

Meditation nourishes: Strengthen the immune system to train the mind to lead to mental and physical balance

By Thich Giac Chinh

1. The Concept of Buddhist Meditation

Buddhist meditation is a practice with the application of meditation practice in Buddhism. Buddhist meditation is perceived in terms of Philology or Literature as the descriptive concept of "state of mental development or mental development"; is a practical discipline "to train the mind to lead to mental and physical balance" and "the calm and clear state and luminous mind".

During the First Buddhist Council, thirty years after the parinibbana of Sakyamuni Gautama Buddha and the Fourth Buddhist Council in 29 BCE, we had the opportunity to refer to the etymology of the word dhyāna (Sanskrit)/jhāna¹ (Pāli) and bhāvanā² is

¹ ध्यान (in Devanagari) - Dhyāna, Pāli: 眼 (in Devanagari); Vietnamese alphabet: Thiền - Hán-Nôm: 禪; Kanji: 禪. According to Buddhaghosa (5th century CE Theravāda exegete), the term jhāna (Skt. dhyāna) is derived from the verb jhayati, "to think or meditate," while the verb jhapeti, "to burn up," explicates its function, namely burning up opposing states, burning up or destroying "the mental of mind, the state of mental development".

² In the Pali Canon bhāvanā is often found in a compound phrase indicating personal, intentional effort over time with respect to the development of that particular faculty. When used on its own, bhavana signifies contemplation and 'spiritual cultivation' generally. Literally means "development" or "cultivating" or "producing" in the sense of "calling into existence".

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shown in the Tripitaka. It's very clear, that dhyāna/jhāna is a concept to perceive "to train the mind to lead to mental and physical balance" and "the calm clear state and luminous mind"; the bhāvanā is a concept to perceive "state of mental development or mental development".

In the philosophical aspect, Buddhist meditation has profound implications as an applied discipline of spiritual philosophy or philosophy of mind.

2. Meditation nourishes

This is a branch of the application of Buddhist meditation, which is explored through the aspect of meditation nourishes to apply in work and in change in today's world.

The power and movement of your breath through Meditation will help you to strengthen your resistance, improve the quality of breathing for your lungs and brain, helping you to be strong physically and mentally. Helps generate energy within the cells, the amount of immunity inside brain plaques enhances the body's immunity, and gives you a healthy life, peaceful mind, bright mind.

Meditation properly is a spiritual approach but is well suited to the science of spirituality in psychotherapy science.

Meditation during the epidemic season is well suited to isolating the virus, stopping the spread of infection. Simple and easy to understand, because meditation is often done alone with yourself, doing it with body and mind in a secluded/ quiet, pure place, for example: the home garden, backyard garden, in the mountains... This is useful for the body when a viral bacterial disease outbreak

takes place, which is suitable for hygienic care and disinfection, and eating properly in accordance with the body.

If there is a problem, because the workplace is closed, work at home, the disease is spreading, which limits you to go out and practice meditation at home. Such practice helps you solve your problems when you hide at home to isolate yourself in order to bring health to your body, mind, useful to the community, and to the nation; peace of mind for yourself but well fulfilling the Government's quarantine law through this practice.

The breathing meditation exercise below is a harmonious combination for those who love Zen to bring peace: Healthy Body – Peaceful Mind – Bright Mind and strengthen the immune system during the season to prevent disease.

If you are frustrated at work or at night you can not sleep because you are too stressed or angry and have dropped your precious breath, dropped your breath, it means forgetting your precious Mind-Body.

Breath is worth the price of human life and is more valuable than jewelry, money. This lesson aims to help you have a relaxed life, have fun and have a peaceful sleep in the busy flow of modern times.

2.1. Identification

If you are breathing, breathing in, breathing without knowing whether you are breathing, or too stressed within breathing ... All of this makes you more stress.

In order to have the lightness of the body and the relaxation of the mind, you need to breathe freely and know that you are breathing, practicing every day like that

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three times a day, or anytime anywhere or at least once. You will find that you can effectively reduce tension, lighten your mind, help your body relax and sleep well in the night, sleep in peace.

The application and practice is an important part of Buddhist meditation that leads to the liberation of the mind, lead to the efficiency and the generation of energy:

- Loving-kindness (mettā/maitrī)

- Compassion (karuṇā)

- Empathetic joy (muditā)

- Equanimity (upekkhā/upekṣā)

You can do this anywhere, anytime and don't need any equipment, without wasting your time and money, just be aware of yourself and breathe in any action: when you go, stand, sleep, and sit.

2.2. Core instructions

From The Ānāpānasati Sutta (Pāli) or Ānāpānasmṛti Sūtra (Sanskrit), “Breath-Mindfulness Discourse,³” Majjhima Nikaya 118, is a discourse that details the Buddha’s instruction on using awareness of the breath (anapanā) as an initial focus for meditation.

Sixteen steps are one of the most widely taught meditation instructions in the early Buddhist texts. They appear in various Pali suttas like the Ananada sutta not just the Anapanasati sutta. They also appear in

³ Majjhima Nikaya 10, Ānāpānasati Sutta, Thich Giac Chinh, Translation and editin: Satipatthana as key techniques for achieving mindfulness, Dharma Mountain Publishing, 2019.

various Chinese translations of the Agamas (such as in a parallel version of the Ananada sutta in the Samyukta-Agama, SA 8.10) with minor differences as well as in the Vinayas or Zen Mendicancy Applied Buddhism and of different schools. They are as follows:

2.2.1. First Tetrad: Contemplation of the Body⁴ (*kāya*)

Discerning the in and out breathing (SA 8.10 begins with “he trains” in the first step)
Discerning long or short breaths (Ekottarika Agama 17.1 version adds “warm” and “cool” breaths)
Experiencing the whole body (*sabbakāya*). Pali versions add “he trains” in this step. Some Samyukta-Agama sutras meanwhile have “bodily formations” in this step.
Calming bodily formations (*kāya-saṃskāra*)

2.2.2. Second Tetrad: Contemplation of the Feeling⁵ (*vedanā*)

Experiencing rapture (*pīti*)
Experiencing pleasure (*sukha*)
Experiencing mental fabrication (*citta-saṃskāra*)
Calming mental fabrication

⁴ Majjhima Nikaya 10, Satipatthana Sutta - smṛtyupasthāna, Thich Giac Chinh, Translation and editin: Satipatthana as key techniques for achieving mindfulness, Dharma Mountain Publishing, 2019.

⁵ Majjhima Nikaya 10, Satipatthana Sutta - smṛtyupasthāna, Thich Giac Chinh, Dharma Mountain Publishing, 2019.

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2.2.3. Third Tetrad: Contemplation of the Mind⁶ (*citta*)

Experiencing the mind
Satisfying the mind
Steadying the mind (samādhi)
Releasing the mind

2.2.4. Fourth Tetrad: Contemplation of the Mental Objects⁷ (*dhammā*)

Dwelling on impermanence
Dwelling on dispassion (*virāga*).
SA 8.10 instead has ‘eradication’.
Dwelling on cessation (*nirodha*).
SA 8.10 instead has ‘dispassion’.
Dwelling on relinquishment (*paṭinissaggā*). SA 8.10 instead has ‘cessation’.

2.3. Practical Steps

Very simple, very fun and very effective; You will find yourself relaxed, reduce stress and will sleep well when practicing before sleeping once.

Step 1:

If while you are sitting, sitting anywhere: in a chair, in a bed, while driving to work or shopping, etc. ... Sit firmly in your back, take a deep breath, and breathe out completely evenly with your mouth. Natural, with the mouth ‘O’ put the wind out. Practice and look and listen to your

⁶ Majjhima Nikaya 10, Satipatthana Sutta - smṛtyupasthāna, Thich Giac Chinh, Dharma Mountain Publishing, 2019.

⁷ Majjhima Nikaya 10, Satipatthana Sutta - smṛtyupasthāna, Thich Giac Chinh, Dharma Mountain Publishing, 2019.

breath, it will be effective and interesting.

Step 2:

When the breath is first inhaled in step 1, in this step you relax your face and mind while closing your mouth and gently inhale through the nose, counting from 1 to 10 in mind, recognizing it. At this point you breathe, evenly breathing, relaxed.

Step 3:

Breathe deeply, breathe lightly and recognize your breath, keep your breath for a few seconds (usually 5-6 seconds) and can continue counting 1-10, in consciousness and letting go of thoughts.

Step 4:

When you inhale deeply and recognize breath 1-10, you breathe out completely with your mouth, palate makes up the word ‘O’ to make sounds like the wind, relax the whole body, and simultaneously create a connection to your body and mind.

Remembering, breathing deeply, breathing calmly and calmly through the nose and exhaling through the mouth, not moving the tongue and placing the front of the throat in front is the key to peace and good control of your breathing. You will have good sleep, deep and peaceful.

Then you breathe so well with your nose, occasionally escaping the ‘O’ wind. Before sleeping, sit or lie flat on the bed and hold the breath comfortably with you in the chest cavity for a few seconds (5-6 seconds).

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Holding this breath inside allows oxygen to circulate in your lungs and then help blood circulation to be more efficient throughout the body and oxygen is more present in the brain. This increase in oxygen has the effect of relaxing, awake and healthy living.

Focusing on the breath helps you forget stressful thoughts and allows you to focus on calmness, relaxation, memory growth, and good concentration for your goals. This technique is also applied difinten time to time and works well while walking, it brings health and peace.

Applying the skills of meditation and breathing, developing balance and developing mental to achieve mental/physical wellness and clarity. The change of the country and the change of the world is enough to let us realize the need to forge and apply the balance of the mental and physical. Technically, it is a recommendation for application.

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