internal organs like the digestive system and pelvis, using mindful breathing and love to care for each part.

Research Methodology

The researcher employs phenomenology to delve deeper into the daily experiences of monks and nuns practicing mindfulness, as proposed by TNH. Edmund Husserl, the founder of phenomenology, introduced the concept of lifeworld, a shared world of meaning that

⁸ Thich, Nhat Hanh, *Touching the Earth: Guided Meditation for Mindfulness Practice*, (Berkeley: Parallax Press, 2008), loc. 99 Kindle book.

involved two or more separate conscious minds related to their lives and experiencing significant phenomena.⁹

The study will use phenomenology to understand life experiences through purposive and snowball sampling, interviewing the abbot of Plum Village International Practice Center and mindfulness-practicing monastic Dharma teachers.

The research also includes a literature review, a non-probability sampling technique where the researcher purposively selects samples based on subjective judgment combined with snowball sampling. The research methodology and steps can be divided into stages as follows:

- 1) Collecting relevant data mainly from Pali Canon dan Taishō Tripiṭaka's.
- 2) Exploring books, articles, and instructions given by TNH.
- 3) Examination and categorization of the data and how the practices related to the theory of classical conditioning.
- 4) The purposive sampling method is by choosing a key informant.
- 5) Using the snowball and homogeneous sampling method to conduct a semi-structured interview.
- 6) Open-ended questions will make the data collection with the attitude of a stranger, known as 'bracketing,'.
- 7) Analysis of data by using NVivo by coding.
- 8) Horizontalization by listing all the emergent themes, validating the emergent themes, and composing textural and structural descriptions. The final step synthesizes the textural and structural description into a meaningful expression.
- 9) Formulation of conclusion, identification of significant results, and further suggestion for future research.

⁹ Svend Brinkmann, "The Interview", *The SAGE Handbook of Qualitative Research*, ed., Norman K. Denzin, Yvonna S. Lincoln (Thousand Oaks: SAGE Publications, Inc.): 1003.

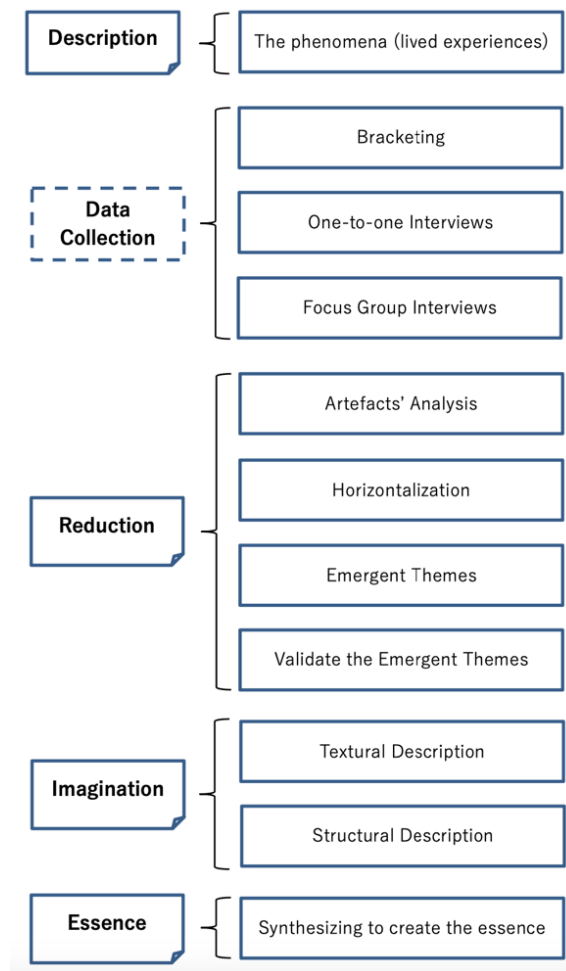


Figure 6: The Steps of Data Collection and Analysis

The detailed steps working flow in the NVivo included import, explore, codes, query, reflect, visualize, and memo. Import is to put all the transcription of interview documents into the Nvivo to make them ready to be analyzed. Explore means to read the content of those documents thoroughly. Codes represent explained situations and are assigned by researchers based on descriptive or inferential information. The coding process involves two steps: first-cycle coding, which summarizes data segments, and second cycle coding, pattern coding, which groups summaries.

NVivo's query function offers a quick fix to existing coding, executing commands like Text Search, Word Frequency, Coding Comparison, and Crosstab. It helps researchers identify connections and emergent themes. The result from the query can be reviewed repeatedly in the step of reflection, usually by trying many times to query the data already being coded, which will help the researcher to see the connection and emergent themes better.

Visualization of data using NVivo generates charts, graphs, and diagrams, aiding in understanding and communicating the main research point. It offers flexibility in moving items, changing specifications, and modifying visual screens.

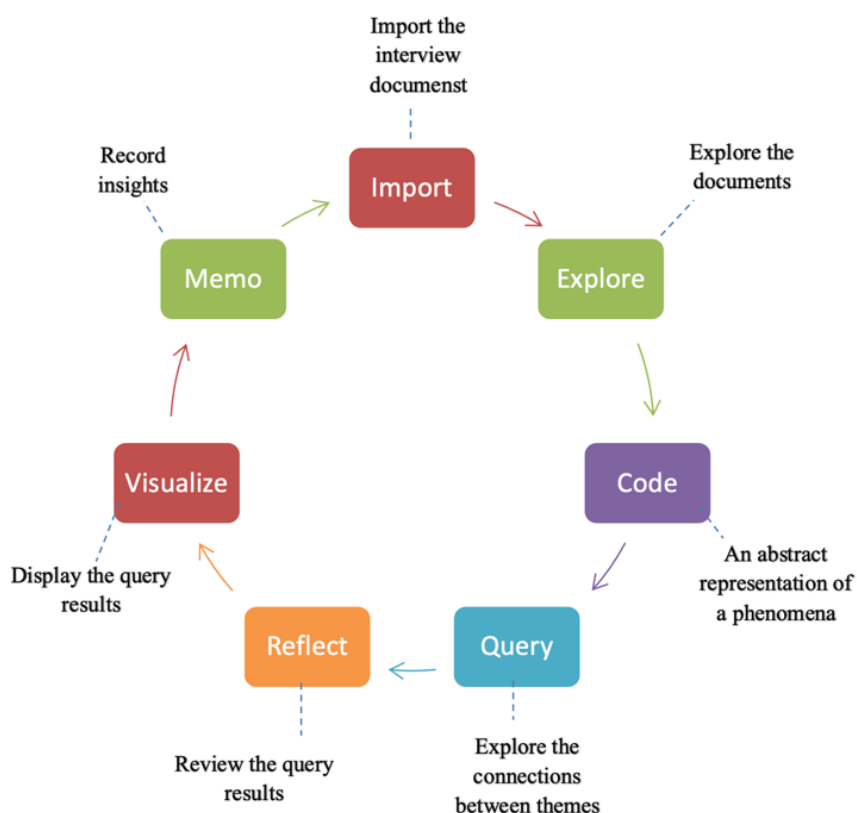


Figure 7: Qualitative Research Iterative Process¹⁰

The ethical issues need to be addressed clearly, especially regarding research guidelines. It is necessary to identify a few guidelines concerning ethical practices and then review specific topics that will likely arise during the data collection.

The research began with a purposive sampling method by choosing Ven. Thích Chân Pháp Anh is the abbot of Clear Sky Hamlet of the Thai PV International Practice Center. The key informants included monks and nuns, as described in the table below:

¹⁰ _____, Qualitative research as an iterative process, https://help-nv11mac.qsrinternational.com/desktop/concepts/using_NVivo_for_qualitative_research.htm (accessed October 05, 2023).

Table 1: Dharma Name, Vassa, Position

No.	Dharma Name	Vassa	Position
1.	Br. Thích Chân Pháp Anh	15	Abbot, Dharma Teacher
2.	Br. Thích Chân Pháp Niệm	26	Senior Dharma Teacher
3.	Br. Thích Chân Pháp Thừa	14	Dharma Teacher
4.	Br. Thích Chân Trời Kỳ Ngộ	8	Dharma Teacher
5.	Sr. Thích Nữ Chân Trang Nghiêm	16	Senior Dharma Teacher
6.	Sr. Thích Nữ Chân Tạng Nghiêm	13	Dharma Teacher
7.	Sr. Thích Nữ Chân Tiếp Nghiêm	10	Dharma Teacher

Horizontalization

Horizontalization is a data coding process in NVivo, listing relevant expressions and assigning symbolic labels. The first cycle involves reading interview transcriptions and using relevant keywords to create a code stored in "Nodes" in NVivo. This process results in displayed keywords to create codes stored in "Nodes."

The second cycle coding is also known as "Pattern Codes". This cycle is considered a state of revisiting and revising ideas which involves many changes, such as deleting certain codes that were redundant, or uncoded, adding new codes that were more suitable, merging coding, and then rearranging the pattern into parent and child nodes (hierarchy). The figure below is the result of the second cycle coding:

Table 2: Second Cycle of Coding

Applied-Mindfulness						
	Name	Files	References	Created On	Created...	Modified On
DATA	Applied Mindfulness	0	0	22 Mar 2023 21.41	NBJ	Today, 19.30
Files	Bell of Mindfulness	7	22	22 Mar 2023 21.16	NBJ	Today, 19.30
File Classifica...	Eating Meditation	5	10	22 Mar 2023 21.25	NBJ	Today, 19.30
Externals	Gatha	7	27	22 Mar 2023 21.15	NBJ	Today, 19.30
CODES	Mindful Breathing	7	63	22 Mar 2023 21.42	NBJ	Today, 19.31
Nodes	Sitting Meditation	7	27	23 Mar 2023 06.15	NBJ	Today, 19.31
CASES	Total Relaxation	7	26	22 Mar 2023 21.23	NBJ	Today, 19.31
Cases	Touching the Earth	6	20	23 Mar 2023 06.49	NBJ	Today, 19.31
Case Classifi...	Walking Meditation	7	41	23 Mar 2023 06.23	NBJ	Today, 19.32
NOTES	Becoming Monastic	6	13	22 Mar 2023 21.39	NBJ	Today, 19.32
Memos	Benefits	7	65	22 Mar 2023 21.26	NBJ	Today, 19.32
Annotations	Community	6	18	22 Mar 2023 09.50	NBJ	Today, 19.33
Memo Links	Difficulties	7	30	22 Mar 2023 21.20	NBJ	Today, 19.33
SEARCH	Essence of Applied Mindf...	7	30	Today, 10.49	NBJ	Today, 19.33
Queries	History	0	0	21 Mar 2023 09.05	NBJ	Today, 10.44
Query Results	Practice	0	0	22 Mar 2023 21.11	NBJ	Today, 19.34
Node Matrices	Compassion	3	9	23 Mar 2023 06.47	NBJ	Today, 19.35
Sets	Condition of Happiness	6	13	22 Mar 2023 21.27	NBJ	Today, 19.35
MAPS	Habits	7	18	22 Mar 2023 21.22	NBJ	Today, 19.35
Maps	Healing	5	16	23 Mar 2023 06.29	NBJ	Today, 19.36
	Joy	4	12	23 Mar 2023 06.26	NBJ	Today, 19.36
	Letting Go	6	16	22 Mar 2023 21.23	NBJ	Today, 19.36
	Loving Kindness	3	5	23 Mar 2023 07.01	NBJ	Today, 19.36
	Non-fear	4	5	23 Mar 2023 07.08	NBJ	Today, 19.36
	Peace	5	13	23 Mar 2023 06.20	NBJ	Today, 19.38
	Present Moment	5	17	22 Mar 2023 21.50	NBJ	Today, 19.37
	Relax	6	16	23 Mar 2023 06.57	NBJ	Today, 19.37
	Three Practices	7	8	Yesterday, 06.12	NBJ	Today, 19.37

Emergent Themes

Emergent themes in NVivo are created through a Query Process, a step-by-step method that compares informants' opinions to develop categories and concepts. After everything is finished, the researcher will begin to construct a web of knowledge and the foundation of the theory.

It is a step-by-step work with one node at a time to describe the finding in the concept or category. Then, compare how distinct each opinion of informants is and why they respond differently.

Geertz¹¹ (1973) created the "Thick Description" technique, which can be used in ethnographic writing to convey a deep understanding of an experience. Richer descriptions that go beyond the spoken word can be used in a broader analysis.

¹¹ Morse, J. (2018). Reframing Rigor in Qualitative Inquiry (N. K. Denzin & Y. S. Lincoln (eds.); 5th ed.). SAGE Publications, Inc.

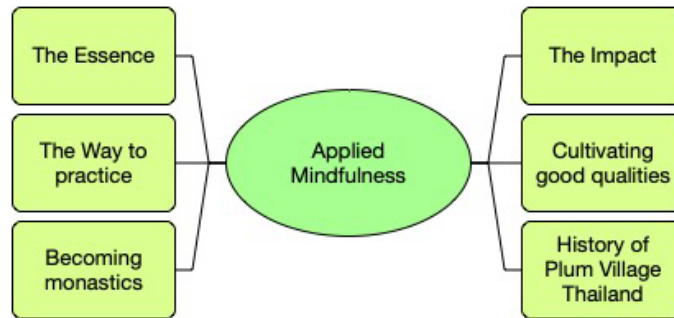


Figure 8: Figure Mind Map of Emergent Themes

The word frequency query categorizes the most used words in data up to 1000 words, with the top 10 being practice, mindfulness, meditation, breathing, mindful, teacher, sitting, sangha, walking, and Buddha. Excluding words like about, already, because, below, certain, does, either, first, gamma, having, minutes, others, please, second, therefore, etc., is necessary.



Figure 9: Word Clouds

Result

This phenomenological qualitative research aims to explore the subject matter deeply by answering the following three specific research questions:

1. According to Thich Nhat Hanh's tradition, what is the essence of applied mindfulness?

2. How do the monks and nuns from Thich Nhat Hanh's tradition practice apply mindfulness?
3. How can the practice of applied mindfulness influence each individual and society?

Q1 What constitutes the essence of applied mindfulness in the tradition of Thich Nhat Hanh? The spirit of the practice is the core of applied mindfulness. The fundamental theory is the cornerstone of TNH's tradition. The goal of applied mindfulness is to focus on the present moment in various ways while performing daily tasks.

Q2 How do the monks and nuns from Thich Nhat Hanh's tradition practice apply mindfulness? The practice is within the daily schedule and outside the schedule. Some activities are being scheduled, and the rest are not. All the practices are connected with mindful breathing, the essence of applied mindfulness to dwell in the present moment by performing daily activities.

The approaches included the return to the present moment by observing mindful breathing, listening to the bell of mindfulness, reciting gatha, sitting meditation, walking meditation, total relaxation, touching the earth, and eating meditation.

Q3 How can applied mindfulness practice affect each person and society as a whole? The practitioners themselves are the first to gain from the practice. The second is the people in their immediate vicinity, starting with the community at large and moving on to the blood family.

(1) The benefits are divided into three. First, the affective benefits are that they have become more peaceful, and the capacity to calm down and regulate emotions has increased. They become less reactive and do not easily fall into arguments, so they respond with more compassion and understanding. The interpersonal benefits are that they have a higher capacity to listen and understand others, and their appreciation of life has improved. The other intrapersonal benefits are not applicable.

(2) The collective energy of togetherness influences the practice as an antidote to individualism and strengthens the practice. (3) Internal difficulties have decreased slowly, such as loneliness, fear of losing family members, etc. (4) The practices that support them the most

are the practice of gatha, mindful breathing, listening to the bell of mindfulness, walking meditation, and total relaxation.

Recommendation

Given the large amount of data and respondents, the researcher suggests further research to address potential biases in casual association estimates.

1. Consider Replicating studies with Plum Village Mindfulness Practice Center in France, Germany, and the United States could provide a comprehensive understanding of the findings.
2. The research focused on Dharma teachers from monks and nuns, but future studies could include lay Dharma teachers.
3. The study could be more engaging by dividing the experiment into two groups, comparing theories like Classical Conditioning phases and phenomena to synthesize a new theory.
4. Explore NVivo's features for evaluating, interpreting, and explaining social phenomena, providing a researcher space and framework for organizing and managing data and enabling efficient data questioning.

Conclusion and Discussion

The exploration delves deep into unraveling the profound essence of applied mindfulness, shedding light on its intricate practice among monks and nuns within TNH's tradition and meticulously examining its profound effects on both individuals and society as a whole. The research intricately dissects the correlation between applied mindfulness and behaviorism theory, particularly honing in on the principles of classical conditioning and associative learning, eloquently showcasing the myriad benefits that integrating these concepts into daily life can bring, especially when intertwined with mundane activities and responsibilities.

The outcomes of this study, though insightful, are somewhat constrained due to the limited sample size comprising solely of monks and nuns affiliated with the Thai Plum Village Practice Center, drawing data primarily from in-depth interviews which, while providing valuable qualitative insights, lack a comprehensive and meticulous analysis of how associative learning intertwines with classical conditioning through the practice of applied mindfulness, thereby casting a shadow of doubt on the reliability and generalizability of the findings.

In light of these limitations, the researcher propounds the idea of replicating similar studies across diverse geographical locations such as France, Germany, and the United States, thereby broadening the horizon of available information and enriching the depth of understanding. By engaging in comparative analyses of various psychological theories including classical conditioning, phenomena, and vicarious learning, the study's robustness could be significantly bolstered, offering a more comprehensive and nuanced perspective. Furthermore, delving into additional themes such as the intricacies of monastic life, virtues, and the rich historical tapestry of the Thai Plum Village could potentially unveil new layers of insights and understanding.

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