

# The Footpath of Contemplation



Venerable W.D. Van.

*PhD Student of IBSC 2018 Semester Program,  
Mahachulalongkornrajavidyalaya University  
Wang Noi District, Ayutthaya, Bangkok. Thailand.*

Received Aug 6, 2018; Revised Mar 9, 2019; Accepted Apr 4, 2019

## ABSTRACT

From the invention of zero to the assembly of the world's most eminent Contemplation of "Mindfulness". It has been an exciting journey. Under the sector of the most Venerable Dr. Phra Rajpariyatkavi's remarkable leadership. The JIBSC magazine (The Journal of the International Buddhist Studies College) is open to receive academic article which be related to Religious, Peace, Culture,.....from students of Mahachulalongkornrajavidyalaya University that located in a beautiful blend of modernity and heritage, the state-of-the-art, at historic city of Bangkok.

*Keywords:* Mindfulness, change its expression, Buddhist meditation

Let's take a look to see what human minds change water molecule appearance:

When I first came across the concept that thoughts in the human mind can measurably alter the physical world in the movie *What the Alert Do We Know*.

In the movie, scientist research on how thought impacts the appearance of water molecules is shown. In effect, study participants think positive, negative, or certain other scripted thoughts. While this is occurring, researchers take pictures of nearby water molecules through a powerful microscope.

The information is very incredible and visually compelling. The results have been reproduced by other experiments, but they still remain controversial.

What has put scientist at the forefront of the study of water is his proof that thoughts and feelings affect physical reality. By producing different focused intentions through written and spoken words and music and literally presenting it to the same water samples, the water appears to “change its expression”.

Buddhist meditation is the practice of meditation in Buddhism. The expression for meditation in the traditional idioms of Buddhism are “spiritual growth” (*Bhāvanā*). Buddhists chase musing as part of the footpath.

Towards freedom, growing and Enlightenment. Buddhism contains a diversity of musing skills, most particularly thinking on mindfulness (*Sati*) and remembrances (*Anussati*), including breath meditation. These procedures advance calmness and mindfulness (*Sati*), meditation, peacefulness and vision, and are also said to lead to powers. These contemplation methods are followed by practices which assist this improvement, such as ethical curb plus true strength towards the cultivation of good conditions of cognizance.

While these skills are used through Buddhist universities, there is also important variety. In the Theravada tradition, reflecting changes in primary Buddhism, contemplation methods are confidential as both calming the mind (*Samatha*) and gaining insight (*Vipassana*). Chinese and Japanese Buddhism conserved an extensive variety of contemplation methods, which go back to primary Buddhism, most especially Sarvastivada. In Tibetan Buddhism, deity divinity yoga includes visualizations, which precede the realization of “emptiness” (*Sunyata*).

Chinese Buddhist scholars translated (*Smṛti*) with the Chinese word *nian* “念” which means “study; spoken clearly; ponder of; reminisce; remind”. *Nian* is normally used in Contemporary Typical Chinese words such as “觀念” which means idea or impression. Two

specialized Buddhist terms are nianfo “念佛” which means “to chant the name of Buddha; pray to Buddha” and nianjing “念經” which means “chant/recite sutras”.

This Chinese character nian “念” is made of jin “今” or “this” and xin “心” which means mind; awareness.” The Dictionary of Chinese Buddhist Terms gives simple translations of nian: “Remembrance, recall; to contemplate on, reflect; repeat, intone, chant; a thought; an instant.”

The Digital Dictionary of Buddhism gives more detailed translations of nian “mindfulness, remembrance”

“Clear comprehension,” “clear knowing,” “constant thorough understanding of impermanence,” “fully alert” or “full awareness,” as well as “care, concern, judgment, understanding, guardedness,” or self-analysis.

Sampajañña is a Pali term used in the Suttas; the equivalent Sanskrit term [Samprajaña] is found in Sanskrit texts employed (in translation) by a diversity of meditation instructors and in the Tibetan habit.

“Mindfulness of breathing” meaning [Ānāpānasati] , mindfulness means (“Sati”); to inhalation and exhalation refers : (“ānāpāna”), is a method of Buddhist meditation initially taught by Gautama Buddha in several Suttas now common to Tibetan, Zen and Theravada Buddhism as well as Western-based mindfulness programs. Simply defined, “mindfulness of breathing” meaning Anapanasati is to feel the sensations caused by the movements of the breath in the body as is practiced in the context of mindfulness contemplation.

The insight (Vipassanā) movement, also called the Insight Meditation Movement and American Vipassana movement, refers to a branch of modern practice. Burmese Theravāda Buddhism, which gained widespread popularity in the 1950s, and to its western derivatives which were popularised in the 1970s, gave rise to the mindfulness movement.

The Burmese Vipassana movement has its roots in the 19th century, when Theravada Buddhism came to be influenced by western modernism, and some monks tried to restore the Buddhist practice of meditation. Based on the commentaries, many people developed Vipassana meditation, which regards calm abiding (Samatha) to be unnecessary, and to acquire insight (Vipassana) as the main means to attain the beginning of an awakening.

The “New Burmese Method” was highly popularized in the 20th century in traditional Theravada countries. It also gained a large following in the west, due to westerners who

learned insight (Vipassana) from Burmese teachers. Some also studied with Thai Buddhist teachers, who are more critical of the commentarial tradition, and stress the joined practice of calm abiding (Samatha) and insight (Vipassana).

The “American Vipassanā movement” includes contemporary American Buddhist teachers. Most of these teachers combine the strict Burmese approach with the Thai approach, and also other Buddhist and non-Buddhist ideas and practices, due to their broader training and their critical approach of the Buddhist sources. While the New Burmese Method is strictly based on the Theravada, western tutors tend to base their training on personal experience and on the Suttas, which they use in a more textual-critical method.

In a broader sense, modern western Theravada-oriented meditation also includes the teachings of Western-born monastics like Bhikkhu Bodhi. They tend to take a more critical approach of the Buddhist Suttas, some of them noticing that the Theravada commentaries differ from the Suttas in serious ways.

A recent development is the understanding that Bhikkhu Bodhi’s meditation form is not a form of concentration-meditation, but a training in delicate cognizance and calmness, which forms the conclusion of the Buddhist footpath.

Buddhism contains an analysis of human psychology, including emotion, cognition, behavior and motivation along with healing. A unique feature of Buddhist consciousness is that it is implanted within the greater Buddhist ethical and philosophical system, and its psychological terminology is colored by ethical overtones. Buddhist consciousness has two healing objectives: the well and moral life of a householder (samacariya, “harmonious living”) and the final goal of paradise, the total termination of frustration and distress (dukkha).

Buddhism and the contemporary discipline of consciousness has several equivalents and topics of similarity. This includes a vivid phenomenology of emotional states, sentiments and manners as well as concepts of observation and unconscious mental factors. Therapists have found in Buddhist explanation understandings (e.g. kensho) the prospective for renovation, remedial and finding existential meaning. Some contemporary mental-health physicians increasingly find earlier Buddhist performs (such as the development of mindfulness) of empirically confirmed therapeutic value, while Buddhist educators see Western psychology as providing complementary practices for Buddhists.

## Conclusion

It's not hard to wrap this one up, but I keep questioning myself—why do we not hear about this contemplation sort of work in old-style schooling? There is a gap in knowledge because of generational differences. Assured atmospheres can augment this competency. Precisely, it's stimulating to see how certain formalities, customs, and **meditation** performs have at present seized much of what these studies endorsed. This evidence also supports many of the recommendations of **contemplation**.

## References

---

Manual for the Internal Quality Assurance for Higher Education Institutions: Office of the Higher Education Commission (OHEC), 2009.

Namnamoli Phikunhi: Mindfulness of Breathing : Buddhist Texts from the Pali Canon and Commentaries,Buddhist Publication Society, Sri Lanka.

Bhikkhu Bodhi : In the Buddha's Words : An Anthology of Discourses from the Pali Canon.