

Integration of Spiritual Techniques and Memory Reconsolidation: A Study of Buddhist Meditation and Yoga in the Context of Contemporary Mental Health

ABSTRACT

This research aims to examine the integration of spiritual techniques in the traditions of Buddhism and Yoga with the concept of memory reconsolidation in psychology and neuroscience. The main aim of this research is to show that these spiritual techniques are not only of mystical or religious value, but also serve as psychological mechanisms for emotional and cognitive transformation that are relevant in the context of contemporary mental health. The methodology used was a qualitative approach with a literature study design and transdisciplinary discourse analysis. Data was collected from classic Buddhist and Yoga texts, as well as from scientific literature in the fields of psychology and neuroscience. Data were analyzed thematically to identify the linkages between spiritual techniques and memory reconsolidation mechanisms in a neuropsychological context. The main findings indicate a congruence between the process of deep meditation in the Buddhist and Yoga traditions and the memory reconsolidation mechanism in psychology, where individuals consciously re-access traumatic memories and renew their emotional meaning. Spiritual techniques have been shown to activate the neuroplastic state of the brain that supports the release of emotional baggage and improved psychological well-being. This research offers a novel contribution in expanding the horizons of the study of human well-being by integrating ancient traditions and contemporary science. The implications of this study include the development of therapeutic programs that integrate spiritual and scientific approaches in mental health services. The originality of this study lies in the transdisciplinary approach that combines classical spiritual studies with modern neuroscience concepts, filling a gap in the literature that previously tended to separate mystical and scientific aspects.

Keywords: Buddhist meditation; Mental health; Spiritual techniques.

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INTRODUCTION

The proliferation of mental health issues in modern society has led more and more individuals to seek healing alternatives beyond conventional medical approaches. Spiritual techniques such as meditation (Arias, Steinberg, Banga, & Trestman, 2006; Wachholtz & Austin, 2013), yoga (Lemay, Hoolahan, & Buchanan, 2019; Saeed, Antonacci, & Bloch, 2010) and breathing disciplines are becoming increasingly popular, not only among spiritualists, but also within the general community, psychology clinics and educational institutions. The traditions of Buddhism and Yoga, which have offered methods of inner transformation for thousands of years, are once again becoming important references for those seeking life balance and peace of mind (Pradhan, 2015). Amidst social unrest and rising global depression rates (Shorey, Ng, & Wong, 2022; Wilson & Dumornay, 2022), these practices are considered to provide a contemplative space that facilitates recovery from stress, trauma and existential suffering.

Data from the World Health Organization shows that more than 280 million people in the world experience depression, and most of them do not receive adequate treatment (Liu, Ning, Zhang, Zhu, & Mao, 2024; Pandey et al., 2024; Santos, Oliveira, Medeiros, & Pereira, 2024). This situation points to an urgent need for a holistic approach to healing, focusing not only on the physical or chemical aspects, but also on the mental and spiritual aspects. In this context, practices such as meditation in Buddhism and breathing techniques in Yoga are not just cultural heritage (Chauhan & Bansal, 2024), but have great potential to be understood and applied in the contemporary context. This phenomenon demonstrates the relevance of spiritual techniques as part of efforts to overcome the widespread psychological and social crisis.

However, the adoption of spiritual practices by modern society is often not accompanied by a deep understanding of their intended purpose and underlying philosophical framework of these techniques. On the other hand, advances in psychology and neuroscience have opened up new perspectives on the effectiveness and working mechanisms of spiritual techniques (Clarke, 2010). One important concept that has emerged is memory reconsolidation, which is the process by which individuals can re-access old emotional memories in a conscious state and then update their meaning to produce a healing effect (Chalmers, 2022). This process has similarities to the practice of vipassanā in Buddhism, where the meditator consciously observes inner experiences with a new perspective that frees from emotional attachments (Harvey, 2015; Verma, 2023).

It is this phenomenon that makes interdisciplinary studies important. If spiritual techniques in Buddhism and Yoga can be explained and understood through the lens of modern science, it will open a new space to bridge between ancient traditions and contemporary science. This research is important to see how spiritual techniques work not only in a mystical or transcendent framework, but also as practical methods of psychological transformation that are relevant to human life today. Therefore, this research is not only academic in nature, but also has practical implications for the world of therapy, education and self-development.

A number of previous studies have discussed spiritual techniques from various perspectives. Firstly, religious and philosophical studies, such as the works

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of Eliade, (1958, 1975), Rappaport, (2020) and Wahbeh et al., (2018) view techniques such as meditation and yoga as a means of achieving mystical states and transcendent consciousness. This approach gives insight into the depth of spiritual experience, but often overemphasises the mystical aspect without addressing the practical psychological dimension. Secondly, studies from modern psychology, such as those by Goldberg et al., (2019), Gu et al., (2015), and MacKenzie & Kocovski, (2018), emphasise the effectiveness of mindfulness techniques in relieving depression and anxiety, particularly through the Mindfulness-Based Cognitive Therapy (MBCT) approach. Thirdly, research in the field of neuroscience shows how the practice of meditation impacts brain structures (Wheeler, Arnkoff, & Glass, 2017), including the amygdala (Marchand, 2014), hippocampus (Dwivedi et al., 2021), and prefrontal cortex areas (Rathore, Verma, Nirwan, Trivedi, & Pai, 2022), which are related to emotion regulation and memory (Tang, Hölzel, & Posner, 2015).

While these studies have enriched the understanding of spiritual techniques, there are still gaps that remain unexplored. One of the major shortcomings is the lack of integration between traditional and scientific approaches in understanding the mechanism of action of spiritual techniques. Religious studies are often descriptive and normative, while scientific studies tend to ignore the philosophical and ethical context of the practice. Not many studies have explicitly linked practices such as *vipassanā* or *samādhi* in Buddhism to the concept of memory reconsolidation as a scientifically verifiable psychological and neurological process. Therefore, there is a need for studies that bring the two approaches together to provide a fuller picture.

This research aims to examine spiritual techniques in Buddhism and Yoga in relation to the concept of memory reconsolidation from the perspective of psychology and neuroscience. The main objective of this research is to show that practices such as meditation not only have spiritual value, but also work as cognitive and emotional mechanisms that can bridge mystical experiences with psychological transformation. It also wanted to shed light on how these traditional techniques can be utilized in a modern context as methods to overcome trauma, increase self-awareness and build mental well-being in a sustainable manner.

Based on the phenomenon of increased interest in spiritual techniques amidst the global mental health crisis, it can be hypothesized that spiritual techniques in Buddhism and Yoga traditions, such as vipassana meditation and breathing exercises, have mechanisms of action that are in line with the concept of memory reconsolidation in modern psychology and neuroscience. The theory of memory reconsolidation proposed by Nader & Einarsson (2010) states that old emotional memories can be re-accessed and changed in meaning through new conscious experiences, allowing psychological transformation to occur. This has profound similarities with the goal of *vipassanā* in Buddhism, where individuals consciously observe inner experiences without emotional attachment, thus enabling release from inner trauma and suffering (Harvey, 2015). Furthermore, the neuroplasticity theory in neuroscience which states that the brain can change based on experience (Doidge, 2007), reinforces the argument that consistent spiritual practices can change the structure and function of the brain, particularly in areas involved in emotion and memory regulation such as the amygdala and

prefrontal cortex (Tang et al., 2015). Therefore, a transdisciplinary approach that integrates the study of spiritual traditions and modern science is important to clarify that spiritual techniques are not just mystical tools, but rather scientific and relevant therapeutic methods to support mental health in the contemporary era.

METHOD

In this research, spiritual techniques in Buddhism and Yoga in relation to the concept of memory reconsolidation from the perspective of psychology and neuroscience are examined. The main focus of this research lies in understanding how techniques such as *vipassanā*, *samatha*, and *prāṇāyāma* function as means of psychological and emotional transformation. The research also analyses the representation of the concept of reconsolidated memory in spiritual texts and the results of modern scientific research. Thus, the unit of analysis covers two main domains: spiritual practices as a traditional phenomenon, and neuropsychological mechanisms as contemporary scientific representations.

This research used a qualitative approach (Hastie & Hay, 2012) with a library research design (George, 2008) and a transdisciplinary discourse analysis approach (Morales-López, 2019). The main reason for using qualitative methods is that the research aims to understand the meaning, process and relationship between traditional spiritual practices and modern psychological concepts. The library study design allows the researcher to deeply explore and analyse religious texts and relevant scientific research results. A transdisciplinary approach was chosen as it bridges the boundaries between religious science, psychology and neuroscience in order to understand the complexity of the phenomenon of healing and inner transformation as a whole.

The data sources in this study consist of primary and secondary data. Primary data includes classical Buddhist texts such as the Sutta Pitaka, as well as philosophical and religious texts on Yoga, including Yoga Sutras. Secondary data, on the other hand, was obtained from various scientific researches in the fields of psychology and neuroscience, including academic journals, books, and recent research reports on the concepts of memory reconsolidation, mindfulness therapy, and the use of psychedelics in psychological treatment. In addition, the works of figures such as Mircea Eliade are also important references in the analysis.

Data collection techniques were conducted through a systematic and structured literature study. The researcher identified and classified literature sources based on the main topics of the research, namely spiritual techniques in Buddhism and Yoga, and the concept of memory reconsolidation in modern psychology. Data was collected through access to digital libraries, online academic journals and other sources of academic literature. In addition, note-taking and thematic coding techniques were used to filter out important information relevant to the theoretical framework used in this study. Tools such as data recording sheets and comparison matrices were used to organize findings from various sources systematically.

Data analysis was conducted using thematic analysis (Vaismoradi, Turunen, & Bondas, 2013) and discourse analysis approaches (Bhatia, Flowerdew, & Jones, 2008; Rogers, 2011). The first stage involved identifying the main themes that emerged from the data, such as the process of psychological transformation in

meditation, the neuropsychological functions of breathing techniques, and the integration between spirituality and science. Once these themes were discovered, the researcher conducted a discourse analysis of the narratives constructed in traditional texts and scientific research results to reveal the relationship of meaning between the two. This analysis also served to highlight the gaps or intersections between traditional and modern views in understanding inner healing and mental well-being.

RESULTS AND DISCUSSION

1. *Spiritual Techniques in the Perspective of Buddhism and Yoga*

Spiritual techniques have long been a major focus in various religious and philosophical traditions (Dvivedi, 1890). Mircea Eliade, a prominent historian of religions, paid special attention to the spiritual techniques used in various traditions, particularly Buddhism and Yoga. Through his works, such as *Techniques du Yoga* and *Yoga: Immortality and Freedom*, Eliade examined the various methods used in these religious practices. He argued that techniques such as meditation, yoga postures, breathing disciplines and concentration aim to achieve a certain mystical state that enables suprasensory experiences. However, in the context of early Buddhism, his analysis shows some shortcomings, especially in determining the ultimate goal of the techniques.

Eliade considers that spiritual techniques are the main tools used by practitioners to achieve mystical experiences and higher states of consciousness. In the context of Yoga, he identified methods such as concentration on a single point (*ekāgratā*), stable and comfortable postures (*āsana*), and breath control (*prāṇāyāma*). These techniques, according to Eliade, are not just physical practices, but also ways to navigate the deeper dimensions of consciousness. In early Buddhism, Eliade notes that meditation techniques, particularly *jhāna*, were used as tools of mystical exploration leading to the attainment of extraordinary knowledge (*abhijñā*) and ultimately to *nirvāṇa* (Bronkhorst, 2009). However, this approach is criticised by some scholars of Buddhism for overemphasizing the mystical and suprasensory aspects without considering the practical context of the Buddha's teachings.

Although Eliade highlights the importance of spiritual techniques in the attainment of the mystical state, his perspective does not fully align with early Buddhist texts. In Buddhist doctrine, spiritual techniques such as meditation are not merely tools for achieving suprasensory experiences, but rather psychological transformations that lead to the cessation of suffering (*dukkha*). In other words, the ultimate goal of these practices is not the acquisition of mystical knowledge per se, but rather the understanding and liberation from the suffering inherent in human life.

The *Sutta Pitaka*, one of the major collections in the Pali Canon, explicitly asserts that the Buddha's teachings focus on suffering and how to overcome it. In this context, meditation techniques such as *jhāna* are seen as a means to achieve inner calm and wisdom that leads to enlightenment (Arbel, 2017). Therefore, Eliade's approach that focuses more on mystical experiences needs to be recontextualised to be more in line with the main purpose of Buddhism. One

aspect that needs to be clarified in comparing Eliade's approach with Buddhism is the difference between mysticism and psychological transformation. Mysticism is often associated with spiritual experiences that transcend mundane reality, while in Buddhism, the practice of meditation aims to understand reality. In other words, mystical experiences in Eliade's perspective are more transcendent, while in Buddhism, they are more immanent and related to a deeper understanding of existence.

Moreover, the concept of *nirvāṇa* in Buddhism is not simply a supernatural experience, but a state in which suffering and attachment to the world are completely ceased. This shows that the purpose of meditation techniques in Buddhism is not to attain wondrous mystical experiences, but to achieve an understanding that leads to true freedom from suffering. In Buddhism, meditation plays a very important role in one's spiritual journey (Bray, 2021). Techniques such as *samatha* (calmness meditation) and *vipassanā* (insight meditation) are used to develop concentration and wisdom. *Samatha* helps to calm the mind and create conditions conducive to deeper understanding (Nakhapakorn, 2025), while *vipassanā* is used to understand the true nature of reality (Babchuk, 2024).

Jhāna, which is often associated with mystical practices, actually serves more as a tool to achieve deep concentration (Sparby & Sacchet, 2024). Although the state of *jhāna* can produce extraordinary experiences, the ultimate goal remains to develop wisdom that leads to liberation from suffering. In this regard, Eliade's approach of emphasising more on mystical experiences seems to under-consider the aspect of psychological transformation that is at the core of Buddhism. From this analysis, it is clear that spiritual techniques in Buddhism must be understood in a broader context than just mysticism. Techniques such as meditation, breathing disciplines and concentration have practical purposes that are closely related to psychological transformation and existential understanding. Therefore, in the study of spiritual techniques, it is important not only to look at their mystical aspects, but also to understand how they function in the context of achieving liberation from suffering.

A more balanced approach in understanding spiritual techniques will help avoid misunderstanding the ultimate goal of these practices. As such, the study of spiritual techniques will not only provide insights into mystical experiences, but also into how these practices can be utilised as tools to enhance the psychological and existential well-being of individuals. An analysis of spiritual techniques in Buddhism and Yoga shows that Eliade's approach, while providing valuable insights into mystical experiences, needs to be adapted to a deeper understanding of the purpose of Buddhism. Techniques such as meditation and breathing disciplines in Buddhism are not solely aimed at achieving a mystical state, but rather a psychological transformation that leads to the cessation of suffering (Bronkhorst, 2023). Therefore, in further studies, it is important to understand spiritual techniques in a broader context and not just limited to their mystical dimension. This is in line with the study by Medhacitto et al. (2025), which shows that the Buddhist concept of *Appamāda* is not only a spiritual foundation but also an ethical framework that reinforces modern mindfulness practices. The emphasis on full awareness accompanied by moral responsibility shows that meditation

techniques not only lead to inner peace but also to the formation of a comprehensive ethical awareness in everyday life.

2. Spiritual Techniques and Memory Reconsolidation in the Perspective of Psychology and Neuroscience

Spiritual techniques have been passed down for thousands of years in various religious and philosophical traditions. One of the main goals of these techniques is to help individuals achieve higher consciousness and reduce suffering. Buddhism and Yoga, for example, offer meditation methods that aim to establish inner calm and enhance self-understanding. However, developments in modern psychology and neuroscience have opened up new perspectives on the effectiveness of these techniques.

One concept developed in modern psychology is memory reconsolidation, a psychological process that enables emotional transformation by re-accessing and updating stored memories. Reconsolidated memory is a process that allows changes in previously stored memories. This concept suggests that memory is not a static entity, but is dynamic and can be changed when accessed under certain conditions. This process involves two main stages, namely memory reactivation and error or mismatch prediction. Memory reactivation occurs when individuals consciously recall certain experiences, which makes the memory more plastic and susceptible to change. Prediction error or mismatch occurs when new information received conflicts with an existing memory, allowing the brain to update or release the emotional baggage attached to the memory.

In Buddhist practice, this concept has similarities with the process of *vipassanā* (insight meditation), where one consciously observes and understands their experiences with a new perspective. *Vipassanā* emphasizes full awareness of experiences, emotions, and thoughts without attachment or excessive emotional reactions. This technique allows individuals to observe their memories and life experiences with a new perspective that can lead to the release of emotional baggage that has been embedded in the mind. In many practices, meditation is geared towards achieving a state of *jhāna* or a state of deep awareness (Anālayo, 2011, 2020). This state allows individuals to re-access emotional memories and, with new understanding, release their attachment to them.

Neuroscience has found that deep meditation can alter activity in different areas of the brain, including the amygdala, hippocampus and prefrontal cortex. The amygdala is responsible for emotional responses to stress and fear, where research shows that meditation can reduce its reactivity, allowing individuals to better control their emotions. The hippocampus is linked to memory processing, and increased activity in this area may help individuals interpret their experiences more positively. Meanwhile, the prefrontal cortex, which is responsible for planning and decision-making, may help individuals develop a more rational perspective towards their past experiences.

In recent decades, neuroscience research has uncovered the potential of psychedelic substances in facilitating memory reconsolidation. Psychedelics such as LSD and psilocybin are known to increase the vividness of autobiographical memories and can trigger the reactivation of long-held memories (Maté, 2022).

Some studies have shown that the use of psychedelics in psychological therapy allows patients to re-access traumatic memories and deal with them in a more neutral state (Healy, 2021). This is similar to the goal of deep meditation techniques found in the Buddhist tradition. However, there is a fundamental difference between the two. Meditation requires great effort and mental discipline to achieve a state of deep absorption (*samādhi*), while psychedelics can create a similar state in a shorter time but without the user's complete control. Therefore, while psychedelics can be an aid in memory reconsolidation, it cannot replace the mental practice needed to achieve long-term transformation.

The implications of this connection between spiritual techniques and memory reconsolidation are vast, especially in the fields of medicine and mental health. The combination of traditional meditation techniques and modern scientific approaches can lead to new methods of seeking freedom from suffering. In a clinical context, techniques such as mindfulness-based cognitive therapy (MBCT) have been used to help individuals overcome depression and anxiety. This approach combines the meditation principles of Buddhism with cognitive therapy to help individuals change their mindset towards past experiences. Psychedelic-based therapy is also beginning to gain attention in the scientific community as a potential tool in treating post-traumatic stress disorder (PTSD) and treatment-resistant depression. However, their use still requires close scrutiny to ensure their safety and effectiveness.

Developments in psychology and neuroscience have opened up new perspectives in understanding traditional spiritual techniques. Techniques such as meditation can be understood as a natural mechanism to facilitate memory reconsolidation, allowing individuals to release emotional attachments to past experiences. Meanwhile, modern technologies such as psychedelic-based therapies can be instrumental in accelerating the process of psychological transformation. However, while psychedelics offer a faster path, the necessary cognitive control and emotional processing remain key factors in achieving true transformation. Therefore, meditation and traditional techniques remain of great relevance in the human journey towards freedom from suffering. Further exploration of the relationship between spiritual techniques and modern psychological science can provide new insights in understanding how humans can use these techniques to overcome trauma and achieve higher mental well-being.

DISCUSSION

This research shows that spiritual techniques in Buddhism and Yoga, such as *vipassanā*, *samatha*, and *prāṇāyāma*, have conceptual congruence with memory reconsolidation processes in psychology and neuroscience. Meditation practices not only aim to achieve inner calm, but also serve as a means of meaning renewal for traumatised emotional memories. The findings suggest that traditional spiritual practices can function as a mechanism for psychological healing, in a way that parallels contemporary scientific principles of memory flexibility and plasticity.

This finding can be explained through memory reconsolidation theory, which states that old memories that are reactivated will be in a labile state and open to modification through new conscious experiences (Nader & Einarsson,

2010). In a state of deep meditation as developed in the practice of *vipassanā* or *prāṇāyāma*, individuals are in a state of heightened awareness and stable emotional control, thus creating ideal conditions for the emergence of prediction error—a mismatch between old emotional interpretations and calm perceptions in the present (Pigeon, Lonergan, Rotondo, Pitman, & Brunet, 2022). This mismatch becomes a trigger to renew the emotional charge of the traumatic memory. In this neuroplastic state, as emphasised by Doidge (2007), the brain has the ability to integrate the renewed meaning into long-term memory. Thus, spiritual techniques not only serve as a means of relaxation, but also as a mechanism for emotional rearrangement and cognitive restructuring. Its visible effects on brain structures such as the amygdala and prefrontal cortex (Tang et al., 2015) reinforce its therapeutic potential. Therefore, the alignment between spiritual techniques and memory reconsolidation principles explains their effectiveness in reducing psychological burden and supporting the emotional healing process on an ongoing basis.

The results of this study both support and expand on previous research on the benefits of mindfulness and meditation-based therapy (Goldberg et al., 2019; MacKenzie & Kocovski, 2018). This research also overcomes the limitations of Eliade's (Eliade, 1958, 1975) approach, which emphasises the mystical aspects of meditation rather than the more practical and applicable psychological transformations as described in classical Buddhist texts such as the Sutta Pitaka (Arbel, 2017). This finding provides a new, more integrative perspective, combining traditional philosophical understanding with modern scientific mechanisms, thus filling a gap in literature that was previously fragmented between the study of religion and neuroscience.

Furthermore, compared to previous research, this approach goes beyond the separation between religious studies that focus on mysticism, such as the studies of Divya Sharma & B R Sharma (Divya Sharma & B R Sharma, 2024) and Tøllefsen (Tøllefsen, 2023) with scientific studies such as MBCT which are more clinical in nature (Gárriz et al., 2020; Tickell et al., 2020). The novelty of this research lies in the integration of the two approaches, linking traditional techniques with scientific understanding of their psychological and neurological functions. While the research of Divya Sharma and Tøllefsen has not clearly linked spiritual techniques to practical psychological dimensions, and MBCT has not fully adopted the philosophical context of traditional techniques, this research successfully bridges the two approaches in a comprehensive manner.

From a broader interpretive perspective, the findings of this study suggest a significant shift in how spiritual practices are perceived in contemporary mental health discourse. Historically, spiritual techniques such as *vipassanā* and *prāṇāyāma* were often confined to religious or mystical domains, but this research affirms their relevance in secular, clinical, and scientific contexts. Socially, it offers an inclusive and culturally sensitive framework for healing that resonates with diverse populations seeking meaning-based approaches to psychological distress (Wahbeh et al., 2018). Ideologically, the integration of Buddhist and yogic practices with neuroscience challenges the long-standing dichotomy between religion and science, supporting the view that traditional wisdom and empirical evidence can coexist productively (Chalmers, 2022; Clarke, 2010). This convergence enriches

the interdisciplinary study of consciousness and mental health, positioning ancient contemplative methods not as relics of the past, but as living, evolving tools for modern psychological well-being.

While this research highlights the promising integration of spiritual techniques with modern neuropsychological approaches, it also brings forth critical reflections on potential dysfunctions. One key concern is the risk of decontextualization—where meditation and breathing techniques are adopted in therapeutic settings without acknowledging their deep historical and cultural roots. Such practices, when stripped of their original philosophical and ethical foundations, may lose their transformative depth and become merely technical procedures (Çınaroğlu, 2024; Khoury, Rafeh, & Dargham, 2024). This has been observed in various contexts, including in the adaptation of Sufi healing in Indonesia, where the balance between spiritual and clinical principles is often delicate and vulnerable to simplification (Islamy, Purwanto, Romli, & Ramdani, 2022). In Western societies, especially highly secularized environments like Sweden or the United States, spiritual practices are frequently commodified or psychologized, turning them into tools for self-help rather than paths of inner liberation (Hornborg, 2012; Rakow, 2013). Moreover, the lack of robust empirical evidence in some therapeutic models risks misapplication or misinterpretation of spiritual interventions (Bell, 2013; Utsch & Frick, 2015). Thus, while the integration of traditional wisdom into modern therapy can enrich mental health services, it must be approached with cultural sensitivity, epistemological humility, and respect for the origins of these practices to avoid reductionism and preserve their full potential (Kahle & Robbins, 2014; Kannan & Gowri, 2020).

Based on the findings and potential risks identified, it is essential for policymakers and mental health institutions to formulate integrative frameworks that uphold both the scientific validity and the cultural-spiritual integrity of traditional practices. First, the development of interdisciplinary training programs is necessary to equip therapists, psychologists, and spiritual counselors with adequate knowledge of the historical, ethical, and philosophical dimensions of techniques like *vipassanā* and *prāṇāyāma*. Second, national health systems and educational institutions should consider incorporating validated meditation-based therapies into clinical practice—accompanied by ethical guidelines that prevent decontextualisation or commodification. Third, regulatory bodies should promote culturally sensitive research that evaluates the effectiveness of these spiritual practices in diverse socio-cultural settings. Lastly, collaborative initiatives between religious institutions, universities, and public health agencies can ensure that the integration of spirituality into mental health care is done thoughtfully, inclusively, and sustainably—preserving both the therapeutic impact and the original meaning of the practices.

CONCLUSION

This study found that spiritual techniques in Buddhism and Yoga, such as *vipassanā*, *samatha*, and *prāṇāyāma*, are closely related to the concept of memory reconsolidation in psychology and neuroscience. These techniques not only serve to achieve inner calm, but also enable individuals to consciously access, reinterpret and release the emotional baggage of traumatic memories. Traditional spiritual

practices are shown to have potential as an effective means of psychological healing in the face of modern existential suffering, while bridging the gap between the spiritual dimension and contemporary science.

Scientifically, this study makes a novel contribution in the form of a transdisciplinary approach that integrates the perspectives of spiritual traditions with modern scientific concepts of memory plasticity and psychological transformation. It broadens research horizons by demonstrating that spiritual techniques are not just cultural heritage or mystical experiences, but also psychological mechanisms that can be scientifically explained and verified. By bringing together religious narratives and scientific frameworks, this study promotes a fuller understanding of human well-being.

However, this research has limitations as it is a desk study and has not involved field observations or clinical studies to empirically test the effectiveness of spiritual techniques in the process of memory reconsolidation. In addition, the highly contextualized complexity of spiritual practices may make generalization of the findings difficult. Future research is therefore recommended to involve empirical approaches, such as experimental neuropsychological studies or clinical ethnography, so that the integration between science and spirituality can be more scientifically and practically justified.

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