



Mindfulness: a traditional Buddhist wisdom to cope with the COVID-19 situation

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Traditional Buddhist wisdom is always universal and relevant for mankind in overcoming suffering, also in disaster situations. Mindfulness as a traditional Buddhist practice has become popular in academic research as well as in public domain during the past three decades. The COVID-19 pandemic has landed us in a lot of anxiety, stress, worry, as well as other unforeseen physical, social, emotional, and economic severities. In this situation, we have a challenge to maintain mental strength, stability and togetherness to cope with this situation. The present paper explores the relevance of mindfulness along with its benefits and mentioning some practices for everyday life in reducing stress, anxiety, fear, worry, unnecessary panic towards any threat as well as improving mental health and well-being.

Keywords: Buddhist wisdom, COVID-19 pandemic, Health & wellbeing, Mental health problems, Mindfulness

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The COVID-19 pandemic has brought us force with an unprecedented challenge - physical, mental, emotional, social, as well as economic. The economic challenges have left millions of people extremely worried about their livelihood, worried about death and anxious about the uncertainties regarding future. Thus, the pandemic has landed us in lot of worry, anxiety and stress that found all aspects of our life and has forced the humanity to review their way of living and being¹. Although social and physical distancing has been made a part of our lifestyle to resist outbreak of the virus, it brought a great deal of loneliness amongst all, and gradually worsening our mental health. Therefore, one basic challenge in these circumstances is to maintain mental strength and stability as well as the sense of togetherness. To people in twenty first century, never before this, life is felt this much precarious and precious. In any kind of disaster situation in our life, it is essential to strengthen our physical as well as mental health. Unusual situations like this trigger worries, stress and anxiety among people which are our natural reaction to repercussions of the circumstances. Even though, certain amount of stress induces us to take protective measures against the present situation, if it exceeds the coping limit, it becomes harmful for both our body and mind.

COVID-19 pandemic is giving rise not only to physical health risk but mental health risk also. COVID-19 panic (Coronaphobia) has severely spread across the globe, at the same time it is bringing about various types of changes in our mindscape - fear, worry, stress, anxiety, apprehension etc. United Nations, WHO, UNICEF, World Vision, The Lancet Journal, Inter Agency Standing Committee, Indian Psychiatric Society and other govt. and non-govt. organizations and experts throughout the world including India have already identified the mental health problems associated with the COVID-19 pandemic. Preliminary evidence suggests that symptoms of anxiety and depression (16–28%) and self-reported stress (8%) are common psychological reactions to the COVID-19 pandemic associated with disturbed sleep and other somatic disorder². Contemporary studies suggest that situation of the contagion has engulfed the spectrum of mental discord hampering our wellbeing³. This particular scenario has elevated human sufferings from a variety of arena ranging from their economic hardships, social stigma and growing economic gaps channelized by alarming poverty and unemployment⁴. Physical distancing certainly resulted into physical inactivity exposing the generation to the possibility disequilibrium. The essential service providers like health workers, executives, refugees, children and

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senior citizens face the most prominent burnt of this pandemic⁵. Psychological influx of negative stimuli has penetrated our individual space crumbling our mental balance incurring trauma⁶. International bodies including govt. and non-govt. organization has already identified mental health problem among people of all group increased by minimum 20% and those who had any kind of mental health problem, became more vulnerable. In a very recently conducted study on greater Kolkata, it was found that more than ten millions of people i.e., 10.3% of the total population would be suffering from PTSD and other mental illness even after the pandemic situation get over, due to prolonged anxiety of Coronavirus infection and nationwide lockdown⁷. Following are the major mental health problems found to be associated with this pandemic situation–

-*Fear* of being infected followed by fear of death, fear of losing employment, fear about livelihood, and about their future uncertainties.

-*Avoidance* in going to hospital and health care centres resulting in untreated ailments of the people (Liang *et al.*¹¹, 2020).

-*Frustration* about schooling and education, employment, food security, lack of medical facilities, if get infected etc.

-*Attention deficiency* or people with attention deficit traits are getting more vulnerable to stress and showing increased behavioural problems⁸.

-*Restlessness* and sustained agitation among people of all age group⁹.

-*Aloofness* in physical proximities with people for a prolonged time resulting in perceived loneliness among people.

-*Nervous breakdown* due to increased hypertension and exaggerated anxiety.

-*Panic attack* due to extreme expression of anxiety towards this pandemic¹⁰. Persons having panic attack often experience the feeling that their death is imminent.

-*Post traumatic stress disorder* is heightened due to rising cases of death and rapid infection¹¹.

-*Adjustment/ adaptive deficiency* due to prolonged restriction¹² in regular movements and activities.

-*Sleep deficiency/ over-sleeping* due to over-anticipation of vulnerabilities¹³ caused by threats of COVID-19 pandemic.

-*Hypochondriasis* due to endless flow of information regarding infection¹⁴ and its precautions in social and print media.

-*Sedentary behaviour* due to interrupted food habit and nutrition caused by unavailability of resources¹⁵. Intervention for individuals with an established mental health problem to prevent the associated consequences and disability through treatment, mental health education, and addressing health-risk behaviour, sedentary behaviour, physical illness (including from COVID-19), socioeconomic issues, social isolation, stigma, and discrimination.

There are four stages in our emotional reaction to any new, potentially fatal disease - denial, panic, mass hysteria and rational acceptance. By accepting the fact that everything is subtle, fragile and ever-changing, and so is this pandemic. Therefore, we can minimize potential threat caused by our futile behaviour in response to sudden and obscured circumstance like COVID-19 pandemic. Individuals with history of mental disturbances are overly exposed to physical mishaps which become futile and thus difficult to handle with the prior medications and treatments.

Materials and Methods

This paper explores the necessity of a traditional Buddhist approach namely Mindfulness, in dealing with the present pandemic situation where maintaining mental strength, stability and sense of togetherness is at stake. For this, the researchers reviewed and reflected upon numerous studies related to mindfulness intervention strategies on diverse population with specific psychological as well as neuro-somatic problems. The qualitative deliberation also indicates the benefits of mindfulness and why it is important particularly in this pandemic situation. As mindfulness is rooted in Buddhist traditional wisdom therefore, methodologically we explored the concept of mindfulness and its connection with Buddhist philosophy and logical understanding of the origin and development of mindfulness along with whatever progress is made in this field. As the quality of the research is fundamentally determined by the quality of consciousness of the researcher who has a responsibility to commit to the process of continuous self-reflection¹⁶ therefore, researchers' personal self-reflection towards the mindfulness practice has also mirrored in this paper.

Why mindfulness

We already have traditional wisdom that can be put into practice towards this end, known as Buddhist Mindfulness. It is a scientific evidence-based approach to cope with these types of situations where

simply keeping oneself steady and alert can reduce unparalleled host of mental, emotional and social threats to the individual. Mindfulness practice has been associated with numerous benefits to reduce anxiety, stress, depression¹⁷ and to increase our well-being. Mindfulness practice is considered as a skill or resources to cope with the challenges in our life which brings balance between skills or resources and challenges i.e., well-being. That means through mindfulness practice individual builds his/her own resilience and maintain wellbeing. Mindfulness can help us to respond effectively towards the stimulus instead of impulsive reaction¹⁸. The following diagram shows the importance of mindfulness in order to solicit appropriate response (Fig. 1).

Meditation is of course a necessary condition for mindful but not the sufficient one. Mindfulness is the process by which entire attention goes to the present, moment-by-moment, and non-judgemental. It influences our thinking, feeling and behaviour to bring cognitive, affective, and self-regulatory changes¹⁹. Experiencing the surge in academic research on mindfulness and its capacity to deal with various emotional, social²⁰ and mental difficulties put the relevance of it in the present scenario. The following diagram shows the rising concern of mindfulness research in various fields of academic enquiry (Fig. 2).

A wide range of statistical and scientific evidence stands for addressing the benefits of mindfulness

against an array of conditions both physical and mental, fear and despair, calmness of mind and feeling.

Brief concept of mindfulness

Mindfulness is a psychological procedure of adhering our focus on the present conditions prevalent around us, i.e., accepting the present moment as it is without any justification or avoidance. Therefore, through mindfulness, we become more aware to each moment and being fully engaged in what is happening in our surroundings with acceptance and without judgement. It can be developed through the practice of meditation. Meditation is a condition to mindfulness but not the sufficient one. Mindful living, mindful walking, mindful eating, mindful breathing

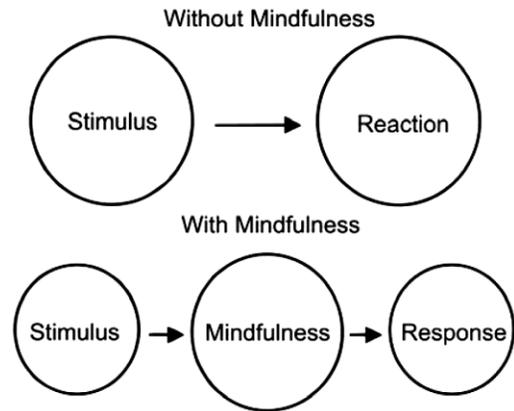


Fig. 1 — Mindfulness solicited response

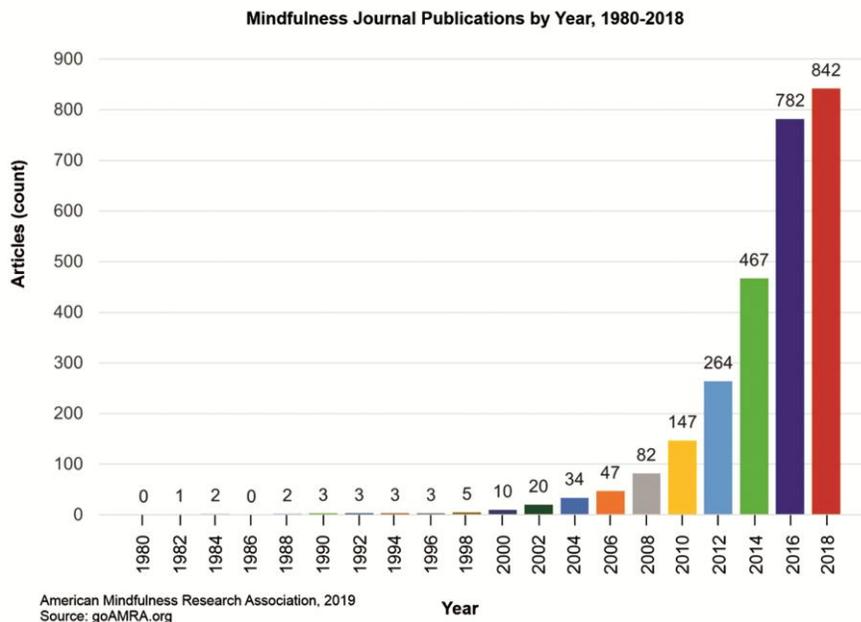


Fig. 2 — Growth in research on mindfulness from 1980-2018

and likewise every aspect in our life we may practice mindfulness. It comes from the Pali word ‘Sati’ of Buddhist philosophy originated nearly two thousand six hundred years ago, which means awareness. But now, it is considered as a secular term and being examined scientifically, has been found as a psychological aid for enhancing our mental health, well-being, happiness as well as cope with the catastrophes of our daily life. An important element of the Buddhist traditional wisdom, mindfulness has shaken off its religious aspect and acquired popularity in the academic field as well as public domain across the globe particularly in the West. The most well-known definition of mindfulness was given by Jon Kabat-Zinn as “Mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally”²¹. American Psychological Association adopted a definition of mindfulness as a “moment-to-moment awareness of one’s experience without judgement”¹⁷. Followed by the work of MIT professor Jon Kabat-Zinn²² on MBSR (Mindfulness Based Stress Reduction), mindfulness found new integration in the western culture by the introduction of MBCT (Mindfulness Based Cognitive Therapy, developed by Zindel Segal, Mark Williams, and John Teasdale²³), CBT (Cognitive Behavioural Therapy, developed by Aaron T Beck²⁴), ACT (Acceptance and Commitment Therapy, developed by Steven C. Hayes²⁵) as effective therapies to reduce stress, anxiety, depression. Combining meditation, breathing techniques and paying attention to the present moment, mindfulness helps people change the way they think, feel, act and reduce stress and anxiety.

Mindfulness has two main aspects – awareness and acceptance. Awareness is the ability to focus attention on the present moment; and acceptance is the ability to observe and accept rather than judge and avoid. Mindfulness is quite opposite to mindlessness. Human being has a tendency to mind-wandering and auto-piloting. In a contrast, mindfulness is here and now where mindlessness focuses on then and later. Mindfulness is skilful responding and mindlessness is impulsive habitual reacting. The prior is aware and present, and the latter is monkey-mind and distracted. Mindfulness helps us to become more ‘human being’ rather than ‘human doing’ by shifting the mode of human from doing to being. The earlier focuses on allowing or letting be and accepting reality, where the latter focuses on fighting the experience and avoiding situations.

Mindfulness in Buddhist philosophy

The firm roots of Mindfulness practice can be traced back in all the varied schools of Buddhist philosophy from the time immemorial. Satipatthana Sutta from the Theravada sect is the pillar upon which the whole doctrine of Mindfulness has expanded its domain and made a remarkable territory of impact. Vipassana (insight) and Mindfulness asserts an incredible combination to demarcate the essence of recognizing Buddhist philosophy in the traditional ritualistic platform aloof from its westernised outlook of confining this vast area of wisdom only to a particular secular approach. Unlike its western counterpart it is aimed towards wider scopes like attainment of Nirvana or ultimate bliss. The secular or modern dimensions of mindfulness are focused on achieving the best possible way to reach psychological well-being; therefore, mindfulness is regarded to a means or tool to increase mental and physical bliss. Despite its wide range of success in the arena of psychiatric treatments, it has somehow run short of the depths of the Buddhist understanding of this topic.

Mindfulness is referred to as *Sati* in Pali, *Smriti* in Sanskrit and *Drampa* in Tibetan. Etymology of it in Pali denotes memory/ recollection, rather presence of mind. It anchors 21 meditational practices placed under 4 foundational pillars which ensures direct avenue towards salvation. They are:

- Contemplation of body (*Kaya nupassana*) -which involves mindful breathing, posture and action
- Contemplation of feelings (*Vedana nupasana*) - single practice of concentration on our sensations.
- Contemplation of mind (*Chitta nupassana*) – also single practice of awareness of our state of mind.
- Contemplation of Dhamma (*Dhamma nupasana*) - urge for the ultimate bliss.

These foundational background of traditional understanding of Mindfulness needs to be well analysed in order to achieve our goal of Nirvana as well as apprehend the contemporary relevance of Mindfulness to reach our desired peak⁴⁸. We can elucidate this:

1. *Samadhi (Concentration)*: It involves *ana-pana-sati* which is mindful breathing, a combination of inhalation and exhalation . The concept of *ana-pana-sati* is quite similar to the Modern Mindfulness practice which includes CBT (Cognitive Behavioural Practice). It aids us choose the object of focus and therefore it has clear

resemblance with the modern methodology of FA (Focussed Attention).

2. *Samantha (Calm)*: This stage is dedicated to upholding inner stability and integration. Helps us become more resilient to passions and cravings, hence an eruption of realization and rational insight occupies us.
3. *Sati (Mindfulness)*: The simplest way to understand mindfulness is to accept it as the procedure to expose the reality of things, it confronts us to things as they are and pulls us out of our slumber. As our slumber breaks, we see things clearer and hence it's easier to reach content and refrain from aversion. Specifically, mindfulness makes us face the wide reality of impermanence, flux is the only reality and that is the central dogma of Buddhist philosophy. Surprisingly, the secular or modern version of Mindfulness deviates from the core roots of Buddhist wisdom and focuses diligently upon stress reduction with the understanding of transience. But they miss out on the importance of the non-judgmental awareness or non-attachment.
4. *Insight (Vipassana)*: This stage is specialized in the pursuit of insight about the genuine nature of suffering and for the articulation of wisdom. In fact, the way to teach insights is by the practice of Mindfulness.
5. *Vineyya*: Encourages us to remove our hindrances towards achieving wisdom and hence brings us closer to Nirvana. The base motive behind Mindfulness practice in Buddhism remains the removal of negative experiences to make space for the rational and positive ones. The practice of the four *Brahmaviharas (Metta, Karuna, Mudita, Upeksha)* mould our mind and unleashes the properties of gratitude, altruism, compassion and self-acceptance.

Satipatthana Sutta establishes the grounds of Mindfulness and elucidates the best form of descriptions about it from the point of view of Traditional outlook. Buddhist tradition retains from accepting Mindfulness just as a tool or means, perhaps they regard this practice of mindfulness as the end in itself for it asserts Mindfulness to be the practice to eradicate sufferings and mould our psyche. Mindfulness rather has grandeur in Buddhist theme, where Nirvana is goal and that is nothing more than our integrity towards escalated wellbeing. The foundational truths in Buddhist philosophy is depicted by the explanations of the Four Noble Truths where

the last one asserts that there is a definite path to relieve ourselves from suffering, this path again captures the most fundamental sphere of Buddhist ideology that is the Eight fold Path or *Ashtangika Marga*. The seventh way described under the *Ashtangika Marga* is *Right Mindfulness* or *Samma Sati*. Mindfulness has played a rudimentary role in modern psychological therapies with John Kabat-Zinn establishing its ground with his experimental proofs and methodologies like MBSR (Mindfulness Based Stress Reduction). Buddhist spectrum of Mindfulness is diverse, in fact a rather intricate understanding from various perspectives, it addressed as the simple awareness of the impermanence and selflessness which in turn is *Vipassana*. Mindfulness can be also established as protective awareness, where our mind poses as the gatekeeper, restrains our senses (*Indriya Samvara*) to evaluate genuine happiness. Introspective awareness also resonates with mindfulness. In this case the goal is deconstruction of mind and building inspiring concepts (*anussati*). Traditionally Theravada Buddhist concentrated upon introspective vigilance or *sampajanna* to monitor the mental upheavals which in modern psychology stands close to brain scan, but its goal is farsighted involving removal of harmful states and integration of beneficial ones. Mindfulness stood for deliberate deployment of awareness to restore peace.

Mindfulness is a diverse discourse, but Buddhist traditions emanates us to regard it as a practice to achieve joyful existence with special awareness about our body, feelings, thoughts, emotions and all other cognitive aspects. Therefore, if we try to relocate the link between the Mindfulness practice and its sovereign history with Buddhist philosophy, we can easily address that Anapanasati is the womb of Mindfulness which escalates human mind towards Vipassana and help us achieve Dhamma. Nagarjuna in his book 'Nagarjuna's Letter to a Friend'²⁶, had ascribed the importance of Mindfulness in the Buddhist tradition to such an extent that he proclaimed that all of Buddha's teachings will become redundant if the simple doctrine of Mindfulness is ignored and escaped from⁴⁹.

The present researchers found mindfulness as a scientific and ancient traditional wisdom practiced by Buddhist followers for centuries in pursuit of happy, healthy and content life, in time of uncertainties as well. Researchers in the field of psychiatry, mental health and wellbeing have extended on this topic in

several significant ways. Impact studies on mindfulness have been made at all levels of society to see its effectiveness in dealing lifestyle challenges. Group-based weekly mindfulness intervention programmes such as MBSR and MBCT have proven to deliver the highest level of evidence of clinical efficacy²⁷ that may be extended to non-clinical arrangement as well by the future researchers. The following sections tried to explore the relevance of this traditional Buddhist wisdom in situations like COVID-19 pandemic and practical reflection of the researchers on how simple techniques of mindfulness practice can be adopted by individuals in their daily life.

Relevance of mindfulness in the pandemic situation

The surging relevance and importance of mindfulness in the scientific enquiry of psychology has emerged with the growing focus on Zen Buddhism in America during 1950 – 1060^(ref. 28). After this there has been no looking back as the spiritual domain of Buddhism anchored with mindfulness has helped recovery of patients suffering from depression, anxiety, chronic pain schizophrenia, stress fear and worry²⁰. FMRI (Functional Magnetic Resonance Imaging) upon medical students found that the ones practicing Mindfulness through meditation had steadier brain activity when scanned than the ones who didn't²⁹. Also, it has profusely proved itself with scientific evidence that it is of the most detrimental procedure to find immense relief from stress and other mental illness. Mindfulness based stress reduction (MBSR) found to be effective in relieving patients with chronic pain³⁰. Mindfulness based cognitive therapy (MBCT) along with mindful breathing witnessed a miracle in improving conditions of mental illness³¹. Dialectic behavioural therapy (DBT) and Acceptance commitment therapy (ACT) have also been included within the periphery of empirical evidence to the relevance of Mindfulness in psychology. Hundreds of clinical and non-clinical studies have, for nearly two decades, proven the power of mindfulness in reduction of anxiety, stress, depression³², betterment of personal and relational wellbeing³³, regulation of emotional intensity³⁴. A wide range of statistical and scientific evidence stand for addressing the benefits of mindfulness by helping people witness flux without fear and despair, develop a sense of concentration and awareness towards non-judgemental perspective which are crucial for successful adaptation to the COVID-19 pandemic around the world. Therefore, the

psychological as well as clinical relevance of mindfulness to the present situation is perceptible and need to be addressed with all sorts of strategies. A meta-analysis of thirty-nine studies covering total 1140 participants with psychiatric and medical conditions found mindfulness-based therapy including MBCT and MBSR effective for improving anxiety, depression and other mood symptoms³⁵. Mindfulness-based interventions found to be effective in reducing rumination, negative thinking, emotional reactivity²⁷ and elevate positive psychological attributes. Experimental studies noted significant drop of anxiety, depression and fatigue as well as rise in general sense of well-being using MBSR programme on medical students³⁶, positive affect on perceived stress, emotional intelligence, social connectedness and anxiety using Interpersonal mindfulness training (IMT) on graduate students³⁷, decreased depression, anxiety and anger and increased attention, self-regulation and immuno-reactivity using short-term meditation training programme on college students³⁸. Meditation intervention using mindfulness awareness found to be effectual in diminishing depression, anxiety and PTSD symptoms among mental health workers in the wake of a disaster³⁹ and health care professionals⁴⁰. By practicing mindfulness in daily life helps people easing their egoic self by changing one's self-concept⁴¹, increase acceptance and emotional regulation⁴², reduce ruminative thought⁴³, becoming more resilient in struggling life situations⁴⁴. Acute stress which affects negatively on our metabolism and cellular aging by pacing it up, disrupts eating habits found to have significantly reduced by practice of mindfulness⁴⁵. In cognitive neuroscience research, mindfulness found to have strong association with increased cortical thickness⁴⁶, neuroplasticity and amygdala change^{47,48}. It is also associated with overall improvement of mental health, neuro function and immune system⁴⁹. In regular workplace environment, mindfulness practice has positive impacts on human functioning⁵⁰, brain activity associated with sustained attention⁵¹, reduced mind wandering⁵², lowered attention to off-task thoughts or activities⁵³ that overall increases work efficiency and productivity.

Results

The present study suggests some practices on the basis of the analysis of the relevance of mindfulness to reduce stress, anxiety, depression towards any distress situation as well as improve health and

wellbeing. Therefore, the present study suggests few simple techniques of mindfulness for common people to cope with stress in the COVID-19 situation.

Practice mindfulness

Following some simple yet powerful techniques of mindfulness can be beneficial to people in this pandemic situation. Basic of mindfulness is breathing awareness practice which as follows –

1. Breathing awareness

- Gently close the eyes and mouth, remove the spectacle if you wear any.
- Erect the body but do not make any part of the body stiff.
- Take three slow and deep breathe.
- Focus the entire attention on the area of two nostrils.
- Become aware of each and every breath that is coming in and going out.
- There is no forceful effort, only awareness of normal and natural breathing. If it is short or long, whether it is right nose or left nose.
- Feel the sensation of every incoming and outgoing breath.
- After ten minutes, take three deep breaths and feel relaxed and happy.
- Then gently open the eyes.

2. Practice pausing

- Take a moment pause during the day whatever you are doing or thinking.
- Take few slow and deep breaths through nostril, inhale and exhale and feel the sensation of each.

3. Body scan

- Lie down straight.
- Focus entire attention like a searchlight (body scan) from head to toe and feel the sensation of each part of the body for few seconds and accept as it is.

4. Mindful handwashing

- In the present situation, it is an important thing to do.
- During handwashing, entire attention will be employed towards it and observe the fingers, water, soap foam and feel the hand movements and sensation.

5. Mindful walking

- Pay attention to your footsteps and count them whenever possible.
- Feel the muscle sensations while lifting and falling your feet.
- Notice body movements while walking.

*6. Mindful eating*⁵⁴

- Pay entire attention towards the act of eating.
- Notice colour, taste, textures, smell as much as possible by using sense organs.
- Identify true-hunger and non-hunger cues by physical sensations.
- Take two or three slow and deep breathes
- Consume the food slowly without having a distraction.
- Try to eat a little less than your actual capacity or hunger fulfilment.
- Notice how your sensations of hunger neutralize slowly once you start eating.
- Appreciate whatever food you are having and feel yourself fortunate.

Any amount of mindful practice in daily life has been proven beneficial to people³⁴.

Discussion

It appears to be relevant in addressing potential of mindfulness as core to numerous strategies that can be meaningfully adopted and popularised by researchers from various fields in the COVID-19 scenario as well as after it. The lag, in almost everything of our life, caused by the deadly coronavirus need to be approached effectively and efficiently. Individual's mental health and public education are two of the most affected phenomena in which mindfulness can significantly contribute to bringing back to normal and even better. Quasi-experimental intervention programmes can be designed with school children and adolescents to improve teaching-learning, communication, listening skills as well. Applying brain imaging techniques, performance or task-oriented measures of effectiveness rather than self-reported assessment can lead to more accurate and robust results that will help future researchers, mental health workers, meditation practitioners, health care professionals as well as educators to design individualised mindfulness techniques for greater impact on individual's life.

Conclusion

Buddhist wisdom is a universal and eternal philosophical thought that had begun about 2600 years ago yet continuing to influence the life of the mankind through the ages. Even in this pandemic situation it has proved its worth; therefore, in the Buddhist language (Pali) it is known as 'akalika' which means it exists in all time and all kind of

situations. We are what we repeatedly do (Aristotle), therefore we think that what we repeatedly think as well and doing right things again and again make the path of life easy for everyone, even the Buddha had said, that everything emanates from our mind and everyone has to decide their own destination to overcome the suffering. Therefore, if we want to change our behavioural pattern in this pandemic situation, first of all, we have to change our thinking pattern. This is the basic principle of modern cognitive behavioural psychology to cope with the stress. Mindfulness helps people realize the subtle, fragile and ever-changing nature of life, so that they keep changing their thinking pattern as well. It is one kind of process to change human behaviour that concerns the field of cognitive psychology. Therefore, if people want to become happier, lead a tranquil and content life in such a turmoil situation due to COVID-19 pandemic, they need to make use of this sort of mindfulness, i.e., mindfulness in their daily life.

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Conflict of Interest

The authors declare that there are no conflicts of interest.

Author Contribution Statement

All the three authors i.e., MS, SM and BKP have been actively involved in conception and design of the study, collection of necessary documents and interpretation of the same. SM and BKP drafted the initial paper which was furthered and modified by MS. All the three authors gave final approval of the version, which was submitted to the Journal, IJTK.

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