



# The Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism and Their Application into Daily Life

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## Abstract

The article aims to demonstrate the Paths to attaining Enlightenment in Theravāda and Mahāyāna schools leading to the same highest goal in Buddhism, the Theravāda school is the practice of thirty-seven Factors of Enlightenment to achieve *Arahantship*, nevertheless the Mahāyāna school emergence is the practice of the Bodhisattva Path through the complete Perfections (*Pāramitās*) to attaining Buddhahood. As a result, the harmonization of the Arahant Path and the Bodhisattva Path is the sacrifice of Arahant and Bodhisattva lives to bring compassion and loving kindness in serving others in the world as the way of the Buddhist Paths attaining enlightenment applies into daily life. After all, through a drawing of both Paths in Buddhism, it illustrates a comprehensive of the Paths to attaining enlightenment in Theravāda and Mahāyāna Buddhism and the application leading to happiness and peacefulness in daily life.

**Keywords:** Application, Paths to Attaining Enlightenment, Theravāda, Mahā-yāna, Daily Life.

## 1. Introduction

The Buddha's purpose in devoting his life preaches the path to bring the benefit to all sentient beings and releases them from the worldly suffering, the cause of the cycle of births and deaths. He was encouraging human beings not to do any evil, cultivates good, and purifies their mind (K. Sri Dhammananda, 1988: 388). The Path to attaining Enlightenment in the Theravāda tradition practices the Thirty-seven Factors that consist of the Noble Eightfold Path (*Ariyo Aṭṭhaṅgiko Maggo*), the Four Foundations of Mindfulness (*Satipaṭṭhāna*), the Four Supreme Efforts (*Cattāro Iddhipādā*), the Four Means to Accomplishment (*Cattāro Iddhipādā*), Five Spiritual Organs (*Pañcendriyāni*), Five Mental Powers (*Pañca Balāni*), and the Seven Factors (*Satta Bojjhaṅgā*) (F. L. Woodward, 1994: 208). The four stages of fruition are Stream-enterer, Once-returner, Non-returner, and Arahant (Maurice Walshe, 2012: 490). On the other hand, the Path to attaining the highest goal in Mahāyāna Buddhism is the Bodhisattva Path as the Bodhisattva seeks the completed enlightenment for the benefit of all sentient beings through the practice of six Perfections (or ten *Pāramitās*) and achieves the ten Stages (*Bhūmis*) (Thomas Cleary, 1993: 702-800). These Paths are quite different practice and the fruition attainment. Can two Paths of Buddhism leading to the same highest goal, *Nibbāna*? How the Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism apply into daily life to get true happiness? these question can be found in this research article.

## 2. The Path to Attaining Enlightenment in Theravāda Buddhism

According to Theravāda canonical texts, all these various methods are classified into the seven groups as the thirty-seven Factors of Enlightenment (*Bodhipakkhiyā Dhammā*) (F. L. Woodward, 1994: 128) are:

### **The Four Foundations of Mindfulness (*Satipaṭṭhāna*)**

The contemplating focus on the body in the Body (*Kāyānupassanā*), contemplating the feelings in the Feelings (*Vedanānupassanā*), contemplating the mind in the Mind (*Cittanupassanā*), and contemplating the mental objects in the Mental Objects (*Dhammanupassanā*). The practice of the four foundations of mindfulness is called “the main way leading to going beyond sorrows and grief, to ceasing suffering, to the purification of all beings, to attaining enlightenment, to the realization of *nibbāna*.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 346).

(1) The six objects of contemplating body are: Mindfulness on Breathing (*Ānāpāna-Sati*), on the Postures of the Body (*Catuririyāpathā*), on the clear Comprehension (*Sampajañña*), the Reflection on the repulsiveness of the Body (*Paṭikkūlamānasikāra*), the reflection on the Material Elements (*Dhātumanisikāra*), and on the nine kinds of Corpse (*Navasīvathikāya*); (2) *Vedanānupassanā* is the three kinds of feeling should be knowing whenever arising Pleasant (*Sukkhā*), Painful (*Dukkha*), and Neutral (*Upekkhā*) to make a note: “feel a pleasurable feeling... aware when affected by a painful, or by a neutral feeling, or by pleasant or painful or neutral feeling concerning material things, or by a pleasant or painful or neutral feeling concerning spiritual things.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 333); (3) *Cittanupassanā* is the observing mind in any moment we know that this is mind state a nonstop changing like the waves of the sea never ending. We just learn to control and realize. “the mind with lust as the mind with lust, or the mind without lust as the one without lust, or the mind with hate as being with hate, and so on.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 334); (4) *Dhammanupassanā* contemplates on the five kinds of hindrances, the five groups of grasping, the six internal-external sense-bases, the seven links in awakening, and the four ariyan truths. Thus, the Four Foundations of Mindfulness is called one way to purify oneself and “for the overcoming of sorrows and griefs, for the going down of sufferings and miseries, for winning the right path, for the realizing nibbāna, that is to say, the four application of mindfulness.” (I. B. Horner, 1993: 71). We regard ourselves corporeality, feeling, consciousness, perception, and mental formations like five pieces to link together, they do not belong us. The four foundations of mindfulness are the way to get rid of all defilements and frees from suffering.

### **The Four Supreme Efforts (*Cattāro Padhāna*)**

The process of four periods is: (1) the effort to avoid the arising of Evil (*Pāpaka*) and Unwholesome (*Akusala*) states of mind that have not arisen, (2) the effort to overcome evil and unwholesome states of mind that have arisen, (3) the effort to develop wholesome states of mind that have not arisen, (4) the effort to maintain and increase the wholesome states of mind that have arisen. The practice is similar to Right Effort of the Noble Eightfold Path. One should be balanced and appropriated, neither tense nor relaxed. “Energy, when overstrung, ends in a flurry, when over-lax, in idles. Stand fast in the mean of energy; pierce the mean of the faculties; and therein grasp the real world.” (E. M. Hare, 1995: 267). It called “the arousing of mental energy” (Paṭhamakyaw Ashin Thīṭṭila, 1995: 311) because without supporting the effort in the practice one cannot reach the goal, effort with a positive mind.

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

The term “*iddhi*” means potency, *iddhipādā*, the making determination in respect of concentration on purpose, on will, on thoughts, and on the investigation.” (T. W. Rhys Davids and William Stede, 2004: 120). They are called the base of spiritual success because “referred to as pre-requisites for the attainment of psychic power.” (F. L. Woodward, 1994: 195). The Four Means to Accomplishment are striving, energy, consciousness, and investigation. It is (1) the basis of psychic power that is possessed of concentration of intention with activities of Striving (*Chanda*); (2) the basis of psychic power that is possessed of concentration of energy with activities of striving (*Viriya*); (3) the basis of psychic power that is possessed of concentration of Consciousness with activities of striving (*Citta*); (4) the basis of psychic power that is possessed of Concentration of Investigation with activities of striving (*Vīmaṃsā*), or examination and discrimination of the mental factors accompanying the meditations.

### **The Five Spiritual Organs (*Pañcīndriyāni*)**

The five Spiritual Organs, namely, are Faith (*Saddhā*), Effort (*Viriya*), Mindfulness (*Sati*), Concentration (*Samādhi*), and Wisdom (*Paññā*) by practicing completion to attain liberation of the heart, liberation by an insight which is without discrimination. “When the Ariyan disciple understands, as they really are, the satisfaction in, the misery of, and the escape from these five controlling powers...is freed without grasping...destroyer of the āsavas, liver of the life, winner of his own welfare, one who has worn out of the fetters of rebirth, one released by perfect insight.” (F. L. Woodward, 1994: 223). (1) Faith arises by the belief on the Buddha, the Dhamma, the Sangha, and the noble virtues. (2) An effort is similar to Right Effort had explained. (3) Mindfulness is awareness in contemplating on body, feelings, mind, and mind-objects. (4) Concentration is regarded from the four meditation that is identical with Right Concentration. Wisdom is regarded from the viewpoint of the Four Noble Truths.

### **The Five Mental Powers (*Pañca Balāni*)**

They are referred to the same qualities of the five controlling powers: Faith (*Saddhā*), Effort (*Viriya*), Mindfulness (*Sati*), Concentration (*Samādhi*), and Wisdom (*Paññā*). “Cultivates and makes much of the power of faith, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender....energy...of mindfulness... of concentration... of insight.” (F. L. Woodward, 1994: 195). “When these five mental powers are developed, the five fetters of the higher sort” (F. L. Woodward, 1994: 224) is wearing out and abandoning.

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

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

(1) Mindfulness (*Sati-Sambojjhaṅga*) is practiced as similar to with Right Mindfulness of the Eightfold Path. (2) Investigation of Dhamma (*Dhammavicaya-Sambojjhaṅga*) is identified with the right view to see things as they really are. It is the analysis of all component things into their fundamental elements. From his teaching that “this dhamma which is self-realized, timeless, a come-and-see-thing, leading onward, to be understood individually by the wise.” (I. B. Horner, 1993: 321); (3) Effort (*Viriya-Sambojjhaṅga*) as the same practice with Right Effort. (4) Joy (*Pīti-Sambojjhaṅga*) arises by the note that the mind is the vast difference between pleasure and happiness. Seeing a form, hearing a sound, perceiving an odor, tasting a flavor, touching things, cognizing an idea, those six sense-objects experience a certain level of pleasure. Real happiness comes without grasping or attaching things animate or inanimate. (5) Tranquility (*Passaddhi-Sambojjhaṅga*) practices to see the rise and fall of all things conditioned; how things come into being and pass away by a state of mind without suffering existed or unquiet. (6) Concentration (*Samādhi-Sambojjhaṅga*) as the same way of training of Right Concentration. (7) Equanimity (*Upekkhā-Sambojjhaṅga*) arises by seeing between joy and sorrow; disinterestedness, neutral feeling, equanimity; feeling which is neither pain nor pleasure.

### **The Noble Eightfold Path (*Ariyo Aṭṭhaṅgiko Maggo*)**

The Buddha describes the Noble Eightfold Path as the middle way of moderation, between the extremes of sensual indulgence and self-mortification. By avoiding these two extremes has gained knowledge of that middle path. It practices to keep in the middle extreme and avoids both sides. What is the middle path? “Right view, right thought, right speech, right action, right living, right effort, right mindfulness, and right concentration. This, monks, is that middle path which giveth vision, which giveth knowledge, causeth calm, special knowledge, enlightenment, Nibbāna.” (F. L. Woodward, 1994: 420). This path is summarized in the three groups: Wisdom (*Pāññā*) consisting of Right View, and Right Thought; Virtue (*Sīla*) consisting of Right Speech, Right Effort, and Right Action; Concentration (*Samādhi*) consisting of Right Mindfulness and Right Concentration. The way of practice is:

– The Group of *Sīla* (1) the practice of Right Speech, the Lord Buddha taught: “whatever speech he knows to be fact, true, connected with the goal, the right time for explaining that speech” (I. B. Horner, 1993: 62-63). (2) Right Action arises by “the refraining from the killing of living things, put down weapons, have the shame of roughness and loving kindness to all beings (T.W. Rhys Davids and J.E. Carpenter, 1995: 79). (3) Right Livelihood is practiced by the refrain from earning a living through an occupation that causes harm to others. “The five trades have been prohibited, namely, trading in arms, trading in human beings, trading in animals, trading in spirits, and trading in poison.” (E. M. Hare, 1995: 153). So, their moral principles are not merely negative prohibition, but an affirmation of doing the good with wholesome intentions for the welfare and happiness of human beings.

– The Group of *Samādhi* as (1) the practice of Right Effort, one should be balanced and appropriate, neither tense nor relaxed. “Energy, when overstrung, ends in a flurry, when over-lax, in idles. Stand fast in the mean of energy; pierce the mean of the faculties; and therein grasp the real world” (E. M. Hare, 1995: 267); (2) Right Mindfulness arises by the contemplating of the four foundations of mindfulness as Contemplating of the Body in the Body (*Kāyānupassanā*) sees the breathing of long or short. Contemplating the Feelings in the Feelings (*Vedanānupassanā*) notes the pleasant, unpleasant and neutral, of how they appear and disappear in our body. Contemplating the Mind in the Mind (*Cittānupassanā*) should be aware of any mind of activities. (3) The way of practice Concentration by taking of the Forty Objects in Meditation (*Samatha Kammaṭṭhāna*). In the *Visuddhimmagga* entitle, it clearly defined: “he should apprehend from among the forty meditation subjects one that suits his own temperament” (Bhadantācariya Buddhaghosa, Bhikkhu Ñāṇamoli, 2010: 86). The method of meditation in the Theravāda tradition makes clear that both affective and cognitive defilements must be overcome by meditative Calm (*Samātha*) and Insight (*Vipassanā*). Working together, they bring a state of mind in the calm, clear, peaceful.

– The Group of *Pāññā* are (1) Right View arises with two conditions: “listening to the speech of others and systematic attention” (I. B. Horner, 1993: 353). It is necessary for a person to listen to the teaching or advice from good friends and then to contemplate them with wise attention in order to know how the teaching is using or applied correctly. (2) Right Thought arises with the understanding of the necessity of giving up “sense-pleasures because of danger, low, unworthy” (F. L. Woodward, 1994: 357). They are impermanent, empty, and falsehood. Thus, the three groups of the Eightfold Path training (as Middle Way) depend on each other like eight unbreakable links in a chain, and they must be always put into practice leading to the understanding all things as they really are.

To summarize, the path to attaining enlightenment in Theravāda Buddhism is the practice of thirty-seven factors as the process of practice from the lower to the higher level of attainment. Each factor can get a true benefit from the entirely practiced. It is the path of complete freedom to get happiness and peace through the practicing of moral, spiritual and intellectual perfection.

### 3. The Four Stages of Attainment in Theravāda Buddhism

The four stages of attainment, it called “*Ariya-puggala*,” (Rhys Davids and J. E. Carpenter, 1995: 219) are four major types of noble persons in the Theravāda tradition following: (1) *Sotāpana* (Stream-enterer), means “*entering upon the streams*,” (T. W. Rhys Davids and William Stede, 2004: 725). The Stream-enterer has eyes of Dharma as “the good, hearing the good Dhamma, systematized attention, and observing the dhamma.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 218). In this stage, he abandoned the three first fetter is as “wrong views of personality (*sakkāya-diṭṭhi*), Doubt (*vicikicchā*), and attachment to mere Rules and Rituals (*sīlabbata-parāmāsa*)” (F.L. Woodward, 1995: 221). After having eliminated there three lower fetters, he is called the Stream-winning (*Sotāpattiphala*) who has closed the doors to rebirth in the hells, animal realm, and petas realm. He has only seven births at the most in the happy realms of the human and heavenly worlds; (2) *Sakadāgāmī* (Once-returner) literally meaning is “returning once, one who will not be reborn on earth more than once” (T. W. Rhys Davids and William Stede, 2004: 660). Once-returner weakens the rest of five lower fetters that Sensual Lust (*Kama-Chanda*) and Ill-Will (*Dosā*), to such a degree, that they no longer occur strongly. A Once-returner has only one more birth in this world and then shall make an end of suffering; (3) *Anāgāmī* (Non-returner) literally means “one who does not return, Never-Returner” (T. W. Rhys Davids and William Stede, 2004: 31). *Anāgāmī* after death, he will be reborn in one of the highest heavens and there obtain Arahantship. He gets rid of the five lower fetters as Lust of the Form (*Rūpa-Rāga*), Lust of the Formless (*Arūpa-Rāga*), Conceit (*Māṇa*), Restlessness (*Uddhacca*), and Ignorance (*Avijjā*) (F. L. Woodward, 1994: 49). He is never reborn anymore in the lower world. He takes birth in the Pure Abodes, there to pass away, destines never to return (H.C. Warren and D. Kosambi, 1950: 62); (4) *Arahant* (Perfected One) means “perfection in the Buddhist sense = Nibbāna, the attainment of the last and highest stage of the Path, one who has attained the *Summum Bonum*” (T. W. Rhys Davids and William Stede, 2004: 76-77). He perfects fully “Virtue (*Sīla*), Concentration (*Samāthi*) and Wisdom (*Paññā*)” (F. L. Woodward, 1995: 212) He got rid of the remaining five fetters as the five higher fetters and realizes the



Fruitings of Holiness (*Arahatta-Phala*). “Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life, there will be no beyond” (Rhys Davids and J. E. Carpenter, 1995: 93). In brief, one entering the irreversible path to the attainment of Nibbāna, one becomes a Noble Person (*Ariyapuggala*), the word “Noble” (*Ariya*) here denoting spiritual nobility.

To conclude, the Path to attaining Enlightenment in Theravāda Buddhism is the training of the Thirty-seven Factors to attain the four stages of attained enlightenment are the Stream-enterer, Once-returner, Non-returner and the Arahant who got rid of abandon the ten fetters.

#### 4. The Path to Attaining Enlightenment in Mahāyāna Buddhism

The practice of Bodhisattva Path leading to the highest goal in Mahāyāna Buddhism is the practice following the arising of Thought of Enlightenment (*Bodhicitta*) firstly, makes the Vows (*Praṇidhāna*) secondly, and then practices the six *Pāramitās*:

***Bodhicitta*** means “*Thought of Enlightenment*” or “*Aspiration to Enlightenment*” (T. W. Rhys Davids and William Stede, 2004: 130), the intention to reach the complete, perfect enlightenment and orders to liberate all sentient beings in the universe from suffering. *Bodhicitta* is divided into the two kinds of: “the mind that observes enlightenment and aspires and the mind that observes enlightenment and engages” (Shantideva, Geshe Kelsang Gyatso, 2007: 8). Shantideva in his *Bodhicaryāvatāra* compares the first *Bodhicitta* to the decision to undertake a journey as the process of developing aspiration to Buddhahood for the sake of others, while the second refers to undertaking of the various practices of the Bodhisattva Path as the Six Perfections (*Pāramitās*), making the vow, achieving ten stages, and so on.

***Praṇidhāna (Bodhisattva Vow)*** means “a strong wish, aspiration, prayer, or an inflexible determination to carry out one’s will even through an infinite series of rebirths.” (Shantideva, Geshe Kelsang Gyatso, 2007: 307). The Bodhisattva Vow is the wish to save all beings from suffering, destroy all evil passions, the learning and practicing Dhamma to attain enlightened. The ten *Prandhānas* (Vows) in brief: “(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 five spiritual powers of the Bodhisattva. (5) Gain insight into the truth of the Good Law. (6) Be able to preach the truth to all beings. (7) Allow to travel all over the ten quarters of the world, respect and listen to the doctrine of all Buddhas. (8) All sentient beings may listen to bodhisattva



teaching, be free from all passions and awake. (9) Protect all sentient beings. (10) All people practice doctrine and make *pranidhānas* for the sake of all sentient beings.” (D.T. Suzuki, 1999: 308). The period of vow preparation is thus devotional in nature, attempting to open the heart to the spark of enlightenment which arises from the development of wisdom and compassion.

**Six Pāramitās (Perfections)**, the term carries a meaning: “Completeness, perfection, highest state” (T. W. Rhys Davids and William Stede, 2004: 77), and the other translated as “transcendental virtue, perfect virtue, highest perfection, complete attainment, etc.” (Har Dayal, 1932: 165). The original Mahāyāna Texts, the Bodhisattva trains the Six Perfections in brief:

(1) *Dāna Pāramī* (Perfection of Generosity), the Bodhisattva feels happy and without regret to give his all internal and external things. Three kinds of giving are: “material gift, the giving of fearlessness, and the giving of the Dharma.” (Francis H. Cook, 1999: 316). The emphatic perfection of giving has consisted in the threefold purity: “Gives a gift, and he does not apprehend a self, a recipient, or a gift; also no reward of his giving.” (Edward Conze, 1990: 199). The Bodhisattva gives a gift but he does not apprehend a ‘self’, nor a recipient, nor a gift; he surrenders that gift to all beings without beings nor self and he dedicates that gift to supreme enlightenment but he does not apprehend any enlightenment. (2) The Bodhisattva observes all *Sīla* that an essential condition for attaining Concentration (*Samādhi*) and Wisdom (*Paññā*). Three kinds of virtue are: “personal conduct, embracing wholesome dharma, and benefitting sentient beings (Francis H. Cook, 1999: 310); (3) *Khanti Pāramī*, the Bodhisattva’s compassionate heart and loving kindness, he is willing to forgive and to bear others who have harmed. (4) *Viriya Pāramī* proceeds to go straight toward a final goal without interrupted. Energy is the main and supreme cause of all the principles entirely on the effort. (5) In deeply Concentrating (*Ñāṇa Pāramī*) means a training “whether he walks or stands, sits or lies down, talks or remains silent, his concentration does not leave him (Edward Conze, 1990, 138). The three kinds of *Ñāṇa* are “trance state as the peaceful dwelling, trance state that attracts, and trance state for transacting one’s affairs (Francis H. Cook, 1999: 317). (6) Last, the Perfection of Wisdom (*Paññā Pāramī*) is a final goal of Bodhisattva gained because wisdom is a mirror using to see the real nature, overcome attachment and free from all suffering. There are three kinds of as “non-discriminating discernment of the emptiness of beings, non-discriminating discernment of the emptiness of dharma, and non-discriminating discernment of the emptiness of both” (Francis H. Cook, 1999: 317). Another explaining of the four left *Pāramitās* that is equal with the ten Stages (*Bodhisattvabhūmis* are ten ‘lands’ a bodhisattva must pass through on

the way to Buddha-hood), “the sixth includes non-discriminating knowledge and the last four are all categorized as subsequently acquired knowledge because its object is worldly (truth)” (Francis H. Cook, 1999). And “because in the ten stages one must counteract ten obstacles and realize ten true suchness, no more, no less” (Francis H. Cook, 1999: 320).

To sum, the Mahayana Buddhist teaching of six *Pāramitās* (Perfections) as well offers valuable advice to improve oneself and reaches the “shore of freedom, harmony, and good relationship” (Thich Nhat Hanh, 1998: 192). They included generosity, virtue, patience, energy, concentration, and wisdom is the path of the Bodhisattva training to attain the highest goal. It is the path of the Bodhisattva training to become a Buddhahood in Mahāyāna Buddhism.

## 5. The Ten Stages of Fruition in Mahāyāna Buddhism

The final goal of Bodhisattva Path is the attainment of ten Stages (*Bhūmis*). In Sanskrit, it called “ground” or “stage” of a Bodhisattva, referring to the systematic stages along the path (*Magga*) of a Bodhisattva’s maturation into a Buddha” (Robert E. Buswell Jr. and Donald S. Lopez Jr., 2014: 134). “They are called ‘stages’ because they are superior supports for the practices that are to be cultivated cause them to appear and grow” (Francis H. Cook, 1999). The ten *Bhūmis* are described:

(1) *Muditābhūmi*, “Stage of Extreme Joy,” (Thomas Cleary, 1993: 406), the Bodhisattva, who has done good deeds and caused the roots of goodness to grow, produces Thought of Enlightenment (*Bodhicitta*). He is joying in mind and body, keen delight, non-attachment, purified ‘Root of Merits,’ cultivates honesty, truthfulness and develops the different factor of enlightenment. The first stage, the Bodhisattva cultivated the Perfect Giving (*Dāna Pāramī*); (2) *Vimalābhūmi* (Stage of Purify) means to purify or stainless, the Bodhisattva brings his pure mind with practicing ethical conduct by the cultivated Perfection of Virtue (*Sīla Pāramī*); (3) *Pabhākārībhūmi* (Stage of Refulgence) because the Bodhisattva’s wisdom becomes clearer. He gets rid of *Raga*, *Dosa*, and *Moha* and develops his mind toward enlightened knowledge and saves beings from suffering and perfected the Patience (*Khanti Pāramī*); (4) *Atthacīśamatībhūmi* (Stage of Blazing) means the defilements are burned by the fires of wisdom and perfects Energy (*Vīrya Pāramī*); (5) *Dunajayābhūmi* (Stage of Invincibility) is called the stage of difficult to Conquer. In this stage, the Bodhisattva cultivates the perfection of concentration (*Ñāna Pāramī*); (6) *Amukhībhūmi* (Stage of Manifestation) namely is Right in front of Bodhi or Stage of Manifestation by the Perfection of Wisdom (*Paññā Pāramī*); (7) *Dūraṅgamabhūmi* (Stage

of Far-Going) means the stage of Far-Going of the Bodhisattva's knowledge until becoming a perfect Tathāgata. He perfects his Skill in Means ((*Upāya Pāramī*). (8) *Acalabhūmi* (Stage of Immovability), this stages the Bodhisattva attained nondiscrimination knowledge continues without intervention, and images, passion, and effort cannot remove by the Perfection of Vow (*Prañidhāna Pāramī*); (9) *Sādhupatībhūmi* (Stage of Good Mind) means to be able to preach eloquently and convert others with perfect ease, to preach Dharma well by the Perfection of Strength (*Bala Pāramī*); (10) *Dhammameghabhūmi* (Stage of Dharma Cloud) is the meaning of the Stage of Cloud of Teaching, Stage of Dharma Cloud by the Perfection of Concentration (*Jñāna Pāramī*). (Thomas Cleary, 1993: 406-423).

In brief, the ten *Bhūmis* represents the level attainment of a Bodhisattva and each level marks a definite advancement of his training. At the tenth stages is the level of Buddhahood, the similar power of Buddha. It is the highest achievement of the Bodhisattva by his effort and perfect *Pāramitās*.

## 6. The Buddhist Paths Leading to the Same Destination

The gradual stages of spiritual training regard ethical discipline and meditation, as a basis for wisdom. The Theravāda Path needs to address all three levels as Ethical Discipline (*Sīla*) restrains unwholesome bodily and verbal actions, meditative Concentration (*Samādhi*). The training of mind undermines unwholesome states and cultivate wholesome ones, and Wisdom (*Paññā*) aided by meditation calm, can come to free from the root of the defilements. This signal-post also requires the practice of the Mahāyāna tradition to become a Buddhahood. Following Theravāda Buddhism, the highest stage is *Nibbāna* as the ultimate goal. It means “destruction of lust, hatred, illusion, called *Nibbāna*” (F. L. Woodward, 1994: 170) or there bring in any forms of conditioned existence or rebirth. The Mahāyāna tradition defines *Nibbāna* that its essential nature. “Awakening is not attained by the body, not by the mind. Awakening is the entrance into freedom from attachment because it has ceased to take hold of anything. Awakening is the attainment of the ultimate goal” (John R. McRae, 2004: 98). The Buddha's teaching in this Mahāyāna Sūtra expounds the doctrine of *Śūnyatā* of awakening, the ultimate attainment without clinging or attachment on anything or seeing the nature what they are as the attainment without attained.

People make a comparison of the Arahant and Bodhisattva ideal to ask which the path should be following. A note of Bhikkhu Bodhi is: “We can revere and cherish their loving-kindness, their great compassion, their high aspirations, and their self-sacrificial service to the word. True Buddhism needs all three: Buddha, Arahants, and Bodhisattvas”

(Bhikkhu Bodhi, 2013: 28). The True Buddhism needs all that is both paths of Theravāda and Mahāyāna on the way of purification that is called mutual support. When we reading the texts extolling the virtues of Arahant and Bodhisattva, both appear to be noble aspirations, who bring benefit to others. How wonderful that we can develop such purity and wisdom. The root of the problem is the seeing or view of '*self*'. The Buddha opened up the idea of talking about the concept of no-self instead. Additionally, the communication between a student and teacher about the Path of Bodhisattva and Arahant.

- Student of Buddhism asked, “Which do you think is the best path: that of the arahant or that of the bodhisattva?”

- Ajahn Sumedho replied: “That kind of question is asked by people who understand absolutely nothing about Buddhism!”

- Ajahn Chah: Don’t be an arahant, don’t be a bodhisattva, don’t be anything at all—if you are anything at all you will suffer.” (Ajahn Amaro, 2016).

Thereupon, there are questions that people are usually learning Buddhism asking. One who practices the Buddha’s teachings well will never arise that question because his mind never stuck a trap of views. The true practice of the Buddhist Path to attaining Enlightenment, all practitioner should be aware the real method of training without a mind of self or attachment as one drink a glass of water will know what the taste of it. The Buddhist Path likes a mountain has many ways to climb up the peak, the Buddhist Paths also has Arahant Path of Theravāda Buddhism and Bodhisattva Path of Mahāyāna Buddhism leading to the same ultimate goal.

As was remarked above of the Paths to attaining Enlightenment in both schools, the difference is the Path, the Method, and the stage achievement. However, the Buddhist Paths leading to the same destination can be put into practice for everyone to free themselves from suffering of inherent in birth, aging, pain, and death, suffering which stems from desire, from grasping and so on.

**Table No. 1:** The Differences and Consistencies between Theravāda and Mahāyān Paths to Attaining Enlightenment.

| Paths to Attaining Enlightenment of Both Schools | Differences | Consistencies |
|--|-------------|---------------|
| Path of Practice                                 | ✓           |               |
| Fruitions  | ✓           |               |
| Tisikkhā Training                                |             | ✓             |
| Ultimate Goal                                    |             | ✓             |

In this table shows the quite different from the Path of practice and the fruition attainment of both schools. However, the Theravāda and Mahāyāna Paths to attaining Enlightenment consists of the training of higher virtue (*Adhisīla-Sikkhā*), higher mind (*Adhicitta-Sikkhā*), and higher wisdom (*Adhipaññā-Sikkhā*) and leads to the same Ultimate Goal, *Nibbāna*.

## 7. The Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life

The way of the Buddhist Paths applies into daily life based on the harmonization of Arahant and Bodhisattva who are exhaustless working to others.

### The Harmonization of Arahant and Bodhisattva

Theravāda Buddhism bounded with interesting and self-elevating sayings that describe the peaceful and happy state of an Arahant who abides in the world, till the end of his life, serving other seekers of truth by example and by precept. “Sorrow and pain no more may overwhelm ye. For life in this world hath he cut all craving” (Rhys Davids, 1993: 32-33). A man developed his powers of virtue and cultivated his knowledge of virtue, he trained in meditation and wisdom, he can become perfect - at least as perfect as is compatible with human nature through his or her own effort. The craving for food and sensual pleasure makes one a slave to passions. A life of celibacy is recommended for all to be utilized wholly for the intellectual and moral welfare of oneself and others. So, the Arahant attains by his effort of self-training and self-development.

Regarding the Bodhisattva in Mahāyāna Buddhism practices *Pāramitās* completely to bring *Karuṇā* (Compassion) and *Mettā* (Loving-Kindness) to others. “Bringing benefit to others that one is really benefitting oneself. Why is this? It is because a bodhisattva, great beings, will happily give up his body, his life, and his wealth for the benefit of others, but doing so also brings benefit to himself” (Most Venerable Thich Tue Si and Dharmacārī Śraddhāpa, 2004: 1042). The Bodhisattva always does the benefit to others by forgot himself, when he cultivates and satisfies for others that all benefit comes to himself at the same time. In an example, we give food to hunger, the receiver feels full of food and the giver feels full (happy). Sharing is a good way of getting back.

As was started above demonstrative, the harmonization of the Arahant who is a perfected One by self-training to attain enlightenment and the Bodhisattva who devotes to help beings free from suffering and achieve enlightenment. They are exhaustless working to bring the benefit of others.

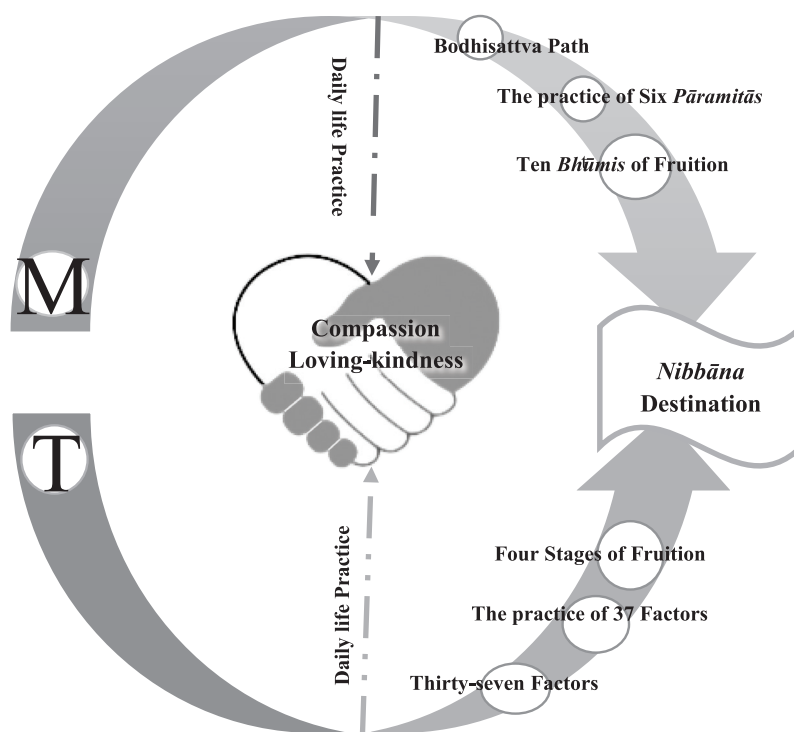
### **The Practice of Compassion and Loving-kindness as the Application of Buddhist Paths into Daily Life**

The Paths to attaining Enlightenment in Theravāda and Mahāyāna Buddhism steps in daily life by the practice of compassion and loving-kindness. The Buddha has declared that: “Not by birth does one become a Brahman; not by birth does one become a non-brahman. By action one becomes a Brahman; by action one becomes a non-brahman” (K. R. Norman, 2001: 78-79). Furthermore, the Buddha worked relentlessly for the spiritual development of his monastic disciples, but he was not oblivious to the spiritual needs of the wider society and householders. “He tried to encourage honesty in all walks of life, and highlighted the age-old principle that even for merchants, honesty is the best policy” and “The best food is that which is given in love. There is no flavor equal to that of love” (E. B. Cowell, 2008: 77).

Joanna Harper discovered that while loving-kindness is taught in many ways by different teachers, ultimately it is an equalizer and an antidote to hatred and aversion. It is a state that can be developed through practices that help us cultivate the unconditional, expansive qualities of the heart. Metta is a great balancer to insight and mindfulness practices. Loving-kindness likes care, friendliness, goodwill, and benevolence, and so on. It likes something to touch and cultivate daily. We can soften our hearts and find love amid all of the sufferings we hear about daily, to the sympathy of listening to others, to give an encouraging word, and so on. “Here is a four-step instruction for Metta. These steps are for practicing loving-kindness for yourself. You can also practice Metta for others in different

categories, such as people close to you, friends, people you are neutral toward, people you find difficult, and ultimately all living beings” (Joanna Harper, 2017).

The real way of practice in daily life is revere and cherish their loving-kindness, their great compassion, their high aspirations, and their self-sacrificial service to the word. Peace of mind, the purified mind is growing up and maintain by compassion and loving-kindness. The important values for all of us are trust, if we don’t have respect and know treat our patient with kindness gently, they are not going to trust us. We try to rekindle that initial aspiration for many people. How we train people to enhance that we all have this biological compassion as a parent love children, loved ones, and so on. How do we nurture, embellish, make that grow to encompass? It is the practice of how to forgive these effects to others by opening the doors for much love and compassion and controls anger to become more patient.



**Chart No. 2:** The Application of the Paths to Attaining Enlightenment in Theravāda and Mahāyāna Buddhism into Daily Life



Based on the above chart shows the two Paths to attaining Enlightenment. “T” abbreviates Theravāda Buddhism and “M” abbreviates Mahāyāna Buddhism. The Path is the Thirty-seven Factors of Enlightenment in Theravāda, meanwhile the Bodhisattva Path of Mahāyāna Buddhism. The Training of both schools is the practice of Seven Groups of Enlightenment (Theravāda Method) and the six *Pāramitās* (Perfections) in Mahāyāna Buddhism. The two roads of Buddhism attain the four Stages of Theravāda Buddhism and the ten *Bhūmis* (Stages) of Mahāyāna Buddhism. As was started above the taste of the Buddhist deliverance is only one state of freedom because two Paths of Theravāda and Mahāyāna leading to the same Destination, *Nibbāna*. The application in daily life is revere and cherish their loving-kindness, their great compassion, their high aspirations, and their self-sacrificial service to the word. Peace and pure mind grow up and maintain by the training of compassion and loving-kindness.

To summarize, the practice of compassion and loving-kindness can be growing up without condition in any one because the drop of tear of everyone is the same taste of salt. Only loving-kindness and great compassion can bring people living together, can share the difficult and the savor of loving without discriminate. A drop of sentient being blood has the same red color. Loving-kindness and compassion arise without condition because they are existent inner ourselves.

## 8. Conclusion

The Path to attaining Enlightenment in Theravāda Buddhism is the practice of *Bodhipakkiyidhammā* to achieve the four Fruition as *Sotāpana*, *Sakadāgāmi*, *Anāgāmi*, an *Arahant*. On the other hand, Mahāyāna Buddhism, anyone who makes a wish to be a Bodhisattva, he enters the Bodhisattva path to practice six *Pāramitās* and attains the ten Stages (*Bhūmis*) completely. Both doctrines of Theravāda and Mahāyāna Buddhism encourage disciples to follow the Threefold Training (*Sīla*, *Samādhi*, and *Paññā*) that lead to the same destination, *Nibbāna*. The harmonization of Arahant and Bodhisattva as the Arahant who is a perfected one destroys all defilement by his self-training and self-development and the Bodhisattva who forgets oneself in the service of others by the practice of *Karuṇā* (Compassion) and *Mettā* (Loving-kindness) in the countless life and space. It is an excellent idea to build our daily life in peace and calmness because of willing service others is never the existence of ‘selfless’ or discrimination. The purpose of life is free from defilements, of

clinging ‘I’ or ‘mine’. The destination of Bodhisattva and Arahant Path cultivate compassion and loving-kindness that the way of application in normal life. Anyone who strives to build a good life, the Buddha taught not force to belief but require reflection and contemplation. There are various teachings and methods, but most of all it is a set of training ourselves. When putting down ‘ourselves’ we can taste a piece of true happiness.

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