CHAPTER (1)

1. Introduction

Before any religion was up-in-coming in the world what did the people believe? Initially, the thing what we have to do is that to take a glance in the emergence of religions. Rivers, trees and mountains were revered and taken refuge. In gradual improvement, people personified elements of nature and worshipped them with faith, sometimes also because they were afraid of them. As they believed, they worshipped and paid respect to them. They trusted that prayer offered to them would result in fulfilling their desires.

All human beings want to be happy and seek happiness. Man’s search for happiness is going on from age to age but it can never be found in the way it is sought in merely adjusting the conditions of the external world and ignoring the internal world of mind. Social, economic, legal and political reforms, however well-intentioned and well-calculated they might have been, have never brought complete and genuine happiness to man. Why? When one set of unsatisfactory conditions that have appeared has been eliminated, another rears its head, and when that is eliminated yet another appears. This appearance and re-appearance, this rise and fall is of the essence of all mundane things and conditions. There can never be any mass production of true happiness. It is something personal and individual. It comes from within and not from without. It is not so much the external world that one has to explore in the search for happiness as the internal world of mind.
Nowadays many religions have appeared in the world. Man must choose a rational and meaningful religion according to his conviction without depending on mere beliefs, traditions, customs, and theories. No one has right to force him to accept any religion. No one should exploit poverty, illiteracy or arouse human emotional feelings to induce him to accept a religion. Religion should be a free choice. Man should be free to choose his own religion according to his liking and intellectual capacity. All religions aim at peace. Buddhism is a pre-eminent religion.

1.1. The Buddha and His Teachings

The Buddha, the founder of Buddhism was born in the Lumbini grove, in the vicinity of Kapilavatthu, near the present-day border of India and Nepal in the 6th century B.C. He was called Siddhattha Gotama (Sanskrit. Siddhārtha Gautama). Siddhattha’s father, Suddhodana, was a relatively powerful and wealthy leader of a small tribe called the Sakkya, structured more as a republic than a kingdom, and located in the Ganges river basin near the foothills of the Himalayan Mountains (Kapilavatthu was its capital). His mother Mahāmāyā died a week after his birth, and he was raised by Mahāpajāpati Gotami, an aunt who became his father’s second wife.

At the time of his birth, religious authorities observed that Siddhattha possessed the ‘thirty-two marks peculiar to a Great Man’ and they predicted that he would become an important world figure, either a just ruler or an enlightened spiritual leader. His father was determined that he should become a ruler, and to ensure this outcome he protected his son from everything unpleasant in life. An early omen should have warned Suddhodana that his son had a different destiny.
Presumably Siddhattha was raised in considerable prosperity and received a good education by the standards of the time. He was also reputed to have been extremely attractive physically. Aged sixteen, he married the beautiful Yasodharā, the Koliyan Princess. That Siddhattha was married, had a son, and was probably in line to acquire the power and wealth of his father no doubt made him a very fortunate and much envied young man in the Kingdom of Sakkya (in modern Nepal). Several years later, when he was twenty-nine, she gave birth to their only child, their son Rāhula.

At the age of twelve, Siddhattha was found meditating under a tree during a festival. Eventually, he discovered what everyone comes to know— that there is suffering in human life. One day he left the palace and saw a decrepit, bent-over old man walking with a stick to support him. Thus Siddhattha realized that human beings are not forever young: we all age and grow old. On a second outing, he saw a man who was extremely ill. Thus Siddhattha realized that human beings are not forever healthy: we are all liable to sickness. On a third excursion, he saw a dead man in a funeral procession. Thus Siddhattha realized that human beings do not live forever: we all die eventually.

The threefold discovery that aging, illness and death are facts of every human life was a shock to Siddhattha. He was overcome with disgust and shame. He wondered: What is the meaning of human suffering? What is its cause? Can it be overcome? How can such questions be answered? On a fourth outing, Siddhattha saw a man who had left home, shaved his head, and donned yellow robes: he was seeking a life of wisdom, virtue and tranquillity outside the conventional life of society, and he became an initial role-model for Siddhattha. The first
three omens signify the nature of life symbolically and fourth was considered as the ideal life to go in search of truth, remedy for unsatisfactoriness of life.

At the age of twenty-nine, *Siddhattha* left his kingdom and became an ascetic to find the solution—the way of this universal suffering. He began his search by seeking instruction from persons who were reputed to be wise. The dominant religion in his society was Brahmanism. There are three features of Brahmanism worth noting here. First, it maintained that all persons were determined by birth to fall into exactly one class in a hierarchy of four: the religious leaders known as Brahmins, rulers and warriors, farmers and traders, and servants. Second, Brahmanism accepted polytheism and supposed that benefits from the gods could be obtained by sacrificial rituals. Third, it emphasized the value of ascetic practices as well as meditation techniques known as yoga. As the Buddha, *Siddhattha* would be critical of the first two of these tenets, but he would incorporate and transform both features of the third. It is especially significant that, as he began his quest, he found himself in a world in which meditation was already regarded as an important spiritual discipline. It was with two teachers of meditation that he embarked on his quest for understanding.

The first was Ālāra Kālāma. *Siddhattha* quickly learned Kālāma’s teaching and achieved up to the third meditative absorption of formless sphere level in his system – what he called ‘the base of nothingness’. But *Siddhattha* was not satisfied with what he had achieved. He said, ‘this teaching does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to liberation
His second teacher was Uddaka Rāmaputta. Once again, Siddhattha rapidly understood his teaching and achieved forth meditative absorption of formless sphere, the ‘base of neither-perception-nor-non-perception’. But as before, Siddhattha was similarly dissatisfied. Having departed from his two more conventional teachers, Siddhattha joined company with a group of five ascetics. Among them he practiced asceticism with a vengeance, bringing himself to ‘a state of extreme emaciation’ and nearly to the point of death by eating almost nothing.

In addition, he undertook a ‘breathless meditation’ he described in these words: ‘I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, violent winds cut through my head. Just as if a strong man were to crush my head with the tip of a sharp sword, so too, while I stopped I stopped the in-breaths and out-breaths through my mouth, nose, and ears, violent winds cut through my head.\(^3\) (Tassa mayhaṃ mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsave-danā honti. Seyyathāpi aggivessena balavā puriso varattakkhandhena sīse sīs-veṭham dadeya, evameva kho me aggivessena mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavadanā honti).\(^4\)

But it was all to no avail. Eventually, after nearly six years, Siddhattha reached the conclusion that ‘by this racking practice of austerities I have not attained any superhuman states, any distinction

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1 Middle Length Discourses of the Buddha, p. 258
2 MN I, p. 164
3 Middle Length Discourses of the Buddha, p. 337-8
4 MN I, p. 243
in knowledge and vision worthy of the noble ones.’ He asked, ‘could there be another path to enlightenment?’ Thinking there must be, he began to eat food provided by a young woman named Sujātā, and his five ascetic companions left him, disgusted that he had ‘reverted to luxury’. Once nourished, Siddhattha sat under the ‘Bodhi-tree’ (tree of enlightenment) at Buddha-Gaya, (near Gaya in modern Bihar) and he began to reflect and meditate, determined to achieve enlightenment on his own.

He promptly passed through four levels of concentration, the four jhānas that are a key part of Buddhist meditation. Siddhattha’s mind was thereby ‘purified, bright, unblemished, rid of imperfection’. He then attained three kinds of knowledge. The first was specific knowledge of his own past lives. The second was knowledge of the passing away and reappearance of beings, those who lived well in a ‘good destination,’ and those who did not in a ‘state of deprivation.’ The third and most important was knowledge of the nature of suffering, its origin, its cessation, and the way leading to its cessation – what he would call the four noble truths (ariyasaccā), the heart of his teaching. Thus his mind was liberated from the taints (āsava) of sensual desire, being, and ignorance.

He had achieved enlightenment at the age of thirty-five under the ‘Bodhi-tree’ at Buddha-Gaya. After the enlightenment he was called the Buddha, the Enlightened One, or more correctly Sammāsam-buddha, the Fully Enlightened One. ‘Ignorance was banished and true knowledge arose, darkness was banished and light arose.’

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5 MN I, p. 338
6 Middle Length Discourses of the Buddha, p. 105
ttā vijjā uppannā, tamo vihato āloko uppanno). He declared, ‘I directly knew: “birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being”. (Khīṇā jāti vusitaṃ brahmacariyṃ kataṃ karaṇi-yāṃ nāparaṃ itthattā-ya).

After his Enlightenment, Gotama the Buddha decided to teach what he had learned ‘out of compassion for beings’. He was aged thirty-five and would spend the remaining forty-five years of his life teaching the Dhamma to all who would listen so that they themselves might achieve enlightenment and overcome suffering.

The Buddha’s initial thought was to return to his first two teachers, Āḷāra Kāḷāma and Uddaka Rāmaputta, but they had both died recently. He chooses as first recipients of his teaching a group of five ascetics who had attended on him during his years of ascetic practice. He delivered his first sermon to a group of five ascetics in the Deer Park at Isipatana (modern Sarnath), near Bārānasi (Varanasi). That first sermon is the first discourse of the Buddha itself, known as “the Setting in Motion of the Wheel of the Dhamma” (Dhammasakkapavattana sutta).

It is interesting to note that the discourse begins by showing the futility of the two extremes practices prevailing among the truth seekers of the day. The first of two practices mentioned in the discourse was based on materialism (uçchedavāda) and the other was on eternalism (sassatavāda).

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7 MN I, p. 21
8 Middle Length Discourses of the Buddha, p. 106
9 MN I, p. 22
The Buddha says that there are two extremes to be avoided by a recluse who is seeking realization. The two extremes are self-indulgence (kāmasukhallikānuyoga) and self-mortification (attakilamathānu-yoga). Attachment to worldly enjoyment in respect of sensual pleasure is low (hīno), vulgar (gammo), way of worldlings (pothujjaniko), ignoble (anariyo), and unbeneficial (anattasamhito). Self-mortification is full of suffering (dukkho), ignoble (anariyo), and unbeneficial (anattasamhito). Although five adjectives have been used for the former and three for the latter with reference to the basic of ideology on which they were founded for purpose of realising truth, the two extreme practices are comparatively useless.

The Buddha pointed out the middle path (majjhimapatipada) lying between these two extremes, product insight and knowledge leading to serenity, higher knowledge, full enlightenment and supreme bliss, nibbāna. Then discourse summerises the eight factors of middle path and moves on to reveal the four noble truths:

1. the noble truth of suffering (dukkhasaccā)
2. the noble truth of the origin of suffering (dukkhasamudayasaccā)
3. the noble truth of the cessation of suffering (dukkhanirodhasaccā)
4. the noble truth of the way leading to the cessation of suffering (dukkhanirodhagāminipaṭipadā ariyasaccā).

1. This is noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering, union with what is displeasing is suffering; separation from what is pleasing suffering; not to get what one wants suffering; in brief, the five aggregates subject to clinging are suffering. (Dukkaṃ ariyasaccam-jātipi dhukkā jarāpi duk-
This is the noble truth of the origin of suffering: it is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. (Dukkasa-mudayaṃ ariyasaccam-yāyam taṇhā ponobhavikā nandirāga-sahagatā tatratatrābinandini seyathidamkāma-taṇhā bhavatānā ṭhā vibhavatānāh-ā).11

This is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up, and relinquishing of it, freedom from it, nonattachment. (Dukkanirodayaṃ ariyasaccam-yo tassāyeva taṇhāya asesavirāganiro-dho cāgo paṭinissaggo mutti anālayo).12

This is the noble truth of the way leading to the cessation of suffering: it is noble eightfold path; right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. (Dukkanirodagāminipatipadā ariyasaccamaya-meva ariyo aṭṭh-aṅgiko maggo, seyyathidaṃ sammādiṭṭhi sammāsānika-ppa sammāvācā sam-mākammanta sammāśīva, sammāvāyama sammā-sati sammāsamādhi).13

10 SN V, p. 420
11 Ibid, p. 420
12 Ibid, p. 420
13 SN V, p. 420
The truth of suffering should be fully understood (pariññeyya). The truth of its origin, craving, should be abandoned (pahātabba). The truth of cessation, nibbāna, should be realized (sacchikātabba). The truth of way, the noble eightfold path, should be developed (bhāvetabba).

The fourth noble truth completes the pattern established by the first three truths by revealing the means to eliminate craving and thereby bring an end to suffering. This truth teaches the “middle way” discovered by the Buddha, the noble eightfold path.

The noble eightfold path can be incorporated into threefold: virtue or morality (sīla), concentration (samādhi) and wisdom (paññā). Right speech, right action, and right livelihood made up virtue or morality (sīla); right effort, right mindfulness, and right concentration made up concentration (samādhi); and right view and right intention made up the wisdom (paññā). The threefold sequence in turn serves as the basic outline for the gradual training.

The Sīla consists of moral practices involving the conscious and voluntary transformation of one’s patterns of bodily and verbal behavior, samādhi the development of mental composure, and paññā the cultivation of the insight that leads to moral perfection. They are composed of eight factors call “noble path” leading to the extinction of suffering. If a person has completely developed the noble path, it is also considered that he has completely developed “the factors leading to enlightenment (bodhipakkhiya), which comprise the teachings of the Buddha.

1.2. Bodhipakkhiyadhammā
The practices leading to enlightenment (bodhipakkhiya) are often elaborated into seven groups of intersecting factors. The Buddha himself simply speaks of the things pertaining to enlightenment (bodhipakkhiyadhamma) in Kinti sutta and Sāmagāma sutta of Majjhima Nikāya as “these things that I have taught you after directly knowing them – that is the four foundations of mindfulness, the fourfold supreme endeavour, the fourfold psychic power, the five faculties, the five mental powers, the seven factors of enlightenment and the noble eightfold path”.  

(Ye vo mayā dhammā abhiññā desitā, seyathi-dām-cattaro satipaṭṭhāna cattaro sammappadhā cattāro iddhipādā pañcindri-yāni pañcabalāni sattabojjhaṅgā ariyo aṭṭhaṅgiko maggo).

In the prelude to the Buddha’s parinibbāna (passed away) he urged the monks to learn, pursue, develop, and cultivate them (bodhipakkhiyadhamma) so that the holy life would endure long in the world, out of compassion for the world, for the good, welfare, and happiness of devas and humans. (Ye te mayā abhiñña desitā, te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bhahuliṅtabbā yathayidam brahmacariyaṃ addhanīyam assa siraṭṭhikam, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthaṃ hitāya sukhāya devamanussānam).

The Buddha requested the monks to meet often and recite the seven groups “meaning for meaning, phrase for phrase,” without disputes, again so that the holy life would endure long. (Tattha sabbe-heva saṅgambar samāgamā atthena atthaṃ vyañjanena vyañjanam

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14 MN II, p. 237; 245
15 DN II, p. 119-20
The Buddha made unity in the Sangha contingent upon concord regarding the seven groups and urged the disciples to train in the “united, in concord, not disputing”. It is because he teaches these seven groups that his disciples venerate him, and by developing them many of these disciples have attained consummation and perfection in direct knowledge. (Tatra ca pana me sāvikā bahū abhiññāvosānapāra-mipattā viharanti).

According to Ven. Buddhaghosa, these thirty-seven in all, are called “Factors of Enlightenment” (bodhipakkhiyā dhammā), because they are to be found in the sphere of the Noble Path which is called ‘Enlightenment’, in the sense of enlightening (ime sattatimsadhammā bujjaṭṭhena bodhoti laddha-nāmassa ariyamaggassa pakkhe bhavattā bodhipakkhiyā nāma).

In the Saṃyutta nikāya they are explained as conducing to the realization of Enlightenment (bodhāya saṃvattanti). The Nittipakaraṇa describes them as belonging to the sphere of the Noble Path (tattha ariyamaggapakkhe satipatthānadinaṃ sattatimsa bodhipakkhiyānaṃ dhammānāṃ). They are said to share in common, the characteristic of “leading out of saṃsāra” or “leading to salvation” (sabbehi bodhaṅga-
Again, they are defined as “bodhaṅgamā” because they lead towards supreme wisdom, to the knowledge of the noble path (tattha bodhaṅgamāti bodhaṃ ariyamaggañānaṃ gacchantīti).23 Ven. Dhammapāla, in his commentary to Nettipakarāṇa, describes them as lying within the realm of bodhi (bodhassa pakkhe bhavantīti bodhipakkhiyā).24

The Pali term Bodhipakkhiya can be explained as bodhi means enlightenment or awakening, pakkhiya literally means things pertaining to or requisites of or side of or wings to. Therefore the meaning of bodhipakkhiya is things pertaining to enlightenment, or requisite of enlightenment or sides of enlightenment or the wings to awakening. In the way of practice, they can be called “path to enlightenment”.

Bodhipakkhiyadhammā, literally the states on leading to enlightenment are of the thirty-seven factors in the Pāli literature. These factors are called “path to enlightenment” because they are conducive to the attainment of enlightenment, which is the knowledge of the four supramundane paths (lokuttaramagga). The thirty-seven factors constitute the practice leading to enlightenment. When they are fulfilled, enlightenment naturally follows. Thus, a person who wants to know practice the method of enlightenment should first know at least thirty-seven factors.

These thirty-seven factors are generally known as the “Thirty-seven Factors of Enlightenment” (sattatiṃsa bodhipakkhiyādhammā).

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22 Nett, p. 31
23 Nett. A, p. 82
24 Nett-A, p. 82.
They are always grouped under seven main sets:

1. The Four Foundations of Mindfulness: There are: 1, the foundation of mindfulness in contemplation of the body; 2, the foundation of mindfulness in contemplation of the feelings; 3, the foundation of mindfulness in contemplation of the mind and 4, contemplation of the mental-objects. (*cattāro-satipaṭṭhānā-kāyānupassanā satipaṭṭhānaṃ vedanānupassanā satipaṭṭhānaṃ cittānupassanā satipaṭṭhānaṃ dhammānupassanā*).\(^{25}\)

2. the Fourfold Supreme Endeavour: there are: 1, the endeavour to avoid the arising of evil and unwholesome states of mind that have not arisen; 2, the endeavour to overcome evil and unwholesome states of mind that have arisen; 3, the endeavour to develop wholesome states of mind that have not arisen; 4, the endeavour to maintain and increase the wholesome states of mind that have arisen. (*cattāro sammap-padhāna-uppannānaṃ pāpakānaṃ pahānāya vayamo, anupp-annānaṃ pāpakā-ṇaṃ anuppādāya vāyamo, anuppannānaṃ kusalānaṃ uppādāya vāyamo, upp-annānaṃ kusalānaṃ bhiyyobhāvāya vāyamo*).\(^{26}\)

3. the Fourfold Psychic Power: There are: 1, psychic power of desire; 2, psychic power of effort, 3, psychic power of consciousness; IV, psychic power of investigation. (*cattāro

\(^{25}\) Vbh, p. 193
\(^{26}\) Ibid, p. 207
iddhipādā-chandiddhipādo vīryiddhipādo, cittiddhipādo, vimamsiddhipādo).\textsuperscript{27}

4. the Five Faculties: There are: 1, faculty of faith; 2, faculty of effort or energy; 3, faculty of mindfulness; 4, faculty of concentration; and 5, faculty of wisdom. (pañcindriyāni-saddhindriyaṃ vīryindriya satindriya samādhindriya paññindriyaṃ).\textsuperscript{28}

5. the Five Mental Powers: there are: 1, power of faith; 2, power of effort or energy; 3, power of mindfulness; 4, power of concentration; and 5, power of wisdom. (pañcabalāni-saddhābalam vīryabalam satibalam samādhibalam paññā-balam).\textsuperscript{29}

6. Seven Factors of Enlightenment: there are: 1, enlightenment factor of mindfulness; 2, the enlightenment factor of investigation of the truth; 3, enlightenment factor of effort; 4, enlightenment factor of joy; 5, enlightenment factor of calmness or tranquility; 6, enlightenment factor of concentration and 7, enlightenment factor of equanimity. (sattabojjhaṅgā-satisambojjhanga dhammavi-jayasambojjhaṅga dhammavijayasambojjhaṅga vīryasambojjhaṅga pītisambojjhaṅga passaddhisambojjhaṅga samādhisambojjhaṅga upekkhāsambojjhaṅga).\textsuperscript{30}

\textsuperscript{27} Vbh, p. 215  
\textsuperscript{28} SN V, p.192  
\textsuperscript{29} SN V, p. 248  
\textsuperscript{30} Vbh, p. 226
7. the Noble Eightfold Path: there are: 1, right understanding or view; 2, right thought; 3, right speech; 4, right action; 5, right livelihood; 6, right effort; 7, right mindfulness; and 8, right concentration. (*ariyo atthaṅgiko maggo-seyathidaṃ sammā-diṭṭhi sammāsaṅkappa sammāvācā sammākammanta sammāājīva sammāvāyama sammāsati sammāsamādhi*).

In the *Mahāparinibbāna sutta* of the *Dīgha nikāya* all the thirty-seven factors of enlightenment are mentioned under the generic term *Dhammā*. The Buddha is reported to have charged his disciples to “practice them, meditate upon them, and spread them abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for that good and happiness of the great multitude, out of pity for the world, to the good and gain and the weal of gods and men”.\(^{32}\) The fact that the Buddha, in his last address to his disciples laid such emphatic stress on them, clearly illustrates their importance.

The Buddha’s teachings are called *Dhamma*. The *Dhamma* that the Buddha discovered and taught thirty-seven factors leading to enlightenment in order to get rid of defilements—passion, ill-will and ignorance, and in order to realization the liberation. Therefore, to understand these factors in details is most important for one who wants liberation from defilements.

The *Pāḷi* word *nibbāna* (liberation) is derived from a verb *nibbāti* meaning ‘to be blown out” or “to be extinguished.” It thus signifies the extinguishing of the worldly “fires” of greed (*lobha*), hatred (*dosa*), and delusion (*moha*). But the *Pāḷi* commentaries prefer to treat it as the

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\(^{31}\) DN II, p. 199, 120  
\(^{32}\) Dialogues of the Buddha II, p. 127
negation of, or “departure from” (nikkhantatta), the entanglement (vāna) of craving (taṇhā), the derivation that is offered here. For, as long as one is entangled by craving, one remains bound in saṁsāra, the cycle of birth and death; but, when all craving has been extinguished, one attains nibbāna (liberation), the deliverance from the cycle of birth and death.

This thesis focuses on An Analytical Study of the Buddhist Path to Enlightenment. The most reliable sources for this research are in the Pāli Canon, Aṭṭhakathās (their commentaries), Ṭīkas (their sub-commentaries), their translation books, the Buddhist literature, Jain Literature and other scholarly interpretations of Buddhist Literature concerned with the field of this study and so on.

1.3. Outline of this Research

This First Chapter introduces briefly the life of the Buddha and his teachings (Dhamma)–the four noble truths (ariyasaccā): 1, the noble truth of suffering (dukkhasaccā); 2, the noble truth of the origin of suffering (dukkhasamudayasaccā); 3, the noble truth of the cessation of suffering (dukkhanirodhasaccā); 4, the noble truth of the way leading to the cessation of suffering (dukkhanirodhasaccā): – the Thirty-seven Factors of Enlightenment (bodhipakkhiyādhammā): 1, the Four Foundations of Mindfulness (cattāro satipaṭṭhānā); 2, the Fourfold Supreme Endeavour (cattāro sammappadhāna); 3, Fourfold Psychic Power (cattāro iddhipādā); 4, the Five Faculties (pañcindriyāni); 5, the Five Mental Powers (pañcabalāni); 6, Seven Factors of Enlightenment (sattabojjhāṅga); 7. the Noble Eightfold Path (ariyo atthaṅgiko maggo); and liberation (nibbāna).
The Second Chapter explores the Five Groups of Factors (Satipaṭṭhāna, Sammappadhāna, Iddhipāda Indriya and Bala). This chapter discusses details each group under the following:

1. The Meaning of Satipaṭṭhāna; What are the Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā); The Four Foundation of Mindfulness (Satipaṭṭhāna); Kāyanupassanā – Contemplation of the Body; Vedanānupassanā – Contemplation of the Feeling; Cittānupassanā – Contemplation of the Mind; Dhammānupassanā – Contemplation of the Dhamma; Power of the Four Foundations of Mindfulness; Satipaṭṭhāna, Vipassanā, and the Only Way:

2. The Meaning of Sammappadhāna; The Fourfold Supreme Endeavours (cattāro sammappadhāna); Avoid the Arising of Evil and Unwholesome Stage of Mind (Anuppanna-akusala); Overcome Evil and Unwholesome Stage of Mind (Uppanna-akusala); Develop Wholesome States of Mind (Anuppanna-kusala); Maintain Wholesome States of Mind (Uppanna-kusala):

3. The Meaning of Iddhipāda; The Fourfold Psychic Power (Cattāro Iddhipāda); Psychic Power of Desire (Chadiddhipāda); Psychic Power of Effort (Vīriyiddhipāda); Psychic Power of Consciousness (Cittipāda); Psychic Power of Investigation (Vimamsipāda); The Method of Development of Iddhi:

4. The Meaning of Indriya; The Five Faculties (Pañcindriya); Faculty of Faith (Siddhindriya); Faculty of Effort (Vīryindriya); Mindfulness (Satindriya); Concentration (samādhindriya); Wisdom (Paññindriya):

**The Third Chapter** explores Seven Factors of Enlightenment (*Satta bojjhaṅga*) and Noble Eightfold Path (*Ariyāṭṭhaṅgikamagga*). This chapter discusses details each one under the following:


**The Practice of Bojjhaṅga:**


**The Fourth Chapter** emphasizes concept of liberation in Jainism and Buddhism comparatively and how to attain and what it the way leading to the liberation. This chapter discusses details under the following:
1. Religious Background Sixth Century B.C.; Jainism and Buddhism; Mokṣa (Liberation) in Jainism, Different between Mokṣa and Nibbāna; The Two Categories of Mokṣa in Jainism; Jīva (Soul); Ajīva (non-soul); Pudgala (matter); Dharma and Adharma; Ākāśa (Space); Kāla (Time); Bondage of Soul; Three Stages—Saṃvara (Self-restraint); Nirjarā (Dissociation of Karma); Mokṣa (Liberation):

2. Nibbāna (Liberation) in Theravāda Buddhism; Nibbāna in Pāli Canonical Texts; Nibbāna in Pāli Commentarial Texts; Terms for Nibbāna; Four Aspects of Nibbāna; The Types of Nibbāna; Where Nibbāna is; The Way to Nibbāna; How to Attain Nibbāna; Happiness of Nibbāna.

The Fifth Chapter concludes summary of previous chapters and pointed out how to attain enlightenment in Buddhism and attain liberation in both Jainism and Buddhism. The conclusion had been done under the discussion in the body research and herein some necessary encouragement to the readers and students who are inclined to pursue the research of the thirty-seven factors of enlightenment appeared in the manner of the door.