

IN PURSUIT OF PSYCHOLOGICAL INTEGRATION THROUGH MINDFULNESS

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Abstract

The purpose of this study is to interpret the role of mindfulness in acquiring mental peace. We are aware that the human mind is the key instrument that produces mental tranquility. The human mind is nothing more than a collection of thoughts. Thoughts in the human mind can be divided into three major sections: The intelligent section, the Emotional section, and the Sex section. The awareness of these three sections enables an individual to practice mindfulness. Being mindful helps us to lower stress, perform better, observe our thoughts to acquire awareness and insight, and pay more attention to our well-being and others. Mindfulness is the most effective way to manage Stress. As we know Stress is the No. 1 epidemic in our civilized world because when you have stress you don't sleep well, your relationships disturb, your blood pressure goes up, your entire immune system collapse, and so on. The turbulence in the mind can be smoothed down, resulting in a decrease in the intensity and frequency of undesired and unproductive thoughts. Mindfulness is the progressive quieting of the mind till it reaches the source of the mind – the soul. Mindfulness opens the door of spirit – the field of infinite possibilities. It opens the door to your soul and creativity. It opens up the divine qualities i.e., kindness, love, compassion, equanimity, and profound peace. It opens a door to create a union with the Almighty – the divine creator.

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INTRODUCTION

Your complete well-being depends on both a healthy body and mind. You may succeed at home, work, and play if you have strong mental health. It gives you peace of mind and equanimity. You won't always feel happy, uneasy, or anxious even if you have good mental health. However, maintaining excellent mental health can aid in keeping issues in perspective. Positive ideas about the social and emotional well-being of people and communities include mental health. The idea varies depending on culture, but in general, it has to do with having fun, being able to handle stress and sadness, realizing one's potential, and having a sense of belonging to others. Mindfulness has been practiced for many years around the world to support good health and well-being. It is seen as a tool for a person's physical and mental growth. It provides answers for the wandering mind and can greatly relieve the stuck individual. Keeping fit has become incredibly important, even for everyone. Some people practice mindfulness to improve their creativity, intelligence, and memory. Mindfulness is becoming more and more recognized as a crucial health behavior that may be modified in order to reach excellent bodily and mental health. Numerous studies have shown that mindfulness has positive effects on health behavior across a wide range of lifestyles, including some psychiatric conditions like anxiety neurosis, and depressive illness, among others.

Although there are many various varieties of mindfulness, ranging from easy to demanding, stretching, breathing, and a period of deep relaxation or meditation are usually included in practice. Mindfulness is regarded as one of the oldest forms of exercise. Numerous research conducted over decades demonstrates that yoga can help people manage their symptoms of stress, anxiety, and depression, among other things. When you practice mindfulness, your brain cells form new connections, and both structural and functional changes take place, which improves cognitive abilities like learning and memory. Memory, attention, awareness, cognition, and language-related brain regions are strengthened by mindfulness. Think of it as brain weightlifting. Studies using MRI scans and other brain imaging technology have revealed that regular mindfulness practitioners had thicker cerebral cortexes and hippocampus than nonpractitioners. The cerebral cortex is the area of the brain responsible for processing information, and the hippocampus is the area of the brain involved in learning and memory. These brain regions decrease as we age, but older mindfulness practitioners showed less loss than those who do not practice mindfulness.

We are aware that the human mind is the key instrument that produces mental tranquility. The human mind is nothing more than a collection of thoughts. Thoughts in the human mind can be divided into three major sections: The intelligent section, the Emotional section, and the Sex section. The awareness of these three sections enables an individual to practice mindfulness. Being mindful helps us to lower stress, perform better, observe our thoughts to acquire awareness and insight, and pay more attention to our well-being and others. Mindfulness is the most effective way to manage Stress. As we know Stress is the No. 1 epidemic in our civilized world because when you have stress you don't sleep well, your relationships disturb, your blood pressure goes up, your entire immune system collapse, and so on. The turbulence in the mind can be smoothed down, resulting in a decrease in the intensity and frequency of undesired and unproductive thoughts. Mindfulness is the progressive quieting of the mind till it reaches the source of the mind – the soul. Mindfulness opens the door of spirit – the field of infinite possibilities. It opens the door to your soul and creativity. It opens up the divine qualities i.e., kindness, love, compassion, equanimity, and profound peace. It opens a door to create a union with the Almighty – the divine creator.

Mindfulness and Mental Health

The word “mindfulness” has gained a lot of recognition in the twenty-first century and is now used frequently. Despite this, the use of mindfulness in therapy has grown in popularity. This is because the term's definition is always changing. A deeper comprehension of mindfulness is first required in order to assess its value in improving mental health. A state of consciousness in which the present moment is fully focused. This increased focus on the here and now fosters awareness, clarity, and acceptance (Kabat-Zinn, 1994). Humans are unique and creative entities in this enormous cosmos, which is itself a collection of endless mysteries. Human consciousness is the most important cause for humans to be unique and creative with other organisms. This consciousness, without a doubt, differentiates humans from all other species. Humans are not only aware of the things around them, but they are also aware that they are distinct beings, thanks to this dominance of consciousness (Saher, 1969). It is because of this consciousness that people have progressed from the stone and ice age to the age of science and technology. Biological and psychological evolution were unavoidable for man as he progressed through the ages. Although biological evolution is not the focus of this research, it is extremely useful in tracing human progress from the stone age to today's techno-civilized world. Psychological evolution, on the other hand, is an important

aspect of human existence and the focus of our research. Current discoveries of our age, such as innovative technologies, scratching the surface of Mars and making it habitable, discovering the presence of a black hole outside of our galaxy, and numerous more adventures of the human mind, can be used to analyze the progress of psychological evolution. Apart from such astounding innovations, the social interaction of man has been broadened. Humans have shown more civilized behavior than our forefathers. The only reason for humans' worldly development is their consciousness, which is constantly evolving and propelling them forward.

Today's modern man longs to know consciousness not only philosophically but also scientifically. For science and philosophy, it is creating a state of anxiety as to why the depths of consciousness are not being solved. Consciousness is one of the most mysterious phenomena of the natural world (Kriegel, 2020). The problem of consciousness is the most fundamental and complex problem of science and philosophy. Today various philosophers, cognitive scientists, neuroscientists, and psychiatrists are presenting their research and theories about consciousness and the structure of the mind. Even today's modern world is using artificial intelligence (AI) to explain consciousness. However, the human mind is the main thinking instrument of this consciousness whereas the *thoughts* are the content of consciousness, and human behaviors are formed through these thoughts.

Discourses on human behavior usually begin with the premise that human behavior has conflict, chaos, and uncertainty due to external or internal conditions - which are found around us. When there is conflict, chaos, and uncertainty in attitudes, then these behaviors in society lead to extremism, intolerance, and deterioration of relationships. This degeneration proves to be more deadly and harmful than any other epidemic in society. If we are to improve human behaviors and bring equality, peace, and brotherhood to these attitudes, we must find the root of these behaviors. We need to know how these behaviors are formed, and how they are expressed in actions. Behaviors are expressed through action. But the essence of behavior is *thought*. Thoughts come together to create the *mind*. The mind is not an event but a process. This process is ongoing. The way one thought is combined with another, and then another, so this sequence continues (Rajneesh, 2013).

Many people seek counseling as a professional type of treatment for mental health conditions like anxiety, depression, and addiction. The practice of mindfulness has gained popularity among counselors in the West in recent years as a way of life that can avoid and/or lessen

suffering from a variety of psychological issues. As various books, papers, articles, and specialists claim to be able to give the knowledge required to start practicing mindfulness, a number of psychological and physical advantages of meditation have also surfaced in mainstream media. For those dealing with anxiety, stress, and depression, there is increased interest in using mindfulness-based psychological therapy as a treatment option. In certain cases, mindfulness meditation and aromatherapy have been combined in an effort to boost mindfulness and its capacity to lower stress and anxiety.

Structure of Mind in the Epoch of Psychology

A closer look at the history of psychology reveals a surprising fact that psychology came into existence in 1879 from Wilhelm Wundt's laboratory at the University of Leipzig. Without a doubt, Wundt is credited with founding a school of psychology based on introspection and structuralism. However, the question arises as to whether psychology as a discipline appeared out of nowhere in 1879? The origins of modern psychology, or the scientific study of the mind, may be traced back to ancient Greece. Among Greek intellectuals, the empiricist Aristotle has earned the reputation of being one of the cornerstones of the expansive edifice known as psychology (Feuerstein, 2014). But in the 19th century, it was Gustav Fechner who laid the foundations of modern psychology. Gustav Fechner's law of mental sensation and material stimulus opened a new dimension for psychologists to study the mind scientifically. In the 19th century, scientific techniques were applied to study mental phenomena (Wilber, 2000). Sigmund Freud's work is considered one of the most important intellectual endeavors of the early twentieth century. Its significance stems from a number of elements, but arguably the most important is that it brings together two incompatibles, if not antagonistic, lines of German thought from the late nineteenth and early twentieth centuries. The two strains it brings together are positivism, a rigid scientific materialism characteristic of late-nineteenth-century German science, and the other theme or trend it brings together is German speculation, which I believe has its roots in German idealism but is transformed in the late nineteenth century by figures like Brentano who attempt to construct a psychology *a logos* of the psyche, a mental discipline that discusses internal mental events rather than external objective events (Sugrue & Staloff, 1997). Freud's great contribution was to understand dreams and symbols, which allowed us to progress from previously thought-to-be meaningless activities. To study human behavior in depth, Freud attempted to interpret both

the conscious and unconscious mind. This was the first systematic effort in the twentieth century by any psychologist to investigate human behavior at both levels.

A subfield of psychology known as "positive psychology" focuses on understanding the feelings and character traits that help people live happy, satisfying lives. In Maslow's 1954 book *Motivation and Personality*, the phrase "positive psychology" first appeared. Additionally, humanistic psychologists like Maslow and Rogers stressed the value of researching human potential and self-actualization in the 1960s and 1970s. The American Psychological Association's Martin Seligman called for the return of these humanistic methods along with more exacting research procedures in 1998. He claimed that psychology had historically overlooked the study of human strengths and thriving in favour of studying human pathology (i.e., what may go wrong in people, families, groups, and institutions). Since the advent of positive psychology, the emphasis of emotion study has evolved from a conventional concentration on negative emotions (such as sadness, anxiety, and rage) to positive emotions like joy, happiness, optimism, and love (Gable & Haidt, 2005).

The Quintessence of the Sage Patanjali's Yoga Sutras

Despite the fact that the ultimate goal of yoga philosophy goes beyond physical and emotional well-being and advances us toward the realm of spiritual realization, these ideas can still be extremely applicable to daily life and aid in the maintenance and promotion of good mental health.

From an ancient yoga perspective, the Patanjali Yoga Sutra is regarded as the most extensive compilation of human psychology. The text's primary goal is to provide a methodical framework for using yoga as a tool to calm mental tension.

Despite its many varieties, the ancient East's teachings contain an essence of essential beliefs that underpin them. This shared reservoir of primary concepts is referred to as *wisdom* in Eastern culture. A great sage, a rishi named Patanjali, lived in India more than 2200 years ago and gathered and systematized the different meditation methods in use at the time, practices that were already deemed old. The Yoga Sutras, written by Patanjali, became the cornerstone literature for meditation practice and is still revered today. His work contains 196 sutras, which are short and often enigmatic Sanskrit aphorisms that ancient commentaries explain in considerable detail. Yoga is frequently mentioned as being related to the English word yoke, which means "unity." The sutras of Patanjali are more concerned with the union of mind/body, predominately *Mind and its structure* (Prabhu & Bhat, 2013).

Mind and Drifts

The human mind is a collection of thoughts; the function of the mind is to create thoughts. The human mind is like a fabric, the fabric is made up of threads, the threads are thoughts. The color of the fabric is our emotion and our habits give the fabric strength and durability. Our minds carry a core subject when we are thinking, but we go off the road into other unrelated issues from time to time. Drift, or drifting, is a term used to describe such a process (from the main subject). This is how an average person thinks and "drifts" while thinking. When we have a major subject, we have connected 'images' in our minds that gradually take hold of the mind until, before we realize it, the final picture we finish up with is the first picture we started with, and they appear to have no relation or link. Even during our most serious thought, our minds, if not disciplined, will always function in this manner. We will be irritated by what we refer to as a lack of focus on the main topic. The highest characteristic of our mind is the ability to construct and associate pictures. Fortunately, this tendency to stray is not a trait shared by the entire mind, but rather by a portion of it (Saher, 1999).

The Manifestation of Human Behavior

Human behavior is encapsulated in three activities of *thinking, speaking, and acting*.



Figure 1: The Manifestation of Human Behavior

The effects of impulses or our brain's reactions to them are imperceptible, yet they exist and may be recorded and monitored by sensitive sensors. In everyday language, such an effect is referred to as a thought. As a result, unlike the brain, which is visible, man's mind is unseen. Individual responses to impulses or impacts on the grey matter are referred to as "thoughts", and hence thought is also imperceptible. Man's mind is made up of a collection of thoughts. According to latest research, we have on average 6,200 thought per day (Battye, 2021).

Structure of the Mind in light of Sage Patanjali's Yoga Sutras

In social psychology, we try to understand what are the impetuses that shape human behavior. To understand deeply, we have to study the human mind. This research studies the structure of the human mind and how human behaviors are formed in the mind. The awareness of mental faculties-i.e., thoughts will lead an individual to act empathetically and make rational decisions to ensure peace and harmony in a society. Thoughts in the human mind can be divided into three major categories or sections: Intelligent section, Emotional section, and Sex section. These three major sections combine to form thoughts that we call *mind*. Based on the Yoga Sutras of Patanjali, the structure of the mind can be explained in the following ways:

The conscious mind known as the front Brain (registration area of grey matter) is divided into three sections. Each of these three sections has its distinct traits.

1. **Intelligent section**
2. **Emotional section**
3. **Sex section**

1. Intelligent section

- *Integrity is its essence, and “will to know” is its central attribute*

Rational Reflection is carried out carefully and conscientiously in this section. Its goal is to gain knowledge and make decisions based on that understanding. This “section” is referred to in Sanskrit as *IHA*, or “the Will-to-Know”, and refers to the conscious and programmed analysis carried out to obtain exact or “integer” knowledge of a thing, problem, or circumstance wholly or primarily through unbiased reasoning.

Thoughts of Intelligent section: Friendship, Love, Courage, Hope, Devotion, Attention, Rational

2. Emotional section

- *Spontaneous, feelings, unnoticed or semi-conscious reactions*

The ability or proclivity of emotions to corner or divert attention to themselves; i.e., the focus or point at which they keep all attention focused. All decisions not carefully debated as to pro and con in a balanced way beforehand, all on the spur of the moment decisions (later regretted, and one knew in all probability they would be later regretted), all general

unexplained (e.g., irrational beliefs, passionately held attachments, and aversions, all forms of diverse and even contradictory feelings, fancies, whims, tendencies, sub-conscious inclinations). In Sanskrit, this “section” is called *Ekayana*, which means focus; emotions tend to draw all attention to themselves.

Thoughts of Emotional section: Anger, Egoism, Greed, Arrogance, Cruelty, Doubts, Disbelief, Despair

3. Sex section

- *vitality divorced from reason and devoid of feelings. Impulsive acts from a memory of man’s evolutionary past*

This region favors decisions made against one’s better judgment as well as one’s natural likes and dislikes; decisions (as if) forced upon one, (= “driven to it”) – “Drives” born out of an insatiable thirst (e.g., drugs, sex, etc.) or a seemingly irresistible impulse: ‘I couldn’t help it,’ ‘I just had to,’ ‘I must,’ – decisions made by All uncontrollable desires, truly “insatiable” longings – as if some weird force imposed its will on one and used him (or her) as a desiring instrument. This part governs everything in Yoga that is classified as *Tamas* (=dullness of intellect, brutish stupidity; intelligence rendered passive by inertia, reasoning inaction).

Thoughts of Sex section: Sex, Ignorance, Drifts, Depression, Day-dreaming, Drug Kicks, Harassment, Rape

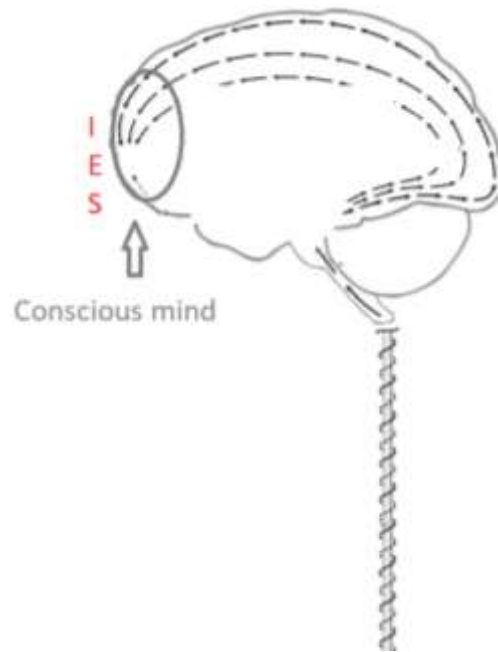


Figure 2: The conscious mind – Front Brain – Registration Area divided into three sections i.e., Intelligent, Emotions, Sex (IES)

Conclusion: Psychological Integration through Mindfulness

Emotional and sex sections are frequently employed. The Intelligent section, on the other hand, is the least used. Emotions and sex are continually influencing the typical individual, which is why we see chaotic and contradictory behavior in our daily lives. To achieve psychological integration, we must first understand these three aspects of our conscious mind. We become conscious of our thoughts and their intrinsic section after learning about these sections and their features. These are the basis of our behavior; the formation of thoughts is solely dependent on the interplay of these sections. If we remain aware of our thoughts and their corresponding sections, we will act rationally by using the *Intelligent section*. We, as cultured humans, should live to a large extent by self-awareness and will be able to practice mindfulness. To be able to live this way, all of the mechanisms must be re-educated, or set right, to re-educate the mind.

Being mindful helps with wellbeing as gaining more awareness encourages a variety of attitudes that lead to a fulfilled existence. Being mindful helps you completely engage in activities, enjoy life's pleasures as they happen, and develops a stronger ability to handle negative situations. Many people who practice mindfulness discover that by keeping their attention in the present moment, they are less likely to be consumed by worries about the future or regrets about the past, are less preoccupied with worries about success and self-

esteem, and are better able to develop meaningful connections with others. Physical health is also improved by mindfulness. If increased well-being isn't enough of a motivation, researchers have found that mindfulness practices have a variety of positive effects on physical health. In addition to reducing stress, mindfulness can treat heart disease, lower blood pressure, lessen chronic pain, enhance sleep, and soothe digestive problems. Recent years have seen a rise in the use of mindfulness meditation by psychotherapists as a crucial component in the treatment of a variety of issues, such as depression, substance misuse, eating disorders, marital problems, anxiety disorders, and obsessive-compulsive disorder. Your conduct can be changed for the better by learning to control your emotions through mindfulness.

COMPETING INTERESTS

The authors have no competing interests to declare.

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