

Buddhist Mindfulness Meditation Application for the Benefit of Mankind

Phra Dhammanan Parisuddhajayo (Sankaew)¹ Soontaraporn Techapalokul²

International Buddhist Studies College^{1,2}
Mahachulalongkornrajavidyalaya Thailand.

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ABSTRACT

This study aims to conduct a thorough analysis of the literature pertaining to the Buddhist tradition of mindfulness meditation and its utilization in scientific research. The primary goals encompass three aspects: firstly, to assess the existing literature on the core principles, historical development, and philosophical foundations of Buddhist mindfulness meditation; secondly, to explore the increasing body of literature investigating the amalgamation of Buddhist mindfulness meditation techniques with scientific methodologies, particularly in the realms of psychology, neuroscience, and medicine; and thirdly, to amalgamate the results from the objectives to present a comprehensive comprehension of the possible implications and advantages of mindfulness meditation for individuals and society as a whole. Examined 83 clinical research studies to investigate their objectives, methodologies, and outcomes, followed by an analysis and synthesis revealing that mindfulness has the capacity to enhance the well-being of humanity, encompassing both physical and mental health.

The results suggest that mindfulness practices within the Theravāda Buddhist tradition produce two distinct results: *Lokiya Sukha* (worldly benefits), which encompasses benefits in the worldly sphere, and *Lokuttara Sukha* (benefit beyond the world), which signifies benefits beyond the ordinary realm. Nevertheless, in scientific settings where mindfulness meditation is employed, the emphasis tends to be on *Lokiya Sukha* due to its direct observability, measurability, and controllability in research environments. This focus highlights the pragmatic and quantifiable advantages of mindfulness practices in improving well-being and addressing various psychological and physiological aspects. Despite this divergence in

focus, the shared benefits arising from Buddhist mindfulness meditation underscore its universal effectiveness and significance for humanity. By uniting ancient wisdom with modern scientific investigation, mindfulness meditation demonstrates its capacity to reduce suffering, nurture resilience, and promote comprehensive well-being for individuals and communities globally. Hence, this study reaffirms the substantial and concrete advantages of mindfulness meditation, affirming its importance for the advancement of humanity.

Keywords: Satipaṭṭhānasutta; Mindfulness clinical trials; Mindfulness benefit; Lokiya sukha; Lokuttara sukha

Introduction

The Buddha was giving his *dhamma* of practice to the direct path of supreme happiness of mankind the (*Nibbāna*); from *sotāpatti* until *arahant*. Over 2600 year. *Satipaṭṭhānasutta* is the basic base of practice and for the direct path to the Buddhist goal. Moreover, Theravāda Buddhist meditation tradition used *Satipaṭṭhānasutta* as a basis practice which is the direct path to *nibbāna*. The Buddha has also taught the significance of being diligent (ātāpī), mindful (satimā) and clearly knowing (sampajāno), including attention (sati) and concentration (samādhi) of present moment which mean the realization of observing the transience and the impermanent nature of phenomena (the Three Universal Characteristics: aniccatā, dukhatā, and anatatā). Cooperation with carefully observe the Four Objects; Body (Gāya), Feelings (Vedanā), Mind (citta) and Mental Objects (dhamma). In contrast, the Buddhist Mindfulness meditation application to science is characterized by the significance of functions only attention (Sati) and concentration (Samādhi) the present moment and under the control conditions for the project directed result or benefit of each test or research, including to be enable to measure through the scientific tools. Whereas in Theravāda Buddhism, mindfulness meditation is enabled practitioners to gain the supreme happiness *nibbāna* which the Buddhist highest goal.

The Buddhist mindfulness meditation tradition and the Buddhist mindfulness meditation application to science are the tools to help the practitioner found the inner peace and to be the healing tool of mental and physical disorder. Mankind's life loss of *sati* and weak in *samāthi* because of modern life effected experience. This research tries to find out how *sati* and *samāthi* bring the benefits to the peoples. In present day, modern world of mankind has thrown many

challenges on various conditions wad growled two kinds of sufferings; mental and physical problems.

Table 1: factors for mental health

Level	Adverse Factors	Protective Factors
Individual attributes	Low self-esteem	Self-esteem, confidence
	Cognitive/emotional immaturity	Ability to solve problems & manage stress or adversity
	Difficulties in communicating	Communication skills
	Medical illness, substance use	Physical health, fitness
Social circumstances	Loneliness, bereavement	Social support of family & friends
	Neglect, family conflict	Good parenting/family interaction
	Exposure to violence/abuse	Physical security & safety
	Low income & poverty	Economic security
	Difficulties or failure at school	Scholastic achievement
Environmental factors	Work stress, unemployment	Satisfaction & success at work
	Poor access to basic services	Equality of access to basic services
	Injustice & discrimination	Social justice, tolerance, integration
	Social & gender inequalities	Social & gender equality
	Exposure to war or disaster	Physical security & safety

Source: Mental Health: how can education help in a two-country experience¹

Therefore, clinical trials have been used mindfulness meditation application to solve the problem. Modern Life have witnessed a rise in the number of distinct mental disorders directly tied to use of digital technology. Some of these disorders are new versions of old afflictions retooled for the social and behavior destructive in parts of work place, schools and family relationship as showing the evidence in up table;

Research Objectives

1. To analyze the literature concerning the Buddhist mindfulness meditation tradition.
2. To analyze the literature concerning the Buddhist mindfulness meditation application to science.
- 3 To synthesize the analyses of literature concerning mindfulness meditation indicated in objective 1 and 2.

¹ Conference paper: Proceedings International Conference of Counseling Education and Psychology (ICONCEP)At: Bandar Lampung, Indonesia, January 2018

Research Method

Scope of Sources of Data: focuses on studying Mindfulness meditation that appeared on the early *Theravāda Pāli* Canon, commentaries, sub-commentaries and others Buddhist meditation authoritative as sources of data objective 1, meanwhile sources data of objective 2 are focuses on related scientist researches on mindfulness meditation from sources of books, journals, research papers, articles, news, websites and magazines etc.

Scope of Content: focus on as following

1. Buddhist Mindfulness Meditation Tradition

1.1. the early Buddhist mindfulness meditation tradition meaning, method and benefit in sutta.

Firstly, early Buddhist mindfulness meditation tradition used the *Satipaṭṭhānasutta* as the basic technique. Mindfulness is also the foundation of Buddhist practice and has been expression as the “Direct Path” to *Nibbāna*. The Buddha has emphasized the Mindfulness in several discourses such as: “Mindfulness of Breathing”², “*Mahāsatipaṭṭhānasutta*: The Great Frames of Reference”³, “*Satipaṭṭhāsutta*: The Foundations of Mindfulness”⁴, “*Ananda Sutta* : To Ananda (On Self, No Self, and Not-self)”⁵, “*Arittha Sutta*: To Arittha (On Mindfulness of Breathing)”⁶, which forms the basis for *Vipassanā* movement in *Theravāda* countries.⁷ Although, Mindfulness meditation was recommended by the Buddhist tradition since the time of the Buddha but very little attention was paid to the practice of *vipassanā* until Buddhaghosa’s masterpiece work on meditation entitled *visuddhimagga* during the 5th century CE⁸

The *Satipaṭṭhānasutta*⁹ (*Majjhima Nikāya* 10: The Discourse of the Foundations of Mindfulness) and the subsequently created *Mahāsatipaṭṭhānasutta*¹⁰ (*Dīghanikāya* 22: The Long Discourse on the Foundations of Mindfulness), are two of the most celebrated and widely studied discourses in the *Pāli* Canon of *Theravāda* Buddhism. Both are acting as the foundation for contemporary *Vipassanā* meditation practice. The *Pāli* texts of the *Satipaṭṭhānasutta* and the *Mahāsatipaṭṭhānasutta* are word by word the same for the most parts; however, the main difference is a section about the Four Noble

² MN 118, PTS: M iii 78.

³ DN 22, PTS: D ii 290.

⁴ MN 10, PTS: M i 55.

⁵ SN 44.10, PTS: S iv 400.

⁶ SN 54.6, PTS: S v 314.

⁷ Bhikkhu Sujato, *A History of Mindfulness*, (Taipei: TCBEF, 2005), p.3.

⁸ Bhikkhu Nānamoli (trs.) *The path of Purification; Visuddhimagga by Buddhaghosa* (Kandy: Buddhist Publication Society, 2010), p. xxiv.

⁹ *Majjhima Nikāya* 10 namely; *The Discourse on the Establishing of Mindfulness*

¹⁰ *Dīghanikāya* 22 namely; *The Great Discourse on the Establishing of Mindfulness*

Truths (*Catu Ariya Sacca*) in the Observation of Phenomena (*Dhammānupassanā*) which is greatly expanded in the *Mahāsatipatṭhānasutta*¹¹. The *sutta* then gives an overview of Buddhist practices, under these four objects:

1. *Kāyānupassanā* (contemplation of **body**):¹² In these ways, remaining focused on the body itself; or clear comprehension of arising and vanishing with regard to the body; or sustained mindfulness of the presence of the body.

2. *Vedanānupassanā* (contemplation of **sensations/feelings**): In this way, remaining focused on feelings in themselves; or clear comprehension of arising and vanishing with regard to feelings; or sustained mindfulness of the presence of feelings.

3. *Cittānupassanā* (contemplation of **mind/consciousness**): In this way, remaining focused on the mind itself; or clear comprehension of arising and vanishing with regard to mind; or sustained mindfulness of the presence of mind.

4.) *Dhammānupassanā* (contemplation of **mental object or phenomena**): In this way, realize buddha dhamma: the five hindrances, the five *kandhas* or the aggregates of clinging, the six sense-bases, and the fetters that arise in dependence on them, the Seven factors of awakening, and the Four Noble Truths.

Therefore, Buddhist mindfulness is the well-being training method for the benefits of mental and physical. As the *sutta* explains, not only for the worldly benefits (*lokiya sukkha*: healthy of body and mind) but for the purification of beings, for the overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, for walking on the path of truth and for the realization of *nibbāna* (*lokuttara sukkha*).

1.2. The new movement Buddhist Mindfulness

Vipassanā meditation and the whole movement was started in 19th and 20th century. The new development into the practice of *Vipassanā* meditation and the whole movement started by and large in 19th and 20th century and it was introduced by U Nāradha and popularized by Sayadaw. Mahāsī Sayadaw's method is known as new Burmese method as against the method taught by teachers preceding him such as Ledi Sayadaw, Mogok Sayadaw, and We Bu Sayadaw. Mahāsī Sayadaw's method is most wide spreader than other to South East Asia especially Thailand and Western countries. In other hand, in recent years practice method of Ledi Sayadaw and Webu Sayadaw popularizes the practice of *Vipassanā* in modern times especially among the western audiences and shaped the worldwide mindfulness movement. These teachers used *Satipatṭhānasutta* and developed further in order to gain insight in to the true nature of reality. *Satipatṭhānasutta* “note” of the awareness of body and its movement, feeling; pleasant, unpleasant, and neutral and mind and mental

¹¹ Kiribathgoda Gnanananda, *Pali and English Mahā Satipatṭhāna Sutta*, (Mahamegha Publishers, 2016), p. 41-69.

¹² see also the *Anapanasati Sutta*

qualities and ultimately awareness of dhamma. All reviews and analyses of master, source (or theory), method or technique, lineage and shown in the following table:

Table 2 Reviewed Analyses of Mindfulness lineage, Masters and methods

Masters	Period	Sources / Theories	Methods	Lineage
Medewi	1728-1816	<i>Satipaṭṭhānasutta</i>	Due <i>sutta</i> , only Sagaing Region	
Mahāsi	1904-1982	<i>Satipaṭṭhānasutta</i> , <i>Mahāsatipaṭṭhānasutta</i>	Momentary concentration, notably monasticism, bare awareness, non-judgmental attitude	U Nārada-Mahasi and Nyanaponika U Pandita and Bhikkhu Bodhi-Goldstein, Kornfield, Salzberg
Ledi	1846-1923	<i>Satipaṭṭhānasutta</i> and <i>Anapanasati</i>	Deep interconnection mind and body, continuously connect condition the life of the mind, paying attention to the various sensations that arise without reacting, 10 days retreats which 3 days of anapanasati	Ledi-Saya Thet Gyi and Sayagyi U Ba Khin-Ruth Denison and S. N. Goenka ¹³
Pa-Auk	1935-	Based on the <i>Visuddhimagga</i> ,	absorption and focus of the four jhānas and insight the four body elements; earth, water, fire and wind, by sensations of hardness, heaviness, warmth and motion ¹⁴	Pa-Auk-Shaila Catherine, Stephen Snyder and Tina Rasmussen.
Mogok	1899-1962	Learn the theory of Dependent Origination (<i>Paticcasamuppāda</i>) when practicing Mindfulness, Focuses on Felling (<i>Vedanānupassanā</i>) and Mind (<i>Cittānupassanā</i>) states	the importance of the awareness of noticing the 'arising' and 'Passing away' of all experience into impermanence	
Thai Rising-Falling	19-20 Cen.	Mahāsi method; <i>Satipaṭṭhānasutta</i>	"Rising and falling of abdomen", Mentally Noting	Mahasi-U bhattanta and Choa Khun Chodok-Luangpor Thong, Luangpor Jarun, Luangpor Noopan, and Luangpor Phramot ect.

¹³ This form of meditation has by now become what probably is the most widely taught form of insight meditation world-wide, according to Bhikkhu Analayo's book "The Dynamics of Theravāda Insight Meditation"

¹⁴ Anālayo, *The Dynamics of Theravāda Insight Meditation*, University of Hamburg: Centre for Buddhist Studies Press, (2014), p. 26.

1.3 The benefit of *Solasañña* (The Sixteen Knowledge): are the sixteen stages that mentioned to pass through on the way to *nibbāna*.¹⁵ For the one who first passed will attain *Sotāpanna*.¹⁶ This "progress of insight" (*Visuddhiñānakatha*) of the Buddhagosa's *Visuddhimagga* (Path of purification) is outlined as further into sixteen stages of *Vipassanā* Knowledge they are as follows: 1. Knowledge to distinguish mental and physical states (*nāmarūpa pariccheda-ñāna*). 2. Knowledge of the cause-and-effect relationship between mental and physical states (*paccaya pariggaha-ñāna*). 3. Knowledge of mental and physical processes as impermanent, unsatisfactory and nonself (*sammasana-ñāna*). 4. Knowledge of arising and passing away (*udayabbaya-ñāna*). 5. Knowledge of the dissolution of formations (*bhaṅga-ñāna*). 6. Knowledge of the fearful nature of mental and physical states (*bhaya-ñāna*). 7. Knowledge of mental and physical states as unsatisfactory (*ādīnava-ñāna*). 8. Knowledge of disenchantment (*nibbida-ñāna*). 9. Knowledge of the desire to abandon the worldly state (*muñcitukamyatā-ñāna*). 10. Knowledge which investigates the path to deliverance and instills a decision to practice further (*patisaṅkhā-ñāna*). 11. Knowledge which regards mental and physical states with equanimity (*sankhārupekkha-ñāna*). 12. Knowledge which conforms to the Four Noble Truths (*anuloma-ñāna*). 13. Knowledge of deliverance from the worldly condition (*gotrabhū-ñāna*). 14. Knowledge by which defilements are abandoned and are overcome by destruction (*maggā-ñāna*). 15. Knowledge which realizes the fruit of the path and has *nibbāna* as object (*phala-ñāna*). 16. Knowledge which reviews the defilements still remaining (*paccavekkhaṇa-ñāna*).¹⁷

2. Buddhist mindfulness meditation application to science

Buddhist Mindfulness Meditation in Science used functions of *sati* (awareness) and *saṁāthi* (concentrate) which can benefit on mankind health and well-being. *Sati* growth acceptant, can possible to befriend with mankind's pain or fear. Among present busy and hard of daily mankind's life made mankind lost the focus. For example, Mindfulness-based interventions (MBIs) are being actively implemented in a wide range of fields – psychology, mind/body health care and education at all levels – and there is growing evidence of their effectiveness in aiding present-moment focus, fostering emotional stability, and enhancing general mind and body for mankind's well-being. Implemented in a wide range of fields – psychology, mind/body health care and education at all levels – and there is growing evidence of their effectiveness in aiding present-

¹⁵ Mahasi Sayadaw, the Progress of insight, Buddhist Pulication Society, Kandy, Sri Lanka, 1994, p. 6

¹⁶ The first level of Noble one;

¹⁷ Bhadantācariya Buddhaghosa, Bhikkhu Nānamoli (trans.), *The Path of Purification (Visuddhimagga)*, (Colombo, Sri Lanka: Buddhist Publication Society, 2010), p. 65.

moment focus, fostering emotional stability, and enhancing general mind and body.

The scientists suggest that this is a point in the development of this new field for all people benefits, which is emerging from a confluence of two powerful and potentially synergistic epistemologies. The contributors to this special issue, all experts in the fields of Buddhist scholarship, scientific research, or the implementation of mindfulness in healthcare or educational settings have risen to the challenge of identifying the most salient areas for potential synergy and for potential disjunction.

Statistical Analysis

Data sources and searches have been corrected from the business, theology, philosophy, psychology, social work, nursing, and medical literature has been searched to identify brief mindfulness-based practices, with a specific focus on mentals and physicians in the hospital and remote researches setting.

On the 83 collected studies, searches were conducted from 2000 up to December 2020, and were limited to English language papers. Databases were searched using a combination of the following key words: “well-being”, “mental”, “physical”, “intelligent”, “pain,” “mood,” “stress,” “illness,” “anxiety,” “depression,” “attention,” “cognition,” “emotion*,” “acceptance,” “mindful*,” “treatment,” “intervention,” and “strategy”. The researcher was going to row mindfulness benefit in the following subjects. Studies included the recruited participants aged 18 years or above, who were either healthy or had physical or psychological health conditions. All studies statistically examined the effect of mindfulness-based interventions, or interventions including predominantly mindfulness elements (according to a mindfulness definition that observes acceptance, compassion, and detachment on mental or physical health outcomes.¹⁸ The following table is mainly applications of vastly research, its application for direct results and numbers of acquired 83 researches.

Table. 4 mainly applications, source, method, results and number of research

Names	Founders	Branches	Sources	Methods	No. of Research
MBSR; Mindfulness- Based Stress Reduction	Kobat- Zine	Phytotherapy	<i>Satipatthāna,</i> <i>Abhidhamma</i>	<i>Sati;</i> attention, breathing, non- judgment	21

¹⁸ Bogosian, A., Hughes, A., Norton, S., Silber, E., & Moss-Morris, R., Potential treatment mechanisms in a mindfulness-based intervention for people with progressive multiple sclerosis, *British Journal of Health Psychology*, Voi.21, Issue 4, (2016): 867.

Names	Founders	Branches	Sources	Methods	No. of Research
<i>Satidhamma</i>	Jacob L. Moreno	Psychodrama	<i>Satipaṭṭhāna</i> - <i>vipassanā</i>	expressive media for therapeutic acting-out, <i>vipassanā</i> for acting-in	16
<i>Satitherapy</i>	Carl R. Rogers	Psychotherapy	<i>Satipatthāna</i> , <i>Abhidhamma</i> , <i>Kusala</i> , <i>Avihimsa</i>	uses mindfulness (<i>sati</i>) as the key principle within a person-centered approach	14
<i>Satitherapists</i> ; psychology of mindfulness	Germer, Siegel, Fulton; Didonna	Psychology	<i>Satipatthāna</i> , <i>Abhidhamma</i> , <i>Kusala</i> , <i>Avihimsa</i>	use of ethics as the explanatory principle of suffering and as the basic paradigm of skillful coping, practical principle of skillful setting or removing of conditions (<i>vatta-pativatta</i>) so as to enable the upheaval of reality (<i>dhamma-uddhacca</i>) against the pathogenic wrong views (<i>ditthi</i>)	9
Mindfulness-based cognitive therapy (MBCT)	Zindel Segal, Mark Williams, and John Teasdale	Psychotherapy, incorporates principles from Kobat-Zine's MBSR	<i>Satipatthāna</i> , <i>Abhidhamma</i>	mindfulness strategies in order to help individuals better understand and manage their thoughts and emotions in order to achieve relief from feelings of distress	11

Names	Founders	Branches	Sources	Methods	No. of Research
Magnetic Resonance Imagining (MRI)	Sara Lazar,	Neuroscientific	<i>Abhidhamma</i>	practical mindfulness skills and techniques are derived from <i>Abhidhamma</i> , measure the activity and changes in the individual parts of the brain	12

Result/Finding

The benefit of Mindfulness meditation, a major difference between science-based and *Theravāda* Buddhism methods is that scientists largely exclude subjective experience from the natural world and attribute causal efficacy only to physical phenomena for well-being of practitioner (*lokiya sukha*; worldly benefit). Buddhism in contrast, takes subjective mental phenomena at least as seriously as objective physical phenomena and posits a wide range of interdependent causal connections between them (both *lokiya sukha*; worldly or mundane benefits or and *lokuttara sukha* happiness on beyond the worldly benefit or supramundane benefit).

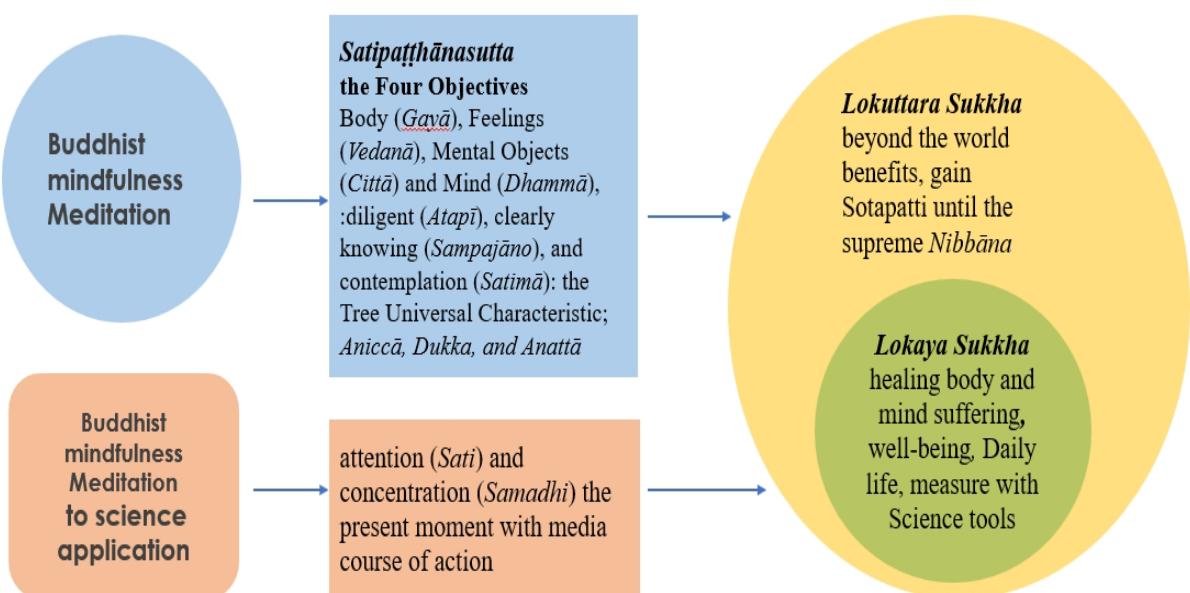


Figure 6 Comparisons of benefit between Buddhist Mindfulness Meditation and Buddhist Mindfulness Meditation to Science (Source: Analyzed by the researcher)

Discussion

This research is an attempt to contribute to encourage people views, attitudes and ideas about mindfulness, how to practice, what the result after practice and to a revolution in human daily life. The *Theravāda* Buddhist Manfulness of *sutta*, method and a new contributed function of science are presented to build *sati* (awareness) of mind with all single present moment of daily activities and to be accepted all kind of feeling in order to gain happiness and welfare of mankind. This will be void if it is still in charge by the digital era people's life pressure and for better physical and mental welfare of mankind.

Theravāda mindfulness meditation is the technique of mental development which will eventually lead to the eradication of mental defilements and final liberation from suffering. Mindfulness or “*Vipassanā*” is a *Pāli* word, “*vi*” meaning intensive, deep or clear and “*passana*” meaning seeing or perceiving. Mindfulness meditation is the technique of deep or clear seeing or perceiving to gain an insight into mental and physical phenomena as they really are and to gain an insight into the three common characteristics of all aspects of mentality and materiality (*nāma - rūpa*) namely; impermanence (*aniccā*), suffering (*dukkha*) and not-self (*anattā*) with the significance of being diligent (*ātāpi*), clearly knowing (*sampajāno*) and contemplation (*satimā*) to detect, distinguish and destroy *kilesa* (defilement). In place of *Vipassanā* or Mindfulness meditation is the primary tool to convey 2 kinds of benefits for mankind; 1) to gain wisdom to earn well-being of their live (*lokiya sukha*; worldly or mundane benefit) and 2) to attain enlightenment (*lokuttara sukha*; beyond world or supramundane benefit).

The second objective of this research is fulfilled with a result of the analysis in regard to the Buddhist Mindfulness Meditation in Science and its benefits for mankind. The scientist's suggestion does not follow the *Satipatthānasutta* method of *Theravāda* mindfulness meditation. They use only *sati* to pay attention to the research objective, in daily live applications and direct control objective research. Therefore, the Buddhist mindfulness meditation application on science is offered only the worldly benefit. The functions of *Sati* or awareness can possessions on mankind health and well-being. *Sati* growth acceptant to be friend with mankind's pain or fear and inner peace to outer, includes shows powerfully of healing about the mind and body connection. Integrating Buddhist mindfulness-based approaches into medicine, psychology, neuroscience, healthcare, education, business leadership, and other major societal institutions has been become an increasing field.

The third objective of this research is remarkable to note that on the 83 collected studies, conducted from 2010 up to December 2020. Mindfulness benefits were appeared with combination of the key words as “well-being”,

“mental” therapeutic, “physical” therapeutic, “intelligent” additional, “pain” proclamation, “mood” therapeutic, “stress” regulator, “illness” regulator, “anxiety” therapeutic, “depression” therapeutic, “attention” regulator, “cognition” regulator, “emotion” therapeutic, “acceptance” regulator, “mindful” regulator, “treatment,” regulator, “intervention,” and “strategy” therapeutic. Mindfulness definition in new field of scientific are observes acceptance, compassion, educational support, and detachment on mental or physical health outcomes. Therefore, only the worldly benefit was resulted for all mankind practitioners.

Conclusion

In the midst of today's escalating stressors, including mounting anxiety and the complexities of modern living, mindfulness meditation has emerged as a powerful remedy for enhancing personal well-being and fostering mental resilience. Deeply rooted in Buddhist teachings, mindfulness meditation provides a structured approach to cultivating present-moment awareness and inner tranquility. This article delves into the application of mindfulness meditation techniques derived from Buddhist traditions to address the myriad challenges confronting humanity in contemporary times. By intertwining ancient wisdom with modern scientific inquiry, it reveals the profound impact of mindfulness on cognitive functions, emotional regulation, and overall mental well-being.

The integration of Buddhist mindfulness meditation stands as a beacon of hope, illuminating a path toward a brighter future for humanity. Firmly rooted in timeless wisdom yet remarkably relevant in today's fast-paced world, mindfulness meditation offers a route to inner peace, strength, and compassion. By incorporating mindfulness principles into various aspects of life, individuals gain the tools to navigate challenges with greater clarity and equanimity. Furthermore, the benefits of Buddhist mindfulness meditation extend beyond personal well-being to encompass societal harmony and collective prosperity. As individuals cultivate mindfulness, they also foster a deeper understanding of themselves and others, nurturing empathy and interconnectedness. This, in turn, lays the foundation for more harmonious interactions and a more compassionate society.

In essence, the practice of Buddhist mindfulness meditation holds tremendous promise for the advancement of humanity. By embracing mindfulness as a means to enhance personal growth and societal well-being, we can pave the way for a world where kindness, understanding, and compassion prevail. As we continue to explore and integrate mindfulness practices into our lives, we move closer to realizing a future where individuals and communities thrive in harmony with themselves and the world around them.

Further Research Recommendations:

- 1) Delving into the exploration of the experience of joy derived from practicing Buddhist mindfulness through a comprehensive analysis of both its theoretical underpinnings and practical applications.
- 2) Conducting an in-depth inquiry into the relationship between cognitive functions and mindfulness practices within the Theravāda Buddhist tradition.
- 3) Investigating the potential therapeutic benefits of Buddhist mindfulness in relation to brain enlargements, thereby shedding light on its effects on overall well-being.
- 4) Undertaking a critical examination of the impact of mindfulness meditation on human well-being, with a focus on evaluating its effectiveness.
- 5) Analyzing the role of Buddhist mindfulness in student life and its implications for the pursuit of happiness, aiming to unravel the complexities surrounding this quest.

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