



**AN ANALYTICAL STUDY OF BODHISATTVA CONCEPT IN
MAHĀYĀNA BUDDHISM**

Ven. Vo Van Hoi
(Thích Thiện Đức)

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled “An Analytical Study of Bodhisattva Concept in Mahāyāna Buddhism” as part of education according to its curriculum Master of Arts in Buddhist Studies.

.....
(Phramaha Somboon Vuddhikaro, Dr.)

Dean of Graduate School

Examination Committee

..... Chairperson

(Ven. Dr. Phramaha Surasak Prajantasen)

..... Member
(Asst. Prof. Lt. Dr. Banjob Bannaruji)

..... Member
(Dr. Veerachart Nimanong)

..... Member
(Asst. Prof. Dr. Sanu Mahatthanadull)

Supervisory Committee

Asst. Prof. Lt. Dr. Banjob Bannaruji

Chairperson

Asst. Prof. Dr. Sanu Mahatthanadull

Member

Researcher:

.....
(Ven. Vo Van Hoi)

Thesis Title	: An Analytical Study of Bodhisattva Concept in Mahāyāna Buddhism
Researcher	: Ven. Vo Van Hoi
Degree	: Master of Arts (Buddhist Studies)
Thesis Supervisory Committee	: Asst. Prof. Lt. Dr. Banjob Bannaruji, Pāli IX, B.Ed. (Education), M.A. (Pāli & Sanskrit), Ph.D. (Buddhist Studies)
	: Asst. Prof. Dr. Sanu Mahatthanadull, B.A. (Advertising), M.A. (Buddhist Studies), Ph.D. (Buddhist Studies)
Date of Graduation	: March 08, 2018

Abstract

This is a qualitative research consisting of three objectives: (1) To study origin and development of Bodhisattva concept in *Mahāyāna* Buddhism, (2) To study concept of Bodhisattva in *Mahāyāna* Buddhism. (3) To an analytical study of Bodhisattva in *Mahāyāna* Buddhism.

The result of this study, we can see that the original of bodhisattva ideal maybe begins from the Arahant ideal. Because during the development of the Mahāyāna Bodhisattva doctrine, the most accessible documentation for this development is found in the original early Buddhism sutras. Besides, the early Bodhisattva concept was only for the Buddha as found in the system Buddhist scriptures such as Dīgha Nikāya, Majjihama Nikāya, etc. Later when Mahāyāna Buddhism developed bodhisattva theory in the important sutras of Mahāyāna and the difference between the Mahāyāna and Theravāda Buddhism is the numbers of Bodhisattvas had appeared in the two systems of the sutras. But the Bodhisattva in Mahāyāna Buddhism is the personify of the characteristics of the Buddha such as compassion, loving-kindness, and wisdom, in historical context and difference geography, so there is suitable change to propagate the Dhamma.

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Ven. Vo Van Hoi

27th December 2017

The List of Abbreviations

A	:Anguttara Nikāya
Bv	:Buddhavamsa
D	:Dīgha Nikāya
Dhp	:Dhammapada
EB	:Encyclopedia of Buddhism
ER	:Encyclopedia of Religion
J	:Jātaka
LS	:The Lotus Sutra
M	: Majjhima Nikāya
Mhvu	: Mahāvastu
PED	:Pāli-English Dictionary
S.	: Samyutta Nikāya
Skt	:Sanskrit
Sn	:Sutta Nipata
p. (s)	:page
vol.(s)	:volume (s)
v	:verse
ed	:edited/ editor
Ibid.,	:ibidem/ in the same book
op.cit.,	:opera citato/ as referred
No	: number

In quoting *Pāli* sources, the references are given according to the volume and page number of the *Pāli* text society edition. Such as bellow:

D. II. 252: D= *Dīgha Nikāya*, II= volume, 252=page number.

Bv: Buddhavamsa: B= *Buddhavamsa*, II= volume, 59= page number.

Dhp.V. v.5: Dhp= *Dhammapada*, V= chapter 5, v.5= verse.5.

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Chapter I

Introduction

1.1. Background and Significance of the problem

The reason one of the controversies, which are quite heated, is crisis moral and life. Most of the people only attach great importance on how to acquire more money. They measure individual value by how much money each one has obtained regardless of the means. In countries, dogmatism, individualism, and factionalism prevail, the welfare of the majority of the population being despotic and in the minority, is discarded; all economic resources are in the hands of those who hold power. Both above tendencies give prominence to materialistic value, transforming men into machines for production and gratification without ideal and moral. In other words, these countries which are supposed to be ‘the most democratic, peaceful, and prosperous’ are becoming increasingly afflicted with dangerous ailments. Erich Fromm has made an important point to confirm it that:

Control by the intellect over nature, and the production of more and more things, became the paramount aims of life. In this process man has transformed himself into thing, life has become subordinated to property.¹

As far as the human psychology is concerned, in the face of these increasing difficulties, the people feel more and more anxious, skeptical and therefore tend to forget it by hastening to enjoy life. It is no doubt that the crisis of war, increasing population, and degrading environment

¹ Erich Fromm, **Psychoanalysis and Zen Buddhism**, (New York: Integrated Media, 2013), p.79.

generates the danger for all our living on this earth and make the moral degeneration lead to social crises of various sorts. Terrorist attacks, wars, corruption, the crime against children, women and elderly persons have made this world, indeed, a very unhappy and sad place to live and everyone became indifferent to everything taking place in the world. This indifference, hard and cruel paved the way for a lifestyle of ruthlessness, unfairness, and violence even how much science progresses but it cannot handle as J. Krishnamurti has written that:

*Technological progress does solve certain kinds of problems for some people at one level, but it introduces wider and deeper issue too. To live at one level, disregarding the total process of life is to invite misery and destruction. The greatest need and most pressing problem for every individual are to have an integrated comprehension of life, which will enable him to meet its ever-increasing complexities.*²

In the face of such crises, maybe the Buddhism is the only the path to meet the need to find a peaceful life, to crush the crises that people and the world are facing today. As physicist Albert Einstein has said that:

*The religion of the future will be a cosmic religion. It should transcend a personal god and avoid dogmas and theology. Covering both the natural and spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. Buddhism answers this description.*³

Besides that, the *Bodhisattva* ideal presents as an outlet for devotional practice, as well as offer a model for practitioners to guide them on the path to enlightenment. They remain an important part of *Mahāyāna* Buddhism today and an inspiration for monastics and

² Krishnamurti, **Education and the Signification of Life**, (India: Foundation, 1994), p.19.

³K. Sri. Dhammanada, **Buddhism In The Eyes of Intellectuals**, (Malaysia: Kula Lumpur, 1992), p. 27.

laypeople alike. Moreover, the *Bodhisattva* ideal provides a model for *Mahāyāna* Buddhists of an engaged form of Buddhism that does not run away from the suffering of the world, but actively seeks to end it for all beings. These human qualities as a whole represent the *Buddhist* attitude to the goal of human life. In the outlines *Mahāyāna* Buddhism D.T. Suzuki writing that:

*As Sākyamuni was a Bodhisattva in his former lives destined to become a Buddha, so we are all Bodhisattvas and even Buddha in the certain sense when we understand that all sentient beings, the Buddha not accepted, is one in the Dharmakāya. The Dharmakāya manifests in us as Bodhi, which is the essence of Buddha as well as of Bodhisattva.*⁴

The human beings as well as every other thing in the world are in the nature of impermanence. So, they all are unsatisfactory and essenceless in the ultimate sense. Because of ignorance created by greed, hatred, and delusion, people do not see the real nature of the world. They take unreal as the real and real as the unreal. To give them an insight into the true nature of the world, the *Buddha's* appear in the world. They as *Bodhisattvas* cultivate the above-mentioned good qualities up to their highest level.

So, the culmination of all those qualities is called the supreme enlightenment. The sole objective of a *Bodhisattva* is to serve all beings. The virtues that we cultivate are aimed at doing well to others without selfishness. On this basis, we can evaluate the *Bodhisattva* ideal as well as the ethical system related to it as the highest moral discipline and intellect in Buddhism which gives the greatest happiness to all beings in the world. According to the *Vajrachedika Prajñā-paramita Sūtra* the ideal of *Bodhisattva* is: “Never to abandon all beings and to see into the truth that all things are empty.”⁵

⁴D.T. Suzuki, **Outlines of Mahāyāna Buddhism**, (London: Luzac and Company, 1907), p. 290.

⁵Edward Conze, **Buddhism: Its Essence and Development**, (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 1994), p. 130.

The typical representative figure for the compassion and wisdom of the Buddha in tradition *Mahāyāna* Buddhism is the image of the Bodhisattva, is the one who can help sentient beings overcome all suffering. According to language Buddhist philosophy of *Mahāyāna* Buddhism, the *Bodhisattva* is the bearer of the Buddha's teachings into the world, always listening to the suffering of all people to help them overcome suffering and help them find the truth and real peace. The language and image and ideal of the Bodhisattva in the *Sūtra* of *Mahāyāna* Buddhism were scholars of the *Mahāyāna* tradition and Buddhist philosophers use in order to apply by in “skillful means” in simulation and develop the true teachings of the Buddha in life.

Therefore, will there be no resistance of human beings when compassion flows through their consciousness, especially when the mind is feeling by the stream of knowledge of wisdom and compassion. The seashore of Buddhism, of course, this flow of compassionate water is always flowing in the blood of the living beings, just as the underground water flows down the earth, but how can beings receive the flavor of it? Is another matter? It is this that opens up another problem for us to step into the next obstacle in the hope that we will study and propose a practical application of the *Bodhisattva* ideal for daily life.

1.2. Objectives of the research

1.2.1. To study origin and development of *Bodhisattva* concept in *Mahāyāna* Buddhism.

1.2.2. To study concept of *Bodhisattva* in *Mahāyāna* Buddhism.

1.2.3. To study the qualifications of Bodhisattvahood in *Mahāyāna* Buddhism.

1.3. Statement of the problems

1.3.1. What is the origin and development of *Bodhisattva* concept in *Mahāyāna* Buddhism?

1.3.2. What is the study concept of *Bodhisattva* in *Mahāyāna* Buddhism?

1.3.3. What is study the qualifications of *Bodhisattva* in *Mahāyāna* Buddhism?

1.4. Scope of the research

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

1.4.1. Scope of Sources of Data

The research focus on studying on the Bodhisattva appeared in the primary source of *Mahāyāna Sūtra*, *Theravāda sutta* and some *Sūtra* related to the topic, by using the English translations series. As well as the secondary source of textbooks, research works, and journals respectively, together with the later interpretation from modern scholars, e.g. Rhys Davids, Har Dayal, E. J. Thomas, Nalinaksha Dutt, D.T. Suzuki, Most Ven. Hoang Ngoc Dung, etc., both in English language.

1.4.2. Scope of Content

This research focuses study of concept to Bodhisattva the appeared in *Mahāyāna* Buddhism literature, some *Sūtra* important of *Mahāyāna* schools and Pāli literature.

Secondly, focuses study origin and developments of Bodhisattva there are aspects to examine the commentaries as follows: and in other works.

Lastly, the work focuses on the analytical study of *Bodhisattva* in *Mahāyāna* Buddhism.

1.5. Definition of the terms used in the research

1.5.1. *Development* means the explain Theravāda and *Mahāyāna* of Bodhisattva, in *Mahāyāna* literature, the some *Sūtra* of *Mahāyāna* tradition and *Tipiṭaka*, Commentaries, and modern Scholars.

1.5.2. *Concept* means the concept of Bodhisattva ideal consisted of origin; action and vows of the *Bodhisattva* and those *Sūtra* related to a Bodhisattva in *Agama Tipiṭaka* and *Nikāya* is translation to English.

1.5.3. *Mahāyāna*: means “Great Vehicle” is one of two or three, under some classifications, main existing branches of Buddhism and a term for classification of Buddhist philosophies and practice. According to the teaching of *Mahāyāna* tradition, *Mahāyāna* also refers to the path of the *Bodhisattva* seeking complete enlightenment for benefit of all sentient. *Mahāyāna* Buddhism spread from India to various other Asian countries such as Japan, Vietnam, Sri Lanka, Tibet, Butan, Korea, and China...etc.

1.5.4. *The Bodhisattva* means is one who has a determination to free sentient beings from *samsāra*, and its cycle of death, rebirth and suffering. This type of mind is known as the mind of awakening (*bodhicitta*). The *Bodhisattvas* take Bodhisattva-vows in order to progress on the spiritual path towards Buddhahood.

1.6. Review of related literature and research works

This subject has been already dealt with by a number of scholars, where they have examined the *Bodhisattva* thoughts.

1.6.1. Har Dayal in “The Bodhisattva Doctrine of Buddhist Sanskrit Literature”, London 1975.⁶

This is monumental work made the first attempt to show most important aspects of the career of the *Bodhisattva* such as the Thought of Enlightenment; the *Pāramitās* and the *Bhūmis*. Through it mentioned

⁶Har Dayal, **The Bodhisattva Doctrine of Buddhist Sanskrit Literature**, (London: Routledge & Kegan Paul Ltd, 1970), p. 50.

about the *Bodhisattva* thoughts in *Buddhist Sanskrit Literature* a lot of references are given here to the *Pāli Literature* as well.

1.6.2. E. J. Thomas with “**The History of Buddhist Thought**”, London, 1959.⁷

The *Bodhisattva* thoughts have been explained according to the way of *Mahāyāna* and the full description is given referring to the *Lotus Sūtra (Saddharmapuṇḍarīka-Sūtra)* and mainly about *Avalokiteśvara*. For the *Bodhisattva* career, it explains *Daśabhūmi* as shown in the *Mahāvastu* and *Daśabhūmika Sūtra*.

1.6.3. Nalinaksha Dutt with “**Aspects of Mahāyāna Buddhism and Its Relation to Hīnayāna Buddhism**”, London, 1930.⁸

He has tried to find out the relationship between *Hīnayāna* and *Mahāyāna*. In this book, few points have indicated to determine the special characteristics by which we can distinguish *Mahāyāna* from *Hīnayāna*. These are the concept of *Bodhisattva*, the practice of *Pāramitās*, the development of *Bodhicitta*, the Ten Stages (*Bhūmi*) of spiritual development.

1.6.4. D.T. Suzuki in his book “**Studies in The Laṅkāvatāra Sūtra**”, London, 1975.⁹

From the book, it can be concluded that: It has confined on the life and works of the *Bodhisattva*. It deals with the discipline of the *Bodhisattva*, how he purifies his mind, his social life and how the *Bodhisattva*'s merit will transfer to other beings.

1.6.5. Most Ven. Hoang Ngoc Dung (Thich Vien Tri) in “**The Concepts of Avalokiteśvara Bodhisattva: Doctrine and Practice**”,

⁷ E. J. Thomas, **The History of Buddhist Thought**, (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 1933), pp. 189-198.

⁸ Nalinaksha Dutt, **Aspects of Mahāyāna Buddhism and Its Relation to Hīnayāna Buddhism**, (London: Luzac & CO., 1930), p. 46.

⁹ D.T. Suzuki, **Studies in The Laṅkāvatāra Sūtra**, (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 1975), p. vi-vii.

Ph.D. Dissertation, Delhi: University of Delhi, 2001.¹⁰ Which can be summarized as a study of the specific history and the development of bodhisattva doctrine. His research analyzes the symbolic practice of *Avalokiteśvara* Bodhisattva. The benefit of practicing the *bodhisattva* path in daily life of laypeople in the present day.

1.7. Research methodology

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

1.7.1 Data Collection

Collecting data from the primary source of English translations of *Mahāyāna* Buddhism in order to explore of knowledge of the Bodhisattva in Buddhism scriptures for accurate description. As well as the secondary source of Commentaries, Sub-commentaries, textbooks, research works, *Buddhist* journals, together with the new interpretation from modern scholars respectively both in English languages and Vietnamese.

1.7.2. Analysis and Synthesis

Analyzing and synthesizing the raw data as well as systematizing the collected data in order to give clear images of the Bodhisattva in *Mahāyāna* Buddhism.

1.7.3. Outline Construction

Discussing the Bodhisattva *Mahāyāna* Buddhism according to the significance of the studies.

¹⁰ Most Ven. Hoang Ngoc Dung (Thich Vien Tri), **The Concepts of Avalokiteśvara Bodhisattva: Doctrine and Practice**, Ph.D. Dissertation, (Delhi: University of Delhi, 2001), p. 21.

1.7.4. Conclusion and Suggestion

Identifying significant research findings of discussing the Bodhisattva *Mahāyāna* Buddhism according to the significance of the studies, and suggesting useful information for further apply ideal of the Bodhisattva in daily life.

1.8. Advantages expected to obtain from the research

This research paper contributes to the advantages as follows:

1.8.1 Acquisition of knowledge about origin and development of *Bodhisattva* in *Mahāyāna* Buddhism

1.8.2 Acquisition of knowledge about the concept to *Bodhisattva* in *Mahāyāna* Buddhism.

1.8.3 Acquisition of knowledge about the study the qualifications of *Bodhisattva* in *Mahāyāna* Buddhism.

Chapter II

The Origin and Development of the Bodhisattva Concept in Mahāyāna Buddhism

In this chapter, it will study about the origins and development of bodhisattva in the *Mahāyāna* theories, Stages the development of the *Bodhisattva* doctrine, The Development of Mahāsattva in Mahāyāna Buddhism in order to have a clearer view of the *Bodhisattva* doctrine. Besides that, the causes influenced many different traditions, factors affecting the *Bodhisattva* theory.

2.1. The Origin of the Bodhisattva

As we known, there is currently not the consensus among scholars about the chronological of the *Bodhisattva* doctrine. N. Dutt gives that be around the 2nd or 1st century B.C. Nakamura and A.K. Warder have maintained that *Bodhisattva* doctrine might have come into existence probably towards the beginning of the Christian Era.

The Encyclopedia of Religion¹¹ holds that the concept of *Bodhisattva* apparently emerged between the beginning of the first century B.C and the middle of the 1st century AD... Such are several representative ideas on the chronology of *Bodhisattva* doctrine accepted and used by scholars. It may, however, be supposed that these views actually refer to the outburst of the worship of *Bodhisattva* ideal assignable to the development of *Bodhisattva* doctrine philosophy in *Mahāyāna*.

¹¹Mircea Eliade, **The Encyclopedia of Religion, Vol. II**, (London: Collier Macmillan Publishers, 1987), p. 458.

The concept of *Bodhisattva* as depicted in the *Majjhima Nikāya* was compiled around the fourth and third centuries B.C.¹² The admission of *Siddhārtha Gotama* of being a *Bodhisattva* before enlightenment should be taken to be a simple statement of the *Bodhisattva* ideal in the *Pāli Nikāya*: “...before awakening, while I was still the *Bodhisattva*....”¹³ In this, we meet with the idea of the transform development of the *Arahant* ideal to the *Bodhisattva* ideal.

The central conception in early Buddhism is interpreted by Th. Stherbatsky as the concept of the plurality of ultimate element. The central conception of *Mahāyāna* is there relatively. The *Buddha* had reiterated again and again, that one should strive to save the other beings, as it is the *Bodhisattva* ideal. In *Mahāyāna*, we accept the *Bodhisattva* ideal instead of the objective of the *Arahant*. For it is in *Mahāyāna*, indeed, that by following the practices of the *Mahāyāna* it is possible to transport the entire sentient world to Buddhahood.

Supported by new converts and by many *Abhidharma* Buddhists to whom the revisionist position appealed, *Mahāyāna* spread rapidly throughout India. At about the beginning of the first century A.D., scriptures based on *Mahāyāna* principles began appearing in a swelling stream that included a group of texts of various lengths called the Perfection of Wisdom *Sūtra* (*Prajñāparamitā Sūtras*), the *Vimalakīrtinirdesa Sūtra*, the Flower Garland *Sūtra* (*Avatamsaka Sūtra*) and The Lotus *Sūtra* (*Saddharma Puṇḍarīka Sūtra*)... All destined to become great religious classics. Though these *sūtras* are presented as having been preached by *Sakyamuni* himself, the oldest of them could have been written no earlier than about 450 years after his death. It is impossible to know who the authors were, but they were no doubt devout Buddhists convinced that their writings revealed the Buddha’s true message. With the *Mahāyāna* four points were prominent: (1) They were progressive and affirmative (2) Whereas the *Hīnayāna* developed with the Order as the center, the *Mahāyāna* concentrated rather upon the individual. (3) While the *Hīnayāna* laid the greatest stress upon the

¹²Richard F Gombrich, **How Buddhism Began**, (London: Manoharlal, Ltd, 1996), p. 9.

¹³**M**, I, p. 207.

Tripitaka (Tipitaka), the *Mahāyāna* was content to propagate the Buddha's fundamental teaching wherever found. Compared with them, the *Hīnayanists* were both formal and systematic in their scholastic orthodoxy. (4) Whereas *Hīnayāna* was a forest or mendicant denunciative way, while *Mahāyāna* not excluding this feature, wished to make the Buddhist life open to all, priest and layman alike. With it, the ideal became not the *Arahant* bent upon his own salvation but the *Bodhisattva* to which all may aspire. The *Bodhisattva* takes a vow to attain perfect knowledge and to save all sentient beings. This was remains the most important of many important points in *Mahāyāna*.

The kernel of *Mahāyāna* is deliverance for all, for all stand in the relationship, which is causation, and mind is the origin of all causation. Yet mind, *Buddha*, and beings are one. The real object of *Mahāyāna* Buddhism is to obtain enlightenment, to get rid of delusion, and to benefit others without hope of reward. *Bodhi*, *Bodhicitta*, *Bodhisattva*, *Pāramitā (pāramī)* are the words most frequently met with in *Mahāyāna* literature. When these are established, the notion of the vow (*Prāṇidhāna*) is inevitable. Maybe, because of it, Sir. C. Eliot¹⁴ also stated that two conspicuous features of *Mahāyāna* were the worship of *Bodhisattvas* and the idealist philosophy.

According to Kogen Mizuno the history of Indian Buddhism may be divided in detail with five periods as below: (1) The age of primitive Buddhism, which lasted from the time of *Sakyamuni* (560 - 480 B.C) until the division of Buddhism into sects about 300 B.C. (2) The age of sectarian Buddhism, which lasted from about 300 B.C, until the beginning of the first century A.D. (3) The early period of *Mahāyāna* Buddhism, which lasted from the beginning of the first century A.D. until about 300. (4) The middle period of *Mahāyāna* Buddhism, which lasted from about 300 to about 700. (5) The late period of *Mahāyāna* Buddhism, which lasted from about 700 to the early thirteenth century.¹⁵

¹⁴Sir Charles Eliot, **Hinduism and Buddhism**, (London: Routledge & Kegan Paul LTD, RPT, 1971), p. 27.

¹⁵Kogen Mizuno, **Basic Buddhist Concepts**, (Tokyo: Kosei Publishing Co, 1994), p. 89.

Moreover, the teachings of Lord *Buddha* should neither be regarded as dogma, nor creed, nor formulated golden words absolutely obeyed and revered, but it had better use as a means ridding of the cycle of birth and death. As a result, the indispensable and inevitable improvements in due course of Buddhism for the sake of living beings at certain historical times leading to the present reality of the so-called *Theravāda* Buddhism and *Mahāyāna* Buddhism are but the active and living pictures of the only one Buddhism through ages with one aim to awaken all worldly beings and objects are transient (*Anitya*), momentary (*Kṣaṇika*) perpetual flux (*Santāna*) and without any real substance (*Anātmakam*) in order to follow the Buddha's teaching dependent origination (*Skt: Pratītyasamutpāda; P: Paṭiccasamuppāda*), to get rid of attachment (*Rāga*), hatred (*Skt: Dveṣa; P: Dosa*) and delusion (*Moha*) and enlightenment. Therefore, here we should have a proper look at what we call the true meanings of *Hīnayāna* and *Mahāyāna* in order to consider them as brothers in the same family of Buddhism just as Beatrice Lane Suzuki in *Mahāyāna* Buddhism suggested:

*Are we not losing ourselves in a forest of brambles when we spend so much time on the problem of the historicity of Hīnayāna or Mahāyāna? Why not accept both as representations of the same truths, and take that one to ourselves, which is best, suited to our own minds.*¹⁶

And return to *Mahāyāna* part, we can conclude that to meet the potential of association with the contemporary knowledge and need of people at all times, *Mahāyāna* was formed and developed out. And it is *Mahāyāna* played a main and important role in arising the new doctrine of *Bodhisattva* in *Sanskrit* and Chinese sources which succeeded in the *Bodhisattva* concept in *Pāli Nikāya*, to which Edward Conze has said that the two great contributions which the *Mahāyāna* had made to human thought were the creation of the *Bodhisattva* ideal and the elaboration of the doctrine of emptiness.¹⁷

¹⁶Beatrice Lane Suzuki, **Mahāyāna Buddhism**, (London: 1980), p. 35.

¹⁷Edward Conze, **Thirty Years of Buddhist Studies**, (London: Bruno Cassier Publisher, LTD, Oxford, 1967), p. 54.

2.2. Bodhisattva Concept in Mahāyāna Sūtras

2.2.1. Laṅkāvatāra Sūtra

According to *Laṅkāvatāra Sūtra*, the *Bodhisattva* will become thoroughly conversant with the noble truth of self-realization, will become a perfect master of his own mind, with conduct himself without effort, will be like a gem reflecting a variety of colors, will be able to assume the body of transformation, will be able to enter into the subtle minds of all beings, and, because of his firm belief in the truth of mind-only, will, by gradually ascending the stages, become established in Buddhahood.

Herein, the *Bodhisattva* ideal is described those *Bodhisattva-Mahāsattva* who have reached the sixth stage as well as all the *Srāvakas* and *Pratyeka Buddhas* attain perfect tranquillization. At the Seventh stage, the *Bodhisattva-Mahāsattva*, giving up the view of self-nature as subsisting in all things. The *Bodhisattva-Mahāsattva* attains perfect tranquillization in every minute of their mental.¹⁸ At the Eighth stage the *Bodhisattva-Mahāsattva*, *Srāvakas*, and *Pratyeka Buddhas* cease cherishing discriminative ideas that arise from *Citta*, *Manas*, and *Manovijnana*... At the eighth stage there is *Nirvāṇa* for the *Srāvakas* and *Pratyeka Buddhas* and *Bodhisattvas*; but the *Bodhisattvas* are kept away by the power of all the *Buddhas* from the bliss of the *Samādhi* and thereby they will not enter *Nirvāṇa*, but the *Srāvakas* and *Pratyeka Buddha*, engrossed in the bliss of the *Samādhi*'s, therein cherish the thought of *Nirvāṇa*.¹⁹ Here, the *Bodhisattvas* are different to *Srāvakas* and *Pratyeka Buddhas* that they are kept away by the power of all the *Buddhas* from the bliss of the *Samādhi*, and thereby they postpone entering into *Nirvāṇa*.

¹⁸Suzuki, D. T., *The Laṅkāvatāra Sutta*, (London: Routledge and Kegan Paul LTD, 1959), p. 182.

¹⁹*Ibid.*, p. 183.

2.2.2. The Avataṃsaka Sūtra

The *sūtra* is also well known for its detailed description of the course of the bodhisattva's practice through ten stages where the Ten Stages *Sūtra*, or *Daśabhūmika Sūtra*, is the name given to this chapter of the *Avataṃsaka Sūtra*.²⁰ This *sūtra* gives details on the ten stages (*bhūmi*) of development a *bodhisattva* must undergo to attain supreme enlightenment. The ten stages are also depicted in the *Laṅkāvatāra Sūtra*. The *sūtra* also touches on the subject of the development of the “aspiration for Enlightenment” (*Bodhicitta*) to attain supreme Buddhahood.

The last chapter of the Flower Garland *sūtra* (*Avataṃsaka sūtra*) circulates as a separate and important text known as the *Gaṇḍavyūha Sūtra*, which details the pilgrimage of the youth *Sudhanakumāra* (Good Wealth) at the behest of the Bodhisattva *Mañjuśrī*. *Sudhanakumāra* would converse with 52 masters in his quest for enlightenment. The antepenultimate master of *Sudhanakumāra*'s pilgrimage is *Maitreya*. It is here that *Sudhanakumāra* encounters the Tower of *Maitreya*, which along with Indra's net, is a most startling metaphor for the infinite:

*In the middle of the great tower... he saw the billion-world universe... and everywhere there was Sudhanakumāra at his feet... Thus Sudhanakumāra saw Maitreya's practices of... transcendence over countless eons (kalpa), from each of the squares of the check board wall... In the same way Sudhanakumāra... saw the whole supernal manifestation, was perfectly aware of it, understood it, contemplated it, used it as a means, beheld it, and saw himself there.*²¹

The penultimate master that *Sudhanakumāra* visits is the *Mañjuśrī Bodhisattva*, the bodhisattva of great wisdom. Thus, one of the grandest of pilgrimages approaches its conclusion by revisiting where it began. The *Gaṇḍavyūha* suggests that with a subtle shift of perspective

²⁰Rigpa Shedra, **Sūtra of the Ten Bhūmis**. (Accessed: April 10, 2009)

²¹Cleary, Thomas, **The Flower Ornament Scripture 3**, (Boulder: Shambhala, 1987), p. 369.

we may come to see that the enlightenment that the pilgrim so fervently sought was not only with him at every stage of his journey, but before it began as well – that enlightenment is not something to be gained, but something the pilgrim never departed from. The final master that *Sudhanakumāra* visits is the *Bodhisattva* Universal Worthy (*Samantabhadra*), who teaches him that wisdom only exists for the sake of putting it into practice; that it is only good insofar as it benefits all living beings.

2.2.3. The Prajñāpāramitā Sūtra (The Large Sūtra on Perfect Wisdom)

The literature on *Prajñāpāramitā* is a vast, deep and vital to an understanding of the *Mahāyāna*. The oldest text is the Perfection of wisdom in 8000 lines, in 32 chapters. All the many thousand lines of this *sūtra* can be summed up in two sentences: (1) One should become a Bodhisattva (a Buddha to-be), i.e. someone content with nothing less than all-knowledge attained through the perfection of wisdom for the sake of all living beings. (2) There are no such things as a Bodhisattva, or all-knowledge, or a “being”, or the perfection of wisdom, or an attainment. *Asaṅga* as the avoidance of five standpoints explains the often-repeated saying that the *Bodhisattva* should “stand in perfect wisdom by not taking his stand anywhere²²: “He does not take his stand on a belief in a self, and thus does not say ‘I know’, ‘this is my wisdom’”.

He does not take his stand on the conceptions of Bodhisattvas who have not seen the true reality, and thus he does not try to define wisdom in any way. He does not abide in either *Samsāra* or *Nirvāṇa*, avoiding them both as extremes. He rejects the standpoint of the disciples who are content to cut off their own passions, as well as. That of the disciples who dwell in final *Nirvāṇa* to the detriment of the welfare of beings. Here, the essence of the *sūtra* is the idea of emptiness (*sūnyatā*) that is presented as an object of the *Bodhisattva*’s way. It brings out the deeper meaning of original doctrine, which is re-interpreted in the light of the dominant idea of Emptiness. Things are emptiness, since they are not

²²*Mahāyānasamgraha*, p. 253.

independent arising, but exist with many causes and conditions. This is as a result of insight gained while engaged in deep meditation to awaken the faculty of wisdom (*Prajñā*). The insight refers to apprehension of the fundamental emptiness of all phenomena, known through and as the five aggregates of human existence (*skandhas*): form (*rūpa*), feeling (*vedanā*), volitions (*samskāra*), perceptions (*saṃjñā*), and consciousness (*viññāna*). In this Emptiness there can be no stopping, because one cannot speak of something as stopped if it never existed, or came into being, or originated.

2.2.4. *Prajñāpāramitā Hṛdaya Sūtra* (The Heart Sūtra)

Various commentators divide this text into different numbers of sections. Briefly, the *sūtra* describes the experience of liberation of the bodhisattva of compassion, *Avalokiteśvara*. The *Avalokita*, the Holy Lord and *Bodhisattva*, was moving in the deep course of the wisdom, which has gone beyond. He looked down from on high. He beheld but five heaps, and he saw that in their own-being they were empty.²³

The *Avalokiteśvara* is called *Avalokita* because he ‘looked down’ compassionately on this world. He is called Holy because he is one of the Saints who have won the spiritual Path. He is called Lord because he has sovereignty over the world and power to help suffering beings. And he is also called a Bodhisattva, the *Bodhisattva* is an enlightened being who is on the way to becoming a Buddha, but who has postponed his entrance into *Nirvāṇa*, and his escape from this world of birth-and-death, for the purpose of helping suffering creatures. In other words, a Bodhisattva is a being who strives for enlightenment, and who care for nothing but enlightenment.²⁴

Engaged in transcendental wisdom *Avalokita* would, by definition, contemplate emptiness. And since emptiness is the same as *Nirvāṇa* and the same as the Buddha, it is said that he looks at the self-

²³Conze, Edward, *The Diamond Sūtra and The Heart Sūtra*, op.cit., p. 78.

²⁴*Ibid.*, p. 78

illuminating splendor of the emptiness of the *Buddhas* when he thus practices.²⁵

He is thought of as a being that has made the “great vow of a Bodhisattva”, i.e. “I shall not enter final *Nirvāṇa* before all beings have been liberated”.²⁶

According to the Heart *Sūtra*, not only the Bodhisattvas, but also all the *Buddhas* own the attainment of their goal to the realization of the full emptiness.²⁷ In order to win Enlightenment of the full emptiness, they had to cast everything aside, and to rely only on the perfection of wisdom. It also means that wisdom plays an important role in Buddhism.

2.2.5. Vajracchedikā Prajñāpāramitā Sūtra (Diamond Sūtra)

This *sūtra* is mainly about the Bodhisattva-path that explains more details about the vow of the *Bodhisattva*, the practice of the perfection, the Bodhisattva’s thought of Enlightenment, the Bodhisattva and his Pure Land, and the Bodhisattva’s final *Nirvāṇa* as well. In this *sūtra*, we can find the perfect combination of two traditions that mentions about Arahantship and Bodhisattva-hood. The content of *sūtra* can divide as follows:

The vow of a *Bodhisattva*: Here, Subhūti, someone who has set out in the vehicle of a Bodhisattva should produce a thought in this manner:

As many beings as there are in the universe of beings, comprehended under the term beings, – either egg-born, or born from a womb, or moisture-born, or miraculously born; with or without form; with perception, without perception, and with neither perception nor no-perception, as far as any conceivable universe of beings is conceived: all these should by me led to Nirvāṇa, into that Realm of Nirvāṇa which leaves nothing behind. And yet,

²⁵**Ibid.**, pp. 78 – 79.

²⁶**Ibid.**, p. 79.

²⁷**Ibid.**, p. 98.

*although innumerable beings have thus been led to Nirvāṇa, no being at all has been led to Nirvāṇa. And why? If in a Bodhisattva the perception of a being should take place, he could not be called a Bodhi-being.*²⁸

The practice of the Perfections:

*And again, Subhūti, not by a Bodhisattva who is supported by a thing should a gift be given, nor by one who is supported anywhere should a gift be given. Not by one who is supported by form should a gift be given, nor who does one support by sounds, smells, tastes, touchable, or mind-objects... For thus, Subhūti, should the Bodhi-being, the great being give a gift as one who is not supported by the perception of a sign. And why? That Bodhi-being, who unsupported gives a gift, his heap of merit, Subhūti, is not easy to measure... Even so, that Bodhi-being who unsupported gives a gift, his heap of merit, Subhūti, that someone who has set out in the Bodhisattva-vehicle should give a gift, - as one who is not supported by the perception of a sign.*²⁹

The Bodhisattva's thought of Enlightenment: The Lord asked:

*What do you think, Subhūti, is there any dharma which has been taken up by the Tathāgata when he was in the presence of Dipankara, the Tathāgata, the Arahant, the Fully Enlightened One? Subhūti replied: Not so, O Lord, there is not...*³⁰

The Bodhisattva and his Pure Land: The Lord said:

If any Bodhisattva would speak thus: 'I will create harmonious Buddha-fields', he would speak falsely. And why? 'The harmonies of Buddha-fields, the harmonies of Buddha-fields', Subhūti, as no-harmonies have they been

²⁸Conze, Edward, *Vajrachedika Prajñāpāramitā*, op.cit., p. 66.

²⁹*Ibid.*, p. 67.

³⁰*Ibid.*, p. 72.

*taught by the Tathāgata. Therefore are they called 'harmonies Buddha-fields.'*³¹

The Bodhisattva's Final Nirvāṇa: The Lord said:

*Therefore then, Subhūti, the Bodhisattva, the great being, should thus produce an unsupported thought i.e. he should produce a thought which is nowhere supported, he should produce a thought which is not supported by forms, he should produce a thought which is not supported by sounds, smells, tastes, touchable, or mind-objects... And why so? 'Personal existence, personal existence', as no-existence that has been taught by the Tathāgata; for not, O Lord, is that existence or non-existence. Therefore is it called 'personal existence.'*³²

What do you think, Subhūti, does it then occur to the *Arahant*, 'by me has Arahantship been attained'? – *Subhūti*: No indeed, O Lord, is does not occur to the *Arahant*, 'by me Arahantship has been attained'. And why? Because there is not any dharma which is called '*Arahant*'... If to me, O lord, it would thus occur, 'by me has Arahantship been attained', the *Tathāgata* would not declared of me, 'the foremost of those who dwell in Peace, Subhūti, son of good family, dwells not anywhere, therefore is he called a dweller in Peace, a dweller in Peace.'³³

Subhūti asked How, O Lord, should someone stand, who has set out in the Bodhisattva-vehicle, how progress, how exert thought? The Lord said:

Here, Subhūti, someone who has set out in the Bodhisattva-vehicle should thus produce a thought: 'I should lead all beings to Nirvāṇa, into that Realm of Nirvāṇa which leaves nothing behind. And yet, after beings have thus been led to Nirvāṇa, no beings at all has been led to Nirvāṇa'. And why? If in a Bodhisattva the perception of a being would take place, he should not be called a 'Bodhi-

³¹**Ibid.**, pp. 72 – 73.

³²**Ibid.**, p. 73.

³³**Ibid.**, p. 72

being’... So it is, Subhūti, the Bodhisattva who would say, ‘I will lead beings to Nirvāṇa’, he should not be called a ‘Bodhi being’. And why? Is there, Subhūti, any dharma named a ‘Bodhi being’ – Subhūti: No indeed, O Lord, there is not any dharma named a Bodhi being”³⁴

Here, the *Arahant* speaks about his attainment of *Arahant* in precisely the same way as the Bodhisattva expressed his attainment. Besides, it comes to the conclusion that the essential idea of sutra is emptiness (*sūnyatā*) – deny that something is true, even though the thought of Final *Nirvāṇa*. An *Arahant* or a Bodhi-being: “Has no perception of a self, no perception of a being, no perception of a soul, no perception of a person.”³⁵ Therefore, “after he has got rid of all perceptions, should produce a thought of utmost, right and perfect enlightenment”.³⁶

Nowhere to well that is the place for a Bodhi-being dwells. Likewise, all supports have actually no support, “by an unsupported Bodhisattva should a gift be given, not by one who is supported by forms, sounds, smells, tastes, touchable or mind-objects.”³⁷ All human beings should by Bodhisattva lead to Nirvāṇa. And yet “although innumerable beings have thus been led to Nirvāṇa, no being at all has been led to Nirvāṇa.”³⁸

This is, in fact, not easy for all, except who are spiritual developed, has transcended individual constraints of the personality such as greed, hatred, and delusion (*Arahant*); who are motivated and supported by the true *Bodhicitta*. Besides generating the aspirational enlightenment-mind (*bodhicitta*), the *Bodhisattva* must apply the *bodhicitta* through the practice of the six *Pāramitās* and other great *Bodhisattva* deeds of self-abnegation.

³⁴**Ibid.**, pp. 81 – 83.

³⁵**Ibid.**, p. 77.

³⁶**Ibid.**, p. 78

³⁷**Ibid.**, p. 78.

³⁸**Ibid.**, p. 66

2.3. Four Stages The Development of The Bodhisattva Doctrine

The first, we will analyze the concept of *bodhisattva* described in the *Majjhima Nikāya* to illustrate the above-mentioned hypothesis. However, it is important to note this sutra was edited around the fourth and third centuries BC.³⁹ The *Majjhima Nikāya* is said to be the earliest ancient *sūtras* of the whole of *Nikāya*, which mentions the *Bodhisattva* doctrine, and this idea focuses on the life and pride of Prince *Siddhartha* before his realization the enlightenment. They can see clearly is no role of any legend or mythology to embellish the personality of the *Siddhārtha Gotama bodhisattva* in the period considered as such an important turning point in history Buddhist thought, Because here we see that there are early signs the transform from the *Arahant* ideal to the *Bodhisattva* ideal. This is also the beginning of some internal changes in *Buddhist* philosophical thought.

However, over time all concepts must develop and change. This rule is no exception to the Buddhist doctrine; In fact, the teachings of the *Bodhisattva* have changed a little in meaning. In the *Dīgha Nikāya* the term *Bodhisattva* has brought a new concept. Now, this word is used to sanctify the image of the seven *Buddhas* by illustrating the final life and aspirations of the *Bodhisattva* of the *Tusita* heaven before being born into the world into Buddha. It is also used to sanctify some good signs, extraordinary figures of the Buddhist preacher before he appears rebirth in our own world. This change is seen in the pressure of the new sects arising in Buddhism, namely the *Mahāsāṅghika* because of the disagreement with the *Hīnayāna* about *Vinaya* as well as the doctrine. Besides that, we have many steps in the development of philosophy, especially in the field of discourse on the Buddha.⁴⁰ This status can be seen as the second step in the direction of the development of Buddhist doctrine. This development has been transposed into the Buddhist

³⁹T.W. Rhys Davids, **Buddhists India**, (London: T. Fisher Unwin, 1911), p. 169.

⁴⁰N. Dutt, **Aspects of Mahāyāna Buddhism and Its Relation to Hīnayāna Buddhism**, (London: Luzac & Co, 1930), p. 92.

doctrine of speculative tendencies and contains some of the legendary religious colors.

The manifestation of the pagan doctrine is seen clearly in the *Jātaka sutta* by illustrating the countless lives and action of vows the *Siddhārtha Bodhisattva* in the past that were never discussed in some *Nikāya* such as *Majjhima*, *Dīgha Nikāya*, etc. This is can the most obvious sign of religious theistic lore in the third stage of the Bodhisattva teachings. The main cause of this event reflected the very failure of the Buddhist monkhood at that time of history in practicing strictly the teachings of the *Buddha* and in teaching the Buddhist doctrine. The right way for *Buddhist* community at home. Obviously, lay *Buddhists* would not be easy to maintain their true beliefs about Buddhism in such a complex religious environment. In order to keep and maintain the number of its followers, *Buddhist* philosophers and scholars, under the pressure of their own followers, must have reluctantly added the mythical elements of the religions time into the work compiled and before the original sutra. This is probably the main reason why Edward Conze said:

*We know little about the actual causes, which brought about this revolution in Buddhist thought. Two, however, seem certain, the exhaustion of Arahant ideals and the pressure of the laity.*⁴¹

Therefore, the influence of pagan philosophy is significant in the third transform of the *Bodhisattva* doctrine as the following important factor. According to Prof. Rhys Davids⁴² give that in some of the older *Jātaka sutta*; the image of the *Gotama Buddha* is never identified with animals, or even ordinary people, whom he is only identified with the famous saints of the past. But in the later of the *suttas*, the story of the *Bodhisattva* is expressed in the myriad forms of sentient beings. That means that the *Buddha's* teachings were once again blended with indigenous Indian folk in this very movement in order to satisfy the needs of lay *Buddhists* and to attract the masses come to Buddhism. There is no

⁴¹Edward. Conze, **Thirty Year Of Buddhist Studies**, op.cit., p. 50.

⁴²T.W. Rhys Davids, op.cit., pp. 206-207.

doubt to say that through the authorship of *Jātaka* literature as a way of spreading the teachings, not only did Buddhism gain the support of the people from every corner of the life, which in the course of time has achieved great influence and influence in many fields of art, culture and society, not only in India, but in all Buddhist countries from the past to today. However, in doing so, many mythological and superstitious elements have at the same time penetrated into the Buddhist doctrine, as we have seen.

After analyzing the three stages of development of the doctrine *Bodhisattva* that most scholars not much attention, an important hypothesis can be set here; that is, although Buddhism has been able to face a series of challenges in countless situations at various times, the doctrine of the *Bodhisattva* still focus around the image of the *Gotama Buddha*, the personality of the *Buddha* is still the main subject that *Buddhist* philosophers analyzed and annotated during those three periods. In other words, over a period of about 400 years from the sixth to the third century BC, the opinion about of body the Buddha in the *Nikāya sutta* with the practical concept of the Buddha and the concept about the *Buddha* there are two the *Buddhakāya* of the *Sarvāstivāda* is *Dharmakāya* and the *Rupakkāya*, is the center of all commentaries. The Buddha is still revered as the ideal enlightenment, and this philosophy has existed in Buddhism without change. However, that tendency has taken a drastic divergent direction in the development of the fourth stage of the *Bodhisattva* doctrine, and that transformation really opened up an important era for Buddhism in mind philosophical meaning. Thus, one may realize that most scholars appear to have misled the *Bodhisattva* teachings because they incorrectly advocated that the main idea is the origin of the *Bodhisattva* doctrine. The profusely illustrated pictures of the *Bodhisattva* as found in the *Jātaka* are assumed to be the fourth phase of the philosophical progress of the doctrine. It is a genuinely strong religious trend reclining towards a mythological scope of *Bodhisattva* doctrine. It is not easy to analyze the revolution in Buddhism at the time, which is often told to be caused by a marked decline in the order and exhaustion of its *Arahant* ideal for preaching the *Dhamma*.

So and, if one does not have much controversy about the time of the fourth stage of the *Bodhisattva* process, supposedly around the 2nd century BC, and the *Bodhisattvas* are merely manifestations. The best human qualities of the Buddha should be personified in the form of the title of the *Bodhisattva* to be compassionate (*Karuṇā*) and wisdom (*Skt: Prajñā, P: Paññā*). And so, On the basis of some of the things mentioned above, one can say bodhisattva doctrine mainly aim to point out the art of living of Buddhism built on the basis of compassion and wisdom. In other words, the prominent role of one of these two characteristics at a certain historical moment is in fact just a reflection of a prevailing realist tendency among *Buddhists*, the interest of contemporary *Buddhist* philosophers as some scholars have attempted to explain.⁴³

2.4. Influenced Many Different Traditionals

Scholars and research do not dispute much about the fact that the practice of polytheism is the core practice of all religions, not only in India but also throughout the whole of the world. But with the emergence of the Buddha and the particular Buddhist doctrine of non-self, the polytheistic tendency does not have much effect.

However, around the second century BC, the Hindu Bhagavata faith (reign of Brahman) was supported by the dynasty of *Sunga*⁴⁴, the cult of the sun,⁴⁵ the devotion exercise, etc. There is an opportunity to revive in Indian society. These types of beliefs have really attracted the masses into their control. While, it is important to mention the point according to N. Dutt when he suggests that in spite of all the patronage of Asoka and the glorious accounts of the popularity of Buddhism in Kashmir, the fact remains that Buddhism had to face a strong opposition in the country from the established beliefs in Naga-worship being the practice of ancient Indian before the appearance of Buddhism. Without adverting to the antiquity of the Naga-worship, it may be safe to state that Naga beliefs were quite common in India when Buddhism made its

⁴³Dayal, Har, *op.cit.*, p. 42.

⁴⁴N. Dutt, *Mahāyāna Buddhism, op.cit.*, p. 2.

⁴⁵Har Dayal, *op.cit.*, p. 39.

appearance and that is the reason why the legends of *Nagas* and their conversion by *Buddha* occur occasionally in the Buddhist texts. The Buddhist chronicles also speak of Kashmir as a land of lakes under the control of the *Nagas*. They are generally associated with watery and mountainous regions, and so it is quite likely that Kashmir should be called a land of Naga-worship.⁴⁶ The important to keep in mind that there could not be any influence of Christianity or Islam in the development of the Bodhisattva ideal because the birth of Christianity and advent of Islam into India took place at a later stage. Christianity certainly influenced the development of *Mahāyāna* Buddhism at a later period and was also influenced by Buddhism to some extent during its early phase because there were several channels of communication between the *Buddhist* and the Christian countries of Western Asia, Africa and Europe. The *Buddhists* old establish intercourse with the Christians in Alexandria, Southern India and Central Asia. The Gnostics, who were numerous in the Roman Empire in the early centuries of the Christian era, borrowed some ideas from Buddhism. The Egyptian writer, Kosmas' Indikopleustes, attests the existence of a Christian community in Southern India during the sixth century.⁴⁷

As mentioned before, under the auspices of several Kings follow Hinduism and Brahmins have actually re-occupied the upper hand and took control of the religious forum early second century BC. Along with the historical revival is the practice of polytheism. In fact, this trend has attracted a huge number of people, including Buddhists. Therefore, Buddhist monks are forced to manage to overcome this real trouble immediately, because it threatens the survival of Buddhism; Firstly, the Sunga Dynasty created it, and the second was Hinduism. Perhaps under such urgent circumstances, the worship of countless different Bodhisattvas, who are considered divine, has arisen.

Some scholars believe that the worship of *Vishnu*, the *Siva*, *Krishna* and the doctrine of karma are creative ancient Brahmanical. Har Dayal, meanwhile, argues that the *Bodhisattva* doctrine can be regarded

⁴⁶N. Dutt, *Mahāyāna Buddhism*, op.cit., p. 12.

⁴⁷A. J. Edmunds, *Buddhist and Christian Gospels*, (London: Luzac & Co., 1905), p. 42.

as the unavoidable consequence of the *Bhakti* (faith) tendency and the new concept of Buddhahood. According to Har Dayal, *Bhakti* (faith) is the practice of faithfulness towards this belief comes from the Bhagavad-Gita compilation compiled at the end of the second century BC until the second century AD. Meanwhile, in the opinion of E.J. Thomas, there is no evidence to link such religions other with Buddhism. It was around the beginning of the second century BC that we found archaeological records related to the existence of the *Bhakti* (faith) belief, and also during that time the tendency to worship the *Bodhisattva* appears in Buddhism.⁴⁸

In other words, we find that the practice of *Bhakti* (faith) can be the chief source of inspiration for the prominent philosopher of Buddhism in the development of a skillful means the bodhisattva doctrine in order to transform Buddhism into a demand demanded by the masses at a particular moment in history. Speak in the language of E.J. Thomas; this is a competitive move by Buddhism to oppose the expansion of the Bhakti belief of gods Hinduism.⁴⁹

2.5. The Development of Mahāsattva in Mahāyāna Buddhism

It will be in the fitness of things if a special mention is made to *Mahāyāna Sūtras* in order to show the meaning and status of *Mahāsattva* because the term *Bodhisattva* is often coupled with *Mahāsattva* (Great Being). The “Maha” means ‘great’ and “sattva” means either “being” or “courage”. *Nāgārjuna* gives a number of reasons why Bodhisattvas are called “great beings”. It is because they achieve a great work, stand at the head of a great many beings, activate great friendliness and great compassion, save a great number of beings. The Tibetans translate *Mahāsattva* as ‘great spiritual hero’ and their aspirations are truly on a heroic scale. They desire to discipline all beings everywhere, to serve and honor all the *Buddhas* everywhere, and to purify all the Buddha-fields everywhere. They want to retain firmly in their minds all the teachings of all the *Buddhas*, to have a detailed knowledge of all the Buddha-fields to

⁴⁸ Edward. J. Thomas, **The History of Buddhist Thought**, (London: Routledge & Kegan Pual LTD, 1959), pp. 199-200.

⁴⁹ **Ibid.**, p. 194.

comprehend all the assemblies which anywhere gather around a Buddha, to plunge into the thoughts of all beings, to remove their defilements and to fathom their potentialities.⁵⁰

In other words, *Mahāsattva* is like *Bodhisattva* who will be able to eliminate all his bad *karmas* and sufferings and will show the emancipation way to all beings with all skills by his deep compassion. However, in *Pāli Nikāyas*, we do not find the word *Mahāsattva*, but in some *Mahāyāna sūtra* this term is used quite frequently like *Bodhisattva* and also often both terms appear together as in the *Saddharmapuṇḍarīka sūtra*. The *Saddharmapuṇḍarīka sūtra* shows the special status of *Bodhisattvas* who not only attempt search of *Bodhi* for the sake of them, but also devote their energy to saving all living beings. For that reason, they are named *Mahāsattvas*.

As mentioned before, the word *Bodhisattva* is very old and occurs in the *Pāli Nikāyas*. *Gotama Buddha* speaks of himself as a *Bodhisattva*, when he refers to the time before the attainment of Enlightenment. This seems to be the earliest signification of the word. It was applied to *Gotama Buddha* as he was in his last earthly life before the night of Enlightenment. The following clause recurs frequently in the *Majjhima Nikāyas*: “In the days before my Enlightenment, when as yet I was only a *Bodhisattva*...”⁵¹ The word also seems to be used only in connection with a Buddha’s last life in the *Mahāpadāna Sutta*.⁵²

In the early Buddhism, we couldn’t find the concept of *Bodhisattva* as a general concept. Nevertheless, the *Pāli Canon* has shown little interest either in philosophical speculation or in the personality of the *Bodhisattva*’s. *Gotama* himself would not have denied the possibility of becoming a Buddha to anyone who is intellectually and morally matured. In this manner, the *Pāli Canon* quite logically recognizes the *Bodhisattva* as a rare type of man appearing at certain stage in time and space. But later works like the *Buddhavamsa*, *Cariyāpiṭaka*, the *Pāli commentaries* and the *Mahāyāna Sūtras* went on

⁵⁰Edward Conze, *The Diamond Sutra and The Heart Sutra*, op.cit., p. 23.

⁵¹M, I, p.17.

⁵²D, II, p.13.

developing the Bodhisattva concept in such a way that he became an object of devotion and his human nature gradually disappeared. The *Mahāyāna*, in trying to remedy the situation, ended up by making him a savior.⁵³ It is interesting to see how the concept of the *Bodhisattva* has developed throughout the ages.

As explained above, the *Bodhisattva* doctrine was originated in the *Pāli Nikāyas* and was developed gradually. Therefore, it would be a mistake to assume that the concept of *Bodhisattva* was a sole creation of the *Mahāyāna*.

When prince *Siddhārtha* attains Enlightenment he did so as a human being, lived and passed away as such. Since the Buddha's teaching is not fatalistic but a course of mental training implying constant change until the realization of the unconditioned state of *Nirvāṇa*, everyone has the ability not merely to attain release but also to be authoritative teachers (i.e. perfect *Buddhas*) as well. People with less ability may rest content with mere Arahantship or by becoming Silent *Buddhas* (*Pratyeka Buddhas*), but even they by further training, could and should try to become *Buddhas* for the good of all beings.

The *Bodhisattva* ideal with its more practical attitude to life emphasizes the value of family life. *Gotama's* own life could be cited as an example. Renunciation of household life never meant running away from life. *Nirvāṇa* was to be sought not to outside cycle of reincarnation (*Samsāra*) but within it. Whereby, we can say that Mahāyānists have developed in logical way when they say that Buddhahood is open for all human beings.

Scholars are still unsure of when or how bodhisattvas emerged as such an important force within *Mahāyāna* Buddhism. We may regard the second century B.C. as the chronological starting-point for the development of the Bodhisattva doctrine.⁵⁴ The early *Mahāyāna* teaches that altruistic activity is one of the means of attaining Enlightenment, which is the goal. But the later *Mahāyāna* seems to forget even that far-

⁵³G. P. Malalasekera, *Encyclopedia of Buddhism*, Vol. III, (Sri Lanka: The Government of Ceylon, 1971), p. 224.

⁵⁴Dayal, Har, *op.cit.*, p. 44.

off destination and prefers to loiter on the way. The *Bodhisattva* need not be in a hurry to win *Bodhi* and become a Buddha, as he can help and succor all living beings more effectively during his mundane career as a *Bodhisattva*.⁵⁵ A *Bodhisattva*'s every action is motivated by the wish to attain full enlightenment for the sake of others; to fulfill this wish he or she takes the *Bodhisattva* vows and keeps them by practicing the six perfections – giving, moral discipline, patience, effort, concentration, and wisdom. Being neither attached to *Nirvāṇa* nor afflicted by the faults of *Samsāra*, a *Bodhisattva* willingly returns to this world.

Furthermore, it seems that the *Mahāyāna* *Bodhisattva* derived from belief in future *Buddhas*, the foremost of whom is *Metteyya* as prophesied by the Buddha himself. Once the doctrine of future *Buddhas*, especially *Metteyya*, became accepted. *Mahāyāna* doctrine of the *Bodhisattva* may be derived logically from the belief in future Buddha. If earlier *Buddhas* had existed there must be other *Buddhas* yet to come. In a like manner, 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.⁵⁶

Nathan Katz says that, the *Mahāyāna* texts speak in two distinct ways about *Bodhisattva* and then he compares with the *Arahant*: (1) The first way of speaking is to show that the *Arahant* is spiritually inferior to the *Bodhisattva*; however, we have demonstrated that there is a conceptual distinction between the *Srāvaka* as one who thinks he has attained more than he actually has, and the true *Arahant*. (2) The second way of speaking about the *Arahant* in these *Mahāyāna* texts is to identify the *Arahant* with the *Bodhisattva*. This is done in terms of *Prajñāpāramitā*, which means that the *Arahant* as well as the *Bodhisattva* go beyond all *Dharmas* once the 'other shore' is attained.⁵⁷ This is the strongest basis for claiming their identity, which we do. The *Bodhisattva*

⁵⁵*Ibid.*, p. 45.

⁵⁶Kawamura, Leslie S., *The Bodhisattva Doctrine in Buddhism*, (Delhi: Sri Satguru Publications, 1997), p.73.

⁵⁷Katz, Nathan, *Buddhist Images of Human Perfection*, (New Delhi: Motilal Banarsidass, 1982), pp. 275 – 276.

ideal occurs in almost *Mahāyāna Sūtras*. We illustrate here only some of them.

2.6. Development of the Bodhisattva in the Pāli Suttas

The *Bodhisattva* doctrine in the *Pāli* tradition can be seen as supplementary to the apotheosis of *Buddhas*. The *Pāli* commentaries bring out multifaceted aspects of the doctrine of *Bodhisattva* unknown in the *Pāli* canonical and works which even scholars of *Pāli* Buddhism have not adequately dealt with.

According to Bimala Churn Law, his opinion the chronology of the *Pāli* canonical literature should be classified as follows:

(1). The simple statements of *Buddhist* doctrine now found, in identical words, in paragraphs or verses recurring in all books.

(2). Episodes found, in identical words, in two or more of the existing books.

(3). The *Silā*, the *Parayana* group of sixteen poems.

(4). *Dīgha*, Vol. I, the *Majjhima*, the *Samyutta*, the *Anguttara Nikāyas*.

(5). The *Dīgha*, Vol. II and III, ... the collection of 500 *Jātaka*.⁵⁸

The subjoined division relating to some transformation of the chronological order of the *Dīgha Nikāya*, Vol. II and III supposed to be composed after the *Majjhima Nikāya*, the term ‘Bodhisattva’, which might well have been pressured by the outburst of the new *Buddhist* Schools, especially the *Mahāsāṅghika*⁵⁹ school with its philosophical progress because of disagreements with the *Theravāda* sect about the *Vinaya* as well as doctrine, particularly in term of Buddhology is now deified in the good omens and extraordinary characteristics when “the *Bodhisattva* descending from the *Tusita* group entering his mother’s

⁵⁸ Bimala Churn Law, *A History of Pāli Literature*, Vol. I, (India: Indological Book House, 1983), p. 42.

⁵⁹ N. Dutt, *Buddhist Sects in India*, *op.cit.*, pp. 58-9.

womb”.⁶⁰ The second landmark in the development of the *Bodhisattva* ideal is the deification of the portrait of seven *Buddhas* by manifesting the descent of the *Bodhisattva* from the *Tusita* paradise entering his mother’s womb. The *Buddha’s* descent on earth is the third step of development in the Buddhist teaching.

T.Sugimoto gives that there are six different usages of *Bodhisattva* as follow: (1) the *Bodhisattva* who is imperfect and immature, (2) the *Bodhisattva* who is still imperfect but surpassing that state, (3) the *Bodhisattva* who is a wanderer and an ascetic, (4) the *Bodhisattva* who is the master of meditation and a seer of the *Dhamma*, (5) the *Bodhisattva* at the time of his conception and birth, and (6) the *Bodhisattva* who dreams of the great dreams.⁶¹ All these types of *Bodhisattva* depicted in the *Nikāyas* can be broadly summarized into two usages. One is the *Bodhisattva* referring before the attainment of Enlightenment in the life of *Gotama Buddha*. References to such a *Bodhisattva* are often told in the mouth of the *Buddha* himself. Here the *Bodhisattva* is depicted as a being seeking higher knowledge.

2.6.1. The Sutta Nipāta

The *Sutta Nipāta* referring to *Gotama Bodhisattva* brings out a very important aspect of the *Bodhisattva* concept. He is depicted as a being that was born in this world for happiness and well being of the people.⁶² This idea of a compassionate *Bodhisattva* is also expressed in the Canon.

2.6.2. The Buddhavamsa and in the later commentaries

In the *Buddhavamsa* and in the later commentaries we see how the concept has been extended not only in relation to *Gotama’s* own previous lives, but also as a general concept. In the *Buddhavamsa*, which belongs to the *Khuddaka Nikāya* of the *Pāli* canon, we can find the life-

⁶⁰M, III, p.165.

⁶¹T. Sugimoto, *Buddha in Theravāda Buddhism*, (Sri Lanka: Buddhist Cultural Centre, 2002), pp. 98 – 101.

⁶²*Sutta Nipāta* 683, p. 302.

stories of twenty- four *Buddhas* of whom *Gotama* was the last. The names, by which *Gotama* was known, during his ‘apprenticeship’ as *Bodhisattva* under each of the twenty-four *Buddhas*, are also given. The chronicle describes the ten *pāramīs*, the eight conditions necessary for the fulfillment of Buddhahood and the *Bodhisattva*’s decision to postpone his entry into *Nibbāna*. The *Buddhavamsa* is entirely based on the history of *Gotama Buddha*’s career as the *Bodhisattva* from the time of making his resolve (*abhinihāra*) before *Dipankara Buddha* to become a Buddha in the future. He was the known as *Sumedha*, and had to spend an incalculable length of time before finally becoming a *Buddha*. Under each and every past *Buddha*, *Gotama Bodhisattva* receives a prediction or declaration that he would be the *Buddha* named *Gotama* in a distant future. Eight conditions (*aṭṭhadhamma*) are mentioned as the preconditions for anyone to aspire to be a *Bodhisattva*.⁶³ Further, ten perfections (*pāramīs*) are to be practiced and fulfilled:⁶⁴

*Every Buddha has been a bodhisattva up to the time he wins complete self-awakening at the root of a tree. Therefore, every chronicle in Buddhavamsa gives some details of the life of its Buddha both before as well as after his awakening.*⁶⁵

All these concepts associated with the career of *Gotama Bodhisattva* never find their mention in the Canon before the *Buddhavamsa* except for the fact that the *Buddha* sometimes refers to himself as *Bodhisattva* before his enlightenment and the *Jātaka* that gives his former existences.

2.6.3. The Jātaka of the Khuddaka Nikāya

The compilation of *Jātaka* has been a unique experiment in the history of Buddhism, which took deep root in popular sentiment and evoked great applause among human of all countries of the world to

⁶³**Buddhavamsa** II 59.

⁶⁴**Buddhavamsa** II 117 ff.

⁶⁵ I.B. Horner, **Buddhavamsa and Cariyāpiṭaka**, (Oxford: Pali Text Society, 1975), p. x.v.

accept the doctrine. It thus did not remain confined to Indian masses. For centuries, the ideal of *Bodhisattva* manifesting the power of the *Buddha* has been inspiring people to live up to the ideal of the *Buddha* in making the life of the beings peaceful and happy. That is to say, during a period of about four centuries from the 6th to the 3rd century B.C, Buddhology of the *Pāli Nikāyas* with its realistic conception of the Buddha, that of *Sarvāstivāda* with its two kinds of *Buddhakāya*, *Dharmakāya* and *Rupakkāya* has still centered around and has revered the enlightenment ideal of Buddhism, and has smoothly run among the Buddhist circles without many transformations. In the occasion of the doctrinal dissemination, a strong commotion had been felt across the world to usher into a permanent stage of philosophical contention and unequivocal growth of the meditative trends and practices based on manifestations of the divine. The preceptors genuinely looked into the affair of beings benefiting them by invocations of gods and goddesses that were adored by all. In the *Jātaka* book of the *Khuddaka Nikāya* as is well known, the word *Bodhisattva* figures at least once in each of the 547 stories, and a fully elaborated doctrine of the *Bodhisattva*, according to the *Theravāda* system has developed. Thus we conclude that the doctrine of the *Bodhisattva*, as it appears in *Theravāda* literature, was an internal development of early Buddhism and seems appeared some time after the Buddha's passed away.

The *Jātaka* stories come under this category, though it may be a later fabrication to connect them with the fulfillment of *pāramīs* in varied forms of existences of the *Bodhisattva*.⁶⁶ At this stage of development of the *Bodhisattva* concept, one can observe that such obligations incumbent upon a *Bodhisattva* as making a resolve (*abhinihāra*) in front of a Buddha, receiving a declaration or prediction (*vyākaraṇa*) from him, fulfilling the ten perfections (*pāramīs*), etc., were introduced in the *Pāli* tradition for the first time. And this generalization of preliminaries leading to Buddhahood is to develop further in the *Aṭṭhakatha* Literature.⁶⁷

⁶⁶Winternitz, Cf. M., **History of Indian Literature, Vol. II**, (Delhi: Motilal Barnasidass, 2010), p. 158.

⁶⁷**Ibid.**, p. 148.

The best example of this is the *Jātakas* illustrating varied self-sacrificing acts performed by the *Bodhisattva* in his previous existences for the benefit of others. But we have to admit that there are great differences in the emphasis placed on this aspect of Bodhisattva -hood particularly in its conceptualization in the two traditions.

The position taken by the Theravadins in the *Kathavatthu* suggests that the *Bodhisattva* is treated as a being not different from other mendicants whose attainments are not yet perfect.⁶⁸ Theravadins didn't want to make any distinction between *Srāvakas* and the *Bodhisattva* as N. Dutt puts it.⁶⁹

For, the Canonical concept of *Bodhisattva*, as seen earlier, allows only two possible interpretations: The *Bodhisattva* as the former existences of *Gotama Buddha* or previous existences of all *Buddhas* in the past, present and future. Thus, the *Kathavatthu* could not go beyond the boundary of descriptions and explanations about the *Bodhisattva* found in the Canon. The *Bodhisattva* in the *Kathavatthu* suggests that he is described and conceptualized always with *Gotama Buddha* in mind. In short, *Gotama Bodhisattva* is the model for all *Bodhisattva*.⁷⁰

2.2.4. The Milindapañha

In the *Milindapañha*, the word *Bodhisattva* is used mainly as a term denoting the former existences of *Gotama Buddha*. For instance, *Milindapañha* discusses *Gotama Bodhisattva* as *Lomasakassapa* who is stated to have performed the *Vājapeyya* sacrifice,⁷¹ as *Jotapala* who reviled and abused *Kassapa Buddha*⁷², as being inferior to *Devadatta* in some of his previous births or *Gotama Bodhisattva* had five teachers⁷³. However, *Milindapañha* in its own way contributes to the concept of *Bodhisattva*. Some important issues discussed in *Milindapañha*:

⁶⁸Endo, Toshiichi, **op.cit.**, p. 224.

⁶⁹N. Dutt, **Buddhist Sects India, op.cit.**, p. 104.

⁷⁰Endo, Toshiichi, **op.cit.**, p. 225.

⁷¹I.B. Horner, **Milinda's Question, Vol, II, op.cit.**, p. 219.

⁷²**Ibid.**, p. 221.

⁷³**Ibid.**, p. 235.

*Gotama Bodhisattva, when he was residing in the Tusita heaven, had eight investigations (vilokana) to determine the proper place and time of his descent there from. Gotama Buddha practiced severe penance and austerities before his attainment of Enlightenment. The Bodhisattva realizing that such austerities were not a satisfactory method to follow to attain the goal gradually started taking nutritious food. Milindapañha says that this is the course for the acquisition of omniscient knowledge by all Tathāgata's and the Buddha recommends austerities to his disciples.*⁷⁴

The text says that austerities are not for all *Bodhisattva*, but only *Gotama Bodhisattva* practiced them. In this instance, *Nāgasena* says that *Bodhisattva* 's are different from each other in four respects; namely, family, duration (in which to fulfill the *pāramīs*), life span, and height. With regard to the story of *Vessantara*, it is asked whether or not all *Bodhisattva* give away their wives and children. This is obviously a calculated generalization of the story of *Gotama Buddha*. The intention of *Nāgasena* is to generalize the events or episodes connected with his life and applies or extends them to all Buddha's of the past.

The *Bodhisattva* concept emerging from our above survey is that *Milindapañha* also maintains the Canonical usage of the word *Bodhisattva* to mean the previous existence either of *Gotama Buddha* or of *Buddhas* in general. *Milindapañha*, on the other hand, places emphasis, more than any other Canonical texts, on the generalization mainly of spiritual aspects of *Bodhisattva* hood, at the same time, on differences among *Bodhisattva*, which are of physical and external nature.⁷⁵

The commentaries discuss some definitions of the word *Bodhisattva*, which are not found in the pre-commentarial literature. In Buddha in *Theravāda* Buddhism Toshiichi Endo said that:

*Bodhisattva is a being on the way to awakening.
Bodhi is the knowledge of four paths, and aspiring for it he*

⁷⁴**Ibid.**, p. 248.

⁷⁵Endo, Toshiichi, **op.cit.**, p. 227.

*moves on; thus Bodhisattva is also a being that is attached to and clinging onto Bodhi.*⁷⁶

The meanings of *Bodhisattva* according to the commentaries can be classified into four categories: (1) a wise or insightful being; (2) a being on the way to awakening; (3) a being worthy of attaining *sammāsaṃbodhi* or striving for it; (4) a being attached to or inclined towards *Bodhi*. This sense of the word *satta* can also be seen in the *Samyutta Nikāya*. The interpretation of *Bodhisattva* in the *Theravāda* tradition rests on two premises: One is the being that seeks *catumagga-ñāṇa*. The other is the being that is described as a person worthy or attaining perfect Buddhahood (*sammāsaṃbodhi*).

The career of a *Gotama Bodhisattva* from the time of *Dīpaṃkara* (*Skt: Dīpankara*) *Buddha* who inspires him, then known as the ascetic *Sumedha*, to tread upon the path leading to the final attainment of Buddhahood. In the *Pāli* tradition, the meeting between *Dīpaṃkara Buddha* and *Sumedha* is introduced in the *Buddhavamsa* of the *Khuddaka Nikāya* for the first time. The ascetic *Sumedha* had attained great spiritual advancement and was capable of attaining what the Buddhists term as “Arahantship” in that life itself. He gave up the idea of attaining it, and instead, aspired to become a Buddha in future like *Dīpaṃkara* so as to cause the world together with the *devas* (deity) to cross over cycle of existence (*Saṃsāra*).⁷⁷ *Dīpaṃkara Buddha* predicts that the ascetic *Sumedha* would be a Buddha named *Gotama* innumerable eons away in future. His parents, place of birth, attendant, two chief disciples, two chief female disciples, Bodhi tree under which he would attain Buddhahood, etc., are also predicted. This is the beginning of *Gotama Buddha*’s career as the *Bodhisattva*.

2.6.4. The *Cariyāpiṭaka*

Another important fact is that along with the *Cariyāpiṭaka*, it introduces for the first time in the *Pāli* tradition the ten perfections (*Pāramīs*) that *Gotama Bodhisattva* is to fulfill for the attainment of

⁷⁶Endo, Toshiichi, **op. cit**, pp. 233 – 236.

⁷⁷**Buddhavamsa II v 2, Buddhavamsa II v 61**

Buddhahood. *Buddhavamsa* and a number of Commentaries, including the *Jātakas* prose, are able to name the ten perfections are outstandingly important for the fulfillment of them all and further practice for fulfilling after he had heard the *Buddhas* declarations that he would be a Buddha at some future time.⁷⁸ It thus seems that *Buddhas* can recognize a Buddha-to-be, namely a Bodhisattva, a being determined to gain Self-Awakening. This could be possible only because of their omniscience by which they know and see the future as well as the past.⁷⁹ The Buddha *Metteyya* (*Skt: Maitreya*) is mentioned only once in *Buddhavamsa*.⁸⁰ Perhaps we may state our problem: Why, in the *Pāli* tradition, is it apparently never said in Canon or commentary, that the *Buddha Gotama* made the “declaration” of future Buddhahood to the *Bodhisattva* who will be the next *Buddha, Metteyya*?

⁷⁸I.B. Horner, **The Minor Anthologies of the Pāli Canon**, part III, **op.cit.**, p. XIV.

⁷⁹**Ibid.**, p. XV.

⁸⁰**Ibid.**, XX VIII. 19

Chapter III

The Concept of Bodhisattva in Mahāyāna Buddhism

The chapter III will study about the concept of *Bodhisattva* including the definition and character of *Bodhisattva* and the *Bodhisattva* Ideal or Vow and the Path in order to seek to overview about *Bodhisattva*.

3.1. The Definition and Character of Bodhisattva

3.1.1. The Definition of Bodhisattva

The concept of *Bodhisattva* is one of the most important concepts in the *Buddhist* tradition. The term is frequently mentioned in early as well as later Buddhism. Etymologically, the term *Bodhisattva* 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*.⁸¹ When the term *Bodhi* is combined with the term *satta*, the *Sarvāstivāda* take it to mean the wisdom of the holy man who attains a stage beyond defilement of all kinds.⁸²

According to Encyclopedia of Buddhism 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 being. Hence, the term is taken to mean “one whose essence is Enlightenment” or

⁸¹T.W. Rhys-Davids and William Stede, **Pāli - English Dictionary**, (Delhi: Motilal Barnasidass Publishes, Pvt, Ltd, 1993) I, 14.

⁸²Edward Conze, **Buddhist Scripture**, *op.cit.*, p. 20.

“enlightened knowledge”. By implication, it means a seeker after Enlightenment, a Buddha-to-be. There is also a suggestion that the *Pāli* term may be derived from *Bodhi* and *satta*, “one who is attached to or desires to gain Enlightenment”.⁸³

According to the Encyclopedia of Religion and Ethics *Bodhisattva* is usually translated “one whose essence is perfect knowledge” (*sattva* = essence, one nature, *svabhavā*). It is possible that this was the original meaning of the word; historical, however, *Bodhisattva* as “one who is on the way to the attainment of perfect knowledge”, “a future Buddha”.⁸⁴

Etymologically, the term *Sattva* (*P: Satta*) is derived from *Sat* + *tva*. It generally stands for (i) a living being, a creature, a sentient and rational being or a person, (ii) soul, or (iii) substance.⁸⁵

The term *Bodhisattva* (*Bodhi+sattva*) in general, means a “*Bodhi-being*”. It denotes a being that is destined to obtain fullest Enlightenment or Buddhahood.⁸⁶ It literally means that the *Bodhisattva* is (i) one who is an intellectual, or (ii) one who is resolved or attached only to the four paths that lead to Enlightenment.⁸⁷

T.R.V. Murti given that the *Bodhisattva* is but the virtuous and good and the source of all goodness in the world.⁸⁸ Charles Elliot said that a *Bodhisattva* is one whose essence is knowledge.⁸⁹ H.Kern holds that a sentient or reasonable being, possessing *Bodhi* is a *Bodhisattva*.⁹⁰

According to Edward Conze, the *Bodhisattva* is being composed of two contradictory forces of wisdom and compassion. In his wisdom, he

⁸³G. P. Malalasekera, **op.cit.**, p. 224.

⁸⁴Mircea Eliade, **op.cit.**, p. 739.

⁸⁵T.W. Rhys-Davids and William Stede, **op.cit.**, p. 132.

⁸⁶**Ibid.**, I, p. 114.

⁸⁷G. P. Malalasekera, **Dictionary of Pāli Proper Names**, Vol. II, (London: Pāli Text Society, 1960), p. 322.

⁸⁸T.R.V. Murti, **The Central Philosophy of Buddhism**, (London: c. Tinling & Co., Ltd., 1955), p. 264.

⁸⁹Charles Elliot, **Buddhism and Hinduism**, Vol. II, (London: Routledge & Kegan Paul, 1968), p.1.

⁹⁰H. Kern, **Manual of Indian Buddhism**, (New Delhi: Motilal Banarsidass, 1974), p. 65.

had no attachment to selfhood, no discrimination between him and other, in his compassion, he is resolved to save them. His ability to combine these contradictory attitudes is the source of his greatness and his ability to save himself and others.⁹¹

The opinion of Mizuno Kogen writing that the *Bodhisattva* concept was broadened in *Mahāyāna* to include any being aspiring to enlightenment. The *Bodhisattva* is thus as the Buddha-to-be, one who walks the path of enlightenment. One becomes the Bodhisattva as a result of awakening within oneself the aspiration to enlightenment and embracing four universal vows of the *Bodhisattva*. Any being can become the *Bodhisattva*. The designation *Bodhisattva* presupposes that one is seeking to bring all others, not just only oneself to enlightenment.⁹²

Scholars are still unsure of when or how *Bodhisattvas* emerged as such an important force within *Mahāyāna* Buddhism. We may regard the 2nd century B.C, as the chronological starting-point for the development of the *Bodhisattva* doctrine.⁹³ The early *Mahāyāna* teaches that altruistic activity is one of the means of attaining Enlightenment, which is the goal. But the later *Mahāyāna* seems to forget even that far-off destination and prefers to loiter on the way. A *Bodhisattva* need not be in a hurry to win *Bodhi* and become a *Buddha*, as he can help and succor all living beings more effectively during his mundane career as a *Bodhisattva*.⁹⁴

The *Bodhisattva*'s every action is motivated by the wish to attain full enlightenment for the sake of others; to fulfill this wish he or she takes the Bodhisattva vows and keeps them by practicing the six perfections-giving, moral discipline, patience, effort, concentration, and wisdom. Being neither attached to *Nirvāṇa* nor afflicted by the faults of *Saṃsāra*, a Bodhisattva willingly returns to this world.

⁹¹Edward Conze, **Buddhism: Its Essence and Development**, *op.cit.*, p. 125.

⁹²Mizuno, Kogen, **Essentials of Buddhism: Basic Terminology and Concepts of Buddhist Philosophy and Practice**, (Tokyo: Kosei Publishing Company 1996), pp. 26-27.

⁹³Dayal, Har, *op.cit.*, p. 44.

⁹⁴*Ibid.*, p. 45.

Furthermore, it seems that the *Mahāyāna* Bodhisattva derived from belief in future *Buddhas*, the foremost of whom is *Metteyya* as prophesied by the Buddha himself. Once the doctrine of future *Buddhas*, especially *Metteyya*, became accepted. *Mahāyāna* doctrine of the Bodhisattva may be derived logically from the belief in future Buddha. If earlier *Buddhas* had existed there must be other *Buddhas* yet to come.

In a like manner, 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.⁹⁵

Nathan Katz said that, the *Mahāyāna* texts speak in two distinct ways about Bodhisattva and then he compares with the *Arahant*: The first way of speaking is to show that the *Arahant* is spiritually inferior to the *Bodhisattva*; however, we have demonstrated that there is a conceptual distinction between the *Srāvaka* as one who thinks he has attained more than he actually has, and the true *Arahant*. The second way of speaking about the *Arahant* in these *Mahāyāna* texts is to identify the *Arahant* with the Bodhisattva. This is done in terms of *Prajñāpāramitā*, which means that the *Arahant*, as well as the Bodhisattva, go beyond all *Dharma*'s once the 'other shore' is attained.⁹⁶

According to the *Sarvāstivāda*, it is defined that the *Bodhisattva* is a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise.⁹⁷

In short, etymologically *Bodhisattva* means a Bodhi-being or a future Buddha or "a being who desires to attain enlightenment". The word can, therefore, be used in reference to all those who seek Bodhi. As far as this research work is concerned, we are able to understand that *Bodhisattva* is considered as an ordinary man, a hero or a warrior who with his own karma at his very birth as all other human beings, but with effort and determined mind, he will be able to eliminate all his bad karmas and sufferings, and attain the final liberation by cultivating a

⁹⁵Kawamura, Leslie S, **op.cit.**, p.73.

⁹⁶Katz, Nathan, **op.cit.**, pp. 275 – 276.

⁹⁷Edward Conze, **Buddhist Scripture**, **op.cit.**, p. 30.

realistic and practical way which had been discovered and taught by Lord *Gotama Buddha*. Even after the concept had been developed in *Mahāyāna*, the Bodhisattva became the one who seeks for the perfect Buddhahood (*sammāsaṃbodhi*) or highest perfect awakening (*anuttarā-samyak-saṃbodhi*).⁹⁸ Insight causing the Enlightenment by one's own supreme virtues and high effort in which it is neither for oneself nor from someone, but for the welfare of all kinds of sentient beings with the help of his own *Pāramitās*. Time and sufferings are not important for a Bodhisattva; his main concentration is focused on the full acquirement of *Pāramitā* and their complete accumulation for the Enlightenment. He has to prepare himself wholeheartedly to undertake it with firm resoluteness and he is the one who for the sake of all sorts of sentient beings, seeks for the *sammāsaṃbodhi*, plus the *anuttara-samyak-sambodhi*. However, we should remember the fact that in *Mahāyāna* Buddhism such Bodhisattvas are only symbolic names from the characteristics of the historical *Buddha* or a description on the saints at other worlds, they are neither historical personalities, nor heavenly gods for worship and the real nature of all the *Bodhisattvas* has crystallized only as a result of the virtues of the historical Buddha being deified as a kind of god in response to the popular demands influenced by the practice of polytheism.

3.1.2. The Characteristic of Bodhisattva in Mahāyāna Buddhism

It is also worthwhile to pay attention that besides the cultures often *Pāramitās*, there are some noble characteristics which Bodhisattvas possess while they practice the path of *Bodhisattva* such as the Bodhisattvas keeping the defilement as a course for Bodhisattva's compassionate activities. It means when a *Bodhisattva* hopes to reborn to help people, he must retain the seed of existence as *Vijñaptimatratasiddhi* stated that: “*A Bodhisattva retains the obstacle of defilement (klesvarana) to sustain his vow to be reborn into Saṃsāra*”.⁹⁹

⁹⁸H. Kern, *op.cit.*, p. 65.

⁹⁹Chen Wei Shi Lun, Shindo Edition, Chapter 9, p. 31, Line 10.

The first characteristic is compassionate; compassion is the central motivating basis of the path. The compassion urge to reduce the current suffering of others, encourage them to act in such a way as to reduce their future suffering and aid them on the path to awakening so as to bring all their suffering to an end.¹⁰⁰ The *Bodhisattva* should practice four psychophysical modes of living known as loving-kindness (*Skt: Maitrī, P: Mettā*), compassion (*Karuṇā*), sympathetic joy (*Muditā*) and impartiality (*Skt: Upekṣā, P: Upekkhā*), which is not to be viewed in discreteness or in isolation. Here also there is centricity of loving-kindness and the remaining three are its correlation. Loving-kindness is the basis of compassion. It stands for love, respect and cares for all lives. It is concreteness of loving-kindness based on the feeling that just as our life is precious to us, so also is the life of others. Sympathetic joy (*Muditā*) it is happiness in the happiness of all. It is a consequence of compassion (*Karuṇā*). Impartiality (*Upekṣā*) is the prerequisite of compassion (*Karuṇā*). It stands for compassion to all beings. It also means equanimity of mind apart from impartiality. The Pali-English Dictionary defined compassion (*Karuṇā*) means:

*Desire of bringing welfare and good to one's fellow-men, or the desire of removing bane and sorrow of one's fellow men, it also denotes the exalted state of compassion for all beings.*¹⁰¹

The Compassion is the root-motivation of the *Bodhisattva* who sacrifices himself selflessly for the welfare of many and out of compassion for the world. Compassion has become the principle feature of the ideal for *Bodhisattva's* service to society as pointed out by Peter Harvey:

Compassion is the root-motivation of the Bodhisattva, is much emphasized. In Eastern and Northern Buddhism, the taking of Bodhisattva vows, often done after taking the precepts, is a solemn commitment, which

¹⁰⁰Group of Author, **Guidance And Insight From The Buddha**, (Thailand: Mahachulalongkornrajavidyalaya University Press, 2017), p.24.

¹⁰¹T.W. Rhys Davids and William Stede, **op.cit.**, p. 197.

*expresses the compassionate urge to aid all beings. This is to be done by constant practice for the 'perfection': generosity, virtue, patience, vigor meditation and wisdom. In Southern Buddhism, there is a set of ten perfections, seen as noble qualities of aid in compassionately benefitting others...*¹⁰²

In *Saddharmapuṇḍarīka sūtra*, the *Buddha* said because of the suffering of living beings in the six realms, *Bodhisattva* has increased boundless or unlimited compassion to lead them to better way as under:

*I see the living beings in the six paths, how poor and distressed they are, without merit or wisdom, how they enter the perilous road of birth and death, their sufferings continuing with never a break, how deeply they are attached to the five desires, like a yak enamored of its tail, blinding themselves with greed and infatuation, their vision so impaired they can see nothing. They do not seek the Buddha, with his great might, or the Law that can end their sufferings, but enter deeply into erroneous views, hoping to shed suffering through greater suffering. For the sake of these living beings I summon up a mind of great compassion.*¹⁰³

The *Buddha* also confirms that developing great compassion means developing the mind and in the contrast as under:

*Develop the (mind-) development that is friendliness, Rahula. For, from developing the (mind-) development that is friendliness, Rahula, that which is malevolence will be got rid of. Develop the (mind-) development that is compassion, Rahula. For, from developing the (mind) development that is compassion, Rahula, that which is harming will be got rid of.*¹⁰⁴

¹⁰² Peter Harvey, **An Introduction to Buddhism**, (Delhi: Munshiram Manoharlal, 1990), p. 200.

¹⁰³ Burton Watson, **The Lotus Sutra**, (New York: Columbia University Press, 1993), p. 42.

¹⁰⁴ **M**, II, p. 95.

The second characteristic of Bodhisattvas is possessed great wisdom; wisdom came as a result of having brought forth the great Bodhi-heart. Bringing forth the great Bodhi-heart, the resolve to take across all living beings and they are not attached to the mark of having made them crossed over. As in the *Vajraccedika Prajñā Pāramitā Sutra*, the Lord says to Subhūti (Good Existence), someone who has set out in the vehicle of a Bodhisattva should produce a thought in this manner. Again and again, all Bodhisattva should subdue their hearts with the vow, as many beings as there are in the universe of beings, comprehended under the term beings. All living beings born from eggs, wombs, humidity or by transformation, with or without form, either thoughtful or thoughtless, and neither thoughtful nor thoughtless are all led by me to final Nirvana for the extinction of reincarnation. Although immeasurable, uncountable and unlimitable numbers of living beings are thus led to (the Nirvana for) the extinction of reincarnation, it is true that not a living being is led there. Although the Buddha saves countless beings, in actuality there are no beings that he saves. Living beings save themselves. Thus it is said that crossing over living beings but not attaching oneself to the mark of doing so.

The third characteristic of *Bodhisattvas*, according to many traditions within *Mahāyāna* Buddhism, on the way to becoming a Buddha, a bodhisattva proceeds through ten *Bhūmis*. Below is the list of the ten *Bhūmis* and their descriptions according to the *Avataṃsaka Sūtra*. Before a *bodhisattva* arrives at the first, he or she first must travel the first two of five paths: the path of accumulation, the path of preparation.

The *Bhūmi* means ‘earth, place, region’ and figuratively stage, level, stage of consciousness. This concept of *Bhūmi* provides us with an idea of the graduation in the spiritual progress of a *Bodhisattva*. While the *Pāramitās* are related to the practical side of spiritual life, the *Bhūmi* indicate the stages of gradual progress. It also gives us information on the ideal life to be pursued in the *Mahāyāna*. As the *Bodhisattva* gradually progresses in respect of certain virtues, his transition from one stage (*Bhūmi*) to another takes place accordingly.

The ten *Bhūmi* of the bodhisattva then can be grouped into the next three paths: *Bhūmi* 1 the path of insight, *Bhūmis* 2-7 the path of meditation, *Bhūmis* 8-10 the path of no more learning. The chapter of ten grounds in the *Avataṃsaka Sūtra* refers to 52 stages. The ten *Bhūmis* *Avataṃsaka sūtra* following:

(1). The Very Joyous (*pramuditā bhūmi*) in which one rejoices at realizing a partial aspect of the truth. (2). The Stainless (*vimalā bhūmi*) in which one is free from all defilement. (3). The light-maker (*prabhākarī bhūmi*) in which one radiates the light of wisdom. (4). The radiant intellect (*arciṣmatī bhūmi*), in which the radiant flame of wisdom burns away earthly desires. (5). The Difficult to Master (*sudurjayā bhūmi*) in which one surmounts the illusions of darkness, or ignorance as the Middle Way. (6). The manifest (*abhimukhī bhūmi*) in which supreme wisdom begins to manifest. (7). The gone afar (*dūraṃgamā bhūmi*) in which one rises above the states of the two vehicles. (8). The immovable (*acalā bhūmi*) in which one dwells firmly in the truth of the Middle Way and cannot be perturbed by anything. (9). The good intelligence (*sādhumatī bhūmi*), in which one preaches the Law freely and without restriction. (10). The cloud of doctrine (*dharmameghā bhūmi*) in which one benefits all sentient beings with the doctrine, just as a cloud sends down rain impartially on all things. After the ten *Bhūmis*, according to *Mahāyāna* Buddhism, one attains complete enlightenment and becomes a Buddha.

3.2. The Bodhisattva Ideal or Vow and the Path

3.2.1. The Bodhisattva Ideal in *Mahāyāna* Buddhism

According to *Mahāyāna* Buddhism, everyone who follows the Gotama Bodhisattva's path to practice his vow of action to become a Buddha and efforts for the helping others. They are accepting as the Bodhisattvas. It seems that a person who aspires to *attain sammā-sambuddhahood* is called a Bodhisattva. Who wish to serve others and reach ultimate perfection? Everyone is free to pursue the *Bodhisattva* ideal, but there is no compulsion that all must strive to attain Buddhahood

which, to say the least, is practically impossible. Therefore, Bodhisattva concept should be understood philosophically. With the advancing impetus of doctrine, *Mahāyāna* Buddhism at the same time gave a meticulous doctrine to explain how the *Buddhas* and Bodhisattvas do to save all living beings. Besides, *Mahāyāna* Buddhism also offers a progressive perspective when determining the role, improve the important position of the layman in religious activities and their abilities to reach enlightenment. The formation of *Mahāyāna*, especially the Bodhisattva ideal, thus; did not make a break of the Buddhist community but has lighted up the fire of faith in their heart. Since everyone has a Buddha mind or Buddha nature and can be a Buddha by following the Bodhisattva-path. It promotes and encourages everyone constantly move forward, not retreat in front of any danger, hardship to fulfill their goal. Moreover, Bodhisattva ideal aims to emphasize on the greatness of its compassionate motivation for the salvation of all sentient beings by mean of wisdom and compassion of being a Buddha. In other words, the *Bodhisattva* 's sole objective is to serve all beings to get rid of suffering. So it is the culmination concept of compassion in the Buddhism. This compassionate objective cannot be achieved without a profound knowledge of the true nature of the world. Therefore, a *Bodhisattva* fulfills perfections throughout the existence. Thus, the concept of *Bodhisattva* and his specific career can be considered as the highest ethical system in Buddhism.¹⁰⁵ Relying on that, Bodhisattva ideal has value in the present and for the present life.

Mahāyāna Buddhism is based principally upon the path of a Bodhisattva. According to Jan Nattier, the term *Mahāyāna* 'Great Vehicle' was originally even an honorary synonym for *Bodhisattvayāna* or the Bodhisattva Vehicle.¹⁰⁶

The *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* contains a simple and brief definition for the term bodhisattva, which is also the earliest known

¹⁰⁵Galmangoda, Sumanapala, **Buddhist Social Philosophy and Ethics**, (Sri Lanka: Samadhi Buddhist Society, 2006), p. 84.

¹⁰⁶Nattier, Jan, **A few Good Men: The Bodhisattva Path according to The Inquiry of Ugra**, (USA: Institute For The Study Buddhist Tradition, 2003), p. 174.

Mahāyāna definition.¹⁰⁷ This definition is given as: “Because he has enlightenment as his aim, a *Bodhisattva-Mahāsattva* is so called”.¹⁰⁸ There are a variety of different conceptions of the nature of a Bodhisattva in *Mahāyāna*. According to some *Mahāyāna* sources, a Bodhisattva is someone on the path to fulfilling Buddhahood. Others speak of *Bodhisattvas* renouncing Buddhahood. According to them, a Bodhisattva can choose any of three paths to help sentient beings in the process of achieving Buddhahood. They are: (1) *Bodhisattva* - one who aspires to become *Buddha* as soon as possible and then help sentient beings; (2) *Bodhisattva* - one who aspires to achieve Buddhahood along with other sentient beings; and (3) *Bodhisattva* - one who aspires to delay Buddhahood until all other sentient beings achieve Buddhahood. However, according to the doctrine of some Tibetan schools, only the first one is recognized. It is held that *Buddhas* remain in the world, able to help others, so there is no point to delay.¹⁰⁹

Strictly speaking, the life of the Buddha commenced only from the time of his enlightenment and his life before this event was that of the Bodhisattva. The Buddha himself used the term in this sense and it is more than probable that he occasionally referred to his previous existence in his discourses to the people in order to elucidate a particular doctrinal point. The *Jātakas* found in the *Sutta Pitaka* such as the *Mahāgovinda Sutta*, the *Mahāsudassana Sutta* and the *Makhādeva Sutta* etc. bear out this view. Besides these, there seems to have been neither a *Jātaka* collection as such, nor the developed concept of the Bodhisattva practicing *Pāramitās*, until a much later period. Hence, it would appear that the doctrine of the Bodhisattva could be divided into two parts, the original concept and the concept developed by later Buddhists.

¹⁰⁷ Mall, Linnart, **Studies in The Aṣṭasāhasrikā Prajñāpāramitā and Other Essays**, (New Delhi: Motilal Barnasidass, 2005), p. 53 – 54.

¹⁰⁸ Conze, Edward, **The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary**, *op.cit.*, p. 89.

¹⁰⁹ Gyatso, Geshe Kelsang, **Joyful Path of Good Fortune: The Complete Buddhist Path to Enlightenment**, (New Delhi: Motilal Banarsidass Publishers Pvtvate Limited, 1999), p. 422.

3.2.2. The Bodhisattva Vow (praṇidhāna) in Mahāyāna Buddhism

The above to seek *Bodhi*, below to save (transform) beings. One of the great vow and action of a *Bodhisattva*. The Bodhisattva action and vow (Bodhisattvācāryā-praṇidhāna) is the vow (*praṇidhāna*) taken by *Mahāyāna* Buddhists to help all beings. One who has taken the vow is nominally known as a Bodhisattva. This can be done by venerating all *Buddhas* and by cultivating supreme moral and spiritual perfection, to be placed in the service of others. In particular, *Bodhisattvas* promise to practice the six perfections of giving, moral discipline, patience, effort, concentration, and wisdom in order to fulfill their bodhicitta aim of attaining enlightenment for the sake of all beings. Whereas the *Prātimokṣa* vows to cease at death, the Bodhisattva vow extends into future lives. Such as the *Gotama Bodhisattva's* action and vow when he was a bodhisattva in *Tusita* heaven:

*It is now ninety-one aeons ago, brethren, since Vipassi, the Exalted One, Arahant, Buddha Supreme, arose in the world. It is now thirty-one aeons ago, brethren, since Sikhi, the Exalted One, Arahant, Buddha Supreme, arose in the world. It is was in that same thirty- first aeon, brethren, that Vessabhu, the Exalted One, Arahant, Buddha supreme arose in the world... it is in this auspicious aeon, brethren, that now, I, an Arahant, Buddha Supreme, have arisen in the world.*¹¹⁰

It is the action and vow of the fully enlightenment the Buddha before born in the world. This is point an important idea of relation of the bodhisattva conception in tradition *Theravāda* Buddhism. The *Gotama Buddha* was the Bodhisattva makes the action and vow of realization Buddhahood:

The bodhisattva's initial vow to purpose Buddhahood occurs not only as the first marvelous quality

¹¹⁰D, III, p. 5.

but is repeated again in relation to the second marvel and in relation to the third marvel.¹¹¹

The action and vow of *Gotama* bodhisattva also is a new idea of the bodhisattva path. It seems to like the action and vow the bodhisattva in *Mahāyāna* Buddhism:

This makes it reasonable to assume the Mādhyamāgama discourse on Marvelous qualities may have preserved a remand of an incipient stage in the development of the idea that in a former life the bodhisattva Gotama made a vow to follow the path to Buddhahood¹¹². The mark of the bodhisattva is action and vow: “ the meaning of the Sanskrit praṇidhāna is a strong wish, aspiration, prayer, or an inflexible determination to carry out one’s will even through an infinite series of birth.¹¹³

The related the doctrine of non-self (P: *anattā*; Skt: *anātman*) and the implications of *Mahāyāna* believe are not in fact ultimately distinct from others but actually our interested are at one with theirs:

A Bodhisattva as a rule makes a number of vows before being his career, for his desire to attain the final stage of Bodhisattva hood is not only for his own benefit but also for the entire world visible and invisible. The forty-eight vow of Dharmakāya are one of such examples, which became Amitaba Buddha the world- savior when his vows were all fulfilled.¹¹⁴

The vow is the wish or saves all human being from suffering to the learning and practice dharma in order to attained enlighten:

Follow Mahāyāna Buddhism are expected to take and repeatedly reiterate the bodhisattva vow’s, a promise to

¹¹¹ Bikkhu Nyanatusita Himi, **The Bodhisattva Ideal: Essay On The Emergence of Mahayana**, (Kandy: Buddhist Publication Society, 2013), p. 181.

¹¹² **Ibid.**, p.183.

¹¹³ D.T. Suzuki, **op.cit.**, p. 307.

¹¹⁴ **Ibid.**, p. 205.

*dedicate one's life to the welfare of other being and to forgot final realization of Nibbāna.*¹¹⁵

According to D.T. Suzuki the bodhisattva is supposed to make the ten action and vow in following:

1. All merits from the past to 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 give spiritual power of the bodhisattva.
5. Gain an insight into the truth of the good law.
6. Be able to preach the truth to all beings.
7. Allow traveling all over the ten quarters of the world, respecting and listening the doctrine of all the Buddha.
8. All sentient beings may listen to bodhisattva teaching, be free from all passions and awake.
9. Protect all sentient beings. All people practice doctrine and make Pradhāna
10. For the sake of all sentient beings.¹¹⁶

3.2.3. The Bodhisattva Path in Mahayana Buddhism

In Encyclopedia of Religion¹¹⁷ it is stated that the English term Bodhisattva path translates the *Sanskrit Bodhisattva*, “*Vehicle*” of the Bodhisattva or, more frequently, *Bodhicaryāvātāra* the practice of the Bodhisattva terms widely employed in *Mahāyāna Buddhist* texts.

There is not one kind of cause and condition, which is used in seeking the Buddhahood way. The Bodhisattvas either cultivate Dharma through belief and understanding of the twelve causes and conditions, the Middle Way or through belief and understanding of the six Perfections

¹¹⁵Noble Ross Reat, **Buddhism of History**, (California: Jain Publishing Company, 1994), p. 51.

¹¹⁶D.T. Suzuki, **op.cit.**, p. 308.

¹¹⁷Mircea Eliade, **op.cit.**, p. 165.

(*Pāramitās*). When one talks of the *Bodhisattvas* or their effort to become an Enlightened, the role of these perfections becomes much more significant. When one discusses various appearances of their practice of the Bodhisattva way, this does not refer to the physical appearances of the Bodhisattvas, but to the various practices and *Dhamma*, they cultivated.

According to G. Dhammsiri given that the Bodhisattva path consists of three main stages. (1) The preliminary devotional practices. (2) The thought of enlightenment. (3) The practice of moral perfections.¹¹⁸

To begin with, one starts with doing obeisance and worship to the Buddha, the *Dhamma* and the *Saṅgha*. Confession of sins assumes an important place in the *Bodhisattva* path and therefore he confesses his sins to the *Buddha* and *Bodhisattvas* and begs for their help and protection. In *Mahāyāna*, the confession came to be regarded as an atonement for absolving sin and this forms the very essence of denunciation by oneself of one's own past sins (*vidusana-samudācāva*). The confessors entreated the *Buddhas* to wash them clean with their water of mercy and to absolve their sin. In this way, the confessors invoked the *Buddhas* and Bodhisattvas to absolve even the sin acquired by the five grave offenses (*pañcānantaryakarma*). Repentance over one's sin became an important feature in these confessional services.

In *Sanskrit Buddhist* literature confession of sin came to be referred to as *papadesana* and this was regarded as one of the prerequisites to the awakening of the Thought of Enlightenment. In this context it is worthwhile to quote from the *Bodhicaryāvātāra* of *sāntideva*, who is flourished in the 7th century A.D, which explains the process of confession.¹¹⁹

The *Mahāvastu* places the would-be Bodhisattva developing this requirement under the stage known to it by the name Natural Career. It is

¹¹⁸G. Dhammsiri, **Fundamentals of Buddhist Ethics**, (Singapore: The Buddhist Research Society, 1986), pp. 113-128.

¹¹⁹StephenmBatchlor, A, **Guide to the Bodhisattva's Way of Life (Bodhicaryāvātārā)**, (New Delhi: 1998), pp. 13-16.

the courses of conduct of Bodhisattvas, and the person passing through this stage is called at the beginning an ordinary being. The first part of the first *bhūmi*, speaking in terms of *bhūmi* (stages), can be included in this career. Bodhisattvas or rather future Bodhisattvas abiding in this stage of novitiate are to respectfully regard their parents, religious persons and elders. It is their nature to practice ten right ways of behavior and to exhort others to give alms and acquire merit. But as their spiritual faculty is not yet absolutely purified and developed to the standard required for the aspiration, they do not produce the thought of Enlightenment. Not with standing, they are fully ripe for promotion to the rank of *Bodhisattva* and as soon as the necessary conditions are fulfilled, they will advance to the next stage representing the second course of conduct, which is known to the *Mahāvastu* by the name of resolving career (*praṇidhāna caryā*).

The second element, *Adhimukti* (strong inclination), signifies the being's aspiration for attaining Enlightenment. This aspect is not separately discussed in the text. The treatises on the *Bodhisattva's* career refer to this aspiration as occurring immediately before the *Bodhicitta*. The word *Adhimukti* or *Adhimukti*¹²⁰ occurs in the sense of inclination, zeal or fondness, but this does not seem to be connected with the term *Adhimukti* (strong inclination) that technically means strong inclination attachment or earnest and zealous application. In Encyclopedia of Buddhism¹²¹ the term derived from the intensifying directive “adhi” and the root “muñcati”, to release, signifies an abandoning of the present position with a ‘going forth’ in a new direction. Such resolve, therefore, has in it a liberating force, which leads to emancipation (*vimokkha*), although with this specific connotation it would rather be considered as a perfection of determination (*adhitthāna-paramī*).

The compilers, at least the authors of the *Daśabhūmika Sūtra* section, probably included this element in the preliminary stage. And According to the *Daśabhūmika Sūtra*, the future Bodhisattva prepares himself to undertake a long and strenuous journey for the realization of Bodhisattvahood. He concentrates on his spiritual edification. On the eve

¹²⁰Mircea Eliade, **Encyclopedia of Religion, Vol. II, op.cit.**, p. 165.

¹²¹G.P. Malalasekera, **Encyclopedia of Buddhism, Vol. I, op.cit.**, p. 201.

of his departure, the thought of Enlightenment is awakened in his mind due to his immaculate dispositions and transparency of his inward resolution. The *Bodhicitta* or the thought of enlightenment is an important concept common to *Theravāda* and *Mahāyāna* Buddhism. Though not directly mentioned, the idea is explicit in *Theravāda* Buddhism. It was in *Mahāyāna*, however, that the *Bodhicitta* concept developed along both ethical and metaphysical lines and this development is found in too, wherein it also came to be regarded as a state of great bliss (*mahasukha*). In *Mahāyāna* it developed along pantheistic lines, for it was held that *Bodhicitta* is latent in all beings and that it is merely a manifestation of the *Dharmakāya* or *Bhūtatathatā* in the human heart.

Though the term *Bodhicitta* does not occur in *Pāli*, traces of this concept are found in *Pāli* canonical literature where, for example, we are told how prince *Gotama* after renouncing household life resolved to strive to put an end to all the ills of existence by comprehending fully the causes of all ill.¹²² It is this comprehension that came to be known as the Enlightenment (*Bodhi*), and the *Gotama Bodhisattva* came to be known as the Buddha. The earliest canonical references do not say that *Gotama Bodhisattva* when he first resolved to attain Enlightenment did so in pursuit of the welfare of others. It was after attaining Enlightenment that he decided to preach the doctrine to others for their welfare. Alongside with the development of the ethical aspect, *Bodhicitta* also developed on the metaphysical side. This development is seen in the works of such Buddhist philosophers as *Nāgārjuna Vasubandhu* and *Sthiramati* D.T. Suzuki quotes *Nāgārjuna*, who explains this concept thus:

*Bodhicitta is free from all determination, i.e., it is not included in the categories of five skandhas (factors of existence), twelve Āyatana (elements of sense-perception), eighteen Dhātus (physical elements), it is not particular existence, which is palpable. It is non-atmanic, universal. It is uncreated and its self-essence is void.*¹²³

¹²²A, I, p. 145.

¹²³D. T. Suzuki, *op.cit.*, p. 297.

With the further development of the metaphysical aspect, the concept of *Bodhicitta* became indefinable so that ultimately Buddhist teachers either had to describe it by comparison, or be content with saying that it is immeasurable (*aprameya*) infinite (*aparyanta*) and indestructible.¹²⁴ However, it should be noted that with the lapse of time these two aspects of the *Bodhicitta*, namely the ethical and the metaphysical aspects, blended together and *Bodhicitta* came to be regarded as consisting of both emptiness which is identical with wisdom (*Prajñā*) and compassion.

¹²⁴**Ibid.**, p. 209.

Chapter IV

The Qualifications of Bodhisattvahood in Mahāyāna Buddhism

These in chapters IV, will qualifications of *Bodhisattva* in *Mahāyāna* Buddhism. Through *Bodhisattva* for the individual and society improvement, Bodhisattva for the practice of Wisdom, the six perfection (*Pāramitā*), *Bodhisattva* and loving-kindness and compassion, *Bodhisattva* and the art of living and *Bodhisattva* and art of listening.

4.1. Bodhisattva for the Individual and Society Improvement

The one common motif of the *Bodhisattva* in Pali scriptures or Bodhisattva in *Mahāyāna* texts is the sublime way of inducing in people, the urge for living and letting others live. For inculcation of this higher aspiration in both these systems the same ideas of self-reliance, self-examination, self-awareness, and self-responsibility are made to work. The urge is for being earnest, optimistic, thoughtful and careful in every situation. The idea of the *Bodhisattva* impinges on a constant and dynamic watch over one's action for the realization of the goal. The ideal closely pursued gives spiritual strength and wisdom by which one must cross the shore of misery. The *Bodhisattva* is a compassionate being. He teaches one to be kind to all other sentient beings. The cause of human degeneration is selfishness, born of ignorance and conceit that destroy the sacredness of our destined role. It does not understand the way of extricating oneself from the mire of brutal systems that we fall prey, again and again, to our helpless state of misery. If we could imbibe the ideal of the *Bodhisattva* in our customary life we can awaken our hidden energy to many useful purposes. It is we who can manage the state in a viable way to make our future bright.

4.2. Bodhisattva for the Practice of Wisdom

Maybe there will be nothing wrong when we say that human life always depends on the level of his or her gaze. This view is expected to become clearer through the meaning of the saying: “The sad person is happy ever”¹²⁵. Thus, because of the sad look, the melancholy of the man makes the scene around him wearing a similar gloomy color.

In other words, the self-brings him or her to a state of happiness or melancholy. But what is the true nature of self? According to Buddhism, it is a combination of five elements known as the five aggregates or five groups, including matter, sensation, perception, perception, and consciousness. When these five elements are linked together, it is called “Individual”, “I”, “being”, etc. However, we will never find any constant unbroken self in such coordination, and of course in every part of them: “All conditioned things are impermanent... all conditioned things are suffering; and all conditioned phenomena are non-self”.¹²⁶ Thus, even the five aggregates or these five groups are just conditioned things, then how do we find a real self in such objects? In fact, by not realizing the truth, it is through perception. After the mistake of self, human beings must suffer in the cycle of birth and death.

Across the method of the wisdom view above, evident liberation and liberation wisdom can be expected because it through the following statement of the Buddha:

*Seeing this, Bhikkhus, the Bhikkhus-monks are boring to the disciples color ... for the feeling ... for the thought ... for the ... boring for awake. Due to boredom, he is greedy. Due to lust, he freed. In liberation, the mind is up: I am liberated ... no longer retreats this state anymore.*¹²⁷

Thus, through the training of the *Avalokiteśvara Bodhisattva* view, or more accurately, by a practice of wisdom, one can realize the truth of all things. Is impermanent, suffering and non-self? Thus, the

¹²⁵Most Ven. Hoang Ngoc Dung (Thich Vien Tri), *op.cit.*, p. 111.

¹²⁶**Dhp**, p. 41.

¹²⁷Most Ven. Hoang Ngoc Dung (Thich Vien Tri), **op.cit.**, p. 113.

enlightenment of truth arises in his mind as if he is being blessed by the *Bodhisattva Avalokiteśvara*, and enables them to experience happiness and liberation without clinging... In fact, this is not only the ultimate goal of the general *Bodhisattva* ideal, and the *Avalokiteśvara* in particular, but also the unique and unparalleled wisdom through which the Buddha realized the truth. The ultimate, *Pratītyasamutpāda*, and declared to attain Buddhahood. Therefore, without any hesitation, one can say that this goal is the true convergence of both the Buddhist teachings, the *Theravāda* Buddhist teachings and the *Theravāda* or *Theravāda* Buddhism. This is also the main practice of Buddhist followers.

4.3. The Six Perfection (Pāramitā)

In the development of *Bodhicitta*, a *Bodhisattva* must practice the perfection (*Pāramitās*). In other words, the germination of the *Bodhicitta* produces a *Bodhisattva* out of an individual, and to realize the complete fulfillment of this pledge, the *Bodhisattva* makes an entry into the most arduous and strenuous stage of the path, the practice of the *Pāramitās*.¹²⁸ A *Bodhisattva* must practice the six *Pāramitās* in *Mahāyāna* and ten *Pāramīs* in *Theravāda*. Various scholars have very significantly interpreted the term *Pāramitās*. T.W. Rhys Davids and W. Stede give the meanings: “Completeness, perfection, highest state”.¹²⁹ The *Pāramitās* has also been translated as transcendental virtue, perfect virtue, highest perfection, complete attainment, etc.,¹³⁰ and H.C. Warren translates it as perfection.¹³¹ The *Pāramitās* is derived from *parama*. The *Pāramitās* are so called because they are acquired during a long period of time, and are supremely pure in their nature. They also transcend the virtues or qualities of the voice hearer (*Śrāvaka* or *Sāvaka*) and the private Enlightened One (*Pratyeka-Buddha* or *pacceka-Buddha*), and lead to the highest result. The derivation of the term from *parama* is placed beyond

¹²⁸Gunapala Dharmasiri, **op.cit.**, p. 120.

¹²⁹ PED, p. 77.

¹³⁰Har Dayal, **op.cit.**, p.165.

¹³¹H.C. Warren, **Buddhism in Translation**, (USA: Cambridge, 1922), p.

the possibility of doubt. It simply means “*highest condition, highest point, best state, perfection*”.¹³²

The term *Pāramitās* chiefly denotes the ethical principles as the proper means of leading to a spiritual goal. In this regard, R. Spence Hardy translates it as (1) prescribed virtue,¹³³ (2) a class of virtue,¹³⁴ (3) primary virtue.¹³⁵ The *Bodhisattva's Pāramitās* is not ideal morality or a concept, but it is a logically practical principle determining the worth of human action in daily life. Although it is as in the texts prescribed for those who are the Bodhisattva's yet it may be, no doubt followed or practiced by anybody in so far as the *Buddhist* principles are concerned.

According to Mahayanists, the doctrine of *Pāramitās* leading to Bodhisattvahood, and in the end Buddhahood was the new method of Buddhist practice resulting from the intention of *Mahāyāna* patriarchs of later times. Nevertheless, there are two trends of thought relating to the above point of view. The first group has considered the *Pāramitās* doctrine to be one of the marks most characteristically distinguishing *Mahāyāna* from *Hīnayāna*.¹³⁶ In the contrast, there was in the research of the second one, nothing new in the six *Pāramitās*. All the items were found in the old Buddhist scriptures.¹³⁷ In their views, in Buddhism, there was really no innovation, but what seemed so was in fact a subtle adaptation of preexisting ideas. Great attention has always been paid to continuous doctrinal development and to proper transmission of the teachings from teacher to teacher.¹³⁸ These perfections were later enumerated, and there are slight differences between the *Pāli* and the *Sanskrit* lists. However, their theme is the same, which is ethical perfection.¹³⁹

¹³²P.V. Bapat, *Vimuttimaggā and Visuddhimaggā*, (USA: Cambridge, 1937), pp. 64- 80.

¹³³R.S. Hardy, *A Manual of Buddhism: In its Modern Development*, (Varanasi: Chowkhamba Sanskrit Series Office, 1967), p. 49.

¹³⁴*Ibid.*, p. 98.

¹³⁵*Ibid.*, p. 101.

¹³⁶D.T.Suzuki, *Study in The Laṅkāvatāra Sutra*, *op.cit.*, p. 366.

¹³⁷Har Dayal, *op.cit.*, p. 170.

¹³⁸Edward Conze, *Thirty Year Buddhist Studies*, *op.cit.*, p. 70.

¹³⁹Har Dayal, *op.cit.*, p. 168.

4.3.1. Perfection of Generosity (*Dāna pāramitā*)

Dāna as a formal religious act is directed specifically to a monastic or spiritually developed person. In *Buddhist* thought, it has the effect of purifying and transforming the mind of the giver. Generosity developed through giving leads to the experience of material wealth and possibly being reborn in happy states. This can be characterized by unattached and unconditional generosity, giving and letting go. Buddhists believe that giving without seeking anything in return leads to greater spiritual wealth. Moreover, it reduces the acquisitive impulses that ultimately lead to continued suffering from egotism. The word *Dāna* literally means, “giving”, and this seems to be the best rendering in this context.¹⁴⁰ In the *Visuddhimagga*, *Buddhaghosa* defines *Dāna* as follows the means to give with heart is really called the *Dāna*, though the word *Dāna* literally stands for (i) charity, (ii) generosity, (iii) alms-giving, (iv) liberality, etc.¹⁴¹ It is Bodhisattva’s perfection of gift when he offers, gives up or remains indifferent to his body. There are three kinds of *Dāna*: giving material goods, giving the *Dharma* and giving fearlessness. The first means to give wealth to others. The second refers to the teaching of *Dharma* rightly and the third means to remove the anxieties or sufferings of others through one’s own efforts.

(i) The Giving of Wealth (*amisa Dāna*)

The giving of wealth includes both outer and inner wealth. The outer wealth refers to one’s kingdom and treasures, one’s wife and sons. Those who practice the *Bodhisattva* way have no mark of self and so they are able to give away their kingdom, their homes and even their wives and sons. The *Buddha* for example should have become a king, but he chose instead to become a monk. He left his wife and his newly born son. Relinquishing the glory of royalty, he went to the state of homelessness. The inner wealth, on the other hand, refers to one’s own body, head, eyes, brains and marrow, skin, blood, flesh and bones— all can be given to others.

(ii) The Giving of doctrine (*Dharma Dāna*)

¹⁴⁰*Ibid.*, p. 172.

¹⁴¹PED, p. 153

When the *Bodhisattva* feels satisfied only with the supply of material aid, without raising them from their misery or introducing them into beatitude, he uses infective method (*anupāya*). Because material help is not sufficient. The best way of helping them is to establish them in goodness. Therefore, the *Dāna* of this type is to speak the dharma to benefit beings, to teach and transform all living beings by explaining the *Buddha-dharma* to them. Of all the offerings the dharma offering is supreme. The offering of dharma is to move out the suffering of other and to propagate the Buddha- dharma for the sake of all beings as explained: “*The feeling that causes the good people’s hearts to be moved when they see others’ suffering is compassion*”.¹⁴²

(iii) The Giving of Fearlessness (Abhaya Dāna)

The third *Dāna* is the giving of fearlessness. When someone encounters disasters or calamities, which terrify him, at that moment the *Bodhisattva*, removes his anxieties and sufferings through one’s own efforts. Dispelling fear means to give the gift of fearlessness. The giving of fearlessness is the best way that can give a genuinely peaceful and happy environment for everyone, because a real state of fearlessness is considered as synonymous with the freedom and bliss without war, dislike, fighting, killing, etc.

According to *Mahāyāna*, the best and noblest gift among three a *Bodhisattva* can give to others is the gift of Dharma, other gifts are considered of a lower category than this as the Buddha once said that the gift of *Dharma* triumphs over all gifts. To illustrate *Bodhisattva*’s practice of *Dāna Pāramitā* in the *Mahāyāna Sūtras*, we can find some significant verses in Chapter One “Introduction”¹⁴³ of Lotus Sutra, which clearly shows that the performance of *Dāna Pāramitā* is the *Bodhisattva*’s Way. At the beginning of this Sutra is narrated that *Maitreya Bodhisattva* addresses *Mañjuśrī Bodhisattva* that within the while hair mark emitted by the Buddha, the World-honored One, he can see *Bodhisattvas* as numberless as the grains of the sands in the Ganga

¹⁴²G. P. Malalasekera, *op.cit.*, p. 201.

¹⁴³Burton Watson, *op.cit.*, p. 3.

river are giving all kinds of charity (*Dāna*) such as gold, silver, coral, pearls, main jewels, seashell, agate, diamonds, and other rarities, men, women servants, carriages, jeweled hand carriages, and palanquins...to beings. Not only do these Bodhisattvas give valuable objects, but also they even give their bodies, their own flesh, their hands and feet. There are Bodhisattvas who are giving their wives and children to others. They give happily. Not even once do they feel bad about giving wives and children. Bodhisattvas practice such giving in order to attain the supreme Enlightenment as is described in Lotus sutra:

*Again I see Bodhisattvas
Who give their own flesh, hands and feet?
Or their wives and children,
Seeking the unsurpassed way.
I also see Bodhisattvas
Who happily give?
Heads, eyes, bodies and limbs
In their search for the Buddha wisdom.¹⁴⁴*

Each giving has three ties: (1) a perception of self, (2) a perception of others, and (3) a perception of the gift. The supramundane perfection of giving, on the other hand, consists in the three-fold purity. Here, with the insight of emptiness (*sūnyatā*), a *Bodhisattva* who gives a gift, does not apprehend a self, a recipient, and a gift; also no reward for his giving. He surrenders that gift to all beings, but he apprehends neither beings nor self. He dedicates that gift to Supreme Enlightenment, but he does not apprehend any Enlightenment. This is called the supramundane perfection of giving and numerous Bodhisattvas practice this *Pāramitā*:

*One could also see bodhisattvas carrying out
almsgiving, forbearances, and so forth, their number like*

¹⁴⁴**Ibid.**, p. 9.

*Ganges sands, due to the illumination of the Buddha's light.*¹⁴⁵

The perfection of generosity is understood in *Mahāyāna* to be non-clinging. By this is meant a special kind of wisdom permeating action that upholds the concept of emptiness. It rejects the dialing between all evasive thoughts of giver, gift and recipient. Lying in the stratum of wisdom and compassion generosity rises from the invalidation of 'ego', which causes misery to beings.

4.3.2. Perfection of Morality (Sīla pāramitā)

The second virtue, which a Bodhisattva cultivates, is *Sīla*. As it is mentioned in the text: “And 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”¹⁴⁶.

This means that there are Bodhisattvas who observe the moral precepts and guard them, as they would hold a precious pearl. Their precepts are not the slightest deficient. Their clear and lofty purity is as priceless as a jewel by which they attain the Buddha way. Such an irreversible *Bodhisattva* observes the ten ways of wholesome action. He 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. Even in his dreams he never commits offenses against these ten precepts, and he does not nurse such offenses in his mind.¹⁴⁷

¹⁴⁵Ibid., p. 61.

¹⁴⁶Ibid., pp. 10-11.

¹⁴⁷Edward Conze, **Selected Sayings from the Perfection of Wisdom**, op.cit., p. 67.

The *Bodhisattvabhūmi*¹⁴⁸ lists three categories of morality: (1) restraint from immoral behavior; (2) cultivation of virtuous behavior; and (3) accomplishing what is most beneficial for all living beings. These three are identified as invariable concomitants of the deep-rooted tendency of conceptual thought to construct reified notions of an ultimately real self. They are diagnosed as symptomatic of an attitude inharmonious with the concept of *sūnyatā*, and they help to forge the links of a chain, which keeps the mind firmly bound to a beginningless cycle of misery.

Non-clinging is the basic need for attaining the state in which such mind is realized or cultivated. The theme is well elaborated in the *Mahā-prajñā-pāramitā-śāstra*:

*The highest kind of moral conduct, its perfection, consists in the non-clinging way, not clinging to sin or merit as absolute and unconditioned. The Bodhisattva that enters deep into the truth of things, cultivating the contemplation of their sūnya-nature, beholds with his eye of wisdom that sin and merit are not absolute and unconditioned.*¹⁴⁹

The perfection of morality lies in equanimity in thought and action toward the sinner and no remarkable pride to appreciate the merited. This is the non-clinging way of looking into things that provides reason to the thought of pure kind and a clear vision unburned from biases.

4.3.3. Perfection of Patience (Kṣānti pāramitā)

Kṣānti means “unaffected by” or “able to withstand”. It could be translated as tolerance, endurance, and composure as well as patience or forbearance. Some of the Mahayana sutras describe three dimensions to *Kṣānti*. These are the ability to endure personal hardship; patience with others; and acceptance of truth. Apart from fulfilling *Sīla-Pāramitā* there

¹⁴⁸Ed. Wogihara, (tr.) **Bodhisattvabhūmi**, (of part 1:4 Tattvārthapatalam), Willis, 1979, p. 140.

¹⁴⁹Kumārajīva, (tr.) **The Mahā-prajñā-pāramitā-śāstra of Nāgārjuna**, T. 1509, Vol. 25, p. 163.

are Bodhisattvas who practice *Kṣānti Pāramitā* to fulfill the *Bodhisattva-carya*. In this context one can find very significant verses related to this topic in the lotus sutra as: “Or I see bodhisattvas who become monks, living alone in quietude, delighting in chanting the sutras”.¹⁵⁰ The verses referred to above show the cultivation of the Perfection of Patience. There are *Bodhisattva*’s who have left the home life to become *Bhikkhus* and dwell deep in the forests or in mountain caves. Evil people may strike or rebuke them the Bodhisattvas must endure patiently. When evil beasts bite them, then also they must be patient and not become frightened or alarmed. They remain unperturbed and like to read and recite *Sutras*:

*And I see Buddha sons abiding in the strength of fortitude, taking the abuse and blows of persons of overbearing arrogance, willing to suffer all these, and in that manner seeking the Buddha way.*¹⁵¹

The *Maitreya Bodhisattva* again says to *Mañjusrī Bodhisattva* that some true disciples of the *Buddha* are also seen who cultivate the perfection of patience (*Kṣānti Pāramitā*). These Bodhisattvas exclusively cultivate the practice of patience. In cultivating patience, they calmly endure the abuse, criticism and threat from proud monks. They endure all this without getting angry. They are able to bear all this because they seek the Buddha way as in Diamond Sūtra (*Vajracchedikā Prajñāpāramitā Sūtra*) as under:

Subhūti, the Tathāgata speaks of the perfection of patience (Kṣānti Pāramitā), which is not but is called the perfection of patience. Why? Because Subhūti, in (a) past, when my body was mutilated by Kaliraja, I had at that time no notion of an ego, a personality, a being and a life. I would have been stirred by feelings of anger and hatred. Subhūti, I also remember that in the past, during my former

¹⁵⁰Burton Watson, *op.cit.*, p. 9.

¹⁵¹*Ibid.*, p. 11.

*five hundred lives, I was a Kṣānti and held no conception of an ego, a personality, a being, and a life.*¹⁵²

The Perfection of Patience (*Kṣānti Pāramitā*) deserves special attention because *Kṣānti* brings one closer to equanimity, which is a feature of *Nirvana* experience. Sangharakshita said:

*Kṣānti is a composite virtue. In it are blended patience and forbearance, the literal meanings of the term, but also love, humility, endurance and absence of anger and of desire for retaliation and revenge.*¹⁵³

4.3.4. Perfection of Energy (*Vīrya pāramitā*)

The next perfection is characterized by enthusiasm and perseverance in every undertaking. *Vīrya* is the source of energy to begin the *Bodhisattva*'s career and to see it through to full awakening. There are three aspects mentioned specifically: (1) Energy and stamina, which serve as armor in encounters with difficulties and provide the encouragement necessary to avoid depression. (2) Energy, which produces enthusiasm and good spirits; and (3) Energy that helps to accomplish the welfare of all living beings.¹⁵⁴

As a further clarification of the meaning of the term, *Sāntideva* offers the following verse:

*What is Vīrya? —It is resolution in pursuing whatever is good. And what is referred to as the antithesis of Vīrya? Laziness, slothfulness, attachment, depression, and self-contempt.*¹⁵⁵

It may be very interested if here we can add some ideas of Mahatma Gandhi as under: “A ceaseless effort (whether it be ethical or religious) to attain self-purification can develop in us the capacity to

¹⁵²Conze, Edward, *Vajracchedikā Prajñāpāramitā*, op.cit., p. 120.

¹⁵³Gunapala Dharmasiri, op.cit., p. 207.

¹⁵⁴Ed. Wogihara, 1971, op.cit., p. 200 ff.

¹⁵⁵Huntington, C.W. with Geshe Namgyal Wangchen, *The Emptiness of Emptiness*, (New Delhi: Motilal Banarsidass, 1992), p.73.

bear”.¹⁵⁶ Thus, one should strive with heroic vigor for purification. In this connection, lotus sutra depicts in detail the way *Bodhisattva*’s practice *Vīrya Pāramitā* by going without eating and sleeping to study the Buddha-dharma. They do not deliberately refrain from food in order to cultivate Buddhahood. In fact, they just forget the idea of food and sleep. They think only of cultivating and studying the *Buddha-dharma* for getting Supreme Enlightenment. They go deep into the mountain valleys. It is also observed that there exist some *Bodhisattvas* who do not ever sleep. If they do sleep, they just sit at a place and doze off for perhaps a moment. Within the forest groves, they seek with diligence the Buddha way. They, in fact, are intent on finding the road to the accomplishment of Buddhahood the Lotus Sutra as under:

*If there are living beings who attend the Buddha, the World- Honored One, hear the Law, believe and accept it, and put forth diligent effort, seeking comprehensive wisdom, Buddha wisdom, wisdom that comes of itself, teacherless wisdom, the insight of the Thus Come One, powers and freedom from fear, who pity and comfort countless living beings, bring benefit to heavenly and human beings, and save them all, they shall be called [those who ride] the Great Vehicle. Because the Bodhisattvas seek this vehicle, they are called Mahāsattvas.*¹⁵⁷

According to *Sāntideva*, he must cultivate this confidence in three areas: (1) Confidence in the ability to act on his own initiative, which must grow directly from the Buddhist teachings; (2) Self-respect as a deterrent to the afflictions of clinging, antipathy, and delusion; and (3) The power of self-assurance which is not worn down or swayed by the opinion of others.¹⁵⁸

The *Vīrya Pāramitā* is not simply the strengthening of the power of will in service to the Buddhist teachings. It is also the energy needed to

¹⁵⁶R.K.Prabhu and U. R. Rao, **The Mind of Mahatma Gandhi**, (Navajivan publishing House, Ahmedabad, 1969), p. 31.

¹⁵⁷Burton Watson, **op.cit.**, p. 61.

¹⁵⁸Huntington, C.W. with Geshe Namgyal Wangchen, **op.cit.**, p. 74.

remain constantly attentive and to observe all aspects of experience with extreme patience and care.

Initially, a Bodhisattva's energy is said to be generated from faith or conviction of emptiness. Realizing the true nature of voidness, Bodhisattva constantly efforts to attain enlightenment as The Large Sutra of Perfect Wisdom depicts:

This is the foremost 'undertaking' of the Bodhisattva, i.e. the endeavor about emptiness. When he courses in emptiness, a Bodhisattva does not fall on the level of a Disciple or Pratyeka Buddha, but purifies the Buddha-field, matures beings, and quickly knows full enlightenment. Among the 'endeavors' of a Bodhisattva the 'endeavor' about the perfection of wisdom is declared to be the highest, the best, the choicest, the most excellent, the utmost, the unsurpassed, the peerless, the unequalled, the most sublime. And why? There is nothing above that 'endeavor', i.e. above the 'endeavor' about perfect wisdom, about emptiness, the singles, and the wishless.¹⁵⁹

By the non-clinging way, the Bodhisattva cultivates the perfection of effort. Right effort, putting forth energy in the right way, is fundamental to the cultivation of concentration and meditation as well as of true wisdom.¹⁶⁰ *Vīrya* effort has been also called *chandas* determination and absence of lassitude *apramāda*. Determination comes first; then follows effort, the putting forth of energy; and there is the aspect of the absence of languor, which means to keep the effort unfailing.¹⁶¹ The *Bodhisattva*, with his mind fixed on the way of the Buddha from the very start, exerts himself in order to cultivate all that is good and thus he gradually achieves the perfection of effort. It is the

¹⁵⁹Edward Conze (tr.), **The Large Sūtra on Perfect Wisdom** (Mahāprajñā-Pāramitā Sūtra), **op.cit.**, p. 65.

¹⁶⁰Kumārajīva, (tr.) **The Mahā-prajñā-pāramitā-sāstra of Nāgārjuna** T. 1509, Vol. 25, p.172 b.

¹⁶¹**Ibid.**, p. 173c.

effort put forth in order to achieve the Way of the *Buddha* that is called the perfection of effort.¹⁶²

4.3.5. Perfection of Concentration (Dhyāna pāramitā)

Meditation is a method of shaking oneself free from habitual patterns of thought and of refining both the will and the intellect through a maturing of insight into the nature of cognitive and perceptual processes as they influence everyday experience. The ultimate goal of such practice is not to eliminate emotional involvement or to divorce oneself from the external world, but to create a stable and attentive mind, which can serve as a workable foundation for appreciating the significance of any experience in the wider context of the Buddhist teachings. Sensitivity in all relationships is to be enhanced, not devalued, and for this it is absolutely necessary to undermine egotism and the clinging to concepts and views of any kind.

The flow of events comes to be seen as a dynamic and constantly changing interaction between the six organs of sensation (including the mind) and their respective objective referents, an interaction which is experienced as entirely devoid of any stable, abiding ground. Apprehended in this way, the everyday procession of worldly affairs generates and sustains not only dichotomizing thought and emotion, but a deeper understanding of the philosophical literature as well. The conventional world remains just as it is, but with the steady refinement of philosophical understanding and the direct application of these concepts, one sees the meaning of emptiness unfold as a new dimension within the old order of things a new natural interpretation that “seems to emerge from the things themselves.” The meditator establishes him in a great inner peace characterized in the texts as the actualization of emptiness, devoid of reified thought and therefore free from the distortions of an emotionally unbalanced, egocentric mind. This tremendous inner peace is described as the power embodied in realization of the Suchness or *sūnyatā* of everyday experience, the ability to see oneself and all the other things of the world with perfect clarity just as they are in the context of

¹⁶²*Ibid.*, p. 174c.

their relations with each other. The highest experience of perfect, balanced concentration involves the transformation and harmonization of the entire personality so that one's attitude and form of life are in complete accord with the understanding gained through study and critical reflection as The Large Sutra on Perfect Wisdom represented the contemplation of all *Dharma's* in detail vividly under:

*What is the emptiness of all Dharmas? All Dharmas means the five skandhas, the twelve sense fields, the six kinds of consciousness, the six kinds of contact, the six kinds of feeling conditioned by contact. Conditioned and unconditioned Dharmas, these are called "all-Dharmas". Therein all Dharmas are empty of all-Dharmas, on account of their being neither unmoved nor destroyed. For such is their essential nature...this is called the great vehicle of the Bodhisattva, the great being.*¹⁶³

It is the *Dhyāna* followed by the great compassion for all beings and issuing in the oath to help all to realize the joy of contemplation through abandoning the pleasures of sense that gets the name of perfection. It is the spirit of non-clinging that gives the quality of perfection to concentration and meditation. In the non-clinging cultivation, the *Bodhisattva* does not seize its flavor, does not seek its result. He enters *Dhyāna* only in order to soften and subdue the mind.¹⁶⁴ He rises from the state of *Dhyāna* and enters again the realm of desires through the skillfulness of *sūnyatā* and this he does in order to help all to cross the stream of birth and death. It is then that *Dhyāna* gets the name of perfection. One who has attained the perfection of *Dhyāna* does not seize the characteristics of collectedness and distortedness of mind as absolute and unconditioned, for one has comprehended the true nature of things. The ultimately true nature of the elements that obstruct the mind is also the ultimately true nature of the collected, concentrated, state of

¹⁶³Edward Conze (tr.), **The Large Sūtra on Perfect Wisdom** (Mahāprajñā-Pāramitā Sūtra), **op.cit.**, pp. 143-146.

¹⁶⁴Kumārajīva, (tr.) T. 1509, Vol. 25, **op.cit.**, p. 187c.

mind.¹⁶⁵ The *Dhyāna* that is saturated with this comprehension of the ultimate truth has attained its perfection.

4.3.6. Perfection of Wisdom (Prajñā pāramitā)

Prajñā Pāramitā means the Perfection of Wisdom in *Mahāyāna* Buddhism. *Prajñā Pāramitā* refers to this perfected way of seeing the nature of reality; the word *Prajñā Pāramitā* combines the Sanskrit words *Prajñā* (wisdom) with *Pāramitā* (perfection). *Prajñā Pāramitā* is a central concept in *Mahāyāna* Buddhism and is generally associated with the doctrine of emptiness. Its practice and understanding are taken to be indispensable elements of the *Bodhisattva* path. The Lotus sutra reflected that some *Bodhisattvas* cultivation *Prajñā Pāramitā* for fulfilling *Bodhisattva-carya*. To illustrate the same the rendering of some of them may be reproduced as below:

*Again I see bodhisattvas, profound in wisdom, firm in purpose, who know how to question the Buddhas and accept and abide by all they hear. I see Buddha sons proficient in both meditation and wisdom, who use immeasurable numbers of similes to expound the Law to the assembly, delighting in preaching the Law, converting the bodhisattvas, defeating the legions of the devil and beating the Dharma drum.*¹⁶⁶

This means that their wisdom is extremely profound and their determination is extremely firm and solid. They are well able to question the *Buddhas* concerning their doubts. They ask about the dharma and having received their answers they can put what they have heard into actual practice in accordance with dharma that is to say they accept, uphold and cultivate the *Pāramitā*. In accordance with the dharma, there are others whose *Samadhi* and wisdom power is perfected. They use an uncountable number of parables, analogies, and doctrines in order to preach dharma to the multitudes. They expound the Buddha-dharma for the sake of living beings. The more they speak the more they like to

¹⁶⁵*Ibid.*, p. 189.

¹⁶⁶Burton Watson, *op.cit.*, p. 10.

speak. The *Dharma*, which they propound, is extremely profound, subtle and wonderful. Again verses of the same theme may be illustrated as under:

*Or there are Bodhisattvas who expound the Law of tranquil extinction, giving different types of instruction to numberless living beings. Or I see bodhisattvas viewing the nature of all phenomena as having no dual characteristics, as being like empty space. And I see Buddha sons whose minds have no attachments, who use this wonderful wisdom to seek the unsurpassed way.*¹⁶⁷

The nature of wisdom (*Prajñā*) as “non-dualistic knowledge” (*advāyajñāna*) is the key to its relationship with the other perfections. According to the *Mahāyāna* literature, all five perfections must be practiced for eons, during which time they are purified by perfect wisdom and so purged of all associations with the reified concepts ‘agent’ ‘action’ or ‘recipient’. Accompanied by full comprehension of the *sūnyatā* of all things, the practice of these virtues releases one from obscuring emotional afflictions and reified thought. Actualization of *sūnyatā* releases us from the grip of the observational language and natural interpretations that are useful in their own right but spiritually dangerous unless placed in contrast with an alternative, soteriological truth. Through their transformation all six perfections are held responsible for engendering the realization of the *Buddha*’s body of the *Dharma*, which is the truth of the highest meaning. Only at this point are they properly called perfections and wisdom is chief among them. In union with perfect wisdom each of the other qualities takes part in fostering a deep inner peace, the affective counterpart to direct awareness of conventional truth as it is in its relational, contextual nature. The wisdom (*Prajñā*) is not amassed through accretion of theoretical formulas or through reference to any sublime, metaphysical, or mystical reality. It is the essential clarity and flexibility of the mind revealed when, through the discipline of the path, the Bodhisattva has completely rid himself of the tendency to cling to the contents of conceptualization and perception as though some or all

¹⁶⁷ *Ibid.*, pp. 11-12.

of them were grounded in an a priori truth or reality. Wisdom (*Prajñā*) is a matter both of intellectual understanding and of action. With it the Bodhisattva not only slashes away at the thick undergrowth of reified concepts but is also conducted along the path to a point where the concept of *sūnyatā* is actualized through his attitude and behavior in the world which is illustrated in the Large Sutra of Perfect Wisdom as below:

Śāriputra: How then should the Bodhisattva, the great being, course in perfect wisdom?

The Lord: here the Bodhisattva, the great being, coursing in the perfection of wisdom, truly a Bodhisattva, does not review a Bodhisattva, or the word 'Bodhisattva', or the course of a Bodhisattva, (nor the perfection of wisdom, nor the word 'perfection of wisdom')

He does not review that 'he courses', nor that 'he does not course'. He does not review form, feeling, perception, formative forces, or consciousness. And why? Because the Bodhisattva, the great being, is actually empty of the own-being of a Bodhisattva, and because perfect wisdom is by its own- being empty. And why? That is its essential original nature. (For it is not through emptiness that forms, etc. is empty.) Nor is emptiness other than form, etc.¹⁶⁸

4.4. Bodhisattva and Loving Kindness and Compassion

The Loving-kindness and Compassion (*metta-appamaññā* and *karuṇā-appamaññā*) are two of the four immeasurable, which a *bodhisattva* must practice to lead to Buddhahood. *Avalokiteśvara bodhisattva* is not an exception. However, *Avalokiteśvara*, whose vow of salvation for sentient being is outstanding, is called the bodhisattva of compassion. How did she practice loving kindness and compassion and what was his or her influence on human life. It all be studied in detail.

¹⁶⁸Edward Conze (tr.), *The Large Sūtra on Perfect Wisdom* (Mahāprajñā-Pāramitā Sūtra), **op.cit.**, p. 56.

First of all, we should survey loving kindness and compassion in Buddhism. Loving-kindness (*metta-appamaññā*) with means that which softens one's heart or the condition of a true friend. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception. It's also explained as the friendly disposition, because a genuine friend truly wished for the welfare of people:

*Loving kindness is neither carnal love nor personal affection, for grief inevitably arises from both; is not mere neighborliness, for it makes no distinction between neighbor and others; is not mere universal brotherhood, for it embraces all living beings including animals, our lesser brethren and sisters that need great compassion as they are helpless; is not political brotherhood, racial brotherhood, national brotherhood or even religious brotherhood.*¹⁶⁹

Loving kindness in Buddhism is neither emotional nor selfish. It is loving-kindness that radiates through the purified mind after eradicating hatred, jealousy, cruelty, enmity and grudges.¹⁷⁰

Compassion (*karuṇā-appamaññā*) is defined as that which makes the heart of the good quiver when others are subject to suffering, or that which dissipates the suffering of others. It is chief characteristic is the wish to remove the woes of others. It is compassion that compels one to serve others with altruistic motives. The truly compassion person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return, not even gratitude. We can see loving kindness and compassion are found in many sutras of both *Theravāda* and *Mahāyāna* Buddhism tradition.

The *Mettā Sūta* in *Khuddaka Nikāya*.¹⁷¹ This *Sūta* contains a number of recitations that promote the development of loving kindness (*Mettā*) through virtuous acts and meditation. The discourse identifies

¹⁶⁹Narada, **The Buddha And His Teachings**, (Taiwan: The Corporate Body of The Buddha Education Foundation, 2002), p.615.

¹⁷⁰Dhamananda, K. Sri, **What Buddhists Believe**, (Malaysia: Kuala Lumpur: Buddhist Missionary Society, 2002), p. 214.

¹⁷¹KN, p. 10.

fifteen moral qualities and conditions conducive to the development of loving-kindness. These include such qualities as being upright, sincere, and easy to correct, gentle and without arrogance. The method for radiating of loving kindness is outwards in all direction: let one radiate boundless love over the entire world- spreading upwards to the skies and downward to the depths: in all direction without any obstruction completely free from hostility or hatred.

4.5. Bodhisattva for Art of Living and Art of Listening

4.5.1. Bodhisattva and Art of Living

There seems to be some misconception about the loving-kindness and compassion (*Mettā- Karuṇā*) in the midst of the masses, because people often think that if someone can give something to others, for example, giving food, clothing, medicine, etc. To the poor diseases, orphans..., such acts of charity can be considered charitable work. In other words, the charitable activity can be performed as a way of expressing some of the virtues and virtues of one.

Besides, acting like that in religion is often seen as a way to accumulate merit for the sake of the next life. However, we can assume that, in any case, in the broadest sense, the dignity of compassion (*Mettā- Karuṇā*) as well as the dignity of human beings are not limited but also affected. Often, therefore, we need to reconsider their meaning, especially in the context of Buddhist doctrine. So, we can say that whenever social charity work is done, both sides, both donors, and recipients, reap the benefits of doing so. To explain more clearly, donors can enjoy a sense of well-being through their own efforts to perfect the special qualities of the human person. At the same time, the recipient also benefits from the work itself. However, according to the study material on this event has been published, the giver feels much happier than the receiver in the sense of time. This important conclusion will surprise us by the philosophical comparison between Eastern and Western philosophical systems. Of this view is taken; because according to Buddhism, feeling related to the matter is only worth one point sixteenth compared to the

feeling of happiness brought about by the compassion, the giver feels much happier than the receiver in the sense of time. Important conclusions will surprise us by the philosophical comparison between Eastern and Western philosophical systems. Of this view is taken; because according to Buddhism, feeling related to the matter is only worth one point sixteenth compared to the feeling of happiness brought about by compassion. In addition, Spinoza, the famous Jewish philosopher after the age Aristotle about 200 years, said that happiness is the purpose of all activities. According to Spinoza's definition, happiness is something very simple and recognizable. It is the presence of the feeling of comfort, and the absence of all feelings of suffering.

In other words, the goal of human life, including both social and religious, is to seek happiness. Although there are countless concepts of happiness, and therefore there are many different ways of looking for happiness, it is hoped that the most common human tendency to live in today's age is probably deserved. Be studied and considered. That is, the religious followers of the first tendency, with the traditional belief in God or the Holy Spirit as the creator, entrust and entrust all responsibility for their actions to the creator of the world. The good or evil, good or evil in the future depends on the will of God or the Holy Spirit; the best virtue they can do is to obey the will of those creators.

According to Erich Fromm's famous work, "exchange and reception, exchange and consumption, everything, both mental and material, is the object of exchange and consumption."¹⁷²

Across the ideal of living and the means of material recreation that serves it, there can be nothing to contend with. Argue when it is said that the goal of this tendency is to satisfy the desire for privacy personal in the highest degree that one can obtains and until the person attains that goal. Obviously, the tendency to live on, as everyone knows, is not only the dominance of the present-day America, but also indirectly or indirectly welcomed by the Eastern peoples. However, a seemingly true

¹⁷²Erich Fromm, **The Art of Loving**, (London: Thoos An Imprint of Harper Collins Publishers, 1995), p. 56.

event is that the tendency to live always carries with it a time-related constraint, so that its followers never have a truly satisfying feeling in their hearts. His point will become clear through the following analysis and interpretation of the Russian ethnologist, of course, when desires are not fulfilled, with the burning desire of passion, one moves forward looking for new sensations, and of course their intensity must be stronger. The previous feeling to achieve this, countless physical means of entertainment, even some stimulants that damage human health, such as opium, cocaine, etc. are produced daily for Satisfying the purpose. Fortunately, it seems that not only are people unable to achieve the things they are looking for, but the more they are immersed in such passions, the more they feel thirsty for lack of sensation. This situation can be like a thirsty person who drinks seawater; and of course he will never feel thirsty. More seriously, because of the inadequate emotional state of the present, the number heads into some deadly means of entertainment. That action, first not only ends their lives because of the emotional crisis, but also actually causes the natural resources to run out because they are always being exploited to serve for those pressing needs. In contrast to the above lifestyle, the art of living requires both love and wisdom that seems to have only a few people to love is the second most typical living tendency in the world today. The following brief statement from Paracelsus can summarize the philosophy of living of this minority of people:

*He, who knows nothing, loves nothing. He who can do nothing understands nothing. He, who understands nothing is worthless, but he who understands also loves, notices, see... the more knowledge inherent in a thing, the great the love.... Anyone who imagines that all traits ripen at the same time as the strawberries knows nothing about grapes.*¹⁷³

Obviously, the concept of god or creator, obviously, does not play an important role in this lifestyle. There is nothing to be suspicious of the fact that personnel responsibility for all work is a guideline for all

¹⁷³ **Ibid.**, p. vi.

their actions. For the second tendency, happiness can be found in both spheres of life, both physical and mental. The following argument is expected to illuminate the above thought. First, the feeling of spiritual or spiritual happiness arises and lasts through the cultivation and improvement of two specific qualities, namely, wisdom and compassion. The ideal goal of life. In addition, as G. Banseladze points out, the time element in emotional or spiritual emotion has a distinct role in comparison to the field of material pleasure. Spiritual intensity is proportional to time. The higher the pleasure feeling, the longer it lasts. Therefore, the perfection of the two virtues of compassion and wisdom are the ultimate goal of art. However, as has been the celebrities of the world such as Bertrall Russell¹⁷⁴, Mahatma Gandhi, Erich Fromm¹⁷⁵, Toynebee and Ikeda¹⁷⁶.... Etc. The essential necessity of the contemporary world is the expansion and development of love. The reason is that due to the influence of materialistic lifestyles, people of the time is becoming increasingly alien to them, gradually separating themselves from their fellow human beings and the natural world. Through the expansion and development of love, one hopes to realize the value of human beings. It seems that, according to the author, Elbert Einstein, the great scientist of the twentieth century, has experienced them when he states that: “the true value of a human being is determined primarily by the measure and the sense in which he has attained liberation from the self”.¹⁷⁷ The direction and purpose of the second art of living can be seen in the fact that the art of *Buddhist* life, by the *Bodhisattva* ideal in general, and the *Avalokiteśvara* teachings in particular, are actually shown. Show similar characteristics. It is therefore clear that it is time for Buddhists in particular and for humans to choose one two mode of life discussed and outlined above.

¹⁷⁴Bertrall Russell, **Why I am not a Christian**, (London, 1927) p.49.

¹⁷⁵Erich Fromm, **op.cit.**, pp. 65-68.

¹⁷⁶The Toynebee-Ikeda Dialogue: **Man himself Must Choose**, (Hardcover: 1976), p.331-339

¹⁷⁷Albert Einstein, **Ideas and Opinion**, (London: Rupa & Co., 1995), p. 12

4.5.2. Bodhisattva and Art of Listening

Listening is one of any ordinary person's abilities. However, not everyone can truly listen to others. In the midst of this noisy and violent world, whether in the mind of the individual or among the turmoil of society, everyone wants to talk, but very few are willing and able to truly listen. Because we don't know how to truly listen, we cannot understand and even harm each other. Therefore, the art of listening is an important one on which everyone should study. What is the art of listening? The art of listening means to take ourselves fully available to what is actually taking place at the moment both in and around us. However, it is only possible when we are inwardly quiet, alert, and sensitive, when we are in a state of receptivity. Listening requires a balance between activity and passivity. It requires us to empty our minds without losing them. It requires us to find a space in our consciousness without discrimination, where the forces coming from both outside and inside can be experienced without attachment, fear, interpretation, or judgment. Such a listening is a magnetic and strange thing, a creative force. The listening with a serene mind, with a mind free of hatred, rancor, distrust and rigid prejudices, we can hear the deepest expression of all sounds, just like a tranquil surface of water that can reflect all images and colors of its sky. Therefore, we have to listen to our inner voice to understand ourselves, listen to the voice of the people to understand people, listen to the voice of sentient beings to understand sentient beings. So, listening is also called listening in mindfulness or the art of listening.

Chapter V

Conclusion and Suggestion for research

In the course of our study this, we find the relation of thought from Theravāda to Mahāyāna. If we want to understand the origin of the Bodhisattva, we have no alternative is study the document in Theravada and want to understand clearly the development of bodhisattva ideal is the indispensable documents of Mahāyāna.

5.1. Conclusion

The *Mahāyāna* encourages everyone enters the Bodhisattva-path. They believe that everyone has a enlightenment mind or Buddha nature and can be a Buddha by following the Bodhisattva path. It seems that *Mahāyāna* doctrine of the Bodhisattva derived logically from the belief in future Buddha. If earlier *Buddhas* had existed there must be other *Buddhas* yet to come. In other words, the Bodhisattva ideal is the production of the Thought of Enlightenment. *Mahāyāna*, from the compassionate aspect of Buddhism, deployed it as an ideal. And it became a main goal of the school. Therefore, we must not forget that in any attempt at pointing to a philosophy of the Enlightened One, one is in much the same position as the blind men; one cannot ‘say it all’ with regard to Buddhism. Our reading of primary texts from several Buddhist traditions leads us to the conclusion that there is no one ‘central philosophy’ of Buddhism. Various Buddhist systems from the so-called ‘eighteen schools’ through late *Mahāyāna* developments have taken some of these conceptual constellations and built them into systems. All forms of Buddhism: the *Theravāda* Buddhism, the *Mahāyāna* Buddhism, affirm the perfectibility of the person, and one finds this notion of perfection embodied in both images: the *Arahant*, the Bodhisattva. The image of

human perfection that explains in different perspectives, that is because of looking to the Buddha as the ideal. In fact, there is only one *Nirvāṇa* for all who follow in the *Buddha's* footsteps, who meditate to realize the reality of life, who destroy the hatred, the destruction, and the delusion.

So much for misunderstandings are found concerning the Bodhisattva ideal. I think it would be an oversimplification to equate the pursuit of the *Bodhisattva* ideal with engagement in social service and to assume that a *Bodhisattva* forgoes all training on the path to liberation. It is true that the Bodhisattva vows to work for the welfare of others in a broader way than the follower of the *Śrāvaka* vehicle, but all such efforts are superficial if they are not motivated and supported by the true *Bodhicitta*.

Besides generating the aspirational *Bodhicitta*, the Bodhisattva must apply the *Bodhicitta* through the practice of the six *Pāramitās* and other great *bodhisattva* deeds of self-abnegation. The *Pāramitās* begin with *dāna-pāramitā*, the perfection of giving. Social engagement can certainly be included under this category, as it involves giving others material gifts and the gift of security. But these gifts, as worthy as they are, do not equal in value the gift of the Dharma, for the gift of the Dharma leads to the permanent extinction of suffering. To be qualified to give this gift requires skills that go beyond social service. In this case, only the Bodhisattva according to *Vajracchedikā Prajñāpāramitā Sūtra* or an *Arahant* plays perfectly this role; as he has transcended individual constraints of the personality such as greed, hatred, and delusion; he is considered, as a person who acts not based on his individual needs but from others' requirement.

Another hindrance often appears in research works Buddhism is the tendency to divide its teachings into two different systems, *Hīnayāna* Buddhism and *Mahāyāna* Buddhism. Such views are thought to be the result of long-term religious and political conspiracies driven by paganism and supported by their followers. However, most Buddhist scholars study there the tendency to repeat that way of thinking. Of course, Buddhism has only the founder of a religion is *Gotama Buddha* who has attained complete enlightenment and truthfulness, consists of

basic teachings such as Non-Self (*P: Anattā; Skt: Anātman*), Dependent Origination (*Skt: Pratītyasamutpāda, P: Paṭiccasamuppāda*), The Four Noble Truths (*Skt: Catvāri āryasatyāni; P: Cattāri ariyasaccāni*), etc., with the fact that all the later Buddhist sects developed these core spirits. Since then, in the field of philosophy, there is certainly no difference between the *Buddhist* sects.

However, we note that over time, these methods of simulation have been applied to make the Buddha's teaching adapts to the innumerable faculties and identities of the people as well as to the Buddhist doctrine. Suited to different cultures at certain historical times, especially a unique skill of Buddhism. Techniques often used in the propagation of skillful means (*S: upāya kauśalya; P: upāya kosalla*) and have themselves led to various methods of introducing and explaining Buddhist teachings. This is a key element for synthesizing the characteristics of the various later *Buddhist suttas*.

In other words, scholars in the field of *Buddhist* studies need to pay attention to the specific cultural context and history to the emergence of the *Buddhist sutras*. They are also expected to be fully aware of the linguistic, semantic, and symbolic expressions depicted in business in a manner that enables the reader to recognize and understand. By understanding the quintessence of Buddhism and the principal principle in the texts compiled, not only the meaning and purpose of the Buddhist texts can be explored, but the unity of thought in the development of Buddhist teachings from the *Theravāda* Buddhism to the *Theravāda* Buddhism can also be found. Of course, the ideal Bodhisattva is also expected to receive and practice in that way. In other words, actually the Bodhisattva teachings are not the exclusive creations of the postmodern Buddhist world as it is often believed, which is hidden in the original teachings of the Buddha, The catechesis is that there are many steps to develop from the *Theravāda* Buddhism to *Mahāyāna* Buddhism.

5.2. Suggestion for research

The knowledge of the *Pali Nikāyas* and *Mahāyāna Sutras* is as much necessary to live up to the *Bodhisattva* ideal as the *Mahāyāna* texts

on *Prajñā Pāramitā* where a simple study does not satisfy the series of a learned person. We can study the themes from every corner of semantics and symbolical analysis as well as awaking them.

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Biography of Researcher

Name and surname : VO VAN HOI
Dhamma name : THICH THIEN DUC
Date of Birth : 10th December, 1990
Date of Ordination : 29th October, 2002
Nationality : Vietnamese

Education :

- Senior High School Buddhist in Long An province, 2007.
- B.A in Buddhist studies at Vietnam Buddhist University, 2013.
- Currently studying Master of Art in Buddhist Studies, at Mahachulalongkornrajavidyalaya University in Bangkok, Thailand.
- Present address : Binh An Temple, Chau Thanh district, Long An Province.
- Phone number: 0641363753- +84902050401.