

Humanistic Buddhism: Amṛtyupasthāna, Ānāpānasmṛti and Holistic Health Management



Lung-Tan Lu

Fo Guang University, Taiwan

ABSTRACT: Humanistic Buddhism provides a profound and unique perspective on exploring the path of holistic health. Smṛtyupasthāna (Four Mindfulnesses) is a basic meditation method in Buddhism, which involves continuous awareness and observation of four different aspects: (1) Kāyānupassanā (Body Mindfulness), (2) Vedanānupassanā (Mindfulness of Feelings), (3) Cittānupassanā (Mindfulness of Mind) and (4) Dhammānupassanā (Mindfulness of Dharma). Mindfulness is an effective way to manage worries, allowing us to be free from worries, stay away from upside-down dreams, and achieve a state of freedom. This article proposes a model of humanistic Buddhism and holistic health: (1) Kāyānupassanā and Physical Well-being, (2) Vedanānupassanā and Spiritual Well-being, (3) Cittānupassanā and Mental Well-being, and (4) Dhammānupassanā and Social Well-being. The Four Mindfulness Practices of Humanistic Buddhism provide us with valuable tools and ways to improve the holistic health and cope with the challenges and difficulties in life. Through spiritual practice and practice, we can achieve holistic health at the individual, physical, spiritual and social levels.

KEYWORDS: Humanistic Buddhism, Master Hsing Yun, Amṛtyupasthāna, Ānāpānasmṛti, Holistic Health Management

I. INTRODUCTION

Humanistic Buddhism emphasizes the importance of managing the mind and believes that managing one's mind well is the key to dealing with personnel, family, emotional and other affairs. Manage your heart to achieve a harmonious and comfortable life. Managing your own heart well is the key to dealing with complex relationships such as people, family and relationships in the world. Our heart not only contains the biological "physical mind", but also includes the "mind of concern", "mind of thinking" and "mind of accumulation" caused by the external environment. These thoughts often lead us to have negative emotions and attachments. There are many ways to treat the mind, the most important of which are awareness and mindfulness. Self-awareness can help us recognize the falsehood in our hearts and avoid being swayed by various emotions and thoughts. As the most important tool, self-awareness believes that through self-awareness, we can better control our inner fluctuations. Treat worries through mindfulness and achieve a state of mindless mind. Mindfulness is an effective way to manage worries, allowing us to be free from worries, stay away from upside-down dreams, and achieve a state of freedom (Master Hsing Yun, 2017).

II. SMṚTYUPASTHĀNA

The Smṛtyupasthāna (Sanskrit; English: Four Mindfulnesses) is a basic meditation method in Buddhism, which involves continuous awareness and observation of four different aspects: (1) Kāyānupassanā (Sanskrit; English: Body Mindfulness), (2) Vedanānupassanā (Sanskrit; English: Mindfulness of Feelings), (3) Cittānupassanā (Sanskrit; English: Mindfulness of Mind) and (4) Dhammānupassanā (Sanskrit; English: Mindfulness of Dharma). The Smṛtyupasthāna (Sanskrit; English: Four Mindfulnesses) is a basic meditation method in Buddhism, which involves continuous awareness and observation of four different aspects: (1) Kāyānupassanā (Sanskrit; English: Body Mindfulness), (2) Vedanānupassanā (Sanskrit; English: Mindfulness of Feelings), (3) Cittānupassanā (Sanskrit; English: Mindfulness of Mind) and (4) Dhammānupassanā (Sanskrit; English: Mindfulness of Dharma). The Smṛtyupasthāna include "contemplating the impurity of the body", "contemplating feelings as suffering", "contemplating the impermanence of the mind" and "contemplating the non-self of the dharma". By practicing the Smṛtyupasthāna, we can better manage our emotions and thoughts and achieve inner peace and ease. The practice method of "The Smṛtyupasthāna" is a Buddhist practice. These four aspects correspond to the observation of the body, feelings, thoughts and Dharma (the nature of things), helping us to reduce attachment, thereby reducing pain and Troubled. The ten methods of treating the mind in Humanistic

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Buddhism emphasize managing the mind through self-awareness and mindfulness to achieve purification and sublimation of the mind. At the same time, as a specific practice method, the Smṛtyupasthāna practices also provide us with effective ways to deal with various challenges and difficulties in life. When faced with difficulties and challenges in life, escape is not the solution, but mindfulness is the way to light and liberation. By lighting up the light of Buddha nature in our hearts, we can find a solution no matter what difficulties we encounter, because Buddhism provides wisdom and methods (Anālayo, 2019).

Firstly, let's talk about Body Mindfulness (Sanskrit: Kāyānupassanā).

There is a story in the Maha-Satipatthana Sutta: I have heard that at one time the Buddha was in the city of Jianmo Sertan in the Kingdom of Kulou. At that time, the Buddha summoned all the monks and called out: "Bhikkhus!" All the monks responded in unison: "World Honored One!" The World-Honored One then spoke: "Monks, here is a path that allows all living beings to be pure, transcend sorrow and sadness, eliminate all suffering, achieve the right path, and experience the realm of Nirvana. This only path is the four Mindfulness." "So, what are these four foundations of mindfulness?" "Monks, first of all, you need to be at peace with your body. You need to observe your body carefully, and with enthusiasm, clear knowledge and mindfulness, let go of attachment to worldly desires and worries. Next, rest in feeling. Observe your own feelings at any time, and with the same enthusiasm, clear knowledge and mindfulness, get rid of the shackles of worldly greed and worries. Furthermore, stay at peace in your heart. Observe your inner state deeply, use enthusiasm, clear knowledge and mindfulness to get rid of the worries and greed of the world. Finally, we must abide in the Dharma. Gain insight into the nature of all things in the world, and rely on enthusiasm, clear knowledge, and mindfulness to get rid of attachment to worldly greed and worries "(Deng and Zhao, 1998).

The Kāyānupassanā (Sanskrit; Mindfulness of the Body) is an important practice in Buddhist practice and is one of the Four Mindfulness (Satipatṭhāna). It mainly focuses on the awareness and observation of the body and its activities. Through this practice, practitioners can deeply understand the nature of the body and mind and achieve inner peace and liberation. In the process of practicing body mindfulness, practitioners focus on every detail of the body. Whether it is the depth of breathing, adjustment of posture, or the movements and feelings of each part of the body, they have become aware of it. The practice of body mindfulness is a step-by-step process. New practitioners may start with simple breathing observations, feeling the flow of breath in the body, and then expand to awareness of the overall feeling of the body. They will experience the weight and balance of the body in various postures, feel the subtle changes in muscle movements, and the comfort and discomfort of the body in different states (Chou, 2001). Through in-depth observation of the body, practitioners begin to realize the impermanence and changes of the body, and understand that every part of the body is constantly changing, and there is no eternal entity. This understanding of impermanence allows them to gradually reduce their attachment and greed for the body, and begin to face the ups and downs and changes of life with a more objective and open mind. The practice of body mindfulness is not only awareness of the body, but also an exploration of the inner world. In the process of observing the body, practitioners will unconsciously touch the depths of their hearts and discover the attachments and fears hidden in their hearts. Through this in-depth observation, they will gradually learn to let go, learn to accept, and learn to reconcile with themselves. The practice of body mindfulness can help reduce attachment to the body, enhance understanding of the impermanent nature of life, and ultimately achieve inner peace and freedom. They are no longer troubled by the constraints of the body and no longer shaken by external disturbances. This kind of inner peace and freedom is the highest state pursued by practitioners of body mindfulness. This form of meditation can be done anywhere and requires no specific environment or conditions. By understanding, adjusting and releasing the inner activities of the body, practitioners can better manage their bodies and hearts, face life with a clearer and wiser attitude, and accept the world with a more peaceful and open mind. The practice of body mindfulness has many physical and psychological effects. Practitioners cultivate mindfulness and awareness by observing physical and psychological phenomena, thereby achieving in-depth observation of internal and external material and psychological processes. This practice helps reduce attachment to the body, increase understanding of the impermanent nature of life, and ultimately achieve inner peace and freedom. Through continuous observation and adjustment, practitioners can gradually understand the impermanence, suffering, emptiness, selflessness, and dependent origination of the body and mind. The practice of body mindfulness can also help regulate the mental state, improve concentration and calmness, help practitioners manage emotions, enhance self-awareness, and lay the foundation for in-depth practice (Anālayo, 2019).

There is a story in the Maha-Satipatthana Sutta: Again, bhikkhus, I will teach you how to abide in feeling and practice contemplation. Here, monks, when you experience a pleasant feeling, you should clearly understand: "I am experiencing a pleasant feeling right now." When you experience a painful feeling, you should also clearly understand: "I am experiencing a painful feeling right now." "; and when you experience feelings that are neither painful nor pleasant, you must also understand: "I am experiencing feelings that are neither painful nor pleasant at this moment." When you feel a pleasant feeling with craving, you should know: "I am experiencing a pleasant feeling with craving." When you feel a painful feeling with craving, you should

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also know: "I am experiencing a pleasant feeling with craving." "Having a painful feeling with craving"; similarly, when feeling a neither-painful nor pleasant feeling with craving, know: "I am experiencing a neither-painful nor pleasant feeling with craving." And when you feel a pleasant feeling without craving, you should know: "I am experiencing a pleasant feeling without craving." When you feel a painful feeling without craving, you should also know: "I am experiencing a pleasant feeling without craving." "Having a painful feeling without craving"; when feeling a feeling that is neither painful nor pleasant without craving, you should understand: "I am experiencing a feeling that is neither painful nor pleasant without craving." In this way, bhikkhus should remain calm in feeling, observing the feelings in the heart, the feelings in the external world, and even all the feelings inside and outside. Resting in feeling, you should observe the arising of feeling, the disappearance of feeling, and the cycle of birth and death of feeling. When the thought of "feelings" arises, you should face it with mindfulness and awareness, have nothing to rely on, and no longer be greedy for anything in the world. This, monks, is how you abide in feelings and observe them (Deng and Zhao, 1998). In the Buddhist practice system, Vedanānupassanā is the second key step among the four mindfulness meditations. It focuses on the mindful observation of feelings (Vedanā). It guides practitioners to deeply observe and understand inner feelings. Vedanā refers to the ability to accept external circumstances. In Buddhism, feelings are generally classified into three categories: pleasant feelings (sukha-vedanā) are pleasant feelings, painful feelings (dukkha-vedanā) are unpleasant feelings, and neutral feelings (upekkhā-vedanā) are neutral feelings. There are three types of situations: a situation of favorable conditions, an environment of negative consequences, and a situation of neither favorable conditions nor harmful conditions. (1) Pleasant situations: refers to situations or objects that can cause us to feel happy. These situations or objects are in line with our wishes and can bring feelings of happiness and comfort. For example, when we encounter beautiful scenery, hear a piece of beautiful music, or taste delicious food. (2) Harmful situations: refer to situations or objects that cause us unpleasant or painful feelings. These situations or objects go against our wishes and cause us to feel uncomfortable, painful, or distressed. For example, when we experience failure, hear harsh words, or are in an unpleasant environment. (3) Neither compliance nor disobedience is the situation: This is a neutral situation that causes neither pleasure nor pain in us. In this situation, we neither pursue nor avoid it, and maintain a peaceful mind. The distinction between these three situations helps us understand how feelings affect our mental states and behavioral responses. By recognizing and understanding these different feelings, we can better manage our emotions and reactions and develop a more balanced and stable mindset (Chou, 2001). These three states correspond to different feelings: (1) Unpleasant feeling (dukkha-vedanā): The feeling of distress that arises when we accept an unnatural situation. (2) Pleasant Feelings (sukha-vedanā): A sense of well-being that occurs when we accept a favorable situation. (3) Upekkhā-vedanā: This is a kind of feeling that is neither painful nor pleasant. It is also called moderate feeling. It refers to accepting uncomfortable situations and letting go of both pleasure and pain. The practitioner must observe with mindfulness when feelings arise. Even if the suffering is unpleasant, the mediators must concentrate on observation. Vigorous diligence and perseverance will deepen the mediator's concentration, calm the mind, and experience joy and great happiness. The practice of feeling mindfulness involves awareness and understanding of these feelings, with the goal of recognizing that all feelings are impermanent and non-self, thereby reducing attachment to them and the resulting suffering. If a practitioner is attached to the current state and unable to progress to a higher insight, he should concentrate on observing the experience and not be attached to the emergence and disappearance of feelings in order to transcend the current stage of insight. Feeling mindfulness emphasizes careful observation of feelings of different natures. The practitioner begins to realize the nature of feelings—that they are fleeting and impermanent, and that no feeling lasts forever by observing these feelings attentively. This kind of observation is not limited to physical feelings, but also extends to psychological states, helping practitioners to fully understand physical and mental phenomena. In the practice of feeling mindfulness, practitioners need to transcend attachment and craving for feelings. They learned that all feelings, whether pleasant, painful, or neutral, are psychological reactions of the brain to external stimuli, not eternal entities. This understanding enables practitioners to reduce their reliance on and attachment to feelings, thereby gradually developing equanimity and maintaining a peaceful and non-judgmental attitude towards all feelings. Through the practice of feeling mindfulness, practitioners gradually realize the impermanence and non-self of feelings, which paves the way for them to transcend the constraints of body and mind and reach deeper realities. On the path of spiritual practice, practitioners are no longer troubled by various feelings, and gradually gain inner peace and liberation. Mindfulness of feeling is not only the observation of feelings, but also a manifestation of wisdom. It teaches practitioners how to maintain mindfulness in daily life, how to face everything with an equal mind, and how to find inner peace in an impermanent world. By practicing feeling mindfulness, practitioners can take one step further on the spiritual path and move toward higher levels of enlightenment (Anālayo, 2019).

There is a story in the Maha-Satipatthana Sutta: Again, bhikkhus, I will tell you how to rest in the mind and practice contemplation of the mind. Here, monks, when greed arises in your mind, you should clearly understand: "At this moment, I have greed in my heart." When there is no greed in your mind, you should also clearly understand: "At this moment, I have no greed in my heart." ". When anger arises in the mind, one should understand: "At this moment, I have anger in my heart." When the mind is caught

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in delusion, one should understand: "At this moment, my mind is delusional." When the mind is free of delusion, one should also understand: "At this moment, my mind is not delusional." When the mind is in a contracted state, you should understand: "At this moment, my mind is contracted." When the mind is relaxed, you should also understand: "At this moment, my mind is relaxed." When your mind appears to be vast, you must understand: "At this moment, my mind is vast." When your mind is not vast, you must also understand: "At this moment, my mind is not vast." When the mind is rising, you should understand: "At this moment, my mind is rising." When the mind is not rising, you should also understand: "At this moment, my mind is not rising." When your mind is focused, you should know: "At this moment, my mind is focused." When your mind is not focused, you should also know: "At this moment, my mind is not focused." When the mind has reached liberation, one should understand: "At this moment, my mind is liberated." When the mind is not liberated, one should also understand: "At this moment, my mind is not liberated." In this way, bhikkhus should dwell in the heart, observe the changes in the heart, the influence of the external environment on the heart, and even the overall state of mind inside and outside. In your mind's abiding state, you should observe the arising of the mind, the passing of the mind, and the cycle of birth and death of the mind. When "intentional" thoughts arise, you should only face them with mindfulness and awareness, have nothing to rely on, and no longer be greedy for anything in the world. Monks, this is how you can rest in your mind and follow your mind (Deng and Zhao, 1998).

Cittānupassanā (Mindfulness) is the third part of the four kinds of mindfulness, which focuses on the observation and understanding of inner states in the Buddhist practice system. Mindfulness of mind teaches us to observe sixteen different states of mind, including greed, non-greed, hatred, non-hatred, delusion, non-delusion, ignorance, distraction, vast mind, un-broad mind, and having mind such as: The supreme mind, the supreme mind, the concentrated mind, the un-concentrated mind, the liberated mind and the un-liberated mind. Through the practice of mindfulness, we learn about the moment-to-moment arising and passing of the mind, impermanence, suffering, emptiness and selflessness. This practice encourages us to focus on our inner thoughts, ideas, and emotions and understand how they influence our actions and feelings. The "heart" (citta) in mindfulness has a special meaning. It not only refers to all the hearts, but also refers to the "three ways to increase learning", and sometimes "precepts, concentration, and wisdom". It is called "precepts, mind and wisdom". In primitive Buddhism, the word "heart" is directly related to "training the mind". Cittānupassanā requires practitioners to be aware of the activities of the mind when perceiving sensations. This awareness of mind activities is the core of mindfulness. It encourages practitioners to observe deeply their inner thoughts, ideas, and emotions, recognizing that these mental activities are impermanent and changing. Through this awareness, practitioners can eliminate misconceptions about eternity and understand that inner states are constantly changing and there is no eternal entity. The purpose of mindfulness is to help practitioners cultivate mindfulness so that their hearts are no longer troubled by various thoughts, ideas and emotions, so as to achieve inner peace and liberation. When practicing mindfulness, practitioners need to maintain awareness of inner activities, not be influenced by them, and gradually reduce attachment and greed for the inner world. The practice of mindfulness helps practitioners deeply understand the nature of mental activities, transcend psychological troubles, and achieve inner peace and freedom. Through this practice, practitioners are able to gradually develop deep insights into the mind, an important step toward achieving liberation. Here are some key points about mindfulness: (1) Observe mental states: Practitioners observe various states of the mind, such as greed, anger, ignorance, concentration, distraction, etc. (2) The impermanence of the mind: Through observation, practitioners realize that the state of the mind is constantly changing, and no state is permanent. (3) The non-self-nature of the mind: The states and processes of the mind are not "me" or "mine"; they are only temporary psychological phenomena. (4) Dependent origination of the mind: The state of the mind is caused by various conditions and causes and conditions, and has no independent and self-existing entity. (5) Purity of mind: Through observation and understanding, practitioners can purify the mind of defilements such as greed, anger, and ignorance. (6) Concentration and distraction of the mind: Practitioners observe whether the mind is concentrated or scattered, and learn how to guide the mind back to a focused state. (7) The role of the heart: The heart is not only the center of perception and reaction, but also the source of action and creation. (8) Awareness and contemplation of the mind: Practitioners develop a deep understanding of mental activities through awareness and contemplation of the state of the mind. (9) Equality: Practitioners maintain equanimity towards various mental states and are not attached to any specific state. (10) Cultivation of wisdom: Through the practice of mindfulness, practitioners can develop deep insight into the mind, which is the key to achieving liberation (Chou, 2001).

As a core part of the Four Mindfulness of Buddhism, Dhammānupassanā is a key step for practitioners to deeply explore the essence of Buddhism. It focuses on mindful observation of Dharma—all things, phenomena, and their interrelationships in the physical and spiritual worlds. Through Dharma mindfulness, practitioners gain insight into the five hindrances (Sanskrit: pañca nivāraṇa), the five aggregates (Sanskrit: pañca-skandha), the twelve bases (Sanskrit: dvadasayatanaṇi), and the seven factors of enlightenment (Sanskrit: sapta bodhyanga). and the Four Noble Truths (Sanskrit: catvāri āryasatyāni) and other deeper psychological phenomena and principles, thereby understanding that these phenomena are all caused by causes and conditions,

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and there is no eternal entity. Firstly, the five hindrances (Sanskrit: pañca nivāraṇa): These are the five psychological obstacles that impede spiritual practice, including greed, hatred, lethargy, restlessness, and doubt. The practitioner should be aware of the existence of these obstacles and recognize and eliminate them when they arise. Secondly, the five aggregates (Sanskrit: pañca-skandha): This is the Buddhist description of the five aspects of individual existence (form, feeling, perception, action, and consciousness). Practitioners should have a deep understanding of the body, feelings, cognition, volitional behavior, and the formation and disappearance of consciousness. Thirdly, twelve bases (Sanskrit: dvadasayatani): These are the six sense organs (Sanskrit: ṣaḍ-indriya): eyes, ears, nose, tongue, body, mind) and the six objects (Sanskrit: ṣaḍ-viṣaya): (form), sound, fragrance, taste, touch, law). Practitioners should recognize the fetters created when these sense organs come into contact with the outside world, and learn how to free themselves from these fetters. Fourthly, Seven Awakening Factors (Sanskrit: sapta bodhyanga): These are the seven qualities that practitioners should develop during practice, including the Awakening Branch of Mindfulness, the Awakening Branch of Dharma Selection, the Awakening Branch of Effort, the Awakening Branch of Joy, and the Awakening Branch of Tranquility. Practitioners should cultivate mindfulness, right view, energy, joy, tranquility, concentration and equanimity. Fifthly, the Four Noble Truths (Sanskrit: catvāri āryasatyāni): This is the core teaching of Buddhism, including the truth of suffering, the truth of origin, the truth of cessation and the truth of path. Practitioners should truly understand the existence of suffering, the cause of suffering, the end of suffering, and the path to the end of suffering. The practice of these spiritual practices helps practitioners achieve deeper levels of awareness and liberation (Lu, 2022a).

In the practice of Dharma Mindfulness, practitioners abandon judgment and reaction and focus on observing mental phenomena such as thoughts, emotions, and will. They experience the impermanent nature of these phenomena, recognizing that they arise and pass away constantly and that there is no fixed "I" or "self." Through a deep understanding of the causal origin of psychological phenomena, practitioners develop a sense of equanimity and no longer cling to any particular mental state. The essence of Dharma Mindfulness lies in its comprehensiveness and depth. Practitioners not only observe the five aggregates that constitute individual experience: form, feeling, perception, formations, and consciousness, but also gain insight into the close connection between mind and dharma and realize their interdependence. Through this comprehensive observation, practitioners are able to transcend the limitations of body and mind and access deeper realities. The purpose of Dharma Mindfulness is to help practitioners understand the nature of the universe and life from a broader perspective, get rid of attachment and greed for superficial phenomena, and achieve inner peace and liberation. It requires practitioners to have a high degree of wisdom and insight, to be able to see the essence through phenomena, and to truly understand the true appearance of all dharma. In short, Dharma Mindfulness is an extremely important practice in Buddhist practice. It leads practitioners to deeply explore the mysteries of the psychological world, cultivate correct views and wisdom, and achieve inner transcendence and liberation (Beth Mulligan, 2018). There is a story in the Maha-Satipatthana Sutta: Monks, how do you stay calm in your body and observe it? Here, monks, when you go to a forest, under a tree, or in an open space, you should sit in lotus position, straighten your body, and keep your mind in front. Between breaths, breathe out mindfully and breathe in mindfully. When the out-breathing is long, you should clearly know: "My out-breathing is long"; when the in-breathing is long, you should also clearly know: "My in-breathing is long." When the out-breathing is short, you should realize: "My out-breathing is short"; when the in-breathing is short, you should also realize: "My in-breathing is short." You should practice being aware that the whole body moves with the out-breath, and you should also practice being aware that the whole body is still with the in-breath. You should practice keeping your body movements silent when you breathe out, and also keep your body movements silent when you breathe in. Bhikkhus, like a skilled wheelwright or his disciple, when pulling a rope, they know when to pull it long and when to pull it short. In the same way, when your out-breathing is long, you must clearly know: "My out-breathing is long"; when your in-breathing is long, you must also clearly know: "My in-breathing is long." When practicing, you should be aware that the whole body moves with the out-breath, and also be aware that the whole body is still with the in-breath. During out-breathing and in-breathing, be silent in your bodily actions. In this way, bhikkhus dwell in the body, contemplate the inner body, contemplate the outer body, and even contemplate the inner and outer bodies. You stay calm in your body and observe the occurrence of life, the disappearance of life, and the cycle of life's birth and death. When the thought of "having a body" arises, you should only face it with mindfulness and awareness, have nothing to rely on, and no longer be greedy for anything in the world. Monks, this is how a bhikkhu should stay calm and observe (Deng and Zhao, 1998).

In Buddhist practice, concentration and wisdom are both equally important. Meditation (Sanskrit: Dhyāna) was later simplified to Zen (English Pinyin: Chan). After Zen was spread from east China to Japan, it was transliterated as Zen. Meditation is an important concept in Buddhist practice. It refers to a state of mind achieved through meditation and concentration. In this state, practitioners can temporarily get rid of external interference and inner distractions, and completely focus on a certain object or concept, thereby achieving peace and clarity of mind. Zen means meditation, calmness and contemplation, which can produce concentration and wisdom. Through meditation, practitioners can train their minds to make them more focused, sharp and powerful. Through meditation, practitioners can exercise their thinking ability and improve their level of wisdom. In the state of

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meditation, the practitioner's thinking is more agile and clear, and he can better understand Buddhism and comprehend Buddhist principles. The meditation methods of Humanistic Buddhism are mainly divided into two categories: śamatha meditation and insight meditation. Zhi (Chinese; Sanskrit: śamatha), also translated as cessation, silence, concentration, meditation, and so on, pays attention to the calmness and continuity of the mind, uses the power of concentration to stabilize the body and mind, in order to enter Samādhi (refers to the practice method of keeping the mind in the correct state). Vipassana (Sanskrit: vipassana) is to observe the object and develop the right view. Stopping and observing can help each other. Firstly, Śamatha meditation aims to develop concentration, while insight meditation works to develop wisdom. Samatha meditation is the cornerstone of insight meditation, and the cultivation of concentration is particularly critical. Secondly, the Buddha emphasized in "Sacca Samyutta": "A bhikkhu with concentration can understand all dharmas as they really are." The "concentration" here is not only the resistance to external disturbances, but also the inner strength. A kind of tenacity and clarity. Samatha meditation helps us lay a solid foundation of concentration at the beginning of our practice. The meditation method of Humanistic Buddhism is to guide us to return to inner peace and gain insight into the true meaning of life. Samatha meditation and insight meditation are two major methods of practice that complement each other and together form a bridge to the path of mindfulness. The Buddha taught his disciples to practice mindfulness of mindfulness and observe breathing as a method, laying the foundation for practice.

Anapana-smṛti (Sanskrit; English: Anapana mindfulness), also known as ānāpāna-smṛti, is a method of practicing concentration by observing breathing. Breathing, as the basic activity of life, is closely connected with our soul. By carefully observing our breathing, we can gradually learn to control our hearts and achieve inner peace and tranquility. In the Sampatṭhāna, the Buddha pointed out that the concentration generated through the cultivation and continuous practice of mindfulness of mindfulness is peaceful and outstanding, and it can eliminate and quell evil and unwholesome thoughts as soon as they arise. Anapana mindfulness is a meditation method that focuses on breathing and is used to cultivate deep concentration and achieve purification of the heart, and the opening of wisdom. In this practice, practitioners develop concentration and awareness by focusing on their breath. The key points of Anapana mindfulness practice include: (1) Physical relaxation: Choose a comfortable sitting position, relax the whole body, and avoid tightness and discomfort. (2) Let go of distracting thoughts: Move your attention away from worldly affairs, focus on meditation, and avoid being disturbed by distracting thoughts. (3) Observe your breathing: Focus on the place where your breathing contacts your nostrils. Do not control your breathing, but simply observe. (4) Focus on breathing: As practice deepens, gradually narrow the focus of attention to breathing itself and improve concentration. (5) Holographic concentration: When concentration is strong enough, focus on the entire process of each breath to deepen meditation. In Buddhist practice, Ānāpānasati plays a vital role. It is not only a way to regulate the body, but also a key way to deepen inner awareness and regulation. By focusing on breathing, practitioners not only make their thoughts clear and focused, but also can deeply explore the inner world and improve self-cultivation and inner strength. Ānāpānasati is the first branch of the "Four Mindfulness Foundations" of Buddhism and is considered the only path to Nirvana. The Four Foundations of Mindfulness are described in detail in Sutra 22 of the Dīgha Nikāya and Sutra 10 of the Majjhima Nikāya, and are closely linked to the Four Noble Truths (cattāri ariyasaccāni), the core teachings of Buddhism. The specific practice methods of Ānāpānasati are diverse, such as stopping thinking when exhaling and thinking about giving up when inhaling. This cyclical process helps practitioners put down distracting thoughts and stay alert and enthusiastic. At the same time, practitioners also cultivate mindfulness by observing the length of their breathing, and further deepen their awareness of the body. Long breaths can help stabilize the mind, while short breaths may arouse alertness. Practitioners need to flexibly adjust to different practice goals. In addition, practitioners also use Ānāpānasati to observe the impermanence of the mind and experience the emergence, disappearance and changes of the five aggregates. This in-depth understanding of impermanence helps practitioners get rid of attachment to all things in the world and achieve inner liberation and freedom. Experiencing the sensations throughout the body while breathing is an important way for practitioners to achieve inner peace and improve self-awareness. Ānāpānasati in Buddhism is not only a way to regulate the body, but also a practice method that goes deep into the heart. It helps practitioners cut off distracting thoughts, experience the impermanent nature of life, and achieve inner peace and sublimation. Through Ānāpānasati, practitioners can better understand and control their inner world, improve self-cultivation and inner strength, and maintain inner peace and strength when facing life challenges. This way of practice not only has profound personal significance, but also plays an important role in promoting the growth and improvement of practitioners. (Bhikkhu Ñāṇamoli, 1952).

Pa-Auk Sayadaw from Myanmar explained in detail the key points of practicing mindfulness. The body needs to sit upright and relax, and the mind must be calm and serene. Focus on breathing and not be disturbed by distracting thoughts. Practitioners should put aside worldly distractions and devote themselves wholeheartedly to meditation, so that they can truly experience inner peace and joy. Firstly, sit upright, stay natural, and relax your whole body. Practitioners can choose a comfortable sitting position and do not have to cross their legs. It is important to keep your upper body upright, and using a cushion of the appropriate height can help achieve this. From your head to your feet, relax each part of your body one by one to avoid tension. If you notice tightness

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in any area, relieve it by relaxing and staying natural. When you begin to meditate, be sure to relax your entire body to avoid pain or discomfort after sitting for a long period of time. The first thing you need is physical relaxation. We can choose the sitting position we like, keep the body natural, and relax one by one from head to toes. Only when the body is completely relaxed can the mind be truly free. Secondly, let go of everything and keep a calm and peaceful heart. When meditating, we should realize that all dependently arising things are impermanent. They will not obey our wishes, but will only follow their own course. Therefore, there is no use clinging to them. The wise thing to do is to let them go temporarily while meditating. Whenever distracting thoughts arise, remind yourself that now is the time to put aside all worries and focus on the goal of meditation—breathing. If something important suddenly comes to mind, you should not deal with it while meditating. Instead, record it in a notepad that you carry with you, and then continue to meditate attentively. Secondly, we need to put aside all distracting thoughts and keep our minds calm. All things that have their origin are impermanent, and being attached to them will only lead us into endless troubles. In the process of practice, whenever distracting thoughts arise, we should remind ourselves that now is the time to put aside all worries and let the mind only focus on the goal of practice-breathing. Thirdly, get familiar with breathing through constant practice. After ensuring that your body is relaxed and your mind is free from worries, focus on where your breath meets the skin outside your nostrils, that is, the area between your nostrils and your upper lip. Try to feel the breath in this area. When the breath can be felt anywhere in the area, let the mind remain aware of the breath there. As a bystander, you should be objectively aware of the natural breathing and do not control or change it to avoid causing breathing discomfort. In the process of becoming familiar with breathing, we need to maintain an objective attitude, not to control or change the breathing, but to quietly observe the natural flow of breathing like a bystander. Fourthly, focus on breathing. When you can be aware of breathing continuously for fifteen to twenty minutes, you are already quite familiar with breathing. At this point, you can focus your attention on the breath itself. In the previous point, in addition to being aware of the breath, you also know the point of contact; in this point, try to narrow the mind's attention to just the breath itself. As our practice deepens, we can gradually focus on the breath itself, focusing on the beginning, middle, and end of each breath. This kind of practice can not only help us improve our concentration, but also allow us to understand the nature of life more deeply. Finally, focus on your breathing in each moment. When you can focus on breathing continuously for more than thirty minutes, your concentration is already quite good. At this time, you can focus on the holographic breath, that is, as the breath passes from the beginning to the end (beginning, middle, and end) of each breath, focus on them without missing any contact points. By focusing so much on your breath every moment, your concentration will become stronger and deeper because there will be no room for the mind to think about other things. Through such practice, the breath will sometimes become longer and sometimes shorter, which refers to the length of the breath. When breathing is slow, time is long; when breathing is fast, time is short. If you can practice in this way with perseverance, your concentration will become more and more stable. If you can continue to focus on your breathing for more than an hour each time you sit, and sit at least five times a day for at least three days, you will soon find that your breath transforms into nimitta, and you will then be able to enter a higher level. During the meditation process, practitioners should maintain a natural and relaxed state and do not force themselves into a meditative state. If you feel uncomfortable or have difficulty concentrating, take a break or adjust your practice. Practitioners should try to avoid external interference and inner distractions during the meditation process. If you can't avoid distractions, try using your breathing or other methods to refocus your attention on one point. The purpose of meditation is to purify the mind, enhance wisdom and enhance concentration, rather than to pursue a certain realm or mysterious experience. Practitioners should maintain a normal mentality and not pursue excessive pursuits or have high expectations. Samatha meditation is only the first step on the path to mindfulness, therefore, we also need to practice insight meditation and cultivate wisdom. Vipassana meditation is an insight into the true meaning of life through in-depth observation of all dharmas. In the practice of insight meditation, we will gradually understand that all phenomena are emptiness and have no fixed entity. Such understanding will help us get rid of attachments and worries and achieve inner freedom and liberation. Practitioners should have deep faith in this method and practice it with sincerity and respect. Through the practice of mindfulness, we can not only cultivate concentration, but also gradually gain insight into the impermanence of life and the truth of dependent origination, thereby achieving inner peace and growth of wisdom. To practice mindfulness of mindfulness, one needs to be respectful, full of confidence, and persevere. Through continuous practice and understanding, concentration and wisdom will gradually increase, and practitioners will gradually move toward liberation and enlightenment. I hope that all practitioners can go deep into the Dharma, experience the mystery of meditation, and gain inner peace and joy Pa-Auk, 2013)

III. HUMANISTIC BUDDHISM AND THE HOLISTIC HEALTH MODEL

Lu (2022b) proposed a **Holistic** healthcare model, which is briefly described as follows: Firstly, Physical, Mental, Spiritual and Social Dimensions. The concept of holistic health emphasizes that human health is not just the absence of disease, but the balance and harmony of multiple dimensions such as physical, mental, spiritual and social. The concept of holistic health is understood and

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applied differently in different cultural backgrounds. In non-Christian regions, understanding the spiritual dimension is challenging and requires integration and modification based on local cultural and religious characteristics. The concept of overall health includes four aspects: physical health, mental health, spiritual health and social health. Physical health is the foundation, but mental health, spiritual health and social health are equally indispensable. Maslow's hierarchy of needs theory also provides strong support for the concept of whole-person health (Maslow, 1943). Human needs range from physiology to safety, to socialization, respect, and ultimately the pursuit of self-realization. These needs together constitute the rich connotation of physical and mental health. Secondly, Western Medicine, Eastern Medicine and Folklore Therapy, Religions and Beliefs, Sports and Martial Arts Approaches. Western medicine, which serves as the basis for many modern health systems in the world today, while Eastern medicine, such as Ayurveda, emphasizes restoring health through dietary modification, massage, herbal medicine, and meditation. Currently, alternative therapies mostly use "testimonials" to prove their efficacy, which is not in line with the standards of Western medicine. Although various medicines and therapies are different, they are all human exploration and practice of health and treatment. Both Western and Eastern medicine, as well as folk therapies, religious beliefs, and sports and martial arts, have all contributed to human health at different levels and angles. Thirdly, Health, Sub-health, Illness, and Recovering Status, as discussing health, sub-health, disease and recovery states, under the framework of the International Classification of Functioning, Disability and Health (ICF), a significant breakthrough lies in the expansion of the measurement of disability from a single dimension to multi-dimensional data collection and measurement. The ICF not only covers the concept of impairment in three main areas: body systems, functional activities, and participation. First, the active pathological level refers to the mechanisms of defense that utilize all immune and internal energy when our body encounters external bacteria, trauma, etc., which is often referred to as the disease process (Nagi, 1965). According to this classification, so-called disorders refer to types of behavior involving long-term or lasting physical or psychological impairment that limit an individual's ability to function (Wang, 2010). Therefore, when we look at health status, we must take these multidimensional factors into account to more fully understand and respond to the entire process from health to sub-health, disease, and recovery (Lu, 2002b).

This article proposes a new model of humanistic Buddhism and holistic health (Figure 1), and its relationship is discussed as follows. Firstly, Kāyānupassanā and Physical Well-being, body mindfulness (Kāyānupassanā) is the first mindfulness among the four in Buddhism. It is a complete system of practice. Its principle is to understand the inner activities, construction and release through the understanding, adjustment and release of the inner activities of the body. This means that through the movement of the body, the reaction of muscles, etc., the practitioner can understand the way the mind works. "Physical" is an adjective in English, usually used to describe concepts related to matter, body, physical strength, etc. In Buddhism, although the body is a basis for spiritual practice, the focus of mindfulness of the body is not just the materiality of the body, but an in-depth understanding of the inner state through awareness of the body. Therefore, the relationship between Kāyānupassanā and the body (Physical) can be understood as: the body is the foundation and tool for the practice of body mindfulness. Through awareness of body activities, practitioners can deeply understand and control their inner state. This relationship embodies the philosophical thought in Buddhism that body and mind are non-dual and one. Body mindfulness is for practitioners to observe and understand their own body state through mindfulness, including body movements, postures, breathing, etc., so as to cultivate awareness and recognition of their own existence. Here is some specific information about the relationship between body mindfulness and the body: (1) Practice of body mindfulness: Practitioners should maintain a clear awareness of body movements in daily life, whether walking, standing, sitting or lying down. This awareness helps practitioners realize the nature and functioning of the body. (2) Observation of body movements: The practice of body mindfulness includes the observation of body movements, such as the movements of the feet when walking, the stability of the body when sitting, etc. Through this observation, practitioners can gradually develop a deep understanding and awareness of the body. (3) Observation of breathing: In the practice of body mindfulness, observing breathing is an important part. Practitioners develop awareness of the body's inner activities by observing the length, warmth, and coldness of their breaths. (4) Understanding of the nature of the body: Mindfulness of the body is not only the observation of body behavior, but also includes the understanding of the nature of the body. Through the practice of body mindfulness, practitioners can gradually realize that the body is impermanent and impure, thereby reducing their attachment to and love for the body. (5) Relationship between mindfulness of body and other mindfulness: Mindfulness of body and other mindfulness (mindfulness of feelings, mindfulness of mind, and mindfulness of dharma) are interrelated. In meditation, the practitioner is aware of the contact through mindfulness. The four mindfulness of body, feeling, mind and dharma are included, and they arise together. (6) Complete practice system of body mindfulness: Body mindfulness itself is a complete practice system, which involves the understanding, adjustment and release of the inner activities of the body, thereby helping practitioners understand the inner activities, construction and release. Through the practice of body mindfulness, practitioners can gain a deeper understanding of their own body and existence, thereby achieving spiritual growth and liberation. Secondly, Vedānānupassanā and Spiritual Well-being, is one of the four kinds of mindfulness in Buddhism. Feeling mindfulness

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(Vedanānupassanā) focuses on feelings and their process of arising, changing and disappearing. In the process of practice, practitioners cultivate mindfulness and wisdom through insight into their own feelings, thereby achieving the purpose of liberation. "Spiritual" is a broader concept that usually involves experiences and understandings related to supernatural, religious, spiritual or inner nature. In different cultures and belief systems, "spirituality" may be interpreted and expressed in different ways. Considering the two together, the practice of feeling mindfulness can actually be seen as a way to deepen awareness and understanding of the inner world. This awareness and understanding can be regarded as a kind of "spirituality" to some extent. Because through in-depth observation and understanding of feelings, practitioners may come into contact with the deeper self, the meaning of life, and the nature of the universe, these experiences are often related to the concept of "spirituality." However, it is also important to note that although feeling mindfulness may help to enhance the "spiritual" experience, the two are not entirely equivalent. In Buddhism, mindfulness of feeling is primarily used as a means to achieve inner peace and liberation, rather than as a tool to directly pursue a certain "spiritual" state. The relationship between feeling mindfulness and spirituality can be understood as: the practice of feeling mindfulness helps to promote and enhance the practitioner's "spiritual" experience and cognition, but this is not its only purpose; at the same time, both are also differences in connotation and goals. Feelings in Buddhism refer to physical and psychological sensations, including pleasant, unpleasant and neutral feelings. The connection between feeling mindfulness and spirituality is mainly reflected in the following aspects. (1) Awareness and Vipassana: The practice of feeling mindfulness requires practitioners to be consciously aware of their own feelings and emotions. This awareness itself is a spiritual practice. Through inner meditation, practitioners can gain a deeper understanding of their inner world. (2) Recognize Impermanence: In feeling mindfulness, the practitioner observes the impermanent nature of feelings, that is, they are constantly changing. This awareness helps practitioners understand the impermanent nature of life, an important aspect of spiritual development. (3) Beyond attachment: Through the practice of feeling mindfulness, practitioners can learn not to be distracted by pleasant or unpleasant feelings, thereby reducing attachment and suffering. This ability to transcend attachment is the key to spiritual growth. (4) Cultivate equanimity: The practice of feeling mindfulness also involves observing all feelings equally, whether they are pleasant, unpleasant, or neutral. This cultivation of equanimity helps practitioners develop a more balanced and harmonious mental state, which is an important outcome of spiritual practice. (5) Understanding the nature of suffering: In Buddhism, the practice of feeling mindfulness helps practitioners understand the nature of suffering (Dukkha), that is, the suffering and dissatisfaction of life. By understanding Dukkha, practitioners can begin to find the path to freedom from suffering, which is a core goal of spiritual practice. (6) Develop Compassion: The practice of feeling mindfulness can also help practitioners develop empathy and compassion for others. By understanding their own and others' feelings, practitioners can develop a more expansive sense of love and care. (7) Connection with Mindfulness of Mind and Mindfulness of Dharma**: Mindfulness of feelings is interconnected with other mindfulnesses (mindfulness of body, mind, and mindfulness of Dharma). In meditation, by observing feelings, practitioners can gain a deeper understanding of the state of the mind and the teachings of Dharma (Buddhism). Through the practice of feeling mindfulness, practitioners can not only enhance their awareness and understanding of their own feelings, but also grow spiritually, leading to deeper self-understanding and liberation. Thirdly, Cittānupassanā and Mental Well-being, is one of the four kinds of mindfulness in Buddhism. Cittānupassanā (English: Mindfulness) focuses on observing and understanding the activities of the mind, including thoughts, emotions, desires and other mental states. Through the practice of mindfulness, practitioners can gain insight into the ups and downs of the mind, thereby cultivating inner peace and wisdom. The word mental is usually used to describe psychological phenomena related to thinking, emotion, perception, etc. Psychological phenomena are an important part of the human inner world and influence how we think, feel and behave. The relationship between mindfulness and psychology is mainly reflected in the following aspects: (1) Object to observe: Both mindfulness and psychology focus on the activities of the mind. Mindfulness observes the state of the mind through vipassana, while psychology studies and understands psychological phenomena through scientific methods. Although the two differ in approach and purpose, they both seek to gain a deeper understanding of the nature and activities of the mind. (2) Mutual promotion: The practice of mindfulness can help us better understand psychological phenomena. By observing the activities of the mind, we can gain insight into the ups and downs of mental states such as thoughts and emotions, thereby gaining a deeper understanding of their impact on us. At the same time, psychological research can also provide us with scientific knowledge and theoretical support about psychological phenomena, and further promote the practice of mindfulness. (3) Common goal: both mindfulness and psychology pursue inner peace and wisdom. Mindfulness of Mind uses Vipassana to gain insight into the nature of the mind, thereby cultivating inner peace and wisdom; while Psychology uses scientific methods to explore and understand psychological phenomena to help us better cope with the challenges and pressures in life. While the two differ in approach and path, they both strive to achieve inner peace and wisdom. Cittānupassanā (English: Mindfulness) has a very close relationship with psychology, which is mainly reflected in the following aspects: (1) Awareness of mental states: The practice of mindfulness requires practitioners to be consciously aware of their own mental states, including the ups and downs of emotions, thoughts, intentions, and consciousness. This awareness is the basis of

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psychological self-observation. Recognize the impermanence of the mind: Through the practice of mindfulness, practitioners can observe the impermanence of mental states, that is, they are constantly changing. This understanding helps practitioners understand the instability of mental activities. (2) Observing mental processes: Mindfulness is not just the observation of specific mental states, but also includes the observation of mental processes, such as the shift of attention, the rise and fall of emotions, and so on. (3) Cultivate mindfulness: The practice of mindfulness helps practitioners develop sati, which is clear and non-judgmental awareness of the current mental state. Mindfulness is an important aspect of mental health and spiritual growth. (4) Understanding psychological suffering: In Buddhism, the practice of mindfulness helps practitioners understand psychological suffering, such as greed, anger, ignorance, etc. By understanding these psychological sufferings, practitioners can begin to look for ways to overcome them. (5) Develop awareness and wisdom: The practice of mindfulness can enhance practitioners' awareness and wisdom, helping them understand more deeply the nature and causes of mental states. The practice of mindfulness also helps practitioners cultivate equanimity and compassion. By observing and understanding their own mental states, practitioners can develop empathy and understanding of the mental states of others. Through the practice of mindfulness, practitioners can gain a deeper understanding of their own psychological world, thereby gaining growth and liberation at the psychological level, which is crucial to personal mental health and spiritual development. Finally, Dhammānupassanā and Social Well-being. Mahayana Buddhism's "Saving All Beings" emphasizes "to save all living beings", that is, all living beings (including humans, animals, ghosts and gods, etc.) have the potential and possibility to become a Buddha. This concept embodies the Buddhist spirit of compassion, which is equal care and respect for all life. Mahayana Buddhists are committed to helping all sentient beings escape suffering and achieve Nirvana through practice and education. Maslow's social needs theory divides human needs into five levels, including physiological needs, safety needs, social needs, esteem needs and self-actualization needs. This theory reveals the motivations of human behavior and psychology and emphasizes the importance of satisfying different levels of needs for individual growth and social development (Maslow, 1943).

Dhamma mindfulness (Dhammānupassanā) is the last of the four Buddhist mindfulness abides. It focuses on the observation and understanding of Dhamma (Dhammā). In Buddhism, "Dharma" refers to all phenomena, things and concepts, including mental states, material phenomena, moral laws, etc. Humanistic Buddhism encourages practitioners to observe and understand social phenomena, including social behavior, social structure, social relationships, etc., so as to gain profound insights into the operation of society. In social interactions, practitioners can, through the practice of Dharma Mindfulness, become more clearly aware of their own actions and reactions, and how these actions affect others and society. The practice of Dharma Mindfulness can help us better understand the nature and operating laws of society. Because through in-depth observation and thinking about the Dharma, we can realize that various phenomena in society are only caused by the combination of causes and conditions, and have no eternal nature, thereby avoiding excessive attachment to superficial things and reducing unnecessary disputes and pain. At the same time, Dharma mindfulness can also help us cultivate a more open and tolerant mentality, get along better with others, and promote social harmony and stability. The practice of Dharma Mindfulness helps practitioners understand and practice the moral laws of humanistic Buddhism, such as the Five Precepts (not to kill, not to steal, not to commit sexual misconduct, not to lie, and not to drink alcohol). These moral laws are of great significance in social life. The practice of Humanistic Buddhism can help practitioners gain insight into the nature of social problems, such as greed, anger, ignorance, etc., and thus find wisdom and methods to solve these problems. The practice of Dharma Mindfulness helps us understand the nature and operating laws of society on a deeper level, so as to better respond to and deal with social problems. The relationships between Dhammānupassanā and Maslow's social needs theory is a detailed exploration. (1) The spirit of compassion and social needs: The spirit of compassion in Mahayana Buddhism encourages people to care for others and help the weak. This is consistent with Maslow's social needs, that is, people need to establish connections with others and gain a sense of belonging and identity. By practicing the spirit of compassion, Mahayana Buddhists meet their own social needs while also bringing warmth and care to others. (2) Practice and self-realization: Mahayana Buddhists improve their spiritual realm and achieve inner peace and freedom through practice. This echoes Maslow's self-actualization needs, that is, people need to pursue the realization of self-worth and the realization of potential. Through spiritual practice, Mahayana Buddhists not only achieve self-transcendence, but also set an example for others, stimulating their potential and motivation. (3) Education and respect needs: Mahayana Buddhism emphasizes educating all living beings and helping them escape from suffering. In this process, Buddhists not only give respect and care to others, but also win the respect and recognition of others. This is consistent with Maslow's esteem needs, that is, people need to be respected and recognized by others in order to achieve improvement in self-worth and social status. (4) The concept of equality and physiological and safety needs: Mahayana Buddhism believes that all living beings have the potential and possibility to become Buddhas, which reflects the concept of equality. In Maslow's need theory, physiological and safety needs are the most basic needs. By promoting the concept of equality, Mahayana Buddhism provides protection and support to disadvantaged groups and helps them meet their physical and safety needs.

IV. CONCLUSIONS

Humanistic Buddhism provides a profound and unique perspective on exploring the path of holistic health. Its core concept is to emphasize the importance of mind management, believing that inner management is the cornerstone of dealing with interpersonal relationships, family relationships and emotional entanglements. Through inner reconciliation and purification, people can move towards a harmonious and comfortable life. Our heart is a complex and multi-faceted world, which not only includes the innate "physical heart", but is also deeply affected by the external environment, forming the "mind of concern", "mind of thinking" and "mind of accumulation". These thoughts often become the source of our negative emotions and the source of our obsessions. However, Humanistic Buddhism provides a series of methods to treat the mind, the most core of which are self-awareness and mindfulness. Self-awareness is a profound self-awakening, which enables us to see through the inner illusions and not be influenced by emotions and thoughts. Mindfulness is a powerful weapon to fight against worries and achieve spiritual freedom. Through the combination of consciousness and mindfulness, we can control our inner fluctuations and achieve spiritual purification and sublimation. In the practice of Humanistic Buddhism, the Four Mindfulness Practices are an extremely effective method. It involves continuous awareness and observation of the body, feelings, thoughts, and dharma. By practicing the Four Mindfulness, we can better manage our emotions and thoughts and achieve inner peace and ease. The model proposed in this article can provide a more comprehensive understanding of the relationship between humanistic Buddhism and health. In this model, mindfulness of the body corresponds to the physical level. It reminds us that the body is the tool and foundation for practice. Through awareness of body activities, we can better understand and regulate inner states. Mindfulness of feeling is related to the spiritual level. It promotes our experience and understanding of "spirituality". Although it is not the only purpose, it does provide assistance for spiritual growth. Mindfulness is closely connected with the psychological level. It helps us gain insight into the nature of the mind and cultivate inner peace and wisdom. Dharma mindfulness involves the social level, which enables us to gain insight into the nature of social problems and find wisdom and methods to solve them. The Four Mindfulness Practices of Humanistic Buddhism provide us with valuable tools and ways to improve the holistic health and cope with the challenges and difficulties in life. Through spiritual practice and practice, we can achieve holistic health at the individual, physical, spiritual and social levels.

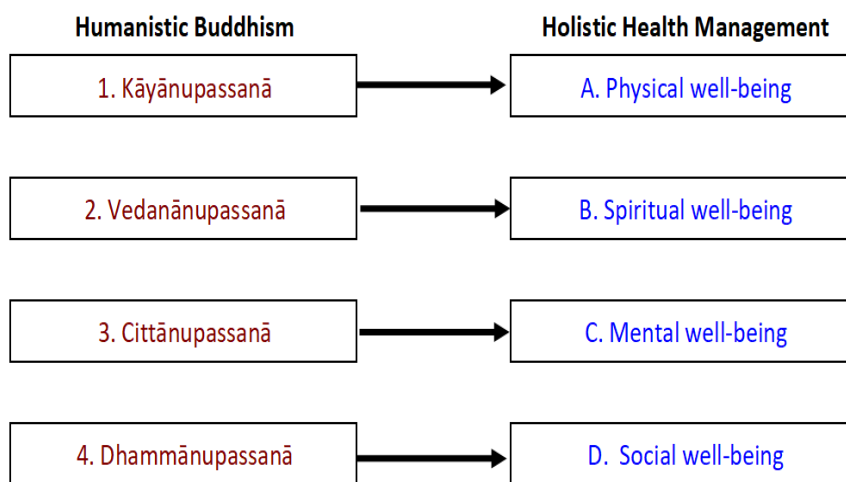


Figure 1. Humanistic Buddhism and the Holistic Health Model

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