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## The tradition of meditation and vipassana in contemporary buddhism

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**Abstract:**

Buddhism is regarded as one of the chief religions in the world. The historical journey of Buddhism, followed by in excess of Five hundred thirty-five million people all across the world, begins around 2500 years prior when Gautama Buddha appeared to give his preaching and philosophize the entire universe. Buddhist Religion is closely related with the pulses of human mental and physical condition. The significance of Meditation along with the substance of Vipassana is one of the most important practices in Buddhism. This paper will highlight some of the crucial assets of Traditional Meditation and Vipassana in regard of Contemporary Buddhism.

**Keyword:** meditation, vipassana, contemporary buddhism

**Introduction**

Vipassana, which means to consider things to be they truly are, is one of India's generally old procedures of contemplation. It was rediscovered by Gautam Buddha over 2500 years prior furthermore was instructed by him as an all-inclusive solution for widespread illness and pertaining the art of living. Since old occasions, man has been looking for the significance and meaning throughout everyday life. The advancement that humanity has accomplished in various parts of life is the general consequence of this pursuit. All things considered; this is a continuous interaction which will proceed as long as people exist. Here we will see the essence of Meditation and Vipassana in the contemporary sense of Buddhism what can give a pivotal meaning to this mankind civilization.

**Nature of Analysis in Methodology:** The study on Tradition of Meditation and Vipassana in regard of Contemporary Buddhism will follow a qualitative secondary data analysis process to analyze its findings and conclusion. The traditional journey of Meditation and Vipassana will be described here shortly through a brief analysis of selected content from the authentic databases. The research methodology which will be followed in this research is positivism and realism as the process will enable the various cross-checks that are conducted through the derivation of the data of the present paper's content that is based on the accumulation of accurate and authentic data and information through different methods of data collection.

**The Canonical Perspectives of Meditation:** The term "meditation" as it is generally understood in modern literature on Buddhist practice, is not to be found in the oldest Buddhist texts. Modern Asian languages nowadays use other words, such as the Sinhalese (and Pali) 'bhāvanā' or Hindi 'dhyān' or 'samādhi' as the corresponding terms. However, in 'Tipitaka' the word 'bhāvanā', "representing causative forms from the root 'bhū', more strictly means, bringing into being cultivation, or development, and certainly there are many contexts in the early texts where the translation meditation would not work. Alternatively, one might suggest 'jhāna/jhāyati' deriving from the Sanskrit root 'dhyā', and indicating 'deep thought', but in Buddhist literature 'jhāna' comes to have a specific technical meaning: someone who practices 'jhāna' is not simply a person who engages in meditation practices, but rather someone who has accomplished a certain level of proficiency in meditation and attained a relatively stable state of deep concentration or absorption. Another word used in connection with "meditation" is 'yogī', which in Sinhala denotes a meditation practitioner. The description of "yoga" in Yogasūtra and Bhagavadgīta seems to fit the modern idea of meditation; however, as Gethin

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remarks, though “terms such as yogin and yogāvacara are used in Buddhist texts in the sense of practitioner of yoga or “meditator” in the earliest Buddhist texts these terms are not found.” Gethin further mentions the term ‘kammaṭṭhāna’, which is used in the sense of occupation or business in the Tipitaka, but in Pali commentaries it acquires the specific meaning of meditation practice method and its object (e.g., samatha or vipassana).

**The Conceptual Study of Vipassana in Regard of Buddhism:** The inception of the Vipassana movement go back to early twentieth-century teachers, such as Phra Achaan Mun (1870-1949) in Thailand,<sup>59</sup> Dharmapala (1846-1933) in Sri Lanka, and U Narada (1868-1955) and Ledi Sayadaw (1846-1923) in Burma.<sup>60</sup> Though some followers of Achaan Mun are very influential (e.g., Achaan Chah), most of the Vipassana practitioners in Thailand nowadays practice Burmese style meditation.

The common features shared by the schools of Buddhism which are counted to the Vipassana (or Insight Meditation) Movement are emphasis on meditation and its introduction to laity, and insistence on the development of mindfulness (sati). They consider the Satipaṭṭhāna Sutta to be a text of central importance and offer meditation mostly without the ritual, “liturgical” and merit-making elements integral to Theravada Buddhism. In these modernised Theravada traditions, vipassana, mostly translated as insight meditation, is generally concerned with the insight into the three signs of impermanence (anicca), unsatisfactoriness (dukkha) and non-self (anattā). It deals with the area of mind associated with perception and realization. In modern traditions, vipassana is usually defined as “direct and penetrative realization of the Three Characteristics of Existence, i.e.

Impermanence, Suffering and Impersonality.” The same definition can be found in Alagaddūpama Sutta, Dīghanakha Sutta, Sañña Sutta and Cetovimuttiphala Sutta. In Dīghanakha Sutta, the insight is based on observation that body consists of four elements. Insight into suffering is contained in the description of the Four Noble Truths. An often-mentioned method to gain insight into impermanence is the above-mentioned directing of one's mindfulness to the passing nature of phenomena, e.g., feelings (Satipaṭṭhāna)

### Conclusion

The essence of Meditation in regard to Vipassana had a long-rooted pulse in the beads of Buddhism and its philosophy. The philosophical crux of Buddhist philosophy always confounds the synthesized harmony with nature and human mind in living into it. Thus, we can get to see the myriad illustration of mindful-physical activities in different ancient Buddhist Scriptures as Buddha was himself focusing the insights of human existential suffering through the diverse aspects of human natures and perception along with the ascension of deep penetrative exercise of mind and body. The Buddhist Scholars from time to time whether from East or West have studied this focal point of inculcation deeply and develop the sphere. Today the contemporary world specially the Western people embraced these aspects closely and exploring its substantiality in the realm of different perspectives of clinical attributes and practices.

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