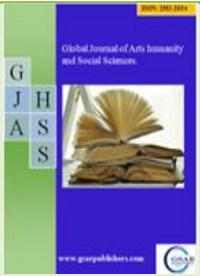
	Global Journal of Arts Humanity and Social Sciences				
	ISSN: 2583-2034				
	Abbreviated key title: Glob.J.Arts.Humanit.Soc.Sci				
	Frequency: Monthly				
	Published By GSAR Publishers				
Journal Homepage Link: https://gsarpublishers.com/journal-gjahss-home/					
Volume - 5		Issue - 8	August 2025	Total pages 626-631	DOI: 10.5281/zenodo.16889734

ON HUMAN BEINGS IN BUDDHIST MINDFULNESS THOUGHT, IN THE CONTEXT OF GLOBALIZATION

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Article History

Received: 08- 08- 2025
Accepted: 16- 08- 2025
Published: 18- 08- 2025

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Abstract

In the current context of globalization (with major conflicts erupting around the world, such as Russia and Ukraine, the Middle East conflict between Israel and Hamas, and disputes in Asia between Thailand and Cambodia, not to mention ethnic and religious conflicts), humankind has been increasingly driven to kill one another to satisfy self-interests. The current human condition is as famously stated in *Leviathan* (1651) by Thomas Hobbes (1588-1679): “Man is a wolf to man.” In this civilized age, we should be living peacefully and happily, not in fear, not with a life of uncertainty and a hopeless future.

In this context, the enlightening ideas from Buddhist mindfulness can help us see the true nature of humanity and find a path that guides us toward the perpetual peace Kant once proposed. The philosophy of mindfulness will offer us an opportunity to escape anxiety, leading us to a future where the paths are already laid out – ideals that guide us to a “world of peace,” living together in serene happiness, as great thinkers throughout history have ever longed for.

Keywords: Mindfulness, peace, happiness, Buddhism.

Introduction

In recent decades, people have formed alliances to protect the interests of their communities, nations, and ethnic groups. “Peoples and nations with similar cultures have grouped, while those with different cultures have separated. Alliances established on the basis of ideology and superpower relations are giving way to those based on culture and civilization” (Samuel Huntington, 2003, p. 153). Thus, regardless of the form, humanity continues to create divisions and conflicts, seeking to eliminate one another through war or terrorism, rather than striving to find common grounds to live peacefully and happily in the world. We are anxious about an uncertain future, yet as human beings, we inherently desire to live in peace and health.

The human condition has always been a central issue in history, and the great philosopher I. Kant was perpetually concerned with the question: WHAT IS MAN? This problem of humanity is becoming increasingly crucial in today's global context. Human beings are thrown into a world alien to themselves – a world indifferent to their hopes and unresponsive to their desires. In this

world, humanity must confront a harsh environment that threatens its wants and ultimately seeks to destroy it. We react to this indifference, hostility, and these threats with fear and anxiety. The world causes us infinite anxiety, and thus it can be said that anxiety is a defining characteristic of the human condition: we are the only sentient beings who show fear of the future. Moreover, such a fear of the future is precisely what the word “anxiety” refers to. We can build a world where humanity strives for complete perfection and ultimate truth – a society where people truly live as human beings with eternal humanistic values, no longer divided by self-interests, no longer seeing each other as enemies, or seeking to harm one another.

Methodology

In investigating this topic, we employ an interdisciplinary methodology drawing from the social sciences and humanities and an intertext analysis. In order to understand and elucidate the meanings of the texts, we also apply a particularly interpretive approach: hermeneutics. Moreover, we combine analytical and synthetic methods to delve more deeply into the issues at hand and



to outline the interrelations among the core aspects of the topic discussed.

Results and Discussions

1. The Human Condition In Buddhist Thought

The rise of many philosophical schools and prominent thinkers marked the period when Buddhism emerged in Indian history. Among those schools, the Buddha's conception of the human condition stood out: he taught that all people possess the same Buddha-nature and have the potential for liberation, regardless of gender, social standing, or status. This means people can work together to build a society of equality and happiness, free from hatred and material desires. Buddhism examines the human condition from the following perspectives:

1. *Humanity's estrangement from its true nature, from its Buddha-nature, results from a craving for sensual pleasure and greedy possessiveness.* This happens because people are ignorant of the true reality and are driven by lust and craving.

In reality, everything is interconnected through a chain of causes and conditions, a principle the Buddha highlighted in his important teachings. He said that "reality is in constant flux" and "all phenomena are impermanent," as everything is created by conditioned co-arising and causality. All phenomena are impermanent and arise and cease based on conditions. They have no inherent self-nature (svabhava). Everything – be it nature, matter, mind, senses, or concepts, whether concrete or abstract, organic or inorganic – exists within this cycle of arising and ceasing. Indeed, all phenomena are empty.

While we have seen that during the period of the Upanishads, people believed that humans possessed a mystical, divine nature, the Buddha believed that the human condition would surely persist in this life and the next. Therefore, the primary task of human beings in life is to combat the mistaken belief in a fixed, individual self. This false perception manifests our base instincts, such as anger and delusion, within ourselves, and the attachment to the ego that people are so commonly bound to.

Buddhism teaches that suffering is caused by craving, as the Buddha stated in the Dhammacakkappavattana Sutta: "Now this, O monks, is the noble truth of the origin of suffering." Craving is precisely the cause of rebirth. "Craving is associated with a passionate mind, yearning, and clinging to this and that..." (*Samyutta Nikaya*, 1993, vol. 5, p. 613). This means desiring the objects of the five senses and desiring rebirth with a physical body, or even without a physical body. To be liberated from suffering, one must completely eradicate the defilement of craving, and then suffering will cease.

The *Dhammacakkappavattana Sutta* states: "Now this, O monks, is the noble truth of the cessation of suffering. It is the complete fading away and cessation of that craving; the giving up, renouncing, and liberation from it." (*Samyutta Nikaya*, 1993, p. 613). When we abandon craving, we abandon the actions that give rise to grave consequences, which lead one to drown in *samsara* (the cycle of rebirth) and be unable to attain liberation. This rebirth

forces us into a life of suffering and desire, just as in this one – a never-ending cycle where desire leads to suffering, and that suffering, in turn, leads to another desire.

We only need to completely let go and abandon all unwholesome actions, especially craving and desire, for humanity to be liberated. When this happens, beings will attain the state of suchness or Nirvana, which consists of the following five states: 1. having no mental attachment, no matter how subtle; 2. abandoning all forms of clinging; 3. having no attachment to any realm of existence; 4. being free from the joys of the three realms; 5. self-liberation is the most important aspect. (Maha Thong Kham Medhi Vongs, 1999, p. 44-45)

Our earlier discussion demonstrated that although Buddhism views reality as an aggregation, it does not deny the existence of external objects or the self. Instead, this understanding is naturally modified by the theory of momentariness. No external reality or self exists for longer than a single moment. However, it is believed that all things continue as an extended chain in time. The similarity of certain parts of a thing, as mentioned, creates the illusion of sameness or identity in our minds.

When Buddhism rejects the notion of a permanent entity, we understand that the self (disregarding physical factors) must be conceived of as a continuous flow of ideas. This is because an individual's self at any given moment, though not identical to itself in the previous moment, is also not entirely different.

From the doctrine of momentariness, Buddhism explains the origin of the suffering of sentient beings and addresses issues such as why we are deluded and why we must endure the cycle of rebirth (*samsara*). Buddhism presents the theory of the twelve links of dependent origination to point out the origin of human suffering and, from there, shows the way for humanity to escape that suffering. The twelve links of dependent origination are: ignorance, volitional formations, consciousness, name and form, six sense bases, contact, feeling, craving, clinging, becoming, birth, aging, and death.

First among these is ignorance, which is understood as something unclear and dark that obscures humanity's bright, natural essence. According to Kimura Taiken in *The Philosophy of Early Buddhism*, ignorance in a broader sense also encompasses greed, hatred, and delusion. The *Dhammapada* writes: "There is no fire like passion, there is no grip like hatred, there is no net like delusion, there is no torrent like craving" (*Dhammapada*, p. 57). The twelve links of dependent origination begin with ignorance, which is the starting point that leads humanity to suffering.

Where there is ignorance, there are volitional formations; these two are inseparable. Thus, volitional formations can be understood as the result of ignorance, and in a broader sense, they later become karma. Volitional formations give rise to consciousness, which is the faculty of differentiation. If the five aggregates are like a family, consciousness is the head, and the other four depend on it. Consciousness cannot stand alone; it must rely on the five aggregates, specifically name and form.



When a person takes shape, meaning there is a name and form, this leads to the six sense bases (eye, ear, nose, tongue, body, and mind), which is when contact with the surrounding world (the six sense objects) occurs. This contact then creates feelings and emotions within us, which is a feeling. From feeling, craving arises, which is also greed. Where there is craving, there is a desire to possess and hold on; this is clinging. Once something is possessed, there is a desire for it to exist for a long time, and this is becoming.

When one dies, one seeks every way for rebirth to occur. Moreover, in the process of existing, people create karma, which compels them to be reborn to bear the consequences. Where there is birth, there must inevitably be aging and death that follow, as two sides of the same coin.

Thus, according to Buddhism, the cause of all suffering originates from ignorance. It is also due to ignorance that people constantly struggle and compete to satisfy the desires of a personal self, causing them to fall into endless suffering and creating karmic consequences, all while completely unaware that this entire world is an illusion. The *Dhammapada* writes: “‘These sons belong to me; this wealth belongs to me,’ with such thoughts a fool is tormented. For he himself does not belong to himself, how can sons and wealth be his?” (*Dhammapada*, p. 25).

In its view of the human being, Buddhism divides the individual into two fundamental parts: name and form. The form component, or physical body, consists of the four significant elements (earth, water, fire, and air). The name or mind comprises four mental factors: feeling, perception, volitional formations, and consciousness.

Of these, the name is the most important, as we think from the mind, and thinking guides our actions. If we think incorrectly, we will act incorrectly; conversely, if we think correctly, we will act correctly. Therefore, the four factors constituting the mind must be understood correctly and perceived in terms of their true nature. When this happens, the mind becomes pure, and people can restrain and eliminate desires caused by ignorance.

Thus, the mind is always the central and most important factor in the matter of karma, as the *Dhammapada* writes:

“Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If a person speaks or acts with an impure mind, suffering follows him like the wheel that follows the foot of the ox.”

“Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If a person speaks or acts with a pure mind, happiness follows him like his never-departing shadow” (*Dhammapada*, 1993, p. 15).

Buddhism points to a path for all sentient beings to escape from suffering, craving, and desires and to attain ultimate and lasting happiness. After his enlightenment, the Buddha summarized four factors he could perceive: that human existence has certain inherent characteristics; that there are specific factors which create a continuous cycle; that this cycle of samsara can be stopped; and

that there is a path to liberation. Seeing and understanding these key aspects of the human condition is necessary for a person to achieve liberation from being trapped in it. This became the foundation of his first teaching, which is said to have been delivered in the Deer Park in Varanasi. From this understanding of the human condition, Buddhism identifies the origin of suffering and the path to its cessation for liberating sentient beings from the tribulations of life, using the Four Noble Truths and the Eightfold Path. The first great truth of the Four Noble Truths is the Truth of Suffering (*Dukkha*). The Buddha taught that to be born human is to suffer, and that the tears of sentient beings are greater than the ocean's waters. This is because we must endure karmic consequences from many previous lives according to the law of cause and effect, which we do not know in advance. In summary, there are eight types of suffering: birth, aging, sickness, death, separation from loved ones, association with the hated, not getting what one wants, and the suffering of the five aggregates of clinging. All this suffering has a cause, the Truth of the Origin of Suffering (*Samudaya*) – the second great truth.

Any craving, which causes rebirth and is closely bound to passionate pleasures and intermittent satisfactions, is caused by ignorance, which entangles us in greed, hatred, and delusion. The *Dhammapada* writes: “There is no fire like passion; no crime like hatred. There is no suffering like the five aggregates, no happiness but the peace of Nirvana” (*Dhammapada*, p. 49). Next is the Truth of the Cessation of Suffering (*Nirodha*). This is the complete and tranquil eradication of desire: the elimination of ignorance and the liberation from craving. Finally, there is the Truth of the Path (*Marga*), which is the way we must follow to reach Nirvana. We must practice the Eightfold Path and adhere to the precepts to realize this path. The *Dhammapada* states: “The eightfold path is the best of all paths; the four noble truths are the best of all principles; passionlessness is the best of all states; the all-seeing one is the best of all men. This is the only path; there is no other for the purification of vision. Follow this path, and you will confound Mara” (*Dhammapada*, p. 61). Besides the Eightfold Path, Buddhism offers other practices for lay Buddhists to prevent evil and do good, such as the Six Perfections and the Five Precepts. The Five Precepts (five moral rules) are: not to kill, not to steal, not to engage in sexual misconduct, not to lie, and not to take intoxicants. The Six Perfections (six practices) are: generosity, morality, patience, effort, meditation, and wisdom. In early Buddhism, the person with the desire to strive for perfection is more important than a person who has already achieved it. This is because the Buddha emphasized Dharma in its ethical sense, describing it as “the light of life,” which points toward a life of perfect virtue or a sacred life, not merely the dogmas that came later.

In conclusion, through the paths and methods discussed above, Buddhism aims to recognize the true nature of life. This requires us to practice in various ways to understand the essence of life, escape ignorance, and correctly perceive the nature of the problem: why humanity remains perpetually in the cycle of samsara and cannot break free. Based on this analysis of the human condition,

Buddhism has shown the path and methods to help us attain Nirvana, as Kimura Taiken writes:

“For human life, Buddhism sees suffering and therefore takes freedom and liberation as its ideal standard. However, this suffering and bondage do not exist objectively; rather, they are based entirely on the attitude of our own minds. This means we stubbornly cling to a false ‘self’ as the true ‘I,’ then plot and scheme to satisfy all its desires, which gives rise to suffering and bondage. If we can completely transcend the circle of desires of that insignificant ‘self,’ we will find a realm of boundless freedom and peace”. (Kimura Taiken, 1969, p. 19)

2. Mindfulness – The Opened Path to Happiness in The World

To escape the suffering we endure in this life, which arises from ignorance, we must practice the Eightfold Path. This consists of eight ways or methods that lead directly to Nirvana, eternal happiness, and the end of suffering in this life and future ones. It is not about worship, or the complex rituals found in other religions. The Eightfold Path can be summarized into three categories: Right View and Right Intention (Wisdom); Right Speech, Right Action, and Right Livelihood (Morality); Right Effort, Right Mindfulness, and Right Concentration (Concentration).

Mindfulness (S: *samyak-smṛti*; P: *sammā-sati*) refers to right thought – that is, recalling the true nature of phenomena, living with awareness, and being conscious of the body, feelings, and mental states. Mindfulness is a quality of complete attention developed through mindfulness's four foundations. Here, a person lives with mindfulness of the body, feelings, mind, and objects of the mind: zealously, mindfully, and with clear comprehension, having cast away worldly desires and sorrow. (Chan Khoon San, 2013, p. 84.)

Thus, mindfulness is an awareness of what is happening in the present moment. It is a practice of being present because in our daily lives, we are often not truly living in the current moment. Therefore, mindfulness is not a tool or a means to an end, but a path. As mindfulness is a part of the path – one of the eight components of the Eightfold Path – if we use metaphysical thinking to separate it from the path, it is no longer mindfulness in its true sense. At that point, it becomes a tool to serve personal, selfish goals, which is a misunderstanding of true mindfulness and is not Right View. Right View is a perspective that transcends all discrimination, anger, and fear. Therefore, if mindfulness does not contain Right View, it is not true mindfulness. According to Buddhism, this path of mindfulness requires us to abandon frivolous thoughts and wrong views; we must walk steadfastly on this path of awareness of the body, feelings, mind, and the objects of the mind.

The idea behind this practice of awakening is that we need to persevere in our training. It is a practice everyone can do, as all people are equal and have the same capacity, with no differences. All that is required is determination, perseverance, profound inner contemplation, and the letting go of wrong thoughts about the body, feelings, mind, and objects of the mind.

Mindfulness, therefore, is a force that brings our minds back to reality, allowing us to live authentically with the myriad phenomena around us. It is also the awareness that prevents our minds from being disturbed, clouded, or obscured by desire. Mindfulness is an energy that keeps us alert – a beacon that illuminates our words and actions. Good deeds are nurtured, maintained, and developed, while evil thoughts, deceitful words, and unwholesome actions are eliminated. Mindfulness also helps us calmly engage with the world, nourishing our minds and consciousness. It eradicates the deep-rooted afflictions that harm us, and it allows us to see our freedom, live in accordance with that freedom, and work toward the common good of all humanity. When mindfulness is constantly present, its work becomes effortless because our capacity for awareness is bright and clear. When a wrong thought arises, it is immediately extinguished, given no opportunity to turn into a word or action. In this way, mindfulness leads to awareness, and through this awareness, all delusion, ignorance, wrong thoughts, and false perceptions are swept away.

Buddhism's model of the human being, developed in the context of globalization, aims to call upon everyone to awaken and seek happiness for all humanity. This model, suitable for a future of universal harmony, seeks to overcome conflict, killing, and mutual harm.

.Starting from the perspective that all people are equal and can attain lasting happiness, this model centers on mindfulness. Mindfulness not only suppresses wrong thoughts and prevents evil words and actions from arising, but it also has the power to purify the mind, leading to wisdom. This model includes the following main points:

1. Mindfulness helps us be accurately and realistically present to live a peaceful life, making our reality better for everyone. We cannot exist outside of the five aggregates (form, feeling, perception, volitional formations, and consciousness); we cannot exist as invisible beings. Instead, we must accept our presence as concrete, real people with a society, a living environment, roots, and ancestors. From birth to death, the four great elements (earth, water, wind, and fire) and our six sense bases and mental formations are constantly changing.

According to Zen Master Thich Nhat Hanh, we practice mindfulness to see ourselves. Then we turn our attention to our family because our family is our sanctuary. We cannot just focus on our careers and neglect our families. Our families may be experiencing suffering, fear, or worry, and mindfulness helps us recognize and transform that pain. Mindfulness is the ability to be 100% present. When we love, the most precious gift we can offer the people we love is our true presence.¹

¹ From the article “The First Lesson on Practicing Mindfulness” on langmai.org.

Mindfulness does not refer to an indefinite, generalized human being, as that is a mistaken view that can easily lead to misunderstanding and ignorance. Of course, Buddhism also does not endorse Western-style individualism, which exalts the self.

Here, Buddhism notes that it does not exalt the individual self but accepts the reality of the human being. This acceptance is a liberation from the bondage of the ego. When the eye of wisdom is opened, our energy and enthusiasm will increase, and our actions will always be rational and altruistic. (From Jean-François Revel and Matthieu Ricard, 2008, p. 206.) This is a point that the Buddha himself made:

“This, Sāriputta, is how one would rightly speak in praise of a being not subject to another’s power: ‘A being not subject to another’s power has arisen in the world for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, for the welfare, for the happiness of gods and humans.’ It is about me that one would rightly speak in this way: ‘A being not subject to another’s power has arisen in the world for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, for the welfare, for the happiness of gods and humans.’” (*Majjhima Nikaya*, I, 83).

2. The Reality of Mindfulness

Mindfulness is a real, tangible way of life. It’s about recognizing the existence of other people and phenomena, even if you are just at the beginning of your practice. This is a key difference from traditions like the Vedas and Upanishads, which sometimes view everything as mere illusion.

Mindfulness is the ability to be truly present. The energy of mindfulness allows us to recognize what is happening around us. Without this genuine presence, we cannot truly see other people, which can make them feel ignored, misunderstood, or disliked. Without mindfulness, it is impossible to help ourselves or others, or to succeed in our work. Mindfulness helps us face challenges and global issues like health, hunger, economic instability, technology, disease, religious conflicts, and war. It helps us find the root causes of these problems so we can discover a path to end suffering. By guiding people to follow the correct way, mindfulness helps us eliminate disasters and hardships.

Without mindfulness, any power one gains is temporary and does not bring ultimate satisfaction. It can even bring disaster to humanity by imposing one’s will on everyone else, which is an act of hatred. All wars, whether small or large, whether supposedly right or wrong, are meaningless because they are places where millions of human lives are lost. This stems from hatred, personal interests, greed, and delusion, completely contrary to mindfulness.

The Buddha often reminded us that when unwholesome ideas are attached to craving, they easily turn into wrong views. Does anyone among us desire turmoil, suffering, and unrest? Most people want to live in peace and tranquility to find happiness. However, these daily issues, right before our eyes, can lead us to stray into wrong thinking, getting lost in ignorance, with one mistake following another.

The Buddha once said in the *Anguttara Nikaya*: “Householder, one who kills living beings creates fear and hatred for himself in this life and in the next, and his mind feels pain and sorrow. By abstaining from killing living beings, one creates no fear or hatred for oneself in this life or in the next, and one’s mind feels no pain or sorrow. One who abstains from killing living beings brings this fear and hatred to an end” (*Anguttara Nikaya*, III, 176).

We need the resolute spirit of true practitioners and a will of steel, who radiate a power that those around them can feel. This inner strength comes from a state of tranquil ease, whose outer manifestation is natural, steadfast, and unshakeable. It comes from believing in the Dharma and the path one has chosen, in order to achieve happiness for all.

The Buddha told his disciples: “Go forth, O Bhikkhus, for the good of the many, for the happiness of the many, out of compassion for the world, for the good, the benefit, and the happiness of gods and men. Let not two of you go in the same direction. Proclaim, O Bhikkhus, the Dharma, glorious in the beginning, glorious in the middle, glorious in the end, in spirit and in word; proclaim a life of complete and perfect purity” (*Samyutta Nikaya*, I, 128).

3. Mindfulness helps people recognize the origin of suffering and the methods to alleviate it to bring them lasting happiness. Mindfulness also helps us overcome fear, strive for inner peace, and transform our pain. Our suffering originates from what the *Dhammapada* describes as: “There is no fire like lust, no grip like hatred, no snare like delusion, and no torrent like craving” (*Dhammapada*, 251).

Mindfulness is in itself a wholesome and virtuous mental formation. To cultivate it, Buddhism sets forth the following principles:

- The first precept of the Buddha is to renounce the intention to harm or kill any living being, whether directly or through an intermediary.
- An emphasis on universal love and compassion.
- Pursuing a righteous livelihood, an element of the Eightfold Path leading to Nirvana, is needed to prevent a life that causes suffering to others. (Do Kim Lien, , 2013, p. 19-20.)

Mindfulness requires complete equanimity and letting go, but this does not mean we coldly abandon life and worldly affairs. When our minds become pure, in accordance with their true nature, we no longer harbor a mind of greed or delusion toward things or events.

Therefore, mindfulness encompasses all the elements – awareness, attention in the present moment, with a clear intention—and adds one crucial condition: a calm attitude of non-attached relinquishment. The Buddha once said:

“Well taught is mindfulness. From mindfulness bliss increases. The mindful one has a beautiful tomorrow. Hatred is released.” (The Buddha) “Well taught is mindfulness. From mindfulness, bliss increases. The mindful one has a beautiful tomorrow. Hatred is not released. He whose mind, day and night, rejoices in harmlessness

and love for all beings, that one has no hatred.” (*Samyutta Nikaya*, I, 260).

Mindfulness is a simple yet unparalleled method of practice that can help us break free and reconnect with our own wisdom and life. It is a way for us to regain control of the direction and quality of our lives, including our relationships with our family, society, and, more broadly, with the world and this planet. Most fundamentally, it helps us reconnect with ourselves as human beings.

The Dalai Lama often says: “I have not come to the West to gain a few more Buddhist followers, but to share the experience of a wisdom that Buddhism has developed over many centuries.” He often adds at the end of his talks: “If you find something useful in what I have presented, please use it as you see fit; if not, please forget about it”. (From Jean-François Revel and Matthieu Ricard, 2008, p. 168.)

4. Most importantly, mindfulness helps people realize the path to enlightenment and liberation. This is the path that the Buddha chose to be the correct one. As he said in the *Anguttara Nikaya*:

“Here, monks, the noble disciple, having abandoned the killing of living beings, abstains from killing living beings. Because of his abstaining from killing living beings, he gives fearlessness, hatredlessness, and harmlessness to a vast number of living beings. Moreover, when he gives fearlessness, hatredlessness, and harmlessness to many living beings, he thereby partakes of fearlessness, hatredlessness, and harmlessness. This, monks, is the first gift, the great gift, known as original, known as long-standing, not looked down upon by wise monastics and Brahmins” (*Anguttara Nikaya*, III, 229).

Mindfulness can heal the afflictions of greed, hatred, and delusion. When we fall into the realm of ignorance, mindfulness is the lamp that guides us out of that darkness. It is the foundation that brings peace and happiness to us and others, because living without being aware of one's own life is no different from merely existing. When we look at our daily lives, we realize we live in forgetfulness and unmindfulness far too often, losing ourselves during those times without even knowing it. This state of self-loss, which is so common today, is partly due to our lack of self-cultivation and partly due to social pressures.

Conclusion

Mindfulness helps us look within ourselves to perceive the true nature of all phenomena and avoid our mistakes in a chaotic life. It helps us see the intrinsic nature of all things, allowing our minds to calmly and correctly perceive both objects and suffering – this is our wisdom.

Mindfulness is the fundamental, core practice of Buddhism and an essential starting point on the path of cultivation. The remedy helps us let go of what is unwholesome and move away from ignorance and craving, thereby leading us to awaken and recognize the true nature of all things. The Buddha taught: “Beings seek peace. Do not use weapons to harm others. If you seek peace for yourself, you

will enjoy happiness in the next life” (*Dhammapada*, 132). No matter what they do, a person with mindfulness is proactive, deliberate, and organized, guided by right thinking. They exude a calm, pure demeanor and a full, pristine energy, like a beacon for others to follow. Because of mindfulness, their minds are tranquil and peaceful, and the atmosphere around them becomes fresh and pure, making everyone feel at ease. If we can renounce craving and return to our true nature, our lives will be meaningful and ethical, transcending social pressures. We will recognize what is right and wrong, avoid what is unwholesome, heal the afflictions of our time, alleviate suffering, and cultivate compassion. At that time, humanity will no longer experience our current state's suffering, uncertainty, and unhappiness.

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