

## **Definition of Theravada Buddhist meditation**

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Most of the practiced religions today emphasize the importance of meditation as method of gaining physical cleanliness. It is to be found in a number of Indian religions in Buddhism as a feature of religious importance. The usual technical term applied to it is Yoga- Yoking or joining of the mind to mysticism. This term is never found in this sense in the earlier Buddhist teaching. Latter Buddhist works contain this term. It has found special use in the sankhya system of teaching. This had existed prior to Yoga and even prior to Buddhism. This does not necessarily mean that Buddhist meditations were borrowings from Yoga. It was possible that there were contacts between them two systems but the independent origin of the Buddhist meditation system is a real fact. This European term meditation covers mindfulness, concentration and wisdom, which distinguished by the Buddhist. Westerners who are not familiar with the traditions and terminology take a sometime to understand their natural relationship. Perhaps a diagram may be of assistance to them In this regard. A is mindfulness and this concerning the initial stages. More will be saying about this later and care defined traditionally in the following manner. One –pointedness of thought, characterizes Samadhi, which is in fact. Insight vipassana is call wisdom, which is truly the comprehension of reality. As trance develops it approaches a status of guide attention to an objectless inwardness and the more the wisdom develops the clearer becomes the intention of emptiness. At these two terminal points, the world is on the verge of emancipation in Nirwana.

As per the pali canon the experience of lord Buddha and the method adopted by him in the attainment of enlightenment form the primary basis of Buddhist meditation .Due to this meditation has occupied a central position in Buddhist teaching and is correctly regarded as the essential factor religions culture. Its practice carried out along two complex systems known as Samadhi and vipassana. A person examining this complex subject will reveal that it is in fact a process of developing a higher form of consciousness as the only strategy for achieving the ultimate objective.

According to Theravada Buddhism, there are two types of illness. They are physical and mental illness. Abstract lord Buddha that mental illness could be control by meditation. The Buddhist term meditation for the original pali term Bhavana. Gunarathana explains this in the following manner. The term Bhavana derived from the root bhv. Bhavana is thus having the meaning of cultivation and this is always use referring to the mind. Therefore, it is the mental culture or mental development referred to. Cultivation of mind or the Buddhist bhavana is mental culture in the full sense of the term. It aims notary at getting rid of impurities and disturbances in the mind such as lustful desires, hatred, ill will, indolence abstract, worries and restlessness, skeptical doubts but also at acquiring good qualities as concentration, awareness intelligence ,will energy, analytical faculties ,confidence, joy, tranquility. All the thing ultimately helps in

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gaining the highest wisdom which views the nature of things as they are and realizes the alternate truth called Nibbana (or Buddhist Enlightenment) The original term bhavana which refers to culture or development is not properly substituted by the word meditation.

Meditation by means of mind development is called Bhavana. bhavana here means the practical method of mental training. In fact, it facilitates the whole system together with the practices developed from it. When it is .When, it found in scriptures the term Bhavana generally points out to the practice or cultivation of meditation, and to denote the act, the practice or the cultivation the term employed is bhaveti.

Mettam, Rahula, bhavanambhavehi (Rahula, practice the meditation upon friendliness.)

Asubhayacittambhavehi (cultivate the mind by the meditation upon impurities)

In contrast to Jhayatibhaveti is used in all forms of mental development (here Jhayati means thinking about a mental object) For Example; Kusalamcittambhaveti he cultivates or increases moral consciousness. Jhanambhavesamadhimbhaveti, vipassanambhaveti, maggambhaveti he is practicing jhanasamadhivipassana or the path. One often finds the term bhavana used together with such type of words, which imply that, the subject of meditation as jhanabhavana, Samadhi bhavana, mettabhavana etc. enabling to distinguish the different varieties of meditation.

Buddhaghosa has defined the verb “bhaveti” to mean that it has been derived from the root bhu (to be or to become) and compared it with janeti which means begets, uppadeti (produces or causes to rise) ) and Vaddheti (increases or develops). Passages quoted from religious literature to show that the word “bhaveti” provides a sense of producing (uppadana) and increasing (veddhana).

“I have shown my disciples the four applications of mindfulness to develop “bhaventi”. What is mean in the MahasakuludayiSutta by bhavana is producing and increasing

He says at some other place that the exact meaning of “bhaveti” is to beget or produce repeatedly within oneself. That means developing/producing it by keeping it in ones heart. Observing these definitions and their use in canons it can be concluded that the word bhaventhu produces a more active and stronger meaning than the English word meditation like producing, acquiring, mastering, developing, cultivating, reflection and meditating. The word used here has the sense of “practice cultivation and translation. Such translations highlight meditation .

In Bhavana one can notice a process of thoughts similar to those in mental prayer and also the repeated use of certain words like “be happy” and practice metta. But bhavana goes beyond that. It is in fact thinking in a special manner.

What is essential is that it manifests the quality and truth contained in the object of thought within the persons own character. For example when Mettabhavana is practiced the meditator concentrates on friendliness and evokes it. This gradually strengthens his mind and results in the eradication of evil things like enmity, malice, aversion etc.

The result is the aspirant becoming friendly towards all beings. Hence, it can be concluded that “Bhavana” means accumulating all good qualities within one self to achieve fifteen (for the attainment of Nibbana). In the Theravada school bhavana is the popular modern expression for meditation

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