



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

The Benefits of Mindfulness Lead to Happiness for People

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DOI: <https://doi.org/10.55248/gengpi.5.0524.1139>

ABSTRACT:

Mindfulness is indispensable in human life. To bring great happiness to society, the quality assurance of human mindfulness improvement must have the proper technique and practice.

Mindfulness is not a quick job. It requires a practitioner to practice for a long time, discipline and sometimes extremely difficult and complex for yogis with a lot of time.

Practitioners must train their minds through daily mindful activities, including walking, standing, lying down, and sitting down to meditate. Great results occur when we practice correctly. If not, it will bring bad results and take time.

The author also learns the concept of right Mindfulness and its translation from Sanskrit and Pāli. In general, the article provides an overview of the essential functions of meditation in reality. Using comparison, proof, comment, and analysis to make the practitioner clearly understand the little benefit of the right mindful welding method will lead to significant results. The great result is that it helps people eliminate their delusions in this life and many lives later.

Keywords: Mindfulness, happy life, freedom, meditation, benefits.

Introduce:

Mindfulness is a meditation practice that brings incredible health benefits to modern medicine and is even scientifically recognized.

However, not everyone understands the basic techniques used in this content. In recent years, Zen has become a popular health exercise among young people, not only the previous generation. Unlike physical activities, this topic requires students to practice a sense of control of the mind, thinking, and human actions to achieve future satisfaction in life.

This topic mentions the importance and benefits of practical practice in combining individuals in the process of meditation. It will provide readers with an overview of the basic functions of meditation in practice, society, and scientific research that leads to Mindfulness and other beneficial results to help people escape from the helplessness of contemporary ideology and the obstacles of life. The practice of mindfulness meditation is suitable for everyone.

This topic also considers how Mindfulness can be applied practically to enhance daily life. The mindfulness method is suitable for humans. We explore the actual value of Mindfulness in improving daily life.

In modern society and human life such:

1. Concept of Mindfulness
2. Benefits of Mindfulness in life.
3. The role of Mindfulness in modern social life.
4. Discussing Mindfulness in building a happy life.

1. Concept of Mindfulness

a. What is Right Mindfulness?

The terms "right mindfulness" are translated from Sanskrit (Samyak-Smṛti) and Pāli (Sammā-Sati). The first of the Seven Factors of Enlightenment is a fundamental component of Buddhist practice and the seventh element of the Noble Eightfold Path (Pāli: Ariya Aṭṭhaṅgika Magga).¹ It might have been the Buddha's initial fundamental practice that made Mindfulness easier to maintain.

Sati² originally meant "to remember," "to recollect," or "to bear in mind" (Pāli) or smṛti (Sanskrit) denotes retention, attentiveness, or awareness. Many other connotations, however, go too far beyond that.

In the Satipaṭṭhāna-sutta³, the word "sati" refers to the state of remaining conscious awareness of reality, in which sense perceptions are recognized as illusions, and the actual nature of phenomena is revealed. The Noble Eightfold Path, the four installations of Mindfulness, the five faculties, the five powers, the seven awakening causes, and the attainment of insight are among the wholesome dhammas that are called to mind by the emerging of sati, according to the Milindapanha.

Sammā⁴ has the meanings of proper, but also the sense of right, correctly, appropriately, wholly, altogether... Completely. It also means it is how to capture it entirely like that, without splitting, analyzing, and not intermingling your feelings and subjective thinking.

So here's the most complete definition of Mindfulness: Mindfulness is noticing, correct attention, completeness, comprehensiveness, and accuracy in the present moment, regardless of whether the object is beautiful or ugly, distorted or round, good or evil.

For example, the gatekeeper goes in and out; he must remember and record. Mindfulness is the one standing guard at the door of body and mind. Whatever dharma goes in and out, body and mind must go through you mindfully because you are standing guard at the door. He just stood at the door and watched. You just stand there and take note, give your full attention there. That's all your job is - don't do the job of "seeing, knowing, or distinguishing one from the other."⁵

Why so? Because seeing is the function of other functions of the mind, which is called the duty of you with the right view. Distinguishing men, women, bad guys, and good people is the function and duty of the right thought.

We can have another example: Someone holds a mirror to look at his face. Suppose you want to see your face. In that case, the glass must be held firmly, not tilted, and the image appears to be accurate, steady, and not slanting. That is the duty of Mindfulness leading to concentration, but seeing, knowing well that the mirror reflects the truth itself, is the correct view.

At this point, we can see that the right view arises immediately when there is complete Mindfulness. This is called "ultimate mindfulness" because it includes the correct view.

At this point, we have understood that ultimate Mindfulness is abiding by the mind on the body as it is... Mindfulness is to return to the body and mind, to establish (put down) the reality of the body (kāya), the feelings (vedanā), the reason (Citta), and the Dhamma (sadhammās),⁶ which is called cattāro sati-paṭṭhānāni

Why so? Seeing is the function of other functions of the mind, which is called your duty with the right view. Distinguishing men, women, bad guys, and good people is the function and duty of the right thought.

Another example: Someone holds a mirror to look at his face. Suppose you want to see your face clearly. In that case, the glass must be held firmly, not tilted, and the image appears to be accurate, steady, and not slanting. That is the duty of Mindfulness leading to concentration, but seeing clearly, knowing well that the mirror reflects the truth itself, is the correct view.

At this point, we can see that the right view arises immediately when there is complete Mindfulness. This is called "ultimate mindfulness" because it includes the right view.

At this point, we have understood that ultimate Mindfulness is abiding by the mind on the body as it is... Mindfulness is to return to the body and mind, to establish (put down) the reality of the body (kāya), the feelings (vedanā), the mind (citta), and the Dhamma (sadhammās),⁷ which is called cattāro sati-paṭṭhānāni.

Mindfulness is the cornerstone and central component of Theravada Buddhism. It serves as the centre of meditation practice and a vital source of contemplative energy for practitioners. As with any approach, the first thing you should do is cultivate awareness.

People have always benefited from Mindfulness in various ways, including feeling more at ease and relaxed, having more self-confidence, and experiencing less stress, despair, and addiction. Calmness improves, mainly through Mindfulness. This leads to increased compassion for others, leading to peace.

¹ Bodhi, *The Noble Eightfold Path: The Way to the End of Suffering*, 2010.

² Davids & Stede, 1921–5, p. 672

³ Soma, 1999.

⁴ Davids & Stede, 1921–5, p. 770

⁵ Braza & Hanh, 15 May 1997, p. 15

⁶ Nanamoli & Bodhi, 2005, pp. 145-155

⁷ Ibid., p. 950

Observing the present moment, recognizing and letting go of thoughts and feelings as they come, and reframing judgments in a non-judgmental manner were among the skills taught to participants in Mindfulness, with no answer.

b. Instructions for doing mindfulness meditation:

Many people who practice meditation become calmer and less nervous, learn to be friends with themselves, and can address the underlying causes of their mental illness. They also benefit from strengthened minds, enabling them to overcome any obstacles they may face. If you keep going, you can even reach the point where everything makes you happy and fulfilled.

For novices, the first recommended type of meditation is mindfulness meditation. Simple daily activities like breathing, walking, eating, or any other type of physical activity may be used to work out the body.

Although Mindfulness is a relatively tricky meditation method to learn and go deep into, the exercises mentioned below are simple enough to serve as a foundation for beginners.

Mindfulness breathing exercises for beginners:⁸

1. First, select a comfortable, relaxed position and sit up straight with your legs crossed. Maintain an erect back and neck without being overly rigid. Rest them on your thighs with your hands relaxed so that your thumb and fingers are in contact. The eyes focus one meter ahead of them. After that, please close your eyes or let them drop naturally, possibly half open.
2. At this point, all you have to do is pay attention to your breath. Gently time your inhalations and exhalations from the start of the exercise to its completion. If you can stay focused, you will get better results from the technique above.
3. Next, use the formula "Inhale 1; exhale 2" to count the inhalations and exhalations. This workout uses a standard method of counting breaths. Count backwards from 1 to 10 whenever a thought comes up and diverts your attention. Continue doing this until the distraction is gone. You should continue this stage for a few weeks or months or until counting to ten doesn't take too much work. If you're comfortable with it, incorporate breathing and exhalation into a single beat. Once you've mastered the technique, you can stop counting and instead focus on breathing. It is not possible to expedite this phase, and it takes patience.
4. It is common for feelings and ideas to enter the mind during a mindfulness exercise, disrupting breathing. Controlling this circumstance is difficult for most beginners, and some even question if they are doing it correctly. Although it can be challenging to focus on the breath, we shouldn't be overly concerned. You are limited to accepting your feelings and increasing your practice.

2. Benefits of Mindfulness in life.

a) Life's function of the mind

The mind plays a crucial role in the Buddhist teaching system. Buddhism emphasizes the importance of the mind in life in its teachings. The mind also shapes people's morality, whether good or evil. Consequently, the mind also determines what is good or evil.

Thus, there are numerous varieties of mind groups in the human mind. These include groups of minds referred to as evil when they manifest and influence others to form immoral attachments and aversions, mistrust, and the desire to cause harm to sentient beings. In the mental factors, there are also mental groups that, when they manifest, assist individuals in thinking and acting morally, benefiting both themselves and others, maintaining mental safety at all times, and giving up attachment mentality, unwholesome lust, anger, suspicion, and malice. These elements contribute to developing a sound mind and moral behaviour in society in a good person.

As a result, the Buddha frequently lectures about the mind in Buddhist texts and urges his followers to perfect their bodies and minds to become human moral role models and a haven for others.

According to the Dhammapada, the mind directs and generates everything before any experiences. The mind is the origin of all activity.

b) Happiness and suffering originate in the mind

Therefore, regardless of the circumstances, good or terrible, successful or unsuccessful, fortunate or unlucky and irrespective of whether our minds are attached or renounced, the experience of happiness or misery also contributes to the various emotions among individuals.

Assume that various people perceive enjoyment or pain in the same trying circumstance. They will still experience multiple feelings based on their mental states of attachment or release.

As a result, the central principle of Buddhist teachings is the cultivation of inner training that leads to peace and freedom. This principle informs every aspect of the sutras that Buddha taught. Patriarchs also penned and clarified sutra commentary so that practitioners might put it into practice.

The Four Noble Truths (cattāri ariyasaccāni), which the Buddha preached in the Sarnath garden, were expounded in the first sermon of the Dharmacakrapravartana Sutra (Setting the Wheel of the Dharma in Motion Sutra). The Buddha taught the Dharma of the Four Noble Truths, which

⁸ Ibid., pp. 943-946

included dukkha (suffering), samudaya (cause leads to suffering), nirodha (the cessation of suffering), and magga (the path leading to the confinement of tanha and dukkha).

This lesson is beneficial as it conveys the realities of everyday life that individuals must deal with. The Buddha spoke of afflictions at the outset of the Four Noble Truths, including the eight universal pains that neither individuals nor objects can escape.

The Buddha mentioned eight sufferings in the Four Noble Truths. And of those eight sufferings, seven have a surface-level appearance. They are easily identifiable by all: the suffering of birth, the suffering of illness, the suffering of old age, the suffering of death, the suffering of love that partook in separation, the suffering resulting from unfulfilled desires, the resentment left behind when people argue and hurt each other. Furthermore, latent suffering is the eighth of the five aggregates of suffering,⁹ which serve as the foundation for the seven sufferings that were previously discussed.

Excellent verses about the Five Aggregates, which are always potential causes of suffering¹⁰ Chapter The Burden of the Samyutta Nikaya describes how clinging to create evil karma leads to the remaining seven groups of suffering. Buddha also gave instructions on how to train the mind, leading to liberation and a sense of peace.

"The five aggregates are truly burdens,

The burden-carrier is the person.

Taking up the burden of suffering in the world,

Laying the burden down is blissful."

"Having laid the heavy burden down

Without taking up another burden,

Having drawn out craving with its root,

One is free from hunger, fully quenched".¹¹

All the truths about suffering (the reality of suffering) are divided into the above eight groups. The human mind feels those sufferings.

After discussing the truth of suffering, the Buddha instructs sentient beings (including deities and humans) about the causes that lead to suffering and create evil karma for which humans are responsible and will receive the consequences of self-created. Happiness and suffering also generate different feelings for each person.

The Buddha also taught that the leading cause of suffering is ignorance, a lack of understanding that all things are impermanent, selfless, and suffering, so people should not be attached to them.

Humans have attachments ranging from pleasant feelings to painful feelings, from material things to emotions, thoughts, and senses of the body. As a result, they lose control and hurt each other.

Therefore, sentient beings create unwholesome karma from one attachment to another and develop factors that lead to suffering.

Dhammapada says: "Speak or act with a crazy mind; suffering will follow like the wheel of a cart dragging the hooves of an ox."

And vice versa, if one understands the Buddha's teachings, the mind can rest in renunciation, knowing the flexibility of context. Depending on the conditions and time, they behave appropriately without being burdened by material things, fame, or beauty. They will no longer be entangled in the pleasures and emotions of life, their minds will be free, they will be able to control their actions scientifically and logically, they will no longer sow bad karma, and they will have the compassion to act. That's why we say happiness or suffering is also created by our mind.

c) A key component of successfully applying the Buddha's teachings on cultivation is Mindfulness:

The foundational idea of the Buddhist practices given by the Buddha is Mindfulness, which is frequently referenced in Buddhist texts. In particular, attention is crucial for those who meditate. Mindfulness is the mental discipline of concentrating on a single thing.

Mindfulness involves awareness of one's inner states, including feelings, ideas, imagination, and conduct. As a result, cultivating Mindfulness consists of teaching your mind to be mature, conquering all illusions, overcoming all emotions, constantly reflecting, and being aware of everything you do.

Through mindfulness practice, we can achieve a balanced and harmonious state of mind, enabling us to behave and speak effectively.

From there, virtue will be maintained and developed well because mindfulness practice always protects and develops the mind.

Therefore, when we practice Mindfulness well to balance our body and mind and create a feeling of happiness, we will be able to share our joy and happiness with everyone around us and vice versa; we will not do anything wrong. Take control of your mind and emotions.

⁹ Soma, 1999, pp. 40-43

¹⁰ Bodhi, 2000, p. 876

¹¹ Bodhi, 2000, p. 872

By practising Mindfulness, we can further improve our ability to effectively bring our minds into a state of meditation through the concentration and Vipassana methods and effectively practice the practical results of other methods taught by the Buddha.

3. The role of Mindfulness in modern social life.

By fostering greater awareness and focus on the present moment, mindfulness may also benefit our mental and emotional health. To cultivate mindfulness, one must direct their attention towards a specific object of thought, relinquish all subjective judgements, and impartially observe any thoughts that enter their awareness. Awareness of inner states including anger, love, anxiety, behaviour, and activity is fostered through the practice of mindfulness. As a result, mindfulness manifests within the mind as a deliberate incentive for individuals to engage in virtuous actions and foster the growth of such conduct in society.

To practice Mindfulness¹², the practitioner will be instructed to focus on the breath (*āna-pāna*¹³) like a gatekeeper who goes in and out. The practice of observing the breath is the same. When we breathe out, we know the breath out. When we breathe in, we see the breath in. When we exhale with the warm breath, we notice the warm breath. The breath feels cold, and we feel the breath calm. For the long breath, we note the long breath; for the short breath, we note the short breath. Just like that, the practitioner should take note.

Mindfulness means focusing the mind and thoughts on the object, not letting the mind gets distracted, and thinking about other issues. Slowly our nerves begin to reduce stress, relax, and ease out. From there, it shows that Mindfulness is a form of physical and mental training.¹⁴

Momentary Mindfulness is associated with higher life satisfaction, ease, conscientiousness, self-control, competence, empathy, and optimism. A positive correlation was found between Mindfulness and diseases such as depression, neurosis, inattention, alcoholism, cognitive reactivity, difficulty with emotional regulation, and social anxiety. Mindfulness is successful in improving overall health and well-being.

Specifically, researchers have shown it to be associated with neuroplasticity and neural integration, increased ability to regulate emotions, improved negative thinking and enriched interpersonal relationships, enhanced bodily functions, such as healing, immune response, physical well-being, mental clarity, and physical stress reduction.

Psychotherapists in Canada and the United Kingdom have begun to recognise, over the past decade, that mindfulness interventions can also aid in the reduction and amelioration of psychological disorders. The concept of depression may benefit from mindfulness-based cognitive therapy, which combines cognitive therapy with pre-existing intellectual practice to prevent recurrent depressive episodes. Presently, a wide range of conditions are being addressed through the application of mindfulness-based cognitive therapy and mindfulness-based stress reduction therapy. These treatments encompass trauma, chronic pain, stress, eating disorders, addictions, and more.

The current study's findings demonstrate that practising Mindfulness leads to notable improvements in young people's emotional regulation and an increase in good affect.

Current scientific studies on psychological reactions have demonstrated that mindfulness therapy improves coping mechanisms by better regulating, maintaining, and directing emotions. Through formal and informal methods, mindfulness therapy focuses on several components of attention, including switching, orientation, vigilance, and attention maintenance. This is achieved by activating the attention network.

According to research conducted since then, practising Mindfulness and meditation can be viewed as a cognitive control exercise that improves one's capacity to self-regulate internal distractions. Additionally, mindfulness meditation enhances self-control by promoting more flexible adjustments in mental and brain processes, controlling attention and bodily awareness, and controlling emotions and ideas.

In the twenty-first century, when humans are machines to satisfy their own needs. The diseases that follow are eating disorders, stress, depression etc., and other mental health conditions. While Mindfulness might not be able to 'heal' every ailment, it can alter our perspective on discomfort and create new opportunities for us to transition into a new way of living.

4. Discussing Mindfulness in building a happy life.

* Discussion about people who practice Mindfulness well

Constituting meditative and vipassana practices, the Buddhist tradition considers mindfulness to be an indispensable component. Buddhist meditation instructs individuals on the utilisation of the sword of wisdom to purge the mind of ignorance and other delusions that obscure its pure nature, including attachment, jealousy, hubris, wrath, and hatred. All of those clinging afflictions, which are difficult to eradicate, are the true source of the suffering to which we have been bound for countless lifetimes.

¹² Nanamoli & Bodhi, 2005, pp. 145-146

¹³ Ibid., pp. 941-948

¹⁴ Ibid.

While practising Mindfulness with deep concentration, the meditator's mind continuously focuses on the object; a craving cannot arise, which means the craving is controlled. In the same way, when focusing on Mindfulness, anger is also controlled because there is never a case of being mindful and anger erupting.

When Mindfulness is concentrated, the yogi's mind cannot be vague, confused, or lethargic. Thus, the mind will be free from the domination of greed, hatred, and delusion, so the practitioner will have a clear mind state in every moment, action, and thought of the mind.¹⁵

Therefore, Mindfulness can help us prevent defilements from arising. Through the practice of Mindfulness, the Bhikkhus will be more potent in controlling themselves, and the number of Sangha will increase with a happy holy life.

"Dhamma is his dwelling, Dhamma is his delight, a monk pondering Dhamma, calling Dhamma to mind, and does not fall away from true Dhamma."¹⁶

"Here, the first things for a discerning monk are guarding the senses, contentment, and restraint in line with the Patimokkha.

He should associate with admirable friends. Living purely, untiring, hospitable by habit, skilled in his conduct, gaining a manifold joy, he will end suffering & stress."¹⁷

Mindfulness turns equanimity into a happy feeling and a mundane scene into a fairy scene. Gradually practising Mindfulness in meditation, kindness, and love will grow to become the cause of happiness we will receive later.

* Discussion about people who refuse to practice Mindfulness

Without Mindfulness, we can't get peace from things that we consider too trivial, like a cloud, a flower, a river, or a baby...but just having Mindfulness, when we come into contact with these things, we all feel that they become strangely beautiful and can create a feeling of boundless peace and happiness. For example, enjoying the scenery alone and quietly in the natural sky will feel comfortable and light. Just holding a small branch or looking at a small flower, we also feel happy and see that a small flower is so beautiful. We will cherish it and love it without having to pray for immensely distant satisfaction. Or with a gentle breeze passing through the village, with mindful noting, we also feel at ease.¹⁸

When we do mundane things like sweeping, washing clothes, and washing dishes, if we don't have Mindfulness, we will feel that these jobs are very tasteless and boring. But if we do those things with the right thinking, miracles will come to us. We will feel extremely satisfied with simple work and can do it forever without getting bored. But without Mindfulness, we will be easily bored, frustrated, annoyed, and tired of those trivial tasks.¹⁹

Conclusion

Buddhism holds that the unwholesome mindset, the lusty mind of beauty, the mind that lusts for limitless power, and the mind of hatred are the root causes of conflict among sentient beings. Greed and attachment to this and that are the results of a deluded mind that cannot comprehend the true essence of things.

The technique of mindfulness practice provides us with a mindful way of living, fostering the development of solid cognitive abilities that underpin all of our daily activities. Good Mindfulness requires patience to sustain daily mindfulness practice and confidence in one's abilities. It also requires us to carefully monitor our thoughts and actions and be mindful of every moment.

From there, we will practice understanding the Buddha's teaching to conquer hatred with kindness, conquer evil, and repel it by good and wise love, as well as have self-control of souls, free from hatred, jealousy, malice, and greed within us²⁰.

1. Maintaining mindfulness practice is always considered as the inner training that each person should have in practising meditation, or the training methods taught by the Buddha to feel peace always prevail in our mettā.
2. Researchers have discovered that practicing mindfulness improves physical health. Mindfulness can be utilised to alleviate chronic pain, reduce tension, and treat cardiovascular disease. Psychotherapists have discovered that mindfulness meditation can be utilised to treat a variety of issues, including anxiety disorders, marital discord, and melancholy. Mindfulness also promotes a variety of positive attitudes that contribute to a fulfilling existence.
3. In contemporary society, we tend to increase conflict from within to without; it tends to be conflict from family to society, which tends to conflict between one country and another because many factors cause serious conflict consequences. So, peace is the element of desire, which is essential to everyone.
4. If we do not practice Mindfulness and protect our thoughts, actions, and feelings well, we will quickly lead to struggles and conflicts, from minor things to big things, by anger and greed for pursuit, the mind of jealousy and hatred, the mind of lust for beauty, greed for fame and gain, etc. Or because competing for food or the living area, people can create conflict and kill each other to survive.

¹⁵ Ibid., pp. 956-958

¹⁶ Thanissaro, B.; *Buddharakkhita* (trans.), 2013, *Dhammapada Verse*. 364

¹⁷ Ibid., *Dhammapada Verse*. 375-376

¹⁸ Hanh & Cheung, 2010, p. 157

¹⁹ Ibid., p. 152

²⁰ Nanamoli & Bodhi, 2005, pp. 942-943

Buddhism endeavours to establish a harmonious society through the attainment of interior tranquilly, peace, and the discovery of a path to peace. Furthermore, it fosters the formation of an inner peace that serves as the foundation for a joyful world—one in which compassion, wisdom, and bravery serve as motivating factors in the cultivation of enduring peace within every individual.²¹

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²¹ Hanh & Cheung, 2010, pp. 178-179