

THE BENEFITS OF MINDFULNESS PRACTICE IN EDUCATION

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Abstract: *The introduction of mindfulness in education not only brings many benefits to students, but also gets popularity in all aspects of life. This is considered a positive practice which can help people discover their potential. For teachers and students, mindfulness increases educational effectiveness, cultivates emotional intelligence and improves school relationships. Nowadays, mindfulness is considered an official subject in the world because it brings many significant benefits, not only for teachers but also for students. Mindfulness in Vietnam is currently being applied in a number of international schools, which brings encouraging signals, in the future with the attention of researchers, it can be widely applied in the Vietnamese educational environment.*

Keywords: Mindfulness, mindfulness practice, role of mindfulness, application of mindfulness.

1. Problem Statement Overview

Mindfulness is an important practice of Buddhism, commonly mentioned in the Buddhist scriptures and applied widely and effectively for everyone. Currently, mindfulness is researched and applied in the educational environment more and more widely, with clear teaching methods. The practice of mindfulness aims to help students enhance their ability to receive knowledge, understand problems comprehensively and master the activities of the body; control strong emotions, as well as develop communication and behavior skills in the relationship between the government and residents. But the most important thing is that mindfulness also helps people to perceive all phenomena objectively and healthily, nurtures their ambitions and dreams, have more joy, peace and confidence in themselves. Through these mindfulness practices, people can calm all stress, anxiety, sadness, negative thoughts and violence that are inherent in themselves.

In fact, the education system often focuses on exam and test results, without paying much attention to improving the teaching or training of how to take care of their own emotions, as well as the necessary behaviors when communicating with the social community. Of course, the educational environment needs to equip students with the necessary skills and knowledge, at the same time creating strength and stability when

facing emotional storms, the ability to accept and tolerate differences in thinking, perception, and lifestyle of people in society is equally important.

The deep purpose of mindfulness is to open the eye of wisdom, to understand the nature of reality - the ultimate secret to cultivating and developing the skills of self-creation, while contributing to the peace of the surrounding environment and the community.

2. Research content

2.1. What is the definition of mindfulness?

If asked what is mindfulness? Perhaps we see the term ‘mindfulness’ everywhere, not only is it often associated with Buddhism about meditation, but it is also applied in many cases.

The English word ‘mindfulness’ is often used to translate a Pāli term called ‘Sammāsati’. Here, ‘sati’ means keeping something in mind – that is, constantly keeping in mind the object of one’s attention. Therefore, when we speak of mindfulness of breathing, this is understood as keeping in mind the breath, maintaining our awareness of the breath. In other words, mindfulness is the intentional, non-judgmental awareness of what is happening in the mind, knowing the workings of the mind and the environment at the present moment. In addition, mindfulness is both a mental state and a practice in which one pays attention intentionally. In addition, mindfulness serves as both a state of mind and a practice in which one pays attention on purpose.

Mindfulness expert Jon Kabat-Zinn (1944-present) says that: “*Mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally.*”¹ That is to say, mindfulness is understood as a way of being, placing the mind in a purposeful practice and always attached to present life, the connection between self and object, in which the mind has no discrimination or judgment.

Joseph Goldstein (1944 - present) describes mindfulness: “*Always a wholesome factor... in a true moment of mindfulness there is freedom from greed, hatred and delusion... through the practice of mindfulness, all of the other factors of enlightenment (mindfulness, investigation, energy, rapture, calm, concentration and equanimity) are*

¹ Jon Kabat-Zinn (1994), *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life*, New York: Hyperion, p. 14.

automatically cultivated. Mindfulness does have that function of drawing the other factors of enlightenment together."² This can be understood in the form that, once we have established a firm mindfulness, then in our thoughts and actions, there is nothing that cannot be accomplished smoothly and harmoniously. This meaning in the Sūtra of the Buddha's Last Bequest says: "... *Check it completely and there is nothing you will be unable to accomplish*".³

Andrew Olendzki explains mindfulness as mentioned in the Abhidharma as follows: "*One of the more astonishing insights of the Abhidhamma is that mindfulness always co-arises with eighteen other wholesome mental factors. We are used to thinking of these factors as very different things, but the fact that they all arise together suggests they can be viewed as facets of the same jewel, as states that mutually define one another. By reviewing the range of wholesome factors that co-arise with it, we can get a much closer look at the phenomenology of mindfulness. First, there is equanimity... It is therefore also characterized by non-greed and non-hatred. This is the generic Abhidhamma way of referring to generosity or non-attachment on the one hand and loving-kindness on the other*".⁴

It is worth noting that mindfulness has two functions: it is both a result (mindful awareness) and a practice (mindful practice). Here, mindful awareness refers to a sustained presence or awareness, a deep understanding that manifests as freedom of the mind. For example, freedom from the conditions of perception, thinking and imagining. Mindfulness practice refers to the systematic practice of contemplating a subject in a way that focuses attention on the object. In this sense, it is possible to see two aspects of mindfulness as suggested by Shapiro & Carlson: "*Mindfulness is the awareness that arises through*

² Cullen, M., Gates, B., & Nisker, W (2006), *Mindfulness: the heart of Buddhist Meditation, Inquiring Mind*, (Vol. 22, No. 2), p. 5.

³Bhikkhu Khantipālo (trans.) (1967), *The Buddha's Last Bequest: A Translation from the Chinese Tipiṭaka*, Buddhist Publication Society, p. 15.

⁴ Andrew Olendzki (2008), *The real practice of mindfulness. Buddhadharma: The Practitioner's Quarterly*, p. 50.

intentionally attending in an open, accepting, and discerning way to whatever is arising in the present moment.”⁵

This problem was proposed by Shinzen Young (1944 - present) with a concept: *“Mindful Awareness is a certain way to pay attention to what is happening around you and within you. It involves three core skills. Each skill is distinct from the others, and they work together to reinforce each other.”*⁶ The above definitions have clearly established the importance of mindfulness in the cultivation of individual personality, as well as the impacts of the community in the environment that need to be mentioned. Therefore, it can be said that: Mindfulness is the direct perception of the phenomena that are happening around at the present moment - in a state without discrimination (S. Vikalpa; P. Vikappa; T. རྟོག་པུ།; C. 胡思亂想) of the individual towards that phenomenon.

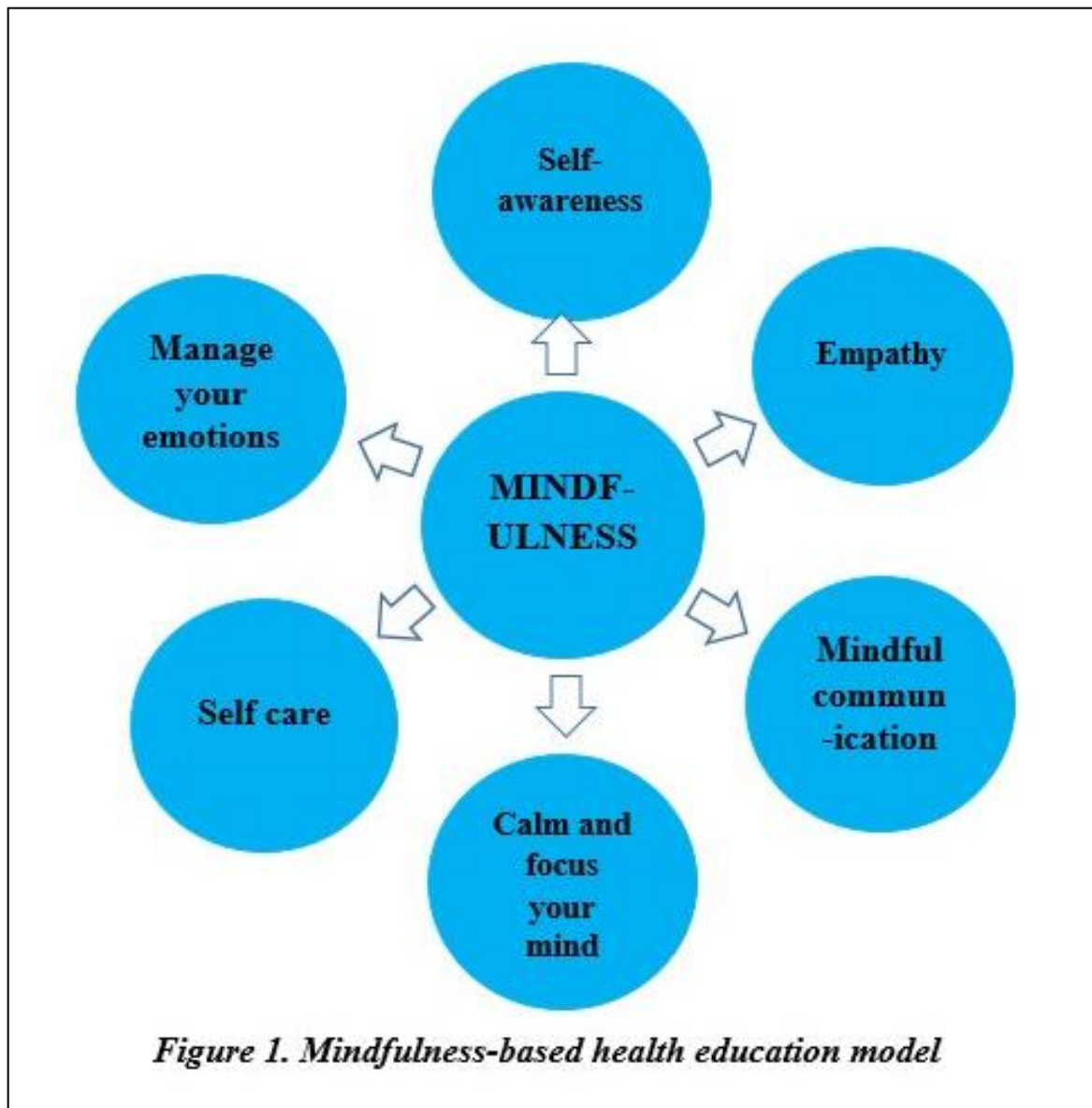
2.2. What is mindfulness in education?

In the field of education, mindfulness can help students control their emotions, thoughts or stress in difficult situations and focus on the learning material being presented. In addition, mindfulness not only reduces anxiety when students encounter it, but also helps support mental, emotional and physical health.

Mindfulness is not only a concept or term for religion, but also a state of awareness that benefits everyone in society. Therefore, when introducing mindfulness into education, teachers will introduce activities that engage students in mindfulness techniques. The hypothesis is that we can use the “wellness wheel” to explore mindfulness through different aspects of a person. These techniques can teach students how to be self-aware, empathize, communicate mindfully, learn ways to calm and focus the mind, take care of the body and manage their emotions (Figure 1). Once students apply this well, mindfulness is not an additional activity - integrated into the curriculum, but mindfulness is considered the lifeblood of daily life.

⁵ Shapiro, S. L., & Carlson, L. E (2009), *The Art and Science of Mindfulness: Integrating Mindfulness into Psychology and the Helping Professions*. American Psychological Association, Washington, DC: American Psychological Association Publications, p. 248.

⁶ Shinzen Young (2016), *Five Ways to Know Yourself: An Introduction to Basic Mindfulness*, Independently Published, p. 7.



In recent years, the topic of mindfulness has been widely studied, considered a subject and taught in schools, bringing benefits to students, teachers and the community in general. In developed countries in the world such as the US, England, Canada, etc., the application of mindfulness in schools has been somewhat different in scale and form. For example, in the US, the Inner Resilience Program (IRP), has supported teachers in teaching and achieving optimal results in their classrooms, by teaching students how to control their inner self-confidence, stay calm when facing unexpected problems, keep their bodies relaxed, calm their minds, and improve their concentration skills. IRP provides teachers with a long-term training course, totaling 10 hours, with the support of mindfulness experts, as well as experienced mindfulness trainers.

To assess the effectiveness of the program, the Fetzer Institute⁷ conducted an assessment of the happiness index of teachers and students in the classroom environment, through an experiment with those who followed the IRP and vice versa. The study was conducted from September 2007 to May 2008 by Claire Aulicino (1972-present) and took place in third- through fifth-grade classrooms in New York City schools. Participants included 57 classroom teachers, with 29 teachers randomly assigned to the IRP (treatment) group and 28 teachers to the control group. A total of 855 subjects participated in the study, with 471 in the treatment group and 384 in the control group. Teachers in the IRP group participated in activities designed to reduce stress on teachers and increase their ability to focus, concentrate, and feel satisfied with their work, as well as improve their relationships with their colleagues. Specifically, the IRP group participated in a series of weekly yoga classes, monthly “inner-nourishment” meetings, a weekend residential retreat, and training and used a module in the curriculum that “builds resilience from within” for students.

To ensure the objectivity and reliability of the research results, all teachers and students from the treatment and control groups will write a report at the end of the program. Therefore, the achievements will be evidence to prove the results after implementing the program. Thus, in the US, the method of practicing mindfulness in education is implemented very systematically and brings optimal efficiency in helping to improve the quality of teaching, learning and creating a unique school culture environment. This is also a model that deserves to take into consideration and pay more attention, and also needs to be actively implemented in schools on a widespread basis.

Particularly in the Vietnam educational environment, the application of mindfulness practice is still a very new issue. Although mindfulness has existed for a long time and has been deeply associated with Vietnamese culture and history since very early times.⁸ Therefore, in order to respond to and enhance the positive nature of mindfulness practice in the educational environment, it is thought that each teacher must be consistent in

⁷ Brian C. Wilson (2018), *John E. Fetzer and the Quest for the New Age*, Detroit: Wayne State University Press, p. 200.

⁸ See Bodhi, B. (2011), What does Mindfulness really mean? A canonical perspective. *Contemporary Buddhism*, 12, pp. 19-39.

sharing responsibility, by encouraging students with the two following methods. First, teachers can set an example of mindfulness themselves. Second, foster mindfulness activities interwoven into daily life, so that students can approach and know how to apply these activities in different situations such as, body scan meditation, mindful breathing, awareness of the senses.

Mindfulness in education, which has currently been actively and effectively applied by a number of international schools, such as: The Olympia Schools in Hanoi; British International School in Hanoi (BIS); International School in Ho Chi Minh City (ISHCMC) and Tue Duc Pathway International School in Ho Chi Minh City ..., has brought about certain results. The technique is mainly implemented through mindfulness expert teachers to guide the practice, in which participants perform the movements: mindful breathing, mindful eating, mindful communication ...

Furthermore, a great way to start incorporating mindfulness into the curriculum is to create a comprehensive mindfulness challenge for students. However, this could include a number of different mindfulness activities and outline certain goals for students to achieve. In addition, through experimental surveys and guidance during practice sessions at monasteries, the specific subject being mentioned is the Vinh An Buddhist Youth Association.⁹ During the meditation sessions, some significant results were achieved: Meditation helps the members control all their actions calmly, absorb lectures easily and logically, and know how to regulate their behavior with others. Here we can suggest a few exciting mindfulness exercises and activities to consider incorporating.

a. Mindful Reading

Mindful reading involves breaks where students can sit and read comfortably. During mindful reading, they are allowed to read whatever they like. According to researchers, reading for six minutes can reduce stress by up to 68%.¹⁰ After a set amount of time, usually around 10 minutes, encourage students to talk about or discuss the information

⁹ The Vinh An Buddhist Youth Association Branch was officially recognized for its activities on February 19, 1998, as a member of the Vietnam Buddhist Youth Association (also known as Vietnamese Buddhist Family).

¹⁰ A 2009 study at the University of Sussex found that reading can reduce stress by up to 68%. It is more effective and faster than other relaxation methods, such as listening to music or drinking a hot cup of tea. See Lewis, D. (2009), *Galaxy Stress Research*, Mindlab International, Sussex University, UK.

they have just received and the emotions that accompany the material. Surely that if we do this, the discussion will go smoothly and interestingly. In addition to reducing stress, mindfulness reading exercises in the classroom can also help students change their personal perspective, by encouraging them to look at life in an optimistic way - with positive, open-minded and universal benefits.

b. Practice Mindfulness Meditation

Meditation is a great way to encourage mindfulness in students, but it takes time to practice. With the guidance of expert teachers, this can help students learn how to move to calm their bodies and connect with their emotional states. The method for starting this mindfulness meditation practice,¹¹ students can sit on the floor with their legs in half lotus position, right leg placed on top of left leg and vice versa; hands on thighs, palms facing up. Ask them to gently close their eyes and breathe out gently. Give them a ‘word’ to focus on, and repeat that ‘word’ several times. Students can be encouraged to focus on the ‘word’ and clear their minds of other thoughts as they breathe deeply. Let them sit in this calm manner for a few minutes, then ask them to slowly open their eyes and return to their schoolwork.

c. Yoga, Mindfulness of Breathing

The purpose of this mindfulness meditation is to help students work on their mind and emotions as well as their body. Yoga exercises can help you learn how to move your body while encouraging mindfulness. If possible, take your child outside for a slow walk in nature (mindful walking), moving your body while enjoying the natural environment.

Another way to practice mindfulness is called “breathing colors.” This involves students thinking of a relaxing color and another color that represents dissatisfaction, disappointment, or sadness. Now, ask students to close their eyes and imagine that they are breathing in the relaxing color and letting it fill their entire body. As they exhale, ask them to visualize the negative color leaving their body and dissipating throughout the room.

d. Practice Gratitude

Gratitude is the expression of the connection between the individual and the community, they always have a mutual dependence relationship. This spirit in Buddhism -

¹¹ See Baesler, E. James (2015), *Meditation in the Classroom: Cultivating Attention and Insight*, Communication & Theatre Arts Faculty Publications.

inspired by the teachings of the Buddha, is the “four heavy favors”. So, what are we grateful for here? The question is raised for students and can help them escape negative thoughts, to follow the path towards positive thinking, this is also a great way to awaken mindfulness.

Ask students to write a healthy wish that they like in their diary at the beginning of the week, such as writing: “Let's love and forgive each other”. If they can do so, this is considered to be the completion of the exercise - as an action to activate beautiful and meaningful words and ideas in life.

2.3. The Power of Mindfulness

Mindfulness is the source of energy that helps us recognize what is happening at the present. When people are mindful, they will have peace, because the magnetic field always spreads in every gesture, behavior or action, when walking, standing, sitting, studying and entertaining..., at the same time, it also avoids making mistakes, difficulties and enlightens us in all daily activities. At the prospect of a good deed, a beautiful image, a kind word, a sympathetic look - a person feels very happy and joyful, why? That person is living in mindfulness. *“Therefore, the power of mindfulness has the ability to eliminate negative energies and keep the mind in a state of peace.”*¹²

Furthermore, mindfulness involves a state of deep awareness of: 1) one's self, what one is doing at a particular moment; 2) one's feelings, perceptions, thoughts, perceptions and all surrounding phenomena at a given moment; 3) one's thoughts or views; and 4) the true nature of all actions (learning, movement and relationships) which are transient and not fixed. What is essential for mindfulness in all cases is to be aware in a simple, non-reactive and non-biased way, giving the subject a clear picture of the mental, emotional and physical processes and states that arise depending on the self and are taking place in the present moment. In another case, mindfulness can open up the truth about the impermanence of one's experience; discovering the sensory, mental, or emotional elements interwoven in the process that unfold in wholesome, unwholesome, or neutral ways.

Mindfulness helps us to train in the constant awareness of the consequences of our actions, which are expressed through body, speech and mind. In this way, we can freely

¹² Thich Nguyen Dinh (2025), *Art and Culture of Buddhism in Tibet*, Ho Chi Minh City General Publishing House, p. 279.

apply and practice the meditation, based on the four levels of contemplation that the Buddha explained in the Satipaṭṭhāna-sutta: “... *Abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world*”.¹³

The development of mindfulness helps one avoid getting lost in the spiritual journey, because feelings, desires, thoughts and ideas operate through the mind. In this sense, being mindful of what one is thinking and feeling can help one direct one's efforts in the right direction. The insight of mindfulness provides a spiritual awareness of oneself and the community around, which is necessary to skillfully change oneself and contribute to a better world in which one lives.

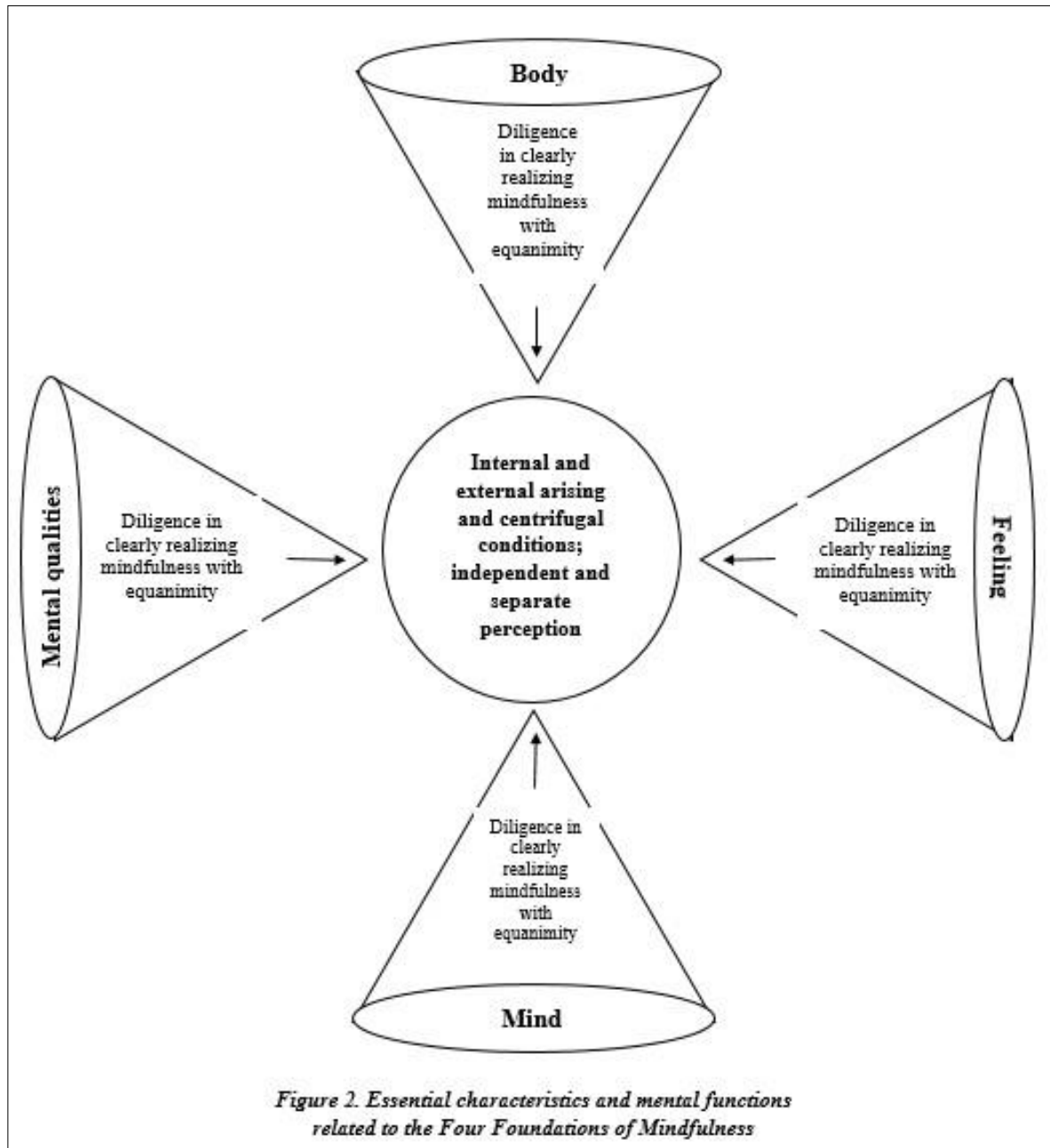
Mindfulness is the presence of mind that grasps the object in conscious concentration. It recognizes the nature and condition of the thing being contemplated, and determines what it is and what its purpose is. In this way, mindfulness is called paying attention to whatever one is doing, without being mixed up by any other thoughts. For example: when contemplating the movement of the physical body, while we are doing walking meditation, we know why we are walking and what is the function of walking like that and what is the purpose of that? Another example: when we are concentrating on a certain research topic, we must know what the object is that needs to be referred to? And what is the direction of that solution? Although the scenes of the outside world cause disturbance, we do not care about them with our personal feelings and impressions.

Mindfulness also means being careful, precise and attentive to every detail. More specifically, it makes people fully perfect in their perception and brings about certain good results. A mindful person knows and understands everything based on the truth and does not cling or gets involved in everything with aimless desires, because they always observe

¹³ The Majjhima Nikāya, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (trans.) (1995), *The Middle Length Discourses of the Buddha*, Boston: Wisdom Publications, p. 145.

moral behavior in their thought, they are careful with their words when speaking and always consider every gesture, action and deed.

By entering the true path with energy and attention, one can fully realize the benefits of the progressive state in the present moment, and act responsibly to help others in terms of emotional transformation. As we know, speaking of the ‘mind’ as the ultimate source of all happiness and suffering, when the ‘mind’ is established in mindfulness, one should not think, judge, associate, plan, imagine and wish, but should note, because mindfulness is untying these knots and tangles simply by noting. It does nothing but note, watching each occasion of experience as it arises, stops and disappears. While observing, mindfulness facilitates the attainment of both equanimity and wisdom, and it can lead to deep concentration (samādhi) or wisdom, depending on the method applied. Mindfulness is also cultivated through the practice of the four foundations, which are: contemplation of the body (mindfulness of breathing, great posture, small posture, contemplation of impurity, contemplation of the four elements, contemplation of a corpse, contemplation of a decaying corpse, contemplation of bones, contemplation of decaying bones); contemplation of feelings; Contemplation of the mind and contemplation of dharmas (contemplation of the five aggregates, contemplation of the six sense bases, contemplation of the seven factors of enlightenment, contemplation of the four noble truths) (figure 2).



Professor Peter Harvey (1951-present) said: *“In the course of practicing them, right effort, right mindfulness, and right concentration are accompanied by the way to practice meditation, which purifies the mind through mental training, the highest level of practice. Undoubtedly, right effort and right mindfulness lead to right concentration. Though wisdom is the primary tool for deliverance, the penetrating vision can only open up when the mind has been composed and collected. Therefore, the factor of concentration needs the aid of effort and mindfulness. Right concentration refers to various levels of deep calm*

known as *Jhāna*, state of inner collectedness arising from attention closely focused on a meditation object”.¹⁴

Therefore, to be happy in the present life, an individual's mind must first be peaceful and happy. Personal happiness benefits the happiness of society, people and thereby a peaceful world will be built. In this form, the interdependent, bilateral interaction between Right view (S. *Samyak-dṛṣṭi*; P. *Sammā-ditṭhi*; T. ཡང་དག་པའི་ལྟ་བུ།; C. 正見), Right effort (S. *Samyag-vyāyāma*; P. *Sammā-vāyāma*; T. ཡང་དག་པའི་རྩོལ་བ།; C. 正精進) and Right mindfulness (S. *Samyaksmṛti*; P. *Sammā sati*; T. ཡང་དག་པའི་བློ་བཟང་།; C. 正念) always works in the direction of right and healthy thinking (Figure 3). As Rupert Gethin (1957 - present) explained: “*How one speaks, acts and thinks at any time is dependent on one’s vision of oneself and the world*”.¹⁵

¹⁴ Peter Harvey (2000), *An Introduction to Buddhist Ethics: Foundation, Values and Issues*, United Kingdom: Cambridge University Press, p. 38.

¹⁵ Rupert Gethin (2001), *The Buddhist path to awakening: A study of the Bodhi-Pakkhiya Dhamma*, Oxford, England: Oneworld Publications, p. 221.

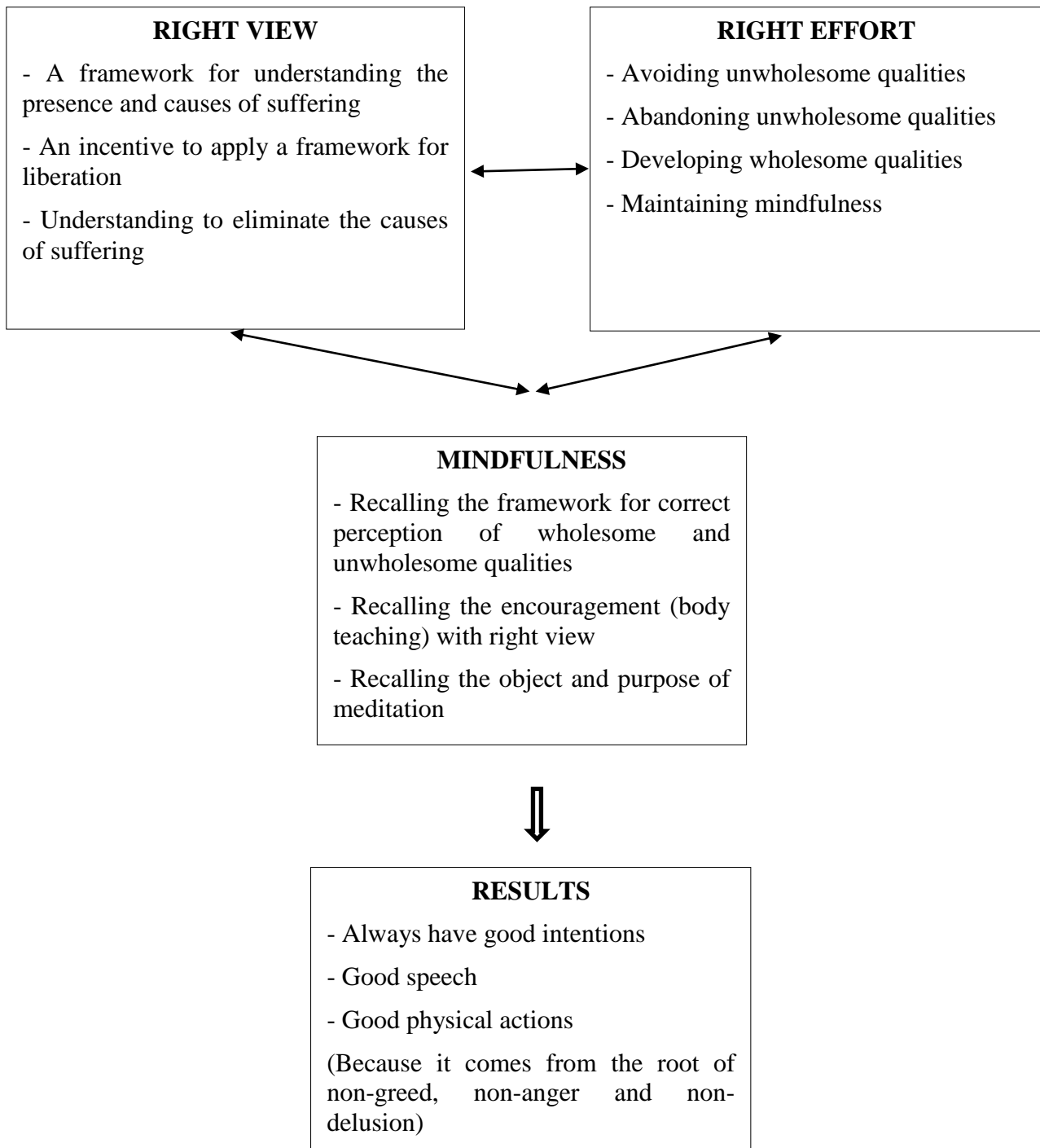


Figure 3. The triad of Buddhist mindfulness

Mindfulness practice also involves an idea or perspective, a feeling of empathy for others. The Buddha often teaches that: *“The views one uses to understand life could distort one's awareness of how things really are. Mindfulness in speech and action needs clear comprehension as its companion: knowing the purpose, the skillful means, the awareness of Dhamma, and the results. When we live with mindfulness, there is a marked difference in our awareness. We know what is happening with ourselves, but we do not*

become involved in it. When anger arises, we know it is arising, but we do not have to become angry. That is a great skill. Mindfulness is available to everyone and is used by everyone for survival, but since survival is a lost cause, we might as well use some more mindfulness in order to become liberated and free. Mindfulness is a skillful means and a clear comprehension, the wisdom that can discriminate, so we can change our direction if necessary."¹⁶

Every day we often walk, sit, lie down, eat, sleep, etc., but in reality, we often do the opposite of what we do in our daily lives. Why? Maybe we are caught up in projects, worries, anxiety, pressure or busy with work and lack a free spirit. Therefore, in every action that always has mindfulness present, the mind stays in the present dharma, does not regret the past, does not worry about the future, then we will be in contact with the mystery of life and each step is a step to nurture happiness, and will have a safe and fearless lifestyle, that is the source of energy that helps us lead a truly happy life. Professor Donald W. Mitchell (1943 - present) said: *"Mindfulness practice involves focusing the mind on an object, thus contributing to the next step, namely, right concentration."*¹⁷

2.4. The benefits of mindfulness in education

Currently, mindfulness is drawing attention from countries around the world, including Vietnam. It is used as an effective method to decrease pressure, anxiety or stress in teaching as well as daily life. In addition, mindfulness also helps teachers increase their happiness, achieve efficiency and quality in knowledge transfer. Therefore, when we bring mindfulness into the classroom, it will bring some significant benefits, including:

a. Reduce Stress and Anxiety

The world is full of stress, anxiety and fear, and this is especially true for young people. When we use mindfulness techniques to calm our minds and bodies, it can also help decrease the negative effects of stress, including behavioral problems in the

¹⁶ Ayya Khema (1987), *Being Nobody, Going Nowhere-Meditations on the Buddhist Path*, Boston: Wisdom Publication, p. 164.

¹⁷ Donald W. Mitchell (2002), *Buddhism Introducing the Buddhist Experience*, New York: Oxford University Press, p. 56.

classroom. According to the American Psychological Association,¹⁸ mindfulness reduces the stress response by lowering blood pressure and heart rate, so students feel less stress or anxiety related to classroom activities, such as taking a test or discussing a lesson.

b. Improve emotional self-regulation

Emotional self-regulation can be divided into two types: behavioral and thinking. Behavioral self-regulation includes behaving in accordance with one's personal values and goals. Thinking self-regulation is the potentiality to respond to an experience, with different feelings in a flexible way or to delay those reactions to handle them appropriately. Therefore, self-regulation is "knowing how to control oneself". Both of these forms of self-regulation have a positive impact on mindfulness activities.

The practice of emotional self-regulation can be applied to both: First, helping students self-regulate through daily routines, such as greeting teachers, eating regularly and having a consistent bedtime routine. Routines help students learn what is expected, and feel more comfortable and happy. Second, self-regulation for adults, because this practice allows everyone to have the right to choose how to oppose to situations. Although we may feel that life is full of colors, the most important thing is not how we are treated, but how people react to it. In this situation, we will have three options: a). Approach, avoid and resist; b). Be aware of your own emotions, by silently forgiving or venting anger on the person who hurt you; c). Monitor our body for signs of our emotions that we may not immediately recognize. For example, a rapid heart rate or a change in facial expression can signal that we are angry, frustrated, or even in a crisis.

Thus, emotional self-regulation plays a very important role in relationships, happiness and success in life. People who can master their emotions and control their own behaviors are able to manage stress better, resolve internal conflicts, and achieve their goals.

c. Improve academic performance

When students maintain a balanced state, it will help them learn and absorb knowledge more effectively. Through research by the National Institutes of Health, it

¹⁸ Psychological scientists have found that mindfulness affects two different stress pathways in the brain, changing brain structure and activity in regions involved in attention and emotional regulation. See Kirk Warren Brown, J. David Creswell, Richard M. Ryan (Editors) (2015), *Handbook of Mindfulness: Theory, Research, and Practice*, The Guilford Press.

shows that university students have lower stress levels, while higher mindfulness and its aspects explain better cognitive function. In addition, the University of California also recognizes and evaluates that higher mindfulness and better academic performance in school have a close relationship. Mindfulness prolongs students' ability to focus and pay attention. Over time, mindfulness can strengthen the mind-body connection, improving academic performance, analytical skills and intelligence.

d. Control your breathing

Equally important in the foundation of mindfulness is that you must keep your breathing steady, breathing gently, breathing peacefully; the mind is happy, the body is relaxed. Because breathing is a magical method to help us understand and perceive all the problems that have happened, are happening, and will happen in a certain environment. It is assumed that, if in the position of a teacher, the teacher should not impose on himself the time for the lesson or presentation (discussion), but he must know: what he needs to present to fit that time, as well as the subject he wants to mention. In this case - we will inadvertently lose the natural atmosphere in the classroom, and can create anxiety and insecurity between the teacher and the students.

Zen Master Thich Nhat Hanh (1926-2022) said: *“One should not lose oneself in mind dispersion or in one's surroundings. Learn to practice breathing in order to regain control of body and mind, to practice mindfulness, and to develop concentration and wisdom”*.¹⁹

As for the role of students, when receiving lectures, they must be in a relaxed spirit, open mind, and cultivate positive energy. Therefore, breathing is considered the most excellent means, helping people achieve great benefits in realizing mindfulness.

3. Conclusion

Integrating mindfulness in education is not just a trend, but a transformative approach, aimed at nurturing the holistic development of students, and more deeply - in terms of self-transformation that can be applied universally to everyone, through the wise teachings of the Buddha. By enhancing focus and attention, managing stress and anxiety, cultivating emotional intelligence, improving learning outcomes and promoting a positive

¹⁹ Thich Nhat Hanh (1987), *The Miracle of Mindfulness: An Introduction to the Practice of Meditation*, Boston: Beacon Press, p. 22.

learning environment. Furthermore, mindfulness equips students with the necessary skills to succeed in both their academic and personal goals. More importantly, for educational leaders - always continue to recognize the profound impact of mindfulness, its role in shaping the future generation to have a truly humane direction.

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Ven. Thich Nguyen Dinh, born in 1985. Ordained in 1996. Graduated with a Bachelor's degree in Buddhist Studies from the Vietnam Buddhist University in Ho Chi Minh City in 2017. Graduated with a Master's degree in Buddhist Studies from Gautam Buddha University, Great Noida, UP, India in 2019. As a young monastic monk, no matter in practice or research in Buddhism, h3e has always been dedicated all his energies to what he does mindfully. He currently a member of the Buddhist Executive Committee of Dong Nai province. Head of the Propagation Committee and Head of the Buddhist Education Committee of Vinh Cuu district, Professor of Dong Nai province's Buddhist College. Representative work: *Art and Culture of Buddhism in Tibet*, Ho Chi Minh City General Publishing House, 2025.