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ABSTRACT:-

A Bodhisatta is a person who is in a position to attain Nibbāna, liberation, but out of great compassion for the world, he renounces it and goes on suffering in Samsara for the sake of others, perfects himself during an incalculable period of time and finally realizes Nibbana and becomes a Buddha, enlightened one. He discovers the truth and declares it to the world. His capacity for services to others is unlimited. The Theravada holds the Bodhisatta in the highest position. For Mahayana Buddhism mainly deals with the Bodhisatta ideal or vehicle of the Bodhisatta. But does Mahayana does not ignore the other two: 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.



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BODHISATTA IDEALS IN THERAVADA BUDDHISM- A STUDY



Golden Research Thoughts

INTRODUCTION

The entire career of a bodhisatta is governed by two major characteristics; wisdom (*paññā*) and compassion (*karuna*). Buddhahood is accomplished by wisdom, but the act of becoming a Buddha is accomplished by compassion. A bodhisattva's own liberation is achieved through wisdom, but his goal of liberating others is achieved through compassion. With wisdom he recognizes others' suffering and with compassion he eliminates it. Due to his wisdom, he becomes disentangled from samsara, but due to his compassion he remains in it. Owing to his wisdom, the bodhisattva remains unattached to the world, but with his compassion he embraces the world. Because of wisdom he does not become conceited; because of compassion he does not become discouraged. Wisdom brings him control over himself; compassion brings him control over others. Wisdom brings self advancement, and compassion brings others' advancement. More than all else, wisdom brings him the lordship of the Dharma, and compassion brings him 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 Dipankara Buddha many aeons ago, but he gave it up and remained in samsara to become a Buddha and save many beings. At the time of Dipankara Buddha, our bodhisatta was named Sumedha, 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 samsara, showing the bodhisatta example to the world and improving himself in the bodhisatta perfections. The Pali *Jataka* and its Commentary alone narrate five hundred and fifty life stories from his long career.

In the *Tipitaka* we find a book entitled the *Cariyapitaka*, which is completely dedicated to teaching the ten perfections (*dasa parami*). Each and every bodhisatta must fulfill the perfections to the highest degree in order to become a Buddha. In the *Cariyapitaka*, 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 *Cariyapitaka* is a *Bodhisatta-Pitaka* in the Theravada Tipitaka.

Bodhisatta path is practiced by accomplishing ten perfections.

The ten perfections are:

- (1) perfection of giving (*dana*),
- (2) perfection of morality (*sila*),
- (3) perfection of renunciation (*nekkhamma*),
- (4) perfection of wisdom (*paññā*),
- (5) perfection of exertion (*virīya*),
- (6) perfection of patience (*khanti*),
- (7) perfection of truth (*sacca*),
- (8) perfection of resolution (*adhitthana*),
- (9) perfection of loving kindness (*metta*),
- (10) perfection of equanimity (*upekkha*).

Generosity (*dana*)

Dana can be characterized by unattached and unconditional generosity, giving and letting go. Giving leads to being reborn in happy states and material wealth. Alternatively, lack of giving leads to unhappy states and poverty. The exquisite paradox in Buddhism is that the more we give - and the more we give without seeking something in return - the wealthier (in the broadest sense of the word) we will become. By giving we destroy those acquisitive impulses that ultimately lead to further suffering.

Morality (*sila*)-virtue, integrity

Sila is an action that is an intentional effort. It refers to moral purity of thought, word, and deed. The four conditions of sila are chastity, calmness, quiet, and extinguishment, i.e. no longer being susceptible to perturbation by the passions like greed and selfishness, which are common in the world today. Sila refers to overall (principles of) ethical behavior.

Renunciation (*nekkhamma*)

Nekkhamma is a Pali word generally translated as "renunciation" while also conveying more specifically "giving up the world and leading a holy life" or "freedom from lust, craving and desires." In Buddhism's Noble Eightfold Path, nekkhamma is the first practice associated with "Right Intention." In the Theravada list of ten perfections, nekkhamma is the third practice of "perfection."

Wisdom (pañña)

Prajña (Sanskrit) or pañña (Pali) has been translated as "wisdom," "understanding," "discernment," "cognitive acuity," or "know-how." In some sects of Buddhism, it especially refers to the wisdom that is based on the direct realization of the Four Noble Truths, impermanence, interdependent origination, non-self, emptiness, etc. Prajña is the wisdom that is able to extinguish afflictions and bring about enlightenment.

Energy/Strength (virīya)- effort

Viriya stands for strenuous and sustained effort to overcome unskillful ways, such as indulging in sensuality, ill will and harmfulness. It stands for the right endeavour to attain dhyana. Viriya does not stand for physical strength. It signifies strength of character and the persistent effort for the well-being of others. In the absence of sustained efforts in practicing meditation, craving creeps in and the meditator comes under its influence. Right effort known as viriyabala is, thus, required to overcome unskillful mental factors and deviation from dhyana.

Patience (khanti)

Khanti (Pali) has been translated as patience, forbearance and forgiveness. It is the practice of exercising patience toward behavior or situations that might not necessarily deserve it. It is seen as a conscious choice to actively give patience as if a gift, rather than being in a state of oppression in which one feels obligated to act in such a way.

Truthfulness (sacca)

Sacca is a Pali word meaning "real" or "true." In early Buddhist literature, sacca is often found in the context of the "Four Noble Truths," a crystallization of Buddhist wisdom. In addition, sacca is one of the ten paramis or perfections that a bodhisatta must develop in order to become a Buddha.

Resolution - determination (adhitthana)

Adhitthana (Pali; from adhi meaning "higher" or "best" plus thana meaning "standing") has been translated as "decision," "resolution," "self-determination," "will" and "resolute determination." In the late canonical literature of Theravada Buddhism, adhitthana is one of the ten "perfections" (dasa paramiyo), exemplified by the bodhisatta's resolve to become fully awakened.

Lovingkindness (metta)

Metta (Pali) or maitri (Sanskrit) has been translated as "loving-kindness," "friendliness," "benevolence," "amity," "friendship," "good will," "kindness," "love," "sympathy," and "active interest in others." It is one of the ten paramitas of the Theravada school of Buddhism, and the first of the four Brahmaviharas. The metta bhavana ("cultivation of metta") is a popular form of meditation in Buddhism.

The object of metta meditation is loving kindness (love without attachment). Traditionally, the practice begins with the meditator cultivating loving kindness towards themselves, then their loved ones, friends, teachers, strangers, enemies, and finally towards all sentient beings. Commonly, it can be used as a greeting or closing to a letter or note. Buddhists believe that those who cultivate metta will be effortless because they see no need to harbour ill will or hostility. Buddhist teachers may even recommend meditation on metta as to habitual sleepless and unpleasant dreams. It is generally felt that those around a metta-ful person will feel more comfortable and happy too. Radiating metta is thought to contribute to a world of love, peace and happiness.

Metta meditation is considered a good way to calm down very worried and upset mind by people who consider it to be an antidote to anger. According to them, someone who has cultivated metta will not be easily angered and can quickly subdue anger that arises, being more caring, more loving, and more likely to love unconditionally.

Equanimity (upekkha)

American Buddhist monk Bhikkhu Bodhi wrote: "The real meaning of upekkha is equanimity, not indifference in the sense of unconcern for others. As a spiritual virtue, upekkha means equanimity in the face of the fluctuations of worldly fortune. It is evenness of mind, unshakeable freedom of mind, a state of inner equipoise that cannot be upset by gain and loss, honour and dishonour, praise and blame, pleasure and pain. Upekkha is freedom from all points of self-reference; it is indifference only to the demands of the ego-self with its craving for pleasure and position, not to the well-being of one's fellow human beings. True equanimity is the pinnacle of the four social attitudes that the Buddhist texts call the 'divine abodes': boundless loving-kindness, compassion, altruistic joy, and equanimity. The last does not override and negate

the preceding three, but perfects and consummates them.

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, *dana*, giving only one's external belongings is but of the ordinary level (*dana parami*).

A bodhisatta may sacrifice his eye for a blind person or his leg for a lame person. The Pali 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 (*dana upa parami*). The highest stage of *dana* is the giving of one's life for the benefit of others (*dana paramattha parami*). Like *dana*, 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 *Aṅguttaranikaya* 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, Sariputta.

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 *Theravadins'* "Supreme Being" is the Buddha. Many attained *Buddhahood* in the past and many will still attain *Buddhahood* in the future. Gautama (Pali: Gotama) is the Buddha of the present era, but by no means is the only Buddha. In the *Sampasadaniya 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, Paramitas 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 Samsara, 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 *pacceka-buddha*, the individual awakened one and the *savaka*, the Arahant or Buddhist saint are the three ways or carriers to accomplishment for Nibbana. 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.

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1. Bodhisatta (pāli), bodhisttva (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. Nibbana (pali), Nirvana (sanskrit) means extinction, freedom from suffering, the ultimate reality, the

unconditioned.

3.Samsara, means cycle of rebirth, conditioned world, world of suffering.

4.Tipitaka (pali) 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.parami (pali) paramita (Sanskrit) means “ten perfections that were followed by bodhistta.”

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