

Vol 4 Issue 3 Sept 2014

ISSN No :2231-5063

---

# International Multidisciplinary Research Journal

## *Golden Research Thoughts*

Chief Editor  
Dr.Tukaram Narayan Shinde

---

Publisher  
Mrs.Laxmi Ashok Yakkaldevi

Associate Editor  
Dr.Rajani Dalvi

Honorary  
Mr.Ashok Yakkaldevi

## Welcome to GRT

**RNI MAHMUL/2011/38595**

**ISSN No.2231-5063**

Golden Research Thoughts Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

### **International Advisory Board**

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Janaki Sinnasamy Librarian, University of Malaya	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Romona Mihaila Spiru Haret University, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pintea, Spiru Haret University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Anurag Misra DBS College, Kanpur	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences AL. I. Cuza University, Iasi	.....More
Titus PopPhD, Partium Christian University, Oradea,Romania		

### **Editorial Board**

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yaliker Director Management Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	

**Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India**  
**Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.aygrt.isrj.net**



## BODHISATTA IDEALS IN THERAVADA BUDDHISM- A STUDY

Nanissara<sup>1</sup> and C. Neela Devi<sup>2</sup>

<sup>1</sup>Ph.D. Research Scholar, Department of Philosophy, Annamalai University, Annamalai nagar.

<sup>2</sup>Assistant Professor, Department of Philosophy, Annamalai University, Annamalai nagar.

**Abstract:**-A Bodhisatta is a person Nibbana, liberation, Samsara perfects Nibbana and becomes a Buddha, enlightened one. He discovers the truth Theravada holds the Bodhisatta in the highest position. For Mahayana Buddhism mainly deals with the Bodhisatta ideal or vehicle of the Bodhisatta. But ideals of disciple and individual Buddhas. For becoming a Buddha, one needs to practice the ten perfections in fully skills. Without these ten Paramitas, ten perfections nobody cannot attain fully enlightened one, Buddha. Bodhisatta ideals are, in fact, nothing but to practice ten perfections.

**Keywords:**Bodhisatta, Nibbana, Samsāra, Tipitaka and Pāramita.

### INTRODUCTION

bodhisatta (*pañña*) and compassion (*karunā*). bodhisattva him control over himself; compassion brings him control over others.the lordship the teacher the world.

The Buddha, and his bodhisatta career, serves as the best example of sacrificing one's own enlightenment to save others. Gautama the bodhisatta could have attained nibbana as an arahant at his encounter with Dīpankara Buddha many aeons ago, but he gave it up and remained in samsāra to save many beings. At the time of Dīpankara Buddha, our bodhisatta was named Sumedhā, and his self-giving thought is mentioned in the text.

If I wish to do so, I can burn my defilements [become a holy one] today itself. But what is the use of realizing the Dharma here in a solitary form? Why should a courageous person like me save myself alone? I will become a Buddha so that I will save many persons, including divine beings.

Hence he remained in samsāra, showing the bodhisatta example to the world and improving himself in the bodhisatta perfections. The Pāli *Jātaka* and its Commentary alone narrate five hundred and fifty life stories from his long career.

In the *Tipitaka* we find a book entitled the *Cariyāpitaka*, which is completely dedicated to teaching the ten perfections (*dasa paramī*). Each and every bodhisatta must fulfill the perfections to the highest degree in order to become a Buddha. In the *Cariyāpitaka*, the examples are drawn from Gautama the bodhisattva, but the perfections are common to all the bodhisatta. Therefore, it may be proper to say that the *Cariyāpitaka* is a *Bodhisatta-Pitaka* in the Theravada Tipitaka.

*Bodhisatta path is practiced by accomplishing ten perfections.*

**The ten perfections are:**

- (1) perfection of giving (*dāna*),
- (2) perfection of morality (*sīla*),
- (3) perfection of renunciation (*nekkhamma*),
- (4) perfection of wisdom (*paññā*),
- (5) perfection of exertion (*vīriya*),
- (6) perfection of patience (*khanṭī*),
- (7) perfection of truth (*sacca*),
- (8) perfection of resolution (*adhitthāna*),
- (9) perfection of loving kindness (*mettā*),
- (10) perfection of equanimity (*upekkhā*).

**Generosity (dāna)**

**(sīla)-virtue, integrity**

Sīla behavior.

**(paññā)**

Prajñā (Sanskrit) or paññā (Pāli) Prajñā

**(vīriya)- effort**

Vīriya dhyāna. Vīriya vīriyabala dhyāna.

**Patience (khanṭī)**

Khanṭī (Pāli)

pāramīs  
(**adhithhāna**)

Adhithhāna (Pāli; thāna adhithhāna pāramiyo),

(**mettā**)

Mettā (Pāli) pāramitas Brahmavihāras. The mettā bhāvanā ("cultivation of mettā") mettā will be effortless mettā as to habitual sleepless and unpleasant dreams. a mettā- mettā Mettā very worried and upset mettā will not be easily angered

(**upekkhā**)

A bodhisatta begins his progress in the perfections from the day he makes "the wish to become a Buddha". Therefore, this wish is the turning point for an ordinary being to become a "bodhi-being." It is said that this wish is the "foundation of the perfections," and when one has laid this foundation, he carries out "observing, stabilizing, and accomplishing" the perfections. Each perfection has three stages: the ordinary level, the medium level, and the highest level. For instance in practicing the first perfection, *dāna*, giving only one's external belongings is but of the ordinary level (*dāna paramī*).

A bodhisatta may sacrifice his eye for a blind person or his leg for a lame person. The Pāli literature refers to some surgical performances that took place, as well as certain medical healing processes. Still, this is but of the medium level of giving (*dāna upa pāramī*). The highest stage of *dāna* is the giving of one's life for the benefit of others (*dāna paramattha pāramī*). Like *dāna*, each of the other nine perfections can be practiced in the same three stages.

The unique being for any Buddhist is neither the bodhisatta, nor the arahant, nor the *pacceka-buddha*, but the Buddha himself. The *Aṅguttaranikāya* of the Theravada teaches that a Buddha alone is omniscient and a Buddha alone has the excellent attributes unique to himself. Besides another omniscient Buddha, no one, including the other enlightened ones, i.e., arahants and *pacceka-buddhas*, can fully comprehend an omniscient Buddha. Comparatively few of the Buddha's excellences were fathomable even to the wisest of the arahants, Sāriputta.

It is said that if the whole world can be filled with *pacceka-buddhas* and if they all together think of the Buddha, still the Buddha is far beyond their measures. As such texts vividly show the *Theravādins'* "Supreme Being" is the Buddha. Many attained *Buddhahood* in the past and many will still attain *Buddhahood* in the future. Gautama (Pāli: Gotama) is the Buddha of the present era, but by no means is the only Buddha. In the *Sampasādanīya Sutta*, Gautama Buddha has acknowledged that there were and there will be Buddhas equal to himself in enlightenment. The Theravada texts mention many hundreds and thousands of Buddhas of the past.

Often, Metteya is added to this lineage as the immediate Buddha of the future. In explaining the life stories of twenty-five Buddhas, the Bodhisatta, a book of the Tipitaka itself, brings us the message that there was not only a

single Buddha, but a lineage of them which runs from the past to the future.

## CONCLUSION

In my conclusion, the bodhisatta path begins with the arising of the bodhi-citta or the thought of enlightenment: the heartfelt aspiration to strive for buddhahood, both for its own sake and for the sake of helping suffering beings. For these momentous events to occur, a person requires karmic fruitfulness and insight development in the present and past lives, devotion and reflection on the suffering of beings and the need for buddhas. Bodhisatta, being for enlightened is main them. And the ten perfections are the carrier of the bodhisatta, being for enlightened. Both in Theravada and Mahayana there mentioned about perfection, Pāramitas as the things to be fulfilled by one who want to be bodhisatta. Perfections were fulfilled by the bodhisatta, being for enlightened is not only for his need but the need of other being who were in suffer and going round in Samsāra, births and deaths.

The bodhisatta's carrier is one long training, a progress rising in the stages to Buddha-hood. Buddha, the awakened one, the pecca-buddha, the individual awakened one and the savaka, the Arahnt or Buddhist saint are the three ways or carriers to accomplishment for Nibbāna. Of them, the first one is called bodhisatta, being for enlightened and his carrier is the ten perfections. His duty or responsibility, indeed, is to awake himself from ignorance and to awake other beings that were trapped in births and deaths.

## REFERENCE BOOKS

- 1.Maurice Walshe, the long discourses of the Buddha A translation of the Digha Nikāya ,wisdom Publications. Boston, 2012.
- 2.A.K. Narain, the journal of the international Association of Buddhist studies (volume II, 1985).
- 3.The Commentary to the Cariyapitaka, ed. by K. Devarakkhita, Simon Hewavitarne Bequest Series, TheTripitaka Publication Press, 1929, 249. Press,1929.
- 4.Peter Harvey, An introduction to buddhist ethics, Cambridge University press, 2000.
- 5.Mrs Rhys Davids, A manual of the Buddhism , Samyak Prakashan. 32-3, Paschim Puri, New Delhi, 2010.
- 6.Gems of Buddhist wisdom, Publication of the
- 7.Willaim hart, as taught by S.N Goenka, the art of living Vipassana meditation, embassy Book distributors, 120, Great western building, Maharashtra chamber of commerce lane. 2004.

- 
- 1.Bodhisatta (pali), bodhistva (Sanskrit) means being -for- enlightened: one on the path to perfect Buddhahood, whose task is to help beings compassionately while maturing his or her own wisdom.
  - 2.Nibbāna (pāli), Nirvana (sanskrit) means extinction, freedom from suffering, the ultimate reality, the unconditioned.
  - 3.Samsāra, means cycle of rebirth, conditioned world, world of suffering.
  - 4.Tipitaka (pāli) tripitaka (Sanskrit) literally means, “three baskets” the three collections of the teachings of the Buddha, namely: 1. Vinaya pitaka- the collection of the monastic discipline; 2. Sutta pitaka- the collection of discourses; 3. The Abhidhamma pitaka-the collection of higher teachings, i.e systematic philosophical exegesis of the Dhamma.
  - 5.pāramī (pāli) pāramita (Sanskrit) means “ten perfections that were followed by bodhistta.”
  - 6.Ven. Dr. W. Rāhula, gems of Buddhist wisdom bodhisatta ideal in Buddhism (Publication of the pp. 462-4.
  - 7.A.K. Narain, the journal of the international Association of Buddhist studies (volume II, 1985),p. 91.
  - 8.Peter Harvey, an introduction to buddhist ethics (Cambridge University press, 2000),p. 128.
  - 9.The Commentary to the Cariydpifaka, ed. by K. Devarakkhita, Simon Hewavitarne Bequest Series (TheTripitaka Publication Press, 1929), 249.
  - 10.A.K. Narain, the journal of the international Association of Buddhist studies ( volume, 1985),p. 95.
  - 11.Maurice Walshe, the long discourses of the Buddha A translation of the Digha Nikaya ( wisdom Publications. Boston, 2012),p. 417.



**Nanissara**

Ph.D. Research Scholar, Department of Philosophy, Annamalai University, Annamalai nagar.

# Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

## Associated and Indexed, India

- \* International Scientific Journal Consortium
- \* OPEN J-GATE

## Associated and Indexed, USA

- \* EBSCO
- \* Index Copernicus
- \* Publication Index
- \* Academic Journal Database
- \* Contemporary Research Index
- \* Academic Paper Database
- \* Digital Journals Database
- \* Current Index to Scholarly Journals
- \* Elite Scientific Journal Archive
- \* Directory Of Academic Resources
- \* Scholar Journal Index
- \* Recent Science Index
- \* Scientific Resources Database
- \* Directory Of Research Journal Indexing

Golden Research Thoughts  
258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com  
Website : www.aygrt.isrj.net