



The Distinct Humanitarian Practice of Breath Meditation in Contemporary Society

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ABSTRACT

Modern society has seen several remarkable accomplishments that individuals have brought into existence. Nevertheless, the younger generation has a sense of pride accompanied by feelings of dread and uncertainty around illnesses, natural catastrophes, crime, and other trivial matters. Does this success include both sweet and bitter flavors to validate the pursuit of exploring and conquering the external world but lacking the insight of wisdom? True happiness is always elusive and never fully attained. These two features are also present in contemporary life. If you embrace the advancement of materialistic pursuits with assurance and satisfaction, you will inevitably experience suffering and concerns - the negative consequences of materialistic contentment. Hence, among many interactions, including triumphs, failures, victories, defeats, acquisitions, and losses, we occasionally delude ourselves into yearning for happiness... but happiness remains far. Thus, it is essential for those who want pleasure to promptly establish a clear path, a compelling vision, and a pragmatic approach to life.

Given that the first step is crucial and serves as the basis for the subsequent action, what is the recommended approach for commencing? That is the determining factor for whether or not a life is pleasant. Today, the writer humbly requests permission to publish "The Unique Humanitarian Practice of Breath Meditation in modern society," demonstrating a deep understanding gained through experience. Simultaneously, meditation techniques exhibit considerable diversity, necessitating students and practitioners to possess a wide-ranging and all-encompassing perspective and astute discernment. Moreover, meditation has developed extensively throughout history and has been actively promoted across several fields. This speech proposes that a method to practice Mindfulness of Breathing Meditation is to establish a lot of humanistic academic pursuits centered on the fundamental aspects of the concentrated mental state attained via meditation and apply these principles directly to our daily lives. Analyzing them as distinct entities from our encounters and including our subjective perspectives in the examination is necessary. The suggested area, "Contemplative observation of breathing," aims to connect the humanities with seeking serenity and wisdom. It provides an opportunity to engage in contemplation, develop firsthand understanding, and critically assess their essence and significance.

Keywords: Mindfulness Meditation, ānāpānasati, humanitarian, Buddhism, Samadhi

1. Introduction

Meditation in Buddhism serves as a method for advancing one's spiritual growth. Meditation, known as *Bhāvana* in the Pāli language term "cultivation," refers to nurturing and expanding one's spiritual growth and development of the mind. Training the mind is categorized into two forms: "*Samatha – Vipassanā*" (Davids & Stede, 2007, p. 503).

Samatha Bhāvanā is a Buddhist meditation technique aimed at achieving mental calmness and cultivating tranquility via mindfulness. According to Davids & Stede (2007), *Samatha Bhāvanā* refers to the "calm and tranquility of the heart." This is achieved by directing attention to the process of breathing to observe thoughts, activities, and all external occurrences as they emerge and vanish. During meditation, the mind achieves a state of tranquility, free from any disturbance or agitation, allowing it to accurately see and contemplate the actual essence of objects and occurrences. We shall get insight into their true nature while they remain hidden behind general awareness and the persistent want for something more (p. 682).

Vipassanā Bhāvanā is a term that may be interpreted as "inward vision, insight, intuition, introspection," which refers to a distinct and accurate perspective of current events. It entails actively focusing on the present moment and examining the physical (*rūpa*) and mental (*nāma*) aspects. To do this, the individual must attain a tranquil state of mind, which entails achieving focused attention to cultivate "insight" (the ability to see clearly). Similar to the smooth surface of a pristine lake, the shadow cast by the moon is round and translucent, enabling one to see objects underneath it (Ibid, p. 627).

Meditation is a practice that involves the deliberate study of one's thoughts to bring about a transformation. The primary emphasis is on the profound correlation between the mind and body, and one may readily discern this link by attentively observing the physical sensations. By closely attending to one's physiological feelings, the direct experience of the mind-body connection can be achieved. We influence physical well-being and consistently

establish circumstances that contribute to mental vitality. This voyage of self-exploration will culminate in the dissolution of mental pollutants, allowing for a harmonious mind imbued with love, compassion, and knowledge.

These meanings are synonymous since they both refer to activities that include contemplation or reflect contemplation. Focusing on a single point is challenging since it is impossible to focus on two items simultaneously. The practice of *Ānāpānasati*, also known as Mindfulness of Breathing Meditation, is crucial for novice meditators since it allows individuals to see and experience their breath directly. What is respiration? Respiration is an innate physiological mechanism that runs continually, including the intake and release of air. It ceases only when an individual draws their last breath. Hence, respiration is a fundamental aspect of existence. How can one engage in Mindfulness of Breathing Meditation (*Ānāpānasati*), and how does it impact human health and spirituality?

1. Explanation of the practice of Breathing Meditation (*Ānāpānasati*).

Ānāpānasati has three elements: *Ānā* refers to the act of inhaling, *apāna* refers to the front of exhaling, and *sati* refers to the faculties of memory, recognition, and awareness. Meditation *Ānāpānasati*, or breathing meditation, is a technique that enables individuals to direct their concentration toward the sensations of inhaling and exhaling.

According to Buswell Jr. (2004), the Buddhist tradition focuses on meditating on four specific aspects of mindfulness: the body, physical sensations, the mind (including thoughts and the flow of awareness), and *dhammas* (which refer to doctrinal truths and concepts). Nevertheless, according to tradition, the solo practice of "mindfulness of breathing" encompasses all four ways and may be done either as a preparation for or in combination with them. One may argue that mindfulness is a kind of insight practice since it requires calm awareness to make sharp observations. The typical formulation of compliance is as follows: "What is my body doing?" or "What is my mind doing now?" (p. 524).

The practice of Mindfulness of Breathing involves four sequential steps: (1) cultivating awareness of lengthy breaths, (2) cultivating awareness of short breaths, (3) cultivating awareness of the breath across the whole body, and (4) inducing a state of calmness in the breath. This approach is distinctive in that it promotes a tranquil lifestyle and aids meditators in cultivating and fostering good energy. Consistently practicing breathing meditation techniques can enhance their efficacy. In the *Majjhima Nikāya*, specifically in the *Ānāpānasati Sutta* (2009), the Buddha imparted his teachings:

Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and benefit. When mindful breathing is designed and cultivated, it fulfills the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfill true knowledge and deliverance. (p. 943)

2. The Origins of Breath: Exploring Mindfulness Meditation in the *Nikāyas*.

As stated in MN 36: *Mahāsaccaka Sutta*, the account of the Buddha's life includes several incidents about his enlightenment and teachings. At seven, he accompanied his father to the plowing ritual. Upon his first departure from the palace, he saw the plowing ceremony. During that moment, he came to comprehend the true nature of existence outside the castle's confines. He discreetly departed from the ambiance of the event and desired solitude. Subsequently, he experienced a restoration of tranquility in his head. The individual achieved the first *jhāna*, a state of awareness that served as the initial stage toward enlightenment (Davids & Stede, 2007, p. 286). Buddha recounted that:

I recall that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first *jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Could that be the path to enlightenment? Then, following that memory came the realization: That is indeed the path to enlightenment. (MN, *Mahāsaccaka Sutta*, 2009, p. 340)

The *DN*, *Mahā Satipaṭṭhāna Sutta* (1995), is the quintessential discourse on meditation. The whole of the Buddha's meditation method may be said to be concentrated in this *sutta*. Meditation has four primary elements: the first element involves being aware of the physical body (*Kāyānupassanā*); the second element consists of reflecting on sensations (*Vedanānupassanā*); the third element involves being conscious of the mind (*Cittānupassanā*); and the fourth element consists in contemplating the teachings (*Dhammānupassanā*). The Buddha taught that monks follow a particular road to purify themselves and overcome sorrow, anguish, suffering, and grief. This path leads to the proper way of living and realizing *Nibbāna*. The four foundations of mindfulness are essential in this process (p. 335).

Other important sutras on meditation, such as The Foundations of Mindfulness (*MN, Satipaṭṭhāna Sutta*), Mindfulness of the Body (*MN, Kāyagatāsati Sutta*), or Mindfulness of Breathing (*MN, Ānāpānasati Sutta*) are only expanded explanations based on the foundation of the *Mahā Satipaṭṭhāna Sutta*.

The Foundations of Mindfulness (*MN, Satipaṭṭhāna Sutta*), Mindfulness of the Body (*MN, Kāyagatāsati Sutta*), and Mindfulness of Breathing (*MN, Ānāpānasati Sutta*) are further sutras that provide detailed explanations building upon the principles established in the *Mahā Satipaṭṭhāna Sutta*.

This article only depends on the *MN, Ānāpānasati Sutta*, to succinctly convey the meditation technique. The writer highlights two primary focal topics that need careful consideration in this *sutta*.

Is the breath considered an object of observation? Since respiration is a fundamental need for existence, it is conducive for individuals of all capabilities and proficiency levels interested in acquiring and engaging in meditation.

Second, all four contemplations (body, feelings, mind, and *dhammas*) are based on mindfulness breathing. In other words, meditation breathing refers to specific practices based on establishing mindfulness.

We declare this because the teachings of the Buddha are based on His discovery, direct experience, and the profound insights gained through meditation rather than solely academic or philosophical ideas.

3. Technique for engaging in Breath Mindfulness Meditation.

The *Ānāpānasati Sutta* emphasizes using breath as the fundamental aspect of meditation practice, enabling one to engage with the four foundations of mindfulness fully. Practitioners can attain enlightenment through proper understanding and liberation by cultivating mindfulness, investigation, energy, rapturousness, tranquility, concentration, and stability. The Buddha imparted teachings:

Here, monks, a monk goes to the forest, to the foot of a tree, or to an empty house, and sits cross-legged with his back straight and meditates in front of him. Mindfully, he breathes in; mindful, he breathes out. (p. 943)

The surrounding atmosphere has a crucial role when first engaging in meditation. To facilitate your observation of your breathing, it would be beneficial to choose a tranquil location, such as an unoccupied room, a tree stump, or a stream bank. Engage in repetitive practice until you master and consistently maintain awareness of your breath, rendering the external world inconsequential. Breath meditation may be practiced in any location.

3.1. Meditation on the Breath: the physical self on the physical self.

When practicing the listed methods of breath contemplation, the practitioner must know or be aware of the breath activity. In *Ānāpānasati Sutta* (2009), the Buddha taught:

I shall breathe in tranquillising the bodily formation; trains thus: "I shall breathe out tranquillising the bodily formation" - on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. (p. 945)

A person who engages in this practice is called a practitioner of internal and external body contemplation. They focus on observing the nature of arising, cessation, birth, and death within the body. "There is a body here." He cultivates awareness to attain the correct level of mindfulness and knowledge. He lives independently, without being dependent on anything, enhancing his understanding of breathing and reflection on the body. *Anālayo* (2019) suggests intentionally taking deep and slow breaths is advisable when a notable distraction occurs. This practice helps us refocus our attention on the present moment and creates a clear contrast to the excessive thinking that was happening before (p. 53).

3.2. Reflection on your breath: feelings on feelings.

The practitioner's primary emphasis is observing the breath and being aware of three distinct sensations: pleasure, pain, and a neutral state that is neither pleasurable nor painful. The practitioner also contemplates whether these sensations are of a physical or non-physical nature.

In *Ānāpānasati Sutta* (2009), the Buddha taught:

On that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing. (p. 945)

He is aware of every emotion he experiences. A person who engages in this practice is known as a practitioner of introspective mindfulness, who focuses on observing internal sensations and contemplating external feelings. They also reflect on the nature of emotional cessation and consider the arising nature of emotions. Additionally, they acknowledge the impermanent nature of sensations by observing their arising and passing away. In summary, this practitioner is attuned to the presence of feelings and their various aspect. He cultivates a state of consciousness to acquire the appropriate knowledge and mindfulness. He lives in a state of detachment and non-reliance on anything in the world, enhancing his awareness of his breath and deep reflection on his emotions. In meditation, *Silānanda* (2004) advocated for a systematic attitude towards one's emotions, which involves being aware of them, attentively observing them, and mentally noting their presence. Upon seeing the manifestation and subsequent cessation of feelings, meditation practitioners will cease to cling to them. They may attain the "realization of truth" without attachment. This is the sensation experienced while contemplating one's emotions (p. 124).

3.3 Reflection on one's breath: focusing the mind's attention on itself.

The practitioner's main emphasis is on observing the breath and having knowledge of the 16 varieties of awareness, which are categorized into eight pairs:

1. The mind may either be characterized as lustful or not lusty.
2. The intellect exhibits either hatred or the absence of hatred.
3. The mind may be either deceived or enlightened.

4. The mind is either focused or unfocused.
5. The mind that has been cultivated or has not been cultivated.
6. The mind that has been exceeded or the mind that has not been exceeded.
7. The focused mind or the unfocused mind.
8. The free mind or the mind that is not free.

(DN, *Mahāsatiṭṭhāna Sutta*, 1995, p. 340)

A practitioner skilled in observing the breath and profoundly understanding the 16 different mental states is someone who contemplates the mind internally. They reflect on the external sensory experiences while also considering the thoughts and emotions that arise internally. They are keenly aware of the natural phenomena that manifest in the mind. Alternatively, they may live by contemplating the nature of cessation within the reason or by reflecting on the nature of birth and death within the mind. A cognitive faculty exists inside this being. He practices mindfulness to attain knowledge and awareness. He lives without dependence or connection to worldly things, focusing on mindful breathing and contemplation of the mind. Sīlānanda (2004) said that watching attention lets one see that consciousness exists independently and that no human or other living being functions as its agent. You will also comprehend that it is ephemeral since it manifests and vanishes unpredictably. By acknowledging the impermanence of anything, you will not hold onto it due to desire or a mistaken idea. Freedom from pain may be achieved by relinquishing attachment since this prevents the accumulation of karma (p. 127).

3.4 Reflection on one's breath: the dhamma on all dhammas.

In the *Ānāpānasati Sutta*, the Buddha instructed his followers to focus on the breath to contemplate impermanence, fading away, cessation, and relinquishment. The practitioner's primary focus is on observing the breath. They understand that all *dhammas*, including creation, persistence, destruction, and emptiness, are inherently impermanent. Furthermore, they engage in introspection to examine their mind precisely to determine the presence or absence of craving. They maintain a clear awareness of their mental state, acknowledging the existence of desires and recognizing the lack of desires if they do not.

Regarding the desire that has not yet appeared, it is now arising, or the lust that has developed is now being eliminated, or the passion that has been destroyed will not reappear in the future, he has a clear understanding of the remaining obstacles, such as greed, hostility, laziness, restlessness, and uncertainty. The individual who engages in the contemplation above is referred to as one who actively contemplates the internal and external phenomena, reflecting upon their nature of arising and cessation and considering the nature of birth and death about all phenomena. "*Dhammas* are present in this location." He cultivates a state of awareness to attain profound insight and mindfulness. He lives without dependence or connection to worldly matters, dedicating himself to mindfulness via focused attention on his breath and study of the teachings. Anālayo (2019) suggested that in the last step of this tetrad, one should strive to let go entirely by focusing on the interval between inhalation and exhalation or between exhalation and inhalation (p. 119).

3.5. Reflect on your breath concerning the seven components of enlightenment.

The practitioner concentrates on observing his breath and analyzing his thoughts. In *Ānāpānasati Sutta* (2009), the Buddha taught:

Bhikkhus, on whatever occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world-on that occasion, unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu-on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. (p. 946)

If individuals possess the enlightenment factors, they know about mindfulness within themselves. Similarly, if there are enlightenment factors of mindfulness present, they are aware that these factors exist within their mind, specifically about the enlightenment factor that is yet to be born. Furthermore, if an enlightenment factor has already arisen and is currently being developed and perfected, they are aware of this progress. He diligently cultivates the remaining enlightenment factors, which include the investigation of *dhammas*, diligence, joy, tranquility, concentration, and the characteristics of stability that lead to enlightenment. He cultivates a state of mindfulness to achieve profound insight and heightened awareness. He diligently trains till he achieves mastery. Tiradhammo (2012) said that *Samatha-vipassanā*, often called stillness and wisdom, meditation is the outcome of converging the Seven Factors of Awakening. The Seven Factors include the following qualities: awareness, research, energy, rapturousness, tranquility, concentration, and stability. Mindfulness and *dhamma* studies are the primary elements of insight practice. (p. 128).

3.6. Achievement of accurate comprehension and liberation.

The practitioner's primary concentration is on closely observing their breath. They clearly understand that the seven aspects of enlightenment have achieved their maximum potential. These factors are renunciation, detachment from greed, cessation, and rejection. He cultivates a state of consciousness to acquire the appropriate knowledge and mindfulness. He diligently trains to achieve total emancipation. This contemplation technique fully encompasses the four foundations of mindfulness and the seven components of enlightenment. He exists in a state of independence and detachment from all things, resulting in the absence of ego, lack of emotional connection, force, tranquility, enlightenment, and total freedom. According to Tiradhammo (2012),

observing the activities of the mind and body reveals that the self encompasses a broader perspective. We may acquire the skill of incorporating it into a state of equilibrium with a well-rounded perception of oneself. With optimism, it is desirable that the potential for waking may be aroused inside you (p. 148).

In the DN, the Buddha refers to the *Mahāsatipaṭṭhāna Sutta* as the one route (*ekayānamagga*) that leads sentient beings to purity by conquering sorrow, eliminating suffering and misery, attaining correct insight, and realizing *Nibbāna* (p. 335).

4. The distinctive humanitarian attribute of Breathing Meditation.

Based on the analysis provided, it is concluded that the breath is the main focus that forms the basis for achieving mastery in the four foundations of mindfulness, the seven components of enlightenment, and ultimately reaching a state of total emancipation and knowledge. This is an exclusive journey that an individual must do without any company, and it is a road that ultimately leads to the complete objective of *Nibbāna*.

"Unique path" refers to the revered "Buddhist path." The World-Honoured One is the route's originator that has not yet emerged. The existence of that way is limited only to these *dharmas* and rules, with no presence elsewhere. The foundation of mindfulness is called the road because it serves as the fundamental basis for achieving a state of awareness. In addition to the foundations of mindfulness, the noble eightfold path encompasses additional elements like accurate vision, appropriate thinking, right speech, right action, right livelihood, right effort, and right concentration.

Nevertheless, awareness is a fundamental aspect of Buddhist teachings. The four exemplary efforts refer to the four specific endeavors to implement the Four Foundations of Mindfulness. These efforts are focused on eradicating greed, anger, and illusion, which align with the ultimate objective and purpose of the Four Foundations of Mindfulness. Through meticulous examination, it becomes clear that the instruction of the Four Foundations of Mindfulness includes the aspect of mindfulness in the eightfold path, the ability of mindfulness, the influence of mindfulness in the five faculties and five forces, and the element of enlightenment in the seven enlightenment factors. It has been said that this is the one route to freedom. This encompasses the whole trajectory of Buddhist meditation. Tiradhammo (2012) observed that eliminating the personality perspective is the most noteworthy advancement. An important insight is that the self is a constructed entity rather than an ultimate existence. It provides a discerning viewpoint on the concept of impersonality. (p.134).

Another distinctive aspect is that the focus of observation is the act of breathing. Respiration is a universally recognized and vital process for sustaining life, rendering a formal description unnecessary. Its significance is well understood. Anyone may do this task, and it does not need any particular education degree, age, or gender. This indicates that it is widespread but crucial for individuals. Therefore, everybody can execute the task proficiently.

The wonders of *Ānāpānasati Sutta* are not found in theory but are only seen in practical application. No one is better at helping someone improve their breathing than themselves. Through diligent practice, we may experience the essence of breath meditation; the only means to attain purity for all living creatures. This practice enables us to transcend grief, eradicate suffering, and ultimately attain complete liberation and enlightenment. The humanitarian approach to achieving enlightenment via "contemplative observation of breathing" does not include any supernatural abilities or the influence of metaphysical beliefs.

5. Advantages of engaging in meditation.

According to the above *Suttas*, practicing breath awareness Meditation enables the focused examination of the Four Foundations of Mindfulness, the Seven Factors of Enlightenment, and the achievement of liberation via enlightenment. Breathing as a focus point for developing mindfulness is essential due to its primary role in the respiratory system, which is closely connected to both the physical body and the mind's cognitive abilities. When you concentrate on the breath, avoid becoming distracted by the outside world; after you have mastered it, the mind and breath will become one. Through the cultivation of mindfulness and the directed attention to the breath, those studying Buddhism endeavor to purify their physical and mental faculties, liberate them from affliction, and attain ultimate enlightenment. This practice allows them to live each moment quietly and calmly, ultimately leading them toward their ultimate objective. Hence, the *Buddha* emphasized the need for individuals to cultivate accurate awareness in their everyday lives as the only means to attain their aspirations.

In addition, the Buddha characterized breath-mindfulness meditation as the primary route to total freedom once correctly cultivated. In 1980, *Buddhadāsa* and *Nāgasena* emphasized the need for practitioners to clearly understand the benefits or outcomes that may be achieved via meditation practice. Furthermore, this information provides an uninterrupted supply of inspiration and is a crucial basis that paves the way toward the target. Five advantages may be derived from the scriptures that have been left behind: The pursuit of happiness in the present moment, deep understanding, and profound wisdom, reaching a higher level of consciousness and attaining a state of complete cessation (*nirodha-samāpatti*) (p. 79-81).

Mindfulness of breath Meditation is the same way that Buddha himself attained. Additionally, it is a distinctive approach to cultivating well-being and tranquility inside us. Genuine pleasure can only be achieved when our mind is wholly liberated from obstacles and limitations. Mindfulness of breath Meditation is an excellent foundation for acquiring knowledge and fostering innovation. It is based on the principles of Buddhism and a longstanding history of meditation in religious and humanistic contexts. Research indicates several practical advantages of engaging in reflection. Tiradhammo (2012) asserts that the *Buddha's* teachings provide a valuable benefit: they provide us with a precise method for achieving enlightenment, namely the cultivation of mindfulness. Once we have acquired the formula, we may use it and strive for optimal results (p. 34).

Meditation focuses on the deliberate reflection on the act of breathing since it is a fundamental aspect of human existence, hence excluding other subjects. Respiration is an essential process for humans, so focusing on and keeping track of one's breath is crucial. Respiration is a constant physiological process; however, it is often overlooked or neglected. Our current emphasis is on practicing mindfulness of breathing, which efficiently soothes the mind and involves maintaining awareness of the breath. This approach is often regarded as the most effective meditation in the Buddhist tradition. Rosenberg & Guy (2012) said that these states provide additional advantages. The tranquility and joy I am referring to originate inside and are not dependent on one's state of health, age, or financial status (p. 49).

Mindfulness breathing meditation is a successful therapeutic approach that reduces stress and other diseases. This practice also fosters equilibrium between the physical and mental aspects, cultivating harmony between cognition and substance. It facilitates mental expansion, soothes the spirit, and ultimately promotes tranquility, serenity, optimism, and contentment amongst the demands of daily life. Releasing stress has advantageous effects on mental health, hence improving it. Mindfulness meditation aids in promoting mental well-being by fostering self-acceptance and self-love and developing good relationships. Cultivate a positive mindset, enhance self-assurance, and optimize your capabilities. According to Siegel (2010), mindfulness training enables us to recognize and value the benefits of rectifying mistakes. Relief arises when we address our misgivings about our actions and correct any wrongdoing. This experience serves to strengthen and motivate us, encouraging us to improve our performance in the future. These modifications may gradually diminish worry, embarrassment, and guilt (p. 257). Consistently engaging in mindfulness meditation that centers on breath may enhance your mental well-being and foster a more optimistic and joyous perspective. Additionally, it serves as a means of self-expression, facilitating the exploration of self-awareness and self-acceptance

6. Conclusion

Modern life often consumes individuals in the demands of employment, education, and familial obligations, causing them to neglect their introspective realm. Breathing meditation seems to be a very effective remedy to establish a connection between the physical body and the mental faculties. This voyage of introspection and self-exploration delves into the fundamental relationship between the mind and body, purging cognitive impurities and fostering a harmonious state imbued with affection and empathy.

Individuality is vital because no one breathes for anyone else. Especially during the COVID-19 pandemic, we see that breathing is essential. Through direct experience, we understand how our progress or regression occurs and how we create or free ourselves from suffering. Our lives become more and more understanding, free from illusions, and filled with self-control and peace.

One must diligently engage in meditation with unwavering resolve to comprehend it. Engaging in meditation with unwavering determination is necessary to learn Buddhism profoundly. Understanding meditation cannot be achieved only via contemplation of theoretical concepts. Meditation is a very demanding discipline. Without a decision and a solid foundation, individuals are likely to surrender. So, meditation is characterized by its enchanting, vibrant, and lively nature. Hence, approach the practice of meditation with a heart brimming with vigor and unwavering belief. Coming meditation casually diminishes its essence, reducing it to mere intellectual pursuit, rigidity, and theoretical understanding.

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