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A Study on Divergent English Translations for ‘*Bhavaṅga*’

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The term *bhavaṅga* of the *Theravāda* Buddhist Philosophy is predominant due to many reasons. When studying the discourses of the Buddha, this term cannot be found anywhere in the basket of discourses (*suttapitaka*). Therefore, it is to be believed that this term is a production of later disciples of the Buddhist Philosophy. It is, to be believed that this term appeared, for the first time, in the Abhidhamma treaties which were composed soon after the Buddha’s *parinibbāna* (passing away). Although, its history began with the oldest Abhidhamma compilations, the uppermost development of it is distinguished in the latter period of *Theravāda* Buddhist philosophy. In other words, it is implied that this term appears to be the basis of the entire *Theravāda* Buddhist Philosophy. As a result, various kinds of interpretations exist among the scholars who write on the *Theravāda* Buddhist philosophy, to elucidate the nature and real meaning of the Buddhist Philosophical term *bhavaṅga*. Hence, it has been difficult to select an exact and more appropriate translation to convey the accurate sense of the term. Therefore, this research focuses in distinguishing the most convenient translation of the term by scrutinizing almost all translations that have been given for the term so far.

Key words: Concept of *Bhavaṅga*, Development, Scholars’ Intention, Translation