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มูลนิธิพุทธศาสนศึกษา
วัดบุรณศิริมาตยาราม

ธรรมะเปลี่ยนชีวิต

ทำความดี
ละเว้นความชั่ว
ทำจิตใจให้บริสุทธิ์

สารจากบรรณาธิการ

วารสารฉบับนี้ เป็นปีที่ 27 ฉบับที่ 4 ของการดำเนินงานวารสารธรรมเพื่อชีวิต ซึ่งวารสารได้ดำเนินการรับใช้สังคมด้วยการเผยแผ่คำสั่งสอนทางพระพุทธศาสนา และส่งเสริมองค์ความรู้ด้านการวิจัย และวิชาการ เพื่อเป็นแหล่งเผยแพร่ส่งเสริมและสนับสนุนให้คณาจารย์ นักวิจัย นักวิชาการ และนิสิตนักศึกษาตลอดจนบุคคลภายนอกที่สนใจ ได้มีโอกาสนำผลงานวิชาการและงานวิจัยในสาขามนุษยศาสตร์และสังคมศาสตร์อีกทั้งแขนงวิชาที่เกี่ยวข้องได้แก่ พระพุทธศาสนา ปรัชญา ศิลปะ ศาสนา ภาษา วัฒนธรรม รัฐศาสตร์ รัฐประศาสนศาสตร์ นิติศาสตร์ เศรษฐศาสตร์ การจัดการบริหารธุรกิจ พัฒนาสังคมและการศึกษา และสหวิทยาการด้านมนุษยศาสตร์และสังคมศาสตร์ และ เพื่อเป็นสื่อกลางแลกเปลี่ยนเรียนรู้งานด้านวิชาการ ประสบการณ์และเป็นแหล่งอ้างอิงในการเผยแพร่บทความของนักวิจัย นักวิชาการ นิสิต นักศึกษาและบุคคลทั่วไปที่สนใจ

ขอขอบคุณสมาชิกทุกท่านที่ให้การสนับสนุนการดำเนินงานของวารสารธรรมเพื่อชีวิต เป็นอย่างดีทั้งผู้แต่งที่ส่งบทความงานวิจัยและงานวิชาการเข้ามาเพื่อเผยแพร่ ผู้ทรงคุณวุฒิที่กรุณาสละเวลาในการประเมินบทความงานวิจัยและงานวิชาการ เพื่อให้เกิดการปรับปรุงคุณภาพของงานให้ดียิ่งขึ้น ทั้งหมดนี้มีส่วนเป็นอย่างมากในการพัฒนาผลงานวิชาการและช่วยให้ผลงานได้รับการเผยแพร่อย่างมีคุณภาพทางวิชาการ ต่อไป

พระสุทธิสารเมธี, ผศ.ดร.
บรรณาธิการบริหาร

วัตถุประสงค์ของวารสาร (Aims of the Journal)

วารสารธรรมเพื่อชีวิตเป็นวารสารวิชาการมีวัตถุประสงค์ ดังนี้ 1) เพื่อเผยแผ่สาระธรรมของมูลนิธิพุทธศาสนศึกษา 2) เพื่อพัฒนาวารสารให้มีคุณภาพทางด้านวิชาการและเป็นไปตามเกณฑ์มาตรฐานของศูนย์ดัชนีการอ้างอิงวารสารไทย (TCI) 3) เพื่อเป็นวารสารที่ได้มาตรฐานสำหรับตีพิมพ์ผลงานของสมาชิกมูลนิธิและบุคคลทั่วไป

ขอบเขตเนื้อหาการตีพิมพ์ (Scope of the Journal)

ขอบเขตเนื้อหาที่วารสารเปิดรับ ได้แก่ 1) ด้านพระพุทธศาสนา 2) ด้านปรัชญา ภาษา ศิลปวัฒนธรรม 3) ด้านรัฐศาสตร์ รัฐประศาสนศาสตร์ นิติศาสตร์ 4) ด้านเศรษฐศาสตร์ บริหารธุรกิจ 5) ด้านศึกษาศาสตร์ ครุศาสตร์ รวมถึงสหวิทยาการด้านมนุษยศาสตร์และสังคมศาสตร์

รูปแบบการการตีพิมพ์ (Process of Publication)

กองบรรณาธิการให้ความสำคัญต่อกระบวนการจัดทำวารสาร ตั้งแต่การคัดเลือกบทความ การประเมินคุณภาพจากผู้ทรงคุณวุฒิ โดยมีอย่างน้อยบทความละ 3 ท่าน ในสาขาวิชาที่เกี่ยวข้อง เพื่อให้เป็นไปตามมาตรฐานทางวิชาการ โดยเป็นการประเมินในรูปแบบการปกปิดชื่อผู้ประเมินและผู้เขียน (Double-blind Peer Review) และบทความต้นฉบับต้องไม่เคยตีพิมพ์หรืออยู่ระหว่างการพิจารณาจากกองบรรณาธิการหรือผู้ทรงคุณวุฒิเพื่อตีพิมพ์ในวารสารอื่น

ภาษาที่รับตีพิมพ์ (Languages)

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กองบรรณาธิการ

สารบัญ (Content)

Buddhist Theravada Concept towards the Political

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Abstract

The article have an objective to study Buddhist Theravada concept towards the political. Buddhist social philosophy is involving with brief, presented a systematic and functional framework for fashioning a pattern of social relations that was attuned to the needs and demands of the new social milieu, especially the political culture of the rising 'new middle class' at the time of the Buddha. A distinctive feature of the monastic community, over and above the social and moral dimension of Buddhist practice, was its rules and procedures for the management of the monastic community. The monastic community was governed and regulated by a well-formulated code of conduct or the Vinaya, which formed an integral part of the Buddhist Compendium, enumerating the rules and procedures governing the structure and functioning of the monastic community.

Keywords: Buddhist; Theravada; Concept; Political

1. Introduction

The concept of a 'religion' is generally associated with a comprehensive set of beliefs and concepts about the nature of the ultimate reality that gives meaning and purpose to the lives of those who adhere to a particular faith. On these grounds, it could be well argued that Buddhism too warrants being identified as a religion. Looked at

historically, Buddhism outlined 'a far-reaching and original' compendium of ideas, a religion-philosophical system, which was 'subversive of the religion of the day' (Rhys Davids 1896: 76). For this reason, some maintain that Buddhism was essentially an Indian system 'which grew out of the intellectual work of [the Buddha's] predecessors' (Rhys Davids 1896: 76).

Buddhist teachings were formulated at a time of profound social and economic change and turmoil in Indian society. This era of early Indian history was marked by new forms of social and economic relations built around trade and agriculture and was closely associated with the rise of urbanism and a new mercantile community (Thapar, 2002). The new social order now included an increasingly dominant group, the new rich 'middle class' of landowning farmers and merchants, many of whom were the chief patrons of Buddhism. These patrons of the Buddha were imbued with a spirit of individualism bordering on selfishness, which not only challenged the orthodoxy of the Brahmin social order but also presented an intellectual and philosophical challenge to the Buddha. However, this Buddhist thinking sat uneasily in the context of the social and political institutions of traditional society, grounded in an institutional fabric based on a caste-based society (*varna-jati*) linked to the Vedas.

2. Political Culture on Buddhist Perspective

The emergent social order reacted strongly against the rigidity and the dominance of a culture that denied individual autonomy, human freedoms, and legitimated inequalities. In particular, the new urban mercantilism rejected this hierarchical ordering of society in terms of a divinely ordained sacrosanct social structure made up of four social classes Kshatriya, brahmins, Vaishya, and Sudras (nobles, brahmins, traders and work people, and the outcasts). What we see here is the extent to which Buddhist ideas and their philosophical rationale endeavored to cater to the needs and interests of an agrarian/trade-oriented society in a new more urban/secular social environment. The Buddha virtually became the spokesperson of the new urban-based merchant class in

rejecting Brahmin orthodox, particularly the religious justification of social inequalities arising from the status ordering of human relations. Interestingly, the Buddha's preference for a more open society was characteristic of what prevailed in the smaller tribal oligarchies (Gana sangha or clan republics) than the larger monarchical kingdoms (Kosala and Magadha). The smaller tribal oligarchies or confederacies, particularly the Vajjian confederacy, proved to be a fertile catchment for the Buddha. According to Ghosal (1959), the functional and utilitarian social practices of the Vajjian clan republics in promoting happiness and prosperity were imbued with a sense of public spirit, pragmatic forms of governance, and moral rectitude. This more open liberal political culture which also included respect for elders, women, and holy persons, was more congenial and receptive to the teachings of the Buddha.

Although it turned out, the Buddha, by acting in close accord with groups such as the Vajjians, was cast not just as a religious teacher with a new philosophy, but a social critic, a revolutionary social theorist. The Buddha was, indeed, a social reformer, reminiscent of Martin Luther in Christendom, who dared to challenge the Brahmin orthodoxy on such issues as an omnipotent creator or a divinely revealed social and political order. Assuming that both the Roman Catholic Church and Brahmanism are 'sacrificial systems' which 'places the essence of religion in sacrifices' (Clarke 1869: 715), Buddhism, by stimulating 'a process of self-cleansing (Chaitanya 1975: 89) bears comparison with Protestantism arising out of Catholicism. This led many early students of Buddhism in the late 19th century to characterize Buddhism as the 'Protestantism of the East' (Clarke 1869) in that Buddhism was seen as a 'critic and complement to the reigning orthodox of Brahminism' (Deakin 1893).

This led some scholars to regard Buddhism simply as a variant of the classical Hindu Vedantic tradition because 'in all essentials, Buddhism and Brahmanism form a single system' (Coomaraswamy 1964: 221). Accordingly, Hindu scholars often cast the Buddha as an Avatar, an incarnate of the God Vishnu who only sought to bring about a

reformation of Brahmin religious practices such as those about sacrificial rites. In rejecting these interpretation others such as the Dalit theorists regard Buddhism as an independent moral and social philosophy. These theorists see Buddhism as offering a more liberal and humanistic alternative to the classical Vedantic tradition associated with Brahmanism, one which offered a far more radical and revolutionary creed of social conduct (Omvedt, 2005).

3. Philosophy and Political Concept

The philosophy and political ideas which evolved during the reign of Emperor Asoka (208 BCE - 239 BCE), heavily influenced by Buddhist ideas, sought to challenge the orthodoxy of Indian social and political theorizing (Ling, 1973; Thapar, 2002). The classical theory of statecraft in early India was based on the Vedas and included such notions as the divine origin of rulers, the absolute power of the monarch, and the superiority of the upper caste the Brahmins. These ideas, characteristic of Hindu philosophy, were well documented in Hindu mythology in such works as the Ramayana and Mahabharatha (Jayasuriya, 1997). Later, during the reign of Chandragupta (Asoka's grandfather) these Brahminic ideas of politics and statecraft were given formal expression in the writings of the influential political theorist, Kautilya around the 3rd century (see his magnum opus, the Arhtasastra). A central feature of Kautilya's political philosophy was the justification offered for a monarch's absolute power and authority including the use of coercion and violence in matters of governance.

The art of government for Kautilya rested primarily, but not exclusively on the exercise of force for the pursuit of material interests and also the maintenance of order (Armojanad, 1993). As a political theorist, Kautilya was very much in the mold of a Machiavelli for whom might or what was expedient was right (Jayatilleke, 1967). This political credo stood in sharp contrast to the implicit theory and practice of the Buddhist approach to statecraft which was based on the wheel of moral righteousness and

singularly based on nonviolence. This was what subsequently influenced Asoka in his approach to governance which was inspired by Buddhist notions of social and political theory (Ling, 1973). A later Mahayana text (Ariyasatya Parivarta Sutta) not only commends the avoidance of war and violence but also encourages the resort to negotiations and strong alliances in matters of conflict resolution (Harvey, 2000).

But, barring a few notable exceptions (e.g., the work of Jayatilleke, 1967), the Buddhist attitude to politics received scant mention in the Buddhist literature, as well as the scholarly work of political theorists. This lacunae of Buddhist scholarship have, however, been rectified by the recent work of a new breed of scholars associated with the Dalits in India (Omvedt, 2005). Foremost among these is the political scientist, Kancha Ilaiah (2002) who has carved out a new territory of Buddhist scholarship by emphasizing the 'this-worldly' rationalistic nature of Buddhist philosophy. This new Buddhist scholarship documents lucidly the extent to which the Buddha has strong claims to be regarded as a 'political philosopher' in addition to being an original religious thinker (Omvedt, 2001). This mode of theorizing, contrary to scholars such as Max Weber (1966), stands in sharp contrast to the widely held view that Buddhism is primarily an 'other worldly' religion concerned with personal salvation (Gombrich & Obeysekera 1988; Queen & King, 1996). By contrast, the Buddha, as portrayed by Ilaiah (2002) and others, stands out not only as a great social reformer but also as a political thinker (if not a 'political philosopher') who sought to 'reform and humanize the mercantile economy, the patriarchal family and the monarchical state by challenging of Brahminical political theorists' (Omvedt, 2001). Admittedly, the claim that the Buddha was a 'political philosopher' remains a contested issue mainly because there is no clear evidence that the Buddha attempted to develop an explicit political philosophy or to formulate a distinct form of political practice. The consensus is that the Buddha's teachings (the dhamma), without necessarily formerly outlining a political philosophy in abstract terms,

nevertheless contained profound insights of a social and political nature (Ling 1981a, 1985). The political dimension of Buddhist teachings though not systematically formulated as in the exposition of Buddhist philosophy and psychology, the Abhidhamma (Jayasuriya, 1963; Gethin, 1998) is best understood as an offshoot of the more well-formulated expositions of Buddhist social and moral philosophy set out to accompany what was essentially an ethic of 'human liberation' (Swaris 1999). The exposition relating to a Buddhist social philosophy may be readily discerned primarily from four discourses portraying the kind of society that is morally acceptable and logically defensible in terms of the fundamental tenets of Buddhism. All these normative prescriptions are framed within a spirit of scientific humanism and commended to those who wish to govern in accord with the Buddhist teachings and abiding by the 'Middle Way.'

Buddhist social philosophy, in brief, presented a systematic and functional framework for fashioning a pattern of social relations that was attuned to the needs and demands of the new social milieu, especially the political culture of the rising 'new middle class' at the time of the Buddha (Thapar 2002; Swaris 1999). In these circumstances, the Buddha sought to restrain the growing spirit of individualism characteristic of this social climate by proposing a more ethical and humane way of characterizing the place of the individual in society. This, among other considerations, included a concern for others and acceptance of difference, for instance, in the positive attitudes to social differentiation of 'race' or caste (Malalasekera and Jayatilleke 1958). This way of thinking was also reflected in the Buddhist attitudes towards other religions which showed a greater willingness to accept other faiths (Jayatilleke, 1975). Confronted with the religious pluralism of the times, the Buddha readily acknowledged 'every form of [rival religious beliefs] as a possessor of some degree of Truth' (Pratt, 1928; Jayatilleke, 1975).

4. Governance and the State on Buddhist Concept

Buddhism or Buddhism (Pali: buddhasasana with spring's Sasna, Sanskrit: buddhasasana Buddhist) religion with Buddha as a prophet. Preaching enlightenment as Buddha himself taught as an important doctrine, Buddhist monks formed a community of religious leaders to educate and seek adherence to the teachings of the Buddha.

Many of the crucial features of the Buddhist approach to social philosophy and political governance derive from the principles and practices governing the organization of the monastic community (the sangha). A distinctive feature of the monastic community, over and above the social and moral dimension of Buddhist practice, was its rules and procedures for the management of the monastic community. The monastic community was governed and regulated by a well-formulated code of conduct or the Vinaya, which formed an integral part of the Buddhist Compendium, enumerating the rules and procedures governing the structure and functioning of the monastic community.

According to this mode of governance, the brotherhood of monks (sangha and later nuns) was established on 'democratic foundations with a constitution and code of law governing their conduct' (Jayatilleke 1967). The day-to-day affairs of the sangha were governed by a liberal culture of equalitarian inter-personal relations. There was no formal hierarchy or dynastic favoritism in the monastic order. It was not social status but other characteristics such as the seniority of a monk, determined by the date of ordination. That guided inter-personal relations within the community. The Buddha's son when ordained as a monk took his place in the monastic community according to seniority.

The monastic code of conduct stipulates that the individual life of a monk is immersed in a Brotherhood a community of persons ideally seeking liberation from greed, hatred, delusion, folly, conceit, and ignorance and living in communal harmony, with communal property and a bare minimum of one's private material possessions. In addition to pursuing the spiritual needs of the monastic order, the monastic code specifically

indicates that the sangha has a responsibility towards the wider society of lay persons who cater or assist the community in meeting their daily needs. In short, there was a deep sense of social responsibility, caring, and compassion underlying the mutually constituted relationship between the monks and lay followers. This form of monastic governance contained many features of statecraft present in the self-governing confederacies and republic rather than the large monarchical kingdoms of the North, such as Kosala and Magadha. Whereas the monarchical kingdoms were guided by Brahmanic notions of a divinely sanctioned superior class of rulers, the self-governing confederacies had much in common with the logic of the humanistic Buddhist ethic. For instance, it is reported that on one occasion the Buddha exhorted the citizens of the republic of Licchavis or Vajjis of Vasili who were threatened by a rampaging aggressive monarch (Ajatasatru) from one of the large kingdoms to act prudently and skillfully using more democratic forms of conflict resolution. The Buddha suggested to the republics that if they wished to maintain their independence they should strengthen their more democratic forms of governance. These include holding regular and frequent assemblies to discuss affairs of state collectively with each other, endeavoring to carry out the day-to-day tasks of governance in harmony, and paying due heed to established practices and customs (Mishra 2004). This normative code of conduct included the primacy attached to human freedoms and the equality of all human beings was more characteristic of governance in the self-governing confederacies. The principle of equality in Buddhism applied equally to the relationship between the ruler and the ruled and was a governing principle in matters of statecraft.

The Kalama Sutta or the Charter of Free Inquiry (Bhikku Soma, 1963) drew pointed attention to the importance of rational thought, which preceded the European Enlightenment by many centuries. This also led to the Buddha being labeled in some quarters as a ‘skeptic’ for adopting a non-dogmatic cautious attitude governed by reason. Some like Batchelor (1997), characterize Buddhism as an agnostic faith, and Sen (2005)

even regards agnosticism as a 'foundational characteristic of Buddhism.' This form of governance was conducive to maintaining a plurality of discourse, more akin to the Socratic method of dialogue than the prevalent prescriptive doctrinaire approach of the Brahmanical code. The underlying logic and rationale of governance were that it was a form of 'deliberative democracy' which was participatory and permitted accommodating differences of opinion and even dissent without imposing majoritarian decision-making principles. Irreconcilable dissent as that which occurred at meetings of the several Councils of the monastic fraternity (e.g., at the Third Council during the reign of Asoka) led to an amicable agreement to differ and the formation of different sects.

However, this 'radical egalitarianism' (Swaris, 1995) and the idea of equality in a universal community became somewhat problematic concerning the issue of gender equity that arose on the question of the ordination of women as nuns. This was most apparent when the Buddha took some time in agreeing to admit women into the monastic order, and, had to be persuaded by Ananda, one of his trusted disciples. He agreed to their reasoned arguments but with some conditions attached, namely, that nuns will agree to abide by additional rules which did not apply to the order of monks. In accepting 'women as spiritual equals,' the Buddha, while not discounting the fact that their social role was culturally prescribed, still provided women with avenues of self-expression. The fact that 'the Buddha is often seen as the most enlightened classical philosopher on the role of women' (Coomaraswamy, 1984: 80), testifies to the Buddha's pragmatism in his willingness to entertain and consider rationally dissenting points of view more generally on such questions as the role of women in the monastic order. This flows from the Buddhist philosophical stance that 'thought is not an absolute command or necessity but a pragmatic call to recognize the empirical existence and adopt solutions to whatever problems associated with it' (Kalupahana, 1995: 45) in accord with the moral code. Here

again, we note the remarkable commonality between the modes of governance of the monastic community and the self-governing republics.

Furthermore, the liberal and humane culture of the clan republics was mutually supportive of the monastic community as they were more inclined to a 'democratic' non-authoritarian style of governance, characterized by such features as regard for majority opinions in decision making, regular meetings to conduct affairs of state, etc. There is no doubt that the more liberal political culture of the gana sanghas or tribal republics was central in formulating the nature and character of the monastic community as a social organization. Overall there is no doubt that this model of governance was attuned to the needs of peace and harmony in a small community to maintain long-term stability and continuity as a well-knit social organization.

To this end, the Buddha gave pride of place to communal deliberation, face-to-face negotiation, regular meetings of the community, and encouragement to engage in free and frank discussion. Given the value placed on reason and rational thought, the consensus was to be achieved by a process of reasoned choice rather than a blind belief in a prescriptive code. There was a consensus in collective decision-making arrived at in accord with the 'Constitution' of the Community, its code of conduct rules, conventions, and form of practice. At least within the monastic community, a strong ethos of debate and discussion amongst equals was recognized. In an oft-quoted text (the Kalama Sutta), the Buddha advises those with doubts about the truth to discover the truth themselves by a process of the Asoka Model of Statecraft the Buddhist model of monastic governance was destined to have a profound impact on social and political thought in Asia, especially in Buddhist countries like Sri Lanka, Burma, and Thailand. This legacy was transmitted through Emperor Asoka with his core Buddhist ideas, principles, and practices being the template for formulating his unique form of political governance embodying a code of secular law. The rationale for Emperor Asoka's model of governance, though primarily

inspired by Buddhist practices, also bore the impact of the historical legacy of modes of governance inherited mainly from the self-governing confederacies or tribal republics. These democratic principles of governance, for instance, were enunciated in the Vajjian constitution and included a detailed exposition of the structure, and mode of operation of the Vajjian judicial system. At the time of the Ashoka Empire Buddhism was not just a religious belief system but also 'a social and intellectual movement influencing many aspects of social life' (Thapar 2002: 200). Asoka's concept of the Dhamma often used as

> "A synonym for Buddhism ... was aimed at creating an attitude of mind in which the ethical behavior of one person towards another was primary and was based on a recognition of the dimity of human beings. (Thapar, 2002: 201)

These influences were also evident much later in the social and political climate of India particularly during the Mauryan era (321-185 BCE). As a consequence, the ideals of democracy manifest in Buddhist social and political philosophy were seen as the best form of governance to the extent that it generated 'principles of statecraft denoting a democratic welfare state' (Jayatilleke 1967: 81), mainly embodied in terms of a specific understanding of kingship. Contrary to the prevailing idea of a divinely ordained monarch, the idea of a king as a chosen leader, it was argued, has arisen historically as a social contract. Accordingly, the people by mutual agreement selected one person as the 'the king' in the hope that he could be relied on to maintain law and order, and social harmony.

Buddhism as a philosophy of democracy laid down democratic principles as follows, (Wangfaikeaw, 2011)

1) Before his death Buddha laid down the principles for living in the book we call "The Book of Discipline".

2) Buddhism advocates the “middle way” which is the policy of sufficiency advocated by his Royal highness where greed is shunned and poverty is seen as a situation to be remedied.

3) Buddha saw the problems caused by the caste system where people were condemned because of their birthright and taught that the scavenger was as worthy of respect as anyone. This is a true principle of democracy

4) Buddhist monks have rights under discipline. Such as local priests will be entitled to the distribution of pre-Buddhist visitors. The temple priests were entitled to the distribution of the respective years. Receive Katin and benefit in seeking a four-month winter robe equality. There is much more freedom to go to the temple of any discrimination of any meditation.

5) The division of powers Thera adult acting administrative groups. The canonical discipline Buddha himself ordained as a Buddhist monk, who then commanded the investigations discipline. The case decided by the disciplinary function of the law is unfair discipline.

5. Conclusion

The concept of political has long believed in the fundamentals of Buddha's real teachings, which encompass the essence of all major religions and ideologies and serve as the bedrock of a democratic society. Individuals must have freedom within the norms, values, and regulations of the society in which they live, as well as the ability to have their voices heard and counted. The problem for governments is to live up to that ideal, representing the people rather than their own or secular interests. Although the precept appears to be absolute in its opposition to politics, there are further caveats within Theravada Buddhism. The ethical expectations that a politician must meet are not the same as those that citizens must meet.

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Life in Patipatti Monasteries

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Abstract

The article aim to present on the topic names "Life in Patipatti Monasteries". Besides Pariyatti monasteries, there are a number of Patipatti monasteries in every town and city. They take the responsibility of Vipassanædhura that is teaching meditation to both monks and laypeople. Some famous meditation centres in Myanmar include Mahasi Meditation Centre, Moghok Meditation Centre, Pa-auk Meditation Centre, Ledi Meditation Centre, Dhammadūta Meditation Centre, Vebhu Meditation Centre, and Set Yon Meditation Center. Each of them has branches in villages and cities throughout Myanmar. They offer seemingly different techniques, but in essence, they all teach the methods as taught by the Buddha. The differences are only due to the approach to those methods. Although meditation is basically of two kinds – Samatha (concentration meditation) and Vipassanā (insight meditation), all the meditation centres offer Vipassanā meditation except the fact that some of them start with Samatha before the students are taught to practice Vipassanā.

Keywords: Life; Patipatti; Monasteries

1. Introduction

Patipatti monasteries are led by monks except the meditation centres run by *Vipassanā* association founded by Guruji Goenka. The admission to the *Patipatti* monasteries does not need difficult processes. Those who wish to learn the meditation practice can just go to the centre and start *practisingit (Naing, 2010)*.

Administration in *Patipatti* Monasteries*, Patipatti* monasteries can be roughly divided into two kinds – individual monasteries and those belong to associations (Aung, 2008). There are some abbots of the monasteries who meditate themselves and also teach the public meditation methods that they have been using. For them, they are free to administer their monasteries in their own ways except that they have to abide by the *Vinaya* rules. At those monasteries, occasional short term meditation retreats are organized. Some monasteries have evening meditation sections. There are people who make offerings at those retreats. They usually food and drinks to the mediators. Most of the meditators are old enough to retire from their family affairs. Some monasteries offer weekly meditation retreats. It depends on how much time the abbot wish to use for public meditation retreats and the interests of the local people in meditation.

Other meditation monasteries or canters belong to a bigger association such as Mahasi or Moghok associations (Dhammasami, 2016). They follow the system of administration set up by the association although the abbots of the monasteries are free to make decisions. Among those monasteries, there are some that are established individually and later join the association, or there are others where the abbots are appointed by the central committee of the association.

2. Daily Activities of Monks in *Patipatti M*onasteries

In *Patipatti* monasteries, both monks and laypeople have almost the same schedule and activities. However, there are some monks and lay people who have different schedule and activities. For instance, a laywoman who takes responsibility to

cook for the meditator have different schedule, and a monk who is responsible for assisting the abbot follow a different schedule. In order to express a view on the daily activities at meditation canters, daily schedule at Mahasi meditation monastery (Maquet, 1975). will be mentioned here. At Mahasi meditation monasteries, the days begin at three o'clock. With the sound of the drum, meditators get up, clean themselves and take a meditation section until dawn. At dawn, they have breakfast after which they spend the time in walking meditation. Except meal times, the meditation sections are set up continuously. The meditation sections include walking sections and sitting sections each of which is one hour long and comes one after another in turn. After lunch, meditators have a short break although they are suggested to continue their practice. At one o'clock, a monk, either the abbot or another senior monk, teach the *Dhamma* explaining the technique or encouraging the meditators. The day ends at ten o'clock at night.

3. Life in other Monasteries in Towns

There are other monasteries in towns and cities apart from Pariyatti and *Patipatti* monasteries. They may be conveniently called as private monasteries. The monks from such monasteries are usually old. Some of them used to live in household life. When they retired from works, they decided to become a monk and lead a religious life. There are some cases that a householder find the family life unsatisfactory and become a monk. They choose to live in those monasteries because they are too old to learn *Pariyatti* and also do not want to live in *Patipatti* monasteries. However, they may spend their time either in mediation or reading Pæ¹i literature. They spend their time peaceful manner without involving much in religious activities. For them, there is no pressure of following disciplines that are laid down at *Pariyatti* and *Patipatti* monasteries.

4. Life in Monasteries in Villages

Villages are places where most famous monks were born. In ancient time, children in villages are educated by monks at village monasteries. When these children grow up

and have children, they send their children to monasteries again. The generations of monk teachers and the generation of laypeople continue to live in villages. Monks in villages become teachers of almost all people there. Since the monks were their first and last teachers, people respect them and devotedly fear them. Monks are influential in village societies.

There is at least one monastery in every village. Some villages have four or five monasteries. Monks in villages start their day before dawn, at 4 o'clock. Monasteries have wooden drums which are played at dawn. People get up with the sound of the drums and cook food to offer monks. They make ready to work in farms. The days in villages start the music of the drums in the monasteries.

There are about five to ten monks in a village monastery. There can be more monks. The monasteries also accommodate young novices and boys. Monks teach novices and boys foundational courses in Myanmar, Pæ¹i and religion. At dawn, novices and young boys go to the hall where the abbot or a senior monk is watching them. They pay homage to the Buddha, spend some time in mediation. After that they prepare breakfast. They offer breakfast to monks first and they have their breakfast. After breakfast, they go round the village for alms. Lessons at village monasteries usually start at 9 o'clock. Lessons and self-study hours are schedule. There is no rush to follow the curriculum. Each student can study with his own phase. Monks teach the students individually. They use all their time during the day in teaching.

Monasteries in villages are bigger and in better condition than almost all the houses. People made donations at the monasteries. After the harvest, there can be big donation ceremonies at village monasteries. When a monastery in a village has a donation ceremony, the monks form other monasteries in nearby villages are also invited. There is usually a list of the names of the monks in the area. Those monks are always invited for every donation ceremony. Previously, when monks travel from one village to another, people offered them a ride in their bullock-carts. At present time, since the roads are in

bigger conditions, monks use cars or motor-cycles instead. In the areas where water transport is available, monks travel by boat. No-one charges monks for travelling in villages.

5. Sarcha, Dhammakathika and Kammatthanacariya Monks

The monks, a few years after being educated, decided how they would go on with their lives. Some choose to become teachers of the Pathamagyi. After completing the Pathamagyi examinations, they become teacher assistants at the Office of Education. When examining the Dharma, it is a teacher. They still live at the monastery where they have been educated in Pali or set up a new one. Some of them returned to the traditional town or village where they taught the young novice. Compared to the Dharmachak (Dhammakaya), Saracha did not receive many donations because he only spent time teaching at temples and not with laypeople. However, they are happy with the way of life. They typically have at least three lessons per day. Some people have even more. They are served in most monasteries, separate buildings where they live with some students. The living room serves as a classroom during lessons. Students sit on the floor while the teacher sits on the chair. They usually eat the food they get from their rounds and teach students for free. Most monasteries offer at least two coats every year - once before sheltering in the rain and once after sheltering in the rain. Some temples offer them food, and in this case, they don't need to go out for alms. As other novice monks were out for alms, they cleaned the yard, watered the plants, or took the time to prepare lessons.

Some monks like to speak dharma in public. They have to learn how to give talks in public. Myanmar monks have a special way of lecturing Dharma. They have to learn to speak smoothly and sometimes with rhythm. It is called a lecture. They generally focus on making teaching clear to the general audience. However, they often quote Pali chapters and lines, translate word-by-word and provide explanations. This is the standard procedure for giving a dharma talk to the public. The public lectures are held indoors or

outdoors when the weather is fine. As for the famous Dharma Kathika, the number of visitors could be thousands. They traveled all over the country People donate money for their teaching, and they are often donated to social welfare sites or educational monasteries (Carbonnel, 2009).

The talks are usually taught in the evening. Dharma lectures usually start at 7 am and end at 9 o'clock. Most dharma talks last two hours. Individuals and organizations invited to discuss Dharma. They decide which talks to invite and how much money they'll offer them. The monks did not ask for donations for teaching. But people think that it is only appropriate if they offer a monk. They collect money, send out invitations, set a date, and plan a fair conversation. The person who invites the monk must pay all expenses including transportation, accommodation, and other necessary expenses even if the lecture is asked to come in his car. But still, someone offered him the cost of gas As the Dharma Speech does not ask for anything from the people, it does not forbid donations. People who come to listen to the lectures also donate money for the lectures. All donations will be collected and sent to the temple (Carbine, 2011).

In fact, the donations received by the talks were more than enough to cover his personal expenses. His Majesty the King used the money to be cental and all-purpose place in several ways. They support Priyatti Monastery, build a hospital, run a monastic education school, etc. Some Kathin Unity works with social organizations such as the Malun Rice Donation Association in Mandalay. Throughout the country, lecturing the dharma and collecting donations Donations for the association consisted of rice, dried food. The association divides these donations and gives them to monasteries in Mandalay, Sagaing Mingun, and Minwon Hills. Another well-known association that works with many Dharma teachings is the Sitagu Society, led by the Honorable Sitagu Sayadaw Sitaug Sayadaw is a lecturer and one of the most well-known ambassadors in Myanmar. His reputation has spread internationally as well. Training young monks who travel all over the country and lecture Donate to hospitals, donate water and Monks University.

Mahasi Dhamma kathinaka Association is also well-known in Myanmar. Mahasi is an association founded by a meditation master, Mahasi Sayadaw. Many people believe that Mahasi Sayadaw was an Arahant (enlightened one). He taught a unique mediation method to his pupils and was well respected for his mediation teaching as well as his scholarly skills in Tipitaka. Mahasi Dhamma kathinaka hikes are all well trained by the association. A monk who has passed the Dhammacariya level only can be a member of this association. The young Dhamma kathinaka are sent to different places and open short-term mediation retreats. They are also given the duties of abbots at the monasteries that belong to Mahasi association. Their Dhamma talks are mainly about mediation and discourses that are related to mediation.

Another famous association is Moe-goke Vipassana Association. It also trains Dhamma kathinaka, but no Pariyatti qualification is required. Unlike MahasiDhammakathika monks, some of the Moe-goke Dhamma kathinaka monks receive ordination in the second half of their life. Such monks do not have much time to learn Pariyatti, but they do study Pali literature through Myanmar translations and through the Dhamma talks given by their teacher, Moe-goke Sayadaw who was also known to be an Arahant.

6. Monks Involving in Social Activities

Previously, monks did not use involved in social activities since the conservative ideas of monks are that the only duties for monks are to learn and teach Pitaka literature or to practice meditation. Later, imitating the Christian missionary organizations, more monks commit themselves to social activities. One of the exemplary personages is Venerable Sitagu Sayadaw. For his first step in social activities, he sets up a water donation project in Sagaing Hill area. Sagaing Hill area is located in the dry region of Myanmar. It is not possible to get underground water in that area for the hill is composed of mountains full of rocks (Gil, 2008).

In ancient times, during Myanmar monarchic reigns, Sagaing Hill area was a place for monks who wanted to live in seclusion. The royal cities were built around this area.

Especially during Innwa and Konbaung dynasties, the royal cities were in Sagaing, Innwa, Amarapura, and Mandalay. The monks from villages and royal cities, when they wanted to lead their life only in meditation, move to Sagaing Hill and dwell in seclusion. Some famous monks who dwelled in Sagaing Hill wereHtutKhaungSayadaw, Taung Bi LarSayadaw, and Shwe U Min Sayadaw. The first established monasteries, called Chaungs, included Taung Bi Lar, HtutKhaung, Chan Aye, and some others. The monks who lived in Sagaing Hill area had to fetch the water from the river. They went alms round to nearby villages that were mostly located along the river. They had lunch by the river and carried a bowl full of water to the monastery for drinking. Some donors made water reservoirs where monks collect rainwater during the rainy season. This water was used throughout the year.

Later, after the colonial period, the Sagaing Hill area became crowded with monasteries and a few nunneries. More monks dwelled at those monasteries. Water shortage was one of the biggest problems for the monks who lived there. Ye Set Gyi (lit. Great Pump) Association first set up a water supply project. They pumped water from the river to a reservoir on a hill and delivered the water to the monasteries through pipelines. However, the demand was more than what this association could afford. Venerable Sitagu Sayadaw set up another project with the same purpose. Since he was a famous Dhamma teacher, he could give information to the people around the country and many people joined him with donations. Sitagu Sayadaw used the donations and built up a wider web of pipelines around the area that reach all the monasteries. Sagaing Hill used to be a dry area with very few trees. Since there were more monasteries where water was easily available, more and more trees are planted and the area has become green.

In 1995, Venerable Sitagu Sayadaw started a new project – Sitagu Ayudana Hospital. It is the hospital that gives free treatment to monks, nuns, and novices (Myint, 2016). Laypeople can also get free services, but the hospital charges them for medicines. It is a hundred-bed hospital equipped with modern equipment. Special eye treatment programs are held at least two or three times a year. Doctors from hospitals and also from foreign

countries come to offer their services. Every year, over a thousand patients receive eye treatments. Sitagu Sayadaw sends young men and women to nursing schools to get training. Sitagu Sayadaw also chooses outstanding young boys and girls who pass the matriculation examination with distinctions and gives them scholarships at medical schools. Some of these young boys and girls become doctors and are now working at Sitagu Ayudana Hospital. Some of them are also sent to foreign hospitals and universities to get further training.

Sitagu Sayadaw also has a third project in 1996 on a plot of land opposite Sitagu Hospital, Ayutthaya. He started a project for the International Institute of Buddhist Studies. While the institute was under construction, Sitagu Sayadaw sent a young monk to India and Sri Lanka to attend university. In fact, the Pali language education and the study of Buddhism in Burma are stronger than in those countries. However, gaining experience in a foreign country is very valuable to the monks. They study Buddhist philosophy and culture. They also have the opportunity to improve their English language skills. Sitagu Sayadaw provides all expenses for study and residence abroad. He used the donations received for all of these projects (Kaung, 2013).

When people donate, they give for a special purpose. Some donated to hospitals, some to educational institutions, and some to water projects. There is also a partial donation given to Sitagu Sayadaw's personal use. Sayadaw uses this money to send children and girls to nursing universities, medical universities, and monks to foreign universities. Monks study abroad in MA and Ph.D. courses.

There is another hospital in Sagainrun by Monk Kya SwaSayadaw. The project started in 1993. He built a hospital on the banks of the Iyawadi River. He is also a meditation teacher. The hospital is known as Wa Chet Hospital because it is located in the village of Wa Chet in the north of Sagaing. Wachet Hospital conducts an eye surgery project. Because of these Sayadaws' efforts, people in the area have easy access to healthcare. Monks and nuns used to go to a general hospital located in the center of the

city. Now they don't have to travel there because the hospital is in their area. Like Sitagu Sayadaw and Wa Chet, Sayadaw has a hospital set up by monks. The people believe in monks. If the monks start a social work project, the people will not hesitate to donate. They enjoy seeing their donations come in handy. Central Burma is hot and dry. Dust and water shortages all contribute to eye disease. Monks made use of public donations to administer eye hospitals.

7. Conclusion

The Buddhist monastic school system in Burma is an old education system with a very long history, dated back to the 11th century King Anawrahta period. The schools provided important education needs throughout Burma's history and they were the only source of education for lives ranging from royal princes to unskilled workers. ***Life in Patipatti*** **Monasteries** was present the whole practicing in the great monastery with monasticism. That represented several roles toward Myanmar society as long period, was seen as meditation centres in Myanmar include Mahasi Meditation Centre, Moghok Meditation Centre, Pa-auk Meditation Centre, Ledi Meditation Centre, *Dhammadūta* Meditation Centre, Vebhu Meditation Centre, and Set Yon Meditation Center, until nowadays.

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Indispensability Perspective of Enlightenment Factors

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Abstract

The article aims to study field of enlightenment factors under the doubtfulness as "What is indispensability of enlightenment factors?" The study taken critical contents base on Pali texts thus possible collected of enlightenment factors that find in the Saṃyutta Nikaya particular the seven enlightenment factors they are (1) the mindfulness enlightenment factor, (2) the investigation of ideas enlightenment factor, (3) the energy enlightenment factor, (4) the happiness enlightenment factor, (5) the tranquility enlightenment factor, (6) the concentration enlightenment factor, and (7) the equanimity enlightenment factor.

The study will obviously open expends to the states associated with the path of enlightenment factors are the fulfillments of those states partaking in enlightenment. They are found thirty-seven states as (1) the four foundations of Mindfulness, (2) the four Right Endeavours, (3) the four Roads to Power, (4) the five Faculties, (5) the five Powers, (6) the seven Enlightenment factors, and (7) the Noble Eight-fold Path.

The finding found chain of connection of factors have encourages the enlightenment much more the permutation of factors emphasis the seven factors as well a group of dharma indispensability could not leave one and over more of group of dharma

is ***'Bodhipakkiya'*** they take the part of one being enlightened called ***'partaking of enlightenment'*** play role as indispensability of enlightenment factors.

Keywords: Indispensability; Enlightenment; Factors

1. Introduction

The article aims to study on field group of *dharma* that encourage to attain enlightenment as factors *pāli* call '*bojjhaṅgā'* and indispensability of enlightenment factor call '*Bodhipakkiya'* is used to refer seven states of qualities regularly mentioned by the Buddha. The critical taken precise the characteristic and concern to question is 'what is indispensability of enlightenment factors?' The paper directly studies on states of the seven Enlightenment factors and the enlightenment factors in what are indispensability enlightenment factors?

2. The Seven Enlightenment Factors

The Seven Enlightenment Factors know as *'sambojjhaṅgā'* that evaluaton of seven awakening factors is one of the seven set of 'Bodhipakkiya' or enlightenment related states. The pali word *'bojjhaṅgā'* is a compound of 'Bodhi' awakening or enlightenment and 'anga' mens factor (Rhys Davids & Stede, 1921-25: 490). The *bojjhaṅgā* refer to wholesome, mundane factors reaching to enlightenment (Bodhi, 2000: 1499), profess to discourse between Bhikkhu and Buddha as "Venerable sir, it is said, 'factors of enlightenment, factors of enlightenment? Buddha said they lead to enlightenment, Bhikkhu, therefore they are called factors of enlightenment…" (see. Walshe, 1985: 265). During meditation, one may contemplate the seven factors of Enlightenment as well as on their antithesis, the Five Hindrances (A group of discourses in which these two sets of phenomena are juxtaposed) i.e. sensual pleasure, ill-will, sloth-torpor, restlessness-worry, doubt (SN. 46.31-40). (Table: 1)

Table 1 : The Seven Enlightenment Factors

1	**Mindfulness**	*(sati)*
2	**Investigation**	*(dhamma vicaya)*
3	**Energy**	*(viriya)*
4	**Happiness**	*(pīti)*
5	**Tranquility**	*(passaddhi)*
6	**Concentration**	*(samādhi)*
7	**Equanimity**	*(upekkhā)*

The seven enlightenment factors are combination of *dharma* i.e. (1) the mindfulness enlightenment factor, (2) the investigation of ideas enlightenment factor, (3) the energy enlightenment factor, (4) the happiness enlightenment factor, (5) the tranquility enlightenment factor, (6) the concentration enlightenment factor, (7) the equanimity enlightenment factor.

Buddhaghosa identifies the *'bojjhaṅgā'* in the following fashion are (1) stong mindfulness is needed in all instances, (2) when his mind is slack with over laxness of energy, etc., then he should develop those three enlightenment factors beginning with investigation of states i.e. *dhamma vicaya, viriya, piti,* (3) when his mind is agitated through over energeticness, etc., then he should develop those three enlightenment factors beginning with tranquility i.e. *passaddhi, samadhi, upekkha* (Buddhaghosa & Ñaṇamoli, 1999: 129,131).

Mindfulness *(sati)*

The Dhamma lays emphasis on the importance of *sati* at every level of ethical conduct. *Sati* is synonymous with *appamāda*, or diligence, which is of central importance to making progress in the Buddhist system of ethics. The role and importance of the practice of *appamāda* at various levels of moral practice can be gleaned from the words of the Buddha;

"Bhikkhus, just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be the chief among them, that is, with respect to size, so, too, are all wholesome states rooted in diligence, converge upon diligence, and diligence is declared to be the chief among such wholesome states. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the noble eightfold path." (SN.V.43; AN.V.21)

Investigation *(dhamma vicaya)*

It is for the greater knowledge to enlightenment the choice in the external dharma, even though it is called the '*vichya*' is for the greater knowledge sapient considered selecting dharma inner and outer mind cultivate enlightened in undertaking as the meaning of the investigation of ideas enlightenment factor falls away by non-arising not being adverted, occurrence, non-occurrence, sign, signless, formation, and cassation not being adverted to (Read with P.T.S. Saṃyutta text: Tiṭṭhantaṁ ca naṁ tiṭṭhati ti pajānāmi).

Energy *(viriya)*

The Buddha puts much emphasis on right effort which, he says, is of utmost importance and vital factor in the path: "This Dhamma is for those who are industrious, not for those who are lazy. And proper effort is one of three central factors." (A.N.IV.229.) Viriya consists in four types of right endeavour (A.N. II.15) as (1) Endeavour for the preventing of awkward states to occur *(saṇvara padhāna)*, (2) Endeavour for the relinquishment of the already occur awkward states *(pahana padhāna)*, (3) Endeavour for the arising of awkward versed states *(bhāva padhāna)*, (4) Endeavour for the indorsed of occur versed stated *(anurakha padhāna)*.

Happiness *(pīti)*

Concerning to *jhana* is of three factors on that occasion, it is happiness, bliss, unification of mind (Vbh.263). This attainment is threatened by the nearness of applied and sustained thought 'whatever there is in it of happiness, of mental excitement,

proclaims its grossness' (D.N.I.37) and its factors are weakened by the grossness of the happiness so expressed. Happiness appears gross to him as he reviews the *jhana* factors with mindfulness and full awareness, while bliss and unification appear peaceful.

Tranquility *(passaddhi)*

It will reach the fifth state 'passaddhi' is a spiritual peaceful, calm and happy body have happy condition called tranquility is for the greater knowledge for enlightenment for Nirvana, spirituality, even though it is for the greater knowledge to enlightenment. Although view of individuality 'with the abandoning of the five lower fetters' (A.N.I.232), then it awakens eagerness in those trying to attain that enlightenment. The meaning expressed is this 'with the surmounting of happiness and with the stilling of applied and sustained thought.

Concentration *(samādhi)*

Right concentration (*sammāsamādhi*), (A.N.117; Vism. 144.) the eighth factor of the path, stands for the clear, mental condition which brings about the dawning of wisdom heralding the final elimination of all evil dispositions and the culmination of perfection of moral character. *Samādhi* can be divided into three levels; (1). Momentary concentration (*khaṇikasamādhi*), (2) Neighbourhood concentration (*upacārasamādhi*), (3) Absorption concentration (*appanāsamādhi*).

In the Milindapañha, Nāgasena states that the characteristic mark of concentration is that of leading, for all good qualities have concentration as their chief (Miln. 1986). They incline towards it, lead up towards it. That just as the rafters of a house incline towards and lead up to the ridge-pole, the ridge-pole being the highest point of the roof. So, too, all good qualities incline and lead up to concentration (SN.III.13, V.414). The function of *samādhi* is to deal directly with evil at the more subtle level of the human mind. In *samādhi*, there is an attempt made to bring about one-pointedness and composure of the mind, so as to prevent the excitement of unwholesome emotions. By means of

samādhi, certain unwholesome emotions are suppressed, at least temporarily, so that certain wholesome emotions, such as compassion, mindfulness and equanimity, can be cultivated.

Equanimity *(upekkhā)*

Five things lead to the arising of the equanimity enlightenment factor i.e. (1) maintenance of neutrality towards living beings, (2) maintenance of neutrality towards living beings, (3) avoidance of persons who show favoritism towards beings and formations, (4) cultivation of persons who maintain neutrality towards beings and formations, (5) resoluteness upon that equanimity (Vism. 139.62)

3. The enlightenment factors in what are indispensability enlightenment factors?

The critic of enlightenment factors by commentarial is the path of discrimination 'Patisambhidāmagga' (tr. Bhikkhu Ñāṇamoli, 1982: 306) that point conduce to enlightenment, thus seven enlightenment factors are enlightenment (Mahaparinibbana Sutta (D.N.16) factors as they are further enlightened, still further enlightened, fully enlightened, thus they are enlightenment factors. The term '*Bodhipakkiya*' is used to refer seven states of qualities regularly mentioned by the Buddha. The fulfillment of states sharing in enlightenment is the fulfilledness of those states partaking in enlightenment. For they are the following thirty seven states as the four foundations of Mindfulness (M.N. Sutta 10), the four Right Endeavours (M.N.II.11), the four Roads to Power (M.N.I. 103), the five Faculties (M.N.II. 12), the five Powers (M.N.II.12), the seven Enlightenment factors (M.N.I.11), and the eight Noble Eight fold Path (D.N.II.311f). They are called 'partaking of enlightenment' because they take the part of the Noble Eight fold Path, which is called Enlightenment in the sense of enlightening, and they 'take the part' of that because they are helpful to reach enlightenment (Table 2) .

Table 2: 37 States of Pataking of Enlightenment *'Bodhipakkiya'*

Factors	37 States
4 Foundation of mindfulness *(satipaṭṭhānā)*	(1) Mindfulness of the body *(kāyānupassanā)*, (2) Mindfulness of feeling *(vedanānupassanā)*, (3) Mindfulness of mental states *(cittānupassanā)*, (4) Mindfulness of mental qualities *(dhammānupassanā)*
4 Right Endeavours *(sammappadhānā)*	(1) Endeavour for the preventing of awkward states to occur *(saṇvara padhāna)*, (2) Endeavour for the relinquishment of the already occur awkward states *(pahana padhāna)*, (3) Endeavour for the arising of awkward versed states *(bhāva padhāna)*, (4) Endeavour for the indorsed of occur versed stated *(anurakha padhāna)*
4 Roads to Power *(iddhipādā)*	(1) Volition *(chanda)*, (2) Diligence *(viriya)*, (3) Consciousness *(citta)*, (4) Scrutiny (vīmaṁsā)
5 Faculties *(indriya)*	(1) Believability *(saddhā)*, (2) Diligence *(viriya)*, (3) Mindfulness *(sati)*, (4) Meditation *(Samādhi)*, (5) Wisdom *(pañña)*
5 Powers *(bala)*	(1) Believability *(saddhā)*, (2) Diligence *(viriya)*, (3) Mindfulness *(sati)*, (4) Concentration *(samādhi)*, (5) Wisdom *(pañña)*
7 Enlightenment factors	(1) Mindfulness *(sati)*, (2) Investigation *(dhamma vicaya)*, (3) Diligence *(viriya)*, (4) Happiness *(pīti)*, (5) Tranquility *(passaddhi)*, (6) Concentration *(samādhi)*, (7) Equanimity *(upekkhā)*
8 Noble Eight fold Path *(makkā)*	(1) Right Understanding (sammā diṭṭhi), (2) Right Intention (sammā saṅkappa), (3) Right Speech (sammā vācā), (4) Right Action (sammā Kammanta), (5) Right Livelihood (sammā ājīva), (6) Right Energy (sammā vāyāma), (7) Right Mindfulness (sammā sati), Right Unification (sammā samādhi)

The address to assembles of followers the Buddha recounts states quit is "Now, O Bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made to you – these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well-being, and happiness of gods and men. And what, Bhikkhus, are these teachings? They are the four foundation of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the noble Eightfold Path. These, Bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently practice…" (Vajra & Story, 1998). The critical find as; the foundation (*paṭṭhāna*) is establishment (upaṭṭhāna) by going down into, by descending upon such and such objects. Mindfulness is of four kinds that occurs with respect to the body, feeling, consciousness, and mental objects *dhamma*, taking them as foul, painful, impermanent, and non self, and because it accomplishes the function of abandoning perception of beauty, pleasure, permanence, and self.

The endeavour *(padahanti)*, (1) thus it is endeavour *(padhāna)*, (2) a good endeavour is a right *(sammā)* endeavour or alternatively by its means people endeavour rightly *(sammāpadahanti)*, thus (3) it is right endeavour *(sammappadhāna)* it is good because of abandoning the unseemliness of defilement, and (4) it is endeavour because of bringing about improvement and giving precedence *(padhāna bhāva kāraṇa) in* the sense of producing well-being and bliss thus it is right endeavour. It is a name for energy and accomplishes the functions of abandoning arisen unprofitable things, preventing the arising of those not yet arisen, arousing unarisen profitable things, and maintaining those already arisen, thus it is fourfold.

Power *(iddhi)* is in the sense of success *(ijjhana)* as already described (Ch, XII, 44). It is the road *(pāda)* to that power in the sense of being the precursor of that success which is associated with it and in the sense of being the prior cause of that success which

is its fruit, thus it is a road to power or basis for success. Why say 'Four roads to Power', according the (1) road to power consisting in zeal or desire, (2) the road to power consisting in energy, (3) the road to power consisting in natural purity of consciousness, the road to power consisting in inquiry (Vbh. 223). These are supramundane only but because of the words "If a Bhikkhu obtains concentration, obtain mental unification by making zeal predominant, this is called concentration through zeal" (Vbh. 216)

Faculty is in the sense of predominance, in other words of overcoming, because these states as faculties, respectively overcome faithlessness, idleness, negligence, distraction, and confusion. Power is in the sense of unwaveringness because these states as powers are incapable of being overcome respectively by faithlessness, and so on (Thepa, 2019). Both are fivefold as consisting in faith, energy, mindfulness, concentration, and understanding. That is why said 'Five faculties and Five Powers'.

Mindfulness is investigation of states, energy, happiness, tranquility, concentration, and equanimity, as factors in a being who is becoming enlightened, are the 'Seven Enlightenment Factors'. And right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration are the eight 'Path factors' in the sense of being an outlet. Hence, that is why called 'Seven Enlightenment Factors' and 'The Noble Eightfold Path' (Vism.XXII. 33-43)

4. Conclusion

The study taken critical contents base on Pali texts thus possible collected of enlightenment factors that find in the Saṃyutta Nikaya particular the seven enlightenment factors they are (1) the mindfulness enlightenment factor, (2) the investigation of ideas enlightenment factor, (3) the energy enlightenment factor, (4) the happiness enlightenment factor, (5) the tranquility enlightenment factor, (6) the concentration enlightenment factor, and (7) the equanimity enlightenment factor.

Bodhipakkiya 7 group of Dharma played as cultivate factors reach enlightenment find thirty-seven states as (1) the four foundations of Mindfulness, (2) the four Right Endeavours, (3) the four Roads to Power, (4) the five Faculties, (5) the five Powers, (6) the seven Enlightenment factors, and (7) the Noble Eight-fold Path. The finding found chain of connection of factors have encourages the enlightenment much more the permutation of factors emphasis the seven factors as well a group of dharma indispensability could not leave one and over more of group of dharma is '*Bodhipakkiya*' they take the part of one being enlightened called *'partaking of enlightenment'* play role as indispensability of enlightenment factors. The equal balance situation of Bhikkhu and layman or laywomen to attain enlightenment one by practicing have find on the doctrinal no matter for separation.

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