
The Concept of the Mahāyāna's Close Placement of Mindfulness on the Mind (Citta-smṛtyupasthāna) According to Bodhisattvacaryāvatāra

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Abstract

This study is about how to meditate on the Mahāyāna's close placement of mindfulness on the mind (citta-smṛtyupasthāna) in daily life according to Bodhisattvacaryāvatāra. The practice focuses on understanding the mind's nature—defined as the unity of cognition, luminosity, and emptiness—through the unification of conventional and ultimate truths. The objectives of the research are: 1) to study the concept of the Mahāyāna's close placement of mindfulness (smṛtyupasthāna) according to Bodhisattvacaryāvatāra. 2) to observe the Mahāyāna's close placement of mindfulness on the mind (citta-smṛtyupasthāna) according to Bodhisattvacaryāvatāra. 3) to apply the Mahāyāna's close placement of mindfulness on the mind (citta-smṛtyupasthāna) in daily life according to Bodhisattvacaryāvatāra.

The data was obtained from the Bodhisattvacaryāvatāra and Mahāyāna's scriptures, Commentaries and Sub-commentaries. As well as the secondary source of Buddhist textbooks, research works, dissertation, dictionary, newspaper, and journals respectively, together with the later interpretation from modern scholars, e.g., Yeshey Rinchen (H.E Leytsho Lopen of Bhutan) in Bhutanese languages, English languages, Sanskrit and Pali.

The research findings indicate that the practice aims for individuals to recognize the nature of the mind, and as a result, it encompasses various other practices. Wearing leather only on the soles of shoes is akin to covering the entire earth with it. Therefore, researchers opted for Mahāyāna's emphasis on placing mindfulness on the mind (citta-smṛtyupasthāna) over other Buddhist spiritual traditions. Unlike other traditions where mindfulness meditation is seen as a means to avoid the defilements of the mind, Mahāyāna emphasizes a more integral connection with the mind. The study reveals that the Practicing Mahāyāna's approach to mindfulness on the mind can lead to an understanding of the mind's nature. This understanding, in turn, allows defilements to naturally fade away, revealing the true

characteristics of the mind. In the absence of a polluted or defiled mind, societal problems diminish.

Keywords: Mahāyāna; Close Placement: Mindfulness; Mind

Introduction

In this introduction, the researcher will begin by providing the context because “an application of Mahāyāna’s close placement of mindfulness on the mind (cittasmṛtyupasthāna) in daily life according to Bodhisattvacaryāvatāra” is an indispensable aspect of meditation in the present day. The practice of Mahāyāna mindfulness on the mind involves a commitment to understanding and clearly defining the nature of the mind itself. (Gampopa, 2002) The nature of the mind is articulated as the “unity (yuganaddha) of cognition, luminosity, and emptiness.” One effective approach to realizing this nature is through the practice of Mahāyāna’s close placement of mindfulness on the mind. Consequently, researchers will conclude that Mahāyāna’s approach to mindfulness on the mind is a superior solution compared to alternatives for comprehending the nature of the mind. Additionally, an essential feature of Mahāyāna’s mindfulness is its characterization as merit rather than neutral. The practice of Mahāyāna’s close placement of mindfulness on the mind is rooted in the Mahāyāna scriptures, teachings imparted by Buddha Shakyamuni after his enlightenment.

This underscores the importance for everyone to be acquainted with Buddha’s teachings from Mahāyāna perspectives. Mahāyāna elucidates all of Buddha’s teachings based on three dharmacakras (Bhutanese Buddhist Calendar, 2021). In the first dharmacakra, the view centers around selflessness. Meditation involves contemplating the imperfections of *Sam*śāra, while action encompasses morality, concentration, and wisdom. The result of practice is varied and includes Śrāvaka attainments such as sotāpanna, sakadāgāmi, anāgāmi, arahant, and pratyekabuddha with sharp faculties and dull faculties. The second dharmacakra introduces the view that there are two truths: conventional truth (*saṃvṛti-satya*) and ultimate truth (*paramārtha-satya*). Meditation involves the unification of these two truths, and action includes the practice of six or ten pāramitās. The result of practice is non-abiding Nirvāṇa. The view in the third dharmacakra is mahāmudrā or dzogchen; meditation involves the spotless luminosity (yodsal dri med); action is whatever appears as self-liberation (Gangshar rangdrol); and the result of practice is the realization of the four Buddhas:

dharma \bar{a} ya (ultimate reality), sambhogak \bar{a} ya (the divine incarnation of Buddha), nirm \bar{a} nak \bar{a} ya (the physical incarnation of Buddha), and svabhavikakya (which is the nature of phenomenal reality devoid of any obscurations).

Among these dharmacakras, the researcher focused on the second dharmacakra, aiming to declare its meditation as the unification (yuganaddha) of two truths. The practitioner, a Mah \bar{a} y \bar{a} na bodhisattva, utilized the concept of the unification of two truths and meditated on thirty-seven factors of enlightenment, including four kinds of mindfulness, four kinds of perfect purification, four bases of miraculous powers, five senses, five powers, seven branches of enlightenment, and eight noble folds paths. From these practices, researchers emphasized mindfulness meditation. There are two ways of defining mindfulness meditation. According to one of them, mindfulness meditation is based on \acute{S} amatha and is characterized by nine specific traits (Karlo, 1987).

In the second approach, mindfulness meditation is rooted in \acute{S} ipas \bar{a} yan \bar{a} and is characterized by the unification (yuganaddha) of two truths or \acute{S} ūnyat \bar{a} . In this context, \acute{S} ūnyat \bar{a} encompasses four types of identity-lessness pertaining to phenomena: the body, feelings, mind, and dharma. “Two truths” refers to conventional truths, which are non-delusive in perception, non-deceptive in delusion, and non-delusive in worldly convention; and ultimate truth, which is non-delusive in authentic mind, non-delusive in reality, and non-delusive in Buddha’s wisdom. The researcher explores Mah \bar{a} y \bar{a} na’s emphasis on placing mindfulness on the mind in this paper. The second definition of mindfulness, based on \acute{S} ipas \bar{a} yan \bar{a} , is chosen because mindfulness through \acute{S} ipas \bar{a} yan \bar{a} involves a commitment to transcend the body, feelings, mind, and dharma itself, declaring their true nature clearly (Candrak \bar{t} ti, 2012).

In today’s society, numerous issues such as crime, delinquency, drug abuse, caste and religious discrimination, corruption, and political and economic problems prevail. Upon closer examination, the root cause of these problems is often traced back to a polluted or defiled mind. The Bodhisattvacary \bar{a} vat \bar{a} ra advocates for the close placement of mindfulness on the mind (citta-sm \bar{r} tyupasth \bar{a} na) in daily life, offering a path to liberate individuals from the internal enemies of the mind. Practicing Mah \bar{a} y \bar{a} na’s approach to mindfulness on the mind can lead to an understanding of the mind’s nature. This understanding, in turn, allows defilements to naturally fade away, revealing the true characteristics of the mind. In the

absence of a polluted or defiled mind, societal problems diminish. Consequently, this article emphasis on this title and intends to explore and apply Mahāyāna's close placement of mindfulness on the mind in everyday life.

Research objectives

1. To study the concept of the Mahāyāna's close placement of mindfulness (smṛtyupasthāna) according to Bodhisattvacaryāvatāra.
2. To observe the Mahāyāna's close placement of mindfulness on the mind (citta-smṛtyupasthāna) according to Bodhisattvacaryāvatāra.
3. To apply the Mahāyāna's close placement of mindfulness on the mind (citta-smṛtyupasthāna) in daily life according to Bodhisattvacaryāvatāra.

Literature Review

The mind does not abide in the sense faculties, such as the eyes, and it does not abide in the objects such as visual forms, and it does not abide in between the two. Neither does a mind exist either inside or outside the body, and it is not to be found elsewhere (Śāntideva, 2009). The mindfulness is recognizing the dharma as a dharma and non-dharma as a non-dharma. The Buddha delivers a comprehensive discourse on the effects of virtuous and unvirtuous actions, explaining these matters from the perspective of an adept practitioner of his teachings, who sees and understands all this through a process of personal discovery (Nāgārjuna, 2020). All sentient beings without exception have buddha nature, the inherent purity and perfection of the mind, untouched by changing mental states. Thus, there is neither any reason for conceit in deeming oneself better than others nor any reason for self-contempt, thinking of oneself as inferior and unable to reach enlightenment. This seeing is obscured by veils which are removable and do not touch the inherent purity and perfection of the nature of the mind as such (Maitreyanāth, 2000). The mind of inner grasping is nonexistent. Some (Solitary Realizers and the Yogācāra School) assert that the mind of inner grasping actually exists as self-awareness and self-illumination. Although it is asserted that way, there are three reasons why it does not exist: 1. mind does not exist when examined through momentariness, 2. mind does not exist since it has not been seen by anyone, and 3. since there are no objects, no mind exists (Gampopa, 2002). All the bodhisattvas are never to entertain concepts, which revolve around dualistic notions of perceiver and perceived. In the knowledge that all these appearances are but the mind itself, whilst mind's own nature is forever beyond the

limitations of ideas (Zangpo, 1974). Moreover, the fundamental nature of the mind in the practice of the concentration is being without any type of wavering which is presented in classical definition categories of Abhidharma (Nemeth, 2019).

The pure essential nature of our mind has been inseparable from beings since primordial times. This essential nature or our mind resides in the minds of all sentient beings and is what we refer to as the Buddha Nature (Rinchen, 2014). An entity of mind is luminous, and it is two truths of correspondence of appearance and existence. Thus, there is neither dispose nor gather, and absence of refutation and affirmation for the seer of reality (Rinchen, 2014). The right mindfulness of the mind is to concentrate on any state of consciousness: wholesome, unwholesome, or indeterminate (Obhasa, 2019). Overall, Mahāyāna's close placement of mindfulness on the mind can serve as a valuable tool in present day to promote the clearer understanding to the mind for the world society.

Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:

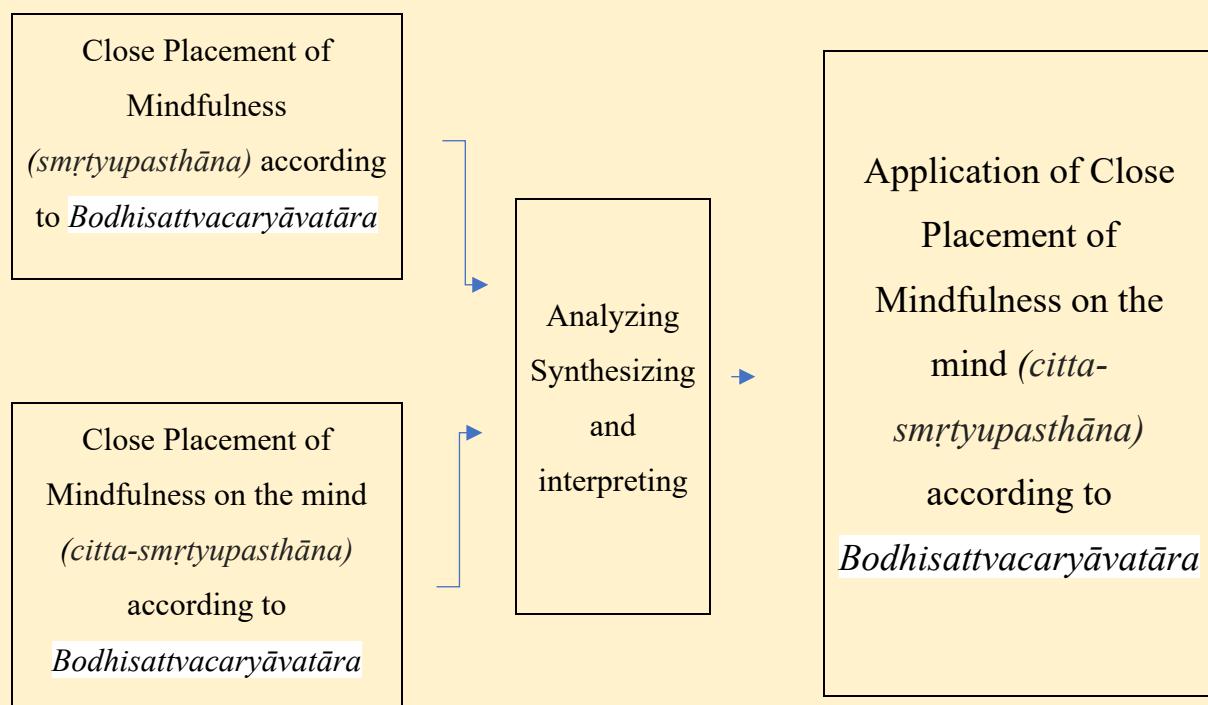


Figure1 Conceptual Framework

Research Methodology

This qualitative research work is documentary research. The research methodology can be divided into six stages as follows:

1 Data Collection

Collecting data from the primary source of *Bodhisattvacaryāvatāra* and *Mahāyāna*'s scriptures, Commentaries and Sub-commentaries. As well as the secondary source of Buddhist textbooks, research works, and journals respectively, together with the later interpretation from modern scholars, e.g., Yeshey Rinchen (H.E Leytsho Lopen of Bhutan) both in Bhutanese and English languages. This is to survey the viewpoint from later literatures in detailed explanation for clearer comprehension.

Analysis and Synthesis

Analyzing and synthesizing the raw data as well as systematizing the collected data in order to give a clear picture of *Mahāyāna*'s close placement on the mind (*citta-smṛtyupasthāna*).

Outline Construction

Constructing the overall outline of the work in all related dimensions corresponding to the objectives.

Problem Discussion

Discussing the problems encountered according to the significance of the studies.

Conclusion and Suggestion

Formulating conclusions, identifying significant research findings, and suggesting useful information for further research.

Research Results

Objective 1: Understanding the *Mahāyāna* Concept of Mindfulness

The first objective explores the *Mahāyāna* understanding of mindfulness as presented in *Bodhisattvacaryāvatāra*. Mindfulness in *Mahāyāna* Buddhism (*smṛtyupasthāna*) is a multifaceted concept deeply rooted in the tradition's psychological and philosophical frameworks. According to *Śāntideva*, the author of *Bodhisattvacaryāvatāra*, mindfulness serves as a crucial practice for developing insight and compassion, essential for the path of the Bodhisattva (*Śāntideva*, trans. 2003).

Mahāyāna mindfulness has evolved significantly, influenced by various historical and cultural developments. **Śāntideva**'s work, composed in the 8th century, integrates earlier Buddhist teachings with innovative interpretations that emphasize the Bodhisattva's altruistic intentions. *Bodhisattvacaryāvatāra* outlines mindfulness not only as a meditative practice but also as a continuous awareness that pervades every aspect of a practitioner's life, fostering both personal and spiritual growth (Śāntideva, trans. 2003).

The study identifies several classifications of mindfulness as described in *Bodhisattvacaryāvatāra*:

1. Mindfulness of the Body (kāyasmṛtyupasthāna):

Broad Body Assessment: Observing the body as a whole, recognizing its impermanent and composite nature.

Targeted Body Examination: Focusing on specific parts of the body to cultivate detachment and reduce attachment.

Letting Go of Attachment: Developing the desire to relinquish attachment to the physical form, aligning with the Bodhisattva's goal of transcending ego.

2. Mindfulness of Feelings (vedanāsmṛtyupasthāna):

Subject of Feelings: Recognizing that feelings arise within the mind.

Entity of Feelings: Understanding feelings as transient experiences without inherent existence.

Nature of Feelings: Observing the pleasant, unpleasant, and neutral nature of feelings.

Source of Feelings: Identifying the origin of feelings in sensory experiences and mental processes.

Effect of Feelings: Analyzing how feelings influence thoughts and actions.

3. Mindfulness of the Mind (cittasmṛtyupasthāna):

Unborn Nature: Recognizing that the mind is not born but arises dependent on conditions.

Devoid of Essential Being: Understanding that the mind lacks inherent existence, aligning with the doctrine of emptiness (śūnyatā).

4. Mindfulness of Phenomena (dharma-smṛtyupasthāna):

Entity of Awareness on Phenomena: Disproving the notion that phenomena are either existent or non-existent through rational analysis.

Dependent Origination: Emphasizing the interdependent nature of all phenomena, reinforcing the concept of emptiness.

These classifications underscore the comprehensive nature of Mahāyāna mindfulness, integrating body, feelings, mind, and phenomena to cultivate a profound understanding of reality and reduce attachment and ignorance.

Objective 2: Observing the Close Placement of Mindfulness on the Mind

The second objective examines how Bodhisattvacaryāvatāra places mindfulness closely on the mind (citta-smṛtyupasthāna), emphasizing the unity of luminosity, emptiness, and cognition. This section delves into the intricate relationships between different aspects of the mind as presented in Mahāyāna texts.

The Unity of Luminosity, Emptiness, and Cognition

In Mahāyāna Buddhism, the mind (*citta*) is viewed as a unified entity comprising luminosity (*prabhāsvara*), emptiness (*śūnyatā*), and cognition (*vijñāna*). Śāntideva articulates that the mind's inherent clarity and emptiness enable it to perceive reality without distortion, fostering a state of pure awareness essential for enlightenment (Śāntideva, trans. 2003).

Categories of the Mind

1. Mental Organ (manas):

Serves as the faculty for processing thoughts and emotions.

Engages with the mind's content, facilitating introspection and analysis.

2. Mind (citta):

The central aspect of consciousness, responsible for awareness and perception.

Viewed as the repository of the store-consciousness (*alaya-vijñāna*), which holds karmic imprints and seeds for future experiences.

3. Consciousness (vijñāna):

Comprises six types: mental, tactile, gustatory, olfactory, visual, and auditory.

Each type corresponds to different sensory modalities, enabling comprehensive engagement with the external world.

Techniques for Settling the Mind

The Bodhisattvacaryāvatāra outlines nine techniques for settling the mind and six powerful methods for achieving these stages, which include:

1. Recognition of the Mind: Acknowledging the mind's nature and processes.
2. Chart of the Mind/Consciousness: Mapping the mind's functions and interactions.
3. Recognition of Mental Factors: Identifying and understanding various mental states.
4. Chart of Mental Factors: Categorizing mental states to better manage them.
5. Non-existence of the Mind**: Realizing that the mind does not possess inherent existence.

6. Mind as an Invisible Thing: Understanding the mind's intangible nature.
7. No Objects in the Mind: Recognizing that thoughts and perceptions do not constitute a fixed self.
8. Mind is Not Nonexistent**: Balancing the understanding of the mind's emptiness without denying its practical presence.
9. Fallacy of Nonexistence**: Addressing misconceptions about the mind's nature to prevent nihilistic interpretations.

These techniques emphasize that mindfulness must neither affirm the existence nor deny it, maintaining a balanced view that aligns with the doctrine of the Middle Way (Madhyamāpratipad) in Mahāyāna Buddhism.

Objective 3: Applying the Close Placement of Mindfulness in Daily Life

The third objective focuses on the practical application of citta-smṛtyupasthāna in daily life, demonstrating how Mahāyāna mindfulness practices facilitate the understanding and overcoming of suffering, ultimately leading to enlightenment.

Comprehending the Source of Suffering

Through the close placement of mindfulness on the mind, practitioners gain insight into the origins of suffering (dukkha). Bodhisattvacaryāvatār* teaches that mindfulness allows individuals to recognize the impermanent and interdependent nature of all phenomena, including their own thoughts and emotions. This recognition diminishes attachment and aversion, which are primary sources of suffering (Śāntideva, trans. 2003).

Realizing the Cause and Condition of Suffering

Mindfulness practices enable practitioners to trace the causal relationships that sustain suffering. By observing the mind's processes, individuals can identify the habitual patterns and conditioned responses that perpetuate distress. This understanding is crucial for dismantling the roots of suffering and fostering a state of liberation (*nirvāṇa*) (Śāntideva, trans. 2003).

Overcoming Suffering and Achieving Enlightenment

The ultimate goal of citta-smṛtyupasthāna is to transcend suffering by cultivating wisdom and compassion. Mindfulness practices help practitioners develop the ability to remain present and aware, reducing reactivity and promoting a balanced state of mind. By continuously applying these practices, individuals can attain enlightenment, characterized by profound peace and the realization of the mind's true nature (Śāntideva, trans. 2003).

Identifying Defilements and Non-defilements

Daily application of Mahāyāna mindfulness involves recognizing and addressing the three defilements: greed (rāga), hatred (dveṣa), and delusion (moha). Conversely, practitioners cultivate the three non-defilements: generosity (dāna), loving-kindness (mettā), and wisdom (prajñā). This balanced approach integrates ethical conduct with meditative insight, promoting holistic development and spiritual progress (Śāntideva, trans. 2003).

Inherent Clarity and Emptiness of the Mind

The study underscores that while mindfulness practices engage the mind's expressions, they also reveal the mind's inherent clarity and emptiness. This dual recognition ensures that practitioners understand the mind's lack of inherent existence while appreciating its luminosity and capacity for pure awareness. Achieving this balance is essential for attaining ultimate calm and sustained observant fruition, as practitioners remain in a state of mindful presence indefinitely (Śāntideva, trans. 2003).

This research highlights citta-smṛtyupasthāna as a profound practice in Mahāyāna Buddhism, as articulated in Śāntideva's Bodhisattvacaryāvatāra. By studying the classifications of mindfulness, observing its application to the mind, and integrating these practices into daily life, practitioners can overcome suffering and cultivate the qualities of a Bodhisattva. The study underscores the transformative potential of mindfulness to reveal the mind's inherent clarity and emptiness, fostering both personal liberation and altruistic action. This synthesis of theory and practice provides a framework for integrating Mahāyāna mindfulness into modern life, enriching the spiritual journey toward enlightenment.

Discussion

The findings of this study provide a comprehensive exploration of the Mahāyāna concept of the close placement of mindfulness on the mind (citta-smṛtyupasthāna) as articulated in Śāntideva's *Bodhisattvacaryāvatāra*. By addressing the three primary objectives—understanding the Mahāyāna mindfulness concept, observing its close placement on the mind, and applying these practices in daily life—the research offers valuable insights into the integration of Buddhist psychological principles within contemporary spiritual practices.

The study's elucidation of mindfulness classifications aligns with previous scholarship that emphasizes the multifaceted nature of mindfulness in Mahāyāna Buddhism. For instance, Williams (2009) highlights the comprehensive approach of Mahāyāna mindfulness, which extends beyond mere meditation to encompass ethical conduct and compassionate action. Similarly, previous research by Thich Nhat Hanh (1991) underscores the importance of mindfulness in everyday activities, reinforcing the study's findings on the practical application of citta-smṛtyupasthāna. Furthermore, the categorization of mindfulness into body, feelings, mind, and phenomena corroborates the frameworks proposed by contemporary Buddhist psychologists, who advocate for an integrated approach to mindfulness practice (Kabat-Zinn, 1994).

This study contributes uniquely to the existing literature by delineating the specific techniques for settling the mind as presented in *Bodhisattvacaryāvatāra*. The identification of nine techniques for settling the mind and six powerful methods for achieving these stages provides a structured approach that enhances the practical applicability of Mahāyāna mindfulness. This detailed breakdown offers practitioners a clear roadmap for integrating mindfulness into their spiritual practice, thereby bridging theoretical concepts with actionable steps.

The research underscores the transformative potential of citta-smṛtyupasthāna in fostering personal and spiritual growth. By demonstrating how mindfulness can be closely placed on the mind to comprehend and overcome suffering, the study reinforces the role of mindfulness in achieving enlightenment. This has significant implications for both practitioners and scholars, suggesting that mindfulness practices rooted in Mahāyāna Buddhism can

effectively address modern psychological challenges by promoting mental clarity and emotional resilience.

Moreover, the integration of Buddhist psychological principles with educational psychology theories, as evidenced by the study's alignment with Self-Determination Theory (SDT) and Social Cognitive Theory, opens avenues for interdisciplinary research. Future studies could explore the synergistic effects of these frameworks in enhancing mindfulness practices and their outcomes.

Despite its comprehensive approach, the study acknowledges certain limitations. The reliance on textual analysis of Bodhisattvacaryāvatāra may not fully capture the lived experiences of practitioners. Future research could incorporate qualitative methodologies, such as interviews and participant observations, to provide a more nuanced understanding of how citta-smṛtyupasthāna is practiced and experienced in diverse cultural contexts.

Additionally, while the study emphasizes the practical application of mindfulness, further investigation into the long-term effects of these practices on mental health and spiritual development is warranted. Longitudinal studies could offer deeper insights into the sustained impact of citta-smṛtyupasthāna on practitioners' lives.

In conclusion, this research elucidates the profound intricacies of the Mahāyāna's close placement of mindfulness on the mind as depicted in Bodhisattvacaryāvatāra. By aligning historical and philosophical insights with practical applications, the study not only reinforces existing Buddhist psychological frameworks but also extends their relevance to contemporary spiritual practice. The findings highlight the essential role of mindfulness in personal transformation and the attainment of enlightenment, offering a robust model for practitioners seeking to integrate Mahāyāna principles into their daily lives.

Knowledge from Research

This study elucidates the Mahāyāna concept of the close placement of mindfulness on the mind (citta-smṛtyupasthāna) as articulated in Śāntideva's Bodhisattvacaryāvatāra, revealing its profound implications for spiritual practice and personal transformation. By systematically analyzing the text, the research identifies four primary domains of mindfulness—body, feelings, mind, and phenomena—each offering a structured approach to

cultivating awareness and reducing attachments. The integration of luminosity, emptiness, and cognition within the mind underscores the non-dualistic nature of consciousness, promoting a balanced understanding that aligns with the Middle Way philosophy.

Furthermore, the study highlights nine techniques and six powerful methods for settling the mind, which facilitate the recognition and transformation of defilements into non-defilements. This practical framework supports practitioners in overcoming suffering by fostering ethical conduct, mental clarity, and compassionate action. The application of citta-smṛtyupasthāna in daily life not only enhances individual spiritual growth but also contributes to the broader Bodhisattva ideal of benefiting all beings.

Overall, the research underscores the transformative potential of Mahāyāna mindfulness practices, providing a comprehensive model that bridges theoretical insights with actionable steps for achieving enlightenment and enduring inner peace.

Conclusion

The study explores Mahāyāna Buddhism's approach to mindfulness and the nature of the mind, highlighting its significance and application. The first chapter presents the Mahāyāna view of the mind, defined by three key attributes: unity (yuganaddha), luminosity, and emptiness (śūnyatā). Unity signifies the interconnectedness of cognition, suggesting that the mind lacks inherent separateness. Luminosity refers to the mind's innate clarity and awareness, while emptiness denotes the absence of a fixed, independent existence, reflecting the impermanence and lack of a permanent self. These aspects are central to the pursuit of enlightenment and liberation from suffering, although interpretations may vary among different Buddhist schools.

The second chapter examines Mahāyāna mindfulness, detailing its historical context, significance, and classifications. It categorizes mindfulness in relation to the body, including general assessments and non-attachment. Mindfulness of feelings is broken down into categories such as subject, entity, nature, source, and effect. Additionally, it addresses sense consciousness and the mind's nature, emphasizing that mindfulness reveals the mind's absence of essential being and refutes arguments about the untenability of phenomena.

In the third chapter, the study introduces techniques for settling the mind, distinguishing between the mental organ (manas), the mind (citta), and consciousness (vijnāna). It describes nine techniques and six methods for achieving mental stability and clarity.

The fourth chapter focuses on the practical application of mindfulness in overcoming suffering. By recognizing and integrating the three non-defilements into daily life, practitioners can attain ultimate calm and enlightenment. The study concludes that Mahāyāna mindfulness is intrinsically linked to the mind's clarity and emptiness, guiding practitioners toward liberation.

Suggestions

The researcher's exploration of citta-smṛtyupasthāna (the close placement of mindfulness on the mind) in the Bodhisattvacaryāvatāra highlights its conceptual, applicative, and practical aspects. The text offers deep insights into how focused mindfulness on the mind can lead to transformative introspection. Despite this, the study acknowledges its limitations, noting that a more comprehensive understanding of Mahāyāna's nuanced approach remains elusive. The researcher emphasizes the need for further exploration to fully grasp the intricacies of this concept. They encourage readers to consult Mahāyāna and Vajrayāna texts for a deeper and more detailed study. These resources offer valuable perspectives on achieving ultimate happiness through mindfulness. Overall, the research serves as a foundational step, urging continued investigation into the profound impact of mindfulness in daily life as outlined in these Buddhist traditions.

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