

Meditation and Holistic Health in Humanistic Buddhism

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ABSTRACT: Humanistic Buddhism emphasizes that Buddhism should be integrated into daily life. Meditation as a practical method can help practitioners cultivate inner peace, wisdom and compassion to better serve others. Through meditation, breathing and mindfulness practices, Zen practice can help people reduce anxiety and stress and improve their ability to manage emotions. Master Hsing Yun emphasized that Zen is the core of humanistic Buddhism. The so-called Humanistic Buddhism refers to the close integration of Buddhist teachings and practices with human daily life, making it an effective way to solve practical problems and improve the quality of life. Meditation is closely related to physical, mental and spiritual health. Through meditation, we can achieve harmony and health of body and mind, improve mental health and spiritual growth. In modern society, we should actively learn and practice meditation as a way of life and spiritual pursuit to achieve a higher level of life value and meaning.

KEYWORDS: Humanistic Buddhism, Meditation, Holistic Health, Hsing Yun, Zen

I. INTRODUCTION

Humanistic Buddhism is an important Buddhist thought that emphasizes that Buddhism not only exists in the transcendent world, but should also be practiced in human life. Zen meditation is a practice method in Buddhism that emphasizes directly realizing the truth of the mind through meditation. Meditation is not only a practice for monks, but also for lay followers. Humanistic Buddhism emphasizes that Buddhism should be integrated into daily life. Meditation as a practical method can help practitioners cultivate inner peace, wisdom and compassion to better serve others. Humanistic Buddhism pays attention to human suffering and happiness and emphasizes benefiting all living beings. Meditation can help us understand this value more deeply and practice it in our daily lives. Through meditation, we can transcend superficial phenomena and directly experience the truth of our mind. This helps us better understand the core concepts of Humanistic Buddhism and integrate them into our lives. Humanistic Buddhism emphasizes integrating Buddhist wisdom and compassion into modern life to solve real-world problems. As a way of Buddhist practice, meditation is closely connected with the concept of humanistic Buddhism, and together they constitute a life-oriented practice path. The core of Humanistic Buddhism lies in "people". It advocates that Buddhism should be close to the human world, pay attention to human well-being, and promote social harmony and progress. These ideas emphasize that Buddhists should actively participate in social activities and demonstrate the value and significance of Buddhism through practical actions. Humanistic Buddhism is not only a religious belief, but also a philosophy of life. It encourages people to practice Buddhist teachings, such as the Five Precepts and the Eightfold Path, in their daily lives to enhance personal moral cultivation and promote inner peace and harmony.

Meditation is an ancient method of psychological adjustment, which originated from Buddhism in India and is called meditation in China. The purpose of Zen practice is to practice Buddhism and achieve self-growth and mental health through methods such as meditation, observation and mind cultivation. In recent years, meditation has received increasing attention in contemporary psychotherapy and is used to treat psychological problems such as anxiety, depression, and stress. Research shows that meditation can improve concentration, reduce feelings of stress, and improve mood and mental health. The basic principle of meditation is to focus on the present experience, let go of past regrets and future worries, and reduces emotional reactions and stress. Zen meditation can be practiced through methods such as sitting meditation and mindfulness in motion, and can be integrated into daily life and become a way of life. Meditation not only improves mental health but also physical health. Research shows that meditation can lower blood pressure, improve sleep, and improve immunity and resistance to disease. Meditation is a method that can be combined with practical life. It can target issues related to the present moment and produce

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benefits in a short period of time. Meditation can help people find peace, harmony and balance in their lives. As an ancient and deeply rooted practice, meditation has been considered to have a positive impact on improving physical and mental health since ancient times. In modern society, with the accelerated pace of life and increasing pressure, people are paying more and more attention to physical and mental health, and meditation, as an effective physical and mental practice, is favored by more and more people. The mental health benefits of meditation are clear. Through meditation, breathing and mindfulness practices, Zen practice can help people reduce anxiety and stress and improve their ability to manage emotions. During the process of meditation, people learn to observe their thoughts without being influenced by them by focusing on the current experience. This awareness helps reduce unnecessary worries and the accumulation of negative emotions, thus promoting psychological balance and stability. Meditation also has significant positive effects on physical health. Research shows that regular meditation practice can lower blood pressure, improve immune system function, and even help reduce the symptoms of some chronic diseases. Meditation helps restore the body's natural healing ability by promoting physical and mental relaxation, slowing down the body's stress response. In addition, breathing exercises during meditation can increase the oxygen content in the blood, improve cardiopulmonary function, and play an important role in improving overall physical health. Meditation is also closely related to spiritual health. In meditation, through in-depth exploration of the inner world of the self, people can more clearly understand their own nature and experience an inner peace and satisfaction that transcends the material world. This spiritual sense of satisfaction helps people maintain a peaceful mind and enhance inner strength and resilience when facing life's challenges. Meditation also promotes social and interpersonal harmony. By cultivating compassion and understanding for others, mediators are better able to handle interpersonal conflicts and create deeper connections. Mindfulness practices in meditation teach people how to stay awake and focused in their interactions, allowing them to listen to others more sincerely and communicate and express themselves more effectively.

II. HUMANISTIC BUDDHISM AND MEDITATION

Master Hsing Yun, an eminent monk with profound influence in the Buddhist world, has a unique and profound understanding of "Zen". His teachings not only enriched the connotation of Zen, but also provided clear guidance for modern people on how to practice Zen. We will systematically explore Master Hsing Yun's views on "what is Zen" from three levels. Firstly, from the overall description, Master Hsing Yun believes that Zen is a spiritual practice that transcends forms. It is not limited to sitting meditation or a specific way of practice, but an attitude towards life and a comprehensive and profound understanding of the world. Zen, for Master Hsing Yun, is a kind of spiritual freedom and liberation. It is an understanding of the essence of life through intuitive insight into the current reality. This understanding does not rely on words and language, but is gained through direct experience and introspection. Secondly, Master Hsing Yun emphasized that Zen is the core of humanistic Buddhism. The so-called Humanistic Buddhism refers to the close integration of Buddhist teachings and practices with human daily life, making it an effective way to solve practical problems and improve the quality of life. From this point of view, Zen is no longer a practice away from the world, but a philosophy of life that actively engages with the world. Practitioners of Zen should practice compassion and wisdom in daily life, and face various challenges and difficulties in life with a Zen state of mind, so as to achieve inner peace and social harmony. Thirdly, Master Hsing Yun put forward the view that "Zen is life", which emphasizes the close connection between Zen and daily life. In this concept, Zen is not just a way of practicing meditation, but an attitude and method that should permeate every aspect of daily life. Whether it is work, study, interpersonal communication or family life, the spirit of Zen should be reflected. By integrating Zen concepts into daily life, people can maintain a calm and aware mind when facing various experiences in life, and not be shaken by external interference, thereby achieving spiritual freedom and liberation. Master Hsing Yun's definition of Zen provides modern people with a path to inner peace and wisdom. His teachings not only enriched the theoretical system of Zen Buddhism, but also provided practical and feasible methods for people to achieve spiritual transformation in busy modern life. Through the practice of Zen, people can learn how to stay calm and sober under pressure and challenges, how to maintain compassion and wisdom in complex interpersonal relationships, and how to find their own position and value in a rapidly changing society. Master Hsing Yun's Zen teaching is undoubtedly an extremely precious spiritual resource for modern society. It is of immeasurable value for improving the quality of people's spiritual life and promoting social harmony and progress (Dong, 2021).

The ultimate goal of Zen meditation is to understand one's mind and see one's true nature, that is, to eliminate distracting thoughts and attachments in one's mind and realize one's own pure nature. This self-nature, also known as Buddha-nature, is common to all living beings without distinction. When we let go of our attachments and delusions, we can realize our Buddha nature and become a Buddha; if we cannot let go, we will still be sentient beings. Because we have been lost in the cycle of life and death for a long time, the pollution in our hearts has become deeply rooted, so we cannot immediately let go of our delusions and see our true nature. Therefore, the first condition for practicing Zen is to let go of your delusions. The Buddha has

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taught us many times how to let go of our delusions. The simplest method is "rest is Bodhi", which means to achieve peace and purity of mind through the word "rest". The discussion of meditation and Buddha nature is not only a personal practice, but also a process of finding one's own nature and realizing Buddha nature⁵. Through meditation, we can gradually relieve our inner confusion, get closer to our true nature, and ultimately achieve spiritual liberation⁵. The profound significance of Zen practice lies in transcending superficial delusions and facing the inner reality through meditation and meditation⁵. This spiritual practice not only contributes to personal spiritual growth, but also promotes a profound understanding of the truths of life and the universe (Master Hsing Yun, 2017a). After Zen Buddhism was introduced to China from Patriarch Bodhidharma, and promoted by the Sixth Patriarch, the Zen method spread widely and influenced countless people. But whether it is Patriarch Bodhidharma or the Sixth Patriarch, the most important thing they taught students is to "hold your breath and all conditions, and not even a single thought arises." This means letting go of all external things and not allowing any thoughts to arise. If you cannot do this, you will not be able to succeed in Zen practice, or even get started. To realize "let go of all conditions and not have a single thought", we need to realize that our nature is inherently pure, and all troubles, Bodhi, life and death, and Nirvana are just names and have nothing to do with our nature. Everything in the world is just a dream and a bubble. Our bodies and the mountains, rivers and earth outside are like foam in the sea, rising and falling without affecting the true nature. We should not feel happy, angry or sad because of changes in external things, but should let go of everything, like a dead person, so that we can truly let go of everything.

When we let go of everything, delusions will naturally disappear, and separation and attachment will stay away from us. At this time, we can truly be free from all thoughts, and the brightness of our own nature can be fully revealed. In this way, the conditions for practicing Zen are met, and we can begin to truly practice Zen and understand our mind and nature. Zen Buddhism believes that every living being has the potential to become a Buddha. The Dharma itself is incompetent, and once it falls into words, it ceases to be true. Our hearts are inherently Buddhas, and they are ready-made without any need for practice or enlightenment. Patriarch Bodhidharma came from the east and pointed directly at people's hearts, seeing their nature and becoming a Buddha. He clearly pointed out that all living beings are Buddhas. As long as we recognize our pure nature, comply with it without being polluted, and have the same mind whether we are walking, standing, sitting, or lying down, we are ready-made Buddha. Becoming a Buddha is the easiest thing and the most comfortable thing. We don't need force or heart, no words or thinking. If all sentient beings are willing to let go of everything and stop caring about good and evil, they can become Buddhas immediately. The Buddha and the Patriarchs made the vow to save all sentient beings. This is not an empty wish or big talk. This is the case with Buddhism, which provides a variety of methods of practice based on the nature and interests of all living beings. (Zhang, 2019). The core of Zen meditation is to observe the mind. Zen Buddhism emphasizes insight into one's own nature through meditation. Starting from the time when the Buddha held a flower and smiled, the Zen practice method has undergone many changes. During the Tang and Song Dynasties, Zen masters could make people realize the Tao through just a few sentences. The teaching between master and disciple is just a heart-to-heart relationship, there is no fixed method. But as the times change, people's faculties become worse and worse, and they are unable to "let go of everything and forget about good and evil". So the ancestors began to teach students to practice by taking part in public cases. A koan is a special method of meditation that involves focusing on a specific question or utterance, such as "Who is reciting the Buddha's name?" to the exclusion of all other thoughts. This method is to help us return to a pure state of mind and realize that we are originally pure Buddha nature. When we are able to do this, we can maintain a calm state of mind in our daily lives, and eventually reach the state of seeing one's nature and becoming a Buddha. In short, meditation is a practice method that directly points to the human heart and enables one to become a Buddha by seeing one's nature. It requires us to let go of all attachments and delusions and realize our own pure nature through mind contemplation. Through such practice, we can transcend the cycle of life and death and achieve inner peace and satisfaction. (Xuyun, 2009)

Although there is no need to distinguish the process of meditation in essence, in practice, beginners and experienced practitioners each have their own difficulties. For beginners, the difficulty is that they are not yet proficient in body and mind and do not know how to start. They are often either anxious or lazy, which may ultimately lead to the interruption of practice. However, it is also easy for beginners. The key is to have confidence, perseverance and no intention. Confidence means believing that one has the Buddha nature and is no different from all Buddhas and sentient beings; perseverance means choosing a practice method and practicing it persistently; Wuxin means letting go of all attachments and no longer having any thoughts of discrimination. For experienced ginseng practitioners, because they have been close to good teachers and have studied for many years, they are more skilled physically and mentally, have a deep understanding, and can practice freely without feeling tired. But the difficulty for experienced participants is that they may fall into a stagnant state and be unable to go deeper. They may even develop emotions towards the realm, and their obsessions remain the same, and their delusions remain strong. Old practitioners need to bring up the huatou of this ginseng, cheer up, and keep moving forward until they

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reach the state of meeting the Buddha. In meditation, the huatou is one mind. Our mind is not between the inside and outside, but is as motionless as the void and pervades everything. Therefore, words should not be brought up or suppressed, otherwise it will cause the mind to be unsettled or lethargic. True practice is not to be afraid of delusions and not to try hard to suppress them, but to recognize the nature of delusions, not to cling to them, not to follow them, not to distract them, and to let them dissipate naturally. As the saying goes, "The onset of delusion is awakening, and the awakening is the departure from delusion." If we can regard delusions as objects of practice and observe their origins, we will find that delusions themselves have no self-nature, and they will immediately return to their original pure self-nature. In fact, reality and delusion are one, and life, death, nirvana, bodhi and troubles are all manifestations of the true nature of the mind. We don't have to differentiate, we don't have to like or dislike, we don't have to choose. The mind is inherently pure, it is the Buddha, and there is no need to rely on any external methods. Through meditation, we can gradually realize this, and finally realize the clarity of mind and nature, and achieve true freedom and liberation. (Master Hsing Yun, 2017b)

The practice of sitting meditation is not limited to specific places or postures. Everything in daily life is a place for practice. However, for those of us with shallow wisdom, sitting meditation has become a necessary way of practice. When sitting in meditation, we need to understand how to properly regulate our body and mind, otherwise it may lead to physical discomfort or psychological disorders. When sitting in meditation, we should maintain a natural and upright sitting posture, and avoid deliberately straightening the waist or lowering the waist and lowering the head, so as not to cause discomfort. If you feel drowsy, you can adjust by opening your eyes, straightening your back, or moving your hips slightly. During practice, if you feel restless or irritable, you should put everything aside temporarily, rest for a while, and then continue practicing. This can prevent long-term accumulation of stress from causing irritability or psychological problems. During the process of zazen, we may experience various states, but it is important not to become attached to them. Whether you encounter demons or Buddhas, you should maintain inner peace and not be disturbed. Such an attitude helps us maintain a clear mind and not be confused by external phenomena. At the beginning of study and practice, we need to understand the concepts of "host" and "guest". In the Shurangama Sutra, Venerable Chenna uses "guest world" to describe our delusions, while "main emptiness" represents our true nature. Our true nature is like a host, unshakable by the comings and goings of guests. By recognizing this, we can remain free from delusions in our practice. In zazen, we use huatou to guide our thoughts. Huatou is a method of meditation that arouses our doubts by asking a question or concept, such as "Who is chanting the Buddha's name?" Suspicion is the essence of Hua Tou, which helps us remain aware of unoccurred thoughts. In practice, we should bring up doubts gently without letting them stop or thinking about them deeply. This doubt should be subtle and persistent, independent of any specific state or circumstance. As our practice deepens, our doubts will gradually become purer and more stable. At this time, we may experience some challenges, such as slight drowsiness or a feeling of hollowness. In these moments, we need to stay awake and not be confused by external phenomena. When we are able to do this, our practice enters a new stage. (Master Hsing Yun, 2017c)

In the process of practice, we will also experience the state of "reflecting on hearing one's own nature". This is an inner awareness, not seeing with the eyes or hearing with the ears, but experiencing the Self through inner awareness. This kind of awareness transcends the pursuit of external sounds and colors, allowing us to directly experience the purity and immobility of our own nature. In short, the practice of sitting meditation is a way to deeply explore your own nature. By properly nurturing the mind and body and remaining aware of conversations and doubts, we can gradually penetrate into the core of our Self. In this process, we will encounter various challenges and realms, but as long as we remain aware and not attached, we will be able to move forward steadily and eventually reach the realm of knowing one's mind and one's true nature. True practice does not lie in the external form, but in the inner awakening and insight. When our doubts are truly raised and the opportunity is ripe, we will suddenly see the truth clearly, penetrate our true heart, and experience a state of clarity and tranquility. At this moment, all the worries and persistence disappeared, and we laughed as if we had an epiphany, because we knew that this experience cannot be conveyed in words, just like drinking water, we know whether it is warm or cold. On the road of spiritual practice, some people may not have broken through the initial obstacles, while others have passed through many hurdles, and some have even transcended the shackles of life and death. But no matter which realm we are in, the true view is neither difficult nor easy. The key lies in whether our practice is proficient and whether we can truly correspond to our own nature. To reach such a state, we need to constantly reflect on our own mind in daily life and realize the original purity of the mind; return to listen to our own nature and realize the original emptiness of our own nature. We need to delve deeply into "who we really are" until we can completely let go of everything and experience the state where the five aggregates are empty and the body and mind are silent. At this time, we can truly correspond to our own nature and truly gain strength. From now on, no matter whether we are walking, standing, sitting, or lying down, we can maintain the stability and tranquility of our body and mind. As time goes by, our bodhicitta will become stronger. Once we have the experience of great enlightenment, life and death will become like an illusion and no longer constrain us. At that time we will understand that there are actually no barriers to pass, and all practices and

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methods are just means of illusion. At the most fundamental level, there is no Buddhist path to achieve, no sentient beings to save, no practice, no enlightenment, and no deeds. Letting others establish their names, whether they are Buddhas or demons, has nothing to do with our nature. Only then can we truly understand that the old monk did not deceive us. Teaching the Dharma is just a convenience, but the true understanding is true. Beyond the opposition between true and false, let us experience and understand together (Chan, 2019).

The practice of Zen is a way to deeply explore one's own nature. In Zen Buddhism, we often hear that we start practicing by saying "who is the person chanting the Buddha's name?" This means that in our daily lives, whether we are walking, standing, sitting, or lying down, whether we are going about daily chores or receiving visitors, our minds are never far from this word (Sheng, 2017). How to read this huatou? First, we can start by reciting the Buddha's name, and then delve deeper into who is reciting the Buddha's name. If it is thought that the mouth is reciting, then the mouth is still there after death, why can't it be recited? If it is thought that the mind is thinking, is this mind the physical mind? If the physical mind is still there, why can't it be read? Through such inquiry, we will find that it is not the physical mind that chants the Buddha's name. Such inquiries will arouse doubts, and once doubts arise, other delusions will naturally disappear. This is the integration of all thoughts into one. When our mind is focused on one doubt and no other distracting thoughts, that is the moment when our efforts are effective. As our practice deepens, we will gradually experience the state where the five aggregates are empty and the body and mind are silent. In this process, we will gradually let go of everything, until at a certain moment when the opportunity is ripe, we will suddenly experience a state of clarity and tranquility, which is epiphany. At this moment, we will break all doubts and truly see our own nature, just like drinking water, we know whether it is warm or cold. Zen practice does not take tranquility as the ultimate goal, but pursues clarity of mind. When true doubt appears, the mind will naturally become quiet. Although there is suspicion, it is not ignorance; although there is no delusion, it is not knowledge. Although this state is not dead, it is not the ultimate state either. Only when the causes and conditions mature and the doubts are broken, can we truly understand the truth of inanimation (Zhu, 2018).

All cultivation methods, such as meditation, chanting Buddha's name, and chanting mantras, are all designed to help us get rid of delusions and reveal our true mind. There is no superiority or inferiority in Buddhism itself. It is just because the faculties of sentient beings are favorable or dull, so there are various ways to practice them. Among them, the method of reciting Buddha's name is considered to be more convenient and quick. If you can follow the teachings, then the Pure Land is right in front of you, and all practitioners can achieve their goals. In the process of spiritual practice, we should also pay attention to our physical health and take proper care of ourselves. There is no need to force yourself to sit still for long periods of time, because enlightenment does not necessarily come through sitting still. There are many great sages in history who achieved enlightenment in their daily lives. Enlightenment is only the beginning of true practice. Through practice and enlightenment, magical powers will naturally appear. In addition, we should avoid clinging to a state of concentration and clarity, as this will hinder our progress. During practice, we should remain natural. We can practice regardless of whether we are walking, standing, sitting or lying down. At the same time, we should avoid eating meat, because it will increase the boundless life and death, violate the purpose of compassion, and affect our practice (Keown, 2013).

In short, meditation practice is a process of in-depth exploration and understanding of the mind. Through continuous study and practice, we can gradually experience the state of selflessness and non-attachment, and finally achieve the goal of enlightenment. This is a process that is neither easy nor difficult. As long as we persist in studying, we can achieve it. Let us cherish our time, truly devote ourselves to practice, and do not waste our time. During the process of practice, pay attention to your physical health, take proper care of yourself, and do not need to sit still for a long time, because enlightenment does not necessarily require meditation. Enlightenment is only the beginning of real practice. Through practice and enlightenment, magical powers will naturally appear. Avoid being attached to the state of tranquility and keep it natural. You can practice regardless of whether you are walking, standing, sitting or lying down. At the same time, avoid eating meat so as not to increase life and death, not violate the purpose of compassion, and not affect your practice. In the end, through continuous study and practice, you can experience the state of selflessness and non-attachment, achieve the goal of enlightenment, cherish your time, devote yourself to practice, achieve the Dharma through meditation, and promote health (Thich Nhat Hanh, 2017).

In exploring the path to Buddhahood, we are faced with a profound and complex problem. Becoming a Buddha is not only the complete liberation of the mind, but also the complete manifestation of the three bodies - the Dharmakaya, the Sambhogakaya, and the incarnation body, and the full display of all magical powers. However, in actual practice, we encounter varying degrees of enlightenment and causality. In the teachings of Zen Buddhism, we understand that true Buddha nature is beyond all words and concepts. All the teachings of the Buddha and the Patriarchs are to guide us to realize this. The Sixth Patriarch Huineng once clearly pointed out that the pure Dharmakaya is our nature, the perfect Sambhogakaya is our wisdom, and the billions of incarnations are our actions. These are all manifestations of our inner Buddha nature. Zen emphasizes the direct experience of

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nature rather than relying on the practice of meditation or liberation. A truly enlightened person will transform his life into spiritual practice and be in a state of enlightenment around the clock. Such practice is comprehensive, not just during sitting meditation, but in every moment of daily life (Loy, 2018). Zen in Zen Buddhism is called SupremeZen, which is a kind of Zen that transcends Hinayana and Mahayana, transcends form and formless, sravakas and heretics. This kind of Zen directly points to the human heart and becomes a Buddha by seeing one's nature. If someone can thoroughly understand the doubts in the meditation hall, then he is like the Tathagata. Therefore, the Zen Hall is also called the Chosen Buddha Hall, which is a place to learn the unconditioned method. In the process of practice, beginners often encounter many troubles, such as delusions, body pain, etc. However, as long as we firmly stick to one word, regardless of time and place, and always keep looking at the word "who", as bright and clear as the clear pool reflecting the autumn moon, we will be able to move forward steadily (Keown, 2003). When we feel drowsy, we can cheer up by opening our eyes wide and straightening our backs. In practice, we must keep our words clear and neither too relaxed nor too tense. If the words are too thin, it is easy to fall into hollowness and lethargy; if the words are too loose, delusions will take advantage of them. Therefore, we need to find the balance between thick and thin in practice, so that our skills can be effective and achieve the state of unity of movement and stillness. The path to becoming a Buddha is a path that is neither easy nor difficult. The key lies in whether we can sincerely practice and firmly comprehend. As long as we can sincerely treat every moment of practice, we can gradually get closer to the true face of Buddha nature. Let us cherish every opportunity to practice and continue to explore deeply until we reach final enlightenment (Dalai Lama XIV, 2001).

III. MEDITATION AND HOLISTIC HEALTH

In the fast-paced life of modern society, we often face various pressures and challenges, which often lead to psychological problems such as anxiety, insomnia, fatigue, and depression. Not only do these issues affect our daily lives, they can also have a negative impact on our work and relationships. Therefore, it is particularly important to find a method that can effectively deal with these problems and help us restore our inner peace and contentment. This article aims to guide readers on how to find peace and contentment amidst chaos and stress. Based on the research experience of worry, stress and depression, combined with the research results of Oxford University and other world-renowned scientific research institutions, it reveals the secret of sustained happiness and proposes a deep-rooted happiness and tranquility that helps us A deeper love for life and a greater ability to cope with life's worst twists and turns (Ma & Teasdale, 2004).

Mindfulness-based cognitive therapy (MBCT) is a psychotherapy method that combines mindfulness meditation. This method originated from the pioneering research of Dr. Joe Kabat-Zinn at the University of Massachusetts Medical Center in the United States, and was further developed by Professor Mark Williams and others. The core of MBCT is to increase an individual's awareness of current experiences through mindfulness meditation, thereby helping people deal with problems such as anxiety, stress, fatigue and depression. The training method of mindfulness meditation is simple and easy to practice and suitable for anyone to practice. Through steps such as sitting upright, focusing on our breathing, and observing our thoughts without judgment, we can learn how to notice them as they arise and gradually disentangle themselves from them. This practice helps us realize that thoughts and emotions are fleeting, that they come and go, and that we have the choice whether or not to act on them (Shawyer & Roderick, 2016). Research has proven that people who regularly engage in meditation training experience long-term positive changes in their mood, joy, and happiness levels. Meditation not only prevents ordinary emotions such as worry, stress, and sadness from worsening into chronic pain and fatigue, but it can also have a positive impact on the brain's working patterns of daily emotions such as worry, stress, depression, and mania. Additionally, meditation can improve memory, creativity, and reaction time, reduce the risk of chronic disease, and help improve relationships (Brown & Ryan, 2003).

Despite the many benefits of meditation, many people remain skeptical about it. To dispel this doubt, we need to understand that meditation is not a religion but a spiritual training method. Meditation can be done anywhere and does not require a specific posture or environment. It doesn't require a lot of time, and it won't interfere with your pursuit of career or life goals. The purpose of meditation is to help you understand the world in a clearer way so you can make smarter decisions. It also explores why we have emotional highs and lows, and why our thought patterns can lead to prolonged periods of worry, stress, sadness, and fatigue. By understanding these principles, we can learn how to stop trying to solve the problem to get rid of the bad mood when faced with unhappiness, and instead learn to observe and accept these emotions and allow them to dissipate naturally. We cultivate patience, tolerance, open-mindedness, and gentle persistence. Through the practice of meditation, we can become more adept at dealing with life's challenges, no longer obsessed by problems, but able to experience and enjoy life in a new way. Through this practice, we can rediscover inner peace and contentment and achieve a higher quality and happier life (Keng, Smoski & Robins, 2011).

On a busy commercial street, Xiao Wang is a buyer for a well-known electronics company. She works hard and has excellent performance, and is an excellent employee in the eyes of her colleagues. However, behind this glamorous appearance, Xiao

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Wang was suffering from tremendous psychological pressure and fatigue. One afternoon at three o'clock, Xiao Wang was sitting by the window, looking out with empty eyes. Her heart was full of doubts and frustration, and the project was not progressing smoothly. She felt that she could not make a decision, her thoughts were confused, and she could not concentrate. Her inner voice of self-criticism kept ringing, making her feel even more exhausted and powerless. Prior to this, Xiao Wang had a long and worrying conversation with his daughter Emily's kindergarten teacher. Emily had been crying since she left her mother in the morning, which made Xiao Wang feel heartbroken. In addition, the toilet at home was malfunctioning, but the repairman had not arrived, which made Xiao Wang feel anxious. Now, she faced a spreadsheet on her computer screen, working on her work while mechanically eating a chocolate chip muffin for lunch. Over the past few months, Xiao Wang's life seemed to be getting more and more out of control. Work pressure continues to increase, overtime work has become the norm, making it difficult to sleep at night and feeling depressed during the day. She suffered from physical pain and the boredom of life, and life became a struggle. She couldn't help but ask herself, what was wrong with her life? Why have the once happy feelings disappeared? She longs for happiness and peace but doesn't know how to get them back.

Xiao Wang's situation is not unique. In modern society, many people do not meet the medical diagnostic criteria for depression and anxiety, but their happiness in life has been greatly reduced. Our moods and energy often fluctuate. Sometimes we are busy and happy, and other times we feel stressed and exhausted. This emotional change may seem sudden, but there are actually fundamental processes deep in the brain behind it. Emotion is a comprehensive experience made up of thoughts, feelings, body sensations, and impulses. When we feel stressed or threatened, our body mounts a "fight or flight" response. This response is not conscious but is controlled by the most primitive part of the brain. The state of physical tension will further affect our emotions and ways of thinking, forming a vicious cycle. Xiao Wang's life is full of busyness and pressure, but she feels empty and uneasy inside. Her life seems to be dominated by work and she has less and less personal time. Although she has achieved many achievements, the fear and insecurity deep in her heart always accompany her. Whenever she feels down, her brain will recall past unpleasant experiences and her inner critical voice will sound, leading to more negative emotions. Xiao Wang's story reminds us that happiness in life does not only depend on external achievements and material conditions, but more importantly, inner peace and satisfaction. We need to learn how to manage our emotions and maintain a clear mind and positive attitude in the face of stress and challenges. Through mindfulness meditation, physical exercise, healthy eating, and good sleep habits, we can improve our mental toughness and strengthen our ability to face life's challenges. In short, happiness and satisfaction in life require us to take the initiative to find and create. By understanding and managing our emotions, we can break free from negative emotions and regain the joy and meaning of life. Everyone deserves a life filled with joy and contentment, and it all starts with knowing and taking care of ourselves (Kabat-Zinn, 2013).

Behind the busy commercial street, Xiao Wang's story is a portrayal of many people. As a buyer for an electronics company, she seemed successful on the outside, but internally she was suffering from stress and exhaustion. Her experience reveals a common phenomenon: Our emotions are often not simple feelings, but complex experiences intertwined by multiple factors. Emotions such as tension, sadness, anger, and anxiety are often closely connected with the painful complexes deep in our hearts. Sometimes these emotions are directed at others, but more often than not, we ourselves are the targets of their attacks. The complexity of these emotions is that they are not only about our thoughts and feelings, but also affect how our bodies feel and behave. Over time, these negative emotions can leave a deep imprint on our psyches, making negative self-criticism and low mood easier to erupt and more difficult to eliminate. Seemingly normal mood swings, such as a brief low mood or a small change in energy, can trigger a prolonged state of vulnerability. These triggers are so subtle that they are almost unnoticeable, and negative thoughts often come in the form of demanding questions that continually torment our minds. The reason behind this phenomenon lies in the complex interaction between our brain and body. When we feel threatened, the brain initiates the "fight or flight" response and the body adjusts accordingly. However, unlike animals, when humans face invisible threats, this response often lasts too long and is difficult to turn off on its own. It's like the brain's alarm system is stuck and unable to return to its normal state. (Chiesa, & Malinowski, 2011).

Our brains are good at using rational judgment to solve problems, but when we try to solve emotional problems such as grief, this way of thinking can actually lead to worse outcomes. Because it causes us to focus on the gap between where we are and where we want to be, thereby exacerbating our dissatisfaction. This gap-focused mentality reinforces the complex connections between our thoughts, emotions, and physical sensations, trapping us in a negative cycle. For example, when we feel unhappy, we may try to identify the cause and look for solutions. But this effort often makes us focus more on our unhappiness, making it worse. Our brains constantly provide evidence to explain our dissatisfaction, which in turn exacerbates our negative emotions. Therefore, when faced with these emotions, we need to learn to let go of the desire to explain or eliminate them. Once we acknowledge the existence of these emotions and give up trying to resolve them, they will gradually dissipate like the mist on a spring morning. This is because when we stop trying to solve a problem, our brains shift from doing mode to being mode, which

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allows us to be more accepting of our feelings rather than trying to change them. We need to realize that emotional problems cannot always be solved through rational analysis and problem-solving. Sometimes, the best thing to do is to accept your emotions instead of trying to eliminate them. In this way, we can reduce the burden on our hearts and regain peace and satisfaction in life (Hofmann & Gomez, 2021).

We cannot prevent sad memories and negative self-suggestions from occurring, but we can control the subsequent actions. By establishing new connections with the world, we can transcend our modes of action and recognize that the brain is more than just a thinking tool. Pure consciousness allows us to experience the world directly, beyond thinking. When we are in this state of awareness, we are able to shed negative inner dialogue and impulses and see the world with a clearer perspective. In this way, a deep sense of contentment will creep back into our lives. Imagine you are sitting on a hilltop in the countryside, looking down at the city below in the drizzle. The rain gave the city a grayish color, the buildings looked old, the streets were crowded with traffic, and people looked worried and walked in a hurry. However, at this moment, the dark clouds in the sky suddenly dispersed, the sun shone, and everything revived. Building windows glowed with golden light, streets became clear and bright, rainbows stretched across the sky, and rivers sparkled. At this moment, it seems as if time has stopped and everything is immersed in this wonderful change. The change in this scene is not just visual, it also profoundly affects your inner world. Your views, feelings, and attitude toward life change. But in fact, the city itself has not changed, only the perspective from which you observe it changes. This is the difference between the mode of action and the mode of being. Action mode allows us to try to solve problems and change the status quo, while presence mode allows us to accept reality and see the world from a new perspective (Tang, Hölzel, & Posner, 2015).

Action patterns are a natural tendency of our brains that allow us to analyze, judge, and solve problems. But when we try to solve emotional problems in this way, we often get into deeper trouble. Because emotions are not a problem, they are part of our lives and a way we relate to the world. When we try to eliminate or change these emotions, we are actually working against ourselves, which only makes us feel more miserable and anxious. Existential mode is a different way of knowing. It is not about solving problems through thinking, but about understanding reality through observation and experience. In this model, we no longer try to change reality, but learn to accept and understand it. We begin to experience the world in a more intuitive and profound way, and our spiritual landscape changes. Instead of relying on external circumstances for happiness and contentment, we learn how to maintain inner peace and balance in any situation. The practice of being mode can be achieved through mindfulness. Mindfulness is the practice of paying conscious attention to present-moment reality without judgment. It allows us to view the world with a more objective and accepting attitude, no longer influenced by our desires, fears or prejudices. Through mindfulness, we can see the distortions in our thoughts more clearly, allowing us to approach life's problems in a new way. To achieve the mode of being, we need to learn to focus on objective reality in the present moment, without judgment. This doesn't mean we give up doing mode, but we learn to switch to being mode when the time is right. Action patterns are our allies in many situations, helping us solve problems and achieve goals. But when we face emotional issues, we need to shift into presence mode so that we can truly understand ourselves and find inner peace and contentment. By practicing mindfulness and presence patterns, we can learn how to maintain a state of peace, clarity, and contentment in all aspects of our lives. We are no longer swayed by external circumstances, but can autonomously control our own lives. This ability can be cultivated by each of us. It can not only change our spiritual landscape, but also make our lives more beautiful and meaningful. (Brown & Ryan, 2003)

In our daily lives, the actions and presence of our brains shape our behaviors and experiences. Understanding the characteristics and influences of these two modes can help us better cope with the challenges in life and achieve inner balance and satisfaction. Action mode, also known as "doing" mode, is our brain's autopilot system. It controls our behavior through habits and automatic reactions, allowing us to complete daily tasks efficiently. However, over-reliance on action patterns can cause us to be blind to many moments in our lives and miss the opportunity to truly experience life. In contrast, the mode of being, or "being" mode, is a more conscious and intentional state. It enables us to look at our lives with a clear mind and make conscious choices instead of blindly following habits. The action mode tends toward analysis and thinking; it requires us to recall, plan, and compare. This pattern causes us to spend so much time talking to ourselves in our busy world that we lose sight of what's going on around us. Presence mode invites us to reconnect with our feelings and see, listen and experience the world from a new perspective. This direct perception allows us to pay more attention to others and the objective world, rather than being limited by our own thoughts. Patterns of action often prompt us to compare the real world with the ideal world and focus on the gaps between the two. This comparison can lead to dissatisfaction with reality, stress, and exhaustion. Presence mode encourages us to suspend judgment and accept our current experience without trying to change it. This acceptance does not mean giving up, but rather allows us to observe life in a more tolerant and simple way, thereby avoiding falling into a spiral of negativity.

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Solid Thoughts Versus Mere Mental Activity Action patterns fill our brains with ideas and plans that are critical to achieving our goals. However, when we feel nervous or anxious, we may mistake these thoughts for reality, exacerbating our emotional distress. Existential patterns remind us that thoughts are just brain activity, they are not reality. This awareness helps us avoid getting lost in the maze of thoughts and maintain a clear mind (Keng, Smoski, & Robins, 2011).

Action patterns sometimes prompt us to avoid unpleasant thoughts and emotions, just as we avoid certain places in physical space. However, this strategy can be counterproductive when dealing with emotional issues, causing us to become even more trapped in negative emotions. Presence mode encourages us to "get closer" to these unpleasant emotions and face them with an attitude of kindness and curiosity. This approach helps us understand and process these emotions instead of running away from them. Time Travel of Thoughts and Staying in the Present Our brain's ability to recall the past and plan for the future is an important aspect of action patterns. But when we're feeling down, this time travel can cause us to get trapped in past sorrows or future fears. Presence mode helps us return to the present moment through the practice of mindfulness, realizing that memories and plans are only products of the brain and not our present reality. This way, we avoid the additional pain of thinking about the past or the future. Action patterns can cause us to become so focused on work and responsibilities that we lose sight of the importance of nourishing our souls. Doing this over the long term can cause us to feel tired and depleted. Presence patterns help us recognize which activities nourish us and which deplete us, thereby restoring balance to our lives. It encourages us to schedule time for our own happiness and health, while also teaching us how to deal more effectively with life's stresses and challenges. Understanding the brain's patterns of action and being, and how they impact our lives, can help us better cope with stress and achieve inner peace and contentment. By practicing mindfulness and presence patterns, we can learn to maintain a state of peace, clarity, and contentment in any situation, thereby better enjoying every moment of our lives (Farb, Segal, & Anderson, 2013).

Recent research shows that mindfulness meditation is closely related to feelings of loving-kindness and has a positive impact on positive emotions. Professor Barbara Fredrickson and her team at the University of North Carolina found that meditation centered on treating others and oneself with kindness can help promote positive emotions, which in turn can inspire a stronger zest for life. Their study found that after just 8 weeks of mindfulness training, participants were able to increase their sense of purpose, reduce feelings of isolation and alienation, and reduce symptoms of a variety of illnesses, such as headaches, chest pain, congestion, and weakness. This study found different effects of mindfulness practice on mood and pointed to a strong connection between them. These findings highlight the important impact of mindfulness meditation on mood and health. Through mindfulness training, people can develop loving and kind attitudes toward themselves and others, thereby enhancing positive emotions and zest for life. Not only does this help improve mental health, it can also reduce physical symptoms and improve overall health. Therefore, mindfulness meditation is considered an effective method to help people build a more active and healthy lifestyle. Mindfulness meditation is closely related to feelings of loving-kindness and has a positive impact on positive emotions. Professor Barbara Fredrickson and her team at the University of North Carolina found that meditation centered on treating others and oneself with kindness can help promote positive emotions, which in turn can inspire a stronger zest for life. Research shows that after just 8 weeks of mindfulness training, participants not only increased their sense of purpose and reduced feelings of isolation and alienation, but also experienced relief from symptoms of a variety of illnesses, such as headaches, chest pain, congestion, and weakness. It is found different effects of mindfulness practice on mood and pointed to a strong connection between them. Research from the University Medical Center Groningen in the Netherlands shows that increased positive mood is directly related to a clearer awareness of daily activities, observing and paying attention to ordinary life experiences, and is also related to a reduction in automatic behavior patterns. In contrast, reducing negative emotions has more to do with accepting thoughts, nonjudgmental feelings, and responding to painful feelings with a more open and curious mind. These findings highlight the important impact of mindfulness meditation on mood and health. Through mindfulness training, people can develop loving and kind attitudes towards themselves and others, and enhance positive emotions and enthusiasm for life. Not only does this help improve mental health, it can also reduce physical symptoms and improve overall health. (Tang, Hölzel, & Posner, 2015).

New clinical trials show that meditation has profound positive effects on physical health. Transcendental Meditation, a practice practiced by Westerners over the past few decades, has been found to significantly reduce mortality, according to a study funded by the National Institutes of Health. The study showed that during the 19-year observation period, the mortality rate of the meditation group was 23% lower than that of the control group. Compared with the mixed control group, the meditation group had a 30% reduction in deaths from cardiovascular disease and a 49% reduction in cancer deaths. These findings highlight the positive effects of meditation on physical health, particularly in the prevention of cardiovascular disease and cancer. Meditation may have this effect by reducing stress, improving mental health, and boosting immune function. Meditation has a significant effect on the treatment and prevention of depression. An eight-week course of mindfulness-based cognitive therapy

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(MBCT), developed by Mark Williams and colleagues, has been shown to significantly reduce the incidence of depression. For patients who have suffered from depression three or more times before, this therapy can reduce the probability of recurrence by 40% to 50%. This study is the first to prove that psychological treatment received in a healthy state can effectively prevent the recurrence of depression. At the same time, Professor Giese van Herlingen's clinic in Ghent, Belgium, found that even though most patients were taking antidepressant drugs, patients who participated in meditation could still reduce the relapse rate by 30% to 68%. On the question of whether meditation could be used as an alternative to medication, Professor William Kuyken and colleagues in Exeter and Professor Zinder Segor and colleagues in Toronto point out that patients stop taking antidepressants. After 8 weeks of MBCT training, the results can be as good as or even better than those of patients who continue to take the medication. These findings indicate that meditation can significantly improve an individual's resilience, which is the ability to cope with life's challenges and dilemmas. Although resilience varies widely between individuals, through meditation, people can change their fundamental qualities and move them in a more positive direction (Fredrickson & Losada, 2005). The introduction to every traditional meditation practice is a daily practice that promotes concentration. The most common way is to focus on a goal you can use anytime, anywhere: *luck in your body. Why choose to breathe? First, even though breathing is a critical factor in survival, it's likely that you take it for granted. You can live for weeks without food, and you can live for days without water, but if you stop breathing for tens of seconds, you may not survive. Breathing is actually life. Second, breathing has another very important characteristic. It works on its own without our intervention. Breathing is done on its own. If we were responsible for remembering our breathing, we would probably forget it long ago. So, regulating your breathing is like a very important antidote that allows us to give up the illusion that we are in control. Focusing on our breath allows us to realize that there is something at the core of our being that exists independently of our identity and purpose (Gardner, Lally, & Wardle, 2012). Third, the breath provides a natural and gentle moving target on which we can focus our energy during meditation. It connects you to reality in the here and now. You cannot use the breath from 5 minutes ago, nor can you use the breath from 5 minutes later. You can only use your current breath. Fourth, breathing is a sensitive monitoring tool that can reflect your specific feelings. If you can clearly feel the long or short, shallow or deep, heavy or gentle breathing, you can feel the "weather situation" in your heart, and you can choose whether to take care of yourself in a more skillful way. Finally, breathing provides another habitat for your attention, allowing you to more clearly observe when your thoughts are wandering and confused, when they are bored and restless, when they are fearful and sad. Even during the briefest breath meditation, you can become aware of your surroundings. Refocus on your breathing and calm your mind that can't wait to solve the problem. Breathe to open up new possibilities, let life work its way for a while, and observe what wisdom emerges when you don't rush to "correct the mistake."* (Chiesa, & Malinowski, 2011)

IV. CONCLUSIONS

Humanistic Buddhism and meditation are two important and interrelated concepts. The former provides concepts and guiding principles while the latter provides specific methods and techniques for implementing these principles. Only by combining the two can we better explore the path to inner peace. Practical suggestions: (1) Practicing the concept of Humanistic Buddhism in daily life requires us to start with ourselves and start with small things; (2) Integrating meditation as a way of life into daily work can help us better deal with stress and challenges to achieve inner peace and wisdom; (3) Participating in Buddhist activities or seeking guidance from a mentor is also one of the effective ways to improve the level of practice. Humanistic Buddhism and meditation are important ways to explore the path to inner peace. By understanding their meaning and practical methods and integrating them into daily life, we can gradually achieve inner peace and wisdom and improve the quality of life and happiness. Zen meditation, as a time-honored practice method, aims to understand one's own nature through meditation and observation, and to achieve spiritual liberation and freedom. Within the framework of Humanistic Buddhism, meditation is no longer limited to mountain temples, but has been brought into people's daily lives. Through meditation, people can find a quiet spiritual space in their busy lives and learn to stay calm and peaceful in the face of pressure and challenges. The combination of humanistic Buddhism and meditation provides modern people with a new attitude towards life and way of practice. In this practice path, people no longer pursue detachment from the world, but achieve spiritual purification and improvement in daily life. Through meditation, people can better understand the teachings of Humanistic Buddhism and integrate Buddhist wisdom into every corner of life, thereby achieving personal growth and social harmony. The practice of meditation is not complicated. It does not require special environments or conditions. It only requires a heart that is willing to observe one's own mind and practice Buddhism. Under the guidance of Humanistic Buddhism, meditation has become a simple and profound way of practice. It helps people deal with difficulties in life with a more peaceful and clear mind, thereby reducing worries and improving life. The combination of humanistic Buddhism and meditation provides modern people with a brand new model of life and practice. It encourages people to find inner peace in their busy lives and achieve spiritual purification and improvement through

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meditation. This way of practice not only contributes to personal inner growth, but also helps to build a more harmonious and loving social environment. By practicing Humanistic Buddhism and meditation, we can better understand the meaning of life and live a more fulfilling, valuable and meaningful life. Meditation is a comprehensive practice of physical, mental and spiritual health. It can not only enhance personal mental health and improve physical health, but also promote spiritual growth and interpersonal harmony. In the fast-paced modern life, meditation provides a simple and effective method to help people find inner peace and achieve physical and mental balance and health. As people pay more and more attention to physical and mental health, the value and significance of meditation as a beneficial way of practice will be recognized and practiced by more and more people.

Meditation is closely related to physical, mental and spiritual health. In modern society, with the accelerated pace of life and increasing pressure, more and more people are paying attention to how to achieve harmony and health of body, mind and soul through meditation. Meditation has a positive impact on physical health. During meditation, we need to relax our body and mind by adjusting our breathing, sitting posture and thoughts. This state of relaxation helps reduce body tension and secretion of stress hormones, thereby improving sleep quality, enhancing immunity, and helping to prevent and alleviate various chronic diseases. The physical movements during meditation also help to promote blood circulation and metabolism and improve physical fitness. Meditation is also important for mental health. During meditation, we need to focus on our breathing or a specific object to gradually get rid of distracting thoughts and worries. This practice of concentration and meditation helps us cultivate inner peace and tranquility, enhance self-awareness and self-regulation. Through meditation, we can better cope with the challenges and pressures in life, reduce negative emotions such as anxiety and depression, and improve our mental health. Meditation also helps improve our spiritual health. Spiritual health refers to an individual's growth and development on the spiritual level, including aspects such as self-realization, value pursuit, and meaning exploration. Meditation helps us establish connections with the universe and feel the joy and value of life by guiding us to go deep into our hearts and explore our true selves. This spiritual growth and awakening helps us transcend material constraints and achieve inner liberation and freedom. In the process of practicing meditation, we should maintain a calm and focused mind and not be affected by external distractions. Follow proper breathing and sitting techniques to ensure physical comfort and relaxation. Maintain a humble and awe-inspiring heart, respect tradition and the guidance of your teacher, and continue to learn and improve your own practice. Meditation is closely related to physical, mental and spiritual health. Through meditation, we can achieve harmony and health of body and mind, improve mental health and spiritual growth. In modern society, we should actively learn and practice meditation as a way of life and spiritual pursuit to achieve a higher level of life value and meaning.

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