

Humanistic Buddhism: Sammà-sati, Mindfulness, and Zhèngniàn



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ABSTRACT: Sammà-sati refers to continuously focusing on wholesome dharma and maintaining inner clarity and alertness. Anapanasati (mindfulness of breathing and breathing) is a specific practical way to achieve sammà-sati (mindfulness). The word “Zhèngniàn” (Chinese; English: mindfulness) began as Buddhism entered Ancient China during the Han and Tang Dynasties around two thousands years ago. Until the 1970s, the word “Zhèngniàn” (Chinese; English: mindfulness) referred to sammà-sati (Pali). However, in the 1980s, the modern mindfulness stress reduction course such as Mindfulness-based stress reduction (MBSR) combining Eastern Buddhist meditation with Western psychotherapy (Kabat-Zinn pioneered) entered the Asian Chinese world (including China, Taiwan and Southeast Asian Chinese and so on). It was also translated as “Zhèngniàn” (Chinese; English: mindfulness). However, there are significant differences between the Buddhist “sammà-sati” and the mindfulness in the mindfulness stress reduction course (Kabat-Zinn pioneered). When the two concepts use the same Chinese word “Zhèngniàn” as the same time, confusion often arises. Moreover, as Chinese Buddhists communicate with non-Buddhists, they have been talking at cross purposes. Western mindfulness removes the religious component and is adopted by psychologists, and medical scientists as a technique and tool to study and apply, focusing more on its potential benefits for mental health and treatment. Although modern mindfulness courses are essentially different from mindfulness in Buddhism, as an effective whole-person health practice, it has positive significance for relieving the stress of modern life and improving the quality of life.

KEYWORDS: Sammà-sati, Anapanasati, Zhèngniàn, Humanistic Buddhism, Master Hsing Yun

I. INTRODUCTION

The Eightfold Path (Pali: Ariyo aṭṭhaṅgiko maggo, Sanskrit: Ārya aṣṭāṅga mārgaḥ) is the eight core methods leading to Buddhist practice, meditation, and ultimate liberation. The meaning of the word "Maggo" is the road leading to Nirvana, that is, the practice rules to achieve the ultimate goal of Buddhism. During the practice process, practitioners need to eliminate inner troubles and impurities, such as greed, anger, Ignorance, etc., through such practice, can we finally reach Nirvana (Britannica, 1997). The steps are detailed and profound. Starting from: (1) Right view (sammà-diññhi): sammà means completely, thoroughly, perfectly, correctly; "diññhi" means insight, opinion, point of view, and the first digit "sammà" gives It has a positive meaning, that is, right view. Right view usually refers to the wisdom of the Four Noble Truths, which includes two types: vipassanà-sammàdiññhi) and right view of the path (magga-sammàdiññhi), but most of them refer to the right view of the path. The Mahasatipañña Sutra mentions that right view is “the wisdom of suffering, the wisdom of the origin of suffering, the wisdom of the cessation of suffering, and the wisdom of the path leading to the cessation of suffering.” This is the basis for a correct understanding and cognition of the law of cause and effect and the Four Noble Truths. The direct cognition, understanding, and knowledge of name, form, conduct, and the eighteen realms are called views. The correct understanding of name, form and formation is called right view. (2) Right thinking (sammà-saṅkappa): Following right understanding is the thoughtful consideration and correct understanding of the above-mentioned Buddhist teachings (Academia.edu., 2013).

Right thinking (sammà-saṅkappa) refers to the correct way of thinking. That is, staying away from evil thoughts such as greed, anger, and harmful thoughts, and thinking deeply about good dharma such as non-greed, non-hatred, and harmlessness. Right thinking is the correct thinking mode further developed by the practitioner based on the right view. It helps the practitioner maintain a pure mentality and correct behavior in daily life. According to the Mahasatipañña Sutra, there are three types of right thinking: (i) renunciation thinking (nekkhammasaṅkappa): refers to the yearning and pursuit of a monastic life, and the desire and attachment to think about renunciation. (ii) Abyàpàdasaṅkappa: refers to not harboring anger or malice, and treating others with a peaceful attitude. (iii) Thoughts of harmlessness (avihiisà- saṅkappa): refers to not harming living beings and treating all living beings with compassion. Right thinking is an important quality that practitioners should cultivate in daily life. It is closely connected with right view and together forms the basis of Buddhist practice. Through right contemplation, practitioners can

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gradually purify their minds, develop a deep understanding and practice of Buddhism, and ultimately achieve liberation and enlightenment (Buddhist Spirituality, 2007). Next, words and deeds should be unified, influence others in a positive way, while maintaining dignity and propriety, and avoid evil words, evil deeds and evil thoughts. This is: (3) Right Speech (sammà-vàcà): words filled with good intentions and truth, avoid all slander and slander; (4) Right Action (sammà-kammanta): act with integrity, follow moral principles, and do not do anything harmful to others; (5) Right Livelihood (sammà-ājāva): choose the right career and livelihood, to maintain purity and integrity in life. Then reach (6) Right Effort (sammà-vàyāma): It means being determined and making continuous efforts on the path of spiritual practice. After completing the above six steps, enter: (7) Mindfulness (sammà-sati): This is to purify the inner habits of greed, anger and ignorance through continuous concentration and awareness, and accept various feelings and thoughts of the body and mind. At this stage, practitioners can directly experience the true state of each moment and are no longer bound by the concept of "I". There is no "I" seeing, hearing, feeling pleasure and pain, there is only the existence of pure awareness, transcending the sensory perception of the binary opposition of subject and object. Finally reaching (8) Right Concentration (sammà-samādhi): This is the key to unlocking the wisdom of liberation by breaking away from "self-grasping" and eliminating the defilements of ignorance. In right meditation, practitioners can develop true insight (vipassanā) and wisdom (paññā) and achieve complete inner freedom and liberation (Brekke, 1999).

The "Three Learnings of Precepts, Concentration, and Wisdom" in Buddhism are three basic qualities that practitioners must cultivate on the path of spiritual practice. They support each other and jointly promote the spiritual growth and liberation of practitioners. (Laumakis, 2008). Precepts (sīla): refers to moral behaviors and habits, which covers both good and evil behaviors and habits. In Buddhism, precepts usually refer to observing the precepts to prevent the occurrence of bad behaviors and cultivate good moral character. (3) Right Speech, (4) Right Action and (5) Right Livelihood Path Factors belong purely to the sālakkhandha and help the practitioner to keep his speech and actions pure. These three are also called the three (speech and action), virati-cetasikā, the state of being free from bad thoughts and actions. Concentration (samādhi): refers to the concentration and concentration of the mind. Through meditation and other practice methods, the mind can be kept away from distractions and distracting thoughts to achieve inner peace and tranquility. The three path factors (6) right effort, (7) right mindfulness and (8) right concentration belong to the concentration aggregate (samādhikkhandha) and they help the practitioner develop a stable and concentrated state of mind. Through the practice of meditation, practitioners can improve their concentration and further achieve inner peace and clarity. Wisdom (paññā): refers to the deep understanding and insight into the truth of Buddhism. The two path factors of (1) right view and (2) right contemplation belong to the wisdom aggregate. These two paths help practitioners develop a correct understanding of life and the truth of the universe, thereby transcending ignorance and confusion. Through the practice of wisdom, practitioners can gain insight into the truth of the world, get rid of confusion and attachment, and thus achieve liberation and enlightenment. The three disciplines of precepts, concentration, and wisdom are the cornerstones of Buddhist practice. Through the observance of precepts, practitioners establish a moral foundation; through the practice of concentration, practitioners cultivate concentration and calmness of the mind; through the cultivation of wisdom, practitioners gain understanding Insight into the true meaning of life. These three aspects complement each other and jointly guide practitioners towards the path of liberation and enlightenment (Master Hsing Yun, 2017a).

II. ZHÈNGNIÀN (CHINESE; ENGLISH: MINDFULNESS; PĀḶI: SAMMÀ-SATI)

Mindfulness (sammà-sati) refers to continuously focusing on wholesome dharma and maintaining inner clarity and alertness. It is also called truth, which is a quality accumulated over a long period of time through listening to right views, experiencing right thoughts, right speech, right actions, right livelihood, right effort and other spiritual practices. Mindfulness is not only the memory of good dharma, but also a profound state of awareness. It requires practitioners to remain awake and alert at all times in daily life, and to maintain comprehensive awareness of their physical state, emotions, thoughts and surrounding environment. Through mindfulness, practitioners can better understand their own mental processes and avoid being driven by unconscious reactions and habits (Wynne, 2007). The formation of mindfulness is a gradual process that needs to be based on the practice of hearing right views, experiencing right thoughts, right speech, right actions, right livelihood, right effort, etc. With the deepening of practice, mindfulness will become more and more stable and become a natural state in the mind of the practitioner. Practicing mindfulness can help cultivate inner peace and stability, reduce pain and worry, and improve personal self-control and wisdom. It reminds practitioners that they should maintain a peaceful and clear mind when facing various situations in life. Through continuous mindfulness practice, practitioners can gradually purify their minds, improve their self-awareness, and ultimately move towards the realm of liberation and enlightenment. Mindfulness, as an important part of Buddhist practice, embodies Buddhism's pursuit of profound understanding and insight into life (Master Hsing Yun, 2017b).

Sammà-sati (English: Mindfulness) is when practitioners focus on appropriate objects and objects to maintain correct thoughts, in order to achieve the purpose of improving concentration, enhancing wisdom, and achieving spiritual success. Mindfulness is a direct experience, seeing the true situation of things as they are happening, without rejecting or accepting likes and dislikes, thus helping practitioners to clearly understand the original nature of things. It refers to a clear, aware, and non-judgmental attitude toward present-moment experience. The practices of mindfulness help practitioners maintain awareness of physical and mental

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phenomena, so that they can observe the truth of things and not be confused by ignorance and troubles. The practice of mindfulness covers the comprehensive awareness of body, feelings, mind and dharma, and is a comprehensive state of awareness. Anapanasati (English: Mindfulness of breath-in and out) is to train the concentration and stability of the mind by focusing on breathing, so as to further achieve the goal of concentration and wisdom. Mindfulness of breath-in and out-breathing includes a complete practice from stopping to observing. It is one of the two categories of Buddhist meditation practice: stopping and observing. Practitioners cultivate mindfulness and concentration by focusing on breathing (in-breathing and out-breathing). This is a very basic meditation technique suitable for beginners to develop focus and calmness of the mind. By observing the natural flow of breath, practitioners can reduce mental distractions and gradually enter a deeper state of concentration (Buddhadasa, 1980).

The focus and purpose of the two are different. Sammà-sati (English: Mindfulness) emphasizes the correctness and alertness of thoughts, while anapanasati (English: Mindfulness of breath-in and out) emphasizes training the concentration and stability of the mind by focusing on breathing. Anapanasati (mindfulness of breathing and breathing) is a specific practical way to achieve mindfulness. By focusing on the breath, practitioners can train their mind to stay in the present moment, undisturbed by thoughts of the past or future. This focused practice helps develop continuous awareness, the state of mindfulness. As concentration increases, practitioners can observe and understand physical and mental phenomena with a clearer mind, thereby practicing mindfulness more deeply.

III. ANAPANASATI (ENGLISH: MINDFULNESS OF BREATH-IN AND OUT)

In the Mahasatipaṇa Sutra, the Buddha taught a total of twenty-one meditation practices. These karma are divided into four categories according to their nature: body, feeling, mind, and dharma, also known as the four places of mindfulness (cattāro satipaṇṇhāna). Among them, there are fourteen kinds of mindfulness of body (kāyasatipaṇṇhāna), mindfulness of feeling (vedanāsatiipaṇṇhāna) and There is one type of mindfulness (cittasatiipaṇṇhāna), and there are five types of dhammasatiipaṇṇhāna. Firstly, the place of mindfulness of the body (kāyasatipaṇṇhāna): (1) Mindfulness of breathing in and out (ānāpānassati), (2) Path of majesty (iriyāpāthā)—walking, standing, sitting, and lying down, (3) Right knowledge (sampajāna), (4) Contemplation of aversion (paṇīkālamanasikāra) —32 identities, (5) dhātumanasikāra—differences in the four realms, (6-14) nine graveyards (navasivathika). Secondly, the place of mindfulness (vedanāsatiipaṇṇhāna). Thirdly, the place of mindfulness (cittasatiipaṇṇhāna). Fourthly, Dhammasatiipaṇṇhāna: (1) Five hindrances (paṅca nāvāraḍḍhāni)-greed, anger, sleep, regret, doubt, (2) Five grasping aggregates (pañcupādānakkhandhā), (3) Twelve bases (dvādasāyatanaṇi), (4) Seven factors of enlightenment (satta sambojjhaṅgā), (5) Four Noble Truths (cattāri ariyasaccāni) (Deng and Zhao, 1998). In Buddhist practice, ānāpānassati is a path to spiritual elevation and inner peace. The Anapana Sutra in the Madhyamaka provides us with valuable guidance on how to practice this method of meditation. The Buddha pointed out in the sutras that the practice of mindfulness of breathing and breathing can bring far-reaching benefits: "Monks, if you practice the mindfulness of breathing and breathing deeply, you will obtain incomparable results and benefits." The Buddha further explained the value of practicing mindfulness of breathing and breathing: "By constantly practicing mindfulness of breathing and breathing, you will be able to practice the four foundations of mindfulness perfectly. And the perfection of the four foundations of mindfulness will lead you to the achievement of the seven factors of enlightenment. Ultimately, the practice and cultivation of the seven factors of enlightenment will allow you to reach the state of enlightenment and liberation." This shows that mindfulness of breathing and breathing is a key step in achieving the goals of Buddhist practice - wisdom and liberation.

The first step in practicing mindfulness of breathing and breathing is to choose a suitable place to practice. The Buddha recommended that practitioners go to woods, under trees, or to open spaces because these places have fewer distractions and help calm the mind. If such a place cannot be found, practitioners should learn to create a peaceful space in their hearts and ignore the distractions of the outside world. In terms of postures for practice, the Buddha emphasized the importance of "sitting in lotus position and keeping the body upright." This sitting position helps us keep our bodies stable and comfortable, allowing us to better focus on our breathing. At the same time, the Buddha also recommended that we focus our minds on the breath near the tip of the nose or upper lip, focusing on the in and out of the breath. This is the core of the mindfulness of breathing - focusing on the breath, feeling the flow of the breath, and maintaining clear awareness whether it is inhaling or exhaling. When our thoughts start to wander, we don't need to be too anxious or irritable. At this point, just gently bring your mind back to your breath. If you find it difficult to stay focused on your breathing, you can try counting your breaths: count the incoming and outgoing breaths silently in your mind, from one to eight, and repeat. When our mind gradually calms down and we can focus steadily on breathing, we can stop counting breaths and simply feel the flow of breathing. After introducing the basic practice method of breathing in and out, the Buddha further elaborated on the practice points of the four groups of four methods. These points will help us gain a deeper understanding of the connotation and value of mindfulness of breathing and guide us to move forward steadily on the path of meditation. Through these practice methods, practitioners can gradually deepen and ultimately achieve spiritual liberation and awakening. In the field of Buddhist practice, meditation is not only the core practice of Buddhist practitioners. In the world of meditation, breathing becomes the bridge connecting the soul with the outside world. The Buddha once elaborated on the method of achieving inner peace and concentration through observing and regulating the breath, which is known as the "first set of four

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methods." This method is not only limited to the awareness of the depth of breathing, but also a comprehensive perception of the entire process of breathing. Every link from the beginning, through and end of breathing is observed and experienced in detail. As practitioners develop greater awareness of their breath, they begin to learn how to calm their bodies during the breathing process. This kind of calmness is not simply stillness, but an inner tranquility and harmony, which is reflected in the subtleness and evenness of breathing, but also in the tranquility and concentration of the mind.

As practitioners continue to focus on their breathing, their minds gradually free them from the hustle and bustle of the outside world and enter a deep state of tranquility. In this state, practitioners may experience a special psychological phenomenon - nimitta. The nimitta is a psychological phenomenon that occurs during meditation. It may appear in different forms such as fog, smoke, cotton wool, or light. These nimitta are not real existences, but projections of the practitioner's inner world. With the deepening of meditation, these nimitta will gradually become brighter and clearer, like the twinkling stars in the night sky, illuminating the inner world of the practitioner. When the nimitta appears and stabilizes, the practitioner will enter a deep state of meditation - absorption concentration. In this state, they seem to be in boundless tranquility, their body and mind are unified, and they are one with the universe. In this state, the practitioner will be able to experience four different jhanas, each accompanied by unique psychological characteristics. These jhanas are like four levels of the spiritual world, allowing practitioners to gradually abandon rough mental activities and experience a purer and tranquil inner state. In the process of meditation, practitioners will also practice the so-called "five freedoms".

The five freedoms are the freedom to enter the state of meditation, the freedom to remain in the state of meditation, the freedom to exit the state of meditation, the freedom to examine all aspects of meditation, and the freedom to adjust the depth of meditation. These five freedoms are the embodiment of the meditator's control over meditation and a symbol of their inner freedom and liberation. Meditation is not only a way of practice, but also an attitude towards life. It teaches us how to maintain inner peace and concentration in a noisy world, and how to find spiritual sustenance in a busy life. Through meditation, we can gradually get rid of external interference and constraints and find inner peace and freedom. In the process of meditation, we learn how to get along with ourselves, how to get along with the world, and how to find a balance between prosperity and tranquility. As he took a deep breath, he was clearly aware: I was taking a deep breath. Likewise, when he exhales deeply, he is clearly aware that I am exhaling deeply. When his inhalation becomes short, he can detect: My inhalation is short. Or, when his exhalation shortens, he can realize: My exhalation is short. He trained himself to feel this process with his whole body with every inhale, as if saying to himself: Feel my whole body, now I will inhale. Likewise, he trained himself to feel the whole body as he exhales: Feel my whole body, now I am going to exhale. He further trained himself to calm every movement of his body in preparation for his inhalation, as if silently saying in his mind: Calm all movements of my body, now I will inhale. And as he exhales, he also guides himself internally: I will exhale to stabilize the shape of my body. On the road to exploring inner peace and insight, the Buddha revealed to us the profound practice guide of the "Second Group of Four Dharmas." It teaches us how to feel and discern the subtle changes in the depths of our soul in the subtle pulses of our breath. As our breathing deepens, our thoughts and emotions gradually become calmer, and a calm tranquility fills the lake of our souls.

First, the Buddha taught us to "breathe with awareness of a state of joy." The "joy" here is not just a simple sense of pleasure, it also represents a kind of inner peace and satisfaction. When we focus on breathing and feel the joy that arises from the heart, we take the first step in spiritual practice. Next, the Buddha further guides us to "breathe in a state of awareness of happiness." The "pleasure" here is more reflected in the physical pleasure. When we are immersed in breathing and feel the comfort and pleasure in every part of our body, our souls are also nourished in this state. Later, the Buddha proposed the practice method of "awareness of the state of mind and breathing". Heart conduct, that is, our thoughts and feelings, are the messengers of the soul, conveying inner information. In the process of practice, we must always remain aware of our mental actions and let them flow with our breath, so that we can more clearly see the changes in our hearts. Finally, the Buddha told us to "calm your mind and breathe in, calm your mind and breathe out." As our practice deepens, our thoughts gradually become calmer and deeper. In this state, we can not only experience inner peace and serenity, but also gain insight into the impermanence, suffering, and selflessness of our mind. This is the highest realm of practitioners and the ultimate goal we pursue. In short, the "Second Group of Four" reveals a path to inner peace and insight. By being aware of joy, happiness, mental formations and calm mental formations, we can feel the changes in our hearts at every moment of breathing, thereby understanding ourselves more deeply and gaining insight into the true meaning of life.

Let us continue to move forward on the path of spiritual practice and explore inner peace and wisdom. He trained himself to breathe deeply when he felt joy, as if saying to himself internally: I will breathe in while experiencing this joy. Likewise, when he experiences extreme ecstasy, he consciously exhales to balance his inner emotions and says silently: As I experience this ecstasy, I will exhale. He learned to feel the emotion of happiness with all his heart every time he inhaled, as if he was telling himself: When I inhale, feel this happiness with all my heart. At the same time, when exhaling, he also immersed himself in a happy atmosphere and trained himself: When I exhale, I still feel this continuous happiness. He learns to deeply experience every action and thought as he inhales, as if silently reciting in his heart: While experiencing this action, I will inhale. Likewise, as he exhales, he also internally observes and experiences the passing of these actions and thoughts: In experiencing the changes in these actions, I will

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exhale. He trained himself to calm down the chaos in his heart when preparing to inhale, as if he was telling himself: I should inhale when I am calming down the chaos in my heart. While exhaling, he strives to achieve a state of inner peace, and silently recites: "In exhaling, I will achieve inner peace. In the practice of Buddhist meditation, the third set of four practices is an important step in deepening the meditation experience. The Buddha taught us to deepen meditation through the awareness of the heart and the in and out of the breath. This is not only a guide to meditation skills, but also a revelation of profound insights into life. First of all, practitioners should be immersed in the four states of meditation (four jhanas).

No matter which state they are in, the mind will focus on the in and out of the breath along with mindfulness and awareness. When practicing Samatha meditation, we experience the coming and going of the breath by being aware of the mind; while when practicing Vipassana meditation, we observe the most prominent jhana characteristics of the mind - impermanence, suffering, and selflessness. Joyful mind is one of the important jhāna factors of the first jhāna and the second jhāna. When practicing Samatha meditation, the practitioner experiences the in and out of the breath through joyful mind. After coming out of concentration, we use the most prominent jhana characteristics of joy as objects to observe impermanence, suffering, and selflessness. All jhana states have one-pointedness, that is, the mind is focused on one object. When practicing Samatha meditation, we experience the coming and going of the breath through this concentration. After coming out of concentration, we take the most significant jhāna characteristics of one state as an object and observe them. At this time, the mind focuses on the three characteristics of jhāna characteristics: impermanence, suffering, and selflessness. At different stages of meditation, the mind is gradually freed from various obstacles. When practicing Samatha meditation, we experience the coming and going of the breath through this liberated mind. After emerging from samadhi, we meditate on the characteristics of all jhanas as impermanence, suffering, and non-self, thus freeing ourselves from attachment to the characteristics of any jhāna as permanence, happiness, and selflessness.

The Buddha taught a third group of practices in the Anapana Sutra, which are as follows: (1) Breathe with awareness of the state of the mind: When practicing breathing, practitioners should focus on the breath and keep the mind aware and focused. (2) Breathing with a state of joyful mind: Practitioners should breathe with an inner sense of joy, which is similar to the joy experienced in the first and second jhanas. (3) Breathe with the mind in a state of concentration: In all meditations, the practitioner should develop a concentrated attention that focuses the mind on every detail of the breath. (4) Breathe in a state of liberated mind: As the level of meditation increases, the practitioner's mind will gradually be freed from various worries and reach a state of freedom and tranquility. As practicing samatha (samatha), the practitioner develops awareness, joy, concentration, and liberation of the mind by focusing on the breath. When practicing wisdom (contemplation), practitioners need to identify the mental factors (psychological factors) in these meditations and observe their characteristics of impermanence, suffering, and selflessness. Through such practice, practitioners not only develop deep meditation but also develop a deep understanding of the true nature of things through contemplation. Through the awareness of the heart and the in and out of the breath, we can deeply understand the Buddha's teachings in the Sutra of Breathing in and Out and achieve inner freedom and tranquility.

When experiencing inner feelings, I will breathe in, he trained himself in this way; similarly, when experiencing deep inner feelings, I will breathe in, he emphasized this training again. (2) When I inhale, I want my soul to feel pleasure, he trained himself in this way; at the same time, I will exhale in accordance with the rhythm of my heart, he adjusted his breathing in this way. (3) Breathe in with a calm mind." He gave himself this instruction to train; at the same time, he also trained himself like this: "When exhaling, I have to maintain concentration and concentration of thoughts. (4) When I inhale, I want my mind to be liberated. He learns to adjust his breathing in this way. At the same time, when I exhale, I want to keep my mind liberated. He continues to practice this kind of training. In the Buddhist practice system, the "fourth group of four methods" constitutes a profound and practical practice path, which is closely related to the practice of breathing and points to a profound understanding of the impermanence of life, the end of suffering, nirvana and letting go. The first step in practice is to "observe impermanence while breathing in and out." Practitioners should always remind themselves during the cycle of breathing that everything in the world, including their own physical and mental state, is constantly changing and disappearing. This understanding helps practitioners reduce their attachment to the world and achieve inner peace. After meditating, practitioners should observe the arising and passing away of physical and mental phenomena (material and mental phenomena) and realize that all things are impermanent.

The Buddha further guided practitioners to "breathe in and out with the observation of separation." The "li" here has a double meaning: first, the instantaneous destruction of things, that is, "the separation of annihilation"; the second is the final state of nirvana, that is, "the ultimate separation" ". Practitioners should observe the instantaneous destruction of things and realize their impermanence, suffering and selflessness. When a practitioner reaches the holy path and fruition, he or she will experience nirvana, which is the ultimate separation. Next, the Buddha mentioned "the in-and-out breath following the cessation of contemplation," which focuses on the insight into suffering. Practitioners should realize that physical pain and mental distress are temporary and will end with the progression of life. This understanding helps practitioners transcend suffering and find inner peace. Practitioners observe the instantaneous cessation of things and their final cessation—Nirvana—and realize impermanence, suffering, and selflessness. Finally, the Buddha taught practitioners to "breathe in and out with contemplation of equanimity." The "equanimity" here includes the dual meaning of letting go of worries and entering Nirvana.

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Practitioners should realize during their breath that letting go of attachment and greed for the world is the key to achieving spiritual liberation. When a practitioner reaches a certain state of mind, he can naturally enter Nirvana and realize the ultimate liberation of life. I breathe in as I observe the impermanence of everything in the world. In this way he learned to combine breathing with meditation; similarly, in realizing the true meaning of impermanence, I will exhale, so he trained himself to achieve inner peace. I breathe in as I observe the nature of the loss of all things. "In this way, he learned and integrated into the practice of breathing; at the moment when I feel the disappearance of things, I will exhale. In this way, he trained himself to deepen his understanding of the impermanence of life. I should observe and achieve inner stillness while inhaling. He taught himself to use breathing as a medium to enter meditation; at the same time, I should continue to observe the state of cessation when exhaling. He learned and practiced this combination of breathing and meditation. When inhaling, I should learn to observe. And let go of inner attachments. He learned this and practiced this essence of meditation in breathing; similarly, when exhaling, I should continue to observe and let go of unnecessary burdens." He learned and trained himself in this way. (Parallax, 2010).

The complete practice method of breath-in and out-breathing (àṇàpànassati) is the "Sixteen Steps", which covers the entire process from observing breathing, feelings, and thoughts flow, to observing concentration and liberation. The simple version of àṇàpànassati (àṇàpànassati) only focuses on observing the various changes in breathing, such as the length of breathing, coldness and warmth, etc., such as observing the coldness and warmth of breathing. This is found in other classics and even including those that are not mentioned in the detailed sixteen steps. As for the "one step", it is more concise and only requires the practitioner to be aware of the comings and goings of the breath. In the original Agama scriptures, the complete Anapana method needs to start from observing the subtle changes in breathing, and then observe the body's feelings, the changes in the mind, and the deep states of impermanence, selflessness and liberation. And for those looking for an easier way to practice, simply observing the in and out of the breath is enough. The merits of practicing mindfulness of breathing and breathing (àṇàpànassati) are significant: it makes the body less tired, the mind reaches a state of calm, and it reduces attachment to worldly pleasures. In terms of the fruit of practice, in addition to achieving the state of meditation of the four jhanas, it is also possible to obtain various magical powers, and even finally reach the point of eliminating all leakages and achieve the fruit of Arhat. (Plum Village, 2024). Through these four groups of practice methods, the Buddha taught us how to experience the truth of life in the breath, and how to find inner peace and tranquility in impermanence, freedom from suffering, cessation and renunciation. This way of practice not only helps us get rid of worries and attachments, but also guides us towards the ultimate liberation of life (Master Hsing Yun, 2017c).

Karma means behavior, action, or work, while place (ṭhāna) refers to location, environment, or influencing factors. Combining the two, karma-sthāna can be interpreted as the place or related factors where an action or work takes place. In Theravada Buddhism, this word has a special meaning, specifically describing the point or area on which the mind is focused during meditation. "Stop" (śamatha) can be understood as the mind in the "karma-sthāna", which uses the power of concentration to stabilize the body and mind, and is an important cornerstone for achieving meditation. In the process of practicing meditation (bhāvanā), it is crucial to choose a visualization method and object that are consistent with your own characteristics, because this will help the initial effects of meditation appear. This method of calming the mind, detaching itself from causes and conditions and objective objects, is called the "place of cessation." Observation (vipāśyanā) means deep insight, which is, truly examining the nature of things. It is a process of achieving physical and mental purification through self-observation. Practitioners initially improve their concentration by observing natural breathing. As their perceptions become increasingly acute, they begin to observe the continuous changes in their bodies and minds, and deeply experience the impermanence, suffering, and universality of selflessness in life. This way of directly experiencing the truth is a kind of inner washing and purification. On the path of spiritual practice, seeking the state of Nirvana is essentially a profound understanding and practice of the Four Noble Truths. This journey begins with a thorough understanding of "suffering" - the five aggregates, namely form, feeling, perception, formation and consciousness, which form the basis of all our experience and are the source of suffering. Further, we understand that the cause of all suffering is the Samadhi, that is, the operation of the law of cause and effect. The aggregation of various causal conditions leads to the occurrence of suffering. (Harvey, 2012).

The Buddha divided all the dharma that truly exists in the world into two categories, namely (1) Name dharma (nāma). As a means of identification, by naming and distinguishing things, we can identify and identify different objects, individuals or objects concept. Names tend to objects and have the effect of leading other names to understand objects. The name method also includes two ultimate methods: "mind" and "mind state". Ultimate mental phenomena include feelings, thoughts, thoughts, contacts, thoughts, etc., which are all called mental phenomena. Noma also involves the naming, classification and identification of things, which is an integral part of the cognitive process. (2) Rāpa refers to psychological objects, including external things regarded as objective things and internal object representations. Materiality has the characteristics of materiality and sensory perception, and will be changed by external factors such as temperature. Ultimate materiality includes the four major types (earth, water, fire, and wind) and the forms created by the four major types, which are all regarded as physicality. In addition, materiality also includes sensory objects directly experienced by the five sense organs (eyes, ears, nose, tongue, body), such as color, sound, smell, and so on. All sentient life in the world is a combination of the inner world and the material world, that is, the combination of "mind" and "material". If we use the five aggregates to distinguish them, the form aggregate is the physical dharma, and the four aggregates of

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feeling, thought, action, and consciousness belong to the mental dharma. Therefore, practicing the Four Foundations of Mindfulness is also contemplating the five aggregates.

Our goal is to pursue Nirvana - the state of transcending all troubles and reaching supreme peace. This is the truth revealed by the truth of cessation. However, to achieve this goal is not easy. We need to rely on the Eightfold Path - the truth, which is a clear path to nirvana, covering right view, right thinking, right speech, right action, right livelihood, and right effort. As a strong mind arises in the mind of a practitioner, Nirvana is the only goal. Then it has the fruition heart that also has Nirvana as the goal. At this moment, the practitioner has initially realized the Four Noble Truths and entered the first stage of practice - stream entry. If we continue to deepen our meditation practice and focus on the in-and-out breath, the practitioner will be able to realize higher levels of path and fruition, until he finally gets rid of all troubles and becomes an Arahant - a person without outflows, a perfect person. In the process of this practice, the practitioner is actually constantly practicing and cultivating the thirty-seven bodhi points. These bodhicitta points cover all aspects of practice, from breaking ignorance about the true nature of the body, feelings, mind, and dharmas, to eliminating defilements and cultivating virtuous dharma, to firming up faith in the Buddha, Dharma, and Sangha, and focusing on nirvana. It is an important step for practitioners to move towards Nirvana. By practicing the mindfulness of breath and breathing, practitioners are not only practicing and cultivating the Eightfold Path, but also practicing all the thirty-seven factors of enlightenment, thereby gradually moving towards the state of nirvana. This is a long and arduous process, but every step is full of meaning and value, because every step brings us closer to the supreme peace and liberation (Bhikkhu Ñānārambha, 1952).

IV. MINDFULNESS-BASED STRESS REDUCTION (MBSR)

MBSR is a concept of mindfulness derived from the Buddhist meditation tradition, especially practices such as sitting meditation, meditation and enlightenment. In Buddhism, mindfulness is viewed as a spiritual discipline that encourages individuals to be consciously aware of the present moment and maintain a non-judgmental attitude toward current experiences. This practice has a long history and systematic development in Buddhism. Dr. Jon Kabat-Zinn, an honorary professor at the University of Massachusetts Medical School, first introduced mindfulness into clinical practice in 1979 and created the MBSR course, which marked a new application of mindfulness in the field of Western medicine. Jon Kabat-Zinn, a Ph.D. in molecular biology, not only founded the MBSR Clinic, but also founded the Center for Mindfulness in Medicine, Health Care, and Society (CFM) in 1995, which is promoting Mindfulness has played a key role in integrating it into mainstream healthcare and society (Brown, and Ryan, 2003).

CFM is an organization focused on integrating mindfulness into all aspects of healthcare and society. The MBSR program offered at the center combines meditation and gentle yoga to help patients cope with stress, pain and illness through increased mindfulness. More than 25,000 people have completed this program to date, and it is widely used in fields such as healthcare, education, and business, making a profound contribution to helping people cope with stress, pain, and illness. CFM also offers an online MBSR program, expanding its reach and enabling it to benefit a global audience. Dr. Kabat-Zinn defines mindfulness as conscious, present-moment awareness that encourages individuals to maintain a non-judgmental attitude toward present-moment experiences. With the application of mindfulness in clinical psychology and medicine, it has gradually developed into a series of psychological therapies, including MBSR, mindfulness-based cognitive therapy (MBCT), and dialectical behavioral therapy (DBT). These therapies are based on the principles of mindfulness and aim to improve mental health and quality of life by enhancing an individual's ability to be mindful. Modern psychology, medicine, and neuroscience are all exploring the potential benefits of mindfulness on individual health and well-being. Mindfulness training is widely used in workplaces, educational institutions and daily life, and has been shown to have a positive impact on employee well-being, job performance and leadership levels. In addition, the concept and practice of mindfulness have also been integrated into Western culture and daily life, becoming an effective method to improve the quality of personal life (Zhang, et.al., 2022).

Mindfulness-based stress reduction (MBSR) is a modern application that combines Eastern Buddhist meditation with Western psychotherapy. The origins of this therapy can be traced back to the Buddhist practices of zazen, meditation and enlightenment. Its core is to cultivate conscious awareness, focus on the present moment, and face all phenomena with a non-judgmental attitude. Jon Kabat-Zinn, a Ph.D. in molecular biology from the United States, first introduced mindfulness into clinical practice in 1979 and created the MBSR course, which marked a new application of mindfulness in the field of Western medicine. Dr. Kabat-Zinn, professor emeritus at the University of Massachusetts Medical School, established the MBSR Clinic in 1979 and founded the Center for Mindfulness in Medicine, Health Care, and Society (CFM) in 1995, which is a leading organization dedicated to integrating mindfulness practices into mainstream healthcare and society. The center is best known for its development and implementation of the MBSR program, which has had a profound impact on helping people cope with stress, pain, and illness (Kabat-Zinn, 1990). MBSR is an eight-week program that combines meditation and gentle yoga exercises designed to help patients cope with life's challenges by increasing present-moment awareness. Since the program was launched, more than 25,000 people have participated and it has been widely recognized and applied around the world. CFM offers MBSR courses through online platforms, allowing it to reach a global audience and has played an important role in research into the impact of mindfulness on the brain, emotional processing and immune system. CFM provides training and certification for professionals

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interested in teaching MBSR, ensuring that the dissemination and practice of this curriculum are true to its principles. While CFM was originally founded as part of the University of Massachusetts Medical School, in 2019 it became part of UMass Memorial Health and continues its mission with new goals. Dr. Kabat-Zinn's definition of mindfulness is "purposeful, conscious attention and awareness of everything in the present moment, without any judgment, analysis or reaction to everything in the present moment, just pure awareness and attention." His work is not only about Impact has been felt in the fields of psychology and healthcare, as well as in neuroscience, education, business, and more. Dr. Kabat-Zinn has written several books on mindfulness and meditation that have been translated into many languages and conducted mindfulness retreats around the world to promote mindfulness as a way of life. With the application of mindfulness in clinical psychology and medicine, it has developed into a systematic psychotherapy, including MBSR, Mindfulness-based Cognitive Therapy (MBCT) and Dialectical Behavior Therapy (DBT))wait. The popularity and research of mindfulness continues to grow in the West, with fields such as modern psychology, medicine, and neuroscience exploring its potential benefits in promoting individual health and well-being. Mindfulness training is used in workplaces, educational institutions, and daily life, and has been shown to have a positive impact on employee well-being, job performance, and leadership levels. In addition, the concept and practice of mindfulness have also been integrated into Western culture and daily life, becoming a method to improve the quality of personal life (Wilson, 2014).

The eight-week course of Mindfulness-Based Stress Reduction (MBSR) is a systematic group course designed to help people reduce stress and improve their quality of life through mindfulness practice. Mindfulness-Based Stress Reduction (MBSR) is a course developed by Dr. Jon Kabat-Zinn in 1979 to help people cope with stress, pain, and illness. MBSR courses usually include eight weeks of group courses, which teach students how to practice mindfulness, including meditation, body scanning, mindfulness yoga, etc., to help students develop awareness of the present moment, improve self-awareness and self-acceptance, and teach students how to identify and manage stress, reduce the physical and psychological impact of stress through mindfulness practice, improve the ability to cope with stress, let students understand how to regulate emotions, observe and understand their own emotions through mindfulness practice, and improve emotional stability and self-regulation capabilities. Encourage students to change their unhealthy lifestyles, such as overwork, lack of exercise, etc., and cultivate mindfulness to better manage their lives and improve their quality of life and happiness.

The following is an overview of a standard eight-week MBSR course: (1) Week 1: Introduction to East and West: Includes basic concepts of mindfulness, simple breathing and meditation exercises. (2) Week 2: Body awareness, body awareness practice, understanding body tension and relaxation, mindfulness of breath and breath (breathing awareness). (3) Week 3: Return to the present moment, observe current experiences, deal with distractions and distracting thoughts in the mind, and practice the technique of focusing on the present moment. (4) Week 4: Unpleasant experiences, exploring reactions related to unpleasant feelings, and learning mindfulness coping strategies. (5) Week 5: Deeper mindfulness, further deepening meditation practice, and exploring the diversity of inner experience. (6) Week 6: Insight and application, applying mindfulness to daily life, developing insight into one's own behaviours and reactions. (7) Week 7: Individualization and self-practice, individualized mindfulness practice, and discussion of how to integrate mindfulness into personal life. (8) Week 8: Integration and maintenance, curriculum integration, strategies for sustaining mindfulness practice, graduation and sharing. In addition to these weekly topics, the MBSR course includes the following elements: (1) Home Practice: Participants are encouraged to practice daily mindfulness practices at home, such as meditation, yoga, and mindfulness in daily activities. (2) One-day meditation: The course usually includes a full-day meditation, usually in the fifth or sixth week, to deepen the practice and experience. (3) Support and discussion: There will be support and discussion sessions in the course for participants to share their experiences and challenges. (4) Resource sharing: Provide resources for further learning and practice (Chiesa and Malinowski, 2011).

During the eight-week course, students will attend group classes once a week, each class lasting 2.5 hours. In addition, a full-day "mindfulness day" will be arranged for students to conduct more in-depth mindfulness practices under the guidance of the instructor. . The course content is rich and diverse, including the teaching of theoretical knowledge and practical guidance, helping students find peace, concentration, clarity and joy in the noisy and busy world. After studying the MBSR eight-week course, students can develop the ability to live in the present, find their own inner resilience, and move towards a healthier and more comfortable life. This therapy has been widely used in various fields such as health care, education, business, etc., and has brought positive effects to tens of thousands of people (Gu, et. Al., 2015).

V. CONCLUSIONS

The word "Zhèngniàn" (Chinese; English: mindfulness) began as Buddhism entered Ancient China during the Han and Tang Dynasties around two thousands years ago. Until the 1970s, the word "Zhèngniàn" (Chinese; English: mindfulness) referred to sammà-sati (Pali). However, in the 1980s, the modern mindfulness stress reduction course (Kabat-Zinn pioneered) entered the Asian Chinese world (including China, Taiwan and Southeast Asian Chinese and so on), it was also translated as "Zhèngniàn" (Chinese; English: mindfulness). However, there are significant differences between the Buddhist "sammà-sati" and the mindfulness in the mindfulness stress reduction course(Kabat-Zinn pioneered). When the two concepts use the same Chinese word " Zhèngniàn" as the same time, confusion often arises. Moreover, as Chinese Buddhists communicate with non-Buddhists,

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they have been talking at cross purposes. From the perspective of Humanistic Buddhism, sammà-sati, as one of the Eightfold Path of Buddhism, does not exist in isolation but is closely connected with "right view" and "right knowledge". The ultimate concern of Buddhism is to achieve the pure awareness of Nirvana, which is fundamentally different from the physical and mental health and stress reduction purposes pursued by modern mindfulness-based stress reduction courses.

Modern mindfulness-based stress reduction courses (such as those (Kabat-Zinn pioneered) focus more on "pure attention". Sammà-sati (Mindfulness) in traditional Buddhism emphasizes "clear awareness" and "memory", that is, through continuous awareness. This kind of mindfulness not only focuses on the regulation of breathing, but also focuses on observing every subtle change in the body and mind. It is based on the four kinds of satipatthana (mindfulness) that is, observing the impurity of the body, observing the suffering of feelings, observing the impermanence of the mind, and observing the absence of self. Guide practitioners to realize the impermanence, suffering, and selflessness of all dharma, so as to achieve the state of Nirvana. Mindfulness in Buddhism means consciously and non-judgmentally aware of current experiences. It is one of the main methods of Buddhist meditation. Western mindfulness (Kabat-Zinn pioneered) also emphasizes conscious, non-judgmental attention to present experience, which is similar to the definition of mindfulness in Buddhism. However, contemporary mindfulness courses often only draw on a small number of Buddhist techniques on awareness and concentration, and apply them to the fields of mental health and stress reduction based on scientific evidence. Western mindfulness removes the religious component and is adopted by psychologists, and medical scientists as a technique and tool to study and apply, focusing more on its potential benefits for mental health and treatment. Although this simplified version of mindfulness practice can help people relieve stress, improve concentration and resilience. It ignores the eradication of greed, anger and ignorance and the understanding of emptiness in Buddhism.

From a Buddhist perspective, it may strengthen Modern people's reliance on the "false self/ego" in the real world. Promoters of mindfulness courses need to exercise caution to ensure that the practice of mindfulness does not stray from its original spirit and purpose. Despite this, modern mindfulness courses have played a positive role in popularizing health knowledge of body, mind and soul and promoting self-healing methods. It removes the religious overtones of Buddhism and uses modern training models and scientific research materials to enable more people to access and benefit from mindfulness practice. After experiencing psychological treatment and emotional transformation, many people began to embark on the path of spiritual practice, seeking deeper peace of mind and wisdom, so that those who were not originally exposed to Buddhism can also learn and practice it, thereby improving the health of the body, mind, and soul. . This is why mindfulness courses are so popular among Western Christians after removing the religious overtones of Buddhism, just as not all yoga practitioners around the world are Hindus or Buddhists. Although modern mindfulness courses are essentially different from mindfulness in Buddhism, as an effective whole-person health practice, it has positive significance for relieving the stress of modern life and improving the quality of life. We do not need to expect it to solve all deep spiritual problems, but we can use it as a tool for self-awareness and self-healing to find inner peace and tranquility in a busy and complicated life.

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