

Buddhânussati

The recollection of the Buddha

[A reflection on the Buddha's 9 virtues]

Selections and reflections by Piya Tan ©2006

Introduction

1 The recollection of the Buddha

The **Sandhita Thera,gāthā** speak of the efficacy of the Buddhâussati, thus:

217 *Assatthe harit'obhāse samvirūlhamhi pādape
ekam Buddha,gatam saññam alabhittham patissato*¹
At the foot of the sprouting green-hued fig-tree,
mindful in the perception of the Buddha, I obtained the one.²

218 *ekatimse ito kappe yam saññam alabhin tadā
tassā saññāya vāhasā patto me āsava-k,khaya ti*
That perception I obtained 31 aeons ago,
On account of that perception, I gained cankers' ending. (Tha 217 f)

This Thera,gāthā of the elder Sandhita recalls how he gains arhathood based on the recollection of the Buddha. The Thera,gāthā Commentary explains that using this recollection, the elder gains deep concentration which enables him to recall past Buddhas, with the result that he realizes that even Buddhas are impermanent, which in turn leads to his awakening (ThaA 2:82).

The Buddhânussati verse has a Sanskrit parallel, the Buddhânumṣṛti, in the **Dhvajâgra Sūtra**.³

Buddhânumṣṛti (Skt)

iti hi sa bhagavām tathāgato⁴
‘rhām
samyak,sambuddho
vidyâcaraṇa,sampanna
sugato
loka,vid
anuttaraḥ puruṣa,damya,sārathi
śāstā deva,manuṣyāṇām
buddho
bhagavām |

Buddhânussati (Pali)

iti pi so bhagavā
arahaṃ
sammā,sambuddho
vijjā,caraṇa,sampanna
sugato
loka,vidū
anuttaro purisa,damma,sārathī
satthā deva,manussānam
buddho
bhagavā ti | (S 1:219,31) [11]

Buddhaghosa, in his magnus opus, **the Visuddhi,magga**, explains the various qualities or virtues (*guṇa*) of the Three Jewels in great detail. The recollection of the Buddha is the first of six well known recollection exercises (*anussati*), said to be the stream-winner's lifelong practice (*nissaya,vihāra*).⁵ The

¹ This stanza as at **Sandhita Therâpadāna** (Ap 1:210); also called **Vasanā,bhāgiya S** (Nett 138); ThaA 2:82.

² “The one” (*ekam*), here could mean either mental focus (*samādhi*) or nirvana; cf *ekam ayati*: “it goes to the one,” ie, it leads to the one goal, nirvana. (DA 743 = MA 1:229 f; cf PmA 486 ≠ NmA 52 f). See discussion on *ekāyana,maggo* in **Satipaṭṭhāna Ss** = SD 13.1(3.2).

³ The Skt of the Buddhânussati verse is found in Sander (1987); all three passages are found in Skilling 1994 1:269-275.

⁴ On *tathāgata* missing from the Pāli formula, see Paul J Griffiths, *On Being Buddha*, 1994: 60-66.

⁵ See eg (**Agata,phala**) **Mahānāma S** (A 6.10/3:284-288) = SD 15.3; see also AA 3:337 f.

importance of the six recollections are attested by the fact that Buddhaghosa presents a whole sizeable chapter in his **Visuddhi,magga** (ch 7) on them.⁶ According to him, these six recollections succeed only in the noble disciples (*imā ca cha anussatiyo ariya,sāvakānaṃ yeva ijhanti*), because the virtues of the Three Jewels are evident (*pākaṭa*) to them.⁷ Since the noble disciples (beginning with the stream-winner) have wise faith, they would naturally reap the richest fruit of these practices.

This does not mean, however, that the practice is fruitless for the ordinary worldling. In fact, these six recollections efficacious for the faith-inclined,⁸ for whom these practices would form a support for more advanced spiritual exercises. The significance of the six recollections is clearly stated in **the Sambādh'-okāsa Sutta** (A 6.26), where Mahā Kaccāna exults:

It is wonderful, avuso! It is marvellous, avuso! How the realization of 'the open' (okāsa) in the crowded [the household life] (sambādha) has been discovered by the Blessed One, who knows, who sees, the arhat, the fully self-awakened one, for the purification of beings, for overcoming sorrow and lamentation, for the disappearance of physical and mental pain,⁹ for gaining the right way,¹⁰ for realizing nirvana, that is to say, the six bases¹¹ of recollection (cha anussati-t,-thānāni). What are the six?

[The recollection of the Buddha,	<i>Buddhānussati,</i>	
the recollection of the Dharma,	<i>Dhammānussati,</i>	
the recollection of the Sangha,	<i>Saṅghānussati,</i>	
the recollection of moral virtue,	<i>sīlānussati,</i>	
the recollection of the charity,	<i>cāgānussati,</i>	
the recollection of the devas.	<i>devatānussati.]</i>	(A 6.26/3:314 f) = SD 15.6

2 The Tathagata

2.1 WHY THE BUDDHA IS TATHĀGATA

2.1.1 DHAMMA,CAKKA-P,PAVATANNA SUTTA. The Buddha is called *tathāgata* because he has discovered true reality, which he formulates as the four noble truths. In **the Dhamma,cakka-p,pavattana Sutta** (S 56.11), the Buddha declares that he mastered the four noble truths in its three phases and twelve aspects,¹² that is, in terms of theory (or study), practice and realization:

(a) The noble truth that is *dukkha*.

- i. THEORY: There is the reality, that is, the five aggregates, characterized by unsatisfactoriness, impermanence and lack of abiding self;
- ii. PRACTICE: this reality should be understood;
- iii. REALIZATION: he has fully understood the true nature of reality.

(b) The noble truth that is the arising of *dukkha*.

⁶ 43 pp in Ñānamoli's tr: Vism 7/197-228.

⁷ Vism 7.121/226.

⁸ See *Bhāvanā* = SD 15.1, esp 8.1, Diag 2.

⁹ *Dukkha,domanassa*, sometimes tr as "pain and sadness." See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa*, see §3 n on *abhijjhā,domanassa*.

¹⁰ "For gaining the right way," *ñāyassa adhiḡamāya*. See Intro (3.3) above.

¹¹ Or, station.

¹² **The three phases** (*ti,parivaṭṭa*) are: (1) the knowledge of each truth (*sacca,ñāṇa*), (2) the knowledge of the task to be done for each truth (*kicca,ñāṇa*), and (3) the knowledge of the accomplishment of these tasks (*kata,ñāṇa*). When these 3 phases are applied to each of the four truths, they total as 12 modes (*dvādas'ākāra*). The Commentarial version of these 3 phases are called "the 3 true teachings" (*saddhamma*), viz, the True Dharma as theory (textual aspect) (*pariyatti saddhamma*), the True Dharma as practice (*paṭipatti saddhamma*), and the True Dharma as realization (*paṭivedha saddhamma*) (VA 225; AA 5.33; cf Nm 143 where the first two are listed). See **Dhamma,cakka-p,pavattana S** (S 56.11) = SD 1.1 for details.

- i. THEORY: There is the arising of this reality, that is, the craving that generates repeated cycles of births and deaths;
 - ii. PRACTICE: this craving should be abandoned;
 - iii. REALIZATION: he has abandoned this craving.
- (c) The noble truth that is the ending of *dukkha*.**
- i. THEORY: There is the cessation of this unsatisfactoriness, that is, nirvana, where the aggregates of clinging no more arise;
 - ii. PRACTICE: this nirvana should be realized;
 - iii. REALIZATION: he has realized nirvana.
- (d) The noble truth that is the way leading to the ending of *dukkha*.**
- i. THEORY: There is the way leading to the ending of unsatisfactoriness, that is, the noble eightfold path;
 - ii. PRACTICE: this way should be cultivated;
 - iii. REALIZATION: he has cultivated the way. (S 56.11.9-12/5:422) = SD 1.1

Each of these four stages implies a kind of “movement” (*gata*) towards the truth (*tatha*).

All this explanation has been succinctly stated in **the (Tathâgata) Loka Sutta** (A 4.23), which gives a canonical definition of the Buddha in terms of *tathâgata*, and is here fully translated in **the (Tathâgata) Loka Sutta** (A 4.23):¹³

2.1.2 (TATHÂGATA) LOKA SUTTA

(Tathâgata) Loka Sutta

The (Tathagata) Discourse on the World

[The qualities of the Tathagata]
(A 4.23/2:23 f = It 4.13/121-123)

1 The world,¹⁴ bhikshus, is fully understood [fully awakened to]¹⁵ by the Tathagata. The Tathagata is fully released¹⁶ from the world.

The arising [origin] of the world, bhikshus, is fully understood by the Tathagata. The arising of the world has been abandoned¹⁷ by the Tathagata.

The ending of the world, bhikshus, is fully understood by the Tathagata. The ending of the world has been realized¹⁸ by the Tathagata.

The path leading to the ending of the world, bhikshus, is fully understood by the Tathagata. The path leading to the ending of the world has been cultivated¹⁹ by the Tathagata.

2a Bhikshus, in the world with its gods, with its Māra, with its Brahmas, this generation with its recluses and brahmins, its rulers²⁰ and people, whatever is seen, heard, sensed or cognized, attained, sought after, **[24]** pondered over in the mind—all that is fully understood by the Tathagata. As such, he is called Tathagata.

¹³ For an even more such succinct statement, see Sn 558 = §3.2 below.

¹⁴ Comy glosses *loko* here as *dukkha, saccam*, “the truth that is suffering” (AA 3:31; ItA 2:185).

¹⁵ *Abhisambuddho*.

¹⁶ *Visambyutto*, lit unyoked, unharnessed, ie, detached from suffering.

¹⁷ *Pahīno*.

¹⁸ *Sacchikato*.

¹⁹ *Bhāvitā*.

²⁰ *deva*, here in the sense of “devas by convention” (*sammati, deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti, deva*) and “gods by purification” (*visuddhi, deva*), ie the Buddhas, Pratyeka Buddhas and arhats (Nc 307 KhA 123).

2b And, bhikshus, from the night that the Tathagata fully awakens to the night he utterly passes away into the nirvana-element without any residue,²¹ throughout that period, whatever he speaks, utters, points out—all that is just so, not otherwise.²² As such, he is called Tathagata.

3a Just as the Tathagata speaks, bhikshus, so he acts; just as he acts, so he speaks. Thus, as one who acts as he speaks, who speaks as he acts, he is therefore called Tathagata.²³

3b²⁴ Bhikshus, in the world with its gods, with its Māra, with its Brahmas, this generation with its recluses and brahmins, its rulers and people, the Tathagata is the conqueror, unconquered, the “only” seer of everything,²⁵ mighty lord. As such, he is called Tathagata.

By directly knowing all the world, all in the world just as it is,
From all the worlds he is freed, not clinging to all the worlds.²⁶

For he is indeed wise, victorious over all, released from all bonds,
Having touched nirvana, the supreme peace, he is fearless everywhere.

This canker-destroyed Buddha, anger-free, doubt destroyed,
Attained to the ending of all karma, having destroyed life’s props, is liberated.

This Blessed One, this Buddha, the peerless lion
Of the world with its devas, has turned the perfect wheel [the Brahma, chakra].

Therefore, devas and humans who go to the Buddha as refuge,
Having met him, worship him, the mighty maturely wise one.²⁷

Tamed, of the tamed he is the best; at peace, of the peaceful, he is the sage,
Freed, of the free he is foremost; crossed over,²⁸ of those crossed over, he is best.

²¹ “The nirvana-element without any residue” (*anupādisesāya nibbāna, dhātuyā*), not in PTS, but in It. The “residue” (*sesa*) here refers to the 5 aggregates (*pañca-k, khandha*) (SD 17.1). Upon awakening, ie with the destruction greed, hate and delusion, and other defilements, the Buddha and the arhats continue to live depending on the “residue” of the aggregates, ie the nirvana-element with residue (*upādisesa, nibbāna, dhātu*). Upon passing away, the aggregates, too, break up for good.

²² *Sabbam tam tath’eva hoti no aññathā*.

²³ *Yathā, vādī bhikkhave Tathāgato tathā, kārī yathā, kārī tathā, vādī, iti yathā, vādī tathā, kārī yathā, kārī tathā, - vādī, tasmā Tathāgato ti vuccati*.

²⁴ This stanza qu at DA 1:67; UA 132; NmA 1:183.

²⁵ *Añña-d-atthu, dasa*, a difficult cpd. Probably *añña* (Skt *anya*, other, another, something, anything) + *atthu* (imp of *atthi*, “let the rest be (as it will)”) + *dasa* (Skt *drśa*, seeing, to be seen, to be perceived or understood, PED). Comys expl as “one who sees everything” (DA 1:67; SA 1:209; UA 132; NmA 1:183). CPD prefers “who only sees, the absolute seer, cf *draṣṭa drśimātraḥ*, Yoga, sūtra 2:20. See also DP sv. The meaning here I think is that the Tathagata is one who see all, and sees them only as they really are.

²⁶ *Sabbam lokam abhiññāya sabbaloke yathā tathā | sabbaloka, visamīyutto sabbaloke anūpayo*.

²⁷ “Maturely wise one” (*vīta, sārada*), opp *sārada*, “inexperienced, shy, immature.” ItA glosses as *catu, vesāraj- ja, yogena*, “by way of being yoked to the fourfold intrepidity [self-confidence],” ie, there is no ground on which anyone can justly accuse the Buddha of, as follows: (1) “You claim to be fully awakened, but are not so.” (2) “You claim to have destroyed all the cankers, but you have not done so.” (3) “Those things which you declared to be harmful have no power to harm those who follow them.” (4) “The Dharma taught by you for the sake of utter ending of suffering, does not lead him who acts accordingly to such a goal.” Endowed with this fourfold intrepidity, the Tathagata claims the leader’s place, roars his lion-roar in assemblies, and turns the perfect wheel. (M 1:71; A 2:8)

²⁸ “Crossed over” (*tiṇṇo*), ie crossed over the four floods (*ogha*) (MA 2282; AA 3:4; cf SnA 1:35; ItA 2:38; ThaA 3:51). The 4 floods are the cankers, ie, the flood of sense-desires (*kāmogha*), of existence (*bhav’ogha*), of views (*diṭṭh’ogha*), and of ignorance (*avijj’ogha*) (D 3:230, 276; S 5:59; Vbh 374).

Saying thus, they shall honour him,²⁹ the mighty maturely wise one—
In the world with its devas, there is none who is your equal!

— evaṃ —

2.2 ITI PI SO BHAGAVĀ (SKT ITI HI SA BHAGAVĀM TATHĀGATO): SO, TOO, IS HE BHAGAVĀ.

THE VERSE AS A RECOLLECTION TOOL. The verse for the recollection of the Buddha comprises “the nine virtues of the Buddha beginning with *araham* (*navārah’ādi.guṇa*),³⁰ which we shall examine here. One who wishes to cultivate the recollection of the Buddha, says the Visuddhi,magga,³¹ should develop the qualities of faith, and so on, roused by the power of the noble path. And he should go into solitary retreat and should recollect his own qualities of faith, and so on, invoking the deities as witnesses, by way of this *Iti pi so gāthā*, thus:

<i>Iti pi so bhagavā</i>	So, too, is he the Blessed One: ³² for, he is
<i>araham</i>	(1) arhat,
<i>sammā,sambuddho</i>	(2) fully self-awakened one,
<i>vijjā,carāṇa,sampanno</i>	(3) accomplished in wisdom and conduct,
<i>sugato</i>	(4) well-farer,
<i>loka,vidū</i>	(5) knower of worlds,
<i>anuttaro purisa,damma,sāraṭhī</i>	(6) peerless guide of persons to be tamed,
<i>satthā deva,manussānam</i>	(7) teacher of gods and humans,
<i>buddho</i>	(8) awakened,
<i>bhagavā</i>	(9) blessed.

Here *iti* has the same spiritual force as words like *tādīm*, when used in reference to spiritually attained persons. This important term should not be confused with the demonstrative adjective *tadisa*, “such like.”³³ Both *tādīm* and *tadisa* have the same Sanskrit *tadṛś*, but when used in the former sense, *tadṛś* comes from *tad-dṛś*, “of such appearance,” and in the latter sense, comes from *tad-dṛśa* = *tad-rūpa*, “of such form.”

In the early texts, *tādīm* has the pregnant sense of the Latin *ecce homo*, “behold the man!” applied to the Buddha and the arhats, who are characterized as “such” (*tadi*) in five ways:

- (1) they are equanimous towards the desirable and the undesirable (*ittha n’itthe*);
- (2) they have given up (*cattavi*) various kinds of unwholesome qualities;
- (3) they have crossed over the various kinds of floods (*tiṇṇavi*);
- (4) they have escaped (*muttavi*) from all defilements;

²⁹ By going to him as refuge (AA 3:34; ItA 2:193).

³⁰ This is a non-canonical tt, also shortened to *navāraha.guṇa* or *navaraha.gūna*, both meaning “the nine worthy virtues.”

³¹ Vism 7.2/198.

³² Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see CPD: *’iti*: ...*kitti-saddo abbhuggato*: “~ *pi so bhagavā*: *araham sammā-sambuddho*...” (“for the following reasons, too, he is a *bhagavā*: because he is *araham*...”), V 3:1,13 = D 1:49,27 = M 2:133,22 = S 1:219,31 = A 3:312,8, qu Vism 198,4 and MahvṬ 26,11 (VA 112,4 = DA 146,5 ≠ Vism 198,8: *so bhagavā ~ pi araham ~ pi sammāsambuddho ...iminā ca iminā ca kāraṇenā ti vuttam hoti*). Translating *iti pi so* this way explains the double occurrence of *Bhagavā*. See LS Cousins, “Review of *Middle Length Discourses of the Buddha*,” in *Journal of Buddhist Ethics* 4, 1997: 165. The Skt parallel to this opening reads: *Iti hi sa bhagavām tathāgato*, but *tathāgato* here is missing from the Pali version. See **Dhajagga S** (S 11.3) = SD 15.5 Intro (2).

³³ Sn 112, 317, 459; It 68; Nc 277; Pv 2.9.4; J 1:151, 3:280.

- (5) they are of “that distinction” (*tan niddesa*): morally virtuous, faithful, energetic, mindful, mentally concentrated, wise, possessing the threefold knowledge,³⁴ endowed with the sixfold knowledge.³⁵ (Nm 114 f; cf SnA 202; Miln 382)

The Way-conqueror of **the Cunda Sutta** is called “such” (Sn 86a). In **the Sabhiya Sutta**, the Brahman, the Field-conqueror, the one with highest knowledge, and the adept in Dharma—all used in the early Buddhist sense—are called “such” (Sn 519-532). The silent sage (*muni*) of **the Nalaka Sutta** is “such both ways” (*ubhayen’eva tadi*), that is, under both circumstances (Sn 712c). **The Param’atthaka Sutta** speaks of the monk in such terms as “such a one who has gone across does not ‘return’” (*paraṅgato na pacceti tadi*, Sn 803d). The Buddha is described as “unattached” (*asita*) and “such” (*tadim*) at Sn 957a.³⁶

The Brahma, nimantanika Sutta (M 49) records a dramatic confrontation between the Buddha and Māra the evil one in the high heavens, where Māra tries to hold sway over the god’s minds. The Buddha knows very well what is going on and declares himself as “such” (*tādiso*), thus:

I know you, evil one. Do not think, “He does not know.” You are Māra the evil one! It is not out of compassion for their welfare that you speak thus. It is without compassion for their welfare that you speak thus.

You think thus, evil one:

“Those to whom the recluse Gotama teaches the Dharma will escape from my sphere!”

Those recluses and brahmins of yours, evil one, who claimed to be fully self-awakened were not fully self-awakened.

But I, who claim to be fully self-awakened, am (truly) fully self-awakened.

Evil one, if the Tathagata [Thus Come] teaches the Dharma to disciples, he is such [*tādiso*]; and, evil one, if the Tathagata does not teach the Dharma to disciples, he is such [*tādiso*].³⁷

Evil one, if the Tathagata [Thus Come] guides disciples, he is such [*tādiso*]; and, evil one, if the Tathagata does not guide disciples, he is such [*tādiso*].

What is the reason for this?

Because, evil one, the Tathagata has abandoned the mental cankers that defile, bring renewal of being, give trouble, ripen in suffering, and lead to further birth, decay and death. Evil one, he has cut them off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth.

³⁴ These are **the threefold-knowledge arhats** (*te, vija arahata*), who, with samatha as basis, have attained 4 or more dhyanas. The threefold knowledges are nos (4-6) of the sixfold knowledges: see foll n.

³⁵ These are **the sixfold-knowledge arhats** (*cha-ḷ-abhiñña arahata*), who, with samatha as basis, have attained 4 or more dhyanas. The sixfold knowledges are:

- (1) psychic powers (*iddha, vidhā*);
- (2) the divine ear (*dibba, sota*) or clairaudience;
- (3) mind-reading (*paracitta, vijānana, ñāṇa*) or telepathy;
- (4) retrocognition (*pubbe, nivāsānussati, ñāṇa*), that is, the recollection of past lives;
- (5) the divine eye (*dibba, cakkhu*) or clairvoyance; and
- (6) the knowledge of the destruction of the mental cankers (*āsava-k, khaya, ñāṇa*), that ends rebirth.

(D 3:281; M 1:34; A 1:255, 258, 3:17, 280, 4:421); cf below §3.3.

The Abhidhamma lists 4 mental cankers (*āsava*): (1) of sense-desire (*kām’āsava*), (2) of (desire for eternal) existence (*bhav’āsava*), (3) of wrong views (*diṭṭh’āsava*), and (4) of ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). They are also known as the 4 “floods” (*ogha*) or 4 “yokes” (*yoga*). The list of 3 cankers (omitting the canker of views) is probably older and is more frequent in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). On other kinds of arhat, see **Tevijja S** (D 13/1:235-252) = SD 1.8(2.1).

³⁶ See NA Jayawickrama, on **the Muni S** (Sn 2.12), in *Pali Buddhist Review* 2, 1 1997:32.

³⁷ *Tādiso*, ie, whether the Buddha teaches or not, he remains the Tathagata, Thus Come One. See **Ariya, pariyesanā S** (M 26) = SD 1.11 Intro (2b).

In this manner, evil one, the Tathagata has abandoned the mental cankers that defile, cut them off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth. (M 49/1:30) = SD 11.7

THE VERSE AS A PARITTA. The *Iti pi so gāthā* has been so popular that it has enjoyed a life of its own as a recollection or as a ward rune (P *paritta*, Skt *rakṣā*). The best known of such post-Buddha texts is the **Itipiso Ratana,mālā** (the *Itipiso* Jewel Garland), a verse text of uncertain date and authorship transmitted in both Siamese, Khmer and Laotian Buddhism. It devotes a whole verse to each of the syllable of all three formulas.³⁸ Elaborate works in Pali and Thai, such as **Mahā Phutthaakhun** (the Mahābuddhāṅga), deal at length with each of the Buddha's epithets.³⁹ There is also a reverse trend, where the formula is compressed "into a potent mnemonic made up only of the initial letters" of the Buddha's nine qualities, thus: **a saṃ vi su lo pu sa bu bha**.⁴⁰ Skilling also notes that

In South-east Asia—among the Mon, Shan, Thai, Khmer, and Burmese—and in Ceylon the syllables are arranged into intricate magical diagrams (*yantra*), popular today.⁴¹ The formula (along with the alphabet, the Dhamma and the Saṅgha formulas, and the names of the Four Great Kings) is given on a tablet from Sukhothai, dated from the 16th century.⁴² (1997:431)

2.3 USAGES OF TATHĀGATA.

2.3.1 FIVE APPLICATIONS OF TATHĀGATA. The term *tathāgata* is the most important and pregnant of the numerous epithets of the Buddha. Its special importance is not only due to the fact that the Buddha himself uses it most frequently in reference to himself, but it is also used by others to address him. The early Commentators, in recognition of the term's pre-eminence, have given it various interpretations. The term *tathāgata* is used in the Canon and Commentaries in at least four applications or senses:

- (1) The Buddha;
- (2) A pratyeka Buddha (*pacceka buddha*);
- (3) An arhat;
- (4) A being; and
- (5) As a qualifier to a state or reality, meaning "thus come."

In this study, we shall mainly look at the first meaning, that is, the Buddha as *tathāgata*, as this is its earliest usage in the Buddhist texts, and will briefly comment on the other four usages.

2.3.2 TATHĀGATA AS THE BUDDHA. The Sanskrit parallel to the opening line of the *Iti pi so gāthā* reads: *Iti hi sa bhagavāṃ tathāgato*, but *tathāgato* here is missing from the Pali version. The term *tathāgata* is often used by the Buddha to address himself.⁴³ Often too others (usually monks) would address him personally or in his absence (in the third person) as Tathagata.⁴⁴

³⁸ François Bizot & Oskar von Hinüber, *Itipiso Ratanamālā, La guirlande de Joyaux*. Publication du Fonds pour l'Édition des Manuscrits, "Textes bouddhiques du Cambodge," Paris: École française d'Extrême-orient, 1995, & Skilling 1997:430-432.

³⁹ Several MSS are in the National Library, Bangkok. See Skilling 1997:431 n112 for refs.

⁴⁰ See eg Aṭṭhakathā Mahābuddhāṅga, in *Chumnum Nangsu Thesan* 1929:237.

⁴¹ François Bizot, "Notes sur les yantra bouddhique d'Indochine," in Michel Strickmann (ed), *Tantric and Taoist Studies in Honour of RA Stein* (MCB XX), Brussels, 1981:155-191; Ency Bsm 1:500-502 (Amulet).

⁴² Supaphan 2529 [1986]:183-189. Skilling: "Although the inscription has been interpreted as a syllabary for the study of Sanskrit or Thai, I interpret it as an auspicious and apotropaic tablet for installation in a *caitya* or foundation. The alphabet has a magical virtue of its own." (1997:431 n116).

⁴³ The Buddha ref to himself as *tathāgata*. **Dīgha: Mahā,parinibbāna S** (D 2:93, 115-118, 138-140, 144, 147-149), **Janava,sabha S** (D 2:211), **Mahā Samaya S** (D 2:255);

Majjhima: Mūla,pariyāya S (M 1:5 f), **Cūḷa Sihanāda S** (M 1:67), **Mahā Sihanāda S** (M 1:71 f), **Dvedhā,-vitakka S** (M 1:118), **Alagaddūpama S** (M 1:140), **Nivāpa S** (M 1:157 f), **Ariya,pariyesanā S** (M 1:171 f), **Mahā Saccaka S** (M 1:250), **Vīmaṃsaka S** (M 1:318-320), **Brahma Nimantanika S** (M 1:331), **Jīvaka S** (M 1:370 f), **Abhaya Rāja,kumāra S** (M 1:395 f), **Cūḷa Mālunkya S** (M 1:426-431) **Naḷakapāna S** (M 1:464), **Aggi Vaccha,-gotta S** (M 1:486-488), **Bodhi Rāja,kumāra S** (M 2:96), **Deva,daha S** (M 2:227 f), **Pañcattaya S** (M 2:229 f),

The term, or at least the word, *tathāgata*, is pre-Buddhist. Nakamura, for example, notes that it is found in the Mahābhārata, in the sentence, *dvijaṃ dr̥ṣṭvā tathāgatam*, which he translates as “[He] saw a bird in suchlike [splendid] form.”⁴⁵ He thinks that the word *tathāgata*, “in that sense...entered ancient Buddhist verse as an epithet meaning ‘perfect.’” He goes on to quote the Sutta Nipāta where it serves as an epithet to all the three Jewels, in the **Ratana Sutta** (Sn 2.1), thus:

<i>tathāgatam...Buddham namassāma</i>	“We honour the Buddha thus come...” (Sn 236),
<i>tathāgatam...Dhammam namassāma</i>	“We honour the Dharma thus come...” (Sn 237),
<i>tathāgatam...Saṅgham namassāma</i>	“We honour the Sangha thus come...” (Sn 238).

Interestingly, the Ratana Sutta, “a paritta of later date with a good deal of *sacchikiriyā* (asseveration),”⁴⁶ is probably a post-Buddha sutta-paritta, when the use of *tathāgata*, since the Buddha has passed away, was applied more broadly (again) to the Three Jewels. [2.2.5].

2.3.3 TATHĀGATA AS PRATYEKA BUDDHA AND AS ARHAT. Later on, especially in post-canonical usage, the term is also applied to arhats and pratyeka Buddhas. An early example of this usage of *tathāgata* as noble disciple is found in the **Nandaka Thera,gāthā**,

<i>Mā purāṇam amaññittho</i>	Do not think about the worn-out past [the body],
<i>māsādesi tathāgate</i>	Do not offend the Tathagatas.
<i>sagge pi tena rajjanti</i>	They delight not in the heavens:
<i>kim aṅgā pana mānuse</i>	So what is there of human existence? (Tha 280)

The Thera,gāthā Commentary here glosses *tathāgate* as *ariya,sāvake* (the noble disciples).⁴⁷

2.3.4 TATHĀGATA AS “BEING.” The Commentaries most often define *tathāgata* as “being,”⁴⁸ in the case of its usage in the unanswered questions (*avyākata*). In this Buddhist usage, *tathāgata* as “being” simply

Sunakkhatta S (M 2:260), **Gaṇaka Moggallāna S** (M 3:2 f, 6), **Acchariya,abbhūta S** (M 3:124), **Dakkhiṇa Vibhaṅga S** (M 3:254);

Saṃyutta 2.9/1:50, S 2.10/1:51, 4.14/1:111, 4.18/1:114, 4.25/1:127, 11.14/1:232, **Hālidakkāni S 1** (S 22.3/3:10 f), 22.78/3:85 f, 22.84/3:108, 22.85/3:111 f, 22.94/3:140, 35.126/4:127, 24.15-18/3:215 f, 44.1/4:376-379, 45.139/5:42, 46.89/5:135, 46.143/138, 47.63/191, 48.83/240, 49.13/245, 50.13/250, 51.4/291, 53.13/308, 54.11/5:326, 54.12/5:327 f, **Tathāgatā S** (S 56.12/5:424 f), 5:431, 56.28/5:435;

Aṅguttara 1.11/1:19 f, 1.19.1/1:35, 2.2.5/1:53, 2.3.2-6/1:59 f, 2.5.6/1:72 f, 2.17.2/1:98 f, 3.22/1:121 f, 3.70.4/1:207, 3.80.1/1:227, 3.111/1:266, 3.134/1:286, 4.8/2:8 f, 5.196/3:240-242, 6.10/3:285, 6.25/3:312, 6.26/3:314, 6.30/3:326 f, 328 f, 6.56/3:381-383, 6.64/3:417-420, 8.82/4:337 f, 9.20/4:395, 10.83/5:154 f, 11.12/5:329, 11.13/5:333, 11.14/5:335 f, 11.15.14/5:341. For detailed discussions on the term *tathāgata*, see Bodhi, *The Discourse on the All-embracing Net of Views* [Brahma,jāla S tr], Kandy, 1978: 331-344 (pt 5), tr of Comy & Sub-Comy & Endo 1997: 195-206 (ch V).

Sutta Nipāta: Sn 1114; **Vinaya**: V 1:9, 43.

⁴⁴ *Tathāgata* used by others to address the Buddha: **Mahā,parinibbāna S** (D 1:141), **Jana,vasabha S** (D 2:208), **Mahā Govinda S** (D 2:221, 227), **Sakka,paṇha S** (D 2:287); **Bāhitika S** (M 2:115 f), **Māra Tajjaniya S** (M 1:332 f, 338), **Bodhi Rāja,kumāra S** (M 2:93 f), **Acchariya,abbhūta S** (M 3:118); S 16.12/2:222 f, S 22.85/3:111 f, **Anurādha S** (S 22.86/3:116-119), **Sabhiya Kaccāna S** (S 44.11/4:401). For detailed discussions on the term *tathāgata*, see Bodhi, *The Discourse on the All-embracing Net of Views* [Brahma,jāla S tr], Kandy, 1978: 331-344 (pt 5), tr of Comy & Sub-Comy & Endo 1997:195-206 (ch V).

⁴⁵ Mahābhārata 12.146.26 (Nakamura 2005:321 n34). The Mahābhārata (Great Epic of the Bharata Dynasty), one of the two major Indian epics—the other being the Rāmāyaṇa (Romance of Rāma)—is believed to be based on actual events presumed to have occurred around 1400-1000 BCE. It is an important source of Hinduism as it evolved c400 BCE-CE 200. It reached its present form in about CE 200-500. See Basham 1989, who notes that “[i]n several places the text mentions Hūṇas (Huns), who were hardly known in India until about 450.” (1989:70, 130 n3).

⁴⁶ NA Jayawickrama, “A critical analysis of the Sutta Nipāta,” in *Pali Buddhist Review* 1,3 1976:160.

⁴⁷ See Tha:RD 179.1 & Tha:N 175 n280. Also Nakamura 2005:216. However, cf Tha:N 288 n1207.

⁴⁸ For example, *Hoti tathāgato ’ti ādīsu satto tathāgato ’ti adhippeto* (DA 1:119; NmA 1:24, 244, 395); *Tathāgato ’ti satto* (DA 3:195; MA 3:141; SA 2:201, 311, 4:37; UA 3:40; NmA 1:193; cf MA 2:117); *Tathāgato ’ti*

refers to a compound of impermanent formations that are “suffering” because they contain no abiding entity.⁴⁹

This however need not always be the case. For example, even though the Saṃyutta Commentary to **the Yamaka Sutta** (S 22.85)⁵⁰ glosses *tathāgata* as “a being” (*satta*) (SA 2:311), **Bodhi**, however, cautions,

I think [this] does not quite hit the mark. I take the subject of the discussion to be, not be a being in general, but the arahant conceived as a being, as a substantial self. Thus the catechism will show that Yamaka has abandoned his identity view (*sakkāya, diṭṭhi*) regarding the arahant, and therewith his view of the arahant as a self that undergoes annihilation. We find a similar transition from the arahant (*vimutta, citta bhikkhu*) to the Tathāgata at M 1:140 [**Alagaddūpama Sutta**] and 1:486-488 [**Aggi Vaccha, gotta Sutta**]. (Bodhi, S:B 1079 n152; emphasis added)

In **the Anurādha Sutta** (S 22.86) the Buddha admonishes the monk Anurādha, thus:

“But, Anurādha, when the Tathagata is not being apprehended by you as real and actual here in this very life, is it fitting for you to declare:

‘Avuso, when a Tathagata is describing a Tathagata—the highest person, the supreme person, the attainer of the supreme—he describes him apart from these four grounds:

the Tathagata exists after death, or
the Tathagata does not exist after death, or
the Tathagata both exists and not exist after death, or
the Tathagata neither exists nor not exist after death.’?”

“No, venerable sir.”

(S 22.86.21/3:118 f)

Bodhi, commenting on the stock phrase, *Tathāgato uttama, puriso parama, puriso parama, pattipatto*, notes that

This should establish that “the Tathāgata” here is not just “a being,” but a Buddha or an arahant; the expression recurs at S 44.9 [**Kuṭuhala, Sālā Sutta**].⁵¹ The four theses [mentioned in the Anurādha Sutta] are all rooted in a conception of the Tathāgata as a self. The commentaries explain the first as eternalism, the second as annihilationism, the third as a syncretic view (partial-eternalism), the fourth as as evasive skepticism. Two whole chapters in [the Saṃyutta] deal with these issues, the Vacchagotta Saṃyutta (S 33) and the Abyākata Saṃyutta (S 44). See too S 16.12 [**Param, maraṇa Sutta**].⁵² (Bodhi, S:B 1080 n163; emphasis added)

2.3.5 *TATHAGATA* AS ONE “THUS COME.” In this last case, the three closing stanzas of **the Ratana Sutta** (Sn 2.1) provide the best examples, where *tathāgata* is not only applied to the Buddha—*tathāgatam deva, manussa, pūjitaṃ, Buddhamaṃ namassāma suvatthi hotu* (Sn 236)⁵³—but also qualifies the Dharma and the Sangha [2.2.2].⁵⁴

“Let us revere the Dharma thus come, honoured by gods and humans: may there be wellbeing!”
tathāgatam deva, manussa, pūjitaṃ, Dhammaṃ namassāma suvatthi hotu (Sn 237)

sammā, sambuddho pacceka, buddho pi ettha eva saṅgahīto (PmA 2:462); *Tathāgato ti satto arahān ti eke* (Pm 2:453, cf 2:395).

⁴⁹ See S:B 1080 n165.

⁵⁰ S 22.85/3:116.

⁵¹ S 44.9/4:398-400.

⁵² S 16.12/2:222-224.

⁵³ “Let us revere the Tathagata, honoured by gods and humans: may there be well being!”

⁵⁴ SnA 1:277. Norman however tr *Tathāgata* here, as an independent noun, as “the Tathāgata” (ie the Buddha) (Sn:N 26).

“Let us revere the Sangha thus come, honoured by gods and humans: may there be wellbeing!”
tathāgataṃ deva,manussa,pūjitaṃ, Saṅghaṃ namassāma suvatthi hotu (Sn 238)

Another example where *tathāgata* can be translated as “being” is found in **the Pañca,satā Paṭācārā Therī,gāthā**, where the nun Paṭācārā, reflecting on the loss of all her family on the same day,⁵⁵ reflects:

Thus he comes, thus he goes—what is there to lament about?

Yathāgato tathāgato, kā tattha paridevanā. (Thī 129)

From all the above usages of *tathāgata*, we can conclude that the early Buddhists—and certainly the early Mahayanists—saw the Buddha not just as a historical person but also as the physical embodiment of the Dharma itself. The Dīgha Sub-Commentary in fact states that the word *Tathāgata* “contains the entire practice of the Dharma as well as all the virtues of the Buddha.”⁵⁶

2.4 MEANINGS OF TATHĀGATA. The most comprehensive canonical description of the Tathagata is found in **the Sundarika Bhāra,dvāja Sutta** (Sn 455-486), which gives a list of his qualities that makes him worthy of offerings.⁵⁷ But the best known definitions of *tathāgata* as the Buddha are those give by Buddhaghosa in the Commentaries. We shall now examine these eight definitions.

Buddhaghosa gives eight basic explanations (rather than etymologies) as to why the Buddha is called *Tathāgata*; the main points are given here,⁵⁸ which we shall examine in turn.

(1) “**Thus come**” (Chin: rulāi), *tathā āgato*, from *tathā*,⁵⁹ that is, one who has come into our midst bearing the message of deathlessness. The prefix *tathā* here indicates conformity to a pattern; the participle denotes the arrival at a goal. Together they show that the Buddha arises in this world not by chance but as a regular outcome of a universal pattern of events dependent on the right conditions. Such a being is endowed with a complete set of practices and virtues, namely, the great aspiration,⁶⁰ the ten perfections in their three degrees,⁶¹ the five great givings (of limbs, eyes, wealth, kingship, and children and wife), the 37 factors of awakening, etc.

⁵⁵ ThīA 108 ff.; AA 1:356 ff.; DhA 2:260 ff., 3:434 f.; DA 3746; MA 1:232; UA 127; J 6:481. See Piya Tan, *The Buddha and His Disciples*, 2004 ch 13.

⁵⁶ DAṬ 1:142; see also Bodhi (tr), *The Discourse on the All-embracing Net of Views*, 1978:50.

⁵⁷ See SD 22.2.

⁵⁸ DA 1:59-67 = MA:Sb 1/61 ff. See also BA 15-19.

⁵⁹ Indecl/adv: so, thus; vl *yathā* (Sn 1052); opp: *aññathā* + *āgata* (adj: come, arrived, having reached; past part of *āgacchati*).

⁶⁰ “Aspiration,” *paṭhānā*, fem (Skt neut *prārthana*, fem *prārthanā*), aiming at, wishing, desire, request, aspiration, prayer (S 2:99, 154; A 1:224, 3:47, 5:212; Nm 316, 337; Nc 112; B 11B:179; Dhs 1059; J 1:68; SnA 47, 50; DhA 1:47, 48, 3:83, 26, 4:200; BA 10, 92, 95, 119, 144; PvA 47; Nett 18, 27; Miln 3). Syns: *abhināhāra*, being bent on, ie taking oneself out to, resolve, aspiration; generally in the sense of an earnest wish (to become a Buddha, a Pratyeka Buddha, etc; S 3:267 f; A 2:189, 3:311, 4:34; J 1:14, 15; DhA 1:392, 2:82); *paññidhāna*, mental resolve (VvA 270; Sadho 344).

⁶¹ “Perfections,” *pāramī*, Skt *pāramitā*. The earlier (Pali) term *pāramī* [fr *parama*, supreme] was used in early Buddhism to mean completeness, perfection, highest state (M 3:28; Sn 1018, 1020; Nc 435; Pug 70; DhA 1:5; VvA 2; PvA 139; Miln 21, 22; Sadho 139). In later literature, a list of 10 perfections (*dasa pāramiyo*) is given as the principal virtues of a Bodhisattva, viz: giving (*dāna*), moral virtue (*sīla*), renunciation (*nekkhama*), wisdom (*paññā*), effort (*virīya*), patience (*khanti*), truth (*sacca*), determination (*adhiṭṭhāna*), lovingkindness (*mettā*), and equanimity (*upekkhā*) (J 1:73; DhA 1:84). The Mahāyāna tradition evolved the tradition of the six Perfections from the threefold training (*sikṣā*; Pali *sikkhā*). The moral virtue aspect is covered by 1. generosity (*dāna*), 2. moral conduct (*sīla*) and 3. patience (*ksanti*). The concentration aspect is ramified into 4. effort (*virīya*) and 5. meditation (*dhyāna*). The last item is 6. wisdom (*paññā*). This is probably an earlier list than the Pali. When the Pali formula of the 10 perfections was devised, the Mahayanists, too, raised the number of their own set to ten, adding the following four: 7. skilful means (*upāya*), 8. resolution (*paññidhāna*), 9. strength (*bala*) and 10. knowledge (*jñāna*). But it is also probable that this increase was a result of the invention of the decimal system of computation in the 3rd or 4th century CE [H Dayal, *The Bodhisattva Doctrine*, 1932:167]. The Buddhavaṃsa Comy speaks of 30 kinds of perfections, ie three levels of fulfillment of each of the ten, eg the sacrifice of external possessions is called a “perfection”; the sacrifice of one’s limb is a

(2) “Thus gone,” *tathā gato*, has two interpretations:

(i) The “going” of the Bodhisattva from various past Buddhas (from Vipassī down to Kassapa; that is, his meeting and consulting with them) up to the point of his miraculous birth at Lumbini.

(ii) The imagery of a journey (to use Bodhi’s term, *ibid*), viewed from the opposite perspective, that is, from the standpoint of departure and transcendence rather than that of arrival.

The term “Thus gone” here therefore refers to the Bodhisattva’s complete spiritual practice culminating in complete liberation: the overcoming of the five hindrances,⁶² the eight dhyanas of samatha [calmness] meditation,⁶³ the 18 great insights,⁶⁴ beginning with ridding of the permanence-notion and ending with the giving up of the adherence to ten fetters⁶⁵ and the realization of the four supramundane paths⁶⁶ that severs all the ten fetters of existence.⁶⁷ In short, the Buddha is one who has gone by his own practice of the path.

(3) “One who has come to the real characteristics,” *tatha, lakkhaṇaṃ āgato*, that is, the Buddha is one who has discovered and understood the inherent nature (*sabhāva*), characteristic (*lakkhaṇa*) or essential form (*sarūpa*) of every existent (of whatever exists).

(4) “Awakened to the real truths,” *tatha, dhamme yathāvato abhisambuddho*, where *tathā* connotes a sense of reality, and *gata*, the sense of knowledge which reflects the Buddha’s realization of the four noble truths and the dependent arising, and which in turn awakens others.

(5) “A seer of the real,” *tatha, dassitāya*, which shows the Buddha’s vision covers all that can be seen, heard, sensed, or known by the mind in every detail.

(6) “A speaker of the real,” *tatha, vāditāya* which is based on interpreting the suffix *-gata* as *-gada* [ie vocalizing the voiceless “t” to “d”], which means speech or sentence. Throughout the Buddha’s 45 years of public ministry, he speaks the truth to all he meets, benefitting all in one way or another.

(7) “A doer of his word,” *tathā, kāritāya* (literally, “doing such”), that is, he practises what he teaches. As he speaks, so he does; as he does, so he speaks (D 2:224, 229; Sn 357).

(8) “Overpowering,” *abhibhavan’atthena*, in the sense that he is spiritually higher than all beings (or “Beings”): He is the King of kings, the Deva above devas, the God over gods, the Brahma surpassing Brahma himself.

“higher perfection” (*upapāramī*); and the sacrifice of one’s life is the “highest perfection” (*paramattha pāramī*) (BA 53, 59, 272).

⁶² The 5 mental hindrances, *pañca, nīvaraṇa*. They are sense-desire, illwill, sloth and torpor, restlessness and worry, and doubt. They are so-called because they prevent one from attaining the fruits of meditation but they can be temporarily suppressed during the dhyanas. **The Vitakka Saṅghāna S** (M 20) = SD 1.6 gives the remedies for the hindrances as follows: (1) cultivating the opposite mental state; (2) considering the consequences of the negative thought; (3) non-attachment or non-consideration; (4) suppression; and (5) sheer determination (M 20/1:119-122). See **Saṅgā-rava S** (S 46.55/5:121-126) = SD 3.12 & **Bhāvanā** = SD 15.1(8.2-3).

⁶³ That is, the 4 form dhyanas and the 4 formless attainments.

⁶⁴ See **Bhāvanā** = SD 15.1(10.2).

⁶⁵ The 10 fetters (*dasa saṃyojanā*) are: (1) Self-identity view (*sakkāya, diṭṭhi*), (2) persistent doubt (*vicikicchā*), (3) attachment to rules and rituals (*sīla-b, bata, parāmāsa*), (4) sensual lust (*kāma, rāga*), (5) repulsion (*paṭigha*), (6) greed for form existence (*rūpa, rāga*), (7) greed for formless existence (*arūpa, rāga*), (8) conceit (*māna*), (9) restlessness (*uddhacca*), (10) ignorance (*avijjā*) (S 5:61; A 5:13; Vbh 377). In some places, no 5 (*kāma, rāga*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*orambhāgiya*), and the rest, the higher fetters (*uddhambhāgiya*). The abandonment of the lower 5 fetters makes one a non-returner (*opapātika* or *anāgāmī*) (see **Ānāpānasati S**, M 118.10 = 7.13). This verse evidently refers to the non-returner and seems to out of place in this section on the arhat.

⁶⁶ The 4 supramundane paths are the 4 kinds of saints: the arhat, the non-returner, the once-returner and the stream-winner. See **Aṭṭha, puggala S** (A 8.59) = SD 15.10(3).

⁶⁷ Mental fetters, *saṃyojanā*. The 10 fetters that hinder spiritual progress: (1) false self-view, (2) skeptical doubt; (3) attachment to rules and rituals, (4) sensual craving, (5) ill will, (6) craving for existence in the form world, (7) craving for existence in the formless world, (8) conceit, (9) restlessness, and (10) ignorance. See Dhs bk 3 pt 3 ch 5 = Dhs:R 274 ff, esp 274.1

3 The 9 virtues of the Buddha⁶⁸

3.1 Araham (Skt arhām): arhat

(a) *ārakā*. He stands utterly far away from all defilements because he has removed all traces of them by means of the path—because of this remoteness (*āraka*), he is *araham* (worthy).

(b) *ari hata*. Those enemies (*ari*), that are the defilements, are destroyed (*hata*) by the path—because the enemies are thus destroyed, he is *araham* (worthy).

(c) *arā hatā*. The wheel of rebirth has a hub of ignorance and craving, and its rim is decay and death.⁶⁹ The spokes (*arā*), that are formations (merits, etc), are destroyed (*hata*) by the axe of wisdom—because the wheel’s spokes are thus destroyed, he is *araham* (worthy).

(d) *arahati*. He is worthy (*arahati*) of the requisites of robes, almsfood, lodging, medical support, and the distinction of being given homage because he is the one most of offerings—because of his worthiness of requisites, he is *araham* (worthy).

(e) *rahābhāva*. He does not act like a fool in the world showing their cleverness and yet doing evil in secret for fear of a bad name—because he does no evil even in secret, he is *araham* (worthy).

3.2 Sammā,sambuddho (Skt samyak,sambuddho): fully self-awakened one

Sammā sāmaṇ ca sabbadhammānaṃ buddhattā pana sammā,sambuddho.

He is “fully self-awakened” because of his awakening to (or discovering of) (*buddhattā*) all things rightly (*sammā*) and by himself (*sāmaṇ*).

In connection with his full mastery of the four noble truths in its three phases and twelve aspects [2.11], the Buddha declares:

<i>Abhiññeyyaṃ abhiññātaṃ</i>	What is to be directly known has been directly known;
<i>bhāvetabbaṃ ca bhāvitaṃ</i>	What is to be cultivated has been cultivated;
<i>pahātabbaṃ pahānaṃ me</i>	What is to be abandoned has been abandoned by me;
<i>tasmā Buddho ’smi brāhmaṇa</i>	Therefore, brahmin, am I awakened [Buddha]. (Sn 558)

3.3 Vijjā,carana,sampanno (Skt vidyācarana,sampanna): accomplished in wisdom and conduct

3.3.1 CONSISTENCE IN WORD AND DEED. There are two components to the compound *vijjā,carana*, that is, *vijjā* (wisdom) referring to the Buddha’s knowing side, as it were, and *carana* (conduct), his doing side, both of which are balanced and wholesome. Here are we reminded of his transparent quality of the Buddha as compatible and consistent both in word and in deed.⁷⁰ Detailed explanations of the two components of *vijjā,carana sampanna* are found in **the Ambaṭṭha Sutta** (D 3), **the Sāmañña,phala Sutta** (D 2), and **the Sekha Sutta** (M 53).⁷¹

3.3.2 THE BUDDHA’S WISDOM. The Buddha’s (spiritual) knowledge (*vijjā*) refers to his spiritual attainments, of which there are three kinds and six kinds.⁷² The Buddha’s knowledge or wisdom is usually known as “three knowledges” or “threefold knowledges” (*te,vijja*), as defined in **the Bhaya,bherava Sutta** (M 4) (and elsewhere)⁷³ are as follows:

(1) retrocognition (*pubbe,nivāsānussati,ñāṇa*), that is, the recollection of past lives;

⁶⁸ See esp Vism 7.2-67/198-213 & VA 1:112-125. See also Endo 1997:167-194 (ch 4).

⁶⁹ See M 1:55.

⁷⁰ See 2.4(7) & **(Tathāgata) Loka S** (A 4.23.3a) = 2.1.2 above.

⁷¹ Respectively: D3.2.1-2/1:100; D 2.43-98/1:63-85 = SD 8.10; M 53.7-18/1:354-356 = SD 21.14. See esp **Sekha S** (M 53.24) = SD 21.14. See also M:H 2:xi f & 24 n2.

⁷² See **Ambaṭṭha S** (D3.2.1-2/1:100); **Sāmañña,phala S** (D 2.67-98/1:71-85 = SD 8.10); **Sekha S** (M 53.11-18/1:354-356 = SD 21.14).

⁷³ D 3:281; M 1:22-24, 34; A 1:255, 258, 3:17, 280, 4:421.

- (2) the divine eye (*dibba, cakkhu*) or clairvoyance; and
- (3) the knowledge of the destruction of the mental cankers (*āsava-k, khaya, ñāṇa*), that ends rebirth. (M 4.27-33/1:22 f)

The Blessed One is also said to possess the the sixfold knowledge (*cha-ḷ-abhiñña*), namely:

- (1) psychic powers (*iddha, vidhā*);
- (2) the divine ear (*dibba, sota*) or clairaudience;
- (3) mind-reading (*paracitta, vijānana, ñāṇa*) or telepathy;
- (4) retrocognition (*pubbe, nivāsānussati, ñāṇa*), that is, the recollection of past lives;
- (5) the divine eye (*dibba, cakkhu*) or clairvoyance; and
- (6) the knowledge of the destruction of the mental cankers (*āsava-k, khaya, ñāṇa*), that ends rebirth. (D 3:281; M 1:34; A 1:255, 258, 3:17, 280, 4:421)

The Blessed One's eightfold knowledge (*aṭṭha vijjā*) are stated in **the Ambaṭṭha Sutta** (D 3) as follows:

- (1) psychic powers (*iddha, vidhā*);
- (2) the divine ear (*dibba, sota*) or clairaudience;
- (3) mind-reading (*paracitta, vijānana, ñāṇa*) or telepathy;
- (4) retrocognition (*pubbe, nivāsānussati, ñāṇa*), that is, the recollection of past lives;
- (5) the divine eye (*dibba, cakkhu*) or clairvoyance; and
- (6) the knowledge of the destruction of the mental cankers (*āsava-k, khaya, ñāṇa*), that ends rebirth;
- (7) insight knowledge (*vipassanā, ñāṇa*); and
- (8) the psychic power of the mind-made body (*mano, may'iddhi*). (D 3.2.2/110)

The Blessed One is omniscient (*sabbaññū*), in that he knows everything this is to be known:

“All things are available to the adverting of the Awakened One, the Blessed One, are available at his wish, are available to his attention, are available to his thought.” (Pm 2:195; cf 1:131)

In **the Sabba Sutta** (S 35.23), the Blessed One declares his omniscience in this way:

Monks, I will teach you the all (*sabba*).⁷⁴ Listen to it.
 And what, monks, is the all?
 The eye and forms,
 the ear and sounds,
 the nose and smells,
 the tongue and tastes,
 the body and touches,
 the mind and mind-objects.⁷⁵

This, monks, is called the all.

Monks, if anyone were to say thus: ‘Rejecting⁷⁶ this all, I shall make known another all’—that would be empty talk on his part.

When questioned he would not be able to reply and, moreover, he would meet with vexation.

And what is the reason for this?

Because, monks, that would not be within his domain. (S 35.23/4:15) = SD 7.1

3.3.2 THE BUDDHA'S COMPASSION. Details of the Buddha's conduct (*carana*), that is, his personal behaviour and deeds, are found in **the Ambaṭṭha Sutta** (D 3), **the Sāmañña,phala Sutta** (D 2), and **the**

⁷⁴ On the all (*sabba*), see **Sabba S** (S 35.23/4:15) = SD 7.1 Intro.

⁷⁵ “Mind-objects,” *dharmā*, alt tr “mental phenomena.”

⁷⁶ “Rejecting,” *paccakkhāya*, lit “having reject.”

Sekha Sutta (M 53).⁷⁷ In the **Sekha Sutta** (M 53), the Buddha instructs Ānanda to admonish Mahānāma on the higher training of the learner who has entered the way to awakening (*sekha pāṭipada*). Ānanda lists what Buddhaghosa later, in the **Visuddhi, magga**, calls “the fifteen qualities” (*pañnarasa, dhammā*) in his own commentary on the Buddha’s conduct (*carāṇa*).⁷⁸ The Sekha Sutta goes on to define in some detail, along with a delightful parable of the hatchlings, the following six sets of the learner’s qualities (which are also the Buddha’s qualities by way of “conduct”):

1	Restraint by moral virtue	(<i>sīla, saṃvara</i>),
2	Guarding of the sense-doors	(<i>indriyesu gutta, dvāra</i>),
3	Knowing moderation in eating	(<i>bhojane mattaññutā</i>),
4	Devotion to wakefulness	(<i>jāgariyānuyoga</i>),
5-10	The seven qualities	(<i>satta saddhamma</i>), ⁷⁹ and
11-15	The four form dhyanas	(<i>rūpāvacara-j, jhāna</i>).

(M 53.5-18/1:354-356 = SD 21.14)

While the Buddha’s “accomplishment in wisdom” (*vijja, sampadā*) consists in his omniscience [3.3.2], his “accomplishment in conduct” (*sīla, sampadā*) is his great compassion (*mahā karuṇā*),⁸⁰ on which Buddhaghosa comments:

He knows through omniscience what is beneficial and not beneficial for all beings, and through great compassion he warns them of what is not beneficial and urges them in what is beneficial.

That is how he is accomplished in wisdom and compassion.

As such, his disciples have entered upon the good way, instead of entering upon the wrong way, like the self-mortifying disciples of those who are bereft of wisdom and compassion have done.

(Vism 7.32/203)

3.4 **Sugato (ts): well-farer**

The Blessed One is called *sugato* (well gone), thus:

- (1) *sobhaṇa, gamana*, because of a manner of going that is good, that is, the noble eightfold path;
- (2) *sundaran thānaṃ gatattā*, because of his having gone to a beautiful place, that is, nirvana, the deathless;
- (3) *sammā, gatattā*, because of his having gone rightly, that is, his sainthood, having abandoned the defilements, he does not return to them, or even since he made his resolve to Buddhahood at the Buddha Dīpaṅkara’s feet, he has fulfilled the 30 perfections,⁸¹ and
- (4) *sammā, gadattā*, because of his speaking rightly, that is, he speaks only suitable speech on a suitable occasion, as stated in the **Abhaya Rāja, kumāra Sutta** (M 58), thus,

Even so, prince, such speech as the Tathagata knows to be untrue, false and not connected with the goal, and that is unpleasant and disagreeable to others.⁸² the Tathagata does not utter such speech.

⁷⁷ See **Ambaṭṭha S** (D3.2.1-2/1:100); **Sāmañña, phala S** (D 2.43-66/1:63-71 = SD 8.10); **Sekha S** (M 53.7-10/1:355 = SD 21.14).

⁷⁸ Vism 7.31/202.

⁷⁹ The 7 qualities are: being endowed with faith (*saddho*), with moral shame (*hirimā*), with moral fear (*ottappī*), with wide learning (*bahussuto*), with energy [initiative] (*āradḍha, viriyo*), with mindfulness (*upaṭṭhita, satī*), and with wisdom (*paññavā*) (D 3:252; **Sekha S**, M 53.11-17/1:356 = SD 21.14). Nāṇamoli notes that PED “traces *saddhamma* (as ‘the true Dharma,’ etc) to *sant + dhamma*; but it is as likely traceable to *svad + dhamma* = (good ground) for the placing of faith (*saddhā*).” (Vism:Ñ 214 n8)

⁸⁰ Pm 1:126.

⁸¹ See 3C(1) above n on Perfections.

⁸² *Abhūtaṃ ataccam anatta, saṃhitam, sā ca paresam appiyā amanāpā*. “Untrue” (*abhūta*) here and “true” (*bhūta*), I think, refer to the truthfulness of the statement. “Unreal” (*ataccha*) and “real” (*taccha*) concern correct

(b) Such speech as the Tathagata knows to be true, real but not connected with the goal, and that is unpleasant and disagreeable to others: the Tathagata does *not* utter such speech.

(c) Such speech as the Tathagata knows to be true, real and connected with the goal, but that is unpleasant and disagreeable to others: the Tathagata *knows the time* to use such speech.

(d) Such speech as the Tathagata knows to be untrue, false and not connected with the goal, but that is pleasant and agreeable to others: the Tathagata does *not* utter such speech.

(e) Such speech as the Tathagata knows to be true, real but not connected with the goal, but that is pleasant and agreeable to others: the Tathagata does *not* utter such speech.

(f) Such speech as the Tathagata knows to be true, right and connected with the goal, and that is pleasant and agreeable to others:⁸³ the Tathāgata *knows the time* to use such speech.

Why is that? Because the Tathagata is compassionate to beings. (M 58.8/1:395) = SD 7.12)

3.5 Loka, vidū (Skt loka, vid): knower of worlds

The Blessed One is a knower of world because he knows the world in every way, and he knows every form of world.

(a) The Blessed One understands the world, its arising, its ending and the way to its ending, as he has said in **the Rohitassa Sutta** (S 2.26):

However, friend, without having reached the end of the world,⁸⁴ there is no making an end to suffering, I say.

Friend, in this very fathom-long body⁸⁵ endowed with perception and with its mind that I make known

the world,
the arising of the world,
the ending of the world, and
the way leading to the ending of the world.

356 The world's end can never be reached
By way of going [through the world],
And yet without reaching the world's end
There is no release from suffering.

357 Therefore, truly, the world-knower, the wise one,
Gone to the world's end, the holy life fulfilled,
Having known the world's end, he is at peace:
He longs not for this world or the next.

(S 2.26.9/1:62) = SD 7.2

(b) The Blessed One understands the three worlds, that is, the world of formations (*saṅkhāra, loka*), the world of beings (*satta, loka*), and the world of space [location] (*okāsa, loka*).⁸⁶

reference, whether the words actually reflect the fact. “The goal” (*attha*) here is arhathood or Nirvana, or at least, spiritual development. “Unpleasant” (*appiya*) and “pleasant” (*piya*) concern the civility and propriety; while “disagreeable” (*amanāpa*) and “agreeable” (*manāpa*) refer urbanity and aesthetics.

⁸³ *Bhūtaṃ tacchaṃ attha, saṃhitāṃ, sā ca paresaṃ piyā manāpā.*

⁸⁴ By “world” (*loka*) here the Buddha means the “world of formations” (*saṅkhāra, loka*), speaking on the level of “ultimate truth” (*param 'attha, sacca*) in response to Rohitassa question based in reference to the “physical world” (*okāsa, loka*), that is, on the level of “conventional truth” (*sammuti, sacca*). On the two levels of language, see **Poṭṭhapāda S** (D 9/1:178-203) in SD 7.14 Intro (4).

⁸⁵ “In this very fathom-long body,” *imasmiṅ-ñ-eva vyāma, matte kaḷevare*. The word *kaḷevare* is probably cognate with the English “cadaver.” Comy glosses these 4 statements as those of the 4 noble truths. Thus the Buddha shows: “I do not, friend, make known these four truths in external things like grass and wood, but right here in this body composed of the four great elements.” (SA 1:117 f)

⁸⁶ Vism 204; DA 1:173; MA 1:397.

i. He understands the world of formations, thus:

The one world: all beings are sustained by food. (Pm 1:122)

ii. He understands the world of beings, thus:

The world is eternal, or the world is not eternal.

(Cūḷa Māluṅkya,putta Sutta, M 63.2/1:426) = SD 5.8

iii. He understands the world of space, thus:

As far as the sun and moon course their way, lighting the quarters with their radiance,
Over that thousandfold world, your might hold sway.

(Brahmā Nimantaṇṇika Sutta, M 49.9/1:328) = SD 11.7

(c) Likewise, **the world of formations** (*saṅkhāra, loka*) is also known to the Blessed One, thus:

One world:	all beings are sustained by food	(<i>sabbe sattā āhāra-t,thitikā</i>). ⁸⁷
Two worlds:	name and form	(<i>nāmañ ca rūpañ ca</i>). ⁸⁸
Three worlds:	the three kinds of feelings	(<i>tisso vedanā</i>). ⁸⁹
Four worlds:	the four kinds of food	(<i>cattāro āhārā</i>). ⁹⁰
Five worlds:	the five aggregates of clinging	(<i>pañc'upādāna-k,khandha</i>). ⁹¹
Six worlds:	the six internal senses	(<i>cha ajjhatika āyatanāni</i>). ⁹²
Seven worlds:	the seven stations of consciousness	(<i>satta viññāna-t,thitiyo</i>). ⁹³
Eight worlds:	the eight worldly vicissitudes	(<i>attha loka,dhamma</i>). ⁹⁴
Nine worlds:	the nine abodes of beings	(<i>nava satt'āvāsa</i>). ⁹⁵
Ten worlds:	the ten sense-bases	(<i>das'āyatanāni</i>). ⁹⁶
Twelve worlds:	the twelve sense-bases	(<i>dvādas'āyatanāni</i>).
Eighteen worlds:	the eighteen elements	(<i>aṭṭha,rāsa dhātuyo</i>).

The Blessed One knows the various personality types and the temperaments of individuals.⁹⁷

And the Blessed One knows the structure and the nature of the world system and universes.⁹⁸

3.6 Anuttaro purisa,damma,sārathī (Skt anuttarah purusa,damya,sārathī): peerless guide of persons to be tamed

The Blessed One is peerless [incomparable] (*anuttaro*) because there is none so distinguished in virtues than him. In **the Gārava Sutta** (S 6.2), the Buddha surveying the world, realizes that

...in this world with its gods, with its Māra, with its Brahmas, this generation with its recluses and brahmins, its rulers⁹⁹ and people, I do not see any ascetic or brahmin more accomplished in moral virtue than myself, whom I, honouring, respecting, should dwell in dependence on.

⁸⁷ See **Moḷiya Phagguṇa S** (S 12.12/2:13) = SD 20.5.

⁸⁸ S 12.11/2:11.

⁸⁹ M 59.

⁹⁰ M 1:48; MA 1:207 f.

⁹¹ S 22.48/3:37 f = SD 17.1.

⁹² S 25.1/3:225 = SD 16.7.

⁹³ D 3:252, 282.

⁹⁴ D 3:260.3.1(9)/3260; A 4:156 f.

⁹⁵ D 3:263.

⁹⁶ VismT: *das'āyatanāni ti sasa rūp'āyatanāni*, ie eye, ear, nose, tongue, body, form, sound, smell, taste, touch.

⁹⁷ Cf Pm 1:121.

⁹⁸ For details, see Vism 7.40-44/205-207.

⁹⁹ *Deva*, here in the sense of “devas by convention” (*sammatti,deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti,deva*) and “gods by purification” (*visuddhi,deva*), ie the Buddhas, Pratyeka Buddhas and arhats (Nc 307 KhA 123).

(S 6.2/1:139 f) = SD 12.3

Likewise in such discourses as **the Agga-p,pasāda Sutta**¹⁰⁰ and so on, the Blessed One declares: “No teacher have I” (A 2:34; It 87)

Or, as in **the Ariya,pariyesanā Sutta** (M 26), the Blessed One declares:

No teacher have I,¹⁰¹
 An equal to me there is none.
 In all the world, with its gods, there is no rival to me.
 An arhat, indeed, am I in this world.

Peerless teacher am I.
 Alone am I fully self-awakened,
 Quenched, whose fires are all extinguished. (M 26.25/1:171) = SD 1.11

The Blessed One is **the peerless guide of persons to be tamed** (*purisa,damma,sāraṭhī*)¹⁰² because he **guides** (*sāreti*) persons to be tamed (*purisa,damme*).

The Blessed One has tamed **animal individuals** (*tiracchāna,purisa*),¹⁰³ such as the naga-rajah Apalāla, Cūḷodara, Mahodara, Aggī,sikha, Dhūma,sikha, the naga-rajah Āravāla, and the elephant Dhana,pālaka.¹⁰⁴

The Blessed One has tamed **human individuals** (*manussa,purisa*), such as the young nirgrantha Saccaka, the brahmin youth Ambaṭṭha, Pokkhara,sāti, Soṇa,daṇḍa, and Kūṭa,danta.¹⁰⁵

The Blessed One has tamed **non-human individuals** (*amanussa,purisa*), such as the yakshas Āḷavaka, Sūci,loma and Khara,loma, and Shakra, the lord of the devas.¹⁰⁶

In **the Kesī Sutta** (A 4.111), this teaching is given:

3a “Kesī, I train with gentleness a person to be tamed, I train with harshness a person to be tamed, I train with both gentleness and harshness a person to be tamed.

In using **gentleness**, Kesī, I train thus:

‘Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is the result of good mental conduct.

Such are the devas. Such are human beings.’

¹⁰⁰ A 4.34 = It 3.5.1. The Aṅguttara version, with the noble eightfold path, has 4 factors; the **Cundī S** (A 5.32/-3:35 f), adding the noble virtues, has 5 factors. The **Agga-p,pasāda S** of the Iti,vuttaka, however, has only 3 factors (the verse section does not mention it, too), and “is perhaps the oldest of the three” (It:W 178 n4).

¹⁰¹ According to Comy on **Ghaṭikāra S** (M 81), the Bodhisattva had learned all of Kassapa Buddha’s teachings and was effectively on the brink of stream-winning (MA 3:282). As such, the Buddha’s proclamation here that he has no teacher apparently refers to the fact none of his teachers are alive then. See Analayo on M 81, 2005:8. **The Kathā,vatthu** (Kvu 4.8/286) discusses the question how far the Buddha did not have a teacher (**Ariya,pariyesanā S**, M 26.25/1:170 = SD 1.11) when, as a Bodhisattva he had been Kassapa Buddha’s disciple, and how the Buddha’s awakening was an insight into “things unheard of before” (**Dhamma,cakka-p,pavattana S**, S 56.11.9-12/5:422- f; V 1:10-12 = SD 1.1). See also Comy ad loc (KvuA 78).

¹⁰² **Purisa,damma sāraṭhī**. Here *-damma* (adj) is grd, meaning “to be tamed or restrained,” often spoken of a young bullock (M 1:225, *bala,gāvā damma,gāvā*, “the strong cattle and cattle to be tamed,” ie bulls and young steers); also of other animals: *assa,damma,sāraṭhī*, a horse trainer (A 2:112); It 80. In *purisa,damma sāraṭhī*, fig (“the trainer of the human steer”) of unconverted persons, likened to a refractory bullocks; D 1:62 (wr *-dhamma*) = 2:93 = 3:5; M 2:38; A 2:112; Vv 17.13; cf VvA 86.

¹⁰³ The Commentaries usu tr *purisa* as “male,” but historically we see the Buddha helping members of both sexes. As such I have given a freer tr for the sake of a broad-based meditation.

¹⁰⁴ Refs: Apalāla (Mahv 242), “dwelling in the Himalayas” (VismT 202); Cūḷodara & Mahodara (Dīpv 21-23; Mahv 7 f); Aggī,sikha & Dhūmasikha (“inhabitants of Lanka,” VismT 202), Āravāla & Dhanapālaka (V 2:194-196; J 5:333-337).

¹⁰⁵ Refs: Saccaka (M 35 & 36); Ambaṭṭha (D 3); Pokkharasāti (D 1:109); Soṇadaṇḍa (D 4); Kūṭadanta (D 6).

¹⁰⁶ Refs: Āḷavaka (Sn p31); Sūciloma & Kharaloma (Sn p47 f); Sakka (D 1:263 f).

3b In using harshness, Kesī, I train thus:

‘Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct.

Such is hell. Such is the animal birth. Such the realm of ghosts.

3c In using gentleness and harshness, Kesī, I train thus:

‘Such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct.

Such are the devas. Such are human beings. Such is hell. Such is the animal birth. Such is the realm of ghosts.’”

3d “And if, bhante, a tamable person does not submit either to a gentle training, or to a harsh training, or to a gentle and harsh training, what would you do?”

“If, Kesī, a person to be tamed does not submit either to a gentle training, or to a harsh training, or to a gentle and harsh training, then I ‘destroy’ (*hanāmi*) him, Kesī!”

4a “But, bhante, it is not proper for our Blessed One to take life! And yet the Blessed One just said, ‘I destroy him, Kesī!’”

“It is true, Kesī, that it is not proper for a Tathagata to take life. But if a person to be tamed does not submit to a gentle training, or to a harsh training, or to a gentle and harsh training, then the Tathagata does not regard him as being worthy of being spoken to or of admonishing. His wise companions in the holy life would not regard him as being worthy of being spoken to or of admonishing.

This is what it means to be destroyed in the Doctrine and Discipline, when the Tathagata does not regard one as being worthy of being spoken to or of admonishing; when his wise companions in the holy life would not regard him as being worthy of being spoken to or of admonishing.”

4b “Yes, indeed, bhante, wouldn’t one be destroyed when the Tathagata does not regard one as being worthy of being spoken to or of admonishing; when his wise companions in the holy life would not regard him as being worthy of being spoken to or of admonishing!”

[Kesī then goes for refuge.]

(A 4.111/2:112 f) = SD 52.3

Then the Blessed One further trains those tamed persons: to those whose moral virtues are purified, he declares to them the dhyanas; and to the higher paths, namely, stream-winning and so on.

In the **Salāyatana Vibhaṅga Sutta** (M 137), the Blessed One said this:

“Amongst the teachers devoted to training (*yogg’ācāriya*), it is he that is called the peerless guide to those to be tamed.” So it is said, bhikshus; in what connection is this said?

Guided by the elephant tamer, bhikshus, the elephant to be tamed goes only in one direction—east, west, north, or south.

Guided by the horse tamer, bhikshus, the horse to be tamed goes only in one direction—east, west, north, or south.

Guided by the ox tamer, bhikshus, the ox to be tamed goes only in one direction—east, west, north, or south.

Bhikshus, guided by the Tathagata, arhat, fully self-awakened, the person to be tamed goes in eight directions. (M 137.25-26/3:222)

The “eight directions” here refers to the eight liberations (*aṭṭha vimokkha*) (MA 5:28):¹⁰⁷

¹⁰⁷ See **Mahā,parinibbāna S** (D 16.3.33/2:111 f) = SD 9.

THE EIGHT LIBERATIONS.

- (1) One with physical form sees physical forms.¹⁰⁸ This is the first liberation.
 - (2) One does not see physical form internally, but sees physical forms externally.¹⁰⁹ This is the second liberation.
 - (3) One is liberated after contemplating the idea of the beautiful.¹¹⁰ This is the third liberation.
 - (4) Through the utter transcending of the perception of physical form, the passing away of the perception of impingement, and non-attention to the perception of diversity, [contemplating,] ‘Space is infinite,’ one enters and dwells in the sphere of the infinity of space. This is the fourth liberation.
 - (5) Through the utter transcending of the infinity of space, [contemplating,] ‘Consciousness is infinite,’ one enters and dwells in the sphere of the infinity of consciousness. This is the fifth liberation.
 - (6) Through the utter transcending of the sphere of the infinity of consciousness, [contemplating,] ‘There is nothing,’ one enters and dwells in the sphere of nothingness. This is the sixth liberation.
 - (7) Through the utter transcending of the sphere of nothingness, one enters and dwells in the sphere of neither-perception-nor-non-perception. This is the seventh liberation.
 - (8) Through the utter transcending of the sphere of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth liberation.¹¹¹
- Bhikshus, guided by the Tathagata, arhat, fully self-awakened, the person to be tamed goes in eight directions.

3.7 *Satthā deva,manussānaṃ* (Skt *śāstā deva,manuṣyānāṃ*): teacher of gods and humans

3.7.1 DEFINITIONS. The Blessed One is a teacher (*satthā*) because he teaches (*anusāsati*) by means of the here and now, of the next life, and of the ultimate goal. Furthermore, according to **the Mahā Niddesa** (Nm 1:446), it is said:

“Teacher (*satthā*)”: the Blessed One is *satthā*¹¹² because he is a caravan leader [a bringer-back of caravans] (*sattha, vāha*) (*satthā ti satthā Bhagavā sattha, vāho*).

Just as a caravan leader brings a caravan across a wilderness (*kantāra*), across a robber-infested wilderness, across a beast-infested wilderness, across a foodless wilderness, across a waterless wilderness, brings them right across (*uttāreti*), fully across (*nittāreti*), properly across (*patāreti*), brings them to a safe land; even so, the Blessed One gets them across a wilderness, across the wilderness of birth (*jāti, kantāra*). (Nd 1:446)

“Of gods and humans” (*satthā deva,manussānaṃ*). This is said by way of defining the best (*ukkaṭṭha*) and those who are capable of spiritual progress (*bhabba*).

¹⁰⁸ *Rūpī rūpāni passati*. Perceiving form on one’s own body, one sees forms externally. This is said in connection with *kaṣiṇa* meditation. This is one of the “spheres of sovereignty” (*abhibhāyatana*), ie, one of the 8 stages of mastery over the senses through dhyana (*jhāna*); see D 2:110; M 77/2:13; A 8.675/4:305, 10.29/6:61. See **Mahā Nidāna S** (D 15) = SD 5.17 Intro (10).

¹⁰⁹ *Ajjhattaṃ arūpa,saññī bahiddhā rūpāni passati*. Not perceiving forms on one’s own body, one see forms externally. See **Mahā Nidāna S** (D 15) = SD 5.17 Intro (10).

¹¹⁰ *‘Subhan’ t’eva adhimutto hoti*. This consists of concentrating the mind on perfectly pure and bright colours as *kaṣiṇa*-object. See Intro (10).

¹¹¹ This last stage requires both concentration and insight, and can be attained only by non-returns and arhats who have mastered the formless attainments. See Bodhi (tr), *The Great Discourse on Causation*, 1984:47-51.

¹¹² *Sattha* has many meanings (see PED, sv), but here it means “caravan” (V 1:152, 292; D 2:130, 339; Dh 123), while *sathār* (Skt *śāstr*) or *satthāra* means “teacher, master” (D V 1:12; 1:49, 110, 163, 230; A 1:277; Sn 153, 179, 343; It 79).

For the Blessed One as a teacher gives teachings to animals, too. Even animals can, through listening to the Blessed One's Dharma, gain the benefit of spiritual support (*upanissaya*), and with that benefit, they come, in their second or their third rebirth, to gain the path and its fruit.

3.7.2 MANDŪKA VIMĀNA VATTHU. Such stories like that of **the devaputra Maṇḍūka** is an example here. While the Blessed One was teaching the Dharma to the inhabitants of Campā on the bank of the Gaggarā lake, it is said that a frog (*maṇḍūka*) took hold of the Blessed One's voice as a sign.

A cowherd who was standing nearby, leaned on a stick, and it pierced the frog's head. He died and was right away reborn in a golden celestial palace (*vimāna*) twelve yojanas¹¹³ wide in the Tāvātimsa heaven.

Seeing himself there, as if waking up from sleep, surrounded by a host of celestial nymphs, he said, "So I have actually been reborn here. Now what karma have I done?"

He saw that it was none other than his taking hold of the Blessed One's voice as a sign.

He at once went with his celestial palace to the Blessed One and saluted his feet. The Blessed One, knowing this, asked:¹¹⁴

Who pays homage at my feet,
Shining with power and fame,
Lighting up all the quarters
With such brilliant beauty?

A frog was I in my last life,
One who haunts the waters.
While I was listening to your Dharma,
A cowherd's crook killed me. (**Maṇḍuka Deva,putta Vimāna**, Vv 51/5.1/49; VvA 216 ff)

The Blessed One taught him the Dharma. Eighty-four thousand beings realized the Dharma. As soon the devaputra was established in the fruit of stream-winning, he smiled and then vanished.

3.8 Buddho (ts): awakened

The Blessed One is one awakened (*buddha*) to the knowledge that belongs to the fruit of liberation, since everything that can be known has been discovered (*buddha*) by him.

The Blessed One has awakened (*bujjhi*) to the four truths by himself, and has awakened (*bodhesi*) others to them; thus for such reasons, and others, he is *Buddha*.

"He awakens" (*bujjhati*) means that he has arisen from the slumber of the continuum of the defilements, or that he has penetrated the four noble truths, or that he has realized nirvana.¹¹⁵

3.9 Bhagavā (Skt bhagavām): blessed

Bhagavā is a term of respect and veneration given to him as the Blessed One as the highest of beings, one who is distinguished by his virtues.¹¹⁶

(1) *Bhāgavā ti bhagavā*, "he is *bhagavā* because he partakes of his share (of virtues)," that is, his virtues are shared by none,¹¹⁷ or that he is a possessor of parts (*bhāgavā*)¹¹⁸ because he has the Dharma aggregates of moral virtue, mental concentration and wisdom.¹¹⁹

¹¹³ A *yojana* is about 11.25 km = 7 mi.

¹¹⁴ The foll qu at SA 961, MA 1:29, 2:124, AA 3:375, KhA 114.

¹¹⁵ DhA 217; VbhA 310.

¹¹⁶ Buddhaghosa gives his exegeses of *bhagavā* in two ways: one based on **the Mahā Niddesa** (Nm 1:142 f) and the other apparently his own or some other unknown source (which is highly etymological and fanciful). His exegeses at Vism 1:122-125 are also at VA 1:122-125 and KhpA 106-109; cf NmA 2:264. Of these Vism & VA are almost identical. It is possible that KhpA is a reworking of either, but with some vll. The most elaborate exegesis is found in Dhammapāla's ItA 1:5-17, with his UA 23 f giving an abridged version. The foll is based on Dhammapāla (ItA 1:5-17 & UA 24 f, 29), also at VismT 241-246. See also Vism:Ñ 229 n30 (ad Vism 7.65) & Endo 1997:190-194.

- (2) *Bhatavā ti bhagavā*, “he is *bhagavā* because he is supported (by his virtues),” that is, he is well supported by his perfections accumulated in numerous past lives, and his present wisdom,¹²⁰ or that he is a possessor of what is borne, because he has borne the perfections to fulfillment.¹²¹
- (3) *Bhāge vanī ti bhagavā*, “he is *bhagavā* because he is bestowed (*vanī*) with attainments (*bhāge*),” that is, he is blessed with happiness in this life and world itself,¹²² or that he has developed (*vanī*) the various attainments.¹²³
- (4) *Bhage vanī ti bhagavā*, “he is *bhagavā* because he has cultivated the wealth (*bhaga*) not possessed by others,¹²⁴ or that he has cultivated blessings (*bhaga*), mundane and supramundane.¹²⁵
- (5) *Bhattavā ti bhagavā*, “he is *bhagavā* because he has devotees (*bhattavā*), because the devoted (*bhatta*) show him devotion (*bhatti*) on account of his attainments.¹²⁶
- (6) *Bhage vamī ti bhagavā*, “he is *bhagavā* because he has rejected (*vami*, lit “vomited”) such blessings (*bhaga*) as glory, lordship, fame, etc.¹²⁷
- (7) *Bhāge vamī ti bhagavā*, “he is *bhagavā* because he has rejected (*vami*, lit “vomited”) such parts (*bhāga*) as the five aggregates, the sense-bases, the elements, etc.¹²⁸

3.10 Benefits of the recollection of the Buddha

66 [THE SUCCESSFUL RECOLLECTION] So when he has suppressed the mental hindrances, by preventing obsession (*pariyuṭṭhāna*) by greed, etc, and his mind is straight (*uju*) before the meditation subject, then his initial application and sustained application occur with an inclination towards the Blessed One’s virtues.

As he continues to exercise initial application and sustained application on the Blessed One’s virtues, zest (*pīti*) arises in him. With a zestful mind, with the zest as a basis [proximate cause], his bodily and mental disturbances gain tranquillity (*passaddhi*). When the disturbances have been tranquillized, bodily and mental joy (*sukha*) arise in him. Being joyful, his mind, taking the Blessed One’s virtues as objects, becomes concentrated (*samādhīyati*), and so the dhyana factors eventually arise in a single thought-moment.

But due to the depth of the Buddha’s qualities, or else due to his being occupied in recollecting qualities of many kinds, he only reaches access concentration,¹²⁹ not full concentration (*appanā*), that is, dhyana. That (access concentration) is itself regarded as “the recollection of the Buddha,” because it has arisen by virtue of the recollecting of the Buddha’s qualities.

67 [BENEFITS] When a monk is devoted to this recollection of the Buddha, he is respectful and deferential to the Buddha. He attains great faith, great mindfulness, great wisdom and great merit. He has much zest and gladness. He conquers fear and dread. He is able to withstand pain. He comes to feel that he is living in the presence of the Buddha.

And his body, while occupied with the recollection of the Buddha’s virtues, is worthy of veneration as a shrine-hall (*cetiya,ghara*). His mind tends towards the plane of the Buddhas.

¹¹⁷ See ItA 1:7 f.

¹¹⁸ *Bhāga* (parts) + *vant* (possessor of).

¹¹⁹ UA 24.

¹²⁰ See ItA 1:8.

¹²¹ UA 24.

¹²² See ItA 1:8 f.

¹²³ UA 24.

¹²⁴ See ItA 1:9.

¹²⁵ UA 24.

¹²⁶ See ItA 1:10; UA 24.

¹²⁷ See ItA 1:11; UA 24.

¹²⁸ See ItA 1:11 f; UA 24.

¹²⁹ “Access concentration” (*upacāra*). In meditation, an entirely clear and immovable image (*nimitta*) arising at a high degree of concentration is called **counter-image** (*paṭibhāga,nimitta*). As soon as this image arises, the stage of neighbourhood (or access) concentration (*upacāra,samādhi*) is reached. For details, see SD 13.3.1d(7); also see BDict: *kaṣiṇa,samādhi*.

When he is confronted by an opportunity for transgression, due to his clear recollection of the Buddha's good qualities, he is established in moral shame and moral fear as though he were before the Teacher himself.

If he penetrates no higher, he would at least cross over to a happy destiny.

Therefore one who is truly wise would surely cultivate heedfulness,

In this way, one always has great power (*anubhāva*) through recollection of the Buddha.

(Vism 7.66-7/212 f)

4 Recollecting the Buddha as a person

4.1 THE BUDDHA'S PHYSICAL FORM. After the Buddha's passing, Buddhists often turned to physical representations of the Buddha, especially the Buddha image (*Buddha,rūpa* or *Buddha paṭima*) or Buddha relics to recall. However, due to the dead and physical nature of such objects, unable to speak for themselves (like the Teacher), they often come to assume (in the minds of the devout and desperate) powers and promises of superhuman proportions.

The Commentaries gives us a good idea of how people tend to measure others, by way of what we today know as charisma. Here are summarized the glosses concerning the doctrine of "measure" (*pamāṇa*)¹³⁰ as given in the Dhammapada Commentary, the Sutta Nipāta Commentary and the Puggala Paññatti Commentary, using the first as the main text with explanations from the other two texts [given within square brackets]:

There are four measures among those who dwell together in the world (*loka,sannivāse*).

Having seen the Perfect Self-awakened One, there is none who is not inspired. For those whose measure is form (*rūpa-p,pamāṇikā*) look upon the golden-hued body of the Tathagata [Buddha Thus Come], adorned with the major and minor marks [all complete and whole (PugA)],¹³¹ [(his) radiant aura extending for a fathom around his body (SnA)], and are inspired by what they see.

¹³⁰ See **The Teacher or the Teaching?** = SD 3.14.7.

¹³¹ **The 32 major marks of the Great Man** (*mahā,purisa,lakkhaṇa*): (1) He has feet with a level tread; (2) On the soles of his feet are wheels, each with a thousand spokes, all rimmed and hubbed, complete in every way; (3) He has projecting heels; (4) He has long fingers; (5) He has soft, tender hands and feet; (6) His fingers and toes are net-like [reticulated or evenly spaced]; (7) His ankles are high-raised [over the exact middle of the tread]; (8) His legs are shapely like an antelope's; (9) Without stooping, he can touch and rub his knees with both hands at once; (10) His male organ is covered with a sheath; (11) He has a golden complexion; (12) His skin is so delicate and smooth that no dust or dirt settle on it; (13) His body-hairs are separate, one to a pore; (14) They grow upwards, bluish-black like collyrium, curling to the right; (15) His body is perfectly straight [like Brahmā's]; (16) He has seven convex surfaces [on hands, feet, shoulders, trunk]; (17) The front of his body is like a lion's; (18) There is no hollow between his shoulders; (19) His proportions are like a banyan tree: his arm-span equals his height; (20) The curve of his shoulders is evenly rounded; (21) He has a perfect sense of taste; (22) His jaw is like a lion's; (23) He has forty teeth; (24) His teeth are even; (25) There are no spaces between his teeth; (26) His canine teeth are very bright; (27) His tongue is very long and flexible [able to touch his forehead]; (28) His perfect voice [like Brahmā's] is sweet like the sound of a *karavīka* [Indian cuckoo]; (29) His eyes are deep blue; (30) His eye-lashes are [long and shapely] like a cow's; (31) The hair between his eye-brows is white, soft like cotton-down; (32) His head is shaped like a royal turban (D 14/2:17 f, 136 f; D 30/3:142 ff). This tradition of the 32 marks is a very late one. Indeed, if the Buddha were to literally show all these marks, he would look very odd indeed (see D:W 610 n939). It is highly unlikely that the Buddha would physically manifest such characteristics. However, it is more probable that the Buddha could manifest any or all of these marks at will, showing them to whomever he wishes. This is supported by the evidence that not everyone could at once recognize the Buddha on seeing him; for example, (1) **Sāmaññaphala S** records that Ajātasattu has to ask Jīvaka which of the monks in the assembly is the Buddha (D 2.11/1:50); (2) **Dhātu,vibhaṅga S** (M 140/3:237-247) records how the monk Pukkusāti recognizes the Buddha only after discovering the similarities of the teachings that they profess (but MA here however says that the Buddha willfully hid his marks to avoid detection). Nevertheless, even if the Buddha historically has none of these characteristics, his authenticity and spirituality

Those whose measure is the voice (*ghosa-p,pamāṇikā*) listen to the report of the Teacher's virtues through many hundreds of births and to his voice endowed with the eight qualities [distinct, intelligible, lovely, audible, full, clear, deep, resonant]¹³², [(sounding) like the Indian cuckoo, sweet (like honey), noiseless and divinely deep (SnA)], in the teaching of the Dharma and are inspired by what they hear.

Those whose measure is austerity or "holiness" (*lūkha-p,pamāṇikā*) are inspired by his austere robes [such as its dull colour (PugA)], [austere bowl (austere in colour, form and material (PugA)), physical austerities (SnA, PugA) austere seat (PugA)] and so forth.

Those whose measure is truth (*dhamma-p,pamāṇikā*), [examining the aggregates of his nature, beginning with moral conduct (SnA)], reflect, "Such is the moral virtue, the concentration, the wisdom of the one with the ten powers,¹³³ without an end, without a peer." Thus they are inspired.

Indeed, those who praise the virtues of the Tathagata lack words to express their praises.

[Amongst all the living beings, out of three, two measure (others) by *form*, one does not; out of five, four measure (others) by *voice*, one does not; out of ten, nine measure (others) by *austerity*, one does not; out of a thousand, only one measures (others) by truth [Dharma], the rest do not. (PugA)]
(AA 1:134; DhA 3:114 f; SnA 242; PugA 229 f)

4.2 PHUSSA,DEVA OF KĀḶĀKANDARA MONASTERY. If one has done some practice in the perception of impermanence (*anicca,saññā*),¹³⁴ then one could use a suitable Buddha image to reflect on the Buddha's virtues, or if one is inclined to, one could visualize that one is in the living presence of the Teacher. When the joy is strong enough, one should go on to reflect on impermanence. In other words, one uses calmness as a basis for insight. We see this in the stories of Phussadeva (here) and of Upagupta [4.3].

Post-Buddha Buddhist hagiography often relate how faith (*saddhā*) or devotion (Skt *bhakti*) in the Buddha helps in one's meditation. One of the most beautiful of such stories is that of the monk **Phussa,-deva** of Kāḷāndara Monastery in Sri Lanka. The legend of Phussa,deva finds its fullest version in **the**

are in no way affected or diminished, and that those characteristics (based on ancient Indian tradition) should then be taken to be mythical symbolism of the fruits of his past good karma as detailed in **Lakkhaṇa S** (D 30).

¹³² **Brahmāyū S** (M 91): *visaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnā-dī ca* (M 2:140; J 1:96; VvA 217; of Brahmā Sanaikumāra's speech D 2:211=227; BHS *aṣṭ'āṅgopeta śvara*, Avadāna Śataka (Speyer) 1:149). IB Horner: "it is distinct and intelligible and sweet and audible and fluent and clear and deep and resonant" (M:H 2:326); Walshe: "distinct, intelligible, pleasant, attractive, compact, concise, deep and resonant" (D:W 296). See MA 3:382 f & BA 61 f.

¹³³ "The one with the ten powers," *dasa,bala,ñāṇa*. The 10 powers are: (1) knowledge of the possible and the impossible (*thānāṭhāna ñāṇa*), such as in the analysis of karma (M 57, 135, 136), and the possibility regarding the realm, circumstances, time and effort, all of which would impede or reinforce the result; and also the cause of karma, etc; (2) knowledge of the result of karma (*kamma,vipāka ñāṇa*); (3) knowledge of the way leading to all destinies and goals (*sabbattha,gāminī,paṭipadā*); (4) knowledge of the world with its various elements (*nānā,dhātu ñāṇa*) (M 115.4-9/3:62 f); (5) knowledge of the different dispositions of beings (*nānādhimuttika ñāṇa*); (6) knowledge of the maturity level of beings in terms of faith, energy, mindfulness, concentration and wisdom (*indriya,paropariyatta ñāṇa*) (Vbh §§814-827); (7) knowledge of the defilements, cleansing and emergence in the cases of the meditations, liberations, concentrations and attainments (*jhān'ādi,saṅkiles'ādi ñāṇa*); (8) knowledge of the recollection of (his own) past lives (*pubbe,nivāsānussati ñāṇa*); (9) knowledge of the passing away and arising of beings (according to their karma) (*cutūpapāta ñāṇa*); (10) knowledge of the destruction of the mental defilements (*āsava-k,khaya ñāṇa*) (M 1:69; A 5:33; Vbh 336). See **Mahā Sihanāda S** (M 12.9-20/ 1:69-71) for details.

¹³⁴ See **(Anicca) Cakkhu S** (S 25.1/3:225) = SD 16.7. The perception of impermanence helps at least to prevent one from seeing the physical statue as nothing more than a an aid for recollecting the virtues of the Buddha and showing our gratitude to our Teacher, remembering his last words to take only Dharma as refuge, ie devoting ourselves to moral virtue and mental training for spiritual liberation.

Sihala,vatthu-p,pakaraṇa,¹³⁵ a Sinhalese Pali anthology dating back from perhaps the 4th century. Here is John Strong's summary of the story based on the French translation by Ver Eecke (1980):

The elder Phussadeva was a Sri Lankan monk who resided at the Kāṇḍara monastery. One day, when he had finished sweeping the courtyard of the Bodhi tree and was contemplating the tree, recollecting the virtues of the Buddha, Māra arrived and created a sudden gust of wind. The dust raised made the elder close his eyes, and, in that moment of blindness, Māra threw some thrash into the Bodhi-tree enclosure and went away. The elder had to sweep it again.

“Then once more,” the text goes on, “the elder recollected the qualities of the Buddha, but Māra came again, as a monkey: he grabbed this and that branch [of the Bodhi tree] and made a mess. Again the elder swept and recollected the qualities of the Buddha. Then Māra became an old ox, and, walking back and forth, he trampled the courtyard of the Bodhi tree.”¹³⁶

At this point, Phussadeva wonders who is causing all these disturbances, and, realizing it is Māra, he denounces him. Māra, knowing he has been found out, shows himself in his true form. Then, Phussadeva declares:

“You are able to fashion magically and manifest the form [rūpa] of the Buddha. I wish to see that form, Evil One, and I ask you to show it.”

“Very well,” Māra consented, and he made clearly manifest the figure of the Great Sage, in the [seated] posture of a Buddha [under a Bodhi tree] and bearing the thirty-two excellent bodily marks. The elder Phussadeva, seeing the form of the Buddha, proffered an añjali, and, . . . tears in his eyes, with great faith, pondering the conduct of the bodhisattva from the time of the wholly enlightened Dīpaṅkara, he recollected the qualities of the Buddha.¹³⁷

Then follows a long, ecstatic description of the Buddha's body, starting at his feet and working up to the top of his head, touching on each of the thirty-two marks of the Great Man. Clearly, Phussadeva, like Upagupta, is getting carried away by his devotion and vision. Just at that point, however, where one would expect him to prostrate himself on the ground in front of Māra, he abruptly switches gears and declares the truth of impermanence: “Such is the wholly enlightened Jina, the best of all beings,” he announces, “but he has succumbed to impermanence, gone to destruction. One cannot see him.”¹³⁸

He then resumes his description of the Buddha body that Māra has fashioned for him, this time from the head to the toes and with an interesting twist:

“Your shining black hair with its curl turning to the right . . . and your uṣṇīṣa;¹³⁹ they are *gone to destruction and cannot be seen*.

Your ūṣṇā¹⁴⁰ with the colour and brilliance of the full moon, like the froth of cow's milk, illuminating a thousand worlds, today has *gone to destruction: it is not seen*.

¹³⁵ See Ver Eecke 1980:iii. Phussa,deva is often mentioned in **Visuddhi,magga**, **Sahassa,vatthu-p,pakaraṇa**, and in later Sinhalese anthologies such as **Sāra,saṅgaha** and **Saddharma,raṭnākara**. See T Rahula, “The *Rasa-vāhinī* and the *Sahassavatthu*: A comparison.” *Journal of the International Association Buddhist Studies* (1984) 7:179 & W Rahula, *History of Buddhism in Ceylon*, Colombo, 1956:xxxiii.

¹³⁶ *Sihalavatthuppakaraṇa* p19 (French tr [omitting one verse], Ver Eecke 1980:22). In these multiple transformations of Māra, there is an interesting parallel in [**Loka-p,paññatti**] story of Upagupta and Māra. (Strong's fn). See following [4.3].

¹³⁷ *Sihalavatthuppakaraṇa* p20 (French tr Ver Eecke 1980:23). Phussadeva is here recollecting the past lives of the Buddha when he devoted himself to the practice of various perfections. (Strong's fn)

¹³⁸ *Sihalavatthuppakaraṇa* p21 (French tr, Ver Eecke 1980:23). “I have corrected ‘amicca’ to ‘anicca’ and ‘kayam’ to ‘khayam’,” (Strong's fn)

¹³⁹ P *uṣṇīsa*, an excrescence or protuberance on the head (either a top-knot of hair or a growth in the skull) (see BHS: *uṣṇīsa*).

Your eyes, long, wide, black, pure, and bright, have *gone to destruction and are no longer seen.*

Your large tongue, red lips, and beautiful lion's jaw, the mouth and resplendent nose, are *gone to destruction and cannot be seen.*¹⁴¹

In this way, all the marks of the Great Man, which have just been glorified, are realized to be impermanent—and, in fact, no longer existing. Thus, “the elder had insight into the form created by Māra, and, developing that insight, he attained arhatship.” Māra, realizing that Phussa-deva had attained the goal, thought, “I have been tricked by the elder”; and, defeated and distressed, he disappeared.¹⁴² (Strong 1992:112 f)

4.3 THE UPAGUPTA LEGEND. A well known story similar to that of Phussa-deva, but more elaborate, is found in the Sanskrit and Burmese traditions about the saint **Upagupta**,¹⁴³ “the apostle of bhakti,”¹⁴⁴ desires to contemplate on the physical form (*rūpa,kāya*) of the Buddha, that is, to physically meet the Buddha, which as we know from Buddhist hagiography, our own Sakyamuni did 91 aeons before Dīpaṅkara Buddha's time.¹⁴⁵ Realizing that Māra has seen the living Buddha, he actually seeks Māra's help in this matter.

In **Kumārajīva**'s version of the story, Upagupta, after befriending Māra,¹⁴⁶ takes the flower garland that Māra has just placed around his neck and, feigning friendship and respect, garlands him in return. Upagupta then uses his psychic powers to change the garland into a stinking corpse of a dog, which Māra, to his horror, finds he cannot remove!¹⁴⁷ In the southeast Asian version (Burmese and Thai), after Māra is temporarily bound with the dog carcass, he is then bound by Upagupta with a monastic belt (*kāya,bandhana*) and held for seven years.¹⁴⁸

Upagupta declares that he will only release Māra after he has shown him the Buddha's body. Māra promises, but warns: “I will create it for you, but you must not salute me!”¹⁴⁹ **the Divyāvadāna** gives a fuller version of the story:

“When,” [Māra declares] “all at once you look upon me wearing the costume of the Buddha, do not prostrate yourself [before me] out of respect for the qualities of the Omniscient One. If, your mind tender from your recollection of the Blessed One, you should bow down, I will be consum-

¹⁴⁰ P *uṇṇa*, the whorl of hair between the Buddha's eye-brows.

¹⁴¹ *Sīhalavatthuppakaraṇa* p21 (French tr, Ver Eecke 1980:24): emphasis added by Strong.

¹⁴² *Sīhalavatthuppakaraṇa* p21 (French tr, Ver Eecke 1980:24).

¹⁴³ In the northern tradition, the forest saint **Upagupta** is regarded as the foremost amongst monks who teach meditation (Ray 1994:119, and the emperor Aśoka's guru and object of devotion (Strong 1992:10 f). He lived on Mt Urumuṇḍa, in the region of Mathura, sometime between 3rd cent BCE and 1st cent CE. He is not mentioned in the Pali texts. Although he is featured in non-canonical Pali literature, he only became prominent in Theravada countries (esp Myanmar) from around the 12th cent on, due to his importance in the Skt sources. In the Sarvāstivāda he is the 5th patriarch after Mahā Kaśyapa, Ānanda, Madhyāntika, and Śāṅkavāsin, and in the Chan tradition, he is regarded as the fourth. He features prominently in Avadāna literature (chs 21 & 27 of the **Divyāvadāna** have the fullest account of his life). He is said to have lived during the time of Aśoka, who held him in high esteem. (Oxford Dictionary of Buddhism). See esp Strong 1992 & Ray 1994:118-131,

¹⁴⁴ Sukumar Dutt, *Buddhist Monks and Monasteries of India*, 1962:116. However, see John Strong, 1992: 117.

¹⁴⁵ I am unable to find the citation for this.

¹⁴⁶ Cf Divy 357, 361, 363.

¹⁴⁷ Sylvain Lévi, “La Dṛṣṭāntapankti et son auteur,” *Journal Asiatique*, 1927:121. See Strong 1992:98.

¹⁴⁸ See Strong 1992:99 f.

¹⁴⁹ **Loka,paññatti** 1:173 (French tr E Denis, *La Lokapaññatti et les idées cosmologiques du bouddhisme ancien* (3 vols, Lille) 1977 2:152). See also **Damamūka,nidāna Sūtra** (T202.4:43b, Eng tr of Mongolian, S Frye, *The Sūtra of the Wise and the Foolish (mdo bḍzans blun) or the ocean of narratives (üliger-ün dalai)*, Dharmasala, 1981: 241 (German trs of Tibetan, IJ Schmidt, *h.Dsangs blun oder der Weise und der Thor*. (St Petersburg, 2 vols) 1843 2:388 f. Cf **Avadāna,kalpalatā** (ed Vaidya, 1959) 2:53; see also Lévi (op cit) 1927: 122. See Strong 1992:107.

ed by fire, O mighty one. Do I have the power to endure the prostration of one whose passions are gone? I am like the sprouts of the eranda tree than cannot bear the weight of an elephant's trunk.”
 “So be it,” said the elder, “I will not bow down before you.” (Divy 360)¹⁵⁰

Māra, then, according to the Sanskrit account, displays not only the form of the Buddha, but also a mandala of saints:

Then Māra, after he had gone far into the forest and magically taken on the form of the Buddha, emerged from that wood like an actor wearing a bright costume... He fashioned the form of the Blessed One with a pure fathom-wide nimbus, and the form of the elder Śāriputra on the Buddha's right, and the elder Mahāmaudgalyāyana on his left, and the Venerable Ānanda behind him, his hands occupied with the Buddha's bowl. And he also created the forms of the other great disciples, starting with the elders Mahākaśyapa, Aniruddha, and Subhūti; and he made manifest the figures of 1350¹⁵¹ monks gathered in a half moon around the Buddha. Then Māra approached the elder Upagupta, and Upagupta rejoiced, thinking, “This is what the form of the Buddha looked like!” With a joyful heart, he rose from his seat and exclaimed:

Woe! Woe! to that pitiless impermanence
 That cuts off forms with qualities such as these!
 For the Great Sage's body which is like this
 has been touched by impermanence
 and has suffered destruction.

(Divy 360 f; Strong's tr, *The Legend of King Aśoka*, 1983b:192 f; also 1992:109 f)

Upagupta, overwhelmed by devotion, forgets his agreement with Māra, thinking that this image is the Buddha, falls at Māra's feet “like a tree cut off at the root.” The terrified Māra immediately reminds Upagupta of his promise. Upagupta then gets up from the ground and replies in a stammering voice:¹⁵²

Of course, I know that the Best of Speakers
 has gone altogether to extinction,
 like a fire swamped by water.
 Even so, when I see his figure,
 which is pleasing to the eye,
 I bow down before that Sage.
 But I do not revere you!

“How is it,” replied Māra, “that I am not revered when you thus bow down before me?”
 “I shall tell you,” said the elder...

Just as men bow down
 to clay images of the gods,
 knowing that what they worship
 is the god not the clay,
 so I, seeing you here,
 wearing the form of the Lord of the World,
 bowed down to you,

¹⁵⁰ Eng tr J Strong, *The Legend of King Aśoka*, Princeton, 1983b:192 f. Cp J Przyłuski, *La légende de l'empereur Açoka (Açokāvadāna) dans les texts indiens et chinois*, Paris, 1923a:359 f. Much the same details are found at **Kalpanā,maṇḍitikā**, T201.4.308c-9a (French tr E Huber, *Sūtrālamkāra*, 1908:269 f). See also Strong 1992:109 f.

¹⁵¹ Traditionally, the figure 1250 is more common, but here I qu John Strong verbatim.

¹⁵² He is stammering possibly out of spiritual zest (*pīti*) or perhaps momentarily embarrassed on realizing the truth of Māra's statement.

conscious of the Sugata,
but not conscious of Māra.

(Divy 363; Strong's tr, *The Legend of King Aśoka*, 1983b:195 f; also 1992:110 f)

4.4 SŪRA AMBAṬṬHA. The Upagupta legend should be read and reflected alongside the story of **Sūra Ambaṭṭha** (Skt Śūra Ambaṣṭha), declared by the Buddha to be the foremost amongst laymen who have wise faith (*aggānaṃ avecca-p, pasannānaṃ*, A 1:26).¹⁵³ Before coming to Buddhism, he is a rich but avaricious merchant from Sāvattṭhī, and who supports the heterodox (non-Buddhist) ascetics. Here is a summary of Sūra's story according to the Commentaries:

One day, the Buddha comes to his door for alms, and Sūra, impressed by the Buddha's demeanour, invites him in and serves him a meal. After the meal, the Buddha admonishes him with a discourse, which further impresses Sūra, who becomes a stream-winner. The Buddha then departs.

Sometime later, Māra decides to test Sūra's newfound faith. Changing himself to look just like the Buddha, complete with all the 32 marks of the great man, and with bowl and robe, he goes to Sūra's house. Surprised to see the Buddha, Sūra nevertheless invites him in, and asks him why he has returned. The "Buddha" then says: "Ambaṭṭha, when I taught you the Dharma, there was one thing I taught without thinking properly about it. I said that all the aggregates are impermanent, characterized by suffering, and without a self. But this is not true of all of them. Some of them are actually permanent, stable and eternal."

Sūra reflected on this and then decides that, since Buddhas do not teach anything without thinking about it first, this surely is not the Buddha before him.

"You are Māra!" he declares, and then, proclaiming that all formations are impermanent (*sabbe saṅkhārā aniccā*), he chases Māra away from his door. (DA 2:864; AA 1:197 f)¹⁵⁴

John Strong shows two important connections between the Sūra story and the Upagupta legend.¹⁵⁵

First, it shows clearly that one of the principal dangers with Māra lies in not seeing the impermanence of things, in falling into the illusion that certain things (the body of the Buddha among them) are stable and eternal. It is no accident that Māra tries to trick Sūra into falsely believing in the permanence of the skandhas, and, significantly Śūra, in chasing Māra away, uses almost as a mantra the doctrinal proclamation "sabbe saṅkhārā aniccā"—all conditioned things are impermanent. Similarly, Upagupta will have to struggle to reconcile his sight of the Buddha with his knowledge that the Buddha's body has gone to destruction.

Second, the Śūra story raises again the important theme of the necessity of seeing through outward appearances, applying it this time not to courtesans and beautiful women, but to the physical form of the Buddha himself. Śūra does not trust his vision of the Buddha's rūpa; instead, he trusts his knowledge of the Buddha's Dharma. As he puts it in the **Kalpanā, maṇḍitikā**:

"You can mislead the eye of flesh, but you cannot mislead the eye of Dharma." (1992:109)¹⁵⁶

Sūra's story should inspire those victimized by religious evangelical zealots trying to shake their faith in Buddhism, and to safeguard the impressionable faithful against worldly gurus and simonists who twist

¹⁵³ Cf A 3:451, where he is listed amongst 11 lay followers who have been awakened through faith, namely, the householders Tapussa, Bhallika, Sudatta Anāthapiṇḍika, Citta Macchikā, saṇḍika, Hatthaka Āḷavaka, Mahānāma Sakka, Ugga Vesālīka, Uggata, Sūra Ambaṭṭha, Jīvaka Komāra, bhacca, Nakula, pitā, Tava, kaṇṇika, Pūraṇa, Isi, data, Sandhāna, Vijaya, Vajjiya, mahita and Meṇḍaka; and the laymen Vāsetṭha, Ariṭṭha and Sāragga (A 6.131-151/3:451).

¹⁵⁴ Eng tr E Hardy, "Māra in the guise of Buddha," *Journal of the Royal Asiatic Society*, 1902:951-955 see p952.

¹⁵⁵ For fuller discussion, see Strong, 1992:108 f.

¹⁵⁶ See E Huber (French tr), *Sūtrālamkāra*, 1908:954; also Strong 1992:108.

Buddhism for their own ends. Most importantly, the recollection energizes one with profound happiness and faith that are the bases for further development on the path to awakening.

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