



**AN ANALYSIS ON THE PATHS TO ATTAINING
ENLIGHTENMENT
IN THERAVĀDA AND MAHĀYĀNA BUDDHISM**

Bhikkhuni Tran Thi Binh

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School

Mahachulalongkornrajavidyalaya University

C.E. 2018



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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled “An analysis on the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism” as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.

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Abstract

This qualitative research consists of three objectives namely: (1) to study the path to attaining enlightenment in Theravāda Buddhism, (2) to study the path to attaining enlightenment in Mahāyāna Buddhism, and (3) to analyze the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism.

Firstly, the Thirty-seven Factors of Enlightenment (*Bodhipakkiyādhammā*) are the path of training to achieve *Nibbāna* in the Theravāda school. The Middle Way keeps avoiding between the extremes of sensual indulgence and self-mortification to go the middle of fulfillment of Noble Eightfold Path. The achievement of four Stages is the teaching of central element in Theravāda Buddhism through the accomplishment of the thirty-seven Factors of Enlightenment. On other hands, the Bodhisattva Path shows the way of practice to attain Buddhahood in the Mahāyāna school. The starting ‘*Bodhicitta*,’ the Bodhisattva’s career practices the six or ten *Pāramitās* and enters the ten Stages (*Bhūmis*) as the Fruition achievement to become a Buddha with various supernatural powers. Those Paths carry the differences of Path, Practical Methods and Fruitions attainment and the consistencies of *Tisikhā* Training leading to the same ultimate goal- *Nibbāna* as the mind of liberation. It proves the unified Buddhist Schools from the root of the Buddha taught as the practice of non-self. Lastly, the harmonization of the Arahant and Bodhisattva idea who forget themselves in the service of others by

practice of *Karuṇā* (Compassion) and *Mettā* (Loving-kindness) that is an excellent application of the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life to build our daily life in peace and calmness. The training our mind abandons desires, attachment as the Buddhist Path purpose.

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I have got many valuable suggestions on the various complex issues such as how to apply the Path of Buddhist enlightenment into the model society in peacefulness.

Bhikkhuni Tran Thi Binh

Date: October 29, 2018

Abbreviations

In quoting Pāli sources, the references are given according to the volume and page number of the Pāli Text Society edition. For example bellows:

A.I.20; F.L. Woodward (tr.), **The Book of the Gradual Saying (Anguttaranikāya)**, vol. I, (Oxford: PTS, 1995), p. 15.

A= Anguttara Nikāya, I= Volume I, 20= Pāli Sentences 20.

A	: Aṅguttara Nikāya
BD	: Buddhist Dictionary
Bv	: Buddhavaṃsa
CPED	: Concise Pāli-English Dictionary
D	: Dīgha Nikāya
DB	: Dictionary of Buddhism
Dhp	: Dhammapada
EB	: Encyclopedia of Buddhism
EPD	: English-Pāli Dictionary
FOS	: The Flower Ornament Scripture: A Translation of the Avataṃsaka Sutra
Hn	: Kinh Hoa Nghiem (Sanskrit: Avataṃsaka Sūtra)
It.	: Itivuttaka (As It was Said)
J	: Jātaka
Laṅk	: Laṅkāvatāra Sūtra
M	: Majjhima Nikāya
PDB	: Princeton Dictionary of Buddhism
PED	: Pāli-English Dictionary
S	: Saṃyutta Nikāya
Sn	: Sutta Nipāta (The Group of Discourses)
Vism	: Visuddhimagga

Other abbreviations

ed.	: edited/ editor
ibid.	: ibidem/ in the same book

no.	: number
op.cit	: opera citato/ as referred
p.	: page
pp.	: pages
Skt.	: Sanskrit
tr.	: translated/ translator
v.	: verse
PTS	: Pāli Text Society
vol. (s)	: volume (s)

Contents

	Page No.
Abstract	i
Acknowledgements	iii
Abbreviations	iv
Contents	vi
List of Tables and Charts	ix
 Chapter I: Introduction	
1.1 Background and Significance of the Problems	1
1.2 Objectives of the Research	4
1.3 Statement of the Problems Desired to Know	4
1.4 Scope of the Research	5
1.5 Definition of the Terms Used in the Research	5
1.6 Review of Related Literature and Research Works	6
1.7 Research Methodology	10
1.8 Advantages Expected to Obtain from the Research	11
1.9 Conceptual Framework	12
 Chapter II: The Path to Attaining Enlightenment in Theravāda Buddhism	
2.1 The Thirty-seven Factors as the Path Leading to Enlightenment in Theravāda Buddhism	13
2.1.1 The Noble Eightfold Path (<i>Ariyo Aṭṭhaṅgika Magga</i>) as the Middle Way	13
2.1.2 The Four Foundations of Mindfulness (<i>Satipaṭṭhāna</i>)	32
2.1.3 The Four Supreme Efforts (<i>Cattāro Padhāna</i>)	33
2.1.4 The Four Means to Accomplishment (<i>Cattāro Iddhipādā</i>)	33
2.1.5 The Five Spiritual Organs (<i>Pañcendriyāni</i>)	33
2.1.6 The Five Mental Powers (<i>Pañca Balāni</i>)	34
2.1.7 The Seven Factors of Enlightenment (<i>Satta Bojjhaṅgā</i>)	34
2.2 The Practical Methods	40
2.1.1 The Practical Methods of Noble Eightfold Path (<i>Ariyo Aṭṭhaṅgika Magga</i>)	41

2.2.2 The Practical Methods of Four Foundations of Mindfulness (<i>Satipaṭṭhāna</i>)	48
2.2.3 The Practical Methods of Four Supreme Efforts (<i>Cattāro- Padhāna</i>)	55
2.2.4 The Practical Methods of Four Means to Accomplishment (<i>Cattāro Iddhipādā</i>)	56
2.2.5 The Practical Methods of Two Groups of the Five Spiritual Organs (<i>Pañcendriyāni</i>) and the Five Mental Powers (<i>Pañca Balāni</i>)	57
2.2.6 The Practical Methods of Seven Factors of Enlightenment (<i>Satta Bojjhaṅgā</i>)	57
2.3 The Four Stages of Fruition	60
2.3.1 <i>Sotāpana</i> (Stream-enterer)	60
2.3.2 <i>Sakadāgamī</i> (Once-returner)	61
2.3.3 <i>Anāgamī</i> (Non-returner)	62
2.3.4 <i>Arahant</i> (Perfected One)	63
2.4 Concluding Remarks	65
Chapter III: The Path to Attaining Enlightenment in Mahāyāna Buddhism	
3.1 The Bodhisattva Path as the Path Leading to Enlightenment in Mahāyāna Buddhism	67
3.1.1 The Concept of Bodhisattva	67
3.1.2 The Bodhisattva Path as the Path Leading to Enlightenment in Mahāyāna Buddhism	70
3.2 The Practical Methods	86
3.2.1 The Practical Method of <i>Dāna Pāramī</i>	86
3.2.2 The Practical Method of <i>Sīla Pāramī</i>	88
3.2.3 The Practical Method of <i>Khanti Pāramī</i>	89
3.2.4 The Practical Method of <i>Vīriya Pāramī</i>	90
3.2.5 The Practical Method of <i>Ñāṇa Pāramī</i>	92
3.2.6 The Practical Method of <i>Paññā Pāramī</i>	96
3.3 The Ten Stages of Fruition	99
3.3.1 The Ten Stages (<i>Bhūmis</i>)	99
3.3.2 The Concept of Buddhahood in Mahāyāna Buddhism	115

3.4 Concluding Remarks	119
Chapter IV: The Analysis on the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism	
4.1 The Analysis on the Differences	122
4.1.1 The Difference of the Paths	122
4.1.2 The Difference of the Practical Methods	123
4.1.3 The Different Stages of Fruition Attainment	125
4.2 The Analysis on the Consistencies	128
4.2.1 The Consistency on the <i>Tisikkhā</i> Training	128
4.2.2 The Consistency on the Ultimate Goal	132
4.3 The Analysis on the Paths to Attaining Enlightenment in Two Schools	138
4.3.1 The Harmonization of Arahant and Bodhisattva	138
4.3.2 The Buddhist Paths to Attaining Enlightenment Leading to the Same Destination	148
4.4 The Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into the Daily Life	159
4.4.1 The Application of the Path to Attaining Enlightenment in Theravāda Buddhism	159
4.4.2 The Application of the Path to Attaining Enlightenment in Mahāyāna Buddhism	162
4.4.3 Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life	163
4.5 Concluding Remarks	168
Chapter V: Conclusion	
5.1 Conclusion	169
5.2 Suggestion	170
Bibliography	172
Biography of Researcher	181

List of Tables and Charts

	Page
Table No. 2.1: The Middle Way of Theravāda Buddhism	14
Table No. 2.2: The Thirty-seven Factors of Enlightenment	40
Table No. 2.3: The Four Stages of Attainment in Theravāda Buddhism	65
Table No. 3.4: The Bodhisattva Path	85
Table No. 3.5: The Ten Stages of the Bodhisattva Fruition	113
Table No. 4.6: The Ultimate Goal in the Theravāda and Mahāyāna Buddhism	137
Table No.4.7: The Differences and Consistencies between Theravāda and Mahāyāna Paths to Attaining Enlightenment	138
Table No. 4.8: The Harmonization of Arahant and Bodhisattva	148
Table No. 4.9: The Application of the Seven Groups of Enlightenment Factor into Daily Life	161
Table No. 4.10: The Application of Six <i>Pāramitās</i> in Daily Activities	163
Chart No. 2.1: The Practical Methods of Thirty-seven Factors of Enlightenment	59
Chart No. 3.2: The Relation between the Bodhisattva Path and the Middle Way	80
Chart No. 3.3: The Meditation of the Three Main Schools of Mahāyāna Buddhism	96
Chart No. 3.4: The Practical Methods of Six <i>Pāramitās</i>	98
Chart No. 4.5: The Process of Analysis on the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism	121
Chart No. 4.6: The Difference of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism	122
Chart No. 4.7: The Difference of the Practical Methods	124
Chart No. 4.8: The Different Stages of Fruition Attainment in Theravāda and Mahāyāna Buddhism	127
Chart No. 4.9: The Consistency of the Practical <i>Samādhi</i> in both Schools	129
Chart No. 4.10: The Relation between Eightfold Path and Six <i>Pāramitās</i>	131
Chart No. 4.11: The Buddhist Paths Leading to the Supreme Happiness	157
Chart No. 4.12: The Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life	166

Chapter I

Introduction

1.1 Background and Significance of the Problems

The essence of Buddha's teachings is encouraged by human beings living: "not to do any evil, to cultivate good, to purify one's mind."¹ The Buddha's purpose in devoting his life to preach the path that bring enlightenment to all sentient beings and releases them from the worldly suffering, the cause of cycle of births and deaths.

The Theravāda tradition, an enlightened person who attained Arahant, is "one could obtain four coupled stages of *magga* and *phala*"² which are called the Eight Stages of Perfection included the Path of Stream-winning (*Sotāpattimagga*) and the Fruition of Stream-winning (*Sotāpattiphala*); the Path of the Once-return (*Sakadāgāmimagga*) and the Fruition of Once-return (*Sakadāgāmiphala*); the Path of Non-return (*Anāgāmmimagga*) and the Fruition of Non-return (*Anāgāmmiphala*); the Path of Arahant (*Arahattamagga*) and the Fruition of Arahant (*Arahattaphala*).

It is the realization of the four branches of logical analysis: the penetration of the various elements, of the diversity of elements: it is the realization of the fruits of knowledge and release: the realization of the fruits of Stream-winning, of once-returning, of non-return, of arahant-ship.³

¹ Dh.p. 183; K. Sri Dhammananda (tr.), **The Dhammapada**, (Kuala Lumpur: Sasana Abhiwurdhi Wardhana Society, 1988), p. 388.

² D.III.127; Maurice Walshe (tr.), **The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya**, (Boston: Wisdom Publication, 2012), p. 490.

³ A.I.20; F.L. Woodward (tr.), **The Book of the Gradual Saying (Anguttaranikāya)**, vol. I, (Oxford: PTS, 1995), p. 15.

The enlightened one who realized the Four Paths (*Magga*) and attained Four Fruits (*Phala*) attained Arahant as the confirmed of Buddha that: “I myself who am now Arahant, a Fully Enlightened One,”⁴ it is the highest goal of the Buddha encouraging his disciple attained. An *Arahantship* is a result of the practice of emotional, cognitive and ethical transformations, all suffering and its root causes expressed on the body and mind will have no chance to survive in the life of the enlightened one. The path to attaining enlightenment is the Noble Eightfold Path as called Middle Way, that able to turn misery into happiness, ignorance into wisdom, craving into liberation, and an ordinary person into an Enlightened One.

The ariyan eightfold way, that is to say, perfect view, perfect thought, perfect speech, perfect action, perfect way of living, perfect endeavour, perfect mindfulness, perfect concentration....the ariyan Eightfold Way is arranged in accordance with the three classes: Moral Habit (*Sīla*), Concentration (*Samādhi*), and Intuitive Wisdom (*Paññā*).⁵

Additionally, the Path to attaining Enlightenment in Theravāda Buddhism, there are some canonical sources represent that the fact of cultivating and making much of the Four Means to Accomplishment (*Iddhi-pāda*),⁶ the cultivation of the seven Factors of Enlightenment (*Satta Bojjhaṅgā*) is the cause and condition for Enlightenment.⁷ Furthermore, the Five Spiritual Organs (*Pañcendriyāni*) is cultivated and made much of, come into the deathless, have their end and goal in the deathless.⁸ According to

⁴ A.I.287; Ibid., p. 266.

⁵ M.I.301; I.B. Horner (tr.), **The Collection of the Middle Length Sayings (Majjhimanikāya)**, vol I, (Oxford: PTS, 1993), pp. 362-3.

⁶ S.V.257; F. L. Woodward (tr.), **The Book of the Kindred Sayings (Samyutta-Nikāya)**, (Oxford: PTS, 1994), p. 228.

⁷ S.V.127; Ibid., p.108.

⁸ S.V.232; Ibid., p. 208.

Theravāda canonical texts, all these various methods are classified into the seven groups as the thirty-seven Factors of Enlightenment (*Bodhipakkhiyā Dhammā*).

On the contrary, the Bodhisattva seeks the completed enlightenment for the benefit of all sentient beings in Mahāyāna Buddhism through practicing the six or ten Perfections (*Pāramitās*).

After producing the thought of enlightenment (*bodhicitta*), he is able to practice the career of a bodhisattva divided into ten stages (*bhūmi*). This is the supreme light of the teaching method to purify the path of enlightening beings.⁹

By the training of the complete *Pāramitās*, the Bodhisattva enters the ten Stages (*Bhūmis*)¹⁰ to attain Buddhahood, which included the Stage of Happiness (*Muditābhūmi*) and the Perfection of Generosity (*Dāna-pāramī*), the Stage of Leaving Filth (*Vimalābhūmi*) and the Perfection of Virtue (*Sīla-pāramī*), the Stage of Emitting Light (*Pabhākārībhūmi*) and the Perfection of Patience (*Khanti-pāramī*), the Stage of Blazing Wisdom (*Atthacīśamatībhūmi*) and the Perfection of Energy (*Viriya-pāramī*), the Stage of Invincibility (*Dunajayābhūmi*) and the Perfection of Concentration (*Ñāṇa-pāramī*), the Stage of Manifestation (*Amukhībhūmi*) and the Perfection of Wisdom (*Paññā-pāramī*), the Stage of Traveling Far (*Dūraṅgamabhūmi*) and the Perfection of Skillful (*Upāya-pāramī*), the Stage of Immovability (*Acalabhūmi*) and the Perfection of Resolution (*Praṇidhana-pāramī*), the Stage of Good Wisdom (*Sādhupatībhūmi*) and the Perfection of Strength (*Bala-pāramī*), the Stage of Dharma Cloud (*Dhammameghabhūmi*) and the Perfection of Knowledge (*Jñāna-pāramī*).

⁹ Thomas Cleary (tr.), **The Flower Ornament Scripture**, (London: Shambhala, 1993), p. 697.

¹⁰ FOS., pp. 702-800.

Based on the Mahāyāna Texts show the becoming Enlightened One (Buddha) practice the Bodhisattva Path or “one vehicle of Buddhahood.”¹¹ According to the Mahāyāna tradition, the Bodhisattva is not lonely for achieving *Nibbāna* because “bodhisattva never enters into *Nibbāna* as he has a deep insight into the nature of things which are already in *Nibbāna* even as they are.”¹² His sacrifice cultivates the compassion and loving kindness to others.

The aforementioned studies on background and signification of the problems are shown between the Path to attaining Enlightenment in Theravāda and Mahāyāna Buddhism. If the Buddha taught only the way of doing wholesome to avoid unwholesomely. What are the differences and consistencies of the Path to attaining Enlightenment in Theravāda and Mahāyāna Buddhism? Are two Paths leading to the same ultimate goal? Each school has the own method to guide people to attaining the highest goal, how the Buddhist Paths to attaining Enlightenment apply into daily life? To bring the taste of supreme happiness to people and to show the Path of Enlightenment in Buddhism can be found in the daily life or here and now. These questions will be answered in this research clearly.

1.2 Objectives of the Research

1.2.1 To study the Path to attaining Enlightenment in Theravāda Buddhism

1.2.2 To study the Path to attaining Enlightenment in Mahāyāna Buddhism

1.2.3 To analyze the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism to apply into daily life

1.3 Statement of the Problems Desired to Know

1.3.1 What is the Path to attaining Enlightenment in Theravāda Buddhism?

¹¹ Paul Williams, **Mahāyāna Buddhism: The Doctrinal Foundations**, (London: Routledge, 1994), p. 148.

¹² D.T. Suzuki, **Studies in the Laṅkāvatāra Sūtra**, (New Delhi: Munshiram Manoharlal Publishers, 1999), p. 240.

1.3.2 What is the Path to attaining Enlightenment in Mahāyāna Buddhism?

1.3.3 What are the differences and consistencies of the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism and how apply the Buddhist Paths to attaining Enlightenment into daily life?

1.4 Scope of the Research

The scope of the research can be divided into two dimensions as follows:

1.4.1 Scope of Source of Scriptures: the researcher will examine from primary sources below:

A. The Theravāda Tradition: the Pāli Canon as Sutta Piṭaka (Dīgha Nikāya, Majjhima Nikāya, Saṅguttara Nikāya entitle, and so on), Aṭṭhakathā (The Udāna Commentary, Atthasālinī as the commentary of Dhammasaṅgaṇī, Visudhimagga), books and research works be cited respectively.

B. The Mahāyāna Tradition: *Āgama* as four *Āgamas* have been compared to the Pali Canon, the Mahāyāna Sūtra is the primary source that accepted as canonical, entitles: Daśabhūmika Sūtra, Avataṃsaka Sūtra (Flower Ornament Scripture), Bodhisattvabhūmi Sūtra, Laṅkāvatāra Sūtra, Saddharmapundarīka Sutra entitle and so on), the books (The Bodhisattva Ideal: Essays on the Emergence of Mahāyāna, the Bodhisattva Doctrine in Buddhism entitles), and the research work of the Concept of Avalokiteśvara Bodhisattva in Mahāyāna Buddhism, and so on, there are be cited.

1.4.2 Scope of Content: each objective will be limited enlightened area focusing on the doctrine of the *Bodhipakkhiyādhammā* and the Bodhisattva Path. The study of the paths to attaining enlightenment in Theravāda Buddhism is the analysis of *Bodhipakkhiyādhammā* to achieve the Four *Phala*. The other study will be limited analysis of the Bodhisattva Path as consists of *Pāramitās*, and *Dasabhūmi* to achieve the ultimate goal, *Buddhahood*.

1.5 Definition of the Terms Used in the Research

1.5.1 Analysis means the analytical study on the following aspects: an examination of the differences and the consistencies between the Path to attaining

Enlightenment of Theravāda Buddhism (as practices the Thirty-seven Factors of Enlightenment) and Mahāyāna Buddhism (as the Bodhisattva practices the six *Pāramitās*), the harmonization of *Arahant* and Bodhisattva, the Buddhist Paths to attaining Enlightenment apply into daily life.

1.5.2 Enlightenment means the highest goal or noble wisdom in Buddhism and the realization of *Nibbāna* both in the Theravāda and Mahāyāna schools.

1.5.3 Path of Attaining Enlightenment means the Paths leading to *Nibbāna* suggested by the two schools: Theravāda Buddhism as the *Bodhipakkhiyādhammā* and Mahāyāna Buddhism as the Bodhisattva Path by training six *Pāramitās* respectively.

1.5.4 Daily Life means the activities of people every day, in the scope of the research represents the application of thirty-seven Factors of Enlightenment in Theravāda Buddhism with the nine postures of a human being as standing, walking, sitting, lying down, eating, drinking, doing, speaking, thinking. The application of the Path to attaining Enlightenment in Mahāyāna Buddhism is the six kinds of the Bodhisattva activity in daily life as getting up, breathing, eating, working, and talking.

1.6 Review of Related Literature and Research Works

The research of the Paths leading to Enlightenment in Theravāda and Mahāyāna Buddhism is not the new research of Buddhist Studies. This research contributes analysis on the paths to attaining Enlightenment in Theravada and Mahāyāna Buddhism. The number of authors researched the *Nibbāna* concept and Enlightenment Path either in Theravāda Buddhism or Mahāyāna Buddhism.

1.6.1 Thera Piyadassi's book, entitled "**The Buddha's Ancient Path**,"¹³ which can be summarized the controversies on the Buddha's teaching. The book gives a comprehensive account of the central concept of Buddhism, the Four Noble Truth, with special emphasis on the Noble Eightfold Path is Buddhist in practice. He shows the Noble Eightfold Path as possible the teaching of the Buddha found in the Pāli Canon,

¹³ Thera Piyadassi, **The Buddha's Ancient Path**, (United Kingdom: Rider & Company, 2005), p. 9.

the Sutta Piṭaka, of the Theravāda which has preserved the oldest and most faithful tradition.

1.6.2 Anālayo's book, entitled "***Satipaṭṭhāna: the Direct Path to Realization***,"¹⁴ can be summarized the examination of Buddha's teaching found in *Satipaṭṭhāna Sutta* as the Four Foundation of Mindfulness. He clearly explains the "direct path" of mindfulness meditation, concerned with the contemplating body, feelings, mind, and mind-objects. The benefits of the practicing *Satipaṭṭhāna* lead the welfare and happiness visible in this present life and future life.

1.6.3 Bhikkhu Ñāṇamoli's book, entitled "***Visuddhimagga: the Path of Purification***,"¹⁵ the great treatise of Theravāda Buddhism written by Bhaddanta Cariya Buddhaghosa, it is summarized the controversies on the Buddha's teachings throughout the Pāli Canon, the path leading to the final goal as *Nibbāna*. The Path of Purification contents Virtue (*Sīla*), Concentration (*Samādhi*), and Wisdom (*Paññā*) that refer to the essential understanding of the basic nature of mind is clear, aware, and unobstructed by disturbing emotions.

1.6.4 Vishwanath Prasad Varma's book, entitled "***Early Buddhism and Its Origins***,"¹⁶ found that the author was not a Buddhist but he had tried to criticize and incorporated the concept and proposition of Western social sciences and philosophy in the analysis of Buddhist philosophy and religion. In this book shows Buddhism has been discussed from the critical, comparative, historical and sociological point of view. The exposition and analysis of early Buddhism as Buddhist pessimism, rebirth and karma, the concept of *Nibbāna*, the path to enlightened and so on.

¹⁴ Anālayo, ***Satipaṭṭhāna: the Direct Path to Realization***, (Thailand: Silk Worm Books, 2003), p. 15.

¹⁵ Bhikkhu Ñāṇamoli (tr.), ***Visuddhimagga: the Path of Purification***, (Kandy: Buddhist Publication Society, 2010), p. xxiii.

¹⁶ Vishwanath Prasad Varma, ***Early Buddhism and Its Origins***, (New Delhi: Munshiram Manoharlal, 1999), p. xxvi.

1.6.5 Daisetz Teitaro Suzuki's book, entitled "**Outlines of Mahayana Buddhism**,"¹⁷ which can be summarized the basic doctrines of Mahāyāna Buddhism. The outlines will be prepared to go on the special studies of the Mahāyāna, devoted in particular regions or schools. The concept of Bodhisattva as the aspirant to full Buddhahood as a noble and higher path to be pursued by all who can for the benefit of others, the concept of *Trikāya* and *Nibbāna*, and so on are detail clearly.

1.6.6 C.W. Huntington and Geshe Namgyal Wangchen edited a book, entitled "**The Emptiness of Emptiness**,"¹⁸ it presented an investigation into the teaching of emptiness in early Indian Mādhyamika or the entry into the Middle Way. The notion of emptiness mentions wisdom or right view, which leads to the mind becoming totally empty self-attachment, the two empty extremes, and attaining the highest peaceful state (*nibbāna*).

1.6.7 Nalinaksha Dutt's book, entitled "**Mahāyāna Buddhism**,"¹⁹ consisting of detail and dependable account of various historical events relating to the growth and development of philosophy and doctrines of Buddhism in general and Mahāyāna in particular. In this book, the comparison aspects of Mahāyāna and Hīnayāna are the special reference of the advanced stages of *Arahantship* and Bodhisattva Path in showing the qualities associated stage of enlightenment. The Buddha assured that attaining Buddhahood to everyone who perfected themselves by the practicing six *Pāramitās*; furthermore, the concepts of *Nibbāna*, *Dasabhūmis*, and so on extensively presented by used all the literary, philosophical and epigraphic sources.

¹⁷ Daisetz Teitaro Suzuki, **Outlines of Mahayana Buddhism**, (New York: Schocken Books, 1994), p. 32.

¹⁸ C.W. Huntington and Geshe Namgyal Wangchen (eds.), **The Emptiness of Emptiness**, (Honolulu: University of Hawaii Press, 1999), p. xi.

¹⁹ Nalinaksha Dutt, **Mahāyāna Buddhism**, (Delhi: Bharatiya Kala Prakashan, 2008), p. xi.

1.6.8 Nikkyo Niwano, “**Buddhism for Today: a Modern Interpretation of the Threefold Lotus Sutra**,”²⁰ this Lotus Sutra is be known for its extensive instruction on the concept and usage of skillful means. The “three vehicles” are revealed to all be part of the One Vehicle (*Ekayāna*) as the Bodhisattva path. The Threefold mentions in the Law of Origin, Meditation, and Universal Virtue that the Path of Bodhisattva attaining Buddhahood.

1.6.9 Bhikkhuni Gioi Huong’s Ph.D. dissertation, edited “**Bodhisattva and Śūnyata in the Early and Developed Buddhist Traditions**,”²¹ found that the concept of Bodhisattva and *Śūnyata* are the most profound and influential of all Mahāyāna texts. In this dissertation found that both concepts were their seeds first in the Pāli Nikāyas and discovered the doctrines of Mahāyāna along with those of Pāli Nikāya which essentially the same in origin, nature, and purpose. Through the definition of the origin and development of the concept of Bodhisattva in Pāli Nikāya; the concept of *Śūnyata* in Mahāyāna Sutta that recognizes the term *Śūnyata* that sounds negative but the true meaning makes Bodhisattva who becomes so positive and affirmative. Furthermore, there are shown the good visions and the practical methods of Bodhisattva in balance with the insight of *Śūnyata* in order to help people in modern time overcomes the current crisis and establishes the world of peace and happiness for the humanity.

In the review of the related literature, these books give a clear understanding of the Buddha’s teachings in special the practice leading to enlightenment of each school. An illustration is a book showing the path of training Noble Eightfold Path, the explanation of practical method in the Four Foundations of Mindfulness, or the definition of *Nibbāna* state in the Theravāda school only. At same, the Mahāyāna books write the basic concept of Mahāyāna, a comparison aspect of both schools on the Arahant and Bodhisattva idea and so on. However, an emphatic point of this research

²⁰ Nikkyo Niwano, **Buddhism for Today: a Modern Interpretation of the Threefold Lotus Sutra**, (Tokyo, Kosei Publishing Company, 1980), p. xv.

²¹ Bhikkhuni Gioi Huong, **Bodhisattva and Śūnyata in the Early and Developed Buddhist Traditions**, Dissertation of Doctor of Philosophy, (Faculty of Arts, University of Delhi, 2006), p. iii.

shows the analysis between Theravāda and Mahāyāna Buddhism as an analysis on the differences and consistencies on the Path to attaining Enlightenment as the thirty-seven Factors (the Theravāda tradition) and Six *Pāramitās* (the Bodhisattva Path of Mahāyāna Buddhism); the practical methods of the thirty-seven factors with the practice of six Perfections; and the fruitions attainment while the Four Stages of the Theravāda School with the ten *Bhūmis* of the Mahāyāna school. Furthermore, the harmonization of the Arahant and Bodhisattva who are the sacrifice of themselves of exhaustless working for benefit of others that is the way of the Buddhist Paths apply into the daily life for both monkhood and lay people.

1.7 Research Methodology

The research of this thesis will be conducted in the following ways:

1.7.1 A data collection of the paths to attaining enlightenment is Sutta Piṭaka, Commentaries, books and research work in Theravāda tradition; Mahāyāna Sūtra, books and research works of the Mahāyāna tradition, and an interview with both scholars.

1.7.2 An interview of the Buddhist Scholars in both schools supports the analysis on the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism and the Buddhist Paths to attaining Enlightenment apply into daily life:

A. Theravāda School

1. Most Ven. Thich Tang Dinh, Lecturer of Vietnam Buddhist University, Ho Chi Minh City.

2. Most Ven. Thich Buu Chanh, Vice-rector of Vietnam Buddhist University, Ho Chi Minh City.

B. Mahāyāna School

1. Most Ven. Hin Hung, Director of the Centre of Buddhist Studies, University of Hong Kong.

2. Bhikkhuni Jetsunma Tenzin Palmo, the Founder of the Dongyu Gatsal Ling Nunnery, India.

1.7.3 An examination of the paths leading to highest goal follows Theravāda and Mahāyāna Buddhism through the Path, the Practical Method, and Fruition.

1.7.4 An analysis of the differences and consistencies of the Buddhist Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism and the harmonization of Arahant and Bodhisattva, and both Paths to attaining Enlightenment leading to the same destination.

1.7.5 A suggestive application of the Buddhist Paths to attaining Enlightenment into daily life.

1.7.6 Conclusion and suggestion for the further studies.

1.8 Advantages Expected to Obtain from the Research

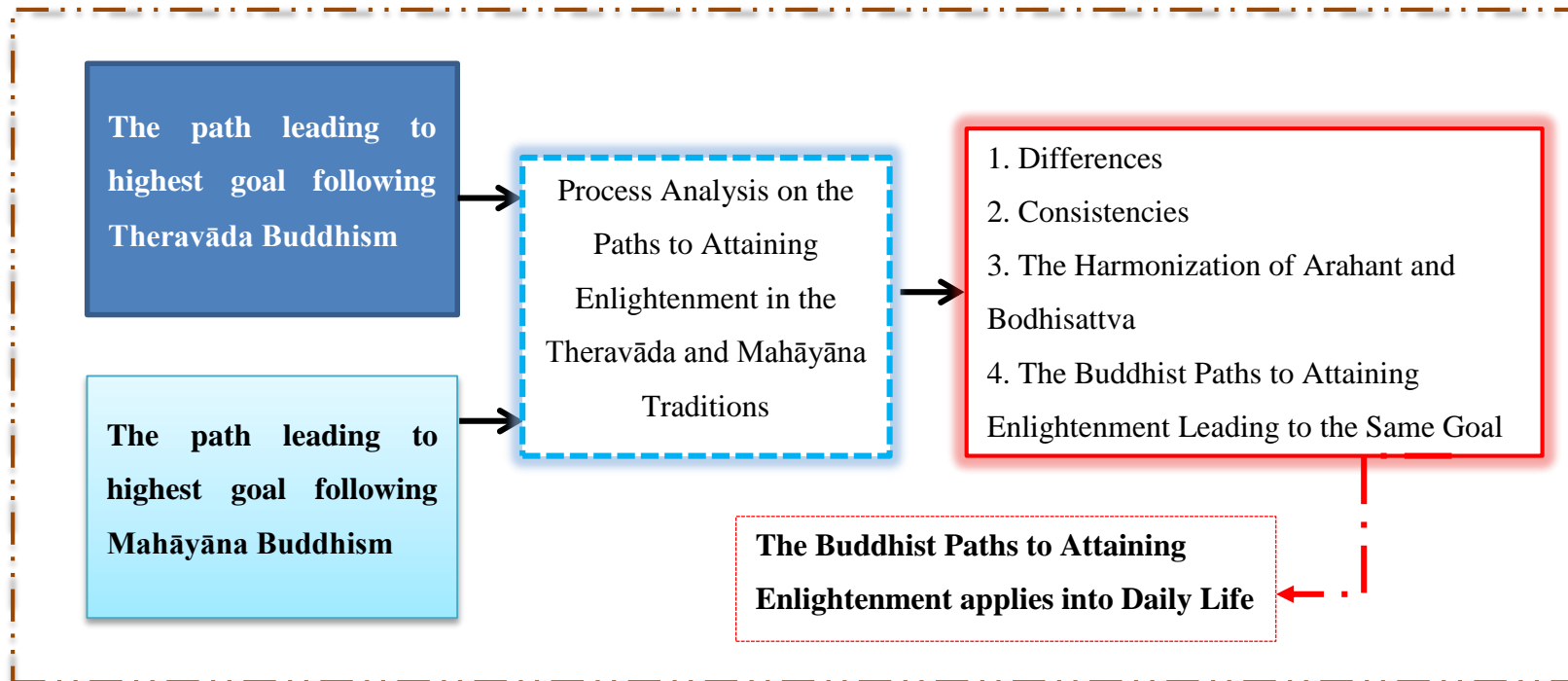
After finished this research, the advantages and results can be gained as follows:

1.8.1 Clearly knowing about the path to attaining enlightenment in Theravāda Buddhism.

1.8.2 Knowing the path to attaining enlightenment in Mahāyāna Buddhism.

1.8.3 Deeply understanding of the differences and consistencies of the Buddhist Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism, both paths leading to the same Ultimate Goal, and the application of the Buddhist Paths to attaining Enlightenment into daily life.

1.9 Conceptual Framework



Chapter II

The Path to Attaining Enlightenment in Theravāda Buddhism

It is the process of training in the Theravāda tradition as following the Path (Thirty-seven Factors), the Practical Methods of thirty-seven Factors of Enlightenment, and the attainment of Four Fruitions.

2.1 The Thirty-seven Factors as the Path Leading to Enlightenment in Theravāda Buddhism

The thirty-seven Factors of Enlightenment (*Bodhipakkhiyā Dhammā*) consist of the Noble Eightfold Path (*Ariyo Aṭṭhaṅgiko Maggo*), the Four Foundations of Mindfulness (*Satipaṭṭhāna*), the Four Supreme Efforts (*Cattāro Iddhipādā*), the Four Means to Accomplishment (*Cattāro Iddhipādā*), Five Spiritual Organs (*Pañcendriyāni*), Five Mental Powers (*Pañca Balāni*) and the Seven Factors (*Satta Bojjhaṅgā*) as complementary facets of the Theravāda Path to attaining Enlightenment follow:

2.1.1 The Noble Eightfold Path (*Ariyo Aṭṭhaṅgiko Maggo*) as the Middle Way

The path to attaining enlightenment in Theravāda Buddhism, the Buddha encouraged his disciples to keep away from sensual desires. “Monks, these two extremes should not be followed, devotion to the pleasures of sense, a low practice of villagers, a practice unworthy, unprofitable.”²² From the Buddha taught to avoid the sensual indulgence, the five kinds of desirable sense-objects as pleasurable sight, sound, smell, taste, and touch. They are the material objects, enjoyed by human beings. Delighting and relishing in sense pleasures are vulgar because they

²² S.V.420; F. L. Woodward (tr.), **The Book of the Kindred Sayings (Saṃyutta-Nikāya)**, vol V, (Oxford: PTS, 1994), p. 357.

lead to the growth of base desires. The attachment arises when one's desire over controlling or overcome by thoughts of jealousy and envy. One begins to deceive oneself with the false Impression (*Moha*) of well-being and prosperity. Next, indulgence in sensual pleasures is the habit of lower life forms as will born in Animals and Hungry Ghosts (*Peta*). People clinging to their views and living in as the fishes were caught by skilled fishermen, "they are all trapped in the net caught and held in the net."²³

In the contrary Extremes of Sensual Indulgence, the Buddha emphasized that: "Monks, these two extremes should not be followed by one who has gone forth as a wanderer. The devotion to self-mortification, which is painful, unworthy and unprofitable."²⁴ It is an ignoble, unclean and does not tend to one's own welfare.

Middle Way		
First Extreme	Second Extreme	Practicing
Sensual Indulgence	Self-mortification	Eight Noble Truth

Table No. 2.1: **The Middle Way of Theravāda Buddhism**

By avoiding two extremes has gained knowledge to go in the Middle path. It practices to keep in middle extreme and avoids both sides. What is the middle path?

Right view, right thought, right speech, right action, right living, right effort, right mindfulness, right concentration. This, monks, is that middle path which giveth vision, which giveth knowledge, causeth calm, special knowledge, enlightenment, Nibbāna.²⁵

²³ D.I.46; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 90.

²⁴ S.V.420; F. L. Woodward (tr.), *op.cit.*, p. 357.

²⁵ S.V.420; Ibid., p. 357.

The gain of practicing Middle path is vision and knowledge of the natural things. “The main way leading to going beyond sorrows and grief, to ceasing suffering, to the purification of all beings, to attaining enlightenment, to the realization of *Nibbāna*.”²⁶ Thus, The Middle Path ultimately leads to Supreme Happiness, *Nibbāna* by following the Eightfold Path is:

A. Right View (*Sammā-Diṭṭhi*)

It is a proper understanding of things or phenomena as “they really are”.²⁷ Right View is a clear understanding of the various Dhammas which express in one way or the other the central Buddhist principle as the knowing Dependent Origination (*Paṭiccasamuppāda*)²⁸ or the realization of the three characteristics of existence namely Impermanence (*Anicca*), Suffering (*Dukkha*), and No-self (*Anattā*).

When a brother sees that body is impermanent, rightly perceiving ‘this is the right view,’ feels disgusted thereat. By the destruction of the lure of lust comes the destruction of lust. By the destruction of lust comes the destruction of the lure, and by this destruction of the lure, the heart is set free.²⁹

One gets the perfect view who is possessed of unwavering confidence in Dhamma and comes into the true Dhamma. It is also concerning as:

A disciple of the ariyans comprehends unskill, comprehends unskill’s root, comprehend skill, comprehends skill’s root, having got rid of all addiction to attachment, having dispelled addition to shunning, having abolished addiction to the latent view ‘I am,’ having got rid of ignorance, having made knowledge arise, is here-now and end-maker of anguish. A disciple of the ariyans come to be perfect view.³⁰

²⁶ D.II.315; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 346.

²⁷ S.V.144; F. L. Woodward (tr.), *op.cit.*, p. 123.

²⁸ M.I.47-54; I. B. Horner (tr.), *op.cit.*, pp. 61-90.

²⁹ S.III.51; F. L. Woodward (tr.), *op.cit.*, pp. 44-5.

³⁰ M.I.47; I. B. Horner (tr.), *op.cit.*, p. 58.

The two kinds of Right View is divided:

The right view is twofold. The right view that has cankers that ripen unto cleaving? There is a gift, offering, sacrifice; there are fruit and ripening of deeds well done or ill done; there is this world, there is a world beyond; there are mother and father... The right view is ariyan, cankerless, supermundane. Whatever, monks, is wisdom, the cardinal faculty of wisdom, the power of wisdom, the component of enlightenment that is an investigation into things.³¹

As a result of Right View, it is a guiding agent of all actions, one knows what should do and what should not be done:

If one comprehends that wrong purpose... The purpose for sense-pleasures, for ill-will, for harming. This is the wrong purpose. The right propose that propose for renunciation, for non-ill-will, for non-harming. The wrong speech is lying, slanderous speech, harsh speech, gossiping. The right speech that abstaining from lying, from slanderous, harsh speech, gossiping. The wrong action as an onslaught on creatures, taking what has not been given, wrong enjoyment among the sense-pleasures. The right action is abstention from the onslaught on creatures, abstention from taking what has not been given, abstention from wrong enjoyment among the sense-pleasures.³²

Moreover, “he not only avoids doing all evil actions but also cultivate all the good deeds.”³³ Additionally, “What is right view? That which is wisdom, understanding, the absence of dullness, truth investigation, investigation-enlightenment-factor,”³⁴ the Book of Analysis (*Vibhaṅga*) entitles mention. The Mundane (*Lokiya*) Right View still has canker because there is a craving for merit

³¹ M.III.72; Ibid., pp. 114-5.

³² M.III.72-8; Ibid., pp. 115-20.

³³ D.III.269; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 247.

³⁴ Paṭhamakyaw Ashin Thittila (tr.), **The Book of Analysis (Vibhaṅga)**, (Oxford: PTS, 1995), p. 310.

and clinging after death. The other is the one whose mind that free from Cankers (*Anāsavacitta*) and is called a constituent of the path.

Right Understanding is ultimately reduced to the understanding of the Four Noble Truth, the Ultimate Really. There are two sorts of understanding: what we generally call the understanding of knowledge, an accumulated memory, data, called ‘knowing accordingly (*anubodha*)’. Real deep understand is called ‘penetration (*paṭivedha*), seeing things in its true nature, without name and label.’³⁵

So, Right View stands in the first of Eightfold Path because of the role of the process of training wisdom. Having wisdom will be known the natural life through one has an absence of desires, attachment, the light of wisdom shines the dark and ignorance.

B. Right Thought (*Sammā-Saṅkappa*)

Right Thought, *Sammā-Saṅkappa*, is understanding of the Right Thinking (*Sammā-Vitakka*). It consists of three kinds of wholesome thinking that “the Thought for Renunciation (*Nekkhamma-Saṅkappa*), the Thought for Good-will (*Avyāpāda-Saṅkappa*), and the Thought for Harmlessness (*Avihimsā-Saṅkappa*).”³⁶ On the other hand, the opposition of right thought, wrong thought, which consists of three kinds of “Thought for Sense-pleasures (*Kāma-Saṅkappa*), the Thought for Ill-will (*Vyāpāda-Saṅkappa*), and Thought for Harming (*Vihimsā-Saṅkappa*).”³⁷

Right View also has two kinds, “the Mundane (*Lokiya*) and the Super-mundane (*Lokuttara*).”³⁸ By getting rid of the wrong thought “he lives benevolent

³⁵ Walpola Rahula, **What the Buddha Taught**, (Sri Lanka: Buddhist Cultural Centre, 2006), p. 49.

³⁶ M.III.73; I. B. Horner (tr.), *op.cit.*, p. 116.

³⁷ *Ibid.*

³⁸ M.III.73; I. B. Horner (tr.), *op.cit.*, p. 115.

and compassionate, promoting the welfare of all creatures.”³⁹ Equally important, the combination between Right View and Right Thought, the Buddha said: “Possessed of four things, monks, one has entered on the path to the surety, and he is determinedly bent on the destruction of the *āsavas*. What are the four? Dispassionate thinking, benevolent thinking, harmless thinking, and right view.”⁴⁰ The definition base on the second book of Abhidhamma: “that which is mention, thinking, thought, fixation, focusing, application of the mind, right thought, path constituent, included in the path.”⁴¹

The thoughts of selfless renunciation or detachment, thoughts of living and thoughts of non-violence, which are extended to all beings. The true wisdom is endowed with these noble qualities, and that all thoughts of selfish desire, ill-will, hatred, and violence are the result of a lack of wisdom in all spheres of life whether individual, social, or political.⁴²

Thus, Right Thought is the second factor leading to *Nibbāna*. Our life has Right Thought can get a positive life because everything is made by a mind.

C. Right Speech (*Sammā-Vācā*)

In the Pāli Canon, it is presented the four abstentions as following:

1). Refraining from Lying Speech (*Musāvādā Veramaṇī*): “Putting away lying words, the Bhikkhu holds himself aloof from falsehood. He speaks the truth, forms the truth, he never swerves; faithful and trustworthy, he breaks not his word to the world.”⁴³

2). Refraining from Slander Speech (*Pisuṇāya Vācāya Veramaṇī*):

He is one that abstains from slanderous speech; having heard something here he is not one to repeat it elsewhere for not one to repeat it here for (causing)

³⁹ M.I.181; Ibid., p. 227.

⁴⁰ A.II.76; F. L. Woodward (tr.), *op.cit.*, p. 86.

⁴¹ Paṭhamakyaw Ashin Thiṭṭila (tr.), *op.cit.*, p. 310.

⁴² Walpola Rahula, *op.cit.*, p. 49.

⁴³ D.I.63; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 79.

variance among these people; concord is his pleasure, concord his delight, concord his joy, concord the motive of his speech.⁴⁴

3). Refraining from cutting Speech or Harsh Speech (*Pharusāya Vācāya Veramaṇī*): “Whatever speech is gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the manyfolk, agreeable to the many folk.”⁴⁵

4). Refraining from Gossip (*Samphappalāpā Varamaṇī*):

He is one that abstains from frivolous chatter; he is a speaker at a right time, a speaker of fact, a speaker on the goal, a speaker on dhamma, a speaker on discipline, he speaks words that are worth treasuring, with an opportune simile, discriminating, connected with the goal.⁴⁶

Otherwise, the opposite Right Speech is wrong speech, which consists of four kinds are lying, slanderous speech, harsh speech, and idle chatter or gossiping. The effected wrong speech:

In sooth to every man that's born
A hatchet grows within his mouth,
Wherewith the food, whenever speaks
And speaks amiss, doth cut himself.
He who the blameworthy doth praise,
Or who the praiseworthy doth blame,
Builds by his mouth his evil doom,
And by that doom he finds no weal.⁴⁷

These all conduct is not harm of others and to self-harm as well. The Buddha taught Rāhula not to speak a lie because: “Rāhula, of anyone for whom there is no shame at intentional lying, of him I say that there is no evil he cannot

⁴⁴ M.II.345; I. B. Horner (tr.), *op.cit.*, p. 10.

⁴⁵ M.II.345; Ibid.

⁴⁶ M.II.345; Ibid.

⁴⁷ S.I.149; Rhys Davids (tr.), **The Book of the Kindred Sayings (Saṃyutta-Nikāya)**, vol I, (Oxford: PTS, 1993), p. 88.

do. Wherefore, for you, Rāhula, I will not speak a lie, even for fun.”⁴⁸ The Buddha emphasized that the disadvantage to person who has made the fourfold wrong speech is to be reborn in hell and the advantage to someone who practiced right speech is a good birth after death.

There are two kinds of Right Speech, the Mundane (*Lokiya*) as “lying, slanderous speech, harsh speech, gossiping,”⁴⁹ the Supra-Mundane (*Lokuttara*): “abstaining from lying, slanderous, harsh, gossiping.”⁵⁰ The Buddha said whatever speech he knows to be fact, true, connected with the goal. And he advises his disciples that: “when you are gathered together, monks, there are two things to be done: either talk about Dhamma or observe the ariyan silence.”⁵¹ Furthermore, the explanation of Right Speech in the Book of Analysis to give a clear understand the third factor of Eightfold Path: “avoiding desisting from, refraining from, abstain from, not committing, not doing, being guiltless of, not over-stepping of the limit of, destroying the causeway to the four verbal wrong action.”⁵²

So, when one abstains from wrong speech, harmful speech, one has to speak the truth by using words of friendly and benevolent, pleasant and gentle with meaningful. One should speak carefulness at the right time and place. A wrong sentence or a word can be hurt others like a sharp knife.

D. Right Action (*Sammā-Kammanta*)

It is the refraining from the Killing of Living Things (*Pāṇātipātā Veramaṇī*), from Stealing and Taking what is not given (*Adinnādānā Veramaṇī*), and from Committing Adultery (*Kāmesumicchācārā Veramaṇī*). The Buddha taught:

⁴⁸ M.II.414; I. B. Horner (tr.), *op.cit.*, p. 88.

⁴⁹ M.III.74; Ibid., p. 116.

⁵⁰ Ibid.

⁵¹ M.I.161; Ibid., p. 205.

⁵² Paṭhamakyaw Ashin Thiṭṭila (tr.), *op.cit.*, p. 310.

Bhikkhu, putting away the killing of living things, holds aloof from the destruction of life. The cudgel and the sword he has laid aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.... Putting away the taking of what has not been given. He takes only what is given, and expecting that gifts will come, he passes his life in honesty and purity of heart....Putting away un-chastity, he holds himself aloof, far off, from the vulgar practice, from the sexual act.⁵³

Moreover, there is the distinction in a twofold of Right Action as mundane and super-mundane:

Monks, the right actions that abstaining from the onslaught on creatures, abstaining from taking what has not been given, abstaining from wrong enjoyment among the sense-pleasures. The super-mundane, abstention from, refraining from, avoidance of, restraint from the three ways of bad conduct in the body, thought.⁵⁴

Thus, the refraining from unwholesome deeds that occurs in the body as their natural means of expression as “destroying the causeway to the three wrong bodily actions.”⁵⁵ Right Action is a purification perform through the body.

E. Right Livelihood (*Sammā-Ājivā*)

It defines the getting rid of the wrong livelihood and earning a living through righteous manners and lawful means. The two kinds of Right Livelihood are mundane and supermundane. The Buddha taught what the wrong and right livelihood are:

What, monks, is wrong mode of livelihood? Trickery, cajolery, insinuating, dissembling, rapacity for gain upon gain. There is the right mode of

⁵³ D.I.62-3; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 79.

⁵⁴ M.III.75; I. B. Horner (tr.), *op.cit.*, p. 117.

⁵⁵ Paṭhamakyaw Ashin Thittila (tr.), *op.cit.*, p. 310.

livelihood that getting rid of wrong mode of livelihood earns his living by right mode of livelihood.⁵⁶

It means one should refrain from earning a living through an occupation that causes harm to others. Five trades have been prohibited, “Trading in Arms (*Satthavaṇijjā*), Trading in Spirits (*Majjavaṇijjā*), and Trading in Poison (*visavaṇijjā*).”⁵⁷

Besides, Right Livelihood is not only a life with harmlessness but also a life with freedom from greed and selfishness.

For self-restraint and for abandoning,
Heedless of what men say of it, this God-life
Did that Exalted One proclaim as going
Unto the plunge into Nibbāna’s stream.
This is the Way whereon great ones, great seers
Have fared; and they who, as the Buddha taught,
Attain to that, will make an end of ill
E’en they who what the teacher taught perform.⁵⁸

On the whole, Right Speech, Right Action, and Right Livelihood included the whole code of moral training called the Buddhist Ethics (*Sīla*). It is an affirmation of doing the good with wholesome intentions for the welfare and happiness of all beings. “It conduces to what is pleasing, lovely, precious, and to happiness,”⁵⁹ “destroying the causeway to the wrong livelihood.”⁶⁰ Virtues lead gradually up to the ultimate goal.

⁵⁶ Ibid., p. 118.

⁵⁷ A.III.207; E. M. Hare (tr.), *The Book of the Gradual Saying (Anguttaranikāya)*, (Oxford: PTS, 1995), p. 153.

⁵⁸ A.II.24; F. L. Woodward (tr.), *op.cit.*, p. 28.

⁵⁹ A.IV.246; E. M. Hare (tr.), *op.cit.*, p. 169.

⁶⁰ Paṭhamakyaaw Ashin Thīṭṭila (tr.), *op.cit.*, p. 311.

These three factors of the Eightfold Path constitute Ethical Conduct. This moral conduct is considered as the indispensable foundation for all higher spiritual attainments. No spiritual development is possible without this moral basis.⁶¹

So, the success in virtues, one is enabled to develop concentration and insight. It is the way of practice virtue, to right understanding of right livelihood is not harm self and others life.

F. Right Effort (*Sammā-Vāyāma*)

It is the factor related to the Concentration (*Samādhi*) as the Higher Mental Training (*Adhicittasikkhā*). Right Effort is defined the endeavor, energy, and determination of mind to prevent the arising of Unwholesome Things (*Akusala-Dhamma*) that have yet to arise, to discard unwholesome thing that has already arisen, to produce Wholesome Things (*Kusala-Dhamma*) that have yet to arise, to develop wholesome things which have already arisen.⁶²

Right effort is the endeavor for the elimination of the wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong mindfulness, and wrong concentration. It is also the exertion for the attainment of right view, right thought, right speech, right action, right livelihood, right mindfulness, and right concentration.⁶³

The four kinds of Right Effort function are:

I. The Effort to Restrain (*Samvarappadhāna*):

Seeing an object with the eye is not entranced by its general features or by its details. Inasmuch as coveting and dejection, evil, unprofitable states, might flow in upon one who dwells with this eye-faculty uncontrolled, he applies himself to such control, sets a guard over the eye-faculty, wins the restraint thereof. Hearing a sound with the ear, or with nose smelling an odor, or with

⁶¹ Walpola Rahula, *op.cit.*, p. 47

⁶² D.II.312; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 334.

⁶³ M.III.71-8; I. B. Horner (tr.), *op.cit.*, pp. 113-21.

the tongue tasting a savor, or with the body contacting tangibles, or with mind cognizing mental states...wins the restraint thereof.⁶⁴

II. The Effort to Abandon (*Pahāṇappadhāna*):

A monk does not admit sensual thought that has arisen, but abandons it, expels it, makes an end of it, drives it out of renewed existence. So also with regard to the malign and cruel thought that has arisen. He does not admit evil, unprofitable states that arise from time to time...he drives them out of renewed existence.⁶⁵

III. The Effort to Develop (*Bhāvanāppadhāna*):

A monk makes to become the limb of wisdom that is mindfulness that is based on seclusion, on dispassion, on ending, that ends in self-surrender. He makes to become the limb of wisdom that is an investigation of Dhamma... that energy....that is zest...that is tranquility...that is concentration... that is equanimity, based on seclusion, on dispassion, on ending, that ends in self-surrender.

IV. The Effort to Preserve (*Anurakkhaṇappadhāna*):

A monk watches over the favorable concentration-mark, the idea of the skeleton, the idea of the worm-eaten corpse, of the discolored corpse, of the fissured corpse, the idea of the inflated corpse. This is called 'the effort to watch over'.⁶⁶

The four right efforts are the requisites for eliminating evil tendencies and cultivating wholesome tendencies that are what needs to be done. It is the strength for a practitioner to succeed in concentration and to attain the climax of freedom.

⁶⁴ A.II.14; F. L. Woodward (tr.), *op.cit.*, p. 15

⁶⁵ A.II.14; *Ibid.*, p. 16.

⁶⁶ A.II.14; F. L. Woodward (tr.), *op.cit.*, pp. 16-7.

G. Right Mindfulness (*Sammā-Sati*)

One of the factors in the concentration section of Noble Eightfold Path. The explaining of the four kinds of mindfulness, in short:⁶⁷

I. Contemplating the Body in the Body (*Kāyānupassanā*): “the practice of concentration on breathing (*Ānāpānasati*) is one of the well-known exercises, connected with the body, for mental development.”⁶⁸

II. Contemplating the Feelings in the Feelings (*Vedanānupassanā*): “regard to sensations and feelings, one should be clearly aware of all forms of feeling and sensations, pleasant, unpleasant and neutral, of how they appear and disappear within oneself.”⁶⁹

III. Contemplating the Mind in the Mind (*Cittānupassanā*): “connecting the activities of mind, one should be aware whether one’s mind is lustful or not, given to hatred or not, deluded or not, distracted or concentration, and so on. The aware all movements of the mind.”⁷⁰

IV. Contemplating the Mental Objects in the Mental Objects (*Dhammānupassanā*): “one should know their nature, how they appear and disappear, develop, suppressed, and destroyed.”⁷¹

In the benefit of Right Mindfulness makes body (physical) and mind (mental) to purify in the tension as “he puts into practice the intention: calming down the body breathing in and breath out...calming down the mental factors breathing in and breathing out;”⁷² in the activities from kammic consequences and to promote morality; in independent of the world which is impermanent, changing,

⁶⁷ D.II.290-315, T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, pp. 327-46; M.I.55-63; I. B. Horner (tr.), *op.cit.*, pp. 70-82.

⁶⁸ D.II.291; *Ibid.*, 328.

⁶⁹ *Ibid.*

⁷⁰ *Ibid.*

⁷¹ *Ibid.*

⁷² A.V.111; F. L. Woodward (tr.), *op.cit.*, p. 77.

and cause of suffering when “he abides independent, grasping after nothing in the world whatever,”⁷³ “mindfulness-enlightenment-factor.”⁷⁴

Thus, the mindfulness is one of important factor of *samādhi* to train the mind and body calmness and peace. It is considered to the main way leading to going beyond sorrow and grief.

H. Right Concentration (*Sammā-Samādhi*)

It is the final factor of the path establishing one-pointed attention of the mind. This concentration of mind which precedes the attainment of meditations (*jhāna*), the result of a process of continuous development, starts with moral virtue and proceeds toward restraining of sense faculties and mental and intellectual alertness. The found kinds of meditation are in brief:

A monk, aloof from pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. By allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point, he enters on and abides in the second meditation which is devoid of initial thought and discursive thought is born of concentration and is rapturous and joyful. By the fading out of rapture...he enters on and abides in the third meditation ...the fourth mediation.⁷⁵

⁷³ D.II.292-314; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, pp. 328-46.

⁷⁴ Paṭhamakyaw Ashin Thittila (tr.), *op.cit.*, p. 311.

⁷⁵ M.III.252; I. B. Horner (tr.), *op.cit.*, p. 299.

I. The Attainment of First Meditation (*Paṭhama-Jhāna*)

It realizes the Five Hindrances (*Pañca-nīvaraṇa*)⁷⁶, have been got rid of and are no more within him, then Gladness (*Pāmojja*)⁷⁷ spring up and gladness joy arisen. His state becomes at ease, then he fills with a sense of peace, and in that peace, his heart stayed.⁷⁸

Based on this point, getting “aloof from sensuality, from evil states, enters on the first trance, which is accompanied by thought directed and sustained, born of solitude, easeful and zestful, and abides therein.”⁷⁹ In the first meditation, his mind reached a state of concentration in which five hindrances are abandoned and five meditation factors⁸⁰ (they are consist of the Initial Application of Thought

⁷⁶ D.I.71; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 82. **Five Hindrances** (*Pañcanīvaraṇā*): Sensual Desire or Lust (*Kāmachanda*), Ill-will or Hatred (*Vyāpāda*), Sloth and Torpor (*Thīna-middha*), Restlessness and Worry (*Uddhacca-kukkucca*) and Doubt or Uncertainty (*Vicikicchā*).

⁷⁷ D.I.73; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 84. The gladness is arisen from putting away of the five hindrances that free from debt, getting rid of the disease, beings out of jail, a free man, and sense.

⁷⁸ D.I.73; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 84.

⁷⁹ S.V.9; F. L. Woodward (tr.), *op.cit.*, p. 9.

⁸⁰ M.I.294; I. B. Horner (tr.), *op.cit.*, p. 354. **Five Meditation Factors**: Initial Application of Thought (*Vitakka*), Sustained Application of Thought (*Vicāra*), Zest or Joy (*pīti*), Ease or Rapture (*Sukha*), and One-Pointedness (*ekaggatā*) of Mind.

(*Vitakka*)⁸¹, Sustained Application of Thought (*Vicāra*)⁸², Zest or Joy (*Pīti*)⁸³, Ease or Rapture (*Sukha*)⁸⁴, and One-Pointedness (*Ekaggatā*)⁸⁵ of Mind are possessed.

II. The attainment of Second Meditation (*Dutiya-jhāna*)

It is called the “*Ariyan Silence (Ariyo Tuṇhībhāvo)*.”⁸⁶ The initial Application of Thought (*Vitakka*) and Sustained Application of Thought (*Vicāra*) are the main mental factors causing activity of speech.⁸⁷ Clearly, these origins of verbal activity are absent, inner mental verbalization also decreases, substituted by the silence of the mind. The attaining second meditation is:

By the calming down of thought directed and sustained, he enters on the inward calm, that one-pointedness of mind, apart from thought directed and

⁸¹ M.III.73; I. B. Horner (tr.), *op.cit.*, p. 116. **Initial Application of Thought** (*Vitakka*) as the good roots. It bears a form as a Wholesome Thought of Renunciation (*Nekkhammaviakka*), of Good-will (*Abyāpādavitaṅka*), and of Harmlessness (*Avihiṃsāvitakka*) of the Supra-mundane Right Thought.

⁸² Vism.142; Bhikkhu Nāṇamoli (tr.), **The Path of Purification**, (Colombo: R. Semage, 1956), p. 148. **Sustained Application of Thought** (*Vicāra*) means continued movement of the mind on the object, it has the characteristic of continued pressure on the object, the function of keeping consistent states with the object.

⁸³ Vism.143; Ibid., p. 149. **Zest or Joy** (*Pīti*) as the satisfaction at getting a desirable object, which here is to get the exclusion of the five hindrances. It refreshes the body and mind and manifested as delight.

⁸⁴ A.I.80; F. L. Woodward (tr.), *op.cit.*, p. 74; Vism. 144; Ibid., p. 151. **Ease or Rapture** (*Sukha*) is the actual experiencing something when got. It is the mental happiness borne of solitude from sensual pleasures and the hindrances.

⁸⁵ Vism. 85; Ibid., p. 85. **One-Pointedness** (*Ekaggatā*) of Mind as the factor by virtue which the mind is conscious of one and only one object at a time, without being distracted and scattered by other objects. It is considered as an equivalent term for the concentration

⁸⁶ S.II.273; Rhys Davids (tr.), *op.cit.*, p. 184.

⁸⁷ M.I.301; I. B. Horner (tr.), *op.cit.*, p. 363.

sustained, that is born of mental balance, zestful and easeful, that is the second trance.⁸⁸

The perfect second meditation, he used to accomplish the first meditation and prepares to enter the third trance:

III. The attainment of Third Meditation (*Tatiya-jhāna*) is described:

By the fading out of Joy (*Pīti*), he abides indifferent, mindful and composed, and experiences ease through the body. Having entered on the third trance, which the *Ariyan* describe in the terms: ‘he who is indifferent and mindful dwells happily,’ he abides therein.⁸⁹

In this trance, Zest or Joy (*Pīti*) is considered gross and elimination. This meditation has three additional mental concomitants such as indifference or Equanimity (*Upekkhā*)⁹⁰, Mindfulness (*Sati*), and Awareness (*Sampajañña*). “Mindfulness (*Sati*) is a remembrance and it is manifested as guarding. Awareness (*Sampajañña*) is non-confusion and its function is to investigate.”⁹¹

After perfecting third meditation, he prepares to enter the fourth trance.

IV. The attainment of the Fourth Meditation (*Catutha-Jhāna*)

By the abandoning of ease, by the abandoning of discomfort, by the destruction of the happiness and unhappiness that he had before, having

⁸⁸ S.V.9; F. L. Woodward (tr.), *op.cit.*, p. 9.

⁸⁹ S.V.9; Ibid.

⁹⁰ Vism.160f; Bhikkhu Ñāṇamoli (tr.), *op.cit.*, p. 166. There are ten kinds of Indifference (*Upekkhā*) found as: (1) Six-factors Equanimity (*Chalāṇupekkhā*), (2) Equanimity as a Divine Abiding (*Brahmavihārupekkhā*), (3) Equanimity as an Enlightenment Factor (*Bojjhaṅgupekkhā*), (4) Equanimity of Energy (*Viriupekkhā*), (5) Equanimity about Formations (*Saṅkhārupekkhā*), (6) Equanimity as a Feeling (*Vedanupekkhā*), (7) Equanimity about Insight (*Vipassanupekkhā*), (8) Equanimity as Specific Neutrality (*Tatramajjhātupekkhā*), (9) Equanimity of Jhāna (*Jhānupekkhā*), and (10) Equanimity of Purification (*Parisuddhiupekkhā*).

⁹¹ Vism.162; Ibid., p. 169.

entered in that state which is neither pleasant nor painful, that utter purity of mindfulness reached by indifference, which is the fourth trance, he abides therein.⁹²

The conditions of the fourth trance are the absence of ease and pain, the disappearance of pleasure and grief.

The controlling faculty of ease? That ease which is bodily, that agreeableness which is experienced when it arises from bodily contact.... controlling discomfort... controlling happiness.... controlling unhappiness.... controlling indifference.⁹³

In this meditation, all four feelings of pain, grief, pleasure, and ease are entirely negated and remains a feeling of neither pleasure nor pain. Through the practice of concentration gets various benefits. The feeling of ease (*Sukha*) here and now. The Buddha himself declares the meditation to be kind of *Nibbāna* in this life.⁹⁴ Knowing things as they really are and no grasping them.⁹⁵ The foundation of divine life, conduce to repulsion, to the cessation of desire, to peace,

⁹² S.V.9; F. L. Woodward (tr.), *op.cit.*, p. 9.

⁹³ S.V.209; Ibid., pp. 184-5.

⁹⁴ A.IV.453; E. M. Hare (tr.), *op.cit.*, p. 298.

⁹⁵ S.III.13-5; F. L. Woodward (tr.), *op.cit.*, p. 15.

to super-knowledge⁹⁶, to enlightenment, and *Nibbāna*,⁹⁷ because the training of the lastly of the Eightfold Path is called “stability of consciousness.”⁹⁸

The Noble Eightfold Path (*Ariyo Aṭṭhaṅgiko Maggo*) is divided into the threefold training, three essentials of the Buddhist training are:

Right Thought and Right Understanding go to constitute Wisdom, the mind is trained and disciplined and developed through Right Effort, Right Mindfulness, and Right Concentration. In Ethical Conduct (*Sīla*), based on love and compassion, are included three factors: namely, Right, Speech, Right Action, and Right Livelihood.⁹⁹

By avoiding the Two Extremes is following the Middle Way that consists Right View (*Sammā-Diṭṭhi*), Right Thought (*Sammā-Saṅkappa*), Right Speech (*Sammā-Vācā*), Right Action (*Sammā-Kammanta*), Right Livelihood (*Sammā-*

⁹⁶ Super-knowledge (*Abhiññā*) is:

(1) The knowledge of the modes of supernormal power (*Iddhividhaññā*), See D.I.78; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 88.

(2) The Divine Ear (*Dabhasotadhātu*) can hear sounds both of devas and mankind whether far or near; See D.I.79; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 89; A.III.16; E. M. Hare (tr.), *op.cit.*, p. 12.

(3) The Knowledge of the Minds of Others (*Paracittavijāññā*) is the ability to penetrate through one's own mind and the mind of others; See D.I.79; *Ibid.*, p. 89.

(4) The Remembrance of Former Existences (*Pubbenivāsānussatiññā*); See D.I.81; *Ibid.*, p. 90; S.II.214; Rhys Davids (tr.), *op.cit.*, p. 143.

(5) The divine eye (*Dibbacakkhu*) the knowledge of the passing away and rebirth of beings, this vision can see one form of existence and passing away with their deeds; See D.I.82; *Ibid.*, p. 91; S.II.214; *Ibid.*,

(6) The Destruction of all Cankers (*Āsavakkhayaññā*) is gained by anyone who practices the holy life, by seeing and knowing clearly the Four Noble Truths in their full depth; See D.I.83; *Ibid.*, p. 92.

⁹⁷ D.III.173; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 128.

⁹⁸ Paṭhamakyaw Ashin Thittila (tr.), *op.cit.*, p. 311.

⁹⁹ Walpola Rahula, *op.cit.*, pp. 47-9.

Ājivā), Right Effort (*Sammā-Vāyāma*), Right Mindfulness (*Sammā-Sati*), and Right Concentration (*Sammā-Samādhi*). It is called the Noble Eightfold Path (*Ariyo Atṭhaṅgiko Maggo*) or the Only Path (*Ekāyo Ayam Maggo*) that leads the understanding of all things as they really are, attaining Enlightenment, *Nibbāna*. It is leading to the achievement of purification in the process of cultivation, the practitioner can distinguish between “ariyan and un-ariyan, the good and bad, the aim and non-aim, the dhamma and not-dhamma, blameworthy and blameless, and whose fruits is pain and pleasure.”¹⁰⁰ In a negative sense, it means the avoiding from self-indulgence and self-mortification. In the positive sense, it implies assuming the way of living as the string of lute which is either overstrung or over lax in the lesson of the Buddha taught Sōṇa.

2.1.2 The Four Foundations of Mindfulness (*Satipaṭṭhāna*)

The next group of factors as the Four Foundation of Mindfulness follows:

Contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world; he fares along contemplating the feeling in the feelings, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world;... contemplating the mind in the mind.....; he fares along contemplating the mental objects in the mental objects, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world.¹⁰¹

The contemplation focus on the Body in the Body (*Kāyānupassanā*), contemplating the Feelings in the Feelings (*Vedanānupassanā*), Contemplating the Mind in the Mind (*Cittanupassanā*), and Contemplating the Mental objects in the Mental Objects (*Dhammanupassanā*). The Lord Buddha encouraged his disciples to develop this path.

¹⁰⁰ A.V.275-7; F. L Woodward (tr.), *op.cit.*, p.184.

¹⁰¹ M.I.55-6; I. B. Horner (tr.), *op.cit.*, p. 71.

2.1.3 The Four Supreme Efforts (*Cattāro Padhāna*)

The definition of Pāli English Dictionary entitles,¹⁰² *padhāna* term means exertion, energetic, effort, striving, and concentration of mind. They are (1) the effort to avoid the arising of Evil (*Pāpaka*) and Unwholesome (*Akusala*) states of mind that have not arisen, (2) the effort to overcome evil and unwholesome states of mind that have arisen, (3) the effort to develop wholesome states of mind that have not arisen, (4) the effort to maintain and increase the wholesome states of mind that have arisen.

2.1.4 The Four Means to Accomplishment (*Cattāro Iddhipādā*)

The term means “*iddhi* as potency, *iddhipādā*, the making determination in respect of concentration on purpose, on will, on thoughts, and on the investigation”¹⁰³ because of the base of spiritual success. They are “referred to as pre-requisites for the attainment of psychic power.”¹⁰⁴ The Four Means to Accomplishment are striving, energy, consciousness, and investigation.

2.1.5 The Five Spiritual Organs (*Pañcindriyāni*)

They consist of five strengths follow:

The controlling power of faith, that of energy, that of mindfulness, that of concentration, and the controlling power of insight. When the Ariyan disciple understands, as they really are, the satisfaction in, the misery of, and the escape from these five controlling powers, such a one, is call ‘Ariyan disciple who is a stream-winner’... is freed without grasping, such one is called ‘Arahant, destroyer of the āsavas, liver of the life, winner of his own welfare, one who has worn out of the fetters of rebirth, one released by perfect insight.’¹⁰⁵

¹⁰² PED., p. 411.

¹⁰³ PED., p. 120.

¹⁰⁴ S.V.276; F. L. Woodward (tr.), *op.cit.*, p. 246.

¹⁰⁵ S.V.195; *Ibid.*, p. 195.

The five spiritual Organs, namely, Faith (*Saddhā*), Effort (*Viriya*), Mindfulness (*Sati*), Concentration (*Samādhi*), and Wisdom (*Paññā*) by practicing complete attains liberation of the heart, liberation by an insight which is without discrimination.

2.1.6 The Five Mental Powers (*Pañca Balāni*)

They are referred to same qualities of the five controlling powers: Faith (*Saddhā*), Effort (*Viriya*), Mindfulness (*Sati*), Concentration (*Samādhi*), and Wisdom (*Paññā*).

The five powers, a monk who cultivates and makes much of the five powers is one who flows to nibbāna, slides to nibbāna, tends to nibbāna.... Cultivates and makes much of the power of faith, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender....energy...of mindfulness... of concentration... of insight.¹⁰⁶

When the five mental powers are developed, the five fetters of the higher sort¹⁰⁷ is wearing out and abandoning.

2.1.7 The Seven Factors of Enlightenment (*Satta Bojjhaṅgā*)

The Factors of Enlightenment, *Satta Bojjhaṅgā* (*Bodhi+Anga*, Sk. *Bodhyanga*), means “a factor or constituent of knowledge or wisdom.”¹⁰⁸ There are seven *Bojjhaṅgas* usually refer to Mindfulness (*Sati-Sambojjhaṅga*), Investigation of Dhamma (*Dhammavicaya-Sambojjhaṅga*), Effort (*Viriya-Sambojjhaṅga*), Joy (*Pīti-Sambojjhaṅga*), Tranquility (*Passaddhi-Sambojjhaṅga*), Concentration (*Samādhi-Sambojjhaṅga*), and Equanimity (*Upekkhā-Sambojjhaṅga*) as following:

¹⁰⁶ S.V.249; Ibid., p. 223.

¹⁰⁷ S.V.251; Ibid., p. 224. The five Fetters of the higher sort, namely, Lust for (the world of) form, lust for the formless, conceit, excitement, nescience.

¹⁰⁸ PED., p. 490.

A. Mindfulness (*Sati-Sambojjhaṅga*)

The twofold of Mindfulness are “as to one’s own Personal Conditions (*Ajjhattam Dhammesu Sati*), as to external conditions (*Bahiddhā Dhammesu Sati*).”¹⁰⁹ The term ‘condition’ means formations. The twofold division of mindfulness regard Formations (*sankhāra*) and both Internal (*Ajjhattika*) and External (*Bahiddhā*).

Mindfulness appears the chief characteristic in the principal factor of the Buddhism, “herein, monks, mindful as to control the covetousness and dejection in the world.”¹¹⁰

Right mindfulness or complete awareness, is superior to know because in the absence of mindfulness it is just impossible for a man to make the best of his learning. Men of good standing who have acted or spoken thoughtlessly and without due consideration to the consequences are often subjected to severe and justifiable criticism.¹¹¹

It emphasizes the necessity of cultivation, safeguard and development. It is also one of the Five Strengths and the Five Faculties and its widest sense one of those mental factors inseparably associated with all kammically wholesome and kamma-produced pure consciousness.

B. Investigation of Dhamma (*Dhammavicaya-Sambojjhaṅga*)

The Pāli term “*Vicaya*” means “search, investigation, and examination,”¹¹² and the Dhamma term refers to the teaching or the general phenomena or things.¹¹³ *Dhammavicaya* can be the meaning of the investigation of phenomena or search

¹⁰⁹ S.V.110; F. L. Woodward (tr.), *op.cit.*, p. 93.

¹¹⁰ M.I.55-6; I. B. Horner (tr.), *op.cit.*, p. 71.

¹¹¹ Piyadassi Thero, **Collected Wheel Publications**, vol I, (Kandy: Buddhist Publication Society, 2008), p. 9.

¹¹² PED., p. 615.

¹¹³ S.V.110; F. L. Woodward (tr.), *op.cit.*, p. 93.

of things. On the other hand, it also means the investigation of the Four Noble Truth or the investigation of all that has been taught by the Lord Buddha:

The Discourses in prose, in prose and verse, the Expositions the Verses, the Uplifting Verses the ‘As it was Said’ the Birth Stories, the Wonders, the Miscellanies. Testing the meaning of these things by intuitive wisdom. The dhamma neither for the advantage of reproaching others nor for the advantage of gossiping. These things, being well grasped by them, conduce for a long time to their welfare and happiness.¹¹⁴

Additionally, *Dhammavicaya-Sambojjhaṅga* is divided into two types “in the sense of searching, investigation, scrutinizing, for insight into one’s own personal conditions and regards externals. It is twofold.”¹¹⁵ Hence, investigation of Dhamma is the understanding of both internal and external formations in their true perspective. Lastly, the cultivation of *Dhammavicaya* focuses the mind on the five aggregates of grasping and endeavors to realize the rise and fall of this conglomeration of mind and matter.

C. Effort (*Viriya-Sambojjhaṅga*)

The definition of *Viriya* means “vigor, energy, effort, exertion, and state of a strong man.”¹¹⁶ The benefit of *Viriya* makes all moral states in practice not fall away. The position of it is the one of the Five Strength (*Pañca Balāni*), the Five Spiritual Organs (*Pañca Indriyāni*), and the fifth factor of the Noble Eightfold Path. It consists of two categories: the Bodily Effort (*Kāyikaṃ Viriyam*) and the Mental Effort (*Cetasikaṃ Viriyam*).¹¹⁷

The life of Lord Buddha is an example of practicing effort. He was never subjected to moral or spiritual fatigue. He strove tirelessly to elevate mankind, regardless of the bodily fatigue involved, and oblivious to the many obstacles and

¹¹⁴ M.I.134; I. B. Horner (tr.), *op.cit.*, p. 172.

¹¹⁵ S.V.110; F. L. Woodward (tr.), *op.cit.*, p. 93.

¹¹⁶ PED., p.634.

¹¹⁷ S.V.111; F. L. Woodward (tr.), *op.cit.*, p. 94.

handicaps that hampered his way. Others may lend us a helping hand indirectly, but deliverance from suffering must be striving to be each oneself. “The idle who does not strive, who, though young and strong, is full of sloth, who is weak in resolution and though, that lazy and idle man will not find the way to wisdom, the way to enlightenment.”¹¹⁸

D. Joy (*Pīti-Sambojjhaṅga*)

Pāli-English Dictionary entitles, it defines *pīti* meaning: “emotion of joy, delight, zest, exuberance.”¹¹⁹ The two kinds of *Pīti*: (1) joy that is accompanied by thought directed and sustained (*savitakka-savicāra-pīti*) and (2) joy unaccompanied by thought directed and sustained (*avitakka-avicāra-pīti*).¹²⁰ The first state of joy belongs to the first meditation (*jhāna*) and the second is the higher sphere, more developed and purified form of joy.

Further, a man lacking in this quality cannot proceed along the path to enlightenment because “there will arise in him sullen indifference to the Dhamma, an aversion to the practice of meditation, and morbid manifestations.”¹²¹ When discussing happiness in the seven *sambojjhaṅgas*, the mind is the vast difference between pleasure and happiness. Seeing a form, hearing a sound, perceiving an odor, tasting a flavor, touching things, cognizing an idea, those six sense-objects experience a certain level of pleasure. Real happiness comes without grasping or attaching things animate or inanimate. A confirmation from the Buddha following “happily do we dwell-we who have no impediments, feeder on joy shall we be-even as the radiant devas.”¹²²

¹¹⁸ Dhp. 280.

¹¹⁹ PED., p. 462.

¹²⁰ S.V.111; F. L. Woodward (tr.), *op.cit.*, p. 94.

¹²¹ Piyadassi Thero, *op.cit.*, p. 15.

¹²² Dhp. 200.

F. Tranquility (*Passaddhi-Sambojjhaṅga*)

This Pali term means “calmness, repose, and serenity.”¹²³ It is described as a state without suffering existed or unquiet is replaced by coolness. *Passaddhi* consists of two kinds: Tranquility of Body (*Kaya-Passaddhi*) and Tranquility of Mind (*Citta-Passaddhi*).¹²⁴ In the former, the tranquility refers to the three aggregates of feeling, perception, and activities and after that concerns to the aggregate of consciousness.

The man who cultivates calm of the mind does not get upset, confuse or excited when confronted with the eight vicissitudes of the world (*aṭṭha-lokadhamma*)¹²⁵. He endeavors to see the rise and fall of all things conditioned; how things come into being and pass away. Free from anxiety and restlessness he will see the fragility of the fragile.¹²⁶

Thus, *Passaddhi* leads to the path to attaining enlightenment and delivers from *dukkha*. It makes our mind relax and purify.

G. Concentration (*Samādhi-Sambojjhaṅga*)

The last enlightened factor of Noble Eightfold Path is only the tranquilized mind that can easily concentrate on a subject of meditation. “How it is to be regarded by the perfect insight of what is really is.”¹²⁷ It is the unified mind controls the Five Hindrances (*Pañca Nīvaraṇāni*) under subjugation which closed the doors of deliverance. “To the monk who has retired to a secluded spot, whose mind is calmed, and who clearly discerns the Dhamma, there comes unalloyed joy

¹²³ PED., p. 447.

¹²⁴ S.V.111; F. L. Woodward (tr.), *op.cit.*, p. 94.

¹²⁵ Ibid. The Eight Vicissitudes of the World (*Aṭṭha-Lokadhamma*) consist of four couples gain and loss, fame and obscurity, praise and blame, happiness and suffering.

¹²⁶ Piyadassi Thero, *op.cit.*, p. 19.

¹²⁷ S.III.22; F. L. Woodward (tr.), *op.cit.*, p. 21.

and happiness transcending that of humans.”¹²⁸ The only concentrate mind can have the vision of truth and reality.

H. Equanimity (*Upekkhā-Sambojjhaṅga*)

Upekkhā (Sk. *upekṣā*), is defined that “hedonic neutrality or indifference, zero points between joy and sorrow; disinterestedness, neutral feeling, equanimity; feeling which is neither pain nor pleasure.”¹²⁹ This kind of *upekkhā* is a constituent of enlightenment that referred to the balance of mind or calm concentrative mind. It is hard to be undisturbed when touched by the vicissitudes of life, but one who cultivates the quality of equanimity is not upset. “Truly the good give up longing for everything. The good prattle not with thoughts of craving. Touched by happiness or by pain, the wise show neither elation nor depression.”¹³⁰

In brief, the seven factors of enlightenment are leading to the cessation of craving, completed the fruits of liberation. When one cultivates and makes much of them, the knowledge comes to him. The Buddha taught us the way to know real life, we owe it to ourselves to find out by cultivated the seven enlightenment factors with zestful and unflagging. The Path to attaining Enlightenment of Theravāda Buddhism consists of thirty-seven Factors. They are linking together and support to get the highest goal to free from the suffering.

¹²⁸ Dhp. 373.

¹²⁹ PED., p. 150.

¹³⁰ Dhp. 83.

	<i>Bodhipakkiyādharmā</i>	
1	Noble Eightfold Path	Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.
2	Four Foundations of Mindfulness	Contemplating on the body, feeling, mind, and mental objects
3	Four Supreme Efforts	<ul style="list-style-type: none"> -To avoid the arising of evil and unwholesome have not arisen - To overcome evil and unwholesome that have arisen - To develop wholesome that have not arisen - To maintain and increase the wholesome that has arisen.
4	Four Means to Accomplishment	Striving, energy, consciousness, and investigation.
5	Five Spiritual Organs	Faith, Effort, Mindfulness, Concentration, and Wisdom
6	Five Mental Powers	Faith, Effort, Mindfulness, Concentration, and Wisdom
7	Seven Factors of Enlightenment	Mindfulness, Investigation of Dhamma, Effort, Joy, Tranquility, Concentration, and Equanimity.

Table No. 2.2: **The Thirty-seven Factors of Enlightenment**

2.2 The Practical Methods

The path of practice to attaining enlightenment in Theravāda Buddhism requires to take the thirty-seven factors. However, it is not required the practitioner to take all the seven groups for the attainment of enlightenment because it will be enough if one or two of them is entirely practiced. The practical methods following the Theravāda tradition, the training of the thirty-seven factors are:

2.2.1 The Practical Methods of the Noble Eightfold Path (*Ariyo Aṭṭhaṅgika Magga*)

This part is summarized into the three groups of practice: Wisdom (*Pāññā*) consisting of Right View, and Right Thought; Virtue (*Sīla*) consisting of Right Speech, Right Effort, and Right Action; Concentration (*Samādhi*) consisting of Right Mindfulness and Right Concentration. The method of practice is:

A. The Group of *Sīla*

(1) The practice of Right Speech, when one abstains from these forms of wrong and harmful speech one naturally has to speak the truth, has to use words that are friendly and benevolent, pleasant and gentle, meaningful and useful. One should not speak carelessly: speech should be at the right time and place. The Lord Buddha taught: “Whatever speech the Tathāgata knows to be fact, true, connected with the goal, and liked by others, agreeable to them, the Tathāgata is aware of the right time for explaining that speech.”¹³¹

Traditionally, Right Speech refers to the conducive of your liberation from suffering and well-being and conducts to others liberation and well-being as well. But nowadays, the way of communication between people and people from the difference area and countries. Now there are more than just face-to-face speech, instead of phone calls, text chat, online forums, and social networks. For that reason, perhaps this could now be more properly described as based on the Buddha taught the method of practicing right speech consists of 4 main efforts as presented by the Buddha: “when you are gathered together, monks, there are two things to be done: either talk about Dhamma or observe the ariyan silence.”¹³²

Abstention (1) from telling lies, (2) from backbiting and slander and talk that may bring about hatred enmity..., and (3) from harsh, rude, impolite..., and (4) from idle, useless and foolish babble and gossip.¹³³

¹³¹ M.I.395; I. B. Horner (tr.), *op.cit.*, pp. 62-3.

¹³² M.I. 161; *Ibid.*, p. 205.

¹³³ Walpola Rahula, *op.cit.*, p. 47.

Speaking truthfully, we don't speak with a forked tongue. It is right communication in daily life with friends to build a good relationship. Don't speak cruelly or don't say things to others that may hurt them, under any circumstance. The life is equal whatever we give that come back to us. The speech comes from a sweetheart that makes warm and happy to the hearer.

Thus, the major idea to keep in mind here is that you should be working on changing your speaking habits so that your speech arises from your kindness, truthfulness, and compassion. To work on Right Speech in a very clear and simple way, you can adopt mindful speech and mindful listening. These two practices are very important in Right Speech.

(2) Right Action arises by “the refraining from the killing of living things, put down weapons, have the shame of roughness and loving kindness to all beings.”¹³⁴ The method of practicing right action is taking the virtues to control all action and purifies the mind. Right Action aims at promoting moral, honorable and peaceful conduct. It admonishes us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and that we should also help others to lead a peaceful and honorable life in the right way. For example, by hurting someone else we not only affect someone else's well-being but we lead ourselves to potentially having your well-being affected by planting seeds of violence in our mind. The general idea with mindful consumption is to make our best effort to only take in the kinds of things that nourish your body and mind. This includes our associations, the information you take in via the internet, T.V., and movies, food, and drink, and anything else we take in via our senses.

So, it is easy to follow and begin cultivating right action in our daily. We can protect and nurture life, practice generosity, behave responsibly, or both consume and live mindfully.

¹³⁴ D.I.62; Rhys Davids and J. E. Carpenter (eds.), *op.cit.*, p. 79.

(3) Right Livelihood is practiced by the refrain from earning a living through an occupation that causes harm to others. “The five trades have been prohibited, namely, trading in arms, trading in human beings, trading in animals, trading in spirits, and trading in poison.”¹³⁵ Right livelihood is about supporting yourself in a way that doesn’t harm you or others and preferably contributes in some positive way to the well-being of others.

One should abstain from making one’s living through a profession that brings harm to others, such as trading in arms and lethal weapons, intoxicating drinks or poisons, killing animals, cheating, etc., and should live by a profession which is honorable, blameless and innocent of harm to others. One can clearly see here that Buddhism is strongly opposed to any kind of war when it lays down that trade in arms and lethal weapons is an evil and unjust means of livelihood.¹³⁶

Furthermore, an important of Right Livelihood practice is a collective matter, it’s not just about the person or people who do the act but also the demand or desire placed upon the thing which causes your livelihood to arise. This is the far-reaching effect of karma, which is about more than just your individual actions affecting your life, but about the actions of all people affecting each other.

The best thing we can do to work on Right Livelihood is reflective ourselves these questions as the work harm us or others or the work help me or others. By working with mindfulness and really taking the time to look deeply into our livelihood we can discover great clarity about our path in life and further deepen our practice along the way.

Thus, the practice of Right Speech, Right Action and Right Livelihood, their moral principles are not merely negative prohibition, but an affirmation of doing the good with wholesome intentions for the welfare and happiness of human beings.

¹³⁵ A.III.207; E. M. Hare (tr.), *op.cit.*, p. 153.

¹³⁶ Walpola Rahula, *op.cit.*, p. 47.

B. The Group of *Samādhi*

(1) The practice of Right Effort, one should be balanced and appropriate, neither tense nor relaxed. “Energy, when overstrung, ends in a flurry, when over-lax, in idles. Stand fast in the mean of energy; pierce the mean of the faculties; and therein grasp the real world.”¹³⁷ It called “the arousing of mental energy”¹³⁸ because without supporting the effort in the practice one cannot reach the goal, effort with a positive mind. (2) Right Mindfulness arises by the contemplating of the four foundations of mindfulness as the Contemplating of the Body in the Body (*Kāyānupassanā*) sees the breathing of long or short. The Contemplating of the Feelings in the Feelings (*Vedanānupassanā*) notes the pleasant, unpleasant and neutral, of how they appear and disappear in our body. The Contemplating of the Mind in the Mind (*Cittānupassanā*) should be aware of any mind of activities. (3) The way of practice Concentration by taking of the Forty Objects in Meditation (*Samatha Kammaṭṭhāna*). The *Visuddhimmagga* entitled, it clearly defined: “he should apprehend from among the forty meditation subjects one that suits his own temperament.”¹³⁹ The forty Subjects of Meditation (*Kammaṭṭhāna*) in brief follow:

A. Ten *Kasiṇas*: earth, water, fire, air, blue, yellow, red, white, light and limited space *Kasiṇas*.

B. Ten kinds of Foulness (*Asubha*): the bloated state, the livid state, the festering state, the cut-up state, the gnawed state, the scattered state, the hacked, the bleeding state, the worm-infested state, and the state of a skeleton.

C. The ten kinds of Recollection (*Anussatiyo*): recollection of the Buddha, recollection of the Dhamma, recollection of the Sangha, recollection of virtue, recollection of generosity, recollection of deities, mindfulness of death,

¹³⁷ A.III.374; E. M. Hare (tr.), *op.cit.*, p. 267.

¹³⁸ Paṭhamakyaaw Ashin Thiṭṭila (tr.), *op.cit.*, p. 311.

¹³⁹ Bhadantācariya Buddhaghosa, Bhikkhu Ñāṇamoli (tr.), **The Path of Purification (Visuddhimmagga)**, (Kandy: Buddhist Publication Society, 2010), p. 86.

mindfulness of the body, mindfulness of breathing (the practice of mindfulness of in and out breathing-*ānāpānasati* has sixteen modes) and recollection of peace.

D. The Four Sublime States (*Brahmavihāra*) are universal Love (*Mettā*), Compassion (*Karuṇā*), Sympathetic Joy (*Mudita*) and Equanimity (*Upekkā*).

E. The Four Immaterial States (*Āruppa*) are the State of Boundless States (*Ākāsānañcāyatana*) the state of boundless consciousness, the state of nothingness and the state of neither perception nor non- perception.

F. One perception (repulsiveness in nutriment) and one defining (the four elements).

In brief, the unwholesome forms of the mind combine the effective (emotions) and the cognitive (to sees and understands things). The method of meditation in the Theravāda tradition makes clear that both affective and cognitive defilements must be overcome by meditative Calm (*Samātha*) and Insight (*Vipassanā*). Working together, they bring a state of mind in the calm, clear, peaceful.

C. The Group of *Pāññā*

(1) The two conditions of arising Right View as “for bringing right understanding into existence: the utterance of another (person) and wise attention.”¹⁴⁰ To develop right view is the first condition getting from outside and second to cultivate from inside. The first condition from the Buddha explained: “as a matter concerning the outside, monks, I see no other single factor so potent for the arising of the seven-limb of wisdom as friendship with what is lovely.”¹⁴¹ A good friend means one associated with persons who have good qualities as “genial, pleasant, grave, cultured, a speaker, bland, profound in speech, he urges one not untimely.”¹⁴² It is necessary for a person listening teaching or gets advice from good friends. The second condition as “For the monk who is a learner not yet

¹⁴⁰ M.I.294; I. B. Horner (tr.), *op.cit.*, p. 353.

¹⁴¹ S.V.101; F. L. Woodward (tr.), *op.cit.*, p. 85.

¹⁴² Iti.9., p. 121.

come to mastery of mind, making it a matter concerning the self, I see no other factor so helpful as giving close attention of mind.”¹⁴³ The contemplation have the wise attention in order to know how the teachings applying correctly.

Having the good friends and the systematic attention in the practical method leading to Right View (*Sammādiṭṭhi*) is the forerunner of the arising of “the noble eightfold path”¹⁴⁴ and “the seven factors of enlightenment.”¹⁴⁵ The benefit of having good friends like a mirror to reflect ourselves, encourage and overcome the challenge in our life. The good friends who give the right advice and help us to abandon from the wrong views.

Exactly, what is included within right view or understanding? Most notably, the understanding of the Four Noble Truths is the understanding of our suffering, how suffering is created, well-being, and how to follow the path to create that well-being and alleviate suffering. As opposed to the knowledge you gain from reading a book, though, Right View emphasizes true understanding and clarity gained through insight, which involves direct experience with something. Through mindfulness and sitting meditation practice we are able to gain deep

¹⁴³ Ibid.

¹⁴⁴ S.V.30; F. L Woodward (tr.), *op.cit.*, p. 29. The Buddha said to monk: “ Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun...even so friendship with the lovely is the forerunner...of the arising of the Ariyan Eightfold Way. Of a monk who is a friend of the lovely it may be expected that he will cultivate and make much of the Ariyan Eightfold Way.

Herein, monks, a monks cultivates right views, which ends in the restraint of passion, which ends in the restraint of hatred, which ends in the restraint of illusion...so with the rest...He cultivates right concentration, which so ends. Thus, monks, does a monk who is a friend of the lovely cultivate the Ariyan eightfold way...and makes much of it.”

¹⁴⁵ S.V.29; Ibid., p. 28. The Buddha said about the systematic attention that: “Just as the dawn, monks, is the forerunner, the harbinger, of the arising of the sun, even so possession of systematic thought, monk is the forerunner, the harbinger, of the arising of the Ariyan eightfold way. Of a monk who is possessed of systematic thought, monks, it may be expected that he will cultivate, that he will make much of the Ariyan eightfold way.”

insights about the things you observe and interact with, and this leads to the cultivation of Right View. In our everyday life, each effort we make to observe your daily challenges and difficulties and their causes clearly with the light of mindfulness is an opportunity to cultivate Right View.

(2) When Right View is developed in us, Right Thinking is present because it's those views and our understanding that fuels our state of thinking which leads to action.

Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. It is very interesting and important to note here that thoughts of selfless detachment, love and non-violence are grouped on the side of wisdom. This clearly shows that true wisdom is endowed with these noble qualities and that all thoughts of selfish desire, ill-will, hatred, and violence are the result of a lack of wisdom in all spheres of life whether individual, social, or political.¹⁴⁶

What is the best way to work on cultivating Right Thinking? The Buddha said it's by being a part of a community who practices as such. In modern terms, this could simply be a group of focused individuals working towards a united goal, both positive as well as realistic in their outlook. Our thought keeps away from thoughts of selfless or detachment, thoughts of hatred and thoughts of violence. The average person spends more time in their heads than they do being fully present. Of course, thinking itself isn't bad, but most of the time the thoughts we're occupying our minds with are nothing more than unproductive wanderings of mind. So Right Thinking is, most importantly, refraining from this kind of mindless wandering, or distracted unintentional thinking, and instead only thinking when it's necessary and holds a purpose, otherwise, we should be mindful of the task at hand. Because of our mind thinking non-stop, the method of keeping the mind in purify is practicing mindful breathing is important here because it allows us to come back to the present moment when our mind wanders off or

¹⁴⁶ Walpola Rahula, *op.cit.*, p. 49.

becomes fixated on something unwholesome. In this way, our mindful breathing is a tool to help train our minds away from the mindless wandering it's so naturally adept at or the harmful fixation it's stuck on.

The two factors of training *Paññā* are Right View and Right Thought leading to the highest goal in Theravāda Buddhism. The practical method shows the practice of concentration and observation.

To conclude, the three groups of training of the Eightfold Path (called Middle Way) depend on each other like eight unbreakable links in a chain and they must be always put into practice leading to the understanding all things what they really are.

2.2.2 The Practical Methods of Four Foundations of Mindfulness (*Satipaṭṭhāna*)

The practical method consists of the four domains as body, feelings/sensations, mind/consciousness, and mental object.

A. Mindfulness of the Body (*Kāyānupassanā*)

There are six objects of the contemplating body as: Mindfulness on Breathing (*Ānāpāna-Sati*), on the Postures of the Body (*Catuririyāpathā*), on the clear Comprehension (*Sampajañña*), the Reflection on the repulsiveness of the Body (*Paṭikkūlamanasikāra*), the reflection on the Material Elements (*Dhātumanisikāra*), and on the nine kinds of Corpse (*Navasīvathikāya*).

I. Mindfulness on Breathing (*Ānāpāna-Sati*)

The practitioner is the aware motion of breathing as following:

He then keeps his mindfulness while breathing as follow: breathing in and out long...is long; Breathing in and out short...is short; Reminding himself that he will be mindful of breathing, he breathes in and out...he will calm down the breathing, which keeps the body alive, he breathes in and out.¹⁴⁷

¹⁴⁷ D.II.291; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 328

This method makes the mind noted on breathing and then calm appearing in mind with peaceful and purify. The thought and emotion intruding in the mind are subdued.

II. On the Postures of the Body (*Catuririyāpathā*)

Making mindful on the four postures of the body as “walking, standing, sitting or lying down, the very moment his body is in such and such a posture.”¹⁴⁸ The purpose of this aspect is controlling all moving of body in awareness.

III. On the Clear Comprehension (*Sampajañña*)

This is the extension of the second aspect, dealing in details with the smaller postures of the body such as stepping forward or backward, looking in front or around, folding or stretching arms, dressing, eating, tasting, urinating, and so on.¹⁴⁹

IV. The Reflection on the Repulsiveness of the Body (*Paṭikkūlamanasikāra*)

The contemplative in the whole body from the bottom of the feet up to the top of the head, as a composite of various unclean elements:

This body with various impurities such as hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, membranes, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine.¹⁵⁰

V. The Reflection on the Material Elements (*Dhātumanisikāra*)

The contemplation of the body are the combination of four elements, namely, Earth or Solid (*Paṭhavi-Daātu*), Water or Liquid (*Āpo-Dhātu*), Heat (*Tejo-Dhātu*), and Air or Motion (*Vāyo-Dhātu*).

¹⁴⁸ D.I.292; Ibid., p. 329.

¹⁴⁹ D.I.292; Ibid.

¹⁵⁰ M.I.57; I. B. Horner (tr.), *op.cit.*, p. 73.

VI. On the Nine Kinds of Corpse (*Navasīvathīkāya*)

The mindful on the corpse in the nine stages of decomposition follows:

A corpse dead... swollen, discolored, decomposing. A corpse devoured by crows or ravens or vultures or wild dogs or jackals or by various small creatures. A corpse that has become a skeleton, with some flesh and blood, sinew-bound.... become a skeleton smeared with blood, sinew-bound but without any flesh on. A corpse without flesh and blood but still with sinews binding it in shape... without sinews binding, the bones being scattered here and there, no longer help together... reduced to white bones the color of a sea-shell... to a mere heap of bones a year old...to rotten powder.¹⁵¹

The observation in nice times of body from death until rottenness. To clear without attachment: “Thinking ‘there is the body,’ his mindfulness is established precisely to the extent necessary just for knowledge...remembrance...not grasping anything in the world.”¹⁵²

In each case, reflects that body not ourselves, uncontrollable, changing. As a result, the benefit of contemplating on the body is knowing body as a combination of causes and its natural course. The understanding of our body is the three characteristics of Impermanence (*Aniccā*), Suffering (*Dukkha*), and Non-self (*Anattā*).

B. Mindfulness of the Feelings (*Vedanānupassanā*)

The three kinds of Feeling should be knowing whenever arising that Pleasant (*Sukkhā*), Painful (*Dukkha*), and Neutral (*Upekkhā*):

And how, bhikkhus, does a brother, as to the feeling, continue to consider the feeling? Herein, bhikkhu, is a brother when affected by a feeling of pleasure, aware of it, reflecting: ‘I feel a pleasurable feeling.’ So, too, is he aware when affected by a painful, or by a neutral feeling, or by pleasant or painful or

¹⁵¹ M.I.58; Ibid., p. 74.

¹⁵² M.I.59; Ibid., p. 75.

neutral feeling concerning material things, or by a pleasant or painful or neutral feeling concerning spiritual things.¹⁵³

This concentrate of mindfulness helps one clear the all sensation with a detached notion. “There is feeling,”¹⁵⁴ any moment of feeling exists when its causes. As such, one is free from Greed (*Lobha*) to the pleasant feelings, from Hatred (*Dosa*) to the painful feelings, and from Ignorance (*Moha*) to the neutral feelings.

C. Mindfulness of the Mind (*Cittanupassanā*)

The contemplating on the states of mind is:

One knows intuitively the mind with lust as the mind with lust, or the mind without lust as the one without lust, or the mind with hate as being with hate, or the mind without hate as being without hate, or dull, or intelligent, or attentive, or distract, or exalted, or not exalted, or mediocre, or ideal, or composed, or discomposed, or liberated, or bound.¹⁵⁵

When observing mind in any moment we know that this is mind state a nonstop changing like the waves of the sea without ending. We just learn to control and realize. Any wholesome thoughts or unwholesome arising with control is the best way of a peaceful life. As the body and the feelings, the mind is no abiding entity called self (*Atta*).

There is this one way, monks, for the purification of beings, for the overcoming of sorrows and griefs, for the going down of sufferings and miseries, for winning the right path, for the realizing *Nibbāna*, that is to say, the four application of mindfulness.¹⁵⁶

We believe that everything belongs to us: the body, feeling, memory, mental formations, emotions, and consciousness. We think: we are seeing, we are

¹⁵³ D.II.298; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 333.

¹⁵⁴ M.I.59; I. B. Horner (tr.), *op.cit.*, p. 76.

¹⁵⁵ D.II.299; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 334

¹⁵⁶ M.I.55-6; I. B. Horner (tr.), *op.cit.*, p. 71.

liking or disliking, we are hearing, we are smelling, tasting, feeling. But by the truth, these five *Khandhas* (the five phenomena we regard as self: corporeality, feeling, consciousness, perception, and mental formations like five pieces to link together) do not belong to anyone. Even our body does not really belong to us, our mind does not belong to us, either, because we can't determine what kinds of thoughts will arise. Things just appear in the mind according to conditions.

Thus, the four foundations of mindfulness are the way to get rid of all defilements and free from suffering, to purify oneself and achieves *Nibbāna* in the Theravāda tradition.

D. Mindfulness of the Mental Objects (*Dhammanupassanā*)

The contemplating on the five kinds of mental object are the five hindrances, the five groups of grasping, the six internal-external sense-bases, the seven links in awakening, and the four *Ariyan* truths.

I. The Five Hindrances

When a subjective desire for sense-pleasures, ill-will, sloth and torpor, restlessness and worry, doubt, a monk comprehends, as there comes to be an uprising...had not arisen before, and in so far as there comes to be getting rid of,... no future uprising, he comprehends that.¹⁵⁷

Firstly, the comprehending whenever meditator practicing of any five hindrances in the mind or not and realizing the abandonment of arisen hindrances that had arisen, the non-uprising in the future that have been got rid of.

II. The Five Groups of Grasping

Next, the five parts construct the body as one of notion whenever contemplates the mindfulness of mental objects.

“A monk thinks, such is material shape, the arising of material shape, sitting of material shape... feeling, perception, tendencies, and consciousness.

¹⁵⁷ M.I.60; Ibid., pp. 77-8.

There are mental objects.”¹⁵⁸ A meditator contemplates the nature of five aggregates and knows how they arising and passing away clearly.

III The Six Internal-External Sense-bases

Then, there are consist of Eyes (*Cakkhu*) and Form (*Rūpa*), Ear (*Sota*) and Sound (*Sadda*), Nose (*Ghāna*) and Odour (*Gandha*), Tongue (*Jivhā*) and Taste (*Rasa*), Body (*Kaya*) and Tangible objects (*Phoṭṭhabba*), Mind (*Mano*) and Mental Objects (*Dhamma*). Whenever observing, the meditator knows each of the internal and external sense-bases as:

He understands the eyes, the forms, and the fetter that arises depending on both of them. He knows the arising of the fetter not arisen before. He knows how to abandon the fetter that has arisen. He knows how the fetter that has been got rid of will not be produced in the future.¹⁵⁹

The deep contemplation of the six internal senses contact with the six external senses in guarded is:

He sees an object with his eyes he is not entranced in the general appearance or the details of it. He sets himself to restrain that which might give occasion for evil states, covetousness, and dejection, to flow in over him so long as he dwells unrestrained as to his sense of sight. He keeps watch upon his faculty of sight, and he attains to mastery over it. In like manner, when he hears a sound with his ear, or smell an odor with his nose, or tastes flavors with his tongue, or feels a touch with his body, or when he cognizes a phenomenon with his mind he is not entranced in the general appearance or the details it. He keeps watching upon his representative worthy of honour...endowed with this self-restraint...he experiences, within himself, a sense of ease into which no evil state can enter.¹⁶⁰

¹⁵⁸ M.I.61; Ibid., pp. 78-9.

¹⁵⁹ M.I.61; Ibid., p. 79.

¹⁶⁰ D.I.70; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 134.

So, The observing six doors contact with the six external views, we are clear the view, emotion, touching, seeing and so on that arising and drifting same as the waves of the sea never ending.

IV. The Seven Links in Awakening

Fourth, “the understanding whether any of these seven factors in the mind is present or absent, how those not arisen may arise, and how those already arisen may be developed.”¹⁶¹ It highly observers and gets a note that one of the seven factors or all them coming and existing in our mind, it’s developing or had gone. Seven factors are Mindfulness (*Sati*), Investigation (*Dhammavicaya*), Effort (*Viriya*), Joy (*Pīti*), Tranquility (*Passaddhi*), Concentration (*Samādhi*) and Equanimity (*Upekkhā*). The meditator has a calm mind with “his mindfulness is established and not grasping anything in the world”¹⁶² that an achievement when practicing meditation.

V. The Four Ariyan Truths

Finally, it is the basic doctrine of the Buddha as the Four Noble Truths is the attainment of wisdom. There are Suffering (*Dukkha*), the cause of Suffering (*Dukkha-Samudaya*), the Cessation of Suffering (*Dukkha-Nirodha*), and the Path leading to the Cessation of Suffering (*Dukkha-Nirodhagāminī Paṭipadā*).

A monk comprehends as it really is, this is anguish, arising of anguish, the stopping of anguish, and the course leading to the stopping of anguish. There are mental objects, his mindfulness is established. The point of view of the four ariyan truths.¹⁶³

The Lord Buddha said that the mindfulness is profitable on all occasion. Like the feeling of thirsty one when getting water and then drinking, he only knows the taste of water. The people know the benefit of the four foundations of mindfulness when they practicing. “It makes body, speech, mind guarded, and

¹⁶¹ D.II.303; Ibid., pp. 201-3.

¹⁶² M.I.62-3; I. B. Horner (tr.), *op.cit.*, p. 81.

¹⁶³ M.I.62-3; Ibid.

faculties controlled.”¹⁶⁴ “This leads to purify activity, to free activity from kammic consequences and to promote morality. It is the protection for oneself and others.”¹⁶⁵ Therefore, right mindfulness is considered as “the main way leading to going beyond sorrows and grief, to ceasing suffering, to the purification of all beings, to attaining enlightenment, to the realization of *Nibbāna*.”¹⁶⁶

If you don't have the correct foundation, mindfulness can't stay, can't grow. Mindfulness is like a flower seed. All of you have the seeds of mindfulness. But you have to understand how to plant the seeds in good soil. You have to water them, just like one of the monks in this temple waters the flowers every day. All of us have seeds of mindfulness but we don't understand how to take care of them or how to plant them where they'll grow. Sometimes we put mindfulness on the sand. How can it grow? Sometimes we put it on the concrete. It dries up. Sometimes we put the seeds of mindfulness in a lake. They rot and never grow. Many people think they have mindfulness, but they put it in the wrong place.

Thus, the Four Foundations of Mindfulness (*Satipaṭṭhāna*) note on the body, feelings/sensations, mind/consciousness, and mental object. We have to do by the observer what is happening now and here. We just know and observe seeing, smelling, touching, tasting, hearing, thinking, and feeling. Just be aware of anger, excitement, fear and other emotions when they appear. Just know and let go, if you keep observing the four foundations of mindfulness without liking or disliking, you will gain wisdom and tastes the deliverance of mind.

2.2.3 The Practical Methods of Four Supreme Efforts (*Cattāro Padhāna*)

The practice is similar to Right Effort of the Noble Eightfold Path. It is the process of the four periods as (1) the effort to avoid the arising of Evil (*Pāpaka*) and Unwholesome (*Akusala*) states of mind that have not arisen, (2) the effort to overcome evil and unwholesome states of mind that have arisen, (3) the effort to develop

¹⁶⁴ S.IV.112; F. L. Woodward (tr.), *op.cit.*, (Oxford: PTS, 1994), p. 70.

¹⁶⁵ S.V.168; *Ibid.*, p. 148.

¹⁶⁶ D.II.315; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 346.

wholesome states of mind that have not arisen, (4) the effort to maintain and increase the wholesome states of mind that have arisen.

2.2.4 The Practical Methods of Four Means to Accomplishment (*Cattāro Iddhipādā*)

It is (1) the basis of psychic power that is possessed of concentration of intention with activities of Striving (*Chanda*); (2) the basis of psychic power that is possessed of concentration of energy with activities of Striving (*Viriya*), or application of energy for perfection in the four meditations; (3) the basis of psychic power that is possessed of concentration of Consciousness with activities of striving (*Citta*), or application of mind to cultivate the four meditations; (4) the basis of psychic power that is possessed of Concentration of Investigation with activities of striving (*Vīmaṃsā*), or examination and discrimination of the mental factors accompanying the meditations.

The attainment of Powers (*Iddhi*) is possible after bringing the mind to a high level of development through the practices of meditation. When the mind has reached this state it could be directed towards the attainment of any of the six *Abhiññā*.¹⁶⁷ The strength of *Iddhipāda* in practice helps to develop psychic power and enables to attain mental culture that “leading to dispassion, to cessation, to peace, to supernormal knowledge, to enlightenment and to *Nibbāna*.”¹⁶⁸

¹⁶⁷ D.I.77-83; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, pp. 87-92. The six types of Higher Knowledge (*Abhiññā*) are: (1) Higher Powers (*Iddhi-Vidhā*), such as walking on water and through walls; (2) Divine Ear (*Dibba-sota*), clairaudience; (3) Mind-Penetrating Knowledge (*Ceto-Pariya-Ñāṇa*), telepathy; (4) Remember one's former Abodes (*Pubbe-Nivāsanussati*), the recalling one's own past lives; (5) Divine Eye (*Dibba-Cakkhu*), the knowing other karmic destinations; (6) Extinction of mental intoxicants (*Āsavakkhaya*), upon which *Arahantship* follows.

¹⁶⁸ S.V.256; F. L. Woodward (tr.), *op.cit.*, p. 227.

2.2.5 The Practical Methods of Two Groups of the Five Spiritual Organs (*Pañcīndriyāṇi*) and the Five Mental Powers (*Pañca Balāṇi*)

The five Spiritual Organs and the five Mental Powers, namely, are Faith (*Saddhā*), Effort (*Viriya*), Mindfulness (*Sati*), Concentration (*Samādhi*), and Wisdom (*Paññā*). Faith arises by the belief on the Buddha, the Dhamma, the Sangha, and the noble virtues. An effort is the similar with Right Effort had explained. Mindfulness is awareness in contemplating on body, feelings, mind, and mind-objects. Concentration is regarded from the four meditation that is identical with Right Concentration. Wisdom is regarded from the viewpoint of the Four Noble Truths.

2.2.6 The Practical Methods of Seven Factors of Enlightenment (*Satta Bojjhaṅgā*)

There are seven *Bojjhaṅgas* usually refer to Mindfulness (*Sati-Sambojjhaṅga*), Investigation of Dhamma (*Dhammavicaya-Sambojjhaṅga*), Effort (*Viriya-Sambojjhaṅga*), Joy (*Pīti-Sambojjhaṅga*), Tranquility (*Passaddhi-Sambojjhaṅga*), Concentration (*Samādhi-Sambojjhaṅga*), and Equanimity (*Upekkhā-Sambojjhaṅga*) as following:

(1) Mindfulness (*Sati-Sambojjhaṅga*) is practiced as the similar to with Right Mindfulness of the Eightfold Path. (2) Investigation of Dhamma (*Dhammavicaya-Sambojjhaṅga*) is identified with the right view to see things as they really are. It is the analysis of all component things into their fundamental elements. Through investigation, one understands that all compounded things pass a cycle from reaching a peak, and ceasing and fades away. Buddhism, from the beginning to end, is open to all who have eyes to see and minds to understand. From his teaching that “this dhamma which is self-realized, timeless, a come-and-see-thing, leading onward, to be understood individually by the wise.”¹⁶⁹ (3) Effort (*Viriya-Sambojjhaṅga*) as the same practice with Right Effort. (4) Joy (*Pīti-Sambojjhaṅga*) arises by the note that the mind is the vast difference between

¹⁶⁹ M.I.265; I. B. Horner (tr.), *op.cit.*, p. 321.

pleasure and happiness. Seeing a form, hearing a sound, perceiving an odor, tasting a flavor, touching things, cognizing an idea, those six sense-objects experience a certain level of pleasure. Real happiness comes without grasping or attaching things animate or inanimate. (5) Tranquility (*Passaddhi-Sambojjhaṅga*) practices to see the rise and fall of all things conditioned; how things come into being and pass away by a state of mind without suffering existed or unquiet. (6) Concentration (*Samādhī-Sambojjhaṅga*) as the same way of training of Right Concentration. (7) Equanimity (*Upekkhā-Sambojjhaṅga*) arises by seeing between joy and sorrow; disinterestedness, neutral feeling, equanimity; feeling which is neither pain nor pleasure.

All of these various methods is classified into seven groups, the Thirty-seven Factors of Enlightenment (*Bodhipakkhiyā Dhammā*). These are the truths that the Buddha reported to have advised his disciples:

Practice, meditate upon, and spread abroad, in order that dhamma may last long and be perpetuated, in order that it may continue to be for the good and the happiness of the great multitudes, out of compassion for the world, to the good and well-being and happiness of gods and men.¹⁷⁰

¹⁷⁰ D.II.119; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 128.

To sum up, the Path leading to Enlightenment, the Ultimate Reality, practices the thirty-seven factors as the process of practice from the lower to the higher level of attainment. The first step is the training mindfulness on your foundations as body, feeling, mind and mind-objects. At this time, the other factors arise and link to help the practitioner reach the right path as Eightfold Paths. One observes his breathing in and out, at this time he cultivates the virtue by purification of thought, action and verbal speech. The liking of the practicing Four Foundations and Mindfulness with others Factors of thirty-seven. Each factor can get a true benefit from the entirely practiced. It is the path of complete freedom to get happiness and peace through the practicing of moral, spiritual and intellectual perfection.

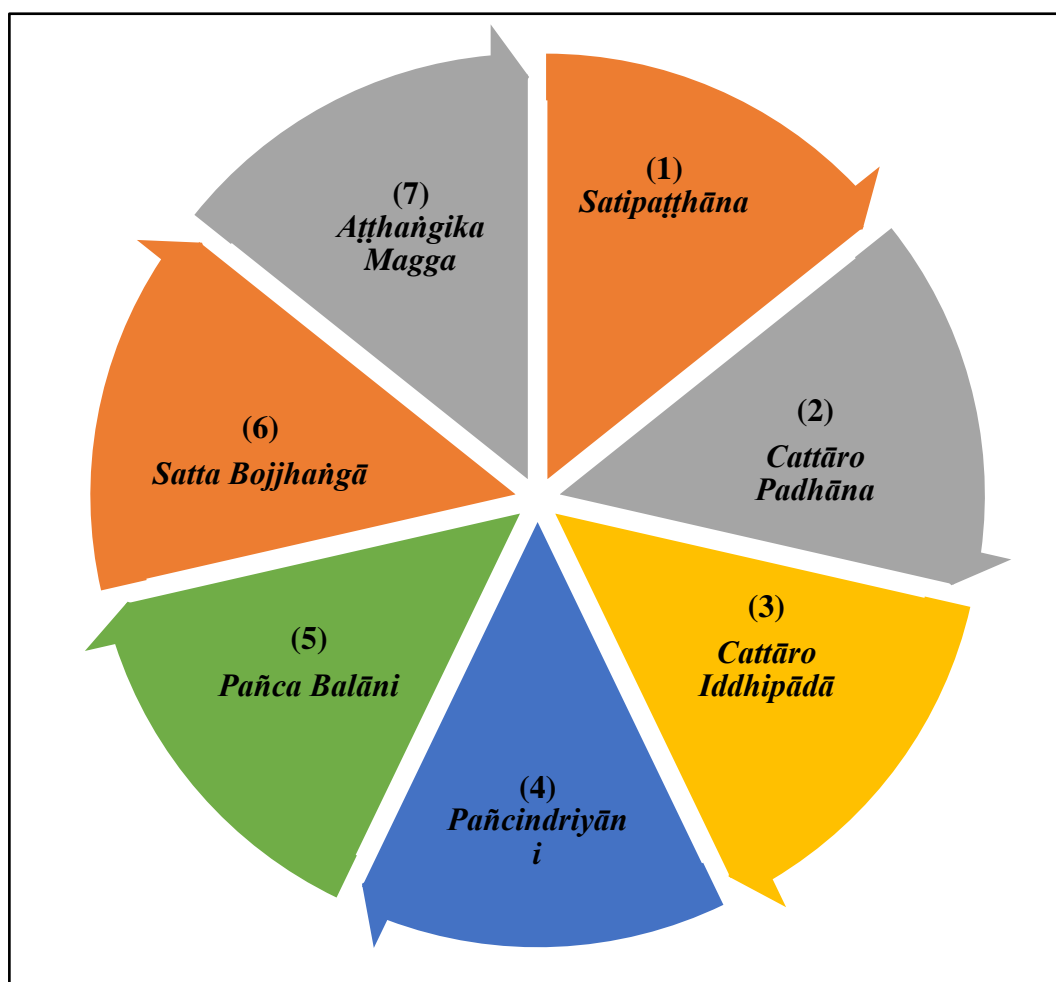


Chart No. 2.1: The Practical Methods of Thirty-seven Factors of Enlightenment

2.3 The Four Stages of Fruition

The Four Stages of Enlightenment, “*Ariya-Puggala*,”¹⁷¹ in the Theravāda tradition are the four major types of noble persons. Each stage is divided into the two phases as the Path (*Magga*) and Fruition (*Phala*).

2.3.1 *Sotāpana* (Stream-enterer)

The first stage, Stream Enterer or *Sotappana*, the term means “entering upon the streams,”¹⁷² with the stream being the supermundane Noble Eightfold Path, regarded as the highest Dharma. The stream-enterer is also said to have opened the eye of the Dharma as “the good, hearing the good Dhamma, systematized attention, and observing the Dhamma.”¹⁷³

He has mastered five kinds of guilty dread and hatred, namely, the guilty dread and hatred that comes from killing life, from stealing, from sexual indulgence, from false speech, and from taking intoxicants. He observes completely the five basic precepts. “He has a correct understanding of the Dependent Origination (*Paṭīcasamuppāda*).”¹⁷⁴ He trains the six conditions leading to knowledge, namely as:

Contemplating impermanence (*anicca*) in all the activities, contemplating the thought of suffering (*dukkha*) in impermanence, contemplating the thought of there being no self in what is suffering, contemplating the thought of abandoning, contemplating of dispassion, and contemplating the thought of cessation.¹⁷⁵

In the first stage, he perfected “the full Virtue (*Sīla*), a little concentration, and a little wisdom.”¹⁷⁶ He arises the flawless and taintless Eyes of Wisdom

¹⁷¹ D.III.227; Maurice Walshe (tr.), *op.cit.*, p. 219.

¹⁷² PED., p. 725.

¹⁷³ D.III.227; Maurice Walshe (tr.), *op.cit.*, p. 218.

¹⁷⁴ S.II.70; Rhys Davids and F. L. Woodward (tr.), *op.cit.*, p. 49.

¹⁷⁵ S.V.346; F. L. Woodward (tr.), *op.cit.*, p. 300.

¹⁷⁶ A.I.232-4; F. L. Woodward (tr.), *op.cit.*, pp. 211-3.

(*Dhamma-Cakkhu*). The first fetter¹⁷⁷ is abandoned as “Wrong Views of Personality (*Sakkāya-Diṭṭhi*), Doubt (*Vicikicchā*), and Attachment to mere rules and Rituals (*Sīlabbata-Parāmāsa*).”¹⁷⁸ The wrong view of five aggregates are grasped as a self, doubt of distrust in the Three Triple Gems and training, and attachment to mere rules and rituals is the faith that freedom from suffering can be attained merely by following useless rites and ritual.

After having eliminated three lower fetters, he is called the Stream-winning (*Sotāpattiphala*) who has closed the doors to rebirth in the hells, animal realm, and petas realm. He has only seven births at the most in the happy realms of the human and heaven worlds. It is said who have opened the eye of the *Dhamma* attained the level of *Arahantship* in the seven rebirths. When he becomes a *Stream-enterer*, he is free from the desire and rituals, and doesn’t has identity issues and can become one with the mind and the eye. It is believed that one, who entered at this stage, will never be born in the lower realms of *Bhavachakra*.

2.3.2 *Sakadāgāmī* (Once-returner)

The second stage is called *Sakadāgāmī*, literally means “returning once, one who will not be reborn on earth more than once.”¹⁷⁹ The attainments acquired in the previous stages, a Stream-enterer enters the path of Once-returner (*Sakadāgāmīmagga*) and he is known, he cultivates a little more of Concentration

¹⁷⁷ See D.II.107; T.W. Rhys Davids and J.E. Carpenter (eds.), *op.cit.*, p. 102; A.V.17; F. L. Woodward (tr.), *op.cit.*, p. 13; S.V.61; F. L. Woodward (tr.), *op.cit.*, p. 49. Ten Fetters namely: (1) Wrong Views of personality or False View of Individuality, (2) Doubt (*Vicikicchā*), (3) Attachment to mere Rules and Rituals (*Sīlabbata-Parāmāsa*), (4) Sensual Lust (*Kama-Chanda*), (5) Ill-Will (*Dosā*), (6) Lust of the Form (*Rūpa-Rāga*), (7) Lust of the Formless (*Arūpa-Rāga*), (8) Conceit (*Māna*), (9) Restlessness (*Uddhacca*), (10) Ignorance (*Avijjā*). The first five are called the lower fetter because they bind beings to the low world of sensual pleasure. The latter five, higher fetters because they bind beings to the higher world, form and formless world. These fetters are gradually got rid of with the attainment of four spiritual stages.

¹⁷⁸ A.I.241; F. L. Woodward (tr.), *op.cit.*, p. 221.

¹⁷⁹ PED., p. 660.

(*Samāthi*) and Wisdom (*Paññā*).¹⁸⁰ Both the stream-enterer and the once-returner have abandoned the first three fetters (identity view, doubt, ritual attachment). Once-returner weakens the rest of five lower fetters to such a degree that they no longer occur strongly. The stream-enterer and once-returner are distinguished by the fact that the once-returner has weakened lust, hate, and delusion to a greater degree.

A Once-returner is called Once-return (*Sakadāgāmīphala*) or “a One-seeder as well have only one more birth in this world and then shall make an end of suffering.”¹⁸¹ The once-returner, therefore, has fewer than seven rebirths. Once-returners do not have only one more rebirth, as the name suggests, for that may not even be said with certainty about the non-returner who can take multiple rebirths in the five “Pure Abodes”. They do, however, only have one more rebirth in the realm of the senses, excluding, of course, the planes of hell, animals and hungry ghosts.

2.3.3 *Anāgāmī* (Non-returner)

The third stage, *Anāgāmī* [*An* + *Āgāmin*], literally means “one who does not return, Never-Returner.”¹⁸² So near is *Anāgāmin* to the goal, that after death he will be reborn in one of the highest heavens and there obtain *Arahantship*, never returning to rebirth as a man.

At the path of Non-return (*Anāgāminimagga*), he attempts to “completely practice Virtue (*Sīla*), Concentration (*Samāthi*) and a little of Wisdom (*Paññā*).”¹⁸³ He meditates on “the five aggregates as Impermanence (*Anicca*), Suffering (*Dukkha*) and Non-self (*Anatta*).”¹⁸⁴ The Non-returner attains the ninth level of meditation. He gets rid of the five lower fetters and never reborn anymore in the

¹⁸⁰ A.I.232-3; F. L. Woodward (tr.), *op.cit.*, p. 212.

¹⁸¹ A.I.233; *Ibid.*, p. 213.

¹⁸² PED., p. 31.

¹⁸³ A.I.233; F. L. Woodward (tr.), *op.cit.*, p. 213.

¹⁸⁴ S.III.168; F. L. Woodward (tr.), *op.cit.*, p. 144.

lower world. He takes birth in the Pure Abodes, there to pass away, destined never to return thence, called the Non-return (*Anāgāmi*).

The Non-returner (*Anāgāmi*) is divided into five sub-classes, Buddhaghosa explained as following:

An *antarā-parinibbāyī* attains *nibbāna* after re-appearing anywhere in Pure Abodes without reaching the middle of his span there. The *upahacca-parinibbāyī* attains *nibbāna* after the middle of his lifespan there. The *asaṅkhāra parinibbāyī* generates the highest path without prompting, with little effort. The *sasaṅkhāra-parinibbāyī* generates the highest path without prompting, with effort. The *akanitṭagāmi* passes on upwards from wherever he is reborn to the realm of the highest gods and attains emancipation there.¹⁸⁵

Instead, non-returners are reborn in one of the five special worlds in *Rūpadhātu* called the *Śuddhāvāsa* worlds, or “Pure Abodes”, and there attain *Nibbāna*; some of them are reborn a second time in a higher world of the Pure Abodes. An *Anāgāmi* has abandoned the five lower fetters (craving for fine corporeal existence, craving for non-material existence, conceit, restlessness, ignorance), out of ten total fetters (self-illusion, scepticism, attachment to rules and rituals, sensual lust, ill will, and the five previously listed), that bind beings to the cycle of rebirth. An *Anāgāmi* is well-advanced.

2.3.4 Arahant (Perfect One)

The fourth stage namely, *Arahant* means “perfection in the Buddhist sense = *Nibbāna*, the attainment of the last and highest stage of the Path, one who has attained the *Summum Bonum*.”¹⁸⁶ He has abandoned all ten fetters and, upon death.

The Path of Arahant (*Arahattamagga*), one realizes the Path of Arahant (*Arahattaphala*). He perfects fully “Virtue (*Sīla*), Concentration (*Samāthi*) and

¹⁸⁵ H.C. Warren and D. Kosambi (ed.), *Visuddhimagga of Buddhaghosācariya*, (London: Oxford University Press, 1950), p. 612.

¹⁸⁶ PED., pp. 76-7.

Wisdom (*Paññā*).”¹⁸⁷ He gets rid of the remaining five fetters as the five higher fetters. He realizes the Fruition of Holiness (*Arahatta-Phala*). “Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life, there will be no beyond.”¹⁸⁸

An Arahant is called “the diamond-minded”¹⁸⁹ as the man who has realized *Nibbāna*. His attainment of enlightenment could be free from the suffering of life and death. An *Arahant* always does actions bringing the benefit to others.

It is the realization of the four branches of logical analysis: the penetration of the various elements, of the diversity of elements: it is the realization of the fruits of knowledge and release: the realization of the fruits of Stream-winning, of once-returning, of non-return, of arahant-ship.¹⁹⁰

In brief, one enters the irreversible path to attain *Nibbāna*, one becomes a Noble Person (*Ariyapuggala*), the word “Noble” (*Ariya*) here denoting spiritual nobility. *Puggala-Paññatti* entitles, divided the human types of eight:

The stream-attainer and one who proceeds to realize the fruition stage; the once-returner and one who proceeds to realize the fruition stage; the never-returner and one who proceeds to realize the fruition stage; and the Arahant and one who proceeds to attain Arahantship.¹⁹¹

Thus, the four major types of Noble Person and the four stages of the attained enlightenment are the central teaching of Theravāda Buddhism. According to their level of attainment, the four attainments are the Stream-enterer, Once-returner, Non-returner and the Arahant. The path of enlightenment, one must

¹⁸⁷ A.I.232; F. L. Woodward (tr.), *op.cit.*, p. 212.

¹⁸⁸ D.I.84; Rhys Davids and J. E. Carpenter (eds.), *op.cit.*, p. 93.

¹⁸⁹ A.I.175; F. L. Woodward (tr.), *op.cit.*, p. 107.

¹⁹⁰ A.I.20; *Ibid.*, p. 15.

¹⁹¹ Bimala Charan Law (tr.), **Designation of Human Types (*Puggala-Paññatti*)**, (Oxford: PTS, 1992), p. 103.

abandon the ten fetters and perfected *Sīla*, *Samādhi*, and *Paññā*. He is called the person what has been done and never rebirth again.

Stage of Fruits	Abandoned Fetters		Rebirths
<i>Sotāpana</i>	1. Identity view (<i>Anatman</i>) 2. Doubt in Buddha 3. Ascetic or ritual rules	Lower fetters	Up to seven rebirths inhuman or heavenly realms
<i>Sakadāgamī</i>			Once more as a human
<i>Anāgāmī</i>			Once more in a heavenly realm (Pure Abodes)
<i>Arahant</i>	4. Sensual desire 5. Ill will 6. Material rebirth desire 7. Immaterial-rebirth desire 8. Conceit 9. Restlessness 10. Ignorance	Higher Fetters	No rebirth

Table No. 2.3: **The Four Stages of Attainment in Theravāda Buddhism**

2.4 Concluding Remarks

The Path to attaining Enlightenment in Theravāda Buddhism, consists of the Thirty-seven Factors as the Noble Eightfold Path (*Ariyo Aṭṭhaṅgiko Maggo*), the Four Foundations of Mindfulness (*Satipaṭṭhāna*), the Four Supreme Efforts (*Cattāro Iddhipādā*), the Four Means to Accomplishment (*Cattāro Iddhipādā*), Five Spiritual Organs (*Pañcīndriyāni*), Five Mental Powers (*Pañca Balāni*), and the Seven Factors (*Satta Bojjhaṅgā*). It is not required that a person should practice all the seven groups for the attainment of enlightenment because it will be enough if one or two of them is entirely practiced.

The Buddha's experience in the practice of the two sensual indulgence and self-mortification, he encouraged his disciples should avoid both sides and go into the '*Middle Way*'. The illustration of a lute's stringed playing points out the way of application into our lives that should balance in the middle as working, eating, playing, and sleeping to get a balanced life. Everyone can achieve the supreme happiness by making an honest effort to train themselves by taking one kind of those methods as the thirty-seven Factors of Enlightenment. All you have to do by observing what is happening now and here. Whenever around us likes: seeing, smelling, touching, tasting, hearing, thinking, and feeling. Whatever we are seeing, touching, feeling, and so on. If we keep observing without liking or disliking, we will gain wisdom and reach the happiness in this life.

Finally, the complete practice you can get one kind of four fruitions as the four stages of attained enlightenment, the teachings of the central element of Theravāda Buddhism as the Stream-enterer, Once-returner, Non-returner and the Arahant. The fruitions attainment, one had abandoned the ten fetters as gradually get rid of those to attain the four spiritual stages.

Chapter III

The Path to Attaining Enlightenment in Mahāyāna Buddhism

This chapter presents the Path leading to the highest goal following the Mahāyāna tradition as the Bodhisattva Path is the way of the Bodhisattva devoted the Perfection as the six *Pāramitās* and enters the ten *Bhūmis* (Fruitions Attainment).

3.1 The Bodhisattva Path as the Path Leading to Enlightenment in Mahāyāna Buddhism

The first part of this chapter demonstrates the Bodhisattva Path as the way of practice to achieve Buddhahood in Mahāyāna Buddhism through the definition of the Bodhisattva concept and the Bodhisattva Path consist of *Bodhicitta*, the Bodhisattva Vows, and the six or ten *Pāramitās*.

3.1.1 The Concept of Bodhisattva

Before going to detail the Bodhisattva Path, this point defines bodhisattva term. It is derived from the root ‘*Budh*’ originally meaning to be awake. The noun ‘*Bodhi*’ comes to the meaning: (i) knowledge, (ii) enlightenment, (iii) the knowledge possessed by a Buddha.¹⁹²

According to Encyclopedia of Buddhism entitles,¹⁹³ etymologically the term can be separated into two parts, *bodhi* and *sattva*: ‘*bodhi*’ from the root *budh*, to be awake, means ‘awakening’ or ‘enlightenment’ and ‘*sattva*’ derived from *sant*, the present participle of the root *as*, ‘to be’, means ‘a being’ or, literally, ‘one who is, a sentient

¹⁹² T. W Rhys Davids and W. Stede, **Pāli-English Dictionary**, (Delhi: Motilal Banarsidass, 1993), p. 14.

¹⁹³ G. P. Malalasekera (ed.), **Encyclopedia of Buddhism**, vol III, (Colombo: Government of Sri Lanka, 1971), p. 224.

being. Hence, the term is taken to mean ‘one whose essence is Enlightenment’ or ‘enlightened knowledge’.

Both Sanskrit and Pāli term, *bodhi* means “awakening,” “enlightenment;” the consummate knowledge catalyzes the experience of liberation from the cycle of rebirth. Bodhi is of three discrete kinds: Perfect of Buddha (*Samyaksambodhi*); “that of *Pratyekabuddhas* of “solitary enlightenment ones” that of (*Pratyekabodhi*); and that of *Śrāvakas* or Disciples (*Śrāvakabodhi*).”¹⁹⁴ In Sanskrit “*satta*” commonly translated into English means “*sentient being*.”¹⁹⁵ The word “*bodhisattva*” is translated “*an awakening being*” mean. Śūraṅgama Sutta states: “when one becomes a Buddha, which is the goal of the myriad Bodhisattva-practices, one can verify through one’s own experience the nature of ultimate truth.”¹⁹⁶

The term Bodhisattva itself is to be understood in two ways: the one is a Bodhisattva as a Buddha-to-be and the other is a Bodhisattva as a celestial being, or Bodhi-being, such as Avalokiteśvara, Mañjuśrī, and so on.¹⁹⁷

Based on the Mahāyāna tradition definition, the meaning of bodhisattva term carried the understanding of two meaning that the Buddha-to-be first and second is the celestial beings or *Bodhi*-being.

In the origin and development of the Bodhisattva concept, based on the Theravāda tradition, the Buddha referred to himself as a Bodhisattva in his previous lives before attaining enlightenment. In his immediately preceding life, when he dwelled in the *Tusita* heaven, and during the period of his final life, as Gotama of the *Sakyan* clan, before his enlightenment; the last life of seven Buddhas from the Pāli

¹⁹⁴ PDB., p. 129.

¹⁹⁵ Ibid., p. 787.

¹⁹⁶ Venerable Master Hsuan Hua (tr.), **The Śūraṅgama Sūtra**, (California: Buddhist Text Translation Society, 2009), p. XXVI.

¹⁹⁷ Leslie S. Kawamura, **The Bodhisattva Doctrine in Buddhism**, (Delhi: Sri Satguru Publications, 1997), p. 73.

Canon to the commentary period referred to the twenty-four previous Buddhas (Buddhavaṃsa Commentary entitled) and thirty-five accounts of the Buddha's former lives (Cariyāpiṭaka Commentary entitled) including the Gotama Buddha. “Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisattva.”¹⁹⁸ The best example of the *Jātaka* gives “the Buddha’s previous history both before his last birth, and also during his last existence until he attained the state of a Buddha,”¹⁹⁹ An illustrating varied self-sacrificing act performed by the Bodhisattva in his previous existences for the benefit of others.

The emergence of Mahāyāna Buddhism, the Bodhisattva concept was a fundamental doctrine “account of the great abilities to help others of those well advanced on this bodhisattva path.”²⁰⁰

Round about the first century A.C. the luxuriant fancy of India began to invent and multiply divinities much in the fashion of the Ṛgvedic poets and the Buddhist theologians of the time were no exception. When personalities of Siva and Visnu were taking shapes in Hinduism, the figures of divine Bodhisattva were taking shape in Mahāyāna Buddhism.²⁰¹

An opinion of Har Dayal that the Bodhisattva doctrine probably originated in the 2nd century B.C: “We may regard the second century B.C as the chronological starting point for the development of the Bodhisattva”. N. Dutt observes it be around the 2nd or 1st century B.C. Nakamura and A.K Warder have maintained that *Bodhisattvayāna* might have come into existence probably towards the beginning of the

¹⁹⁸ M.I.163-8, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya**, (Boston: Wisdom Publications, 2009), pp. 255-60.

¹⁹⁹ E.B. Cowell (tr.), **The Jātaka**, (Delhi: Motilal Banarsidass Publishers, 2008), p. xxv.

²⁰⁰ Paul Williams, **Buddhist Thought**, (London: Routledge, 2000), p. 138.

²⁰¹ Har Dayal, **The Bodhisattva Doctrine in Buddhist Sanskrit Literature**, (Delhi: Motilal Banarsidass, 1932), p. 30.

Christian era. Encyclopedia of Religion entitled holds that the concept of Bodhisattva apparently emerged between the beginning of the first century B.C and the middle of the first century AD. Williams pointed out that²⁰² the Bodhisattva doctrine may be regarded as the final outcome of the tendencies that were at work in India for several centuries after Gautama Buddha's death.

As was started above, the Bodhisattva concept in Mahāyāna Buddhism is the celestial being or the enlightenment being, *bodhi*-being who bring welfare happiness for sentient beings. The Bodhisattva idea aims to emphasize the greatness of its compassionate motivation for the salvation of all sentient beings by mean of wisdom and compassion of being a Buddha.

3.1.2 The Bodhisattva Path as the Path Leading to Enlightenment in Mahāyāna Buddhism

The Bodhisattva Path or the Bodhisattva Vehicle (*Bodhisattvayāna*), is the foundation doctrine of Mahāyāna Buddhism. The path consists of (1) *Pāramitās* (Perfections), (2) *Bodhicitta* (Thought of Enlightenment), (3) *Prāṇidhāna* (Bodhisattva Vow).

A. *Pāramitās* (Perfections) and the Concept of Middle Way in Mahāyāna Buddhism

It aims the illustration of six *Pāramitās* and the relative to the Middle Way as following:

I. *Pāramitās* (Perfections)

Pāramī means “completeness, perfection, highest state”²⁰³ and the other translated as “transcendental virtue, perfect virtue, highest perfection, complete attainment, etc.”²⁰⁴ In the Mahāyāna tradition, the Six Perfections is described as:

²⁰² Ibid.

²⁰³ PED., p. 77.

²⁰⁴ Har Dayal, *op.cit.*, p. 165.

1). *Dāna Pāramī* (Perfection of Generosity): the Bodhisattva feels happy and without regret to give his all internal and external things. There are three kinds of giving: “material gift, the giving of fearlessness, and the giving of the Dharma.”²⁰⁵

“*Dhamma-Dāna*, the gift of the doctrine, is the highest form of giving.”²⁰⁶ To enthusiastically impart all of our knowledge to others who are interested in learning is the giving of teachings if we give for self-benefit; we will become disappointed upon failing to obtain prestige or their benefits and will thus lose our enthusiasm. On the other hand, a bodhisattva is always compassionately working for the benefit of all sentient beings and never attaches any conditions to what is given.

The gift of Truth excels all (other) gifts. The flavor of Truth excels all (other) flavors. The pleasure in Truth excels all (other) pleasures. He who has destroyed craving overcomes all sorrow.²⁰⁷

The Buddha taught the Dhamma is the noblest of all the gifts and the best of all tastes. With perfected giving, a bodhisattva reduces passion and increases compassion. He gives up what he grasped before and he does not sacrifice himself in vain for an unimportant purpose. His charity is combined with compassion and wisdom. The practicing giving is noted, “without apprehending anything.”²⁰⁸ The supramundane perfection of giving is consisted in the threefold purity, *Mahāprajñāpāramitā Sūtra* entitles definitely: “Gives a gift, and he does not apprehend a self, a recipient, or a gift; also no reward of his giving.”²⁰⁹ The bodhisattva gives a gift but he does not apprehend a ‘self’, nor a recipient, nor a gift; he surrenders that gift to all beings without beings

²⁰⁵ Francis H. Cook (tr.), **Three Texts on Consciousness Only**, (USA: Numata Center, 1999), p. 316.

²⁰⁶ Sangharakshita, **A Survey of Buddhism: Its Doctrines and Methods through the Ages**, (Delhi: Motilal Banarsidass Publishers, 2006), p. 476.

²⁰⁷ Dh. XXIV.v.354, p. 580.

²⁰⁸ Edward Conze (tr.), **Buddhist Texts through the Ages**, (New Delhi: Munshiram Manoharlal, 2008), p. 137.

²⁰⁹ Edward Conze (tr. & ed.), *op.cit.*, p. 199.

nor self and he dedicates that gift to supreme enlightenment but he does not apprehend any enlightenment.

2). *Sīla Pāramī* (Perfection of Virtue)

It is one of the essential perfections which the Bodhisattva has to cultivate. The three kinds of virtue are: “personal conduct, embracing wholesome dharma, and benefitting sentient beings.”²¹⁰ The observance of all the *Sīla* is an essential condition for attaining Concentration (*Samādhi*) and Wisdom (*Paññā*). The Bodhisattva cultivates virtue as following:

I see those who observe the precepts,
No flaw in their conduct,
Pure as jewels and gems,
And in that manner seeking the Buddha way.²¹¹

Observing the ten ways of wholesome action, the Bodhisattva himself observes and instigates others to observe abstention from taking life, abstention from taking what is not given to him, abstention from wrong conduct as regards sensuous pleasures, abstention from intoxicants as tending to cloud the mind, abstention from lying speech, abstention from harsh speech, abstention from indistinct prattling, abstention from covetousness, abstention from ill-will, abstention from wrong views.

Sīla is thus rooted in the absence of sensuality and hatred. They are distinguished for unselfishness, purity, love of equality and peace, fortitude, equanimity, friendliness, tenderness of disposition, honesty, love joyfulness, activity, forbearance, patience, composure, serenity, self-control, calmness, and complete freedom from avarice, arrogance, and envy.²¹²

The practicing *Sīla* (Virtue) is free negativity from the bad actions, the anger, and the wrong views because “virtue destroy as far as possible all evil passions and

²¹⁰ Francis H. Cook (tr.), *op.cit.*, p. 316.

²¹¹ Burton Watson (tr.), *op.cit.*, pp. 10-1.

²¹² Upasaka Lu K’uan Yu, *op.cit.*, p. 195.

attaining the perfection of all characteristics of enlightenment.”²¹³ According to Most Ven. Nhat Hanh defined:²¹⁴ *Sīla* provides mindful training which helps protect our body, mind, soul, friends, loved ones, and society in general; and when we adhere to this fivefold mindfulness training, we are practicing “deep listening” and “loving speech.”

3). *Khanti Pāramī* (Perfection of Patience) is a very sublime mental condition of the Bodhisattva. The three kinds of Patience are: “patience with regard to resentment and injury, the patience of accepting suffering calmly, and patience in the investigation of dharma.”²¹⁵ His compassionate heart and loving kindness, he is willing to forgive and to bear others who have harmed him. “*Khanti* is always described as the opposite of *Lodha* (Anger), *Dosa* (Hatred), *Paṭigha* (Repugnance) and *Bayāpāda* (Malice).²¹⁶ “A bodhisattva, a great being should, after he has got rid of all notions, raise his thought to the supreme enlightenment.”²¹⁷

Bodhicaryāvatāra entitled, it explains the Perfection of Patience that the suffering has another quality since arrogance diminishes because of despair, and one feels compassion for beings in the cycle of existence.

Thus, everything is dependent on something else, and even that on which something is dependent is not autonomous. Hence, why would one get angry at things that are inactive, like apparitions?²¹⁸

So, the third Perfection helps the Bodhisattva can tolerate all physical suffering. The Storehouse of Consciousness (*Alaya-Vijnana*) is filled with both positive and negative thoughts. They can be seeds of anger, hatred, delusion, and fear, but we also

²¹³ FOS, p. 716; Hn, p. 435.

²¹⁴ Thich Nhat Hanh, **The Heart of the Buddha’s Teaching**, (New York: Broadway, 1998), p. 192.

²¹⁵ Francis H. Cook (tr.), *op.cit.*, pp. 316-7.

²¹⁶ Har Dayal, *op.cit.*, p. 209.

²¹⁷ Edward Conze (tr.), *op.cit.*, p. 138.

²¹⁸ Santideva, *op.cit.*, pp. 63-4.

have seeds of compassion, deep understanding and forgiveness. The practice is to foster positive thoughts and actions through continuous effort and diligence. To cultivate our positive being and reach inner peace, it requires constant effort and practice.

4). *Vīriya Pāramī* (Perfection of Energy) proceeds to go straight toward a final goal without interrupted. Energy is the main and supreme cause of all the principles entirely on the effort.

Diligence involves applying persistent energy and zeal in overcoming one's faults and cultivating good qualities, in studying the Dhamma, the arts and sciences, and in doing good works for the welfare of others.²¹⁹

Thus, the Bodhisattva cannot get successful and fulfill his career for a long time in the cycle of births and deaths without the helping of energy. The third *Pāramīta* is the inclusiveness, forbearance, and the capacity to receive and bears insults and sufferings.

5). *Ñāṇa Pāramī* (Perfection of Concentration)

Perfection of Concentration means the training “whether he walks or stands, sits or lies down, talks or remains silent, his concentration does not leave him.”²²⁰ The three kinds of *Ñāṇa* are “trance state as the peaceful dwelling, trance state that attracts, and trance state for transacting one's affairs.”²²¹ The Buddhist concentration has no other purpose than bringing the mind into the state of awakened consciousness, by clearing it to form all obstacles that have been created by habits or tradition day by day and further. “It is synonymous with concentration.”²²² In deeply concentrating the bodhisattva sees “all dharma as empty of marks of their own, without true reality, incomplete and uncreated.”²²³

²¹⁹ Richard H. Robinson, *op.cit.*, p. 101.

²²⁰ Edward Conze (tr.), *op.cit.*, p. 138.

²²¹ Francis H. Cook (tr.), *op.cit.*, p. 317.

²²² Har Dayal, *op.cit.*, p. 221.

²²³ Edward Conze (tr.), *op.cit.*, pp. 138-9

Meditation (*Dhyāna*) is the attaining final liberation through the perfection of wisdom and can be used to perform many miracles in this life to help a bodhisattva in emancipating people. Having completed the Practice of Concentration of the mind (*Dhyāna Pāramitā*), he is ready to step into the next perfection.

6). *Paññā Pāramī* (Perfection of Wisdom)

The sixth *Pāramī*, the Bodhisattva practices and gains:

The *pāramī* of wisdom also speaks of the bodhisattva's cultivation of spiritual and other practices in order to develop various psychic and mundane abilities which he can then use in various ways to help sentient beings both material and spiritually.²²⁴

Perfection of Wisdom (*Paññā Pāramī*) is the final goal of the Bodhisattva gained. He can use expedient to save living beings. Wisdom is a mirror using to see the real nature, overcome attachment and free from all suffering. There are three kinds of as “non-discriminating discernment of the emptiness of beings, non-discriminating discernment of the emptiness of dharma, and non-discriminating discernment of the emptiness of both.”²²⁵

Laṅkāvatāra Sutta entitled, it explained how the Bodhisattva achieved *Paññā* (Awakened) in order to see the true state things.

(1) He must have a penetrating comprehension of Mind; (2) He must be free (*vivarjana*) from such notions as birth, abiding, and destruction; (3) He must observe (*upalakṣhaṇa*) that external object does not exist; (4) He must earnestly desire (*abhilashaṇa*) a state of realization by directly seeing into the inmost self.²²⁶

²²⁴ Paul Williams, *op.cit.*, p. 51.

²²⁵ Francis H. Cook (tr.), *op.cit.*, p. 317.

²²⁶ D.T. Suzuki, **Studies in the Laṅkāvatāra Sūtra** (New Delhi: Munshiram Manoharlal Publishers, 1999), p. 200.

“Having attained the wisdom, he has the ability to penetrate all things as they are.”²²⁷ Furthermore, all the other perfection performed entirely is based on the perfection of wisdom which really includes all of them because “it leads practitioners to the realization of the truth deeply hidden under the darkness of attachment and ignorance.” The four Perfections²²⁸ the left did not occur on the original Mahāyāna Texts because:

The six *Pāramitās* are mentioned and discussed in many passages of Buddhist Sanskrit literature, while the seventh, eighth, ninth and tenth *Pāramitās* are mentioned only in a few passages and are not explained at great length.²²⁹

Another explaining of the ten *Pāramitās*, “the sixth includes non-discriminating knowledge and the last four are all categorized as subsequently acquired knowledge because its object is worldly (truth).”²³⁰ And “because in the ten stages one must counteract ten obstacles and realize ten true suchness, no more, no less.”²³¹ Mahayana Buddhism taught the six *Pāramitās* (Perfections) as well offer valuable advice to improve oneself and reach the “shore of freedom, harmony, and good relationship,”²³² cited from Most Ven. Thich Nhat Hanh. They included generosity, virtue, patience, energy, concentration, and wisdom.

²²⁷ M.I.16; I. B. Horner, *op.cit.*, p. 211.

²²⁸ FOS., pp. 739-80; Hn. II, pp. 477-547. The four Perfections left as Skill in means (*Upāya-Kauśalya*) is of two kinds: skill in means in turning (toward awakening) and skill in means in rescuing (other beings); Vows (*Praṇidhāna*) are of two kinds: vows of seeking *Bodhi* and vows of benefitting and gladdening (others); Power is of two kinds: power of reflection and power of cultivation; Knowledge (*Jñāna*) is of two kinds: knowledge as enjoying the happiness of the Dharma (for self) and knowledge of bringing sentient beings to maturity.

²²⁹ Har Dayal, *op.cit.*, p. 167.

²³⁰ Francis H. Cook (tr.), *op.cit.*, p. 320.

²³¹ *Ibid.*, p. 318.

²³² Thich Nhat Hanh, *op.cit.*, p. 192.

II. The Relation between the Bodhisattva Path and the Middle Way in Mahāyāna Buddhism

It represents the relation between the Bodhisattva Path and the concept of Middle Way in the *Madhyamaka* School of Mahāyāna Buddhism. This School demonstrated all thing is emptiness.

1). *Madhyamaka* – ‘Middle Way’ School

In Mahayana Buddhism, Nagarjuna's work as *Mūlamadhyamakakārikā* entitle²³³ is the usage of terms describing reality, leading to the insight into *Śūnyatā* (Emptiness). He is the founder of the *Madhyamaka* school that portray all things are Empty (*Śūnya*) or Devoid of Intrinsic Nature (*svabhāva*). The claim that all things are empty first appears in the Buddhist tradition in the early Mahāyāna sutras.

Na svato nāpi parato na dvābhyāṃ nāpy ahetutaḥ utpannā jātu vidyante
bhāvāḥ kvacana kecaṇa.

No existence whatsoever are evident anywhere that are arisen from themselves, from another, from both, or from a non-cause.²³⁴

The four types of events referred to here are comparable to those mentioned by the Buddha who taught the doctrine of dependent origination, according to which there is neither cessation nor origination, neither annihilation nor the eternal, neither singularity nor plurality, neither the coming nor the going the auspicious cessation of hypostatization. In this verse, Nāgārjuna presents his negative thesis. He has not provided any arguments yet. Except saying that these four kinds of events are not evident. The contribution of Nagarjuna's central concept of the “Emptiness” (*Śūnyatā*)

²³³ *Mūlamadhyamakakārikā* by Nāgārjuna (ca. 150 c.e.) is the foundational text of the *Madhyamaka* school of Indian Buddhist philosophy. It consists of verses constituting twenty-seven chapters that containing an analysis of a particular doctrine or concept, usually one held by some rival Buddhist school.

²³⁴ David J. Kalupahana, *Mūlamadhyamakakārikā of Nāgārjuna: the Philosophy of the Middle Way*, (Delhi: Motilal Banarsidass Publishers, 1991), p. 105.

of All Things (*Dharmas*), which pointed to changing and so never fixed nature of all phenomena. The concept had fundamental implications for Indian philosophical models of causation, substance ontology, epistemology, conceptualizations of language, ethics and theories of world-liberating salvation, and proved seminal even for Buddhist philosophies in India, Tibet, China and Japan and so on. Final, the Mahāyāna School had been well known and developed in the wide world.

2). The Relation between the Bodhisattva Path and the Middle Way

All such assumptions are called into fundamental question by Nagarjuna's unique perspective which is grounded in the insight of Emptiness (*Śūnyatā*), a concept which does not mean “non-existence” or “nihility” (*Abhava*), but rather the lack of autonomous existence (*Nihsvabhava*). He argues that only of the painful and what originates it are empty or conditioned can they come to an end. Thus, only in an empty or condition world is it possible to bring what is painful to an end, and attain awakening. The related between Bodhisattva Path (the practicing *Pāramī* as six *Pāramitās*) and the condition or empty nature of things in the path to attaining enlightenment.

The transcendental perfection of generosity is completely pure in the three ways. When the bodhisattva gives a gift, he does not perceive an essential self (as giver), a recipient, and a gift. He dedicates the gift to unsurpassed, perfect awakening, but he does not perceive any awakening. Practicing in this way, one makes progress away from the world. One free oneself. One approaches awakening.²³⁵

All Perfections (*Pāramitā*) are practiced in the spirit of Emptiness (*Śūnyata*). The Bodhisattva should purify the Perfection of Giving (*Dāna Pāramī*) in three ways as thinking that “without apprehending anything.”²³⁶ The Bodhisattva gives a gift but

²³⁵ Dharmacārī Śraddhāpa (tr.), *Pañcaviṃśati-sāhasrikā Prajñāpāramitā Sūtra* (Perfection of Wisdom Sūtra in Twenty-five Thousand Verses), Nalinaksha Dutt (ed.), *Pañcaviṃśati-sāhasrikā Prajñāpāramitā*, (London: Luzac & Co., 1934), pp. 89-90 and 260-4.

²³⁶ Edward Conze (tr.), *op.cit.*, p. 137.

he does not apprehend a ‘self’, nor a recipient, nor a gift. He surrenders that gift to all beings without beings nor self. He dedicates that gift to supreme enlightenment but he does not apprehend any enlightenment. This great truth is variously called “*śūnyatā, tathatā, dharmadhātu*.”²³⁷

The cultivated Bodhisattva of the insight into emptiness is:

A bodhisattva who practices the perfection of wisdom, who develops the perfection of wisdom, and who is skilled in means does not think: ‘this perfection of generosity is growing or diminishing... label.’ When he gives a gift, he dedicates the absorption of mind, the arising of the awakening mind, the wholesome roots involved to unsurpassed, perfect awakening. His dedication of these things is the same as unsurpassed, perfect awakening.²³⁸

Base on the mind of emptiness, the Bodhisattva thinks in the same way as other perfections with the mind of awakening, nonattachment or clinging. When the Bodhisattva towards enlightenment and stands firmly in the perfections that he sets up the notions that everything is made of illusion or emptiness. All phenomena and beings are empty of self-nature and inter-exist, they are neither one nor many, neither individual nor indistinguishable. Because phenomena are empty of inherent characteristics, they are neither born nor destroyed; neither pure nor defiled; neither coming nor going. Because of all beings inter-exist, we are not truly separate from each other. Truly realizing is enlightenment and liberation from suffering.

²³⁷ Lal Mani Joshi, *Studies in the Buddhistic Culture of India (during the 7th and 8th Centuries A.D)*, (Delhi: Motilal Banarsidass, 1977), p. 94.

²³⁸ Dharmacārī Śraddhāpa (tr.), *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*, Chapter 13. Full trans. Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: City Lights, 2006). Retrieved on 1st September 2018. [http://rywiki.tsadra.org/index.php/The_Perfection_of_Wisdom_in_8,000_Lines_\(RiBa\)](http://rywiki.tsadra.org/index.php/The_Perfection_of_Wisdom_in_8,000_Lines_(RiBa))

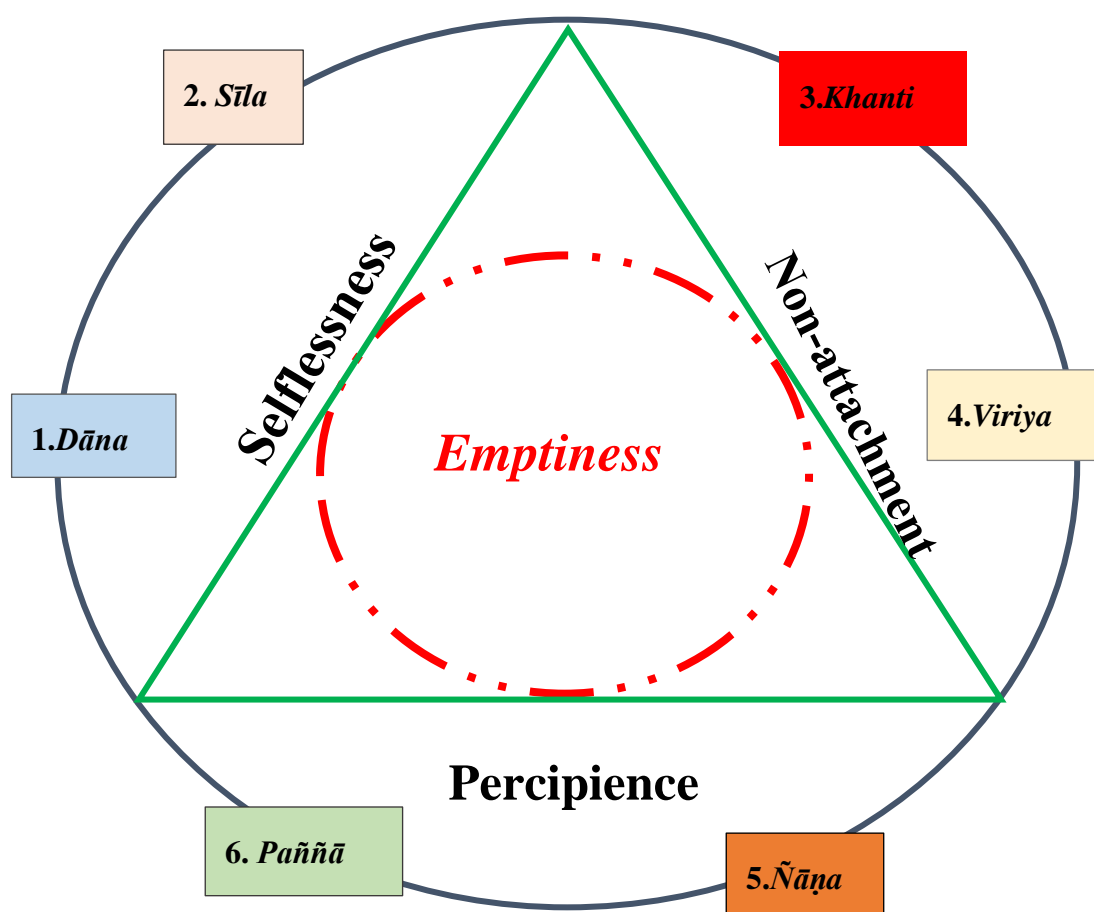


Chart No. 3.2: **The Relation between the Bodhisattva Path and the Middle Way**

In this Chart, it presents the relation between the Middle Way and the Bodhisattva Path (as the practices of six Perfections). The right way of the Bodhisattva practices Perfect Generosity is completely pure in the three ways. When the Bodhisattva gives a gift, he does not perceive an essential self (as giver), a recipient, and a gift. He dedicates the gift to unsurpassed, perfect awakening, but he does not perceive any awakening. All Perfections (*Pāramitā*) are practiced in the spirit of Emptiness (*Śūnyata*). At the same spirit, he practices the other Perfections (*Pāramitā*). The Bodhisattva observed things made of illusion or emptiness. All phenomena and beings are empty of self-nature and inter-exist, they are neither one nor many, neither individual nor indistinguishable. The six perfections put in the triangle of percipience, selflessness, and non-attachment. The three-point is the essence of emptiness. It is the relation of Middle Way and the Bodhisattva Path following the Mahāyāna tradition.

B. *Bodhicitta* (Thought of Enlightenment)

It is the first step of the Bodhisattva Path and holds this state of mind to support the Bodhisattva to attaining Buddhahood.

Bodhicitta is a simple compound consisting of *Bodhi*, which is Enlightenment, and *citta*, which is thought... for *Bodhi* is the release from suffering...and *citta* is any single idea or the individual mind. The compound word “*bodhicitta*” contains compounded ambiguity and shifting nuance of meaning.²³⁹

The *Bodhicitta* term means “an intellectual one, intelligence-heart that is supreme and most perfect.”²⁴⁰ The Thought of Enlightenment is operative upon the three levels of definition to which *Citta* is susceptible. From the definite term *Bodhicitta*, it is divided into the two kinds of: “the mind that observes enlightenment and aspires and the mind that observes enlightenment and engages.”²⁴¹ Firstly, the Conventional *Bodhicitta* (*Samvṛtibodhicitta*) refers to a bodhisattva's mental aspiration to achieve enlightenment and second, the Ultimate *Bodhicitta* (*Paramāṛthabodhicitta*) refers to the mind that directly realizes either emptiness or the enlightenment inherent in the mind. *Bodhicaryāvatāra* entitle, it compares the first *Bodhicitta* to the decision to undertake a journey as the process of developing the aspiration to Buddhahood for the sake of others, while the second refers to undertaking the various practices of the bodhisattva path, as the six perfections (*Pāramitās*), making the vow, achieving ten stages, and so on.

²³⁹ Marion L. Matics (tr.), **The Bodhicaryāvatāra of Śāntideva: Entering the Path of Enlightenment**, (Delhi: Motilal Banarsidass Publishers, 2007), p. 34.

²⁴⁰ Daisetz Teitaro Suzuki, *op.cit*, p. 295.

²⁴¹ Shantideva, Geshe Kelsang Gyatso (trs.), *Bodhisattvacharyavatara* (Guide to the Bodhisattva's Way of Life: a Buddhist Poem for Today), (England: Tharpa Publications, 2007), p. 8.

Śāntideva pointed out that *Bodhicitta* has arisen, it practices to become twofold: “(1) *Bodhi-Praṇidhi-Citta*: the Thought of Vow of Enlightenment; (2) *Bodhi-Prasthāna-Citta*: the departure, or the march towards Enlightenment.”²⁴² *Bodhicitta* or Intelligence-hear is awakened within us:

(1) By thinking of the Buddhas, (2) by reflecting on the faults of material existence, (3) by observing the deplorable state in which sentient beings are living, and finally, (4) by aspiring after those virtues which are acquired by a Tathāgata in the highest enlightenment.²⁴³

The arising *Bodhicitta* depends on the Bodhisattva Vows or aspiration and strives for the highest goal. Through the Bodhisattva Path, the Bodhisattva must hold his *Bodhicitta* working until attaining Buddhahood by the making of the strong vow to practice on the path until perfected as two ways:

The getting-hold of *Bodhicitta* involves two principal thoughts: (1) the act of rejoicing in whatever is good (*Puṇyānumodanā*), as opposed to *Pāpadeśanā*; and the fulfillment of *Praṇidhi*, the Bodhisattva Vow, by total self-abandonment and by the complete transfer of one’s merit to other living beings.²⁴⁴

In brief, *Bodhicitta* called Thought of Enlightenment or aspiration to enlightenment, the Bodhisattva applies in many ways achieved as making the vow of attaining Enlightenment or aspiration and striving towards the highest goal; the practice meditation by deep thinking the Triple Gem, sharing merits to all of the beings free from suffering, and the training mind is the deep observation of emptiness to know the equal ourselves and other. A strong vow is the way of maintaining *Bodhicitta* state.

²⁴² Shantideva, Geshe Kelsang Gyatso (trs.), *op.cit.*, p. 38.

²⁴³ *Ibid.*, p. 303.

²⁴⁴ Marion L. Matics (tr.), *op.cit.*, p. 45.

C. *Praṇidhāna* (Bodhisattva Vow)

It carries the meaning: “a strong wish, aspiration, prayer, or an inflexible determination to carry out one’s will even through an infinite series of rebirths.”²⁴⁵ The Bodhisattva Vow is a wish to save all beings from suffering, destroy all evil passions, the learning and practicing *Dhamma* to attain enlightened. Based on the Vow of Bodhisattva to caring for all sentient beings in the world, it is strong evidence of timeless in the Bodhisattva practicing leading to Buddhahood.

All species of living beings-those with no legs, those with two legs, those with four legs, and those with many legs-were all free from fear, and no-one thought of harming them. He cultivated all the many forms of conduct of a bodhisattva, treated animals with kindness, nor harming them in any way. He cultivated the wondrous awakening-mind, in order to bring comfort to living beings.²⁴⁶

Furthermore, the Bodhisattva Vows to save all beings from suffering by his compassion and effort:

With a mind filled with compassion, releases animals from captivity, he should reflect, ‘all men are my fathers. All women are my mothers. From one life to the next, I have never been born without a parent. All living beings in the six realms have been my parent at one time. When he sees someone killing an animal, he will try to find a way to recuse them, to save them from suffering.’²⁴⁷

²⁴⁵ Santideva, *op.cit.*, p. 307.

²⁴⁶ Avataṃsaka Sūtra (Taisho vol. 10, text 279), Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (tr.), Full trans. Dharma Realm Buddhist University, **The Flower Adornment Sutra**, (Buddhist Text Translation Society, 1982). Retrieved on 13th January 2018. <http://www.fodian.net/world/0279.html>

²⁴⁷ Brahmā’s Net Sūtra/ Fan wang jing, (Taisho vol. 24, text 1484), Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (tr.), **Moral Code of the Bodhisattva: Brahma-Net**

Always effortlessly unobstructed in his wisdom, he acts in the world for the benefit of living beings, limitless as space.²⁴⁸

The compassion and effort of Bodhisattva movement through the world for benefit of all sentient beings. He never clings selfless and a non-attachment. His work unceasingly for the benefit of others in the ten directions of space, for as many eons as there are atoms in the world, bringing an end to all of the evil paths of suffering, and bringing happiness to all beings. *Bodhisattvacaryāvatāra* entitles explanation:

Of the Bodhisattva training,
So will I too, for the sake of all beings,
Generate the mind of enlightenment
And accomplish all the stages
Of the Bodhisattva training.²⁴⁹

The ten *Prandhānas* (Vows) of Bodhisattva are:

1. All merits from the past to the present will be distributed among all sentient beings.
2. Through the merits of bodhisattva work, wherever born, bodhisattva comes in the presence of all Buddha.
3. All the time to be near Buddha.
4. All Buddha instructing bodhisattva attains the five spiritual powers of the Bodhisattva.
5. Gain insight into the truth of the Good Law.

Sutra, (New York: Translation Committee of the United States and Canada Dharma, 200). Retrieved on 13th January 2018. <http://www.sinc.sunysb.edu/clubs/buddhism/bns/bnsframe.htm>

²⁴⁸ Dharmacārī Śraddhāpa (tr.), **Ratnagotravibhāgo Mahāyānottaratantra-śāstram (Analysis of the Jewel Lineage: A Treatise on the Ultimate Mahāyāna Teaching)**, (Delhi: Srisatguru Publications, 1991). Retrieved on 13th January 2018. <http://www.dsbcproject.org/canon-text/book/335>

²⁴⁹ Santideva, **A Guide to the Bodhisattva Way of Life**, (New York: Snow Lion Publications, 1997), p. 30.

6. Be able to preach the truth to all beings.
7. Allow to travel all over the ten quarters of the world, respect and listen to the doctrine of all Buddhas.
8. All sentient beings may listen to bodhisattva teaching, be free from all passions and awake.
9. Protect all sentient beings.
10. All people practice doctrine and make pranidhānas for the sake of all sentient beings.²⁵⁰

The period of Vow preparation is thus devotional in nature, attempting to open the heart to the spark of enlightenment which arises from the development of wisdom and compassion. This devotional practice is known as the Supreme Worship.

To summary, the Bodhisattva Path in the Mahāyāna tradition is the process of Bodhisattva training himself to cultivate the six or ten Perfections, by supporting Bodhisattva Vows, he devotes consecutively in the benefit of others to enter the ten Stages to be a Buddhahood.

Bodhisattva Path		
1	Six or Ten Perfections	Generosity, Virtue, Patience, Energy, Concentration, Wisdom, (left four as Skill, Vows, Power, and Knowledge).
2	<i>Bodhicitta</i>	Starting the practice of the bodhisattva career, one directly tells the first thought toward enlightenment.
3	Bodhisattva Vow	A Bodhisattva wishes to save all beings from suffering, destroy all evil passions, the learning and practicing Dhamma to attain an enlightened.

Table No. 3.4: **The Bodhisattva Path**

²⁵⁰ D.T. Suzuki, *op.cit.*, p. 308.

3.2 The Practical Methods

The Path of Mahāyāna Buddhism to attaining Enlightenment requires the Bodhisattva completed *Pāramitās* (Perfections). This part especially explains the practical method of six *Pāramitās* as following:

3.2.1 The Practical Method of *Dāna Pāramī*

The practice of Generosity (*Dāna*) “sets up the notion that everything is made of illusion, and it that he gets at no giver, recipient, or gift.”²⁵¹ Generosity can be practiced in two modes: with characteristics and without characteristics. *Pāramitās* are antidotes for mental afflictions, and the cure for greed and miserliness is generosity. Miserly people may feel that they benefit themselves when they get the upper hand, but in reality, they are harming themselves. Their strong possessiveness prevents them from receiving the rewards of helping others. What can a poor person give? How can his condition be improved by giving things away? But even poor people can benefit others by working very diligently. Through diligence, they will acquire what they do not have and they will gain what they lack.

Mahāprajñāpāramitā Sūtra entitled, it presented the equipment of perfect Giving:

Gives good to the hungry, gives away garments, vehicles, perfumes, garlands, flowers, incense, ointments, medicinal powers, house, dwelling places, robes, the necessities’ of life, medicines, gold, silver, jewels, gems, coral, conch shell, quartz, pearls, and so on.²⁵²

Giving without characteristics means giving freely, without self-oriented motivation. It includes the gift of wealth, the gift of the Dharma, and the gift of fearlessness. The gift of wealth that one may give freely, without characteristics, includes material wealth, time, knowledge (including speech), and one’s own body. Giving material wealth, including money, is fairly obvious, but giving one’s time and

²⁵¹ Edward Conze (tr. & ed.), *op.cit.*, p. 129.

²⁵² *Ibid.*, p. 138.

knowledge are also ways of practicing the first *Pāramī*. An example, for a very wealthy person to give a little bit of money may be less meritorious than for a poor person to give a lot of their time and knowledge. Giving one's body includes one's strength and energy, but it also includes literally giving part of one's physical body, such as offering skin to burn victims or donating organs for transplant. You can be an organ donor while alive, or after death. But when you are alive, you would want to consider carefully before donating any parts of your body.

People who think the Dhamma is something very mystical and abstract can become very confused about the idea of giving the Dharma. In fact, the Dharma is nothing other than the teachings of Buddhism. For example, the teaching on dependent origination is that all existence is a result of an interdependency. Something exists because it is the product of other causes and conditions, and this something will in turn condition the arising and existence of other things.

A bodhisattva who does not attach to self and dhamma, practices giving not to have the following marks: the one who gives, the one who is given, and the physical and mental effect due to the giving. The bodhisattva practices giving and encourages others to do so.²⁵³

Everything is constantly under the influence of something else, and nothing truly exists independently; hence, nothing is permanent. Simply by sharing your understanding of the Buddha's teachings, you are giving the Dharma. The gift of fearlessness people fears many things—death, poverty, illness, imprisonment, and so on. The gift of fearlessness is being able to respond to people's fears and needs with wisdom and compassion. An important Giving, the Mahāprajñāpāramitā Sūtra entitled, is defined: “Gives a gift, and he does not apprehend a self, a recipient, or a gift; also no reward of his giving.”²⁵⁴ The perfection of Giving, we can alleviate their fears, whatever their origins.

²⁵³ Richard H. Robinson, **The Buddhist Religion**, (USA: Wadsworth Publishing Company, 1996), p. 101.

²⁵⁴ Edward Conze (tr. & ed.), *op.cit.*, p. 199.

Thus, the method of Giving Perfection practices without giver, recipient, or gift. We can give whatever having by the material or mental gifts to others by a sweetheart. Giving food or money to helping poor people, a beggar on road and truth talking to share with a friend, relative people.

3.2.2 The Practical Method of *Sīla Pāramī*

The conduct in accordance with the Buddhist precepts, the basic level is the three cumulative pure precepts: to refrain from harmful deeds, to cultivate virtue, and to benefit all sentient beings. They vary based on whether one is a layperson, a novice, or an ordained monastic. The five basic Buddhist Precepts are: not killing, not stealing, not lying, not committing sexual misconduct, and not taking intoxicants.

The virtuous seed is generated by the Bodhisattva Precepts and Vows that embed in one's subtle mind-stream and will continue to mature until the ultimate attainment of Buddhahood. The precept essence persists until one achieves full Buddhahood. The *Brahmajala Sutta*²⁵⁵ entitles, it presents the Bhikkhu and Bhikkhuni²⁵⁶ who are taken once per lifetime, the Bodhisattva Precepts²⁵⁷ can be taken cumulatively,

²⁵⁵ See A Charles Muller (tr.), **Exposition of the Brahma's Net**, (Korea: Jogye of Korean Buddhism, 2012). The Bodhisattva Precepts of the *Brahmajala Sutta* came to be treated in China as a higher ethic a monastic would adopt after ordination in addition to the *Prātimokṣa* vows. It also states ten major Precepts for Bodhisattvas and the 48 minor Precepts to follow to advance along the Bodhisattva Path.

²⁵⁶ Bhikkhu Precepts (following Mahāyāna tradition): The male ordained Buddhist, or monk who upholds the full 250 precepts and Bhikkhuni Precepts uphold the full 348 precepts.

²⁵⁷ A Charles Muller (tr.), **Exposition of the Brahma's Net**, (Korea: Jogye of Korean Buddhism, 2012), pp. 260-401.

A. There are 10 Major Precepts (Ibid., pp. 260-307):

1. Prohibition of Pleasurable Killing
2. Prohibition of Stealing the Property of Others
3. Prohibition of the Heartless Pursuit of Lust
4. Prohibition of Intentional Lying

over and over again. This is how the Bodhisattvas integrate the precepts into their conduct and being over many lifetimes.

In short, using awakening mind is not harm other through bodily actions, speech, and thought. We are the monk, nun, and lay people who receiving precepts, are not cling precepts. One should use one's body, speech, mind, and resources to help others without having notions of “this is mine,” or “I am helping others.” Every morning, in the first moment getting up, our thought is always keeping purify without ill-will, “I will speak truth words and never doing wrong actions.” The right practice of *Sīla Pāramī* does not depend on a number of it but in the way of observing without attachment.

3.2.3 The Practical Method of *Khanti Pāramī*

The equipment when the Bodhisattva stands a firm in the Perfections of Patience:

On account of his first production of the thought of enlightenment, he puts on the armour thus: ‘if all beings were to hit me with sticks, clods, fists, or swords, not even one single thought of rage should be produced in me; and also all beings should I introduce to such patience! He would produce towards them not even a single thought of rage.’²⁵⁸

Without patience, we could not endure the conflicts and obstacles we encounter in life. Without a pacified mind and body, we can become very agitated and consumed with internal turmoil. The three kinds of patience are the patience with those who wish

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- 5. Prohibition of the Sale of Alcohol
 - 6. Prohibition of Speaking of the Faults of Others
 - 7. Prohibition of Praising Oneself and Disparaging Others
 - 8. Prohibition of Stinginess and Abuse of Others
 - 9. Prohibition of Holding Resentments and Not Accepting Apologies
 - 10. Prohibition of Denigration of the Three Treasures
 - B. There are 48 Minor Precepts, (Ibid., pp. 318-401)

²⁵⁸ Edward Conze (tr. & ed.), *op.cit.*, p. 139.

to harm us, the patience with regard to the environment, and the patience in enduring the *dhammas*:

In principle, the three practices progress from an enduring those who wish us harm, to enduring difficulties in our body and in the environment, to enduring the emptiness of dhammas. In a sense, the third kind of patience is the easiest, since we can practice it at any time and anywhere by contemplating the emptiness of dhammas. When we contemplate the impermanence of all our experiences whether painful, pleasurable, or neutral, we gain an insight into selflessness. We can understand the meaning of emptiness through this insight of selflessness, and directly engage the dhamma. Worldly patience is manifested in coping with the environment, enduring extreme heat, cold, hunger, thirst, pain, joy, criticism, and physical and mental fatigue. World transcending patience goes beyond the experiences of pleasure, pain, fatigue, etc. It is forbearance in integrating the Dharma into one's life, in accepting the difficulties that come with exertion in practice, and in using one's time wisely and fully.

It seems the key of keeping mind always pacified even though effected from internal and external senses that patient. In our lives, we are bearing insult and distress without resentment. Our work strives to keep our mind be calm in any problems happened and finds out the solution.

3.2.4 The Practical Method of *Viriya Pāramī*

The Effort is the straight proceeding toward the final goal without being interrupted by all things. The Four Proper Exertions as to avoid unwholesome acts not yet committed, to cease unwholesome acts already committed, to engage in wholesome acts not yet done, and to continue wholesome acts already started. Making vows is essential to the Buddhist practitioner. They can be small, great, or ultimate. A small vow can be just for a day; a great vow can be over a span of time. The highest form of the vow is an ultimate vow that is made continuously, and that is to attain Buddhahood for the sake of others. With diligence, one will persevere in helping sentient beings regardless of whatever calamity or obstacle may occur.

“A bodhisattva, through attention connected with the knowledge of all modes, is supported by physical and mental vigor, and introduces all beings to physical and mental vigor.”²⁵⁹

The three kinds of *Viriya* are “*virīya* of great resolve, in embracing the wholesome, and *virīya* in benefitting and gladdening others.”²⁶⁰ “Where there is an effort, there is *Bodhi*,” Dayal said.²⁶¹ Energy is mentioned in three aspects:

A. Energy in moral development: the Bodhisattva is diligent in non-doing evil actions and in performing wholesome actions.

B. Energy in Studying the Scriptures and General Education: the Bodhisattva is diligent in learning and in practicing the teachings of Buddha. “He devotes his energy to the attainment of a perfect knowledge of the five principal subjects of study which are Buddhist philosophy, logic, grammar, medicine, and technical arts.”²⁶²

C. Energy in Altruistic Activity: the Bodhisattva maintains the energy and resolution in all situations. He carries all his work of helping others to a successful end without daunted and discouraged by difficulties.

This is precisely the undertaking of a monk or a nun to make full use of their rare opportunity for practice and cultivation. If they miss the opportunity in this lifetime, they may not get it again in future lives. The practice of forbearance requires a deep understanding of other people’s perspectives and motives even though they inflict pain on one. Most Ven. Thich Nhat Hanh stated: “if you nourish your hatred and your anger, you burn yourself. Understanding is the only way out.”²⁶³

²⁵⁹ Edward Conze (tr. & ed.), *op.cit.*, p. 139.

²⁶⁰ Francis H. Cook (tr.), *op.cit.*, p. 317.

²⁶¹ Har Dayal, *op.cit.*, p. 217.

²⁶² *Ibid.*, p. 218.

²⁶³ Thich Nhat Hanh, *op.cit.*, p. 204.

So, the Effort Perfection teaches us to be compassionate, as “deep looking leads to understanding, and understanding always leads to love and acceptance.”²⁶⁴ The medicine of successful is the energy. To keep our body and mind balance in any situation and forces on work, we should always remind ourselves never give “I can do, yes I am doing” that is a strong wish to support us in daily life.

3.2.5 The Practical Method of *Ñāṇa Pāramī*

Mahaprajnaparamita Sutra entitled, it mentions that does not abide in *Dhamma*, abide in *Prajnapāramita*. This means that one should not abide by any *dharma* (phenomenon), but one should abide by a non-scattered mind. Concentration is the state of attaining the mind meditations that follow one another in regular succession. It is achieved as a result of an inner purify, deliberately and purposefully carried out with an unflinching effort.

Mahāyāna Buddhism includes the numerous schools of practice, each school has its own meditation methods for the purpose of developing *Samādhi* and *Paññā*, with the goal of ultimately attaining enlightenment. In the limited research is going to detail the major traditions following the Pure Land School, Tien Tai School, and Chan/Zen School methods are:

A. Meditation Method of the Pure Land School

The Pure Land School,²⁶⁵ by repeating the name of *Amitābha*, is traditionally a basic of mindfulness. The practice is described as reciting the Buddha to mind by repeating his name, the practitioner brings all his attention upon that Buddha (*Samādhi*)

²⁶⁴ Ibid., p. 205.

²⁶⁵ Pure Land School entered China in a wide variety of the Mahayana texts recommending rebirth in Amitābha’s Western Paradise as the most effective way to gain a favorable rebirth leading to eventual enlightenment. The chief tenet of the Pure Land School is salvation by faith in Amitābha Buddha, noted for his forty-eight great vows taken in a previous incarnation.

Visualization techniques, mantra chanting, methods for attaining rebirth with a compassionate Buddha figure, and other devotional practices shared by the Amitābha movement were also an integral part of the Perfection of Wisdom (*Prajñāpāramitā*) tradition.²⁶⁶

The three well-known methods of practice are:

I. The Repetition of Amitābha Buddha's Name is a calling name of Amitābha Buddha with or without the aid of 108 beads. They mentally call the Buddha's name without interruption to enable to put an end to all other thoughts and to purify their mind by unshakable faith in Amitābha's forty-eight vows and by strict observance of the five precepts. "The method of silently calling the Buddha's name is the most convenient for people in all walks of life who wish to control their minds."²⁶⁷ Amitabha is our own nature, and the Pure Land our own mind, and that the cardinal principle is to think without thought, and to be born without birth. By the concentrate, all attention on the Buddha's name is an excellent way of controlling the mind.

II. The Repetition of the Mantra of Amitābha Buddha is the mantra²⁶⁸ for rebirth in the Pure Land. When a devotee succeeds in realizing singleness of mind by repeating a mantra, its true and profound meaning will be clearly revealed.

²⁶⁶ David W. Chappell, *From Dispute to Dual Cultivation: Pure Land Responses to Ch'an Critics*, Peter N. Gregory (ed.), **Traditions of Meditation in Chinese Buddhism**, (Honolulu: University of Hawaii Press, 1986), p. 164.

²⁶⁷ Charles Luck, **The Secrets of Chinese Meditation**, (New York: Samuel Weiser, 1972), p. 84.

²⁶⁸ See Charles Luck, *op.cit.*, p. 85. The mantra sentence is very popular among traditional Chinese Buddhists. "**Namo Amitādhaya Tathāgatāya Tadyathā Amṛtabhave Amṛtasambhave Amṛtavikrante Amṛtavikrantagamiṇi Gaganā Kīrtichare Swāhā!**" (We take refuge in the Tathāgata Amitādhya. Be it thus: that Immortality has become, that Immortality has perfectly become, that Immortality has progressed, that Immortality is progressing, going forward in the glorious Transcendental Way—Swādhā!).

III. The Contemplation of Amitābha Buddha is a meditative contemplation and visualization of Amitābha that based on the Sūtra of the Contemplation of Amitābha which teaches sixteen methods of meditation.

As the three main methods of practice in the Pure Land School lead to realizing the mind, to able to remain peacefully in emptiness, culminating in the attainment of *Samādhi*.

B. Meditation Method of the Tien Tai School

The Tien-Tai school²⁶⁹ emphasizes the use of its own meditation texts which emphasize the principles of *Samatha* (*Zhi*) and *Vipassanā* (*Guan*).

The attainment of Nirvāṇa is realizable by many methods whose essentials do not go beyond the practice of *Samatha* and *vipassanā*. *Samatha* is the first step to untie all bonds and *vipassanā* is essential to root out delusion. *Samatha* provides nourishment for the preservation of the knowing mind, and *vipassanā* is the skillful art of promoting spiritual understanding. *Samatha* is the unsurpassed cause of *samādhi*, while *vipassanā* begets wisdom.²⁷⁰

The method of this school teaches us how to observe the three truths as empty, conventional, and the middle in our daily life. Each moment of mind can be checked by the three (empty, conventional, and middle).

This School also places a great emphasis on mindfulness of breathing, in accordance with the principles of *Samatha* and *Vipassanā*. “There are four kinds of breath: audible, gasping, coarse and restful.”²⁷¹ In the right way of practice is essential

²⁶⁹ The School bases its tenets mainly on the Lotus Sutra and also on the Mahāparinirvāṇa Sutra, Nāgārjuna's commentary on the “Long Chapter” of the Mahāprajñāpāramitā Sūtra and his Mādhyamika Śāstra. He was regarded as the first Patriarch of the Tien Tai School. The real founder of the Tiantai School was Zhiyi who spent most of his life practicing meditation on Mount Tiantai.

²⁷⁰ Charles Luck, *op.cit.*, p. 111.

²⁷¹ *Ibid.*, p. 125.

to avoid both strain and slackness. When one sits in meditation, the breath is perceptible to the ear, it is audible. It is not free and is obstructed, it is gasping. The breath is not heard and is free as a coarse breath. Neither audible nor obstructed nor coarse, but is continuous, with the resultant comfort and easiness, it is restful.

C. Meditation Method of the Chan/ Zen School

In the earliest traditions of Chan/Zen²⁷² was no formal method of meditation, however, the teacher would use various didactic methods to point to the true nature of the mind, as *Buddha-nature*. The Chan method, self-cultivation begins with the control of the mind as the starting point.

The mind is meant the wandering mind, always in search of something in the realm of unreality. It is said that he who realizes his self-mind can perceive his self-nature and attain enlightenment.²⁷³

By the points directly to the mind, to enable knowing true nature:

If you concentrate on the mind or concentrate on purity, this is to impede the Way...Externally, for the mind refrain from activation thoughts with regard to all the good and bad realms are called 'seated' (*Zuo*). Internally, to see the motionlessness of the self-nature is called 'meditation' (*Chan*).²⁷⁴

A man has been so inextricably enmeshed by his false thoughts since time without beginning, he hardly finds to free his mind from false views, however, endowed

²⁷² The Chan/Zen school found from the story of Śākyamuni Buddha holding up a flower silently and Mahākāśyapa smiling. The Transmission of the Mind Dharma, which the Buddha handed down to Mahākāśyapa when He held up a flower to probe His disciples' abilities to perceive the substance of His essential body (*Dharmakaya*) through its function of raising the flower, and when His chief disciple understood His revealing gesture and acknowledged it with a broad smile. In China, the real founder of the Chan/Zen School is Huineng. His school is also called the Southern School or Sudden Awakening School

²⁷³ Charles Luck, *op.cit.*, p. 44.

²⁷⁴ John R. McRae (tr.), **The Platform Sutra of the Sixth Patriarch**, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 45.

with a latent potentiality which no amount of teaching can reach because of his obstinate clinging to the empty names and terms implicit in human language.

Thus, Mahāyāna Buddhism has different schools with a focus on mental cultivation in different ways. Since there are many schools in Mahāyāna, these schools practice meditation in different ways and to varying degrees. Some schools, such as Pure Land, perform chanting or recitation the Amitābha Buddha name instead of meditation. Chanting and recitation have shown to be effective like meditation when imaging scans of the mind for lay people have not free time to partake in the monastic practice of meditation due to busy work and home life. The Chan/Zen school method is the control of the mind by the starting point in the Tien Tai School.

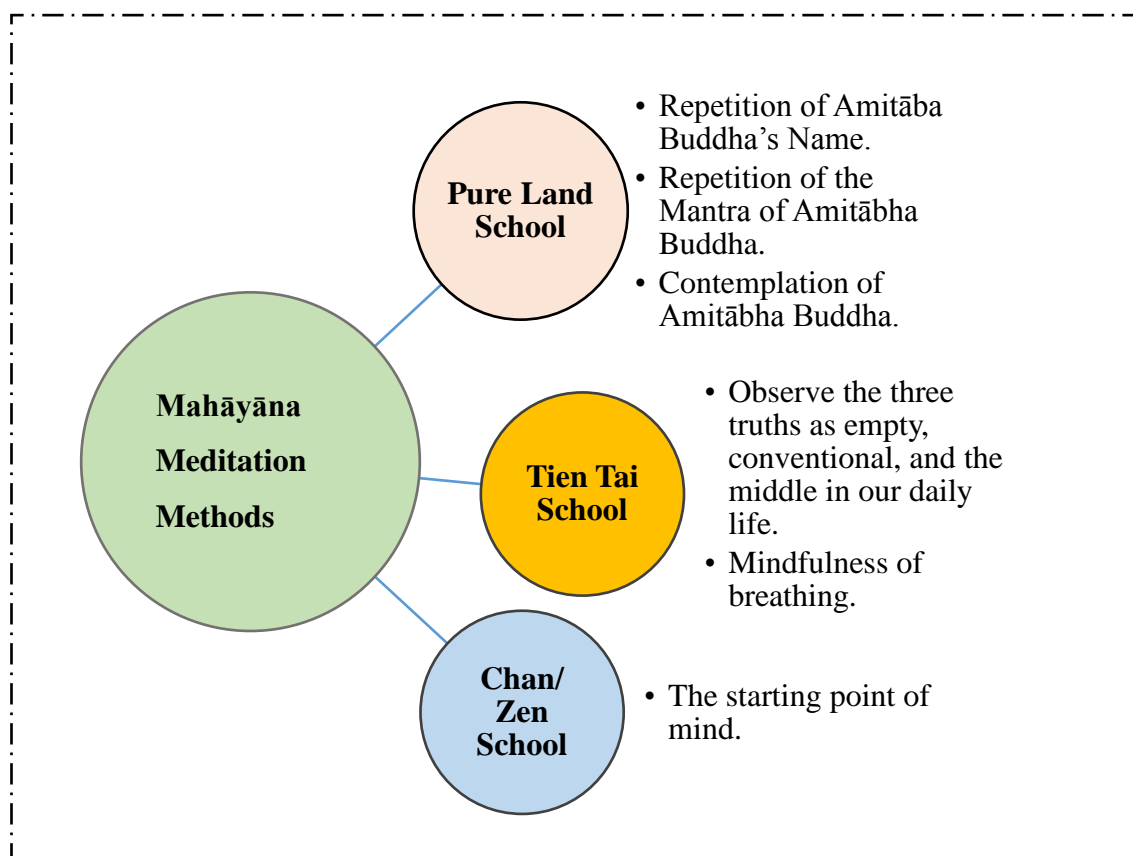


Chart No. 3.3: The Meditation of the Three Main Schools of Mahāyāna Buddhism

3.2.6 The Practical Method of *Paññā Pāramī*

Ignorance is the root cause of our vexations. When ignorance perishes, all vexations in the rest of the chain perish. Therefore, as one practice toward

enlightenment and ignorance is eliminated, the suffering of birth, old age, sickness, and death also perish, along with worry, sorrow, agony, and emotional affliction. "It is realized when one puts away the discriminating notions of form, name, reality, and character."²⁷⁵ "The wisdom grows from learning, thinking, and meditation."²⁷⁶

The first practice is the observation of body, the mind, and the environment are transitory and impermanent. Next, come the four kinds of contemplation: subjective contemplation, objective contemplation, direct contemplation, absolute contemplation.

Subjective and Objective Contemplation, most time we have a subjective view of the world. The interesting thing is that most of the time we actually think we're being objective. In fact, there is no such thing as being absolutely objective. Objectivity really is just several people's subjectivity. When a group of people agrees on something, it becomes objective. Hence, we should be aware in the daily life of our habit of contemplating things from a supposedly 'objective' point of view, and regarding others as holding 'subjective' views. In the method of directed contemplation, whatever you see or encounter, you do not apply any interpretation or judgment to it. You do not label or compare. You just are aware that this is this, and this is going on. However, this is not *Paññā* itself; all you can say is, "This is happening." Direct contemplation cannot be applied to solving your problems. When it comes down to what to do, "I don't know" is a correct response. Therefore, direct contemplation, while a useful practice, does not *Paññā*.

The fourth *Paññā* method is the absolute contemplation. In fact, the absolute contemplation is Madhyamika as the realizing emptiness to achieve liberation. In absolute contemplation, without imposing one's preferences, one applies common sense, experiences, and skill in dealing with people's problems. The important thing is to perceive what is really going on, without reference to one's own likes or dislikes, and to do what is most appropriate for helping someone. This involves communicating with an understanding that person, and doing what is most appropriate and beneficial

²⁷⁵ Lañk., p.60

²⁷⁶ Ibid., p.134.

for them. This is absolute contemplation, Madhyamika is not a question of supernatural powers; we are just talking about dealing with people without interjecting one's own self-centered perspective. We still need to rely on professional knowledge and specialized skills.

So, practicing Wisdom is the attitude of non-self. One applies both a self of wisdom and a self of compassion to develop and cultivate a self that is pure and happy. Hiding in ourselves that is our desire, it controls and us rushing without ending. Whenever we are seeing that is seeing without “self” or “attachment”.

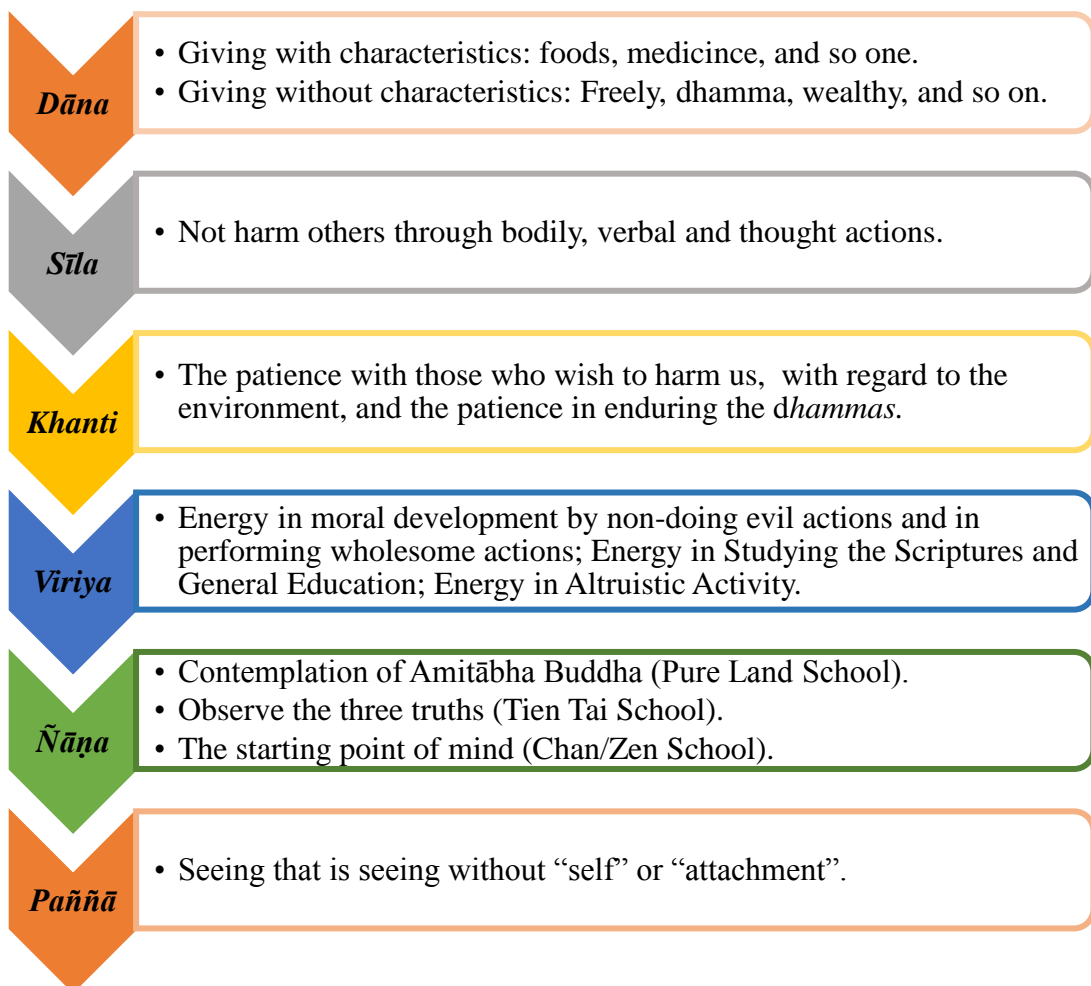


Chart No. 3.4: **The Practical Method of Six *Pāramitās***

To conclude, the six Perfections (*Pāramitās*) guide the Mahayana disciples to practice in accordance with selflessness and non-attachment, and for the dual benefit of

self and others. The Practice for one's own benefit is not the right way of the *Pāramitās* practice.

3.3 The Ten Stages of Fruition

The Bodhisattva must enter the ten Stages (*Bhūmis*) as the stages achievement in the Mahāyāna tradition.

3.3.1 The Ten Stages (*Bhūmis*)

In the Mahāyāna tradition, *Bodhisattvabhūmi* is called the stage of the Bodhisattva Path, the numbers and terms of the various stages²⁷⁷ leading to enlightenment is different according to the Buddhist school. In Sanskrit, 'ground' or 'stage' (*Bhūmi*) of a Bodhisattva, referring to the systematic stages along the path (*Magga*) of a Bodhisattva's maturation into a Buddha.²⁷⁸ "They are called 'stages' because they are superior supports for the practices that are to be cultivated cause them to appear and grow".²⁷⁹ There are the ten *Bhūmis* is described in Mahāvastu and Avatamsaka Sūtras entitled as following:

²⁵⁶ See FOS. The thirty-ninth items of the Flower Ornament Scripture (Avatamsaka Sūtra), the Gaṇḍavyūha, known as the fifty-two stages divided into two parts:

A. Unenlightened stages: (a) Stage of Initial Accumulation included: Ten Faiths (faith in begins) Ten Abidings (unshakable, abiding faith in the Three Triple Gem and Four Noble Truths), Ten Practices (the practice of the six *Pāramitās*), Ten *Pāramitās* (the merit accrued from practicing the perfections and Four All-embracing is transferred to all living beings); (b) Stage of Preparation: Ten *Parināma* (the Approach Stage, the Peak Stage, the Confirmation Stage, the Most Superior Doctrine Stage. Practice of the Four Thought Meditation and Four Realistic-wisdom Meditation on all things).

B. Holy Stages: *Dasamagga*, stage of Limited Attainment included ten *Bhūmis*.

²⁷⁸ Robert E. Buswell Jr. and Donald S. Lopez Jr., **The Princeton Dictionary of Buddhism**, (Oxford: Princeton University Press, 2014), p. 134.

²⁷⁹ Francis H. Cook (tr.), **Three Texts on Consciousness Only**, (USA: Numata Center, 1999), p. 316.

A. *Muditābhūmi* (Stage of Happiness)

It is called “Stage of Extreme Joy,”²⁸⁰ “one first acquires the nature of a saint (ārya), realizes the twofold emptiness, and is able to benefit oneself and others.”²⁸¹ “He has obtained correct knowledge.”²⁸² *Mahāvastu* described: “the glorious Bodhisattva are perfect in liberality and light up the worlds to make them shine as radiantly as the moon and the sun.”²⁸³ When a bodhisattva in the first stage, there are eight rules of conduct: “liberality, compassion, indefatigability, humility, a study of all the scriptures, heroism, contempt for the world, and fortitude.”²⁸⁴

The first ground called Joy, *Muditā*, in the career of his spiritual discipline, he makes the following solemn vows, ten in number:

The first is to honor and serve all the Buddhas, the second is to work for the preservation and perpetuation of the teaching of all the Buddhas; the third is to be present at the appearance of each Buddha; the fourth is to practice the proper conduct of Bodhisattvahood; the fifth is to induce all beings in the most comprehensive sense of the term to turn the teaching of the Buddhas; the sixth is to have an inner perception of the universe, wide and inexhaustible; the seventh is to realize the most closely interpenetrating relationship of each and all; the eighth is to be united with all the Bodhisattva in oneness of intention; the ninth is to evolve the never-receding wheel whereby to carry out his work of universal salvation; the tenth is to realize the great supreme enlightenment.²⁸⁵

The Bodhisattva, who has done good deeds and caused the roots of goodness to grow, produces Thought of Enlightenment (*Bodhicitta*). He is joying in mind and body,

²⁸⁰ FOS., p. 702; Hn. II, pp. 406-23.

²⁸¹ Francis H. Cook (tr.), *op.cit.*, p. 315.

²⁸² Nalinaksha Dutt, *op.cit.*, p. 307.

²⁸³ J. J. Jones (tr.), *The Mahāvastu*, vol I, (London: Burleigh Press, 1949), p. 61.

²⁸⁴ *Ibid.*

²⁸⁵ D.T. Suzuki, *op.cit.*, p. 223.

keen delight, non-attachment, purified ‘Root of Merits,’ cultivates honesty, truthfulness and develops the different factor of enlightenment. In this stage, the Bodhisattva cultivated the Perfect Giving (*Dāna Pāramī*).

Each stage represents the level of the Bodhisattva attainment and serves as a basis for the next stage. Each level marks a definite advancement in one's training that is accompanied by progressively greater power and wisdom. The ten stages of the Bodhisattva mind achieved before Buddhahood. At the first stage of the Bodhisattva's stages of spiritual progress, is attained with the direct perception of emptiness into reality. The Bodhisattvas directly understand that persons do not exist in and of themselves (by way of their own nature). Due to this, they overcome the false idea that the five aggregates constitute a truly existent person. The Bodhisattva at the very beginning of the Ten Stages likes an infant who has just left the sage womb and been born into the lineage of the Tathagata. It likes a man who loses the road going back home. He feels happy when has prepared foods and guiding map for coming home.

B. *Vimalābhūmi* (Stage of Purify)

When the Bodhisattva has well accomplished the first stage, he desires to enter the second stage as “Stage of Purify.”²⁸⁶ “Through observing the precepts he removes many of the defilements from his mind.”²⁸⁷ “One is endowed with pure morality and has removed oneself far from the defilement of passions.”²⁸⁸ In this stage, the Bodhisattva cultivated the Perfect Virtue (*Sīla Pāramī*).

The dispositions of Bodhisattvas, there are good, amiable, sweet, keen, bountiful, charming, profound, wholehearted, imperturbable, distinguished, lofty, noble, resolute, sincere, pure, steadfast, independent, contented, and intent on the Foremost Man and the infinite.²⁸⁹

²⁸⁶ FOS., pp. 714-9; Hn. II, pp. 432-43.

²⁸⁷ Nalinaksha Dutt, *op.cit.*, p. 307.

²⁸⁸ Francis H. Cook (tr.), *op.cit.*, p. 315.

²⁸⁹ J. J. Jones (tr.), *op.cit.*, p. 66.

The second ground means to purify or stainless, the Bodhisattva brings his pure mind with practicing ethical conduct or called the second of the far-reaching attitudes because he is free from all defilements. We have to understand the way in which the precepts or the rules of good conduct are established within Buddhism because there are various ways in which moral or ethical codes are established. Good conduct forms a foundation for further progress on the path, for further personal development. It is said that just as the earth is the base of all animate and inanimate things, so is morality the foundation of all qualities. When we look around us we can see that everything rests upon the earth, whether it be the building, whether it be the tree and bush, or whether it be the animal. The earth is the foundation, and in the same manner, morality is the foundation of all qualities, all virtues, all attainments ranging from the mundane to the supra-mundane, ranging from success, good fortune all the way up to skill in meditation, wisdom, and enlightenment. It likes a loser is going on the road by keeping his mind pure that an important step to help him never give up his long trip. He had accumulated the roots (without unwholesome). His control becomes so complete that even in dreams he has no thought of giving up.

C. *Pabhākārībhūmi* (Stage of Refulgence)

The third *Bhūmi* is called “Stage of Refulgence,”²⁹⁰ because of “his wisdom becomes clearer,”²⁹¹ or “the stage of light emissions because one perfects the great Dharma *Dhāraṇī* of superior *Samādhi* and is able to emit the boundless light of marvelous discernment.”²⁹²

Using *samādhi* and complete understanding to know all the Buddha’s teachings of the three times, the words, meanings, and phrases of the twelve divisions of the canon: repeating verses, predictions, straight narrative, pure

²⁹⁰ FOS., pp. 721-6; Hn. II, pp. 447-56.

²⁹¹ Nalinaksha Dutt, *op.cit.*, p. 307.

²⁹² Francis H. Cook (tr.), *op.cit.*, p. 315.

verse, uninvited sermons, rules and disciplines, parable, Buddha realms, ancient matters, corrective, never before seen, and conversations.²⁹³

The Bodhisattva's mind is pure, constant, unworldly, dispassionate, and so on. He sees all conditioned things and recognizing the real nature of things. He gets rid of *Raga*, *Dosa*, and *Moha* and develops his mind toward enlightened knowledge and saves beings from suffering. He practices self-examination and meditation in acquiring the four form-meditation, the four formless meditation, the four holy abiding, and the five supernormal powers. In this stage, the Bodhisattva cultivated the Perfect Patience (*Khanti Pāramī*).

It will be noticed that the bodhisattva, apart from the extraordinary qualities peculiar to them, commences practicing the eight dhyānas (jhānas), the four brahmavihāras, and the six abhiññās. Their fetters relating to Kāma, Rūpa, Bhava, and Avidyā become weak, and those due to dṛṣṭi destroyed. Their rāga, dveṣa, and moha are completely destroyed....that the Hīnayānic Anāgāmi stage is parallel to the Mahāyānic third bhūmi.²⁹⁴

This stage, the attributes and qualifications are similar to a Non-return mentions in Pāli Canon, who “completes Virtue (*Sīla*), Concentration (*Samādhi*) and a little of Wisdom (*Paññā*).”²⁹⁵ The Bodhisattva on this level cultivates the Perfection of Patience (*Khanti Pāramī*) to overcome all tendencies toward anger, and never react with hatred to any harmful acts or words. Rather, their equanimity remains constant, and all sentient beings are viewed with love and compassion. All anger and resentment rebound on the person who generates them, and they do nothing to eliminate harms that one has already experienced. They are counterproductive in that they destroy one's peace of mind and lead to unfavorable future situations. There is nothing to be gained through anger and resentment, revenge does nothing to change the past, and so the Bodhisattva avoids

²⁹³ A Charles Muller (tr.), *op.cit.*, p. 169.

²⁹⁴ Nalinaksha Dutt, **Mahāyāna Buddhism**, (Delhi: Bharatiya Kala Prakashan, 2008), pp. 110-2.

²⁹⁵ A.I.232-4; F. L. Woodward (tr.), *op.cit.*, pp. 211-3.

them. Moreover, one's present suffering is only a result of one's own past misdeeds, so one's enemy is only an agent of the inevitable fruition of karma. The stages called illumination when removing all attachment that a light in the dark sky. A loser forbears with hot weather, cold in the nighttime, wet when raining falling, he is still keeping forward his road that likes a flame in dark night.

D. *Atthacīsamatībhūmi* (Stage of Blazing)

It is called "the stage of Blazing,"²⁹⁶ because of "the defilements are burned by the fires of wisdom,"²⁹⁷ "one dwells in the most excellent Dharmas of the aids to *Bodhi*, burn the fuel that is the passions."²⁹⁸

Bodhisattvas in the stage of essence accord with the real and illuminate the conventional, without annihilating or holding to eternalism; at the same time arising, abiding, and extinguishing; each lifetime, each moment, and each existence are differentiated. Since they appear differently, the middle way of causes and conditions is neither one nor two, neither good nor bad. Since they are neither worldlings nor buddhas, the realms of the Buddhas and the realms of worldlings are distinguished, one by one.²⁹⁹

At this stage shows a bright sky as the Bodhisattva mind realizes all things arise and disappear and non-production is their nature. On this level, he burns up the afflictive obstructions and the obstructions to omniscience with the radiance of their wisdom. He enters into progressively deeper meditative absorptions and attains a powerful mental pliancy as a result. By supporting of *Dhammas*, he gets rid of all wrong views based on the belief in the permanent self with a strong mind and perfects Energy (*Vīriya Pāramī*). As a losing man taking rest by eating food and checking map to going back home. With full energy and directly know where is the right way to go, his mind is bright up.

²⁹⁶ FOS., pp. 729-33; Hn. II, pp. 461-7.

²⁹⁷ Nalinaksha Dutt, *op.cit.*, p. 307.

²⁹⁸ Francis H. Cook (tr.), *op.cit.*, p. 315.

²⁹⁹ A Charles Muller (tr.), *op.cit.*, p. 174.

E. *Dunajayābhūmi* (Stage of Invincibility)

It is called “the stage of difficult to Conquer,”³⁰⁰ because of “the modes of activity of the two kinds of knowledge, true and relative, are opposed, and uniting them and bringing about their association,”³⁰¹ and “the subtle defilements are difficult to subdue.”³⁰²

There was a noble Conqueror...His radiance extended one fathom. And he was a destroyer of his foes. By family, he was a Gotama, and this present Exacted One was then a merchant's son...made the Buddha an offering of rice-gruel...He was of the family of Bhāradvāja, and his radiance extended ten yojanas.³⁰³

This stage, the Bodhisattva understands the Four Noble Truths and becomes skilled in comprehending ten aspects of Truths.

- (1) Conventional Truth from satisfying other beings according to their wishes.
- (2) Absolute Truth from knowing all in one principle
- (3) The truth of characteristics from realizing individual and common characteristics of things.
- (4) The truth of division from knowing the various division things.
- (5) The truth of structure from knowing the definitions of aggregates, elements, and sheres.
- (6) The truth of things and phenomena from realizing the afflictions of the body and mind.
- (7) The truth of becoming from the continuity of the realms of existence.
- (8) The truth of decay and non-production from the complete destruction of all burning suffering.

³⁰⁰ FOS., pp. 736-40.

³⁰¹ Francis H. Cook (tr.), *op.cit.*, pp. 315-6.

³⁰² Nalinaksha Dutt, *op.cit.*, p. 307.

³⁰³ J. J. Jones (tr.), *op.cit.*, p. 88.

(9) The truth of initiation into the knowledge of the path from the perfection of non-duality.

(10) The truth of accumulation of Tathāgata knowledge from attaining knowledge in all their features.

Having the knowing truth, he realizes all things as empty and unreal, share merit to all of the beings to lead them to *Nibbāna*. He especially cultivates the Perfection of Concentration (*Ñāna Pāramī*).

The fifth stage also is called “difficult” because it involves practices that are so difficult and require a great deal of effort to perfect or it is also called the “Difficult to Overcome” because when one has completed the training of this level one has profound wisdom and insight that are difficult to surpass or undermine. By developing strong powers of meditative stabilization and overcome tendencies toward distraction, the Bodhisattva achieves mental one-pointedness and calm abiding. It is hard when one can see the four noble truths and the two truths (conventional truths and ultimate truths) and perceive all phenomena as empty, transient and prone to suffering. Without a strong mind through deep meditation is hard seeing what they are. An example, even the loser has the right map but he also gets trouble when going back home, but his wisdom sees the right road to walk among many similar roads.

F. *Amukhībhūmi* (Stage of Manifestation)

The sixth stage is called “Right in front of Bodhi or Stage of Manifestation”³⁰⁴ or “concerning the field of a Buddha,”³⁰⁵ “the stage of presence because one dwells in the knowledge of conditioned arising and this attracts non-discriminating, supreme discernment.”³⁰⁶

³⁰⁴ FOS., p. 749.

³⁰⁵ J. J. Jones (tr.), *op.cit.*, p. 95.

³⁰⁶ Francis H. Cook (tr.), *op.cit.*, p. 316.

My disciples, bodhisattvas at the Ground of Floral Radiance of the Essence are able, in all realms, to avail themselves to ten kinds of supernatural cognitive powers in order to manifest various forms for all sentient beings.³⁰⁷

The meaning of this stage is called the turning towards or the manifest when he surely knows nearby attaining final goal by the Perfection of Wisdom (*Paññā Pāramī*). Seeing the fact that phenomena seem to possess their apparent qualities by way of their own nature, but when one examines this appearance one realizes that all qualities are merely mentally imputed and not a part of the nature of the objects they appear to characterize. As a result of these understandings, the Bodhisattvas manifest to avoid attachment to either cyclic existence or nirvana. Having overcome all attachments, he on this stage has lived in *Nibbāna*, but the force of the mind of awakening he chooses to remain in the world in order to benefit other sentient beings. This stage examples a loser standing on his road that directly to go home without never losing again.

G. *Dūraṅgamabhūmi* (Stage of Far-Going)

From the seventh stage to the tenth stage, the Bodhisattva realizes the emptiness and the signless of things cognized, these four *Bhūmis* only indicate the gradual development of the Bodhisattva's knowledge until becoming a perfect Tathāgata. The seventh stage called: "stage of Far-Going,"³⁰⁸ "because it reaches the abode of the imageless, the end of the effort, exceeds the paths of the world and the two vehicles."³⁰⁹ The mind of the Bodhisattva is: "The mind of the supreme benefactors of mankind is bent on self-control. Such their state of heart that links the two *Bhūmis* as they advance to the seventh."³¹⁰

The Bodhisattva practices ten sorts of knowledge of means: abides mind on emptiness, understanding of absence of self in all things, sharing all merit to all beings

³⁰⁷ A Charles Muller (tr.), *op.cit.*, p. 184.

³⁰⁸ FOS., p. 756.

³⁰⁹ Francis H. Cook (tr.), *op.cit.*, p. 316.

³¹⁰ J. J. Jones (tr.), *op.cit.*, p. 101.

(give up clinging or attached), detached the worlds, free from the fires of defilement, realizing non-duality of all things like illusion or dream, practicing thought in equally, knowing of the *Dharmakāya* of all Buddhas is not material existence, realizing of the Buddha's voice that the method of preaching Dhamma, understanding of the past, present, and future of himself. "The discussion of the seventh ground is signaled by the words "completion." This is because its function is complete. This ground has two kinds of aspects: real practice and the aspect of transformation."³¹¹

The ultimately leading to enlightenment is the meaningful this stage. The Bodhisattva, on the seventh stage, develops the ability to contemplate signlessness uninterruptedly and enter into advanced meditative absorptions for extended periods of time, thus passing beyond both the mundane and supramundane paths of *Śrāvakas* and *Pratyekabuddhas*. For this reason, this stage is also called the "Gone Afar." The Bodhisattvas perfects his Skill in Means (*Upāya Pāramī*) of meditation and practice, which is his ability to cleverly adapt his teaching tactics to the individual proclivities and needs of their audiences. Developing the ability to know the thoughts of others, his thoughts and actions are free from afflictions and constantly act spontaneously and effectively for the benefit of others. A losing man walks into his right path to go to his home.

H. *Acalabhūmi* (Stage of Immovability)

The eighth stage is called "Stage of Immovability,"³¹² "nondiscrimination knowledge continues without intervention, and images, passion, and effort cannot remove."³¹³

Within the eighth ground, there are five kinds of practices. The first, the practice of concentration, which is at first effortless, is called "entry into the samādhi of the Dharma King." One's accurate cognition is like that of final realization, and therefore it is called the Dharma concentration. Since one is

³¹¹ A Charles Muller (tr.), *op.cit.*, p. 190.

³¹² FOS., p. 766.

³¹³ Francis H. Cook (tr.), *op.cit.*, p. 316.

at the level of marklessness and effortlessness, it says "like the Buddha." In the 'inner emptiness' and so forth that are discussed below, because of the approaches to a concentration that are entered by the ten kinds of great clear wisdom flow naturally, all the Buddhas attain final realization. The voice of the teaching that removes darkness is the entry into the bodhisattva's mental state of concentration. Flowers are able to become fruits; radiance means the removal of darkness.³¹⁴

The Bodhisattva realizes the qualities of all things are non-birth, signlessness, the absence of becoming or annihilation, non-achievement, non-conceptuality, etc. Achieving this stage, he is free from all efforts by attaining the stage of effortlessness. Attaining tenfold power as four fearlessness,³¹⁵ eighteen special of Buddhahood.³¹⁶ Abiding in the power of will, great compassion, a great kindness, he possesses all the

³¹⁴ A Charles Muller (tr.), *op.cit.*, p. 194.

³¹⁵ See M.I.68-70; I. B. Horner (tr.), *op.cit.*, pp. 92-3. The Four Fearlessness are:

- (1) The Buddha's fearlessness arises from his perfect enlightenment in all things.
- (2) The Buddha's fearlessness arises from his knowledge that he has eradicated all mental defilements.
- (3) The Buddha's fearlessness arises from his knowing that the obstacles to the noble life.
- (4) The Buddha's fearlessness arises from his knowing that the way he teaches for the cessation of suffering really pertains to that goal.

³¹⁶ See Har Dayal, *op.cit.*, p. 23). Eighteen Exclusive Qualities: (1) free from errors and faults, (2) speech not noisy and loquacious, (3) faultless in mind, (4) no unsteadiness of mind, (5) Thought not diversionary, (6) never unaware his state of equanimity, (7) resolution never diminished, (8) unfailing in effort, (9) never losing mindfulness, (10) never fail of concentration, (11) constant wisdom, (12) remain of freedom, (13) bodily actions led by wisdom, (14) verbal actions preceded by wisdom, (15) mental actives are preceded by wisdom, (16) infallible and unobstructed knowledge with regard to the past, (17) infallible and unobstructed knowledge with regard to the future, (18) infallible and unobstructed knowledge with regard to the present.

qualities, which make a Buddha, he is a member of the Buddha family that certain to attain Buddhahood, but “do not enter nibbāna, in fact, he is already in nibbāna because of no rising of discrimination.”³¹⁷ He has cultivated the Perfection of Vow (*Praṇidhāna Pāramī*).

It also is called the “*immovable*” stage because the Bodhisattva overcomes all afflictions regarding signs and their minds are always completely absorbed in the dharma. His mind is not moved by ideas of signs. The eighth *Bhūmi*, the Bodhisattva is the “irreversible,” because there is no longer any possibility that he might waver on the path or backslide. He is destined for full *Buddhahood* and there is no longer any inclinations to seek a personal nirvana. A bodhisattva cultivates the “perfection of aspiration,” which means that he undertakes to fulfill various vows, due to which they accumulate the causes of further virtues. The Bodhisattva on this level is compared to one who has awakened from a dream, and his perceptions are influenced by this new awareness. A man who has awakened from his dreaming, knowing when and where he will come home.

I. *Sādhupatībhūmi* (Stage of Good Mind)

The ninth stage is called “Stage of Good Mind”³¹⁸ because of “able to preach eloquently and convert others with perfect ease,”³¹⁹ or “good discernment because one has perfected the four unobstructed analytical knowledge and is able to preach Dharma well.”³²⁰

When bodhisattvas reach to the Ground of Flower Ornamentation of the Essence, they use the department of the buddhas and the Tathāgata’s royal concentration—where they have complete control over samādhi, entering and leaving regardless of time.³²¹

³¹⁷ Lañk., p. 184.

³¹⁸ FOS., pp. 777-84; Hn. II, pp. 543-54.

³¹⁹ Nalinaksha Dutt, *op.cit.*, p. 307.

³²⁰ Francis H. Cook (tr.), *op.cit.*, p. 316.

³²¹ A Charles Muller (tr.), *op.cit.*, p. 198.

The Bodhisattva has cultivated concentration, higher enlightened knowledge, the ten powers, the four fearlessness, the eighteen exclusive qualities, he comes to the ninth stage with knowing the performance of things good, bad, and neutral. He understands the minds and actions of all beings. Becoming a great preacher, he preaches the doctrine in manifold appropriate ways to the beings of all worlds. He enters many concentrations and to perfects the Strength (*Bala Pāramī*).

In this stage, the Bodhisattvas moves quickly towards awakening. Before this stage, the progress was comparatively slow like that of a boat being towed through a harbor. From the eighth to the tenth stage, the Bodhisattvas make huge strides toward Buddhahood, like a ship that reaches the ocean and unfurls its sails. At the ninth stage is called “good thoughts” when he makes the necessary preparation for leading all beings to *Nibbāna*. Thus, the losing man standing in front of his door.

J. Dhammameghabhūmi (Stage of Dharma Cloud)

To enter the process of consecration as a fully Enlightened One, it called “Stage of Cloud of Teaching or Stage of Dharma Cloud,”³²² “great of knowledge, filled with the water of a host of virtues, covers all like space the grossness and fills the Dharma body.”³²³ “The completion of the *Dharmakāya*, like space, this body has no limits and its wisdom like a cloud.”³²⁴ He acquires all the virtue and attains the perfect knowledge of omniscience.

Their great wisdom is emptied; it is emptied and further emptied of emptiness, and again emptied, like empty space. With the cognition of equality in nature and the possession of the Tathāgata nature, they are fully equipped with ten kinds of merit. Since emptiness has the same single mark, the essential nature is unconditioned, and spiritual transparency embodies

³²² FOS., pp. 789-800; Hn. II, pp. 561-84.

³²³ Francis H. Cook (tr.), *op.cit.*, p. 316.

³²⁴ Nalinaksha Dutt, *op.cit.*, p. 307.

oneness. Since the Dharma is the same as the Dharma nature he is called the Thus Come One (Tathāgata).³²⁵

Having fulfilled the ten powers by the consecration of the complete Buddha, he enters the ranks of the fully enlightened one. He attains the countless doors of freedom, concentrations, mental controls, super-knowledge, and spiritual powers. He obtains the ten kinds of the liberation of a Bodhisattva.³²⁶ In this stage, bodhisattva perfects the insight (*Jñāna Pāramī*). At the end of the career of a bodhisattva in the ten stages (*Bhūmis*), he becomes a Tathāgata with all the power and characteristics of a Buddha.

This stage likes a cloud that pours rain on the earth, the Bodhisattva spreads the Dhamma in all directions and each sentient being absorbed what it needs in order to grow spiritually. The Bodhisattvas on this level receive a form of empowerment from innumerable Buddhas. This is called “great rays of light,” because the radiance of the bodhisattvas shines in all directions. This empowerment helps him in removing the remaining obstructions to omniscience and gives them added confidence and strength. At the final moment of this stage, he enters into a meditative state in which the subtlest remaining obstacles to Buddhahood are overcome. When he arises from this concentration, he arises as a Buddha. At the ten *Bhūmis*, according to Mahāyāna Buddhism, one attains complete enlightenment and becomes a Buddha. It like a loser is opening the door and sees his parents in the house. He has been a house with his father and mother after many losing days.

³²⁵ A Charles Muller (tr.), *op.cit.*, p. 202.

³²⁶ See FOS., p. 794. The ten kinds of liberation as: unobstructed, pure discernment, all-side illumination, treasury of realization of truth, following the unhindered wheel, comprehending past, present, and future, matrix of the cosmos radiance of the circle of liberation, and attainment of the realm of totality.

Stage	States	Achievement	Complete Perfection	Example
1	<i>Muditā</i>	Joying in mind and body, keen delight, non-attachment, purified 'Root of Merits,' cultivates honesty, truthfulness and develops the different factor of enlightenment.	Cultivating Perfection of Giving (<i>Dāna Pāramī</i>).	A man who loses the road going back home in a forest.
2	<i>Vimalā</i>	To purify or stainless, the Bodhisattva brings his pure mind with practicing ethical conduct	Cultivating the perfection of Virtue (<i>Sīla Pāramī</i>)	Going on the road by following properly guideline map
3	<i>Pabhākārī</i>	The Bodhisttva wisdom becomes clearer	To cultivate the Perfection of Patience (<i>Khanti</i>)	Forbearing with hot weather, cold in the nighttime, wet and so on.
4	<i>Atthacīsamatī</i>	The defilements are burned by the fires of wisdom	The cultivated Perfection of Energy (<i>Viriya Pāramī</i>)	He is taking rest by having food and checking map to going back home.
5	<i>Dunajayā</i>	The stage of difficult to Conquer	The cultivated perfection of Concentration (<i>Ñāṇa Pāramī</i>)	Having wisdom he sees the right road to walk among many similar roads.
6	<i>Amukhī</i>	Right in front of Bodhi or Stage of Manifestation	Perfection of Wisdom (<i>Paññā Pāramī</i>)	He has the realization of the way directly goes home never losing again.

7	<i>Dūraṅgama</i>	Far-Going of the Bodhisattva's knowledge until becoming a perfect Tathāgata.	The perfection of skillful means (<i>Upāya Pāramī</i>).	He is stepping into his right path to go further to his home.
8	<i>Acala</i>	To attain nondiscrimination knowledge continues without intervention, and images, passion, and effort cannot remove.	The Perfection of Vow (<i>Praṇidhāna Pāramī</i>).	He has awakened from his dreaming and inspiring when and where he will come to the home.
9	<i>Sādhupaṭī</i>	Be able to preach eloquently and convert others with perfect ease, to preach Dharma well.	The Perfection of Strength (<i>Bala Pāramī</i>).	He is firmly standing in front of his door right now.
10	<i>Dhammamegha</i>	The Stage of Cloud of Teaching, Stage of Dharma Cloud	The Perfection of Insight (<i>Jñāna Pāramī</i>).	Finally, opening the door, he is entering the house and seeing his parents.

Table No. 3.5: **The Ten Stages of the Bodhisattva Fruition**

3.3.2 The Concept of Buddhahood in Mahāyāna Buddhism

The Buddhahood concept had appeared and developed in the Mahāyāna period. The original Buddhist texts, the Buddha was only a human being like us but he realized the fundamental nature, the truth of the existence of beings and things by his own efforts. But with the passage of time, the Buddha was soon idealized, spiritualized and universalized. The conception of Buddhahood was widened and elaborated under the circumstances in India where was influenced by Hindu theology and metaphysics. Buddha is now no longer historical, he is the object of religious devotion, eternal, multiplied, immortalized, deified, spiritualized, universalized and unified. The Mahāyāna Sūtras explained Buddhahood as the omniscient fulfillment of the qualities of a bodhisattva.

It is the seat of generosity because it does not hope for any benefit from its actions. The seat of ethical discipline keeps all vows. The seat of patient acceptance has not hostile thoughts towards living beings. The seat of vigour is not turned back. The seat of meditation is diligent. The seat of wisdom sees what is before it.... It is the seat of the complete, one-pointed understanding of all phenomena because it has attained the knowledge of omniscience.³²⁷

In the first century BC, the rise of Mahāyāna had an effective signification revolution in Buddhism, both in thought and in practice. It was invited all to aspire to the highest goal of Buddhahood; its outlook was broad and its aim was infinitely great like the infinite sky; its all-embracing doctrine of universal emptiness and also of universal compassion.³²⁸ Paul William concluded in the Lotus Sūtra entitle is:

Subsequently, he taught the path of the bodhisattva that leads to perfect Buddhahood, a goal which, is infinitely beyond the goal of an arahant or

³²⁷ Dharmacārī Śraddhāpa (tr.), **Vimalakīrti-nideśa Sūtra (Explanation of Vimalakīrti Sūtra)**, ch. 14, section 54-59. Retrieved on 5th September 2018. <https://www2.hf-uio.no/polyglotta/index.php?page=volume&vid=37>

³²⁸ Lal Mani Joshi, *op.cit.*, p. 4.

pratyekabuddha. Thus, in reality, there is not at all three vehicles to liberation-arhat-vehicle, the Pratyekabuddha-vehicle, and the bodhisattva-vehicle to Buddhahood. Really there is only one vehicle, the Supreme Buddha Vehicle.³²⁹

Many reasons for the Buddhahood concept appeared. Firstly, the founder's disciples try to render explicit all that was implicit in the original teaching and they also contribute new ideas and ideals. Hindus established the cults of certain devas and deified heroes, and the Buddhist were compelled to endow their Buddhas and Bodhisattvas with similar attributes and powers. The religion of ancient Persia may also have contributed to the Bodhisattva doctrine in India. The Buddhists invented their pantheon of Bodhisattvas in order to worship half-divine half-human beings, such as the Hellenic gods were.

The Mahāyāna School borrowed and assimilated the entire theology and metaphysics of Hinduism and then evolved their impressive and comprehensive conception of the Buddha. The life of Gautama was the foundation of the edifice: the other sects supplied the material for the superstructure. Then as the time passed on, as the Hindus could not love or adore the metaphysical Brahman of the *Upaniṣads* but needed deities of flesh and blood for their cult, so the Buddhists too could not approach the idealized and transcendental Buddha of the Mahāyāna with prayer and worship. Such a concept of Buddha again became an unsuitable and unattractive object for the pious Buddhist's bhakti (devotion, faith, love), the term 'bhakti' defines to divide, to share, to serve, and to love,³³⁰ because he had become too great, vast, nebulous, impersonal and incomprehensible for such relations.

The Mahāyāna school turned in their need to the earlier history of Gautama Buddha when he was not the remote metaphysical Buddha, but only a charitable, patient and wise Bodhisattva, a married citizen and a denizen of this work-day world.

³²⁹ Paul Williams, **Buddhist Thought**, (London: Routledge, 2000), p. 171.

³³⁰ G. P. Malalasekera (ed.), *op.cit.*, p. 678.

In order to counteract the concept of deities in Hinduism, the Mahāyānists attributed divine qualities to Bodhisattva ideal. The belief in the efficacy of the transfer of merits gave an impetus to this new doctrine. With the development of the Bodhisattva, the influence of the bhakti cult found free access to Buddhism.³³¹

Additionally, the external influences of other tradition is the great revival of *Brāhmanism* under the Śuṅga dynasty in the second century B.C. after the fall of the Maurya dynasty in 184 B.C., obliged the Buddhists to develop new methods of popular propaganda. With the support of the rulers of the Śuṅga dynasty, *Brāhmanism* started making an attempt to consolidate and spread its strength and power by setting itself on a campaign of great revival. “With the cult of *Bhāgavata* of *Brāhmanism* patronised by the Śuṅga,”³³² “the cult of sun-worship,”³³³ the Bhakti, etc.

Such tendencies must have been the key elements pushing towards the outburst of the worship of heavenly Bodhisattvas. The other reason that the Bodhisattva doctrine aims are the acquisition of bodhi and Buddha’s knowledge as “the bodhisattva is a model for one’s own spiritual career. One should oneself out of compassion become, or aspire to become, a bodhisattva and eventually a Buddha.”³³⁴ They presented the arahant’s ideal attained *Nibbāna* is not perfect enough, it was not including the intellectual perfection and wisdom.

All beings possess the seed of Buddhahood, all beings are potential Tathāgathas. One who has realized the ‘Climax of Wisdom’ equates oneself with all the beings, when Buddha is in everything, His worship means the worship of every being; to love Buddha means to love our fellow-beings.³³⁵

³³¹ Bhikkhuni Gioi Huong, *op.cit.*, p. 118.

³³² Nalinaksha Dutt, *op.cit.*, p. 2.

³³³ Har Dayal, *op.cit.*, p. 39.

³³⁴ Paul Williams, *op.cit.*, p. 181.

³³⁵ Lal Mani Joshi, *op.cit.*, p. 121.

The Mahayanists said that for all Buddhists followers to accumulate cultivating of perfections and wisdom in order to become the Buddha to attain the perfect enlightenment so that one could help many others exhaustively.

Therefore, the Bodhisattva doctrine was actually created and promulgated by some Mahayanists Buddhist leaders as a protest against this lack of true spiritual fervor and altruism among the monks of that period. “The replacement of the arahant by the bodhisattva ideal, the elaboration of the older *Sīla-Samādhi-Prajña* stadia of spiritual discipline into the Six-fold Path of *Pāramitās*.”³³⁶ Furthermore, in the Early Buddhist texts, the Buddha is only a human being, he realized the real nature, and become Buddha. And the Path of attaining enlightenment is the achieving *Arahanship*. The conception of Buddhahood was widened and elaborated under the circumstances in India where was influenced by Hindu theology and metaphysics. The Buddha is now no longer historical, he is the object of religious devotion, and he is eternal, multiplied, immortalized, deified, spiritualized, universalized and unified. The *Trikāya* concept is related to the concept of *Buddhahood*, the highest goal of Bodhisattva attained.

In order to bring conviction in the hearts of the people that the attainment of Buddhahood was not an impossibility. As the Buddhas possess the knowledge of all that is to be done, they can take any form they desire for the enlightenment of the various classes of beings.³³⁷

The final goal of the Bodhisattva is the realization of *Dharmakāya* because every being has *Dharmakāya*, “Buddha-element or nature (*Buddha-dhātu*) is the potential to become a Buddha.”³³⁸ They do not realize this fact when they are blinded by ignorance (*avidyā*). “What the bodhisattva aims at is the removal of this *avidyā* and

³³⁶ T.R.V. Murti, *The Central Philosophy of Buddhism: a Study of the Mādhyamika System*, (New Delhi: Harper Collins, 1998), pp. 262-3.

³³⁷ Nalinaksha Dutt, *op.cit.*, pp. 157-8.

³³⁸ Hirakawa Akira and Paul Groner (trs. & eds.), **A History of Indian Buddhism**, (Delhi: Motilal Banarsidass Publishers, 2007), p. 297.

the realization of the fact that he is the same as the *Dharmakāya*.³³⁹ Lastly, the concept of Buddhahood is an influential Yogācāra school as “mind-only” doctrine. “The inner consciousness of the Buddha, which constitutes the essence of Buddhahood, is the highest form of knowledge, is the highest form of knowledge (*Jñāna*).³⁴⁰ The explaining of highest knowledge in the Mahāyāna viewpoint is “the bodhisattva finally comes to the realization of the Egolessness (*Nairātmya*) of all things, thus entering upon the path of Tathagatahood.”³⁴¹

In sum, the ten *Bhūmis*, each stage represents a level of attainment and each level marks a definite advancement in the Bodhisattva’s training. The conception of Buddhahood was developed to it’s the ultimate conclusion in universal pan Buddhism soon after the Gautama Buddha's death and was the highest goal of the Mahāyāna school.

3.4 Concluding Remarks

The Bodhisattva Path shows the process of the Bodhisattva training to become a *Buddhahood*. First, the Bodhisattva term carries the meaning of ‘enlightened being’ or ‘*Buddha-to-be*’. In the other term means ‘seeking to bring all other, not just only oneself to enlightenment’. The Bodhisattva starts this path by an arising Thought of Enlightenment (*Bodhicitta* means the awakening of the thought toward enlightenment that a person changes his ordinary life and gradually and progressively becomes a noble person, who is capable attaining enlightenment), and then practices the six *Pāramitās* (or the four *Pāramitās* addition) and to entrances the ten Stages (*Bhūmis*) of fruition.

Next, the Bodhisattva practices the career of progress to attain the supreme wisdom by the perfected *Pāramitās* without selflessness and attachment, and for the dual benefit of self and others. With the development of the Mahāyāna tradition provides an alternative method of religious practice in accord with the newly developed conception of the Buddhahood and the nature of the Bodhisattva.

³³⁹ Nalinaksha Dutt, *op.cit.*, p. 170.

³⁴⁰ D.T. Suzuki, *op.cit.*, p. 139.

³⁴¹ Ibid.

Lastly, the purpose of Bodhisattva is the achieving enlightenment and fulfills the vow of becoming a Buddha. Following Mahāyāna Buddhism, one has to practice perfectly and attains the ten Stages (*Bhūmis*) or the spiritual progress that is the Bodhisattva fruitions. At the tenth stages, the Bodhisattva attains the Perfect Knowledge, fully Enlightened One, Buddha. The concept of *Bhūmi* provides an idea of the graduation of spiritual progress of the Bodhisattva goal as *Buddhahood*. While the aspiring Arahant is interested in gaining freedom for himself, the Bodhisattva or Buddha to be is committed to achieving Enlightenment for the sake of all living beings.

Chapter IV

The Analysis on the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism

It aims to indicate the main points as the differences and consistency on the paths of practice, the practical methods, the fruitions achievement, the demonstration of the Paths of Theravāda and Mahāyāna leading to the same destination, and the way of the Buddhist Paths to attaining Enlightenment apply into daily life.

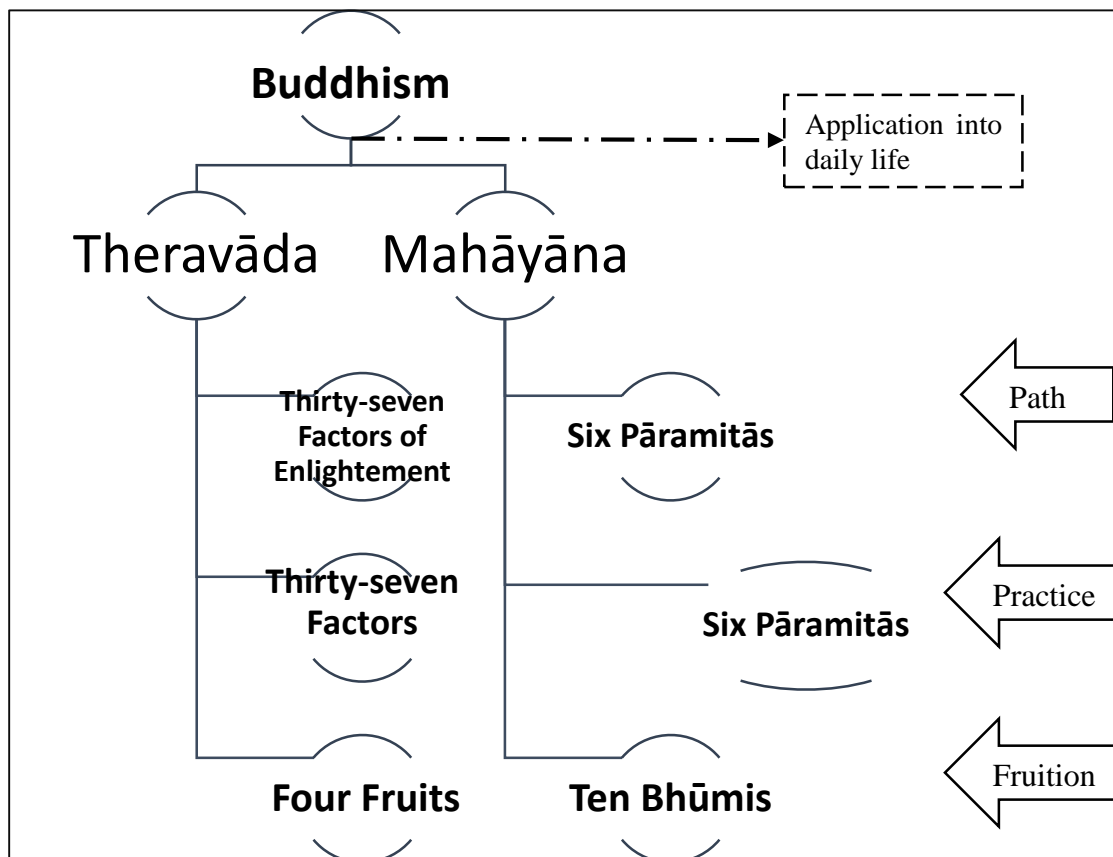


Chart No. 4.5: The Process of the Analysis on the Path to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism.

4.1 The Analysis on the Differences

The analysis on Paths to attaining Enlightenment between Theravāda and Mahāyāna schools focus on the dissimilarities of Paths, Practical Methods, and Fruits Attainment as the showing of chart below is:

4.1.1 The Difference of the Paths

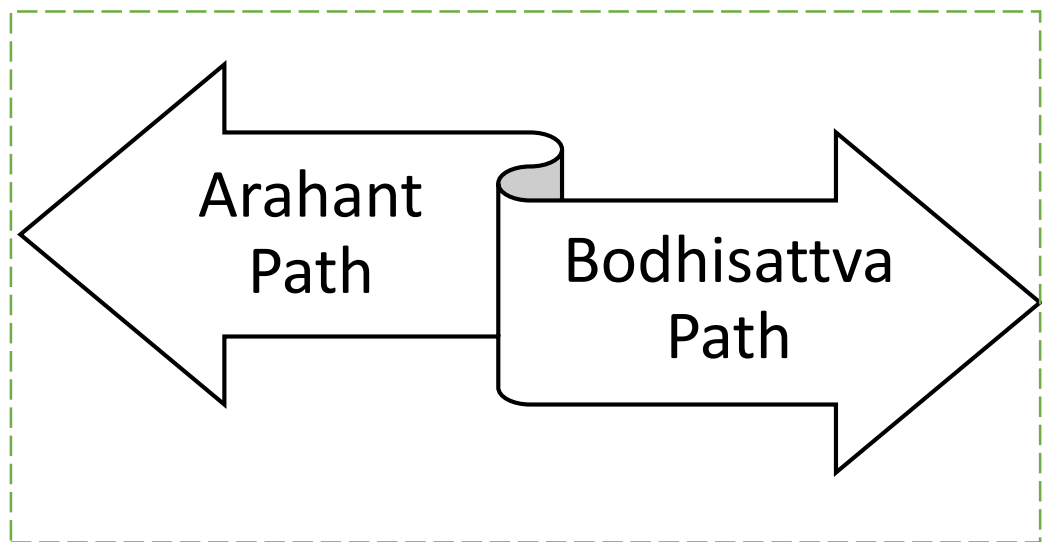


Chart No. 4.6: **The Difference of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism**

As was remarked above, we see the main difference between the two paths. Based on Theravāda Buddhist viewpoint, firstly certain they concluded that to follow in the Buddha's footsteps, it was no longer sufficient simply to walk the Thirty-seven Factors leading to the attainment of *Arahantship*. The Mahāyāna school pointed out that the Bodhisattva Path as the practice six *Pāramitās* is the only way to reach *Buddhahood*. In this figure, it uses to show two opposing Path of Theravāda is the *Arahant* Path and the Bodhisattva Path. It is the difference of the paths in Buddhism when Theravāda forces on the practice to get the highest goal, as *Arahant* because “for the good and the happiness of the great multitudes, out of compassion for the world, to the good and well beings and happiness of gods and men.”³⁴² On the other hand, the

³⁴² D.II.119; Rhys Davids and J. E. Carpenter (eds.), *op.cit.*, p. 128.

Mahāyāna school encourages the followers training the Bodhisattva Path to attain Buddhahood. The explaining different point of the paths is:

The difference of vision was expressed in virtually every aspect of the tradition, most noticeably in the Mahāyāna's conception of the Buddha, in its mapping of the path by which one becomes a Buddha, in the methods by which one progresses on that path, and finally in the philosophical and cosmological assumption underpinning the composite vision.³⁴³

Next, the culminated in liberation for oneself and those one might immediately influence by teaching and to promote the welfare and happiness of many beings. The contrary thought that the higher way to follow the Buddha by taking the vows of Bodhisattva and following the Bodhisattva Path. Bhikkhu Bodhi said:

Whereas Early Buddhism, adopts the common human condition as its starting point and even views the Buddha as initially subject to our shared human frailties, Mahāyāna Buddhist in its early phase takes as its starting point the long-range cosmic background to a Buddha's attainment of Buddhahood.³⁴⁴

To sum up, the different paths leading to the highest goal in the Theravāda and Mahāyāna traditions, one is the path leading to Arahant and the other leading to Buddhahood like two roads are going the different direction. Both paths follow influence by teaching and promotes the welfare and happiness of many beings.

4.1.2 The Difference of the Practical Methods

Based on the Theravāda practice, the unwholesome forms of the mind combine the effective (emotions) and the cognitive (to see and understand things). Both effective and cognitive defilements must be overcome by the training of the thirty-seven

³⁴³ EB., p. 488.

³⁴⁴ Bhikkhu Bodhi, **Arahants, Buddha and Bodhisattva**, Bhikkhu Nyanatusita himi (ed.), **The Bodhisattva Ideal: Essays on the Emergence of Mahāyāna**, (Kandy: Buddhist Publication Society, 2013), p. 18.

Factors of Enlightenment called *Sattatimsa-Bodhipakkhiya Dhammas* (classified into to Seven Groups)³⁴⁵.

On the other hand, Mahāyāna has different schools with a focus on mental cultivation in many ways based on the masters of each school. However, the Path to attaining Enlightenment of Mahāyāna Buddhism requires the practitioner to practice following: "All six perfections are the spiritual friends of a bodhisattva, a great being. The six perfections are his teacher ...path...vision...protection...refuge. The six perfections lead him to know, to understanding, to unsurpassed, perfect awakening."³⁴⁶ In overview, the two paths are one lead to the *Arahantship* and the other attains *Buddhahood* that the demonstrative methods differently.

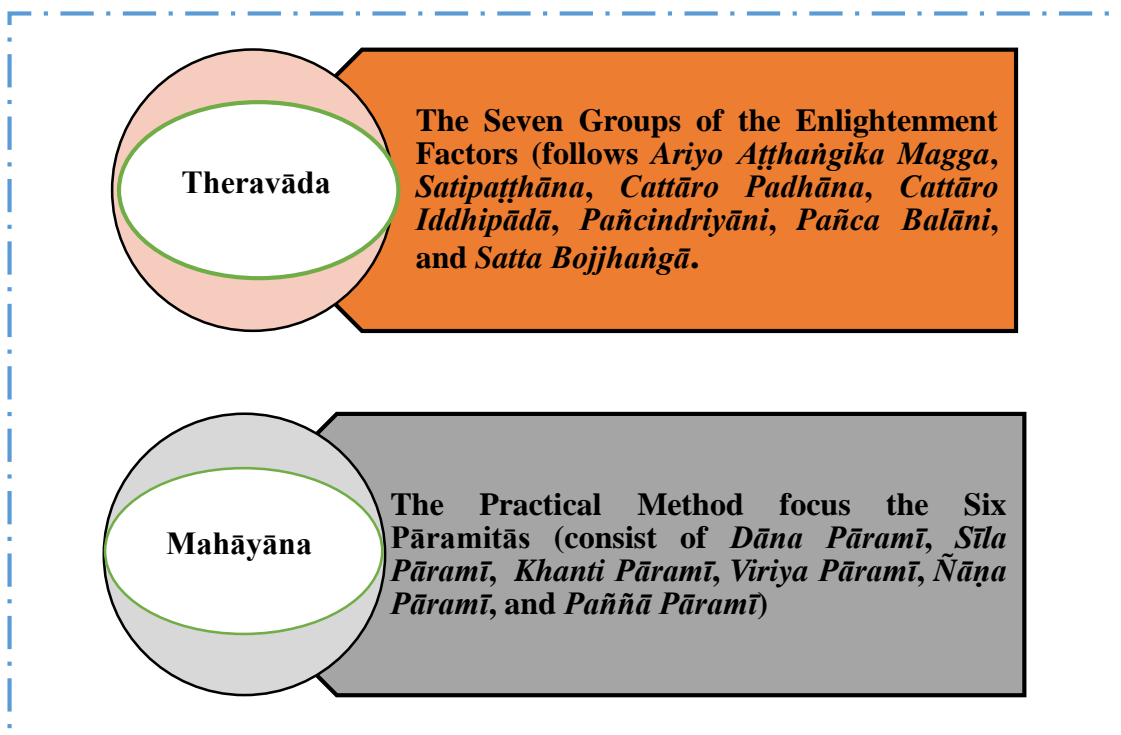


Chart No. 4.7: The Difference of the Practical Methods

³⁴⁵ D.II.119; Rhys Davids and J. E. Carpenter (eds.), *op.cit.*, p. 128.

³⁴⁶ Dharmacārī Śraddhāpa (tr.), *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*, Chapter 12. Full trans. Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: City Lights, 2006). Retrieved on 1st September 2018. [http://rywiki.t-sadra.org/index.php/The_Perfection_of_Wisdom_in_8,000_Lines_\(RiB\)](http://rywiki.t-sadra.org/index.php/The_Perfection_of_Wisdom_in_8,000_Lines_(RiB))

4.1.3 The Different Stages of Fruition Attainment

In the first different point of the Paths leading to Enlightenment between Theravāda and Mahāyāna traditions, the emergence of the Mahāyāna as the Bodhisattva-vehicle, the path leading to the Buddhahood. The Mahāyāna presented a different vision of both the path and the course of Buddhist practice with Theravāda Buddhism.

Based on the demonstrative paths and methods of training are quite differences in Theravāda and Mahāyāna Buddhism. It can jump to conclude that the fruition attainment not same.

The Hinayanists recognize four stages called Sotāpatti Śakadāgāmi, Anāgāmi and Arahatta and mention specifically the attainments of an adept as he passes from one stage to another, obtaining in the last stage complete knowledge, which, according to them, is Arhat-hood. The Mahayanists likewise recognize ten stages of progress, through which a Bodhisattva passes in order to have complete emancipation and to become a Buddha.³⁴⁷

Furthermore, an illustration of the sixth Stage of *Bodhisattvabhūmi* corresponds with the Arahant stage in Laṅkāvatāra Sūtra entitle, it illustrated: “those *Bodhisattva-Mahāsattvas* who have reached the sixth stage as well as all the *Śrāvakas* (‘hearer’ who aspires to become an Arahant) and *Pratyekabuddhas* attain perfect tranquillization (*Nirodha*).”³⁴⁸

Based on Nalinaksha Dutt explanation of the four stages (Theravāda enlightenment) and ten stages or *Bodhisattvabhūmi* (the Mahāyāna fruitions attainment)³⁴⁹ are shown that: the *Muditābhūmi* correspond with *Sotāpana*, *Vimalābhūmi* correspond with *Sakadāgamī*, the *Pabhākārībhūmi* with *Anāgāmi*, from the fourth stage to sixth stages as *Atthacīsamatībhūmi*, *Dunajayābhūmi*, and *Amukhībhūmi* correspond with Arahant, and from the seventh stage to the tenth stage

³⁴⁷ Nalinaksha Dutt, *op.cit.*, p. 88.

³⁴⁸ D. T. Suzuki (tr.), *op.cit.*, p. 182.

³⁴⁹ *Ibid.*, p. 105

as the stage of attaining Buddhahood in Mahāyāna Buddhism, but is not mention in Theravāda tradition. Additionally, *Suttanta Piṭaka* the Buddha confirmed himself as: “a Tathāgata, Arahant, fully enlightened Buddha.”³⁵⁰ He is the greatest Arahant as called Buddha who arises in the world finding by himself of the way for the welfare of human beings and devas and his disciples who follow his teachings also become Arahants. The Mahāyāna tradition, Paul Williams noted: “at the seventh stage, with the bodhisattva vow to attain perfect Buddhahood for the benefit of others, it would have been possible to attain the final peace of the arahant,”³⁵¹ the answer for the question of the tenth stage Bodhisattva as stage Buddhahood that how does this compare with a Buddha?

Beyond the tenth stage is the stage of a Buddha, or the fifth of the five paths,³⁵² that of No-more Learning (*aśaikṣamārga*). Since all things interpenetrate, and the Buddha-nature is always present, one is already a Buddha.³⁵³

To sum up, the two paths of the Theravāda and Mahāyāna School point out the different fruition achievement. In the chart shows the last stage of *Arahant* is the high-level achievement of Theravāda Buddhism, meanwhile the tenth stage is the attainment of full qualities of a Buddhahood in Mahāyāna Buddhism.

³⁵⁰ D.II.143; Maurice Walshe (tr.), *op.cit.*, p. 264.

³⁵¹ Paul Williams, **Mahāyāna Buddhism: the Doctrinal Foundations**, (London: Routledge, 1994), p. 180.

³⁵² **Five Paths** based on the tradition of Tibetan Buddhism divided as:

- (1) Path of accumulation is twin accumulation of merit and wisdom;
- (2) Path of preparation is a development of four stages a deepening direct realization of emptiness;
- (3) Path of seeing is awareness of emptiness in meditation, he attains 8 stages of Bodhisattva Path;
- (4) At the ninth stage is the fourth path is the path of cultivation;
- (5) Attaining Buddhahood is the fifth path (no more learning- *Aśaikṣamārga*).

³⁵³ Paul Williams. *op.cit.*, pp. 173-4.

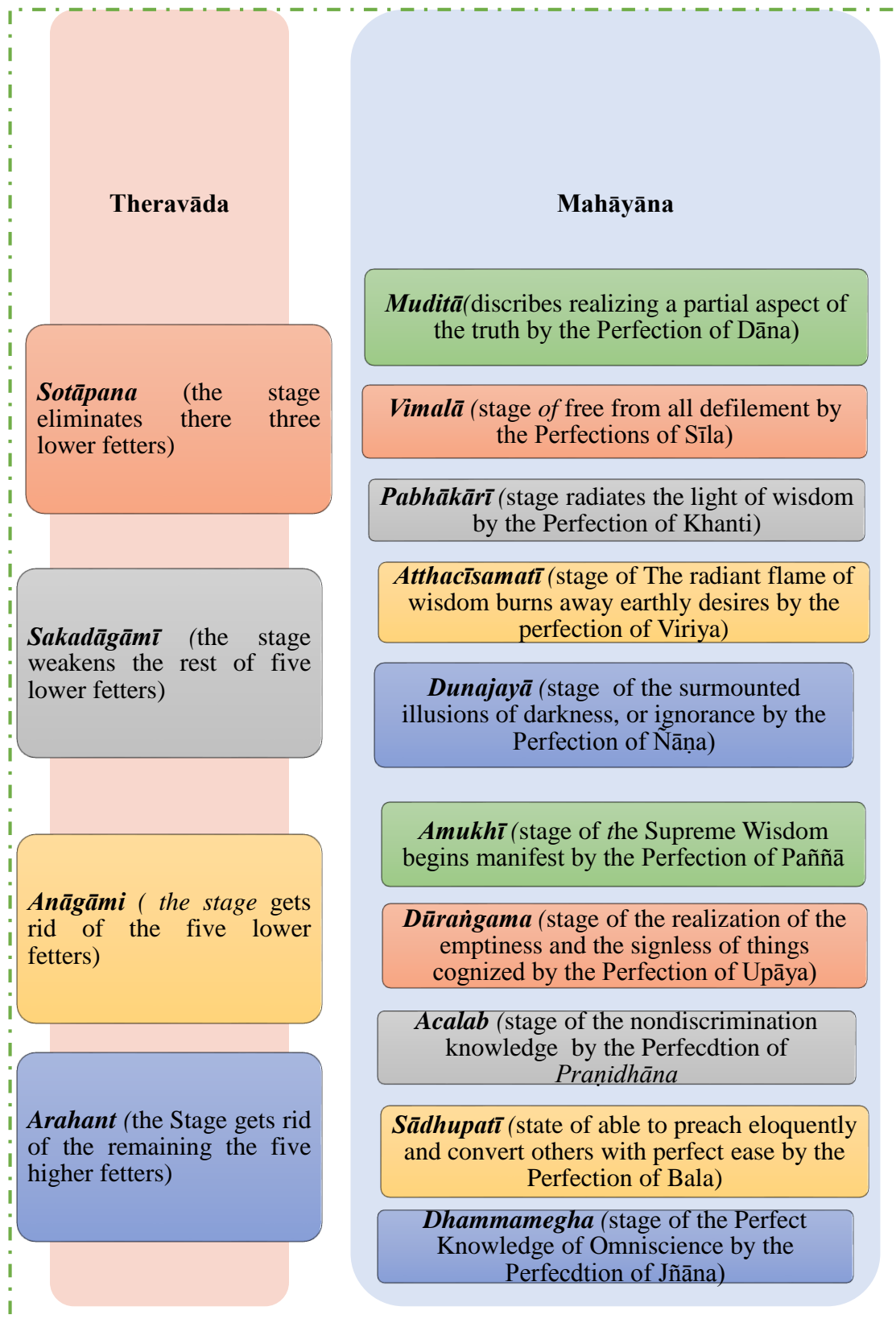


Chart No. 4.8: The Different Stages of Fruition Attainment in Theravāda and Mahāyāna Buddhism

To conclude, the analysis on the differences between the Theravāda and Mahāyāna Paths shows the three differences as the paths, practical method leading to the different fruition achievement. If the path of attaining enlightenment in the Theravāda tradition forces to follow the Buddha's footprint by training of thirty-seven factors to achieve *Arahantship* as the highest goal. On the other hands, the Mahayāna Path is the different practice of Bodhisattva Path to train the six or ten *Pāramitās* leading to the Ten Bhūmis. The differences is an opening of the paths to attaining enlightenment for all beings choosing or depend on the situation, environment, or personal ability of the developing Buddhism to preach the doctrine in the wide world from the northern to the southern. An easy example, when one knows two or three roads to get Mahachulalongkorn University you never get any trouble in a traffic jam or accident meanwhile knowing only one road.

4.2 The Analysis on the Consistency

It demonstrates the similarity of the Enlightened Paths as the Threefold Training and the achieving at the same Ultimate Goal.

4.2.1 The Consistency on the *Tisikkhā* Training

The consistency on the Paths to attaining Enlightenment between Theravāda and Mahāyāna Buddhism is the Practice Methods or the way of training. Above demonstrated the different methods in both schools, Buddhist Paths to Enlightenment entail three types of training: Virtue (*Sīla*), Meditation (*Samādhi*), and Wisdom (*Paññā*). So, meditative in Buddhism, in tandem of the mental cultivation and ethical development. Based on the original teachings of the Lord Buddha, the practice of both schools is not going far away from the purifying of mind by the practicing Meditation (*Samādhi*). In reality, it is not going far away from the original text that the Buddha confirmed only one way of attaining Nibbāna by training your mind, turn back to observe yourself. It looks like a pure water pond can mirror everything clearly, bright eyes can see dusty. Any school of Buddhism must follow this way of practice because this signal-post to illustrate who you are.

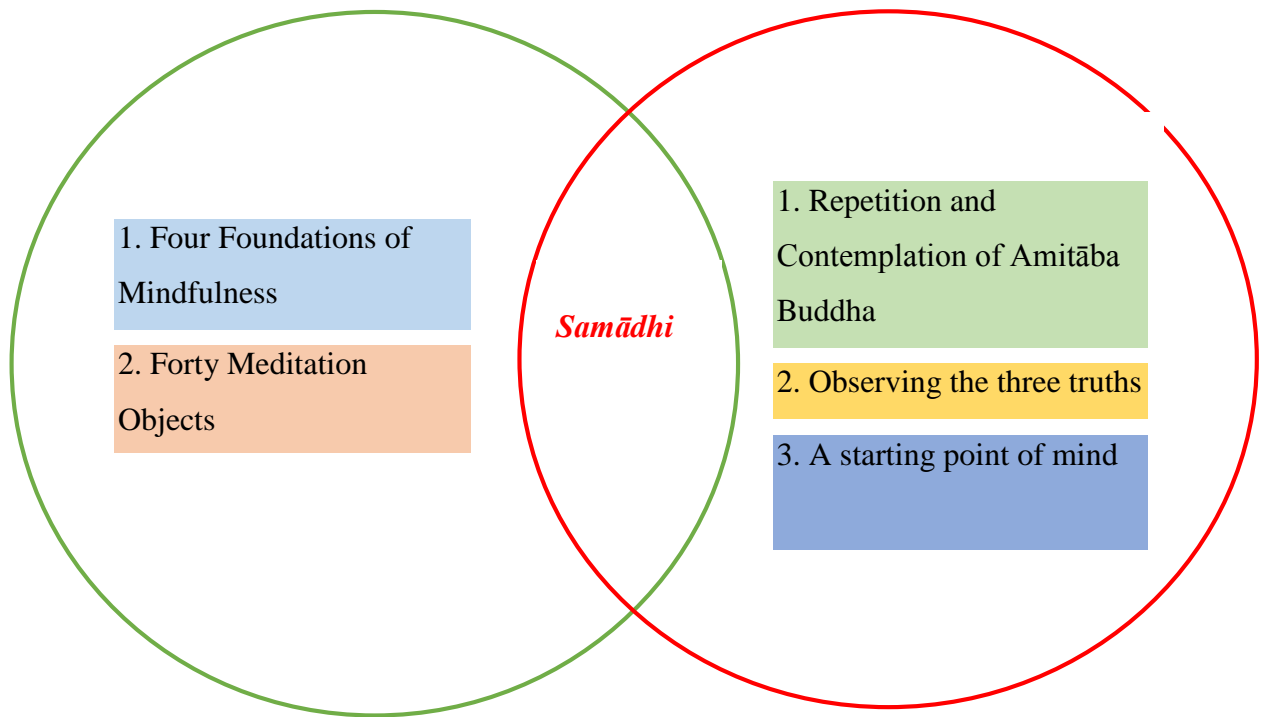


Chart No. 4.9: **The Consistency of the Practical *Samādhi* in both Schools**

The chart above shows the consistency of practical method (*Samādhi* training). At the left circle presents the insight and calm meditation of the Theravāda method, the opposite side shows the training of a Bodhisattva in meditation. Both schools are pursuing the abandonment of lust, hatred, and delusion. One who is fully accomplished in the training *Sīla*, *Samādhi*, and *Paññā* to attain *Nibbāna*.

This is morality, this is concentration, and this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom become completely free from the corruptions, from the corruption of sensuality, of becoming, of false view and of ignorance.³⁵⁴

Similarly, Mahāyāna Buddhism, the six Perfections strengthen an enlightenment attitude. Five of them, liberality (*Dāna Pāramitā*), Ethics and Manners

³⁵⁴ D.II.156, Maurice Walshe (tr.), *op.cit.*, p. 270.

(*Sīla Pāramitā*), Patience (*Khanti Pāramitā*), Energy (*Viriya Pāramitā*), and Meditative Concentration (*Ñāṇa Pāramitā*), are overshadowed by and lead up to the sixth Perfection is discriminating awareness born from Wisdom (*Paññā Pāramitā*). At same, the three signs of *Sīla*, *Samādhi*, and *Paññā* demonstrates the similar practice of Noble Eightfold Path in the Theravāda tradition:

The ariyan eightfold way is arranged in accordance with the three classes. Whatever, friend Visākha, it perfect speech, and perfect action, and perfect way of living-these things are arranged in the class of Moral Habit. Perfect endeavor and perfect mindfulness and perfect concentration-there things are arranged in the class of Concentration. Perfect view and perfect thought-there things are arranged in the class of Intuitive Wisdom.³⁵⁵

Furthermore, this point illustrates the role of faith in the Mahāyāna tradition as ‘faith’ is the first step on the Bodhisattva Path. Faith leads one to the realm of the Tathāgata. Faith reveals all the Buddhas.³⁵⁶ Additionally, the Sutra mentions the power of the Three Refuges in *Upāsaka-sīla Sūtra* mentioned:

The Buddha is the one who taught the way to eliminate the defilement, the cause of suffering. The Dharma is ultimate liberation... the Sangha is the community that is practicing the path which leads to the elimination of the defilements, the cause of suffering.³⁵⁷

³⁵⁵ M.I.301; I.B. Horner (tr.), *op.cit.*, p. 363.

³⁵⁶ **Avataṃsaka Sūtra** (Taisho vol. 10, text 293), Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (trs.), Full trans. Dharma Realm Buddhist University, **The Flower Adornment Sutra**, (Buddhist Text Translation Society, 1982). Retrieved on 28th November 2017. <http://www.fodian.net/world/0279.html>

³⁵⁷ **Upāsaka-sīla Sūtra**, Taisho vol. 24, text 1488, chapter 16, Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (tr.), full trans. Bhikṣunī Shih Heng-ching (translated from the Chinese of Dharmarakṣa), **The Sutra on Upāsaka Percepts**, (California: Numata Center for Buddhist Translation and Research, 2004). Retrieved on 29th November 2017. <http://www.s-utrasmantras.info/sutra33a.htm>

The natural faith of Triple Gem is the truthful confidence that is an important role in Buddhism. In the emergence especially Mahāyāna Buddhism, faith was given a much more important role. The concept of Buddha Nature was developed as the devotion of Buddhas and Bodhisattvas residing in Pure Lands became commonplace. With the arising of cultivation in the Lotus Sūtra, faith gained a central role in Buddhist practice, which was further amplified with the development of devotion to the Amitābha Buddha in Pure Land School.

The gradual stages of spiritual training regard ethical discipline and meditation, as a basis for wisdom. The Theravāda Path needs to address all three levels as Ethical Discipline (*Sīla*) restrains unwholesome bodily and verbal actions, meditative Concentration (*Samādhi*). The training of mind undermines unwholesome states and cultivate wholesome ones, and Wisdom (*Paññā*) aided by meditation calm, can come to free from the root of the defilements. This signal-post also requires in the practice of the Mahāyāna tradition to become a Buddhahood.

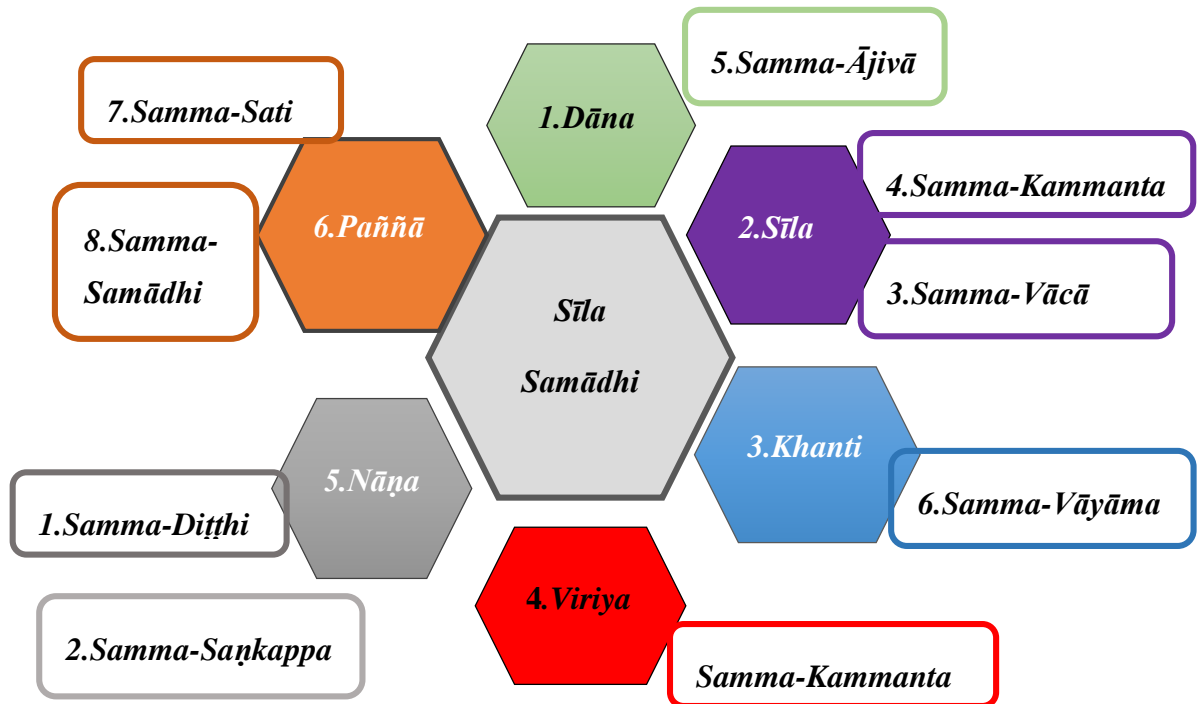


Chart No. 4.10: The Relation between Eightfold Path and Six *Pāramitās*

To summarize, in the chart of relation between the Eightfold Path and Six *Pāramitās* is the Threefold training of *Sīla*, *Samadhi*, and *Paññā* in Buddhism. We realize the Buddhist Paths either Theravāda or Mahāyāna school is needful everyone. Buddhist Paths can be suitable for everyone, in any kinds of generation and dimension because the essence of sentient beings has the same problem as the inherent birth, aging, pain, and death, suffering which stems from desire, from grasping and wish to free themselves from suffering-suffering.

4.2.2 The Consistency on the Ultimate Goal

This point illustrates the ultimate goal in Buddhism either the Theravāda or Mahāyāna Path attains the state of mind or the mind of deliverance. The attaining *Nibbāna* does not change in the nature of reality but a change in one's wrong interpretation of the nature of reality. In the same goal of both schools, they definite the state of *Nibbāna* as:

Following Theravāda Buddhism, *Nibbāna* is the ultimate goal. In the limited research does not a clear explanation of the concept of *Nibbāna*. In brief, *Nibbāna* means “destruction of lust, hatred, illusion, called *Nibbāna*”³⁵⁸ or there bring in any forms of conditioned existence or rebirth.

An example of a man who taking heartwood, seeking heartwood in the forest:

A good man knows the pith, he knows the softwood, the bark, the young shoots, branches, and foliage, inasmuch as this good man walking about aiming at the pith, cut out the pith itself. Even so, monks come to have gone forth from home into homelessness... Monks, is not for advantage in gains, honors, fame; it is not ...in moral habit, concentration, in knowledge and vision. Monks, which is unshakable freedom of mind, this is the goal.³⁵⁹

Next, the goal of a homeless man is finding the freedom of mind, deliverance. In the teaching's Buddha connected with *Nibbāna* is:

³⁵⁸ S.IV.251; F. L. Woodward (tr.), *op.cit.*, p. 170

³⁵⁹ M.I.197-8; I. B. Horner (tr.), *op.cit.*, pp. 244-5.

Monks, there exists that sphere where there is neither earth, nor water, nor fire, nor wind; neither the sphere of the infinity of space, nor the infinity of consciousness, nor the sphere of nothingness, nor the sphere of neither-perception-nor-non-perception; neither this world nor the other world, nor both sun and moon. And there, monks, I speak neither of coming nor of going, nor of staying, nor of falling away, nor of arising (in a new rebirth); it is really unsupported, lacking in continued temporal existence, and objectless. Difficult to see is that which does not incline to anything. The truth is not easy to see. There is instability for one who is attached.³⁶⁰

As was remarked above, firstly *Nibbāna* beyond ‘mind and body’ and any word, beyond the ‘coming and going’ normally associated with being reborn and as an objectless state that is not ‘supported’ on anything else. Secondly, it is beyond any craving. Thirdly, it is nothing to do with birth or a way of being, it is not made by karma, and is not conditioned by volitional or anything else. Fourthly, it is an un-agitated, tranquil state beyond any craving-based learning towards an object of attachment.

Milindapañha entitled, it shows *Nibbāna* is unconditioned because of:

It is possible to point out a path to the realization of nibbāna, a cause for the arising of nibbāna. For what reason? Due to the unconditionedness of the dharma. Is nibbāna unconditioned? Yes, nibbāna is unconditioned, it is not made by anything. One cannot say of nibbāna, it has arisen, has not arisen, or that it is past or future or present, or discernible by the eye....nibbāna exists. Nibbāna is discernible by the mind. A noble disciple, practicing, with a mind that is purified, straight, without obstruction, worldly concerns, sees nibbāna.³⁶¹

It seems the ultimate goal, *Nibbāna*, not caused by the path that enables a person to come and realize it and is not anything that arises. Hence it is not something

³⁶⁰ P. Masefield (tr.), **The Udāna**, (London: PTS, 1994), pp. 80-1.

³⁶¹ T. W. Rhys Davids (tr.), **The Question of King Milinda**, vol II, (Oxford: the Clarendon Press, 1894), pp. 105-6

that exists forever in time but is beyond time and the limitations of temporal, conditioned phenomena. The similar Mahāyāna tradition, the Śrīmālādevī-siṃhanāda Sūtra entitles,³⁶² *Nibbāna* state is:

Those who attain partial nirvana are ‘turned toward the nirvana realm.’ If one knows all suffering, entirely eliminates the source of suffering, attains the complete extinction [of suffering], and practices the entire path, one will attain permanent nirvana in a world that is impermanent and decadent, impermanent and distressed. Because of the equality of knowledge, one attains nirvana. Because of the equality of liberation, one attains nirvana. Because of the equality of purity, one attains nirvana. Therefore, nirvana has the same quality as liberation.³⁶³

Next, based on the Mahāyāna’s viewpoint, *Nibbāna* is permanent but it is neither annihilation nor the eternal existence of one who attains it:

O Lord, among these four noble truths, three are impermanent and one is permanent. Why? Because three of the [four] noble truths are conditioned. What is ‘conditioned’ is impermanent and what is ‘impermanent’ is false and deceptive in nature. Therefore, the [three] noble truths, namely, ‘there is suffering,’ ‘there is the source of suffering,’ and ‘there is the path,’ are not the supreme truth for they are neither permanent nor a refuge. The one noble truth, namely, ‘the extinction of suffering is separate from the conditioned. What is ‘separate from the conditioned is permanent.

³⁶² The Śrīmālādevī Siṃhanāda Sūtra (Chinese: 勝鬘師子吼一乘大方便方廣, *Lion’s Roar of Queen Śrīmālā*) is one of the main early Mahāyāna Buddhist texts that teaches the doctrines of Buddha-nature and *Ekayāna* “One Vehicle” through the words of the Indian Queen Śrīmālā.

³⁶³ Diana Y. Paul (translated from the Chinese, Taisho vol. 12, no. 353), **The Sutra of Queen Śrīmālā of the Lion’s Roar**, (California: Numata Center for Buddhist Translation and Research, 2004), p. 27.

Therefore, the noble truth of the extinction [of suffering] is the supreme truth.³⁶⁴

Then, to cut off the misunderstanding of *Nibbāna* state from ordinary people, the Lord Buddha said about the discriminate and maintain inadequate positions to an extreme degree:

The two views namely, eternalism and nihilism. If one considers the conditioned states impermanent, this is nihilism and not the correct view. If one considers nirvana permanent, this is eternalism and not the correct view. “In the sense organs of the body, which are discriminative in nature, some perceive the destruction of phenomena in the present moment. Unable to see phenomena in continuity, they become nihilistic in their views because of misconceptions. The ignorant, who are unable to understand or know the momentary consciousness with reference to its continuity, become eternalistic in their views because of misconceptions.”³⁶⁵

From the point of this sūtra said about the Four Truths of Noble Ones, only the third, which is equivalent to *Nibbāna*, is permanent. It goes on to describe how ordinary one misunderstands Buddhist teaching and deny the rebirth of the unawakened, see *Nibbāna* as the eternal existence and also see the flow of momentary consciousness in life as a permanent entity.

All phenomena, gods, are like a dream. The fruit of practice which is stream-entry is like an illusion, like a dream. One-returned, non-returnership, an arahant, and arahantship, are like illusions, like dreams. A perfectly awakened Buddha is like an illusion, like a dream. Perfect Buddhahood is like an illusion, like a dream.³⁶⁶

³⁶⁴ Ibid., p. 39.

³⁶⁵ Ibid., p. 43.

³⁶⁶ Edward Conze (tr.), **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: City Lights, 2006). Revised by Richard Babcock. Retrieved

Moreover, Vimalakīrti-nirdeśa Sūtra entitles,³⁶⁷ it noted:

All sentient beings are the characteristic of bodhi. If Maitreya attains extinction, then all sentient beings should also all [attain] extinction. Why? The Buddhas understand that all sentient beings are ultimately extinguished, which is the characteristic of nirvana and cannot again be extinguished.³⁶⁸

Because the awakening of all living beings, the Bodhisattva Maitreya attains final *Nibbāna*, all living beings also will attain at the same time. They have *Nibbāna* as their essential nature.

Awakening is not attained by the body, not by the mind. Awakening is the cessation of all characteristic. Awakening is not based on anything. Awakening is free of any mental activity. Awakening is the severing of all opinions. Awakening is the entrance into freedom from attachment because it has ceased to take hold of anything. Awakening is the attainment of the ultimate goal.³⁶⁹

So, the Buddha taught based on this Mahāyāna Sūtra expounds the doctrine of *Śūnyatā* of awakening, the ultimate attainment without clinging or attachment on anything or seeing the nature what they are as the attainment without attained. At the same point of the ultimate goal in the Theravāda tradition to be known *Nibbāna* “by freedom from distress and danger, by confidence by peace, by calm by blessing

on 22nd November 2017. [http://rywiki.tsadra.org/index.php/The_Perfection_of_Wisdom_in_8,000_Lines_\(RiBa\)](http://rywiki.tsadra.org/index.php/The_Perfection_of_Wisdom_in_8,000_Lines_(RiBa))

³⁶⁷ *Vimalakīrti Sūtra* is a Mahayana Buddhist sutra. Sometimes used in the title, the word *Nirdeśa* means ‘instruction, advice’. The sutra teaches, among other subjects, the meaning of nondualism contains a report of teaching addressed to both *Arhats* and bodhisattvas by the *Upāsaka* (Lay practitioner) *Vimalakīrti*, who expounds the doctrine of *Śūnyatā* to them.

³⁶⁸ John R. McRae (translated from the Chinese versions, Taisho text 475, vol 12), **The Sutras of Queen Śrīmālā of the Lion’s Roar & the Vimalakīrti Sutra**, (USA: BDK America, Inc; 2004), p. 98. Retrieved on 22nd November 2017. http://www.bdkamerica.org/system/files/pdf/dBET_Srimala_Vimalakirti_2004_0.pdf?file=1&type=node&id=480

³⁶⁹ Ibid.

happiness, by delicacy, by purity, by freshness.”³⁷⁰ The Buddhist Paths are quietly differences of the Path (Arahant and Bodhisattva Paths), the Practical methods based on their own school sources leading to *Arahantship* and *Buddhahood*. However, the attainment of free mind from desires, ignorance, and attachment of self is the state of deliverance, it is the path to attaining the ultimate goal, *Nibbāna*.

	Theravāda	Mahāyāna
The Ultimate Goal- <i>Nibbāna</i>	Unconditioned beyond ‘mind and body,’ destruction of lust, hatred, illusion.	Unconditioned with non-attachment to both <i>Samsara</i> and <i>Nibbāna</i> .

Table No. 4.6: **The Ultimate Goal of Theravāda and Mahāyāna Buddhism**

As a whole, the analysis of two consistencies is the Threefold Training and the attainment of Ultimate Goal in Theravāda and Mahāyāna Buddhism. If the part one of this chapter showed the three points of difference as the Path, the practical methods, and the Fruition, however, the strong consistency of both schools is not far away from the principle of Buddha teachings that the ultimate goal as the mind of deliverance, two paths lead to the same goal as the one state of seawater or all stream run into the huge sea. Moreover, the Buddhist Path to attaining Enlightenment consists of the training of higher virtue (*Adhisīla-Sikkhā*), higher mind (*Adhicitta-Sikkhā*), and higher wisdom (*Adhipaññā-Sikkhā*). One who is not fully accomplished in this training, he does not attain *Nibbāna*.

³⁷⁰ T. W. Rhys Davids (tr.), *op.cit.*, p. 196.

Paths to Attaining Enlightenment of Both Schools	Differences	Consistencies
Path	✓	
Practical Methods	✓	
Fruitions	✓	
<i>Tisikkhā</i> Training		✓
Ultimate Goal		✓

Table No.4.7: **The Differences and Consistencies between Theravāda and Mahāyān Paths to Attaining Enlightenment.**

4.3 The Analysis on the Paths to Attaining Enlightenment in Two Schools

In this special analysis aims to illustrate the Arahant and Bodhisattva of harmonization and the Buddhist Paths train without the mind of defilement, desire or attachment.

4.3.1 The Harmonization of Arahant and Bodhisattva

The indication of quality and quantity of Arahant who is a perfected one by self-training to attain enlightenment and Bodhisattva who devotes to help beings free from suffering and achieve enlightenment.

A. Arahant as a Perfected One

In the second chapter had explained the path practicing and the fruitions achievement in Theravāda Buddhism, the Path destroys all desires that should be destroyed, in this part will not reference again. Firstly, it was be seen that Theravāda Buddhism emphasized self-training and self-development, whose aim is perfection here

and now. The word arahant (S. *Arhat*) which is derived from the verbal root *√arh* means ‘to be worthy’ or ‘to deserve’.³⁷¹

Arahant called mahānāgā, great nāgas, for which Woodward’s ‘great sages’ is inadequate. Nāgā symbolism is one of the ways the arahant is discussed in both canonical and popular Buddhist literature. They are victors, finally, the arahant is said to sound their loin’s road, an arahant express his spiritual attainment.³⁷²

If a man developed his powers of virtue and cultivated his knowledge of virtue, he trained in meditation and wisdom, he can become perfect - at least as perfect as is compatible with human nature through his or her own effort. The craving of food and sensual pleasure makes one a slave to passions. A life of celibacy is recommended for all to be utilized wholly for the intellectual and moral welfare of oneself and others. Observing this life, one is detached from worldly bonds which obstruct moral progress:

Nowise [by lust, hatred, and dullness] hampered,
Sorrow and pain no more may overwhelm ye.
For life in this world hath he cut all craving.
Him freed from bonds, happy and void of longing,
Or in the heavens, in every sphere of being,
Seeking, they seek vainly, they will not find him.³⁷³

Sutta Piṭaka showed that lay people do not live in surroundings as conducive to the development of their highest powers as monks and nuns who have sought the quiet and seclusion of the monastic life and it is hard for them to attain the fruit of arahant. “To distinguish the arahant from the ordinary person and to emphasize the length of the gradual path, the Theravāda divided the path into four stages that extend over many

³⁷¹ PED., p. 107.

³⁷² Nathan Katz, **Buddhist Images of Human Perfection: the Arahant of the Sutta Piṭaka Compared with the Bodhisattva and the Mahāsiddha**, (Delhi: Motilal Banarsidass Publishers, 1989), pp. 11-2.

³⁷³ S.I.22-3; Rhys Davids (tr.), *op.cit.*, pp. 32-3.

lifetimes of an individual.”³⁷⁴ The main reason to attain the perfect life is the destroying of all *Āsavā*, defilements, and the possession of internal purification and exemplary life, irrespective of monk or layman. Narada noted: “he who attains Arahantship as a layman in the face of all temptations is certainly more praiseworthy than a bhikkhu who attains Arahantship living amidst surroundings that are not distracting.”³⁷⁵

Theravāda Buddhism bounded an interesting and self-elevating saying that describes the peaceful and happy state of an *Arahant* who abides in the world, till the end of his life, serving other seekers of truth by example and by precept. Throughout the Canonical Pāli Texts, it contains many and various teachings of the Buddha about *Arahantship*. Bhikkhu Bodhi stated: “from the perspective of the *Nikāyas*, the ultimate goal – the goal in strict doctrinal terms – is nirvāṇa, and the goal in human terms is arahantship, the state of a person who has attained nirvāṇa in this present life.”³⁷⁶

Secondly, the Buddha did not teach the Bodhisattva Path in Theravāda Buddhism. During the age of Sectarian Buddhism the Early Buddhist schools came to admit three roads to enlightenment as the vehicle of the disciple arahant, the *Śrāvakayāna*; the vehicle of the solitary enlightened one, the *Pratyekabuddhayāna*; and the vehicle of the aspirant to Buddhahood, the *Bodhisattvayāna* or called *Buddhayāna*. The Buddha said:

I am perfected in the world,
A teacher supreme am I.³⁷⁷
A Tathāgata, Arahant, fully enlightened one.³⁷⁸

An assumed the Lord Buddha that he is an Arahant, and encourage his disciples to follow his path also to become arahants: “the Buddha declares himself first of all to be an arahant. The defining mark of an arahant is the attainment of nibbāna is this

³⁷⁴ EB., p. 37

³⁷⁵ Narada, **The Buddha and His Teachings**, (Mumbai: Jaico Publishing House, 2013), p. 351.

³⁷⁶ Bhikkhu Bodhi, *op.cit.*, p. 5.

³⁷⁷ M.I.171; I.B. Horner (tr.), *op.cit.*, p. 215.

³⁷⁸ A.I.21; F.L. Woodward (tr.), *op.cit.*, p. 14.

present life.”³⁷⁹ The confirmed Buddha in Pāli Texts that he is a great Arahants who found the way to enlightenment and who follows his path will get *Arahantship*. However, there are three main trends regarding the position of arahant and the Buddha:

- 1) The Buddha and the arahant are identical
- 2) The Buddha is an arahant, but also ‘something more than an arahant, either in principle or due to precedence
- 3) The Buddha and the arahant are separable notions.³⁸⁰

In case of a wanderer, namely, Vacchagotta asked the Threefold Knowledge, the Lord Buddha expounded:

The recluse Gotama is all knowing, all seeing; he claims all-embracing knowledge-and-vision. I recollect divers former habitations in all their modes and details. With the purified deva-vision surpassing that of men, I comprehend that beings are mean, excellent, comely, ugly, well-going...by the destruction of the cankers, having realized here and now by my own super-knowledge the freedom of mind and the freedom through wisdom that are cankerless, entering thereon abide therein. The recluse Gotama is a threefold-knowledge man.³⁸¹

Sutta Piṭaka regarding to the comparative status of the Lord Buddha and Arahant, first they are identical in terms of spiritual achievement. Next, the point of difference between the Buddha and Arahant is a shower of the way. So, Nathan Katz concluded that: “the Arahant and the Tathāgata find this signification to indicate the spiritual equivalence.”³⁸²

In short, the Arahant stage demonstrates by the effort of self-training and self-development, whose aims the perfection this life and the Arahant and the Buddha status are an equivalence.

³⁷⁹ Bhikkhu Bodhi, *op.cit.*, p. 5.

³⁸⁰ Nathan Katz, *op.cit.*, p. 119.

³⁸¹ M.I.481-3; I. B. Horner (tr.), *op.cit.*, pp. 159-60.

³⁸² Nathan Katz, *op.cit.*, p. 11.

B. Bodhisattva Who Devotes to Help Beings Becoming Buddha

Regarding to the Bodhisattva who forgets himself in the service of others should practice *Karuṇā* (Compassion) and *Mettā* (Loving-kindness). Firstly, the illustrate helping others to help themselves from the question of Sujāta to the Lord Buddha that if someone has taken up the precept, how he can purify his ethical discipline. The Lord Buddha answered:

He can purify in four ways. The first is with a mind filled with loving-kindness. Second is with a mind filled with compassion. The third is with a mind free from greed. The fourth is to help those whom no-one else has helped.³⁸³

One of the famous Mahāyāna Sūtras, *Vimalakīrti-nirdeśa Sūtra* entitled, it explains the Bodhisattva chose to stay compassionately to help others by the focus on enabling them to rid themselves of their defilements.

The bodhisattva should cultivate the kind of great compassion which does not fall into the view that it is possible to benefit living beings, but which is focused on ridding living beings of their non-intrinsic defilements. Why should he do this? The kind of compassion which falls into the view that it is possible to benefit living beings will exhaust the bodhisattva in his rebirths. The kind of compassion which avoids the arising of the view that it is possible....He is reborn in this way, and not with such views having arisen. Beings reborn with a mind free of the arising of such views is like liberation. His birth is like liberation... he has the strength and the power to teach living beings who are in bondage the Dharma which will liberate them from their bonds.³⁸⁴

³⁸³ Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (trs.), *op.cit.*, p. 1050.

³⁸⁴ Dharmacārī Śraddhāpa (tr.), **Vimalakīrti-nirdeśa Sūtra (Explanation of Vimalakīrti Sūtra)**, ch. 14, section 15. Retrieved on 10th January 2018. <https://www2.hf.uio.no/polyglotta/index.php?page=volume&vid=37>

The Bodhisattva who brings benefitting self and others in Upāsaka-śīla Sūtra entitle, the Lord Buddha taught:

Son of a good family, a bodhisattva who possesses faith, and who has already brought benefit to himself, then bring benefit to others. Bringing benefit to others that one is really benefitting oneself. Why is this? It is because a bodhisattva, great beings, will happily give up his body, his life, and his wealth for the benefit of others, but doing so also brings benefit to himself. A bodhisattva who abandons others to distress and suffering, and lives in blissful comfort himself, cannot benefit others. If he does not cultivate the virtues of generosity, ethical discipline, and great learning in himself, but only instructs others to do so, this is what is known as benefit others, but not oneself.³⁸⁵

As was remarked above should be understood that the Bodhisattva always doing benefit to others by forgot himself, when he cultivates and satisfies for others that all benefit comes to himself at the same time. In an example, we give food to hunger, the receiver feels full of food and the giver feels full (happy). The sharing is the way of getting the benefit back.

Secondly, anyone can be a Bodhisattva to help others to free from suffering. A famous laity of the Mahāyāna Buddhist namely, Vimalakīrti who despite being engaged in worldly activities through his livelihood as a banker, manages to lead an exemplary life as a bodhisattva.

There was a rich man name Vimalakirti. Already in the past, he had offered alms to an immeasurable number of Buddhas...he observed all the rules of pure conduct laid down for monks, and though he lives at home, he felt no attachment to the threefold world. He had wife and children, yet he was at

³⁸⁵ Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (trs.), *op.cit.*, p. 1043.

still times chaste in action; he had kin and household attendants, yet he always delighted in withdrawing from them.³⁸⁶

The Vimakakīrti Nirdeśa Sutta entitled, only Mañjuśrī with the highest wisdom can talk Dhamma with lay bodhisattva Vimalakīrti when he asked the Bodhisattva Mañjuśrī how one entered the dhamma door of non-duality, he gave his own view: “to know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing, and to designate nothing- that is the entrance to non-duality.”³⁸⁷ With great wisdom, Bodhisattva Mañjuśrī cuts through all dualistic concepts of Vajracchedikā Prajñāpāramitā Sutta entitled (Diamond Sutta means wisdom likes a sharp, diamond blade cuts away at the distracting, delusional thoughts that bind our minds). “All dhamma are without words, without explanations, without purport, without cognition, removed from all questions and answers. In this way, one may enter the gate of no-dualism.”³⁸⁸ The answer of Bodhisattva Mañjuśrī to know how the Bodhisattva goes about entering the gate of non-dualism.

Bodhisattva Mañjuśrī requests Vimalakīrti’s to answer his own question. At the time Vimalakīrti remained silent and did not speak a word. Mañjuśrī sighed and said: ‘excellent, excellent! Not a word, not a syllable- this truly to enter the gate of non-dualism!’³⁸⁹ Though the conversation between Mañjuśrī and laity Buddhist Vimalakīrti they are great bodhisattva with the highest wisdom. Laity Bodhisattva Vimalakīrti works for the welfare of other beings. Vimalakīrtinirdeśa Sutta entitles as one of the popular Mahāyāna Suttas, as a comment by Paul Groner: ‘the Lay Bodhisattva in Mahāyāna Buddhism played an influential role.’³⁹⁰ One of the most

³⁸⁶ Watson Burton (tr.), **The Vimakīrti Sūtra**, (Delhi: Motilal Banarsidass Publishers, 2008), pp. 32-3.

³⁸⁷ Robert A.F. Thurman (tr.), **The Holy Teaching of Vimalakīrti: A Mahāyāna Scripture**, (London and University Park: Penn State, 1976), p. 77.

³⁸⁸ Watson Burton (tr.), *op.cit.*, p. 110.

³⁸⁹ *Ibid.*, pp. 110-1.

³⁹⁰ Hirakawa Akira and Paul Groner (tr. and ed.), **A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna**, (Delhi: Motilal Banarsidass Publishers, 1993), p. 310.

famous and influential works of the Mahāyāna Texts. Suzuki noted: “as Sākyamuni was a bodhisattva in his former lives, so we are all Bodhisattva and even Buddhas in a certain sense.”³⁹¹

C. The Harmonization of Arahant and Bodhisattva

The misunderstanding concerning with Arahant and Bodhisattva represents the two-way opposition. The state of Arahant is lower than the Bodhisattva, the cultivation of Arahant is selfish training himself to lead the deliverance, in the meanwhile the Bodhisattva devotes himself to bring all sentient beings entering *Nibbāna*.

Mahāyāna Buddhism said the Bodhisattva Path as the Path leading to the higher state than Arahant Path because of:

The Bodhisattva concept was broadened in Mahāyāna to include any being (*sattva*) aspiring to enlightenment (*bodhi*). A Bodhisattva is thus a Buddha-to-be, one who walks the path of enlightenment. Any being can become a Bodhisattva. The designation bodhisattva presupposes that one is seeking to bring all others, not just only oneself to enlightenment.³⁹²

Even so, Theravāda Buddhism, the concept of Bodhisattva represents the previous lives of Bodhisattva Gotama before attaining enlightenment and other Buddhas in the past. However, Mahāyāna went on developing the Bodhisattva concept in such a way that Bodhisattva became a kind of objective devotion. Mahāyāna Buddhism encourages everyone to enter the Bodhisattva Path to become a Buddha-to-be because everyone has a potential Buddha-nature.

During this career, it was held, the bodhisattva qualified himself for Buddhahood by fulfilling certain supreme virtue, the *pāramīs* or *pāramitās*, which now took the place that the factor of the noble eightfold path held in Early Buddhism.³⁹³

³⁹¹ Daisetz Teitaro Suzuki, **Outlines of Mahayana Buddhism**, (New Delhi: Munshiram Manoharlal Publishers, 2007), p. 290.

³⁹² Kogen Mizuno, *op.cit.*, p. 26.

³⁹³ Bhikkhu Bodhi, *op.cit.*, p. 18.

As was started above demonstrative, it points out that the Arahant is concerned with his own salvation to the benefit of others; the Bodhisattvas who aim to bring benefitting others with social services. The Arahant Path and the Bodhisattva Path are two roads to achieve one highest goal as Enlightenment. The harmonization of Bodhisattva and Arahant, the Arahant is considered as a person who acts not based on his individual needs but from others' requirement. As "Arahant has transcended individual concentrations of the personality such as greed, hatred, and delusion; he clearly displays a radically different behavior from a mundane person."³⁹⁴ Bhikkhu Bodhi commented:

Although the motivation and philosophical basis for a follower of the bodhisattva vehicle differ from the *śrāvaka* vehicle. The arahants and those who seek to attain arahantship aim to use insight-knowledge to attain realization of *nirvāṇa*. The bodhisattva often spends long periods to attain Buddhahood. A Bodhisattva will link his practice of insight with the *bodhicitta* aspiration, the bodhisattva vows, and the spirit of great compassion.³⁹⁵

Obviously, the two paths leading to the same goal show the different name of path, practical method and fruition. However, the skillful use of the Bodhisattva in social service is the same Arahant's skillful:

Though a bodhisattva can certainly engage in social service as an expression of his compassion, to reach the higher states of the bodhisattva path the aspirant will require a different range of skills than is exercised in social engagement. The skill that they need is closer to those possessed by the arahant.³⁹⁶

³⁹⁴ Raluwe Padmasiri, Desire: **Comparative Study in Lenivasian Concept of Desire and Buddhist Concept of Desire**, (Singapore: National University of Singapore, 2009), p. ii.

³⁹⁵ Bhikkhu Bodhi, *op.cit.*, pp. 26-7.

³⁹⁶ *Ibid.*, p. 27.

The Buddha emphasized each person is ultimately responsible for his or her own destiny, that no one can purify another or rescues another from the miseries of samsara, it includes an altruistic dimension that distinguished it from most of the other religious systems.

The three vehicles in Buddhism are *Śrāvakayāna* (vehicle of the listeners), *Pratyekabuddhayāna* (enlightenment without relying on), and *Bodhisattvayāna*. It likes a tree divided into three as the root, trunk, and boughs. Three parts of the tree cannot live separated because without one part that not a tree, cannot grow up.³⁹⁷

Because the Buddhist Path to attaining Enlightenment is the unified path from the Buddha's teaching, the mission of the Lord Buddha's disciples goes forth to preach the Dhamma to the world "for the welfare of many folks, for the happiness of many folks: welfare and happiness of devas and mankind."³⁹⁸ The benefit of Dhamma should be sharing to everyone understanding and practicing.

To conclude, both images of human perfection, they are working unexhausted to cultivate benefits to others willingly to free from suffering. The mind of Perfected One does not existence of selfish, clinging, or discriminative. It is the content of compassion and loving-kindness to cultivate the benefit to others instead.

³⁹⁷ Interview with Most Ven. Thich Buu Chanh, Vice-rector of Vietnam Buddhist University, Ho Chi Minh City on 15th February 2018.

³⁹⁸ A.I.21; F.L. Woodward (tr.), *op.cit.*, p. 15.

Viewpoints	Theravāda School	Mahāyāna School
1. Arahant	The highest goal (to be achieving as soon as possible)	<i>Śrāvākayāna</i> , the longest goal than <i>Bodhisattvayāna</i> .
2. Bodhisattva	The previous lives of the Buddha when he was a Bodhisattva	The path leading to Buddhahood
3. Harmonization of Arahant and Bodhisattva	Brings the welfare and goods for others	Cultivated compassion and loving kindness

Table No. 4.8: **The Harmonization of Arahant and Bodhisattva**

4.3.2 The Buddhist Paths to Attaining Enlightenment Leading to the Same Destination

The right way of the Buddhist training, the practitioner gets rid of clinging to any kinds of object. This part give a full meaning of the Buddhist divergence, the Time to attaining Enlightenment, and the Theravāda and Mahāyāna Paths to attaining Enlightenment leading to the Same Destination following:

A. The Deliverance of Buddhist Paths

The spiritual attainment of Buddhism refers to the Path following the Buddha's teachings. Confucianism of China, it refers to the efforts to lead the life of a true gentleman or the other Chinese religious traditions such as Tian Dao constantly cultivates the way as the goal of religious participation. One may thus speak of cultivating a path in any tradition. In Buddhism, with each school is the providing a different perspective on the Buddhist Path. The Theravāda tradition practices based on the Buddha's original emphasis on the Eightfold Path. On the other hand, the Mahayana school forces on the Bodhisattva Path stressed meditation and assistance in the spiritual development of others. Encyclopedia of Buddhism entitles, Edward Irons said:

A common saying in Buddhism is that there are 84,000 different *famen* or Dharma gates. This means the Buddha's Dharma is approached from many

angles and methods. There are thus multiple methods of cultivation, and each individual must find the most appropriate after investigation and consideration.³⁹⁹

The Buddhist Paths to attaining Enlightenment open to all. The skillful Dhamma teachings bring to sentient beings in different aspects. One of the stories is illustrative based on the question of Kālāmas people to the Lord Buddha about which is the worthies speaking truth or falsehood? The Buddha said: “Their things are profitable, blameless, they are praised by the intelligent: when performed and undertaken, conduce to profit and happiness, do ye, having undertaken them, abide therein.”⁴⁰⁰

The Buddha showed the way, one must treat it oneself, against own experience rather than accepting based on tradition, reasoning or a respected teacher. One should personally assess the moral fruits of particular teachings. The focus here is not on the propositional content that teaching but the mind-states it encourages, and the moral fruits it produces—thought the states of delusion and its opposite are relevant to the propositional content.

Again, the defining objective of his Dhamma, the Buddha pronounced to use his teaching like a raft not clinging:

Monks are the Parable of the Raft dhamma taught by me for crossing over, not for retaining. You, monks, by the understanding the Parable of the Raft, should get rid even of (right) mental objects, all the more of wrong ones.⁴⁰¹

The meaningless answer is what the difference or consistency on the Buddhist Paths between Theravāda and Mahāyāna Buddhism because it just shows the surface of Paths or maybe has because of language explanation. The short of a sentence of Most

³⁹⁹ Edward Irons, **Encyclopedia of Buddhism**, (New York: Facts on File, 2008), p. 131.

⁴⁰⁰ A.I.189-90; Woodward (tr.), *op.cit.*, pp. 172-3.

⁴⁰¹ M.I.134-5; I. B. Horner (tr.), *op.cit.*, pp. 173-4.

Ven. Thich Buu Chanh concluded: “don’t ask, let’s practice it firstly.”⁴⁰² At the same point, the state of ultimate goal illustrates the famous Mahāyāna Sutra:

Awakening is not attained by the body, not by the mind. Awakening is the cessation of all characteristic. Awakening is not based on anything. Awakening is free of any mental activity. Awakening is the severing of all opinions. Awakening is the entrance into freedom from attachment because it has ceased to take hold of anything.⁴⁰³

We are always controlled by our view, tradition, following our master’s teachings. A question of what do you do the Paths of attaining Enlightenment in Theravāda and Mahāyāna Buddhism leading at the same goal, an answer from Most Ven. Hin Hung, Director of the Centre of Buddhist Studies, University of Hong Kong makes us turn back the present or cuts off our stream thinking: “As a hunger when got food, his duty is eating and chewing it and only he knows the taste of food.”⁴⁰⁴ Based on Kālāmas teaching, the Buddhist Paths should not talk or hear but it requires the self-training.

B. Time to attaining Enlightenment in Theravāda and Mahāyāna Buddhism

In the special point of this research shows the time practicing to achieve enlightenment in both schools. The obviously time of practice in the Theravāda Buddhism mentioned from the Lord Buddha’s experience when striving to attain Buddhahood. After training in this meditation for six years Siddhattha realized that he was not close to the shore of enlightenment. By practice in the right way (Middle Way),

⁴⁰² Interview with Most Ven. Thich Buu Chanh, Vice-rector of Vietnam Buddhist University, Ho Chi Minh City on 15th February 2018.

⁴⁰³ John R. McRae (translated from the Chinese versions, Taisho text 475, vol 12), **The Sutras of Queen Śrīmālā of the Lion’s Roar & the Vimalakīrti Sutra**, (USA: BDK America, Inc; 2004), p. 98. Retrieved on 22nd November 2017. http://www.bdkamerica.org/system/files/pdf/dBET_Srimala_Vimalakirti_2004_0.pdf?file=1&type=node&id=480

⁴⁰⁴ Interview with Most Ven. Hin Hung, Director of the Centre of Buddhist Studies, the University of Hong Kong on 13th January 2018.

he attained the highest goal of life. Mahāsaccakasutta titles, showed in one night Siddhattha Gotama can be achieved liberation.

When I had taken some material nourishment, having picked up strength... I entered on and abide in the first meditation...by allaying initial thought ...I entered the second meditation...third meditation...fourth meditation...with the mind composed, quite purified, quite clarified, ... I directed my mind to know the knowledge and recollection of former habitations.... First knowledge attained by me in the first watch of the night....to the knowledge of the passing hence and arising of beings...the second knowledge attained in the middle watch of the night; the third knowledge attained by me in the third watch of the night.⁴⁰⁵

From his liberation, he had destroyed birth, the noble life had been lived, done what was to be done and then his teaching to disciples suggested:

Whoever, monks, should develop these four applications of mindfulness for seven years, one of two fruits is to be expected for him: either profound knowledge here-now....for six years, five years, four years, three years, two years, for one year...monks should develop for seven months, six months, five months, four months, three months, for one month, for half a month... for seven days, one of two fruits is to be expected for him: either profound knowledge here-now, if there is any residuum remaining, the state of non-returning.⁴⁰⁶

The Lord Buddha encouraged: “Monk, for the purification of beings, for the overcoming of sorrow and griefs, for the going down of suffering and miseries, for winning the right path, for realizing nibbāna.⁴⁰⁷ So, the time clearly is mentioned in Sutta Piṭaka showing that an ordinary person by his effort and effectiveness of practice can be getting the highest goal in Theravāda Buddhism.

⁴⁰⁵ M.I.247-9; I. B. Horner (tr.), *op.cit.*, pp. 302-3.

⁴⁰⁶ M.I.63; I. B. Horner (tr.), *op.cit.*, pp. 81-2.

⁴⁰⁷ Ibid., p. 82.

In a contrary, the time of Bodhisattva practice leading to the Buddhahood in Mahāyāna Buddhism is unclear mention. Based on the vow of Bodhisattva to caring for all sentient beings in the world, it is a strong evidence of timeless in the Bodhisattva practicing leading to Buddhahood:

All species of living beings-those with no legs, those with two legs, those with four legs, and those with many legs-were all free from fear, and no-one thought of harming them. He cultivated all the many forms of conduct of a bodhisattva, treated animals with kindness, nor harming them in any way. He cultivated the wondrous awakening-mind, in order to bring comfort to living beings.⁴⁰⁸

Furthermore, the illustrative timeless in the Mahāyāna Sūtras mentioned:

With a mind filled with compassion, releases animals from captivity, he should reflect, ‘all men are my fathers. All women are my mothers. From one life to the next, I have never been born without a parent. All living beings in the six realms have been my parent at one time. When he sees someone killing an animal, he will try to find a way to recuse them, to save them from suffering.⁴⁰⁹

Always effortlessly unobstructed in his wisdom, he acts in the world for the benefit of living beings, limitless as space.⁴¹⁰

⁴⁰⁸ Avataṃsaka Sūtra (Taisho vol. 10, text 279), Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (tr.), Full trans. Dharma Realm Buddhist University, **The Flower Adornment Sutra**, (Buddhist Text Translation Society, 1982). Retrieved on 13th January 2018. <http://www.fodian.net/world/0279.html>

⁴⁰⁹ Brahmā's Net Sūtra/ Fan wang jing, (Taisho vol. 24, text 1484), Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa (tr.), **Moral Code of the Bodhisattva: Brahma-Net Sutra**, (New York: Translation Committee of the United States and Canada Dharma, 200). Retrieved on 13th January 2018. <http://www.sinc.sunysb.edu/clubs/buddhism/bns/bnsframe-.htm>

⁴¹⁰ Dharmacārī Śraddhāpa (tr.), **Ratnagotravibhāgo Mahāyānottaratantra-śāstram (Analysis of the Jewel Lineage: A Treatise on the Ultimate Mahāyāna Teaching)**, (Delhi:

Timeless of his compassion and effort movement through the world for benefit of all sentient beings, he never clings the selfness and a deep non-attachment. His work unceasingly for the benefit of others in the ten directions of space, for as many eons as there are atoms in the world, bringing an end to all of the evil paths of suffering, and bringing happiness to all beings. The concept of time does not exit in his mind and path.

Turn back to *Bodhicitta* (Thought of Enlightenment), it likes a moment to awake and keep by the strong vows, the mind of enlightenment always exits:

Bodhicitta is present in the hearts of all sentient beings. The Mahayanists to illustrate this point is to compare the bodhicitta to the moonlight in the heaven when the moon shines with her silvery light in the clear, cloudless skies, she is reflected in every drop and in every mass of water on the earth.⁴¹¹

To conclude, the time of practice in both schools, we really know the contrary as the practice effectively and completion to attaining Arahant in Theravāda Buddhism mentions the time is flagrant, meanwhile the Mahāyāna school, the practice of Bodhisattva works exhausted for the benefit of others because his mind never exits the discrimination, clinging or attachment of anything.

C. The Theravāda and Mahāyāna Paths to Attaining Enlightenment Leading to the Same Destination

The ultimate goal in Buddhism truly leads to ultimate liberation, to the plunge into the unborn and unconditioned state, peaceful purify, and the unsurpassed liberation. Base on the discribe of the Ultimate Goal of both Theravāda and Mahāyāna Buddhism as: *Nibbāna* means “destruction of lust, hatred, illusion, called *Nibbāna*”⁴¹²

Those who attain partial nirvana are ‘turned toward the nirvana realm.’ If one knows all suffering, entirely eliminates the source of suffering, attains the complete extinction [of suffering], and practices the entire path, one will

Srisatguru Publications, 1991). Retrieved on 13th January 2018. <http://www.dsbcproject.org/canon-text/book/335>

⁴¹¹ Daisetz Teitaro Suzuki, *op.cit.*, p. 302.

⁴¹² S.IV.251; F. L. Woodward (tr.), *op.cit.*, p. 170

attain permanent nirvana in a world that is impermanent and decadent, impermanent and distressed.⁴¹³

The two roads of Buddhist reach at the same shore of supreme happiness, discrimination. People make a comparison of the Arahant and Bodhisattva Paths that which the path should be followed. A note of Bhikkhu Bodhi is:

We can revere and cherish their loving-kindness, their great compassion, their high aspirations, and their self-sacrificial service to the word. True Buddhism needs all three: Buddha, arahants, and bodhisattvas. It needs Buddhas to discover and teach the path to liberation. It needs arahant to follow the path and confirm that the Dharma does indeed lead to liberation, adorning the teaching with examples of those who lead the purest holy life. It needs bodhisattva to make the resolve to perfect those qualities that will enable them at some point in the future, near or distant, to become Buddhas themselves and once again turn the unsurpassed Wheel of the Dharma.⁴¹⁴

The True Buddhism needs all that both paths of Theravāda and Mahāyāna on the way of purification is called the mutual support. Most Ven. Hin Hung offers new perspectives and ways of looking at life. He shares his personal experience by the fresh thinking, has a new inspiration, and how it could change your life after reading the Johnathan the Seagull's book entitles, he said:

Life could be more than just a life that we live there. That could be more like what we see, we expected. Take a new path, fly a different way, and fly to a new height. The wisdom, vow of the Buddhas and the Bodhisattvas open up your mind, you are limited by this perspective yourself.⁴¹⁵

⁴¹³ Diana Y. Paul (translated from the Chinese, Taisho vol. 12, no. 353), **The Sutra of Queen Śrīmālā of the Lion's Roar**, (California: Numata Center for Buddhist Translation and Research, 2004), p. 27.

⁴¹⁴ Bhikkhu Bodhi, *op.cit.*, p. 28.

⁴¹⁵ Interview with Most Ven. Hin Hung, Director of the Centre of Buddhist Studies, the University of Hong Kong on 13th January 2018.

Don't let your view closing your mind or your aspiration. With a fresh mind and see, we can change and get a better life. When we reading the texts extolling the virtues of the arahant and the bodhisattva, both appear to be noble aspirations, who bring benefit to others. How wonderful that we can develop such purity and wisdom. The root of the problem is the seeing or view of '*self*'. The Buddha opened up the idea of talking about the concept of no-self instead.

Additionally, the communication between a student and teacher about mentions the Path of Bodhisattva and Arahant.

- Student of Buddhism asked, "Which do you think is the best path: that of the arahant or that of the bodhisattva?"

- Ajahn Sumedho replied: "That kind of question is asked by people who understand absolutely nothing about Buddhism!"

- Ajahn Chah: Don't be an arahant, don't be a bodhisattva, don't be anything at all—if you are anything at all you will suffer."⁴¹⁶

Those questions that people are usually learning Buddhism ask. One who practices the Buddha's teachings well will never arise that question because our mind stuck in a trap of views. Peace of mind, a purified mind is growing up and maintain by compassion and loving-kindness. From the answer of Bhikkhuni Jetsunma Tenzin Palmo, the sharing of her experience of practicing Dhamma:

"I don't believe this, therefore the Buddha didn't teach it," is enormous arrogance. My lama taught me that if I came across something that I really didn't believe, just to put it aside and go back to it later when I have studied more. He himself said that not everything that is written in books is true, but

⁴¹⁶ Ajahn Amaro, "**Between Arahant and Bodhisattva**," Lion's Roar: Buddhist Wisdom for Our Time, 17th October 2016. Retrieved on 14th January 2018. <https://www.lionsroar.com/between-arhat-and-bodhisattva/>

nonetheless, we shouldn't be too quick to throw out everything just because it doesn't fit with what I personally believe.⁴¹⁷

Next, the Buddha declared that person becomes worthy not because of birth, clan, family, or sex, but because of training and character: "Not by birth does one become a Brahman; not by birth does one become a non-brahman. By action one becomes a Brahman; by action one becomes a non-brahman."⁴¹⁸ The important value for all of us is trust, if we don't have respect and know treat our patient with kindness gently, they are not going to trust us. We try to rekindle that initial aspiration for many people. How we train people to enhance that we all have this biological compassion as a parent loves their children, loved ones, and so on. How do we nurture, embellish, make that grow to encompass? It is the practice of how to forgive that effects to other by open the doors for much love and compassion and controls anger to become more patient.

All dhamma are without words, without explanations, without purport, without cognition, removed from all questions and answers. In this way, one may enter the gate of no-dualism.⁴¹⁹

Thereupon, the right practice of Buddhist Paths to attaining Enlightenment, all practitioner should be aware the real method of training without a mind of self or attachment. One who practices will know the mind observing unlimited on the path, tradition, name or things, he enjoins the taste of suffering to overcome it and the taste of deliverance.

To conclude, one mountain has many ways to climb up the peak, the Buddhist Paths also has Arahant Path of Theravāda Buddhism and Bodhisattva Path of Mahāyāna

⁴¹⁷ Interview with Bhikkhuni Jetsunma Tenzin Palmo, the Founder of the Dongyu Gatsal Ling Nunery, India on 10th May 2018.

⁴¹⁸ K. R. Norman (tr.), **The Group of Discourses (Sutta Nipāta)**, (Oxford: PTS, 2001), pp. 78-9. Retrieved on 15th January 2018. http://www.ahandfulofleaves.org/documents-/SuttaNipata_Norman_1997-2001.pdf

⁴¹⁹ Watson Burton (tr.), **The Vimakīrti Sūtra**, (Delhi: Motilal Banarsidass Publishers, 2008), p. 110.

Buddhism leading to the same ultimate goal. The Buddhist Gates open to all from many angles and methods. Anyone who cultivates to reach the shore of deliverance should be hold the Path like a raft to cross over a river. Time of practice leading to Enlightenment is the contrast between the maximum 7 years in Theravāda Buddhism and the cultivated limitless space of the Bodhisattva in Mahāyāna Buddhism. The different both schools carries the meaning of entrance into freedom of attachment. Time is counted by here and now by effectively faith and effort going forward the Path to attain the Ultimate Goal.

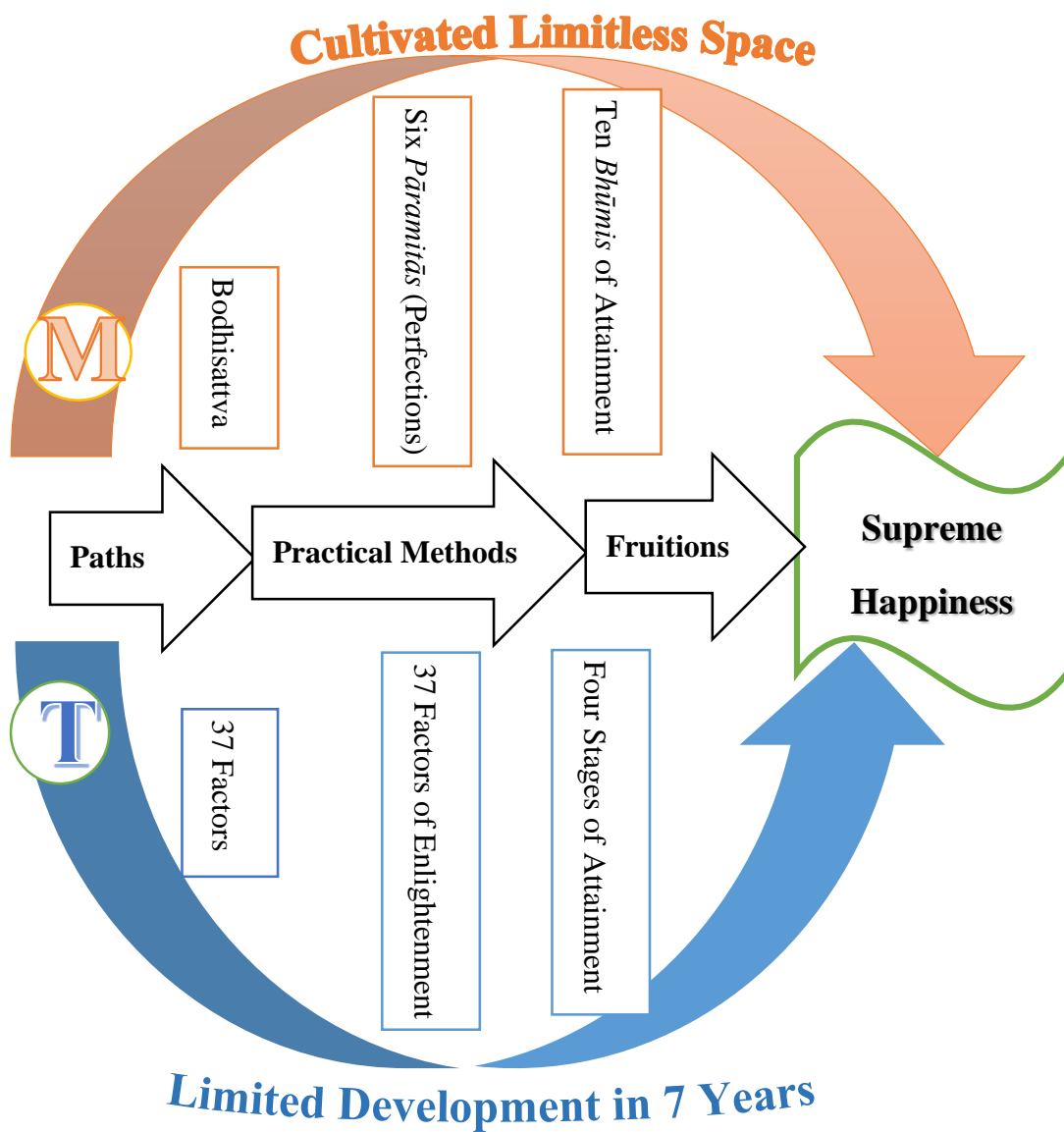


Chart No. 4.11: The Buddhist Paths Leading to the Supreme Happiness

Based on the chart above shows the two Paths to attaining Enlightenment. “**T**” abbreviates Theravāda Buddhism and “**M**” abbreviates Mahāyāna Buddhism. The Path is the Thirty-seven Factors of Enlightenment in Theravāda, meanwhile the Bodhisattva Path of Mahāyāna Buddhism. The training of both school is the practice of Seven Groups of Enlightenment (Theravāda Method) and the six *Pāramitās* (Perfections) in Mahāyāna Buddhism. The two roads of Buddhism attains the four Stages of Theravāda Buddhism and the ten *Bhūmis* (Stages) of Mahāyāna Buddhism. Time of practice leading to Enlightenment is the contrast between the maximum 7 years in Theravāda Buddhism and the cultivated limitless space of Bodhisattva in Mahāyāna Buddhism. The above illustration represents two points of consistency that the practice of *Tisikkhā* (*Sīla*, *Samādhi*, and *Paññā*) and the attainment of Ultimate Goal that demonstrates two Paths of Theravāda and Mahāyāna leading to the same Destination, *Nibbāna*.

To summarize, Buddhism likes the high mountain with many roads entering leading to the peak of freedom although the Theravāda and Mahāyāna school use the different description of their joinery. Because two paths reach the same goal, supreme happiness as the above chart through the different Paths, the practical method, and stage of achievement. However, their methods can be approached from many angles of beings, level of understanding and cognizance. An important, our viewpoint should open by the free mind without clinging, discriminate or attachment. Nowadays, Buddhist worldwide is divided into the two main schools, namely Theravāda and Mahāyāna but it does not say which one is the best and other is not real Buddhism. One fight about which path is the one-and-only, trying to persuade everyone to accompany just this path and contempt the others. Although this research demonstrates both schools are different on Path of Arahant and Bodhisattva to lead the *Arahantship* or Buddhahood. It cannot tell us anything about the essence of Buddhism. But we need to use it as a guide map to reach a shore, a finger directs to see the moonlight. If we don't have it how can we go and see a beautiful scene? The difference illustrates the existence of school and the skillful doctrine preaches to people by the human language. When setting up in the practice, one forces his mind to observe mind only. What is the difference or consistency on the Paths? What are the Arahant and Bodhisattva meaning? Where is the *Nibbāna*? In that time, his mind intention is to be here with his

body to do his work daily actions (eating, sleeping, taking, breathing, hearing, and so on). To destroy our wall of tradition, though and viewpoint like walking on a small bridge without a handrail while the left and the right side is a deep pond we have to walk forward without seeing right or left side, our mind becomes careful to intend to walk little by little. In this case, it shows us that if we look around we can falling down a deep pond. The practice of Buddhism, our duty is an observing our mind only.

4.4 Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life

The Lord Buddha taught that the Buddhist Path is not the only theory but also requires to train in daily life. The application of both schools based on the Buddha taught demonstrates the parallel Buddhist methods to estop ‘self’ and to live be here and now.

4.4.1 The Application of the Path to Attaining Enlightenment in Theravāda Buddhism

The Path to attaining Enlightenment in the Theravāda tradition purposes the practice meditation makes our mind calm and peaceful. If our mind is peaceful, we will be free from worries and mental discomfort, and so we will experience true happiness. The question of how to apply the Buddhist Path to attaining Enlightenment into daily life? His laugh and said “nothing but whatever we can do.”⁴²⁰ It is a short sentence but the realization of our responsibility is not easy. It is the focus on every moment by a mind of awakening. The nine postures of a human being in daily life can be summarized as standing, walking, sitting, lying down, eating, drinking, doing, speaking, and thinking. Besides the main activities has many sub-postures as laughing, running, driving, and so on. In the scope application of the Path to attaining Enlightenment in Theravāda Buddhism (the thirty-seven Factors) is going to apply the nine postures only. This path applies suitable for both monk and lay people.

⁴²⁰ Interview with Most Ven. Thich Buu Chanh, Vice-rector of Vietnam Buddhist University, Ho Chi Minh City on 15th February 2018.

At the same question of application, the Vietnamese meditative master give an advice: “When we taste a durian fruit, the delicious taste comes into our tongue firstly, then nose smells. We feel the sweet taste, our mind arises the durian fruit sweet or not sweet. Our mind knows the fruit, enjoy or dislike.”⁴²¹ He just taught the way of eating durian but we can see the way of training. If he eats with his mindfulness and thinks this taste of durian fruit so sweet and good smell (the practice of *Satipaṭṭāna*).

Another example of a farmer, he plans rice and looks after his rice field. He likes a guarded as every day by walking and standing to protect his rice field against of disease, weather, feeds the water and fertilizer (his activities contemplate his rice field). His response is a farmer and completes his work every day (his effort of watering, feeding fertilizer; to control rice field from thief, pest, changing weather and so on). until harvest his crop. By using right agriculture of method, he harvest a bumper crop.

⁴²¹ Interview with Most Ven. Thich Tang Dinh, Lecturer of Vietnam Buddhist University, Ho Chi Minh City on 10th October 2018.

Factors	Activities	Thinking	Speaking	Doing	Drinking	Eating	Lying down	Sitting	Walking	Standing
(1) <i>Satipaṭṭhāna</i> (Four Foundation of Mindfulness)		All posture is observing his rice field								
(2) <i>Sammāpadhāna</i> (Four of Right Effort)		Effort standing, sitting, walking around field, thinking how to look after his field, speak and doing with right agricultural method.								
(3) <i>Iddipāda</i> (Four Based of Success)		Striving and investigation of a new agriculture method in his field.								
(4) <i>Indriya</i> (Five Controlling Faculties)		Believe and right effort to work, mindful doing.								
(5) <i>Bala</i> (Five Mental Powers)		Based on his experience to control everything what happening with his field.								
(6) <i>Bojjhaṅga</i> (Seven Factors of Enlightenment)		Complete his responsibility for his rice field								
(7) <i>Maggo</i> (Eight Path Factors)		Straight going with right method, planning, rice seed, looking after, he harvest his bumper crop.								

Table no. 4.9: **The Application of Seven Groups of Enlightenment Factor into Daily Life**

Absolutely, the Buddhist Path to attaining Enlightenment is the way of living in daily life, to solve the human's problem, and to bring the peace and happiness for all. The awoken mind can be appeared any time, any moment of mind through any postures observing in daily life.

4.4.2 The Application of the Path to Attaining Enlightenment in Mahāyāna Buddhism

The Mahāyāna school, the regarding to the Bodhisattva who forgets himself in the service of others is the practice of *Karuṇā* (Compassion) and *Mettā* (Loving-kindness). “Always effortlessly unobstructed in his wisdom, he acts in the world for the benefit of living beings, limitless as space.”⁴²² The method of Bodhisattva applies into daily life by his all activities done of the benefit to others. In this scope of the application of the Path to attaining Enlightenment in Mahāyāna Buddhism is the six kinds of activity in daily life as getting up, breathing, eating, working, and talking.

All human beings activities can be applied in the same way. Every morning, the first moment getting up, his thought is always keeping purify without ill-will, “I will speak truth words and never doing wrong actions” (practice of *Sīla & Ñāṇa*). He notes on his long breathing in and out to starts a new day (practice of *Ñāṇa Pāramī*). He goes to a bathroom and takes shower, his hand touches water and his body feeling wet (practice of *Ñāṇa Pāramī*). He suffers a hungry and then goes to a shop buying food and eat his breakfast (practice of *Khanti*). At his company, he strives to keep his body and mind balance in any situation and forces on working completely (*Khanti, Viriya, Paññā Pāramitās*). He meets his colleague and talks with them by the true and sweet words (the practice of *Dāna Pāramī*). On the way of coming back house, he sees a homeless, his compassion arisen by giving food and a little money to helping a homeless (practice of *Dāna Pāramī*). Those are the simple activities in daily life but anyone can practice and awakes his action. The way of Bodhisattva brings compassion and loving-kindness to people through the training of six *Pāramitās*.

⁴²² Dharmacārī Śraddhāpa (tr.), **Ratnagotravibhāgo Mahāyānottaratantra-śāstram (Analysis of the Jewel Lineage: A Treatise on the Ultimate Mahāyāna Teaching)**, (Delhi: Srisatguru Publications, 1991). Retrieved on 13th January 2018. <http://www.dsbcproject.org/canon-text/book/335>

<i>Pāramitās</i> Activities	<i>Dāna</i>	<i>Sīla</i>	<i>Khanti</i>	<i>Viriya</i>	<i>Ñāṇa</i>	<i>Paññā</i>
1. Getting Up		✓			✓	
2. Breathing					✓	
3. Eating			✓			
4. Working			✓	✓		✓
5. Doing	✓					
6. Talking	✓					

Table No. 4.10: **The Application of Six *Pāramitās* in Daily Activities**

Thus, the Bodhisattva Path is the suitable Path for anyone either *Bhikkhus*, *Bhikkhunis* or laypeople. The question that how can apply the Buddhist Paths into daily life, “no limitation on your mind,”⁴²³ his short statement because the true practice abandons from “self”. The application based on the Mahāyāna doctrine, it uses for all beings in the training of the six Perfections (*Pāramitās*) into daily life.

4.4.3 The Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life

Our society emerges many human problems come from different cultures, different languages, follow different religions, and so on. In the Buddhist perspective, the root of conflicts is multiple including desire, arrogance, and delusion. The Buddhist Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism is demonstrated above that leads to the same destination, Supreme Happiness. The way application of the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism into daily life is not the mix of both methods, however, the non-Buddhist or

⁴²³ Interview with Most Ven. Hin Hung, Director of the Centre of Buddhist Studies, the University of Hong Kong on 13th January 2018.

Buddhist can apply into daily life by the practice of loving kindness and compassion. “Lay people practice the right Buddha taught and apply into their daily life is called the noble people, outer cannot show who you are.”⁴²⁴ The Buddha worked relentlessly for the spiritual development of his monastic disciples, but he was not oblivious to the spiritual needs of the wider society and householders. “He tried to encourage honesty in all walks of life, and highlighted the age-old principle that even for merchants, honesty is the best policy.”⁴²⁵ “The best food is that which is given in love. There is no flavor equal to that of love.”⁴²⁶ Real peace and prosperity throughout society are invoked, according to the Buddha taught as:

Loving all creatures, and obtaining love in return; courtesy, even to the discourteous; avoiding boastful ego for riches or knowledge; charity and service to others, with a smiling face; and lastly, showing respect to the wise men and saints.⁴²⁷

The Buddha taught the concept of no-self by the training of loving-kindness and compassion. “Think differently, see differently. By recondition, we can have new inspiration who I am, who I can be, you can be whatever you want, be even the Buddha. So, no limitation on your mind.”⁴²⁸ When we read the texts extolling virtues of the Arahant and the Bodhisattva, both appear to be the Noble aspirations, who bring benefit to others. How wonderful that we can develop such purity and wisdom. The root of our problem is the clinging or trap of our views. Gil Fronsdaal said based on his experience to practice both Buddhist methods:

Having engaged in practices associated with the arahant path and with practices associated with the bodhisattva path. While the rhetoric of the

⁴²⁴ Interview with Most Ven. Thich Tang Dinh, Lecturer of Vietnam Buddhist University, Ho Chi Minh City on 10th October 2018.

⁴²⁵ J.I.77.

⁴²⁶ J.III.141.

⁴²⁷ J.IV.72.

⁴²⁸ Interview with Most Ven. Hin Hung, Director of the Centre of Buddhist Studies, the University of Hong Kong on 13th January 2018.

arahant ideal may emphasize liberation and the rhetoric of the bodhisattva ideal, compassion; in the heart, liberation, and compassion cannot be separated. The cultivation of liberation and compassion go together like the front and back of an open hand. Clinging, attachment and mental bondage are like having the hand clenched in a fist. When the fist is opened, liberation and compassion are both there.⁴²⁹

His state is an example shows the best way of practicing in Buddhism to achieve the highest goal. Our society can build by people who always doing to others with harmless and selfless. Bhikkhuni Jetsunma Tenzin Palmo said: “we are trying to change our thinking, not change the Dharma to suit our thinking.”⁴³⁰ It is a mind of willing acceptance either contempt or high reverence. The practice of compassion and loving-kindness absent the selfish, clinging, and attachment. At that time our mind is free and taste the sweet of happiness and peace. Both paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism (they consist of Paths, the Practical Methods, and the Fruitions Achievement) help human beings to get rid of attachment or clinging and desires. The way of application in daily life is the practice of true love and compassion inner each person to abandon selfness and desires.

⁴²⁹ Gil Fronsdal, **The Bodhisattva and the Arhat: Walking Together Hand-in-Hand**, Issue of Inquiring Mind 2011. Retrieved on 10th October 2018. <https://www.insightmeditationcenter.org/books-articles/articles/the-bodhisattva-and-the-arhat-walking-together-hand-in-hand/>

⁴³⁰ Interview with Bhikkhuni Jetsunma Tenzin Palmo, the founder of the Dongyu Gatsal Ling Nunery, India on 10th May 2018.

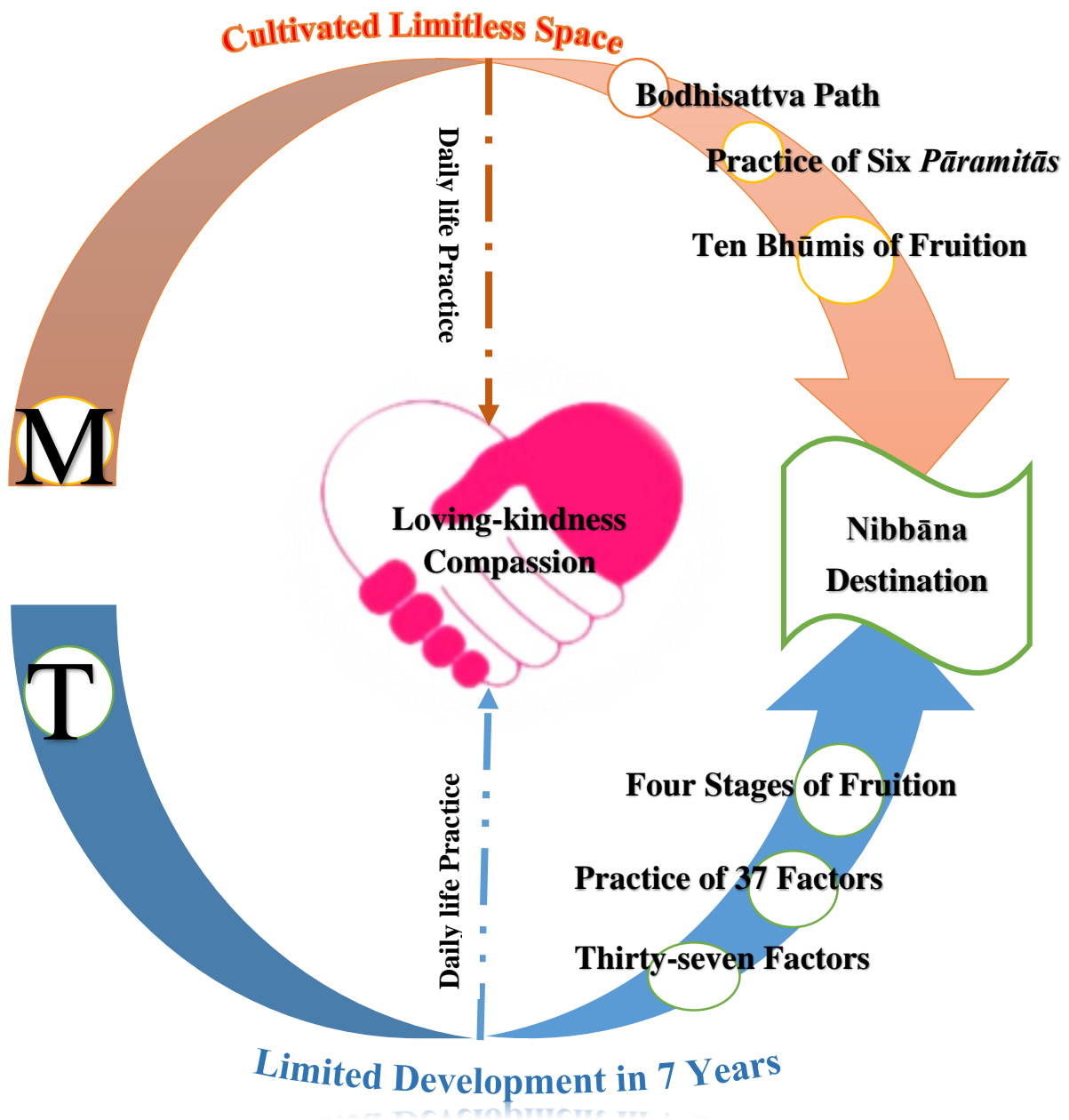


Chart No. 4.12: **The Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life**

As was remarked above chart shows the two Paths to attaining Enlightenment. “T” abbreviates Theravāda Buddhism and “M” abbreviates Mahāyāna Buddhism. The Path is the Thirty-seven Factors of Enlightenment in Theravāda, meanwhile the Bodhisattva Path of Mahāyāna Buddhism. The Training of both school is the practice of Seven Groups of Enlightenment (Theravāda Method) and the six *Pāramitās* (Perfections) in Mahāyāna Buddhism. The two roads of Buddhism attain the four Stages

of Theravāda Buddhism and the ten *Bhūmis* (Stages) of Mahāyāna Buddhism. The above demonstration points out that the taste of the Buddhist deliverance is only one state of freedom because two Paths of Theravāda and Mahāyāna leading to the same Destination, *Nibbāna*. Time of practice leading to Enlightenment is the contrast between the maximum seven years of Theravāda Buddhism and the cultivated limitless space of Bodhisattva in Mahāyāna Buddhism. The application in daily life is revere and cherish their loving-kindness, their great compassion, their high aspirations, and their self-sacrificial service to the word. A peace and purification of mind grows up and maintains by the training of compassion and loving-kindness.

To summarize, the training of loving-kindness and compassion can be growing up without condition in any one because the drop of tear of everyone is the same taste of salt. Only loving-kindness and great compassion can bring people living together, can share the difficult and the savor of loving without discriminate. A drop of blood is a red color. The unconditional loving has arisen when we see a child falling down a ground or seeing a beggar sleeping in a corner of a street and so on. As a result, the Buddha declared that a person becomes worthy not because of birth, clan, family, or sex, but because of training and character: “Not by birth does one become a Brahman; not by birth does one become a non-brahman. By action one becomes a Brahman; by action one becomes a non-brahman.”⁴³¹ The important value for all of us is trust, if we don't have respect and know treat our patient with kindness gently, they are not going to trust us. We try to rekindle that initial aspiration for many people. How we train people to enhance that we all have this biological compassion as a parent love children, love others and so on. How do we nurture, embellish, make that grow to encompass? It is the practice how to forgive that effects to other by open the doors for much love and compassion and controls anger to become more patient.

⁴³¹ Sn.III.9; K. R. Norman (tr.), **The Group of Discourses (Sutta Nipāta)**, (Oxford: PTS, 2001), pp. 78-9. Retrieved on 15th January 2018. http://www.ahandfulofleaves.org/documents/SuttaNipata_Norman_1997-2001.pdf

4.5 Concluding Remarks

To conclude, the analysis of the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism points out the three points of difference as the Path, the Practical Method, and the Fruition Achievement. The Theravāda tradition, it is the practice of *Bodhipakkiyidhammā* to achieve the four Fruition as *Sotāpana*, *Sakadāgāmi*, *Anāgāmi*, an *Arahant*. On the other hand, Mahāyāna Buddhism, anyone who makes a wish to be a Bodhisattva, he enters the Bodhisattva path to practice six *Pāramitās* or ten *Pāramitās* to attain the ten Grounds (*Bhūmi*) completely. In fact, the two paths of Buddhism are the surface of the different Paths, the Practical Methods, and Fruitions attainment but those are leading to the same ultimate goal, the liberation of mind without ignorance, hatred, and delusion. Both doctrines of Theravāda and Mahāyāna Buddhism encourage disciples follow the Threefold Training (*Sīla*, *Samādhi*, and *Paññā*). In addition, the harmonization of Arahant and Bodhisattva as the Arahant who is a perfected one destroys all desires by his self-training and self-development and the Bodhisattva who forgets himself in the service of others should practice *Karuṇā* (Compassion) and *Mettā* (Loving-kindness) in the countless life and space. It is an excellent idea to build our daily life in peace and calmness because of willing service others is never the existence of ‘selfless’ or desire, tradition, or discrimination. The purpose of life is free from defilements, of clinging ‘I’ or ‘mine’, don’t be controlled by our own view, our life could be more than just a life that we live there. That could be more like what we see, we expect. Take a new path, fly a different way, and fly to a new height. The destination of Bodhisattva and Arahant Path is the cultivated compassion and loving kindness that the way of practice into a normal life. Anyone who strives to build a good life, the Buddha taught not force to belief but reflection and contemplation. There are various teachings and methods, but most of all it is a set of practice by ourselves. When putting down ‘ourselves’ we can taste a piece of true happiness.

Chapter V

Conclusion and Suggestions

5.1 Conclusion

The Buddhist Paths to attaining enlightenment are the practice of ethical and spiritual perfection to the utmost with the elimination of ignorance. The process of two paths in Buddhism is the self-transformation of the individual's effort, which brings happiness and peace not only to the individual but also to society.

The Theravāda Path, the process of training consist of virtue, meditation and wisdom following the Thirty-seven factors of Enlightenment leading to *Arahantship*. In the balance of practice, the Lord Buddha showed his disciples to keep avoiding the extremes of sensual indulgence and self-mortification because of two extremes could not bring the highest goal. It is only one way in the middle to attain supreme happiness. Based on the Buddha taught the Path to attain Enlightenment in Theravāda Buddhism practice the thirty-seven Factors. If we keep observing our body and mind through any kinds of actions in daily life without liking or disliking, we will gain wisdom and reach the happiness in this life. In the complete Path, the four fruitions represent the stages of enlightenment in Theravāda Buddhism. The first level of achievement, he can abandon the three tenth fetters and then cut of ten fetters to attain Arahant. He is free from the cycle of birth and death. This is the last life forever without suffering remain and never turn back again.

On the contrary, the Bodhisattva Path leads to *Buddhahood* in the Mahāyāna school. The Bodhisattva practices his career progress to attain the supreme wisdom by the practice of six or ten *Pāramitās*. The purpose of Bodhisattva is the achieving enlightenment and fulfills the vow to become a Buddha. The following Mahāyāna Buddhism, the Bodhisattva must attain the ten Stages (*Bhūmis*) as the Fruition achievement. At the last *Bhūmi*, the Bodhisattva

attains the Perfect Knowledge as a fully enlightened one, Buddhahood.

Absolutely, a statement said that you want to go faster let's go alone, however, you want going farther let's go together. The two paths of Buddhism exist the critical each school like tradition and development. They cannot mix but cannot live separate. Based on the different path of practice and the stage of attainment between the Theravāda and Mahāyāna School, it found the consistencies of Threefold Training and two Paths leading to the same goal as Supreme Happiness, *Nibbāna*. The liberation of mind without ignorance, hatred, and delusion that demonstrate the harmonization Arahant and Bodhisattva who devote themselves to the benefit of others. The Arahant is the perfected one who destroys all desires by his self-training and self-development beside the Bodhisattva who forgets himself in the service of others by the *Karuṇā* (Compassion) and *Mettā* (Loving-Kindness). Why the Buddha taught the first truth is the suffering because everyone has absolutely the real suffering of birth and death. The purpose of life is free from defilements, of clinging 'self' or 'mine', don't be controlled by our own viewpoint, our life could be more than just a life that we live there. The basic idea of Bodhisattva and Arahant is the cultivate compassion and loving kindness that the way practices for everyone either monks, nuns or laypeople. The Buddha's teaching applies not finding too far from the inner ourselves because the awakened mind can arise in every moment. By reminding of the most venerable Ajahn Chah taught: Don't be an *Arahant*, don't be a Bodhisattva, don't be anything at all—if you are anything at all you will suffer. Based on the explanation of both paths, the attaining enlightenment is not too far or finds anywhere, it is the training our mind to free from attachment and builds loving between people. A mind does not exist of the concept of discrimination, it consists of love, happy and peaceful.

5.2 Suggestions

This dissertation gives two suggestions for further research in Buddhist studies.

The researcher is a stranger who takes a bell to ring in the other country. During the whole time of study and completeness of this research, I had to face many problems of finding information. In especially, the Mahāyāna Sūtras and books related to my research, the suggestion from the Mahāyāna scholars in the country of Theravāda tradition. The researcher hopes that Buddhist studies will spread and develop in the wide society. It will need lots of researchers or translators to translate the Buddha's teachings from the original Pāli and Sanskrit into the local language of each country. Furthermore, a Mahāyāna Institute among MCU it is important for all student who interesting study in both school and a bridge to connect Buddhist follower (either Theravāda or Mahāyāna section) to working together to work the benefit to others.

The suggestion for further research, we understood that Mahāyāna and Theravāda schools root the Lord Buddha's teachings. The relationship of the path to attaining enlightenment in both schools had shown in these above chapters, the researcher sincerely hopes the scope of research in this field will be much broader and deeper. Further research could be found related the Buddhist literature in Mahāyāna and Theravāda tradition such as:

1. The concept of *Nibbāna* in Theravāda and Mahāyāna Buddhism
2. The *Sūnyatā* concept in Theravāda and Mahāyāna Suttas
3. The contribution of Arahant and Bodhisattva ideas to the human life and society.

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