Chapter-IV

The Qualities of the Buddha

4:1: The Nine Qualities of the Buddha

That Blessed one is (1) Accomplished, (2) Perfectly Enlightened, (3) Endowed with knowledge and Conduct or Practice, (4) Well- gone or Well-spoken, (5) the Knower of worlds, (6) the Guide Unsurpassed of men to be tamed, (7) the Teacher of gods and men, (8) Awakened, and (9) Blessed.¹

1. **Arahaṃ**

The Buddha is depicted as an Arahaṃ, one who has already attained Nibbāna, in five aspects, namely:

1. He has discarded all defilements such as greed, hatred and delusion (*lobha, dosa* and *moha*.)

2. He has suppressed all the enemies connected with defilements..

   He has destroyed the spokes of the wheel of existence.²

4. He is worthy of being given offerings and paid homage, and

5. He withheld no secrets in his character or in his teachings.

The Buddha is considered as the greatest figure in human history, with a perfect, infallible, blameless and spotless life. At the foot of the Bodhi Tree (the Bodhi Tree in Bodhagaya, today, is the direct descendent

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¹ *Itipiso bhagavā arahaṃ sammāsamsambuddho vijjācarānasampanno sugato lokavidū anuttaro purisadammasāratthi saṭṭhādevamanussānam buddho bhagavāti. Samyuttanikāya, sagathāvagga, sakkasamyutta, dhajaggasutta.* 1, p 221.

of the tree under which Buddha attained enlightenment), he finally conquered all evil and attained the highest stage of sanctity. He put an end to all his sufferings with the attainment of Nibbāṇa (a term standing for ‘extinction’, freedom from suffering). He was (is!) the supreme Enlightened one, worthy of homage in all respects. His teaching contains no mysteries or secrets and He is like an open book for all to observe, understand and take advantage of.

2. Sammāsaṃbuddho

The Buddha was designated as Sammāsaṃbuddho because he comprehended the existence of the world in its proper perspective and discovered the Four Noble Truths (1. Dukkha-saccā = the truth of suffering, 2. Samudaya-saccā = the truth of the cause of suffering, 3. Nirodha-saccā = The truth of the end of suffering and 4. Magga-saccā = the truth of the past that frees us from suffering) through his own efforts. The Buddha was a pioneer as regards understanding and arriving at these Noble Truths. These truths were not readily available before his time unlike for us for whom the Buddha has made these readily available.

Born a Prince in a royal household, he renounced the world and struggled for six long years seeking enlightenment. During this period, he approached all the renowned teachers of the day and tried all the methods these teachers could teach him. Despite achieving the attainment equivalent to that of his teachers, he still could not find the elusive goal of enlightenment and remained unfulfilled and dissatisfied. Finally, basing his research on rational understanding and treading a middle path (i.e, avoiding the extremities of over-indulgence and self-mortification), thus departing from the traditional way of legendary religious beliefs and practices, he found the final solution to the universal problems of unsatisfactoriness, conflicts and disappointments (dukkha). He discovered the law of dependent origination, \( \text{Pratītya Samutpāda} \) the law of cause
and effect, which he ascertained as the reality of the world, thereby becoming the Supreme Enlightened One.

3. *Vijjācaraṇasampanno*

This term *Vijjācaraṇa Sampanno* meant that the Buddha was endowed with perfectly clear vision (*vijjā*) and exemplary good conduct (*caraṇa*). The ‘*vijjā*’ part has two significant aspects as indicated in the threefold knowledge and eightfold wisdom.

The threefold knowledge is as follows:

Firstly, the Buddha could recall past birth(s) and trace back previous existence(s) for himself as well as for others (*Pubbenivāsānussati ūnāna*).

Secondly, apart from being able to recount the past, he had the unique foresight of being able to see into the future and visualized the whole universe at any single moment (*Dibbacakkhu ūnāna*).

Thirdly, he had that deep penetrating knowledge pertaining to Arahantahood (*Āsavakkhaya ūnāna*).

The eightfold wisdom of Buddha comprised the following:

1. *Vipassanā ūnāna* = Unique gift of insight,
2. *Manomayiddhi ūnāna* = The power of performing supernormal feats,
3. *Dibbasota ūnāna* = A divine ear,
4. *Cetopariya ūnāna* = The power of reading other’s thoughts,
5. *Iddhividha ūnāna* = Various physical powers,
6. *Pubbenivāsā ūnāna* = ability to recollect past births,
7. *Dibbacakkhu ūnāna* = A divine eye and
8. *Āsavakkhaya ūnāna* = Exquisite knowledge pertaining to a life of serene holiness. ‘*caraṇa*’ meaning good conduct is classified into
fifteen different categories or types of virtues which were fully imbedded in the Buddha. These are as follows:

1. *Sīla* saṁvara = Restraint in deed and word,
2. *Indriyasamvara* = Restraint in the absorption of sense effects,
3. *Bojanamattaññutā* = moderation in the consumption of food,
4. *Jāgariyānuyoga* = Avoidance of excessive sleep,
5. *Saddhā* = Maintenance of crystal clear vision in faith,
6. *Hirī* = Realization of shame in committing evil,
7. *Ottappa* = Realization of fear in committing evil,
8. *Bahusacca* = Thirst for knowledge,
9. *Viriya* = Energy or effort in meritorious deeds,
10. *Sati* = Mindfulness,
11. *Paññā* = Wisdom,
12. *Rūpavacara Jhāna* (first) = First meditative absorption,
    (First Jhāna concentration)
13. *Rūpavacara Jhāna* (second) = Second meditative absorption,
    (Second Jhāna concentration)
14. *Rūpavacara Jhāna* (Third) Third meditative absorption,
    (Third Jhāna concentration) and
15. *Rūpavacara Jhāna* (Fourth) Fourth meditative absorption,
    (Fourth Jhāna concentration)\(^3\)

4. **Sugato**

The Buddha was also designated as *Sugato*. In the sense of ‘well gone’, Sugato is understood that the Buddha’s path is good, the destination is excellent and the words and methods used to show the path are harmless and blameless. The Buddha’s path to the attainment of bliss

\(^3\) *Carapaṇṇi sīlasaṁvaro, indriyesu gudatadvāratā bojana mattaññutā, jāgariyānuyogyo, satta sādhammā cattāri rūpavacarajjhānānīti ime pannaraāsa dhammā devitabbā. Imeyeva hi pannaraasa dhammā yasmā etehi carati ariyasaṅkho gacchati amataṃ disaṃ tasmā caraṇanti vutā. Vism I, p 196.*
is correct and pure, direct and certain. In the sense of ‘well-spoken’, Sugato means that Buddha’s words are sublime and infallible.

5. **Lokavidū**

The term Lokavidū is applied to the Buddha as the one with exquisite knowledge of the world. He had experienced, known and penetrated into all aspects of worldly life, physical as well as spiritual. This comprehensive and incisive knowledge is reflected in the fact that he was the first to make the observation that there were thousands of world systems in the universe, that the world was nothing but conceptual. According to the Buddha, it is pointless to speculate on the origin and the end of the world of universe. This and such metaphysical speculations were neither profitable nor conducive to attainment of the final goal.

6. **Anuttaropirisadammasāraṭṭhi**

‘Anuttaro’ means matchless and unsurpassed. ‘Purisadamma’ refers to individuals to whom the gift of the dhamma is to be endowed. ‘Sāraṭṭhi’ means a leader. Thus the three terms taken together imply, ‘an incomparable leader capable of bringing wayward men to the path of righteousness’. Amongst those who were persuaded to follow the path of the dhamma and to shun evil were notorious murderers like Angulimāla (the ruthless killer), Ālāvaka (the cannibal) and Nālāgiri (the angry elephant), hundreds of robbers, cannibals and recalcitrant. All of them were brought into the fold of the dhamma, and some even attained sainthood during their lifetime.

7. **Satthādevamanussānaṃ**

The term, when translated, means that the Buddha was a teacher of devas and men. It is to be noted that ‘devas’, as used in this context, refers to beings that, by their own good kamma, have evolved beyond the
human stage but have not yet reached the stage which can be regarded as
the final stage of biological or human evolution. The Buddha was a
remarkable teacher who was flexible, inventive, ingenious and so,
capable of devising diverse techniques suited to the caliber and different
mentalities of devas and human beings. He instructed and advised
everyone to lead a righteous life.

The Buddha was indeed a universal teacher.

8. **Buddho**

this particular epithet, Buddho, would appear to be a repetition of
the second in this category i.e. *Sammāsambuddho*, although it has its own
different connotation. ‘Buddho’ firstly means that the Buddha, being
omniscient, possessing extraordinary powers of being able to convince
others of his *dhamma*. His techniques were unsurpassed by any other
teacher. The term ‘Buddho’ has its secondary meaning translated as
‘awakened’ since the ordinary state of man is considered as being
perpetually in a state of stupor. The Buddha was the first to be awakened
and shake off this state of stupor. Subsequently he convinced others to
awaken and to steer clear from the state of lethargic sāṃsāric (worldly)
sleep or stupor. The awakening here refers to the stage of consciousness
higher than the wakeful stage (*jāgratavasthā*) of normal consciousness. It
is equivalent to the *turīya* or super-conscious state of awareness,

9 **Bhagavā**

Of all the terms used to describe the Buddha, the words *Buddho*
and *Bhagavā*, used separately or together as ‘Buddho Bhagavā’,
meaning the Blessed One, are most popular and commonly used. The
expression means ‘deserving awe and veneration, blessed is his name’. The
word *Bhagavā* has various meanings as suggested by some
The Buddha was termed Bhagavā or the Blessed One because he was the happiest and most fortunate amongst mankind for having managed to conquer all evils, for expounding the highest dhamma and for being endowed with supernormal and superhuman intellectual faculties.

These nine qualities of the Buddha could serve as a subject fit for contemplation and meditation when the various interpretations of each particular term are carefully scrutinized and their real intent and the essence grasped and absorbed. Mere mechanical utterance of the passage (as given in page no. 5) incorporating the names of the nine qualities without its full comprehension could not be considered effective even as a devotional act. The best method would be to recite repeatedly and at the same time comprehend the full meaning of these utterances. Whilst so doing, one should also concentrate on these sterling qualities as true virtues to be emulated in day to day life.

Besides, by the practice of this meditation or by repeatedly recalling the qualities and virtues of the Buddha, the faculty of faith gets developed in one. “As this faith becomes stronger, and with faith as the condition, there arises gladness in the mind. And with this gladness as condition, serene joy, with that serene joy as condition there arises tranquility of both body and mind, and that tranquility as condition, there arises happiness, a comfort and ease of both body and mind. With that happiness as condition, there arises that serenity, calmness, one-pointedness of mind and stability of concentration. And with that stability of concentration as condition, there arises the knowing and seeing of things as they really are. And with knowing and seeing things as they really are as condition there arises disenchantment towards the world. And with this disenchantment as condition, there arises detachment, and with detachment as condition there arise release and the knowledge of release
i.e. release from the bonds of misery, release from convention, going beyond convention, liberation from convention. That is the path wherein you bring the faculty of faith to the forefront.⁴

One may progress on the Noble Eightfold Path (as illustrated on page No. 4) using this particular meditation as preliminary meditation, because it is a meditation that enables one to overcome obstacles that can arise from the external as well as the internal world. The path is made thus pleasant and effective through this meditation. It is said that meditation on the nine supreme Virtues of the Buddha, along with the practice of the Four Foundations of Mindfulness (i.e. Contemplation of the mind and Contemplation of the mind objects) will lead to knowledge and wisdom, realization of the Four Noble Truths and finally to Nibbāna.


Of the forty types of (Samaṭha Kammaṭṭhāna Bhāvanā)⁵ Development of Concentration and Meditation, (Buddhānussati Kammaṭṭhāna) the type of devotional concentration, contemplation and rememorative meditation on the glories and attributes of Buddha is the noblest one.⁶

Among the innumerable and immense glories and attributes of Buddha, the Glory of Arahaṃ is regarded as fundamentally superior one. “Sabbesaṃ Kammaṭṭhānaṃ Buddhavanno Mukhmmano, Sobbesaṃ Kammaṭṭhānaṃ Arahaṃ Pamukhaṃ Bhave.”⁷ In connection with the

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⁵ Samaṭha Kammaṭṭhāna Bhāvanā, Visuddhimagga-Aṭṭhakathā (VismA), I, P. 123, Ed, Department of Religious Affairs, Yangon, Myanmar1980
⁶ Buddhānussati Kammaṭṭhāna, Visuddhimagga Tikā (VismT), I, P 107, Ed, Department of Religious Affairs, Yangon, Myanmar1985
⁷ Sabbesaṃ Kammaṭṭhānaṃ Buddhavanno Mukhmmano, Sobbesaṃ Kammaṭṭhānaṃ Arahaṃ Pamukhaṃ Bhave -Visuddhimagga Tikā (VismT), I, P. 108, Ed, Department of Religious Affairs, Yangon, Myanmar1985
glorious attribute of Arahaṁ, it is necessary to distinguish between (1) the
glory of Arahaṁ and (2) the one endowed with the glorious attribute of
Arahaṁ.\(^8\)

Of the two aspects, the Glory of Arahaṁ refers to the wisdom (the
Arahattamaggaṅāṇa), which dispels and demolishes absolutely all the
defilements (ten defilements i.e. dasa Kilesa)\(^9\) together with habitual
hobby (Vāsanā)\(^10\) without leaving any residue.

The one endowed with the Glorious Attributes of Arahaṁ refers to
the continuity of the physical and mental aggregates (the Skandhas) of
Buddha, which is the vehicle for Arahattamaggaṅāṇa wisdom.

Of the three modes of transcendental wisdom i.e. wisdom which is
super-sensory viz. wherein all the best events can be remembered, the
faculty of clairvoyance and the wisdom of extinction of Āsava mental
intoxicants (moha lesa), the last one is the wisdom of
Arahattamaggaṅāṇa. Mental intoxicants pertain to infatuations / enemies
of the mind. Only when this wisdom of doing away with mental
intoxicants is achieved, there is perfection in Buddhahood. Simultaneous
with the attainment of Arahattamaggaṅāṇa, all Buddhas definitely
achieve all the mundane and super-abundant qualities, such as:
Sabbaññutaṅgaṇa = Omniscience wisdom, Dasabalaṅgaṇa = ten strengths
of Mighty Wisdom, 7 Catuvessāraiṭaatāṅgaṇa = Four self-confidence
Wisdom, 8 Cha-asādhāraṇaṅgaṇa = Six uncommon Wisdom, 9 Cuddasa
Buddhaṅgaṇa = Fourteen Enlightened Wisdom, 10 Avenika Buddha
dhamma = Eighteen Specific Buddha’s Nature and others. 11 Thus, all the

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\(^8\) (Vāsanā = Habit or Impression) The world Vāsanā is not a common occurrence in the Pāli
Commentaries. This, however, is an important concept of the reason that only Buddhas not
Arahants nor Paccekabuddhas are said to be free from Vāsanā. In the Pāli tradition, the earliest
reference to the idea of habit or disposition accrued from previous actions (Kamma) is found at
SN.I.P. 74. Commentaries often employ the word Vāsanā in the negative sense.


Glories of Buddha are accomplished by means of the *Arahaṭṭamaggaṅṇāṇa* Wisdom.

Unlike the Buddha, others are not able to dispel absolutely without residue all the defilements together with habitual hobby (*Vāsana*) by means of *Arahattamaggaṅṇāṇa* Wisdom. ????

Thus being purified and being endowed with clean and lucid continuity of consciousness, the physical body of Buddha miraculously radiates the six colors rainbow in lustrous illuminations.\(^{11}\)

**4:3: The Fundamental Superiority of Arahattamaggaṅṇāṇa wisdom**

All the glorious attributes (this worldly and other-worldly), the morality, concentration and wisdom (*Sīla, Samādhi* and *Paññā*) of Buddha depend upon *Arahattamaggaṅṇāṇa*, which is Supra-mundane wisdom. And so to supplicate and glorify the attributes of the Buddha, Rev. Sāriputta Mahāthera, referred to as “the General of the *Dhamma*”, approached the “Monarch of the *Dhamma*”, The Buddha, and expressed the following words of praise: “*Bhagavā hi bhante anuppannassa maggassa uppadetā*...”,\(^{12}\) The meaning of this passage (in entirety) in Pāḷi is, “Lord Buddha could produce, reveal and expound the doctrine, of Eightfold Noble Path, which had never been done before. The Buddha is *Maggīṇū* (the knower and seer of the Eightfold Noble path), *Magavidū* (the one who discerned and propagated to others the Eightfold Noble Path) and *Maggakovida* (clever and well-versed not only in the Eightfold Noble path but also in the wrong path of the heretical views). My Lord, at present all the follower disciples of the Pioneer Buddha are following

\(^{11}\) *Buddhavamsa*, II, P. 249, Ven. Vicittasāra, MIngon, Myanmar, 1972

along the tract of the Eightfold Noble path and in future too they shall abide fully by the Eightfold Path”.

4:3:1: Arahaṃ occupies the First Place among the Attributes

It is because of the Glory of Arahaṃ that the Arahattamaggañāṇa, the attainment of Buddhahood, the endowment of all the other Glorious Attributes of the Buddha, the power of Annihilation of all the defilements together with the habitual hobby (Vāsanā) and the radiation of lustrous illumination in six colors could prevail. Therefore of all the eminent glorious and attributes of Buddha, Arahaṃ is the fundamental superior attribute.

In order to emphasize that of all the innumerable attributes of Buddha, Arahaṃ is the most important one, to disclose that the presence of defilements makes it difficult for all ordinary beings to attain purification and also to indicate that only in the Buddha the perfect purification from all the defilements could be found, the Glory of Arahaṃ is expounded primarily as the first Attribute out of nine Glorious Virtues of the Buddha.13

4:3:2: Arahata and Arahanta

In the Theravada tradition the world Arahanta or Arahata is interpreted to mean the ‘worthy one’. This interpretation is based on the assumption that the root of the world is araha. According to Bikkhu Bodhi, the word is derived from a verb arahati, meaning ‘to be worthy’, and thus means a person who is truly worthy of veneration and offerings. Among Indian spiritual seekers in the Buddha’s time, the word was used

to denote a person who had attained the ultimate goal, for this is what made one worthy of veneration and offerings.\textsuperscript{14}

In the Buddhist movement the Buddha was the first \textit{arahanta}. He was regarded as an \textit{arahanta}, along with other \textit{arahantas}, without any distinction. Thus, after the conversion of the group of five monks (\textit{Pañcavaggiya}), the first converts to the teachings of \textit{Gotama}, it is stated that there were six \textit{arahantas} in the world at the time,\textsuperscript{15} the Buddha being reckoned one of them. At the outset, once an adherent realized the true nature of things, i.e. that whatever has arisen (\textit{samudaya-dhamma}) naturally has a ceasing-to-be (\textit{nirodha-dhamma}), he was called an \textit{arahnata}, and with this realization one is said to have put an end to repeated existence. The Buddha is said to be equal to an \textit{arahanta} in point of attainment, the only distinction being that the Buddha was the pioneer on the path to that attainment, while \textit{arahantas} are those who attain the same state having followed the path trodden by the Buddha.

The \textit{arahantas} are described as \textit{Buddhānubuddhā}, i.e., those who have attained enlightenment after the Fully Enlightened One.\textsuperscript{16} This is brought out very clearly by a simile in the \textit{Niddāna Saṁyutta}.\textsuperscript{17} A man going about in the forest sees an old road used by the people of yore and, going along it, he sees the remains of an old kingdom, He comes back to the town and tells the people that in such and such a forest he had seen the ruins of a magnificent city, and the people, too, following the road-marks indicated by the man come to the ruined city and see it for themselves. Even so the Buddha was the pioneer on the Noble Eightfold Path (\textit{Ariya-atṭhaṅgika-magga}) and having followed this path he reached the city of Nibbāna. Later, coming amidst the people he revealed this path

\textsuperscript{14} Bhikkhu Bodhi, \textit{Arahants, Bodhisattvas, and Budhas}, P.57. PTS, London,1983
\textsuperscript{15} Visms, I, P. 14.
to them, and following this path they, too, attained the goal of Nibbāna. In this respect the Buddha as well as his disciples follow the same path and reach the same goal, and the distinction between the Buddha and the disciples who become arahantas is not with regard to the attainment, but with regard to the fact that the Buddha rediscovered the age-old path (purāṇaṁ aṇjasam) to the city of Nibbāna, while the disciples come to the same city having followed the path discovered by the Buddha. The Buddha is, therefore, called the revealer of the Path (maggassa akkhātā). He is the teacher (Satthā) who teaches the disciples to attain the same ideal as attained by him.

But, as time passed, the Buddha-concept developed and special attributes were assigned to the Buddha. A Buddha possesses the six fold super-knowledge (chalabhiññā); he has matured the thirty-seven limbs of enlightenment (Bodhipakkhika Dhamma); in him compassion (karunā) and insight (Paññā) develop to their fullest; all the major and minor characteristics of a great man (Mahāpurisa) appear on his body; he is possessed of the ten powers (Dasa-bala) and the four confidences (Catu-vesārajja : the highest knowledge, Khīnasava state, recognition of the obstacles, recognition and preaching of the way to salvation) and he has to practice the ten perfections (Pāramitā) during a long period of time in the past.

When speaking of arahantas these attributes are never mentioned together, though a particular arahanta may have one, two or more of the attributes discussed in connection with the Buddha.\(^\text{18}\) in the Nidāna Samyutta\(^\text{19}\) a group of bhikkhus who proclaimed their attainment of arahantaship, when questioned by their colleagues about it, denied that they had developed the five kinds of super-knowledge manely, psychic power (iddhi-vidha), divine ear (dibba-sota), knowledge others’ minds

(pracitta-vijānana), power to recall to mind past births (pubbenivāsā-nussati) and knowledge regarding other people’s rebirths (Cutū-papatti) and declared that they had attained arahantaship by developing wisdom (paññā-vimutti).

An attempt is made in the Nikāyas as well as in later works to define the content of attainment of arahantaship. The commonest and one of the oldest definitions of an arahanta is that he has in him the threefold knowledge (tisso vijjā), namely, knowledge of his own previous births, knowledge of the rebirths of others and knowledge regarding the utter cessation of mental intoxicants (āsavakkhayānāna). Most of the poems in the Thera, Therī-gāthās, end with the statement “The threefold knowledge have I attained and I have done the bidding of the Buddha” (tisso vijjā anuppattā katam buddhassa sāsanam: e.g.).20 Other definitions of arahantaship are: “arahantas are those in whom the mental intoxicants (āsava) are utterly waned” (knīnasavā arahanto);21 one becomes an arahanta by the utter waning of lust, hatred and ignorance; arahantas are those who have cut off completely the ten fetters (Samyojana) that bind a man to samsāra; an arahanta is one in whom seven things, namely, belief in a soul (Sakkāya-diṭṭhi), skeptical doubt (vicikicchā), belief in vows and ceremonies (silabbataparā-māta), greed, hatred and ignorance and pride are not found:22 He is one who has crossed the sea of samsāra (pāragū). The world arahanta is defined in a fanciful way in some places. For instance in the Majjima Nikāya23 it is said that an arahanta is so called because all sinful evil things are remote (āraka) from him. The Suttanipāta Atṭhakathā24 defines the term in the following words: “An arahanta is so called because he is remote (ārake) from sinful things;

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because he has destroyed the spokes (Ara) of the wheel of saṃsāra; because he deserves to receive the requisites: food, clothing, etc. (paccayānaṃmarahattā), and because he does not sin even in secret (rah ābhāva).

The attainment of arahantaship is expressed in several formulas of which the commonest one says ‘destroyed is rebirth, lived is the higher life, done is what had to do be done, after this present life there is no beyond.’ The declaration itself is called “the declaration of knowledge” (aññā byākarana). The Buddha has indicated a method of verifying the truth of a disciple’s statement when he declares that he has attained arahantaship. A few questions have to be posed to him and if he answers them correctly then only should he be taken at his word. The first question is with regard to the four conventions (cattāro vohārā). A true arahanta does not feel attracted to or repelled, by things seen (diṭṭha), heard (suta), sensed (muta), or cognized (viññāta) and he is independent, not infatuated, and has an open mind, and thus his mind is well freed with regard to the four conventions. The next question is connected with the five aggregates of grasping (upādā-nakkhandha). The true arahanta understands their nature as dependently originated, and he is detached from them, and all the latent biases that arise through attachment to them are destroyed in him. The third question is regarding the six elements (dhātu). A true arahanta has no notions of (I) or ‘mine’ with regard to these elements and all biases that crop up through attachment to them are completely eradicated in him. The fourth question is connected with the internal and external sense spheres (ajjhatṭika, bāhira-āyatana). The mind of a true arahanta is free from attachment, desire that is born of these sense spheres, the consciousness born thereof and the things that are known through the medium of this consciousness. The fifth question

25 Vism, I, P. 14, 35, DN, I, 84
26 MN, II,29
relates to the vision and insight through which all latent biases such as (me) and ‘mind’ are completely cut off. A true arahanta should be able to reveal how he attained supreme knowledge this is, that everything has an origin, a cause to its origination, a cessation and a way that leads to its cessation, through which his mind becomes free from thirst for sensual pleasure, becoming and ignorance.\textsuperscript{27}

The discipline of a Buddhist monk is directed to the attainment of arahanta-ship. There are four distinct stages of attainment as one pursues the discipline from the beginning, namely, the state of the stream-entrant (sotāpanna), the once-reurner (sakadāgāmi), the non-returer (anāgāmi) and the arahanta. A disciple by attaining the state of a stream-entrant does away completely with the mental intoxicant (āsava) of false views (diṭṭhi) and the intoxicants of lust (kāma), becoming (bhava) and ignorance (avijjā) which produce birth in low states (apāya). By attaining the state of a once-returner he does away with mental intoxicants connected with gross (alārika) sense pleasures and some more cankers of becoming and ignorance. By attaining the state of a non-returner a disciple completely puts an end to all mental intoxicants connected with sense pleasures and also further alleviates the cankers of becoming and ignorance. By becoming an arahanta a disciple completely puts an end to all intoxicants connected with becoming and ignorance.

In the Mahāli Sutta\textsuperscript{28} a clearer and more precise description of the four attainments is given. According it one becomes a stream-entrant by coveroming three fetters (samyojana), namely, belief in an enduring entity (sakkāya-diṭṭhi), doubt regarding the Buddha, the Dhamma and the Sangha, (vicikicchā) and belief in the efficacy of mere rule and ritual (silabbataparāmāsa). One becomes a once-returner by diminishing lust, hatred and illusion (rāga-dosa-moha) in addition to overcoming the three

\textsuperscript{27} MN, II, P, 29-37
\textsuperscript{28} DN, II, P, 60
earlier fetters, and such a being returns to this world once only and puts an end to the process of birth and death (saṃsāra). One becomes a non-returner by overcoming the first five of the ten fetters which belong to the sphere of the senses (pañca orambhāgīyāni sāmyojanāni), i.e., sensuous desire (kāmacchanda) and ill-will (vyapada) in addition to the three fetters mentioned in connection with the stream-entrant and the once-returner. One becomes an arahant by completely doing away with all mental intoxicants (āsavānāṁ khayā) having attained the emancipation of heart cetovimutti and emancipation through wisdom (paññāvimutti).

The disciple who undertakes to pursue the path to the attainment of arahanta-ship has to follow a gradual process. Arahanta-ship is the result of understanding the true nature of things (yathā-bhūtta) and one can see the true nature of things only through a non-prejudiced mind. To develop a non-prejudiced mind one has to develop concentration of the mind, and this is possible only by a disciplined mind. So, the process starts with the practice of virtue (Sīla) which leads to concentration of the mind (samādhi) which ultimately results in true wisdom (paññā). In the Devata Samyutta29 a deity asks the Buddha how a person disentangles the tangle of saṃsāra and the Buddha replies that a wise man, established firmly on virtue (sīla), concentrates his mind (Samadhi) and develops true wisdom (paññā) by which he disentangles the tangle of saṃsāra.

In several Suttas we find detailed descriptions of how a disciple initiates himself into the dispensation of the Buddha and gradually follows up the path. A son of a noble family (kulaputta) listens to the Dhamma preached by the Buddha and begets confidence in him and decides to follow his teaching. He enters the Order of monks, thereby cutting himself away from all family bonds and making himself free from all activities that keep a layman occupied. He refrains from sinful

29 SN, I, P. 13
activities such as harming life, stealing, uttering falsehood, back-biting, slandering etc. and cultivates positive virtues such as loving and pitying all beings, speaking gentle and kind words, speaking the truth etc. He guards the doors of his senses so that his mind is not distracted when objects of sensation come in contact with the sense faculties. He is always alert and mindful with regard to all his activities. When he has cultivated these virtues his mind is ready to embark on concentration. He retires to a lonely spot in the forest or near a mountain cave and sits in a befitting posture to concentrate his mind. He now surveys his mind and cleanses it of all shortcomings and sees to it that all five hindrances to mental cultivation (nivaraṇa), namely, covetousness (abhijjhā), ill-will (vyāpāda), sloth and torpor (thinamiḍṭha), worry and flurry (uḍḍhacca-kukkucca) and doubt (vicikicchā) are completely done away with.

When he sees himself completely freed of all these hindrances, he becomes delighted (pamujja) and this in turn leads to joy (piti) and this makes his body tranquil (passaddha) and he experiences happiness and his mind becomes concentrated. Now he proceeds from the first ecstasy (jhāna) gradually up to the fourth. When the mind is brought to a high state of concentration in this manner, in it could be developed the six-fold knowledge (caḷabhiṁṇā), the sixth being the knowledge of the utter destruction of mental intoxicants (āsavakkhyāṇa). When the disciple has developed the knowledge of the utter destruction of these cankers he has completely understood the true nature of things and for him there will be no more becoming – he is an arahanta.30 The arahanta is also called asekha because his training is complete.

It should be stated that this peak of mental culture cannot be reached quickly. One has to cultivate virtues for a considerable length of time in order to clean the mind of its latent biases. The various methods

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30 DN. I. P. 62-84
adopted to purify the mind also vary according to the character of man in this respect, namely, the passion dominated man (*ragacarita*), the ill-will dominated man (*dosa-carita*), the ignorance dominated man (*mohacarita*), the faith dominated man (*saddhā carita*), the intelligence dominated man (*buddhi-carita*) and the reflection dominated man (*vitakka-carita*). The details of the training differ according to the character of the individual.31

Though it is generally accepted that the path to the attainment of arahanta-ship is a gradual one, there are instances of people who attained arahanta-ship without following all the details, for instance, *Suddhodana, Khemā, Mahā Ariṭṭha* and many others of monks. A type of arahantas called the *Sukka-vipasska* is recognized and if we accept the view that sukka stands for Buddha (pure or mere), the term then denotes those who attain perfection without ever having attained any of the mental absorptions (*jhāna*). The *Visuddhimagga*32 calls such persons *suddha-vippassannā-yānika* as distinguished from those with “tranquility as vehicle” (*samaṭṭha-yānika*). The *milinda-pañha*33 discussing this problem says “there is no realization of arahanta-ship in one single life without keeping of the vows. Only on the utmost zeal and the most devoted practice of righteousness and with the aid of a suitable teacher is the realization of arahanta-ship attained.” It would thus not be incorrect to say that the *Theravāda* view regarding arahanta-ship is that the practice of virtue is essential and that even those who follow the *suddha-vipassanā-yāna* can do so because they have practiced the virtues in previous births.

4:3:3: Lay life and Arahanta-ship

Though there are many instances of persons attaining spiritual development up to the third stage of non-returner, instances are not many

31 Vism, I, P. 81
32 Vism, II, P. 503
of individuals attaining arahanta-ship while yet being laymen. Yassa the son of a very wealthy treasurer of Benares, was brought up in great luxury, living in three mansions, according to the seasons and surrounded with all kinds of pleasures attained arahanta-ship while being a layman, but he, too entered the order immediately afterwards.\textsuperscript{34} Khemā, chief of the Buddha’s women disciples, attained arahanta-ship before she entered the order but she entered the order with the consent of her husband Bimbisāra, probably on the same day.\textsuperscript{35} Sudhodana, the father of the Buddha, attained arahanta-ship a little while before his death. The Mahāvamsa\textsuperscript{36} records that fifty five brothers headed by the chief minister Mahā Ariṣṭha attained arahanta-ship in the tonsure hall, while their heads were being shaved prior to being admitted into the order. In the Kathāvavattthu\textsuperscript{37} the question whether a layman can become an arahanta is discussed. The point here is that what matters is not the external characteristics of a recluse or a layman, anybody who is free from the mental fetters and lives a life of complete renunciation could attain arahanta-ship. King Milinda, too, maintains this view and quotes the following words of the Buddha: “I would magnify, o brethren, the supreme attainment either in a layman or in a recluse. Whether he be a layman, o brethren, or a recluse, the man who has reached the supreme attainment shall overcome all the difficulties inherent therein, shall win his way even to the excellent condition of arahanta-ship”,\textsuperscript{38} but so far this statement has not been traced in the Tipiṭaka. In the Milindapañhā\textsuperscript{39} again, a question is posed as to why a person should enter the order if laymen, too, could attain arahanta-ship. In reply it is shown that facilities and

\textsuperscript{34} Vinayapiṭaka Pāli, Ed, H. Oldenberg, I, P.15-20, PTS, London, UK,1891
\textsuperscript{35} Theragāthā Aṭṭhakathā, I, P. 126, Ed. E.L. Woodward, PTS, London, UK, 1891
\textsuperscript{36} Mahāvamsa, Khuddaka Nikāya, I, P. 300, Ed, Department of Religious affairs, Yangon, Myanmar,1997
\textsuperscript{38} A Buddhist Way of Mental Training, Phra, Dhammavisuddhikavi, P. 56, Chuan Printing Press, 2001
\textsuperscript{39} Milindapañhā pāli, Ed. V. Trenckner P. 57, PTS, London, UK, 1961
opportunities for cultivating the mind are greater if one enters the order since monks are not bound up with duties of laymen such as earning to maintain oneself, wife and children and looking after the needs of relatives. In the Subha sutta\textsuperscript{40} the Buddha says that a person, whether he be a layman or a recluse, who leads a virtuous life, ever striving to cleanse the mind of impurities, would progress in the path to liberation.

There is a belief prevailing among the Buddhists that when a layman attains arahanta-ship he should enter the order the same day or else he would die before the end of that day. \textit{Nāgasena}, too, confirms this view. It is difficult to trace from canonical sources any evidence to substantiate this view.

Again, if we examine the connotation of the world \textit{anāgāmi} (non-returner to the material world) we obtain more evidence to support the view that arhanta-ship is attainable outside the order of monks. If an \textit{anāgāmi} does not attain arahanta-ship in that very existence, he will pass away and will be reborn among the \textit{Suddhāvāsā} deities (The ‘pure abodes’ a name given to a group of Brahma-worlds-the five highest rūpa worlds), where he will put an end to reiterated existence.

\textbf{4:3:4: Women and Arahanta-ship}

The Buddha placed women on a par with men in the capacity of developing the mind to the highest level. A few years after the inauguration of monks, an order of the nuns, too was set up with \textit{Mahāpajāpati Gotamī}, the Buddha’s foster-mother, as the first recruit. The Vinaya Piṭaka\textsuperscript{41} contains a section of special rules laid down for the guidance of \textit{bhikkhunīs}. As is obvious, the purpose of the religious life is to attain arahanta-ship. Women, like men, enter the order in order to realize this state. Nowhere in Buddhist literature do we come across

\begin{thebibliography}{99}
\bibitem{40} MN, II, P. 197
\end{thebibliography}
statements denouncing the capacity of women to develop their minds, and in this respect no distinction is shown between men and women. The Therīgāthā is full of instances of Therī who had attained arahanta-ship. Mara once attempted to dissuade Somā, a therī, from attaining arahanta-ship saying that she with little brain could not aspire to attain a noble state attained by sages with high mental powers. Soma’s reply was that if the mind is properly cultivated so as to develop true knowledge by which one understands the real state of things, womanhood is no barrier to the attainment of arahanta-ship (Thig. 129). Mrs. Rhys Davids in the introduction to her translation of the Therīgāthā states that the instances of therīs declaring their attainment of arahantaship are more in the Therīgāthā than of monks doing so in the Theragāthā.

4:3:5: Arahantas and Society

When we study the life-history of the Buddha as well as those of his chief disciples who were arahantas, it becomes abundantly clear that the Buddha did not expect his disciples to forsake society altogether, before or after the attainment of arhanta-ship. During a period of forty-five years the Buddha was busy doing missionary work among the people. The better part of his day was spent in going about and meeting people and teaching them how to lead better lives. When he met people he did not always speak to them about the misery of life. When he met ordinary people he admonished them to refrain from antisocial activities and to do things which are for the benefit of the many. When he met kings and higher ministers, he spoke them of ways and means of good government which would result in the happiness of all concerned. When he came across people who were grieved by various misfortunes, he

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43 Therī and Therīgāthā, Mrs, Phys Davids, PTS, London, UK, 1972
44 DN, II, p 180
spoke words to comfort them.\textsuperscript{45} When he came across criminals he preached to reform them for their benefit as well as for the benefit of society.\textsuperscript{46} He spoke of the duties of children towards their parents and vice versa, of the duties of a wife towards her husband and those of a husband towards his wife, and he also spoke of the mutual duties of all people for better and smoother running of society. When he gathered round him his first group of disciples, sixty in number and all of them arahantas, he dispersed them in all directions asking them to reach the \textit{Dhamma} for the welfare of many. Chief disciples like \textit{Sāriputta}, \textit{Moggallāna}, \textit{Kaccāyana} and others, following the example of the Buddha, spent all their lives in working for the spiritual upliftment of the masses. The Buddha as well as his disciples lived in society, but they were not of society. They lived lives of renunciation, though they depended on the generosity of the public for their sustenance, and worked for their spiritual upliftment. Theirs was a disinterested service. The life of a true disciple of the Buddha is compared to a lotus in the pond.\textsuperscript{47} The lotus bud grows in the mud in the pond, is nourished in it, but it grows through water, comes above the surface, blossoms out, and is untouched by the water. Likewise the disciple develops into a fully awakened man, while being in society. But he is not bound by the fetters of social life. He is not carried away by what takes place in it. In the \textit{Mahāmangala Sutta}\textsuperscript{48} it is said that if one can stand unmoved (\textit{cittaµ yassa na kaµpati}) when affected by the things of the world (\textit{phu¥¥hassa lokadhammehi}) it would be a great blessing.

Though such is the general attitude of disciple towards society, we see a parallel development in some texts admonishing the true sage (\textit{muni=arahant}) to steer clear of society and make a quick escape from

\begin{itemize}
\item \textsuperscript{45} \textit{Theragāthā Aṭṭhakathā}, I, P. 108, Ed. E.L. Woodward, PTS, London, UK, 1891
\item \textsuperscript{46} \textit{Theragāthāg Aṭṭhakathā}, II, P. 54, Ed. Ed. E.L. Woodward, PTS, London, UK, 1891
\item \textsuperscript{47} \textit{AN}, II, P. 39
\item \textsuperscript{48} \textit{phu¥¥hassa lokadhammehi cittaµ yassa na kampati}. SN, I, P. 46-47
\end{itemize}
samsrā. Society is depicted as a very evil place, full of vicious people, the haunt of all-vilest, and hence the muni should have nothing to do with it. He should wander about all alone, far away from society, like the rhinoceros.\footnote{SN, I, P.126}

4:4: Buddha’s Second Attribute: Sammāsambuddho - A Buddha Perfected by Himself

The formulation of the term Sammāsambuddha in Buddhism seems to have been the result of undergoing three developmental stages, The first stage is the notion of Buddha which was shared by contemporary religious groups at that time. The second is the stage of Sambuddha (Buddha knows everything himself without a teacher.)\footnote{Dhp, P. 181} But it is likely that both terms Buddha and Sambuddha were employed almost at the same time. In fact, they are used as synonyms.\footnote{SN, P.140} They are common appellations applicable to all arahantas. As time progressed, however, there arose an urge and, probably a necessity, to distinguish the Master from his disciples. This is the third stage in which the word Sammāsambuddha came into effect to specifically designate Gotama Buddha.\footnote{H. Nakamura, Gotama Buddha II, Early Buddhism II, p.479, BPS, kandy,1977} The generali-zation of Buddhahood resulted in the application of the term to Buddha of the past and future as well. The process also necessitated an examination into the contents of attainment of those who are designated as Buddhas. They are presented in the concept of sammā-sambodhi, which too is one of the dhammatā (the general nature) of all Buddhas. Sāriputta is reported to have been rebuked by the Buddha when he conceived that Gotama Buddha was the wisest of all religious teachers. He yet maintains that the Master like all Buddhas of the past and future gained the incomparable full enlightenment (anuttaraṃ sammā-
sambodhiṃ abhisambuddho) by abandoning five hindrances (pañcanivarane pahāya; 1. Kāmacchanda = craving for pleasure to the senses, 2. Byāpāda = the feelings of malice directed toward others, 3. ṭhina-midāha = half-hearted action with little or no concentration, 4. Uddhacca-kukkucca = the inability to calm the mind and 5.vicikicchā = lack of conviction or trust.)\(^{53}\), mental impurities (cetaso upakkikese); and by well establishing the mind in the four kinds of mental activity catūsu satipaṭṭhānesu supatiṭṭhā-citto: 1. Mindfulness of the Body, 2. Mindfulness of feelings, 3. Mindfulness of consciousness, 4. Mindfulness of mental phenomena. \(^{54}\); exercising in the seven-fold factors of enlightenment (satta bojjhange yathābhutam bhāvetvā: 1. Sati = mindfulness, 2. Dhammavicaya = keen investigation of the dhamma, 3. Viriya = energy, 4. Piti = rapture or happiness, 5. Passaddhi = calmness, 6. Samādhi = concentration and 7. Upekkhā = equanimity).\(^{55}\) These are the contents of sammā-sambodhi in the canonical texts. But, as expected, they are not necessarily pertaining to Buddhahood alone. There is no ambiguity of distinction between the Buddha (or Buddhas) and other arahantas. Three ways of attainment of bodhi thus came into existence.\(^{56}\)

Buddhas must perform their own practices and attain the knowledge which can be attained only by them.

In the Aṭṭhakathā texts, definitions given to the word Sammāsambuddha seem to fall in line with the idea of ‘self-awakened’ often found in the canonical texts. The Visuddhimagga says: ‘He is fully enlightened because he has discovered all things rightly (sammā) and by himself (samam)’ (sammā sāmaṃ ca sabbadhammānaṃ pana buddhattā sammāsambuddho).\(^{57}\) It further states that all things were discovered by

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53 The path of freedom (Vimuttimagga), Soma Thera and Keminda Thera, P.301, BPS, Kandy, 1977
54 The Middle Length Discourses of the Buddha (Majjhimanikāya), P. 201, Tr. Bhikkhu Ñānamoli edited and revised by Bhikkhu Bodhi. Wisdom Publications, Boton, USA, 1995
55 DN, II, P. 83.
56 Khuddakapāṭha (khp) (Paramatthajotikā I), P.102, Ed. Helmer Smith, PTS, London, UK,1078
57 sammā sāmaṃ ca sabbadhammānaṃ pana buddhattā sammāsambuddho. Udāna-Aṭṭhakathā
him rightly by himself. In that he discovered of the things to be directly known, that they must be directly known, of the things to be fully understood that they must be fully understood, of the things to be abandoned that they must be abandoned, of the things to be realized that they must be realized, and of the things to be developed that they must be developed. In other contexts, sabbadhammānaṃ in ‘sammā sāmaṅ ca sabbadhammānaṃ pana buddhattā sammāsam-buddho’ given in the Visuddhimagga is replaced by saccāni or saccānaṃ.

A perusal of Buddhaghosa’s definitions reveals that the explanation is centered upon the realization and discovery of the Four Noble truths. This fact too is in conformity with the contents of what the Buddha discovered the canonical texts. Dhammapada, on the other hand, gives a somewhat different explanation in the Itivuttaka Atṭakathā basing according to arguments on a wider spectrum of the Buddha’s knowledge (ñāṇa); it must, however, be noted that Dhammapāla also accepts validity of the definitions given in the Visuddhimagga. He says: ‘Yam kiñci āyya nāma, tassa sabbassa pi sabbākārato aviparitato sayam eva abhisambuddhattā tivuttaµ hoti’ (Because he has indeed by himself realized and gained the highest knowledge in every respect and certainty of all things that are to be known. (He is therefore the fully enlightened one). He summarizes in the end as follows: ‘Yāvatakaṃ āyyaṃ tāvatakaṃ ñānaṃ, yāvatakaṃ ñānaṃ ñānapariyantam āyyan ti, evam ekajjhau visu visu saki kamena ā icchānurupam sammā sāmaṅ ca

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58 Bhikkhu Ēnāmoli, The path of purification, P. 196
59 samma samaṅ ca sabbadhamma naṃ pana buddhatā sammāsam-buddho’ given in the Visuddhimagga is replaced by saccāni - SA, II, P. 197
60 MA, II, P. 13
61 MA, II, P. 13
62 Itivuttaka Atṭakathā (ItA), (Paramatthadippati), Khuddaka Nikāya, I, P. 139-149, Ed Department of Religious Affairs, Yangon, Myanmar,1985
63 Yam kiñci āyya nāma, tassa sabbassa pi sabbakārato aviparitato sayam eva abhisambuddhatā tivutta hoti UdA, P. 85-268
sammāsambuddha’ (His knowledge is as much as what is to be known and what is to be known is as much as his knowledge. The limit of what is to be known. Thus, together or separately, all at once or gradually, or according to his wishes, he has realized and awakened to all things rightly and by himself. Because of that, he is fully awakened and is called the Blessed One. That is meaning of sammā-sambuddha).  

The Chinese Vimuttimagga also speaks of the Buddha’s knowledge and discovery of all things rightly and by himself.

The Buddha is fully enlightened because he knows all things rightly and by himself. To elaborate, he knows with special knowledge all things (the Four Noble Truths) that should be known with special knowledge. Formerly he knew with insight knowledge (Vipassanāñāṇa) and later he knows with his omniscient knowledge (sabbaññuta-ñāṇa)

He knows fully the Noble Truth of suffering called Pariññeyadhamma that should be fully known. He also knows penetratively the Noble Truth of the cause of suffering called Pahātabba Dhamma that should be known penetratively: and he has abandoned craving that should be abandoned. He realizes penetratively the Noble Truth of the cessation of suffering called Sacchikātabba Dhamma that should be realized penetratively. He also knows the things to be developed called Bhāvetabba Dhamma that must be developed and he has developed them.

Thus the Buddha himself said to the Brahmin Sela thus:

“What must be directly-known is directly-known,

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64 Yāvatakaṃ ṇeyyaṃ tāvatakaṃ ṇānaṃ, yāvatakaṃ ṇānaṃ ṇānapariyantam ṇeyyan ti, evam ekajjhaṃ visu visu saki kamena ā icchānuṃtum sammā sāmaṇ ca sammāsambuddhaṃ ITA, I, P. 142

65 N. R. M. Ehara, soma Thera and keminda Thera, The Path of Freedom (Vimuttimagga). P. 141, BPS, Kandy, 1977

66 Vism, P. 195
What has to be developed has been developed,
What has to be abandoned has been abandoned;
And that, Brahmin, is why I am enlightened.”67

Besides, he has understood all things rightly by himself step by step thus: the cakkhu-pasāda called the eye is the Truth of suffering; the craving in the past existence that originates the cakkhu-pasāda by being its root-cause is the Truth of the origin of suffering; the non-occurrence of both is the Truth of the cessation of suffering; the Noble Practice, that is, the act of understanding the cessation of suffering is the Truth of the Path. And the same is true in the case of the ear, the nose, the tongue, the body and the mind.

The chain of Dependent Origination can be viewed as follows: Ageing-and-death is the Truth of suffering, birth is the Truth of the cause of suffering, the escape from both is the Truth of the Cessation of suffering, and the Noble Eightfold practice, that is, the act of understanding cessation is the Truth of the path. In this way, he has totally understood all states rightly and by himself step by step because he has understood all things rightly by himself, he is fully enlightened and is known as Sammāsambuddha.68

4:5: Sabbaññuta-ñāṇa

A Sammāsambuddha is a perfectly self-Enlightened one, who, being endowed with Sabbaññuta-ñāṇa, knows all the dhammas. The term ‘Sabbaññuta’ is a combination of two words, ‘Sabba’ and ‘ñu’ sabba means all, i.e., all the dhammas and ūnu means knowing or understanding, i.e., knowing or understanding thoroughly. Therefore, the knowledge that knows all the dhammas that should be known is called the Sabbaññuta-

67 MN, II, P. 58
68 Vism, P.195-6
ñāṇa. Sabbaññuta-ñāṇa has three characteristics. By this ñāṇa, one knows:

1. All that should be known completely,
2. All the methods suitable for delivering the various discourses, and
3. The faculties and tendencies of the people who deserve to be liberated from the round of rebirths.

By utilizing this ñāṇa, the Buddha had strived for all beings to be liberated from the round of rebirths until he attained Mahāprinibbāna at the age of eighty. This Pāli word ‘Sabbaññu’ was, in fact, widely used even before the time of the Buddha. In those days, many people practiced on their own and established different-creeds or sects of their own and claimed themselves to ‘Sabbaññu’, the omniscience ones.

These ‘Sabbaññus’ and experts of various creeds asked the Buddha many questions and to each of their questions, the Buddha was able to give a connecting and comprehensive answer without fail. The Buddha knew much more than what those people knew and also everything that should be known in this world. Apart from these people, there were monarchs from the human world, monarchs from the Deva world, monarchs from the Brahmā world, Bikkhus, Brahmins, rich householders, merchants, field labour, the rich as well as the poor, who come to pay homage to the Buddha, who asked him many questions and to their problems the Buddha gave satisfactory answers and appropriate solutions.

Thus, they all fervidly acclaimed him as, “One who knows all the Dhammas, one whose knowledge of the Dhamma is absolute”. He was widely praised and his virtue of ‘sammaṁsambuddha,’ one who knows all that is to be known, both mundane and supra-mundane, became well-known throughout the world.

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The Buddha knows everything by his own insight without depending on the teaching of others. He is always ready to explain anything that should be explained. Once, a prince named Abhaya asked the Buddha, “If learned persons approach you and ask you a question they had constructed, would the answer occur to you spontaneously, or have you already reflected on every possible question, thinking, if anyone approaches me and asks me this, I will answer thus?”

The Buddha answered with a counter-question, “Can you name all the various parts of a chariot?” “Yes I can”, answered the prince. “What do you think, prince, if anyone who has approached you should ask thus, What is the name of this particular part of the chariot?” Would the answer occur to you spontaneously, or would you have already reflected on it in your mind?”

“The answer would occur to me spontaneously because I am a renowned charioteer and all the particular parts of a chariot are fully known to me,” replied the prince. “In the same way, prince, the answer occurs to me spontaneously because the Dhamma is fully penetrated by me.”

Nobody can answer as many questions as the Buddha. Other teachers, when they are baffled by a question, resort to speculation and imagination. Recognizing that the Buddha does not need to resort to such speculation the Buddha is respected by one and all.

The Buddha discovered all ultimate realities (dhammas) as they really are. These should be clearly realized by all mankind concerned for its own welfare. This form of enlightenment, which must be fully realized, is called ‘Neyā dhamma’ in Pāli.

It consists of five types:

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70 Upārīpaññāsā, Majjhima Nikāya, I, P. 187, Ed. Department of Religious Affairs, Yangon, Myanmar, 1957
1. Consciousness and mental concomitants, mental phenomena and material qualities grouped as the conditioned (Nipphanna-Rūpa)

2. Mutable material qualities (Lakkhana Rūpa)

3. Four characteristics of material qualities (Lakkhana Rūpa)

4. All names and terms including those of men, gods (Panñatti Rūpa) and

5. Nibbāna, the ultimate goal, i.e. the dhamma which can be gained by the complete destruction of all forms of craving.\(^71\)

No one helped the Buddha to realize these five Ñeya dhammas’. He himself realized them correctly step by step. This is the reason why he is referred to by the supreme attribute ‘the fully self-enlightened one’ (Sammāsambuddha).

4:6: Buddha’s Third Attribute: Vijjācarāṇasaṃpannno complete in Clear Knowledge and Compassionate Conduct

The Buddha is endowed with the virtue of ‘Arahant’, the purest in morality or character and the virtue of ‘sammāsambuddha’, the perfect self-enlightenment, which is ultimate in wisdom. But for one to be a perfect refuge, the protector of beings, the above two qualifications are not sufficient in this human world, where there is so much conflict and competition among people. Even scholarly people with good characters have rivalry and enmity among themselves. For people to come in all their humility and reverence to the Buddha as a safe refuge he needs to be endowed with all kinds of powers to be able to overcome all dangers, to protect them from all enemies. The Buddha, in fact, has tremendous powers, on account of these powers, people of those days fervidly

\(^71\) The text of Minor Sayings (Khuddakapāṭha), I, P. 97, Tr. Mrs. C.A.F. Phys Davids, PTS, London, UK, 1997
acclaimed him as one endowed with the virtue of ‘Vijjācaraṇasampanna’. This term was in common use during Buddha’s days.

Here, ‘vijjā’ means the special wisdom that can discriminate the right from the wrong and ‘Carana’ means the moral conduct and practices that must be followed for the attainment of Nibbāna. Because the Buddha is endowed with the special wisdom called ‘vijjā’ and the moral conduct called ‘Carana’, he is known as Vijjācaraṇasampanna.\(^{72}\)

As regards special wisdom, there are three and eight kinds of special wisdom. These two dimensions of wisdom are adopted by the Buddha through compassionate consideration of the mental framework of the hearers on each occasion.\(^{73}\)

4:6:1: Three kinds of Special Wisdom

The three kinds of special wisdom should be understood as stated in Bhayabherava Sutta as follows.\(^{74}\)

1. Pubbenivāsānussati = the power to recall past existences as well as past experiences, the Buddha recalled his varied lots in former existences as follows: first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives; then a hundred, a thousand, a hundred thousand; then the dissolution of many world cycles, then the evolution of many world cycles, then both the dissolution and evolution of many world cycles. In that place he was of such a name, such a family, such a caste, such a dietary, such the pleasure and pain he experienced, such was his life’s end. Thence departing, he came into existence here. Thus he recalled the mode and details of his varied lots in his former births.

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\(^{72}\) VisnT, I, P.196

\(^{73}\) MN,P,26

\(^{74}\) MN, P.92
2. *Dibbacakkhu* = the divine eye or clairvoyance which enables one to see all visible forms, far or near, coarse or subtle, and also dying persons and their reappearance after death in the new existences according to their respective *Kammas*, with clairvoyant vision, purified and supernormal, he perceived beings disappearing from one state of existence and reappearing in another; he beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, all passing according to their deeds. He knew that these good individuals, by evil deeds, words, and thoughts, by reviling the noble ones, by being misbelievers, and by conforming themselves to the actions of the misbelievers, after the dissolution of their bodies and after death, had been born in sorrowful states. He knew that these good individuals, by good deeds, words, and thoughts, by not reviling the noble ones, by being right believers, and by conforming themselves to the actions of the right believers, after the dissolution of their bodies and after death, had been born in happy celestial worlds. Thus with clairvoyant supernormal vision he beheld the disappearing and the reappearing of beings.

3. *Āsavakkhaya-ñāṇa* the wisdom which associates with *arahannta-Magga* that can extinguish all cankers (*āsava*). The Buddha realized ‘This is sorrow’, ‘This, the arising of sorrow’, ‘This, the path leading to the cessation of sorrow’, likewise in accordance with fact he realized: ‘These are the corruptions’, the arising of corruptions’, ‘This, the cessation of corruptions’, thus perceiving, his mind was delivered from the corruption of sensual craving; from the corruption of craving for existence; from the corruption of ignorance. Being delivered, the Buddha knew, ‘Delivered am I’ (*vimutto asmi*)\(^75\) and he realized, ‘Rebirth is ended’ fulfilled the

\(^75\) Gotama Buddha – *The life of Sakkayamuni*, H. Nakamura, P.57, Buddhist Missionary Society, Malaysia, 1997
holy life, done what was to be done; there is no more of this state again.’ (khīnājāti, vusitaṁ brahmacariyaṁ, kataṁ karanīyaṁ nāparaṁ itthattāya.)

4:6:2: Eight kinds of Special Wisdom

The eight kinds of special wisdom should be understood as stated in Ambattha Sutta as follows:

1. **Vipassanā-ñāṇa** = insight knowledge that can realize that all mind and matter are impermanent, suffering and insubstantial, with this knowledge, he knows, “my body is material, made from four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it.”

2. **Manomayiddhi-ñāṇa** = The wisdom to create forms identical to oneself, with this knowledge, out of this body he produces another body, having a form, mind-made, complete in all its limbs and facilities.

3. **Iddhividha-ñāṇa** = the wisdom of creating various forms, flying through the air, walking on water, diving into the earth, etc. With these super-normal powers, being one, He becomes many, and being many, He becomes one; He appears and disappears; He passes through fences, walls, and mountains unhindered as if through air; He sinks into the ground and emerges from it as if it were water, He walks on the water without breaking the surface as if on land; He flies cross-legged though the air like a bird with wings; He even touches with his hand the sun and moon, mighty and powerful as he is, and He travels in the body as far as the Brahmā world.)

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77 DN, P. 94
4. *Dibbasota-ñāṇa* = the divine ear or clairaudience which enables one to hear all sounds, far or near, coarse or subtle, with the divine ear, He hears sounds both divine and human, whether far or near.

5. *Cetoparya-ñāṇa* = the wisdom to read others' minds and know their thoughts. With this knowledge, He knows and distinguishes with his mind the minds of other beings.

6. *Dibbacakkhu-ñāṇa* = the divine eye or clairvoyance. With this knowledge, He remembers many previous existences: one birth, two births…a hundred thousand births etc.

7. *Pubbenivāsa-ñāṇa* = the wisdom to recollect one’s former existences in different worlds. With this divine eye, He sees beings passing-away and arising, inferior and superior, well-favored and ill-favored, to happy and unhappy destinations as *Kamma* directs them.

8. *Āsavakkhaya-ñāṇa* = the wisdom associated with *arahanatamagga*. With mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established and having gained imperturbability, He applies and directs his mind to the knowledge and eradicating defilements or destruction of corruptions. With this knowledge, He knows as it really is; “This is suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering.

**4:6:3: Fifteen Kinds of Moral Conduct**

There are fifteen kinds of moral conduct. They are as follows:

1. *Sīla-saṃvara* = restraint by morality,
2. *Indriya-saṃvara* = restraint of the sense faculties,
3. *Bojanamattaññutā* = knowledge of the right amount in eating,
4. *Jāgariyānuyoga* = constant effort to be vigilant for meditation,

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78 Caraṇanti sīlasaṃvaro, indriyesu guttādvāratā bojana matteññutā, jāgariyānuyogo, satta sādhhammā cattāri rūpāvacarajjhānānīti ime pannāraśa dhammā devitabbā. Imeyeva hi pannarāsa dhammā yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ tasā caraṇanti vutta. — *Visuddhimagga*. 1.196.
5. Saddhā = faith and confidence in the triple Gem,
6. Sati = mindfulness,
7. Viriya = energy or effort in meritorious deeds,
8. Bahusacca = wide knowledge of the Dhamma,
9. Paññā = wisdom,
10. Hirī = moral shame,
11. Ottappa = moral dread,
12. Rūpāvacara (first) Jhāna = first Jhāna concentration,
13. Rūpāvacara (second) Jhāna = second Jhāna concentration,
14. Rūpāvacara (third) Jhāna = third Jhāna in the fine-material sphere,
15. Rūpāvacara (fourth) Jhāna = fourth Jhāna in the fine-material sphere,

The consciousness that arises mostly in the ‘Rūpa brahmā’ world is called ‘Rūpāvacara’, Rūpāvacara citta is basically classified into five according to the five Jhāna stages. The world Jhāna is so called because it concentrates firmly on an object. The world Jhāna is used for the unity of Jhāna factors, then five multiplied by the three types, kusala (good action), vipāka (the result of kusala) and kriya (functional consciousness), comes to fifteen. The constitution or the five stages of Jhānas is as follows: 1. The first jhāna is constituted by vitakka (initial application), vicāra (sustained application), pīti (joy), sutha (happiness), and ekaggatā (one-pointedness of the object), 2. The second Jhāna that is constituted by vicāra, pīti, sukha and ekaggatā, 3. The third Jhāna that is constituted by pīti, sukha and ekaggatā, 4. The fourth Jhāna that is constituted by sukha and ekaggatā, 5. The fifth Jhāna that is constituted by upekkhā (natural feeling) and ekagaatā.
It is precisely by means of these fifteen qualities that a noble disciple conducts himself and goes to the deathless. This is why it is called Caraṇa.

The Buddha is endowed with these kinds of special wisdom and with this virtuous conduct as well. So, he is known as *vijjācaraṇasampanna*.79

It might be asked, “Are not these, wisdom and moral conduct, attainable by the ariya disciples?” The answer is yes and no. The disciples of the Buddha can attain them but they cannot be said to have the virtue of *vijjācaraṇasampanna* which belongs only to the Buddha.80

There are two factors in *vijjācaraṇasampanna*, possession of special wisdom and possession of virtuous conduct. The Buddha’s possession of special wisdom consists in the fulfillment of omniscience (*sabbaññuta-ñāṇa*) while his possession of virtuous conduct consists in the fulfillment of his Great Compassion (*Mahākaruṇā*). He knows through omniscience what is good and harmful for all beings, and through compassion he leads them to right path. That is how he is possessed of clear vision and conduct, which is why his disciples have entered upon the right way instead of entering upon the wrong way as the self-mortifying disciples of those who are not possessed of clear vision and conduct have done.81

**4:6:4: Example of vijjā-caraṇa**

Special wisdom (*vijjā*) and moral conduct (*caraṇa*) are complementary to each other. The former is like the eyes, whereas the

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79 Upariṇāṇāsa Atthhakathā, Mijjhima Nikāya, p. 100, Ed. Department of Religious Affairs, Yangon, 1970
80 VismT, I, P. 112
81 “Idha mahānāma ariyasāvako sīlāvato hitī “ti, sabbaṃ majjhimaṇṇasake vuttanayeneva veditabbo, bhagavā imāhi vijjāhi iminā ca caraṇena samannāgato, tena vuccati vijjā caraṇa sampannoti. VismT, I, P. 197
latter is like the legs. To get to a desired place the eyes without the legs cannot accomplish it nor can the legs without the eyes. Therefore the special wisdom and the moral conduct should be cultivated together.\textsuperscript{82}

The term *vijjācaraṇasampanna* is used from the earliest times.\textsuperscript{83} A person endowed with *vijjācaraṇa* is said to be the highest among gods and men (*vijjācaraṇasampanno so settho deva-manuse*).\textsuperscript{84} This appellation strangely does not occur in the *Milindapañha*.\textsuperscript{85} The *Atthaṅkathā* texts in the interpretation of vijjā (knowledge) and caraṇa (conduct) follow the canonical enumeration. Buddhaghosa’s explanations in this instance can be regarded as the standard ones and other commentators followed. I would like to note one observation in this connection. Commentarial explanations of the term are not compared with other titles of the Buddha such as arahan, Buddha, Bhagavanta, etc. This paucity may be due to the fact that the subject was already well-known among the Buddhists and also the knowledge of the Buddha was discussed at length on every possible occasion.

Buddhaghosa enumerates three kinds of vijjā as in the *Ambattha sutta*;\textsuperscript{86} *chalabhiññā*, *vipassanā-ñāṇa* and *manoma-yā iddhi*, Caraṇa is of fifteen kinds such as, ‘restraint by virtue’ (*silasanvara*), ‘guarding the doors of the sense faculties’ (*indriyesu guttavārata*), etc.\textsuperscript{87} what seems to be of late, is the emphasis on omniscience (*sabbaññuta-ñāṇa*) and great compassion (*mahākarunā*) of the Buddha; the two areas in which the Buddha came to be more exalted as time progressed. Buddhaghosa interprets vijjā and caraṇa in this light: ‘the Blessed One’s clear vision consists in the fulfillment of omniscience, and his possession of conduct

\begin{footnotes}
\item[82] VismT, I, P. 233
\item[83] SN, I, P. 153, 147, DN, I, P. 99, MN, I, P. 358
\item[84] *vijjācaraṇasampanno so settho deva-manuse*.DN, III, P. 97
\item[85] *Early Buddhism and Social Life*, P.414, W.S. Karunaratne,
              The Buddhist Research society, Singapore,1988
\item[86] MN, I, P. 22
\item[87] Vism, P. 202, MA, III, P. 33, SA, I, 219-247
\end{footnotes}
consists in the fulfillment of great compassion’ (vijjāsampadā bhagovato sabbaññutaṃ pūre tvā thitā; caranaññatpadā mahākāruni-katam).

Subsequent commentaries basically follow the Visuddhimagga but their explanations are more eulogistic. Dhammapāla, for instance, uses an additional word as follows:… silasaṃvarādhipannārasahi carana-dhammehi ca anaññasādāranehi sampanno saṃmannāgato ti vijjācaraṇa-sampanno Samyuttanikāya Āṭṭhakahā is more carried away than Itivuttaka Āṭṭhakahā, when it says: ‘Because of being endowed with the marvelously purified knowledge and extraordinary conduct, he is said to be one endowed with knowledge and conduct’ (atisayavisuddhāhi vijjāhi abbhuta-kkamena caranena ca saṃmannā-gatattā vijjācaraṇa-sampanno).

‘Vijjā’ is vijjā-paññā, the knowledge which enables one to give demonstration of power. ‘Carana’ is the basic mode of conduct or practice undertaken by one, so as to acquire Vijjā or power. Even before the time of the Buddha, there were Brahmin scholars who were experts in the three Vedas and people who had attained jhāna abhiññā (mental absorption and special apperception) through skilful practice of the various Carana. Based on these jhānas, there were people who had acquired vijjā-paññā associated with supernormal powers such as Dibbacakkhu-ñāna (the divine power of sight), Dibbasota-ñāna (the divine power of hearing), Pubbenivāsa-ñāna (knowledge of past existences), Iddhivida-ñāna (supernormal psychic power with which one wields various kinds of supernormal powers), Cetopariya-ñāna (knowledge of the minds of others). Those people had acquired these
various powers through caraṇa practice. That the Buddha himself had fulfilled this course of caraṇa practice to the greatest extent with expert knowledge and skill is not to be doubted. His attainment of *vijjā-paññā* through caraṇa is considered incomparable. In the Buddha’s order of the *Sangha*, *Ven.Mahāmoggallāna* was the one without rivals among those endowed with supernormal powers. But he could not perform the *Yamaka Pāṭihāriya*, the twin miracle of fire and water like the Buddha. Besides, there are many miracles which could only be performed by Buddha.

By means of such miracles the Buddha had made many people give up their evil ways. As many people of those days came to hear about this, the Buddha’s attribute of ‘vijjācaraṇa-sampanna’ became well-known throughout the world. Thus, with these three attributes, the attribute of ‘Arahaṃ’, the purest morality, the attributes ‘sammāsambuddha’, the ultimate in wisdom, the attribute of ‘vijjācaraṇa-sampanna’, the attribute of endowment with various kinds of power, the Buddha might boldly declare, “In this world, I am the only perfectly Self-enlightened One”. He is, indeed, one who is endowed with the attributes that are worthy of veneration and refuge in him.

It might be a great human tragedy if such Buddhas were to stay by themselves in solitary seclusion without imparting the *Dhamma* / truth to all beings. Setting up of the order of *sanghas* for followers, leading other to light from darkness of ignorance and onwards to *Nibbāna* is so natural and befitting.

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4:7: Buddha’s Fourth Attribute: Sugato, the Well-gone One or the Well-spoken One

The Buddha is called ‘Sugata’. To elaborate, the term, ‘Sugata’, means ‘good manner of going’; the Buddha's manner of going is good, pure and blameless in all respects. And what is manner of good going? It is the Noble path (eightfold path); for by means of that manner of going, he has ‘gone’ without attachment even to ‘Sugati’ i.e. bliss in the direction of safety. Though the path leads to bliss, there is no attachment even to this bliss. Hence it is pure. Because of this good manner of going, he is known as ‘Sugata’.

And it is to the deathless Nibbāna, that he has gone (gata). Nibbāna is considered as an excellent place, a place where there is no mortality. Thus he is ‘Sugata’ also because of having gone to an excellent place. And he is rightly gone, without going back again to the defilements abandoned by each Path-wisdom. He does not again turn, return or go back to the defilements abandoned by Sotāpatti-magga (The first moment of the attainment is termed the path of stream-entry, which cuts off the first three fetters.); thus he is Sugata. He does not turn again. 93

Alternatively, he has rightly gone from the time of making his resolution at the feet of Dīpankarā Buddha (the earlier Buddha) till the time of his full enlightenment, by working for the welfare and happiness of the whole world through the fulfilment of the ten perfections (Pāramitā) and through following the right way without deviating towards either of the two extremes, that is to say, towards externalism or annihilationism i.e. neither towards indulgence in sense-pleasures nor towards self-mortification. Thus he is Sugata also because of having gone

93 Nidānavagga, Samyutta Nikāya, I, P. 90, Ed. Department of Religious Affairs, Yangon, Myanmar, 1970
rightly. The Buddha speaks rightly; he speaks only fitting speech in the fitting place.\textsuperscript{94}

In another sense, ‘su’ means peace, extinction of affliction or \textit{Nibbāna}. ‘Gato’ means getting or realizing. The Buddha was the first to realize \textit{Nibbāna}, others are not given the title \textit{Sugata} because their attainment depends on the guidance of the Buddha. Buddha is called a path-breaker, a pioneer. To reach one’s destination or objective one must choose the best way and follow it without deviating. From the time of hearing the prediction from the former Buddha, \textit{Dīpankarā}, that he would become a Buddha, the then \textit{Bodhisatta} practiced the ten perfections (\textit{Pāramitā}) and the five great sacrifices viz. giving up his wealth, wife and children, limbs, eyes and life (in short giving up all attachments to the empirical self, the family and the world). Having reached his goal of perfect enlightenment, he is called \textit{Sugata}.

The origin of this appellation, ‘\textit{sugata}’, according to a study, seems to go back to an early stage of the apotheosis of the Buddha. It is one of the appellations of Buddhist origin along with such titles as \textit{Lokavidū}, \textit{Purisadhammasāraṭṭhi}, \textit{Saṭṭhā devamasussānaṃ}, etc, which have survived throughout the ages.\textsuperscript{95} It is said that the word ‘\textit{sugata}’ was used as a name for the Buddhists in both ancient and modern times.\textsuperscript{96}

The \textit{Āṭṭhakathā} texts define the term in a more or less similar manner. \textit{Buddhaghosa} says: “He is called well-gone (\textit{sugata}), (i). Because of manner of going that is good (\textit{sobhana-gamanattā}) (ii). Because of having gone to an excellent place (\textit{sundarau thānau gatattā}),

\textsuperscript{94} Sammā vā gato dīpankarapādamūlato pabhuti yāva bodhimaṇḍā tāva samatiṁsa
Pāramiṭāpirikāya sammāpatippatiḥpattiyā saḥbalokassā hitsasukhameva karonto sasataṁ
Ucchedam, kāmasukham, attakilamathanti, ime ca ante anupagacchanto gatotī sammā
\textit{Gatattāpi sugato. Visuddhimagga}, I, P. 197

\textsuperscript{95} Gotama Buddha – \textit{The life of Sākyamuni}, P.508, Colombo,1990

(iii). Because of having gone rightly (sammāgadattā, and (iv). Because of enunciating rightly (Sammā gadattā).97 Other commentaries of Buddhaghosa give the following: ‘Sugatam ti sundaram vā thānaṃ gatam sundarāya vā patipatiyā gatam’,98 ‘sammā-patipattiya suthugattā Sugatam’,99 ‘Te loke sugatā ti rāgādayo pahāya gatattā sutthu gatā ti sugatā’,100 ‘sugatam it gocare gatattā sutthu gatam’ (He has gone without attachment in the direction of safety, by means of the Noble Eightfold Path. Gone to excellent place, deathless Nibbāna.101 Khuddakapāṭha Atṭhakathā 183 follows the Visuddi-magga replacing the word sammā in (III) and (iv) of the about with sutthu.102 Itivuttaka Atṭhakathā ii 84 and Vimāṇa-vatthu Atṭhakathā 231 mention only three reasons with (i), (ii) and either (iii) or (iv) of the classification of the Visuddhimagga.103

Dhammapāda in Udāna-atṭhakathā104 gives a fairly lengthy explanation of sugata similar to that found in Visuddhimagga. However, in the elucidation of ‘sammā gadattā’, he cites another source105 in addition to the Sādhaka sutta quoted by Buddhaghosa.106

Explanations of the term Sugata in the Atṭhakathā texts are scanty. The reason may be that the commentators such as Buddhaghosa and Dhammapāda paid more attention to the definitions and elucidation of the word Tathāgata which involved a detailed clarification of the word ‘gata / āgata’ (gone / come) from both etymological and conceptual viewpoints.

97 Vism,203, VA.i. 116; The Path of Purification, P. 198
98 Sugatam ti sundaram vā thānaṃ gatam sundarāya vā patipatiyā gatam MA,III, P. 440
99 Sugatam ti sundaram vā thānaṃ gatam sundarāya vā patipatiyā gatam. SA, II, 197;
SnA, II, P. 47
100 Te loke sugatā ti rāgādayo pahāya gatattā sutthu gatā ti sugatā. SA, III, P. 89
103 SnA, I, P. 43
104 Udāna Atṭhakathā, Khudaka, Nikāya, I, P. 88, Ed. Department of Religious Affairs, Yangon,
105 UdA, I, P.89
106 Vism, I, P.203
If an ordinary man desires to praise the Tathagata, he would speak only of trivial things, things which have only small value, may be pertaining to mere morality. The following may be elucidated as discussion of insignificant value when referring to the word ‘Tathāgata’.

The ordinary man might say that the *Samana Gotama* refrains from destruction of life, having abstained from taking the life of any living being and having abstained from raising any weapon. He is ever interested in the welfare of all living beings and shows kindness towards all beings, shying away due to shame and fear of evil. *Samana Gotama* maintains honesty and purity of heart by taking only what is given to him and expressing gratitude for the same.

Maintaining chastity, *Samana Gotama* refrains from sexual acts indulged into by all ordinary people of the village. Eliminating lies from his speech, he refrains from falsehood. He speaks truth and nothing but the truth and being faithful and trustworthy, never breaks his word.

Getting rid of slander, *Samana Gotama* refrains from calumny. His speech goes towards uniting people rather than causing a quarrel among them. He binds together those who are divided and encourages those who are friends. Being a man of peace, he brings about peace wherever he is and wherever he goes by his presence as well as by his speech.

Keeping rudeness at bay, *Samana Gotama* refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, polite reaching to people and pleasing them. Similarly, abandoning frivolous talk, *Samana Gotama* refrains from vain / idle conversation. At appropriate times he speaks, according to the facts, words full of meaning on the *Dhamma*, and on the *Vinaya* (character and conduct). And at the right time he speaks words to be noted in one’s mind, properly illustrated and divided according to relevancy of facts.
**4:7:1: Six kinds of Speech relevant to the concept of ‘Sugato’**

There is a *Sutta* in *Majjhima Nikāya* which describes that the Buddha avoids four kinds of speech and speaks only two kinds of speech.

(1) There is the kind of speech which is untrue and incorrect, conducive to harm, and displeasing and unwelcome to others (e.g. saying that a virtuous person is wicked). This is a kind of speech which has a totally negative implication. The Buddha avoids this kind of speech.

(2) There is the kind of speech which is true and correct, but conducive to harm, and displeasing and unwelcome to others (e.g. calling a person bad, not intending to correct him due to malicious intent, etc). The Buddha avoids this kind of speech also.

(3) There is the kind of speech which is true and correct, conducive to good, but displeasing and unwelcome to others (e.g. referring to Devadatta as the one heading for Niraya (Hell) spoken by the Buddha out of compassion for him). The Buddha speaks this kind of speech when the occasion demands it.

(4) There is the kind of speech which is untrue and incorrect, and conducive to harm but pleasing and welcome to harm others (e.g. quoting Vedas and claiming that an evil deed such as killing will lead to a good destination). The Buddha avoids this kind of speech also.

(5) There is the kind of speech which is true and correct, but conducive to harm, though pleasing and welcome to others (e.g. a true statement which is going to drive a wedge between the other parties). The Buddha avoids this kind of speech also.

(6) There is the kind of speech which is true and correct, conducive to good, and pleasing and welcome to others (e.g. discourse on
alms-giving, morality, etc, given on appropriate occasions). The Buddha speaks this kind of speech when the occasion is appropriate. So, the Buddha is known as Sugata.\textsuperscript{107}

A brief but significant inference that can be drawn from the above six aspects pertaining to speech is that the Buddha spoke that truth which resulted in the welfare of human beings.

4:8: Buddha’s Fifth Attribute: Lokavidūa, The Knower of the Worlds

Having complete knowledge of all worlds, the Buddha is known as “knower of the world.” He has known, experienced and penetrated the world with respect to its individual essence, arising, cessation and the way to its cessation. In other words the Buddha has penetrated into the secrets pertaining to the Reality behind the matter of the world, the cause of their coming into being, the state of their cessation and the means leading to this cessation. The subject matter of this knowledge is divided into three parts; (1) The world of Beings (\textit{Satta Loka}), (2) The world of Formations (\textit{Saŋkhāra Loka}), and (3) The world of Location (\textit{Okāsa Loka}).

All living creatures belong to the “World of Beings.” The Buddha knows the habits (mental conditionings), inherent tendencies / dispositions and differences in faculties of all living beings. Thus his knowledge pertaining to the “world of Beings” is complete. “The world of Formations” means the impermanence and transitory-nests of all living beings.

\textsuperscript{107} “Yam tathāgato vācaṁ jānāti abhūtam atacchaṁ anattasaṅhitam, sāca paresaṁ appiyā Amanāpā, na tām tathāgato vācaṁ bhāsati; yampi tathāgato vācaṁ jānāti bhūtam tacechaṁ Atthasaṅhitam, sā ca paresaṁ appiyā amanāpā, tampi tathāgato vācaṁ na bhāsati; yāhiṃ kho tathāgato vācaṁ jānāti bhūtam tacechaṁ atthasaṅhitam, sā ca paresaṁ appiyā amanāpā tatra kālaṁṇī tathāgato hoti, tassā vācāya veyyākaraṇāya. Yam tathāgato vācaṁ jānāti abhū tam atacchaṁ ... anatthasaṅhitam, sāca paresaṁ piyā manāpā, na tām tathāgato vācaṁ bhāsati yampi tathāgato vācaṁ jānāti bhūtam tacechaṁ atthasaṅhitam sāca paresaṁ piyā manāpā, tatra kālaṁṇī tathāgato hoti tassā vācāya veyyākaraṇāya”\textsuperscript{11} ti. Visuddhimagga, I, P. 235
mental and material qualities, names and terms (i.e. of the subjective and objective world). Material quality consists of uncountable, tiny units of matter (Rūpa-kalāpas). They cannot be seen. Although it may be said that scientists can examine particles of matter with microscopes, there is never only a single particle, but always a collection of them. The tiniest particle is composed of eight inseparable material qualities: solidity, fluidity, heat motion, form, odor, taste and nutritive essence. These cannot be analyzed discriminatively by science. However, the Buddha knows all such minute particles and also their root-causes of arising, their characteristics and functions.

Moreover, there are mental phenomena contained in the so called body of a person which consist of numerous particles of matter. Through the power of mental phenomena we are conscious of things such as sight, sound, smell, taste, touch and other cognizable objects. The Buddha understands completely the root causes of their arising and their functions.

Through the power of omniscience, he also knows the “world of locations”. He is aware of the existence of countless universes including stars, planets, their satellites, etc. He does not, however, emphasize this knowledge in his teaching, because it is not conducive to liberation from the cycle of rebirth and the attainment of the ultimate goal of Nibbāna.

‘Loka’ refers to the five aggregates that are clung to (Upādānakkhandhā); in another sense it means the three worlds viz. the world of formations (sankhāra loka), the world of beings (Satta Loka), and world of location (Okāsa loka) ‘Vidū’ means the one who has analytical knowledge and complete comprehension of these aggregates.
4:9: Buddha’s Sixth Attribute: Anuttaro Purisadammasa-ratthi incomparable Master of those to be tamed

Visuddhimagga gives two separate meanings of Anuttaro Purisadammasa-ratthi; Anuttara explained as one attribute and purisadammasa-ratthi as another, And it also gives, as another interpretation, a combined meaning of them as one attribute. We shall describe both the interpretations here.

4:9:1: The Attribute of Anuttara

There is no one more distinguished in special qualities than the Buddha and none to compare with him. Thus he is incomparable (Anuttara). This is indeed true for he surpasses the whole world in the special quality of morality (Sīla), and also in the special qualities of concentration (Samādhi), wisdom (Paññā), deliverance (Vimutti), and the knowledge and vision of deliverance (Vimutti-ñāna dassana).

In the special quality of morality he is without equal. He is equal only to those (other Enlightened One) who are without equal. Similarly in each of the special qualities of concentration, wisdom, deliverance, and the knowledge and vision of deliverance, he is without equal and without counterpart.\(^{108}\) This statement is in accordance with the following discourse of the Buddha.\(^{109}\)

At one time, the Buddha was residing at the Jetavana monastery in Sāvatthi. During that time, he addressed the Bhikkhus, saying, “Bhikkhus, at one time just after I had known the Four Noble Truths, First I stayed at the foot of the Ajapāla (goat - herd’s) banyan tree on the bank of the

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108 Vism, I, P. 201
Neranjarã River in Uruvela forest. Bhikkhus, while staying in quiet seclusion it occurred to me thus; it is indeed most painful to live a life without someone or something to respect and to depend on. What Samana or Brãhmaṇa shall I respect, revere and depend on?”

“Then, Bhikkhus, it occurred to me thus: for the perfection of imperfect morality, imperfect concentration, imperfect wisdom, and imperfect emancipation, I should pay respect, hold in reverence and depend on another Samana or Brãhmaṇa; but in fact, in the world with its deities, Mãras and Brahmãs, in this generation with its ascetics and Brahmins, with its kings and men, I do not see anyone else who deserves my respect, reverence and dependence. Bhikkhus, it then occurred to me thus: it will be well if I lead a life respecting, revering and depending on the Dhamma which is penetratingly known by me. Further, Bhikkhus, at such a time as when the Samghtha is endowed with the four great factors of excellence, I pay respect to the Samgha also.”

4:9:2: The Attribute of Purisadammasãraṭṭhi

The Buddha admonishes, guides and tames men who should be tamed; so he is Purisadammasãraṭṭhi. In the world Purisadammasãraṭṭhi ‘purisa’ means males (animal males, human males and non-human males), ‘Damma” means ‘should be tamed’ and ‘sãraṇi’ means ‘guide, drive or tame’.

The Buddha does admonish, guide and tame the Royal Nãgas (serpents), A palãla elephant Dhammapãlaka, or Nãlãgiri, and other animal males, liberates them from poison and establishes them in the Noble threefold Refuge and the fivefold Sîla.

Historical records show that he also tames human males such as the Niganthas’ son Saccaka, the Brahmin student Ambattha, the Brahmin
Pokkharasăti, Sonadanda, Kūtadanḍa, and the non-human-males such as the Ogres Ālavaka, Sųciloma and Kharaloma as well as the king of Devas Sakka, and so on. They were tamed and disciplined by various disciplinary means.

Moreover, the Buddha further tames those who are already tamed, doing so by showing those with pure morality the way to attain Rūpa jhānas, and guiding those who attain the lower Maggas to strive for the higher Maggas.110 The following words of the Buddha to the horse-master, Kesi, bear witness to the above fact. “Kesi, you are famous as a horse-master. How do you train wild horses?” Kesi said, “Venerable Sir, I train wild horses using gentle ways”. Then, the Buddha said, “Kesi, if your wild horse does not give into your gentle ways, rough ways, and both gentle and rough ways of training, what you do with that wild horse? Venerable Sir, if my wild horse does not give into my gentle ways, I kill that wild horse. Why is it so? It is because I do not want a blame put on our clan of horse-masters” said Kesi.

Then Kesi said to the Buddha, “Venerable Sir, the Buddha is the incomparable tamer of those who deserve to be tamed. Venerable Sir, how does the Buddha tame those who deserve to be tamed?” “I tame them by using gentle ways, and I also use rough ways, and then I use both gentle and rough ways. Kesi, this is how I use gentle ways: I show them “such is good deed, and such is the benefit accruing from good deed, such is good speech, and such is the benefit accruing from good speech, such as good thought and such is the benefit accruing from good thought, such are Devas, and such are human beings. Then, Kesi, this is how I use

110 Purisadamme saṃretā purisadammasārathi, dameti vinetāt vutta hoti, tattha purisa dammāti adantā dametūm yuttā tiracchānapurisāpi manussapurisāpi amanussapurisāpi, tatha hi bhagavatā tiracchāna purisāpi apalālo nāgārañjā, cūloḍaro, mahodaro, aggisikho, dhūmasikho, aravālo nāgārañjā.............soñasantakādantādayo amanussapurisāpi ālavaka sūciloma kharaloma yakkha sakkadevarājādayo damiṭā vinīṭā vicītrehi vinayamapāyehi. Visuddhimagga, 1, p 201.
rough ways; I show them, ‘Such are three kinds of evil conduct, and such are the consequences of evil conduct: such is the realm of continuous suffering (Niraya), such is the realm of miserable and ever-hungry beings (Petas).’”

Kesi said to the Buddha, “Venerable Sir, what do you do if the one you tame does not give in to your gentle ways, rough ways, and both gentle and rough ways of taming?” “Kesi, if the one I tame does not give into my gentle ways, rough ways, and both gentle and rough ways of taming, I kill that person.” “Venerable Sir, isn’t it that killing is improper for the Buddha? In spite of that, the Buddha has said to me, ‘Kesi, I kill that person.’ The Buddha said, “It is true, Kesi. It is improper for the Buddha to kill lives. In fact, if that person I tame does not give into my gentle ways and rough ways of taming, I no longer recognize him as one who deserves to be tamed by the Buddha. The wise fellow, Bhikkhus also no longer recognize him as one who deserves to be tamed. When a person is not recognized as one who deserves to be tamed, such is as good as being killed as the Buddha’s teaching.”

“Sace te bhante, purisadammo sañhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, sañhapharusena vinayaṁ na upeti, kinti naṁ bhagavā karotī”ti, “Sace me, kesi, purisadammo sañhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, sañhapharusena vinayaṁ na upeti, hanāmi naṁ kesī” ti. “na kho bhante, bhagavato pāṇātipāto kappati, atha ca pana bhagavā evamāha-’hanāmi, naṁ kesī” ti. “saccam kesi, na tathāgatassa pāṇātipāto kappati, apica yo purisadammo sañhena vinayaṁ na upeti, sañhapharusena vinayaṁ na upeti, na tāṁ tathāgato

vattabbaṁ anusāsitappam maññī, nāpi viññū sabrahmacārī vattabbaṁ anusāsitabbaṁ maññīnti.”

“As Venerable Sir, indeed, the one whom the Buddha has not recognized as one who deserves to be tamed is as well as being killed. Venerable Sir, excellent is the Dhamma! Venerable Sir, please take me as a lay disciple from now on to the end of my life.”

“So hi nuna, bhante, suhato hoti-yaṁ na tathāgato vattabbaṁ anusāsitabbaṁ maññī, nāpi viññū sabrahmacārī vattabbaṁ anusāsitabbaṁ maññīnti, abhikkantaṁ, bhante, abhikkantaṁ, bhante, upāsakaṁ maṁ bhante bhagavā dhāretu ajjatagge pūṇupetam saraṇam gata’nti.”112

4:10: Buddha’s Seventh Attribute: Saṭṭhā Devama sussānaṁ - Teacher of Devas and Human beings

It is believed that teachers of all other religions have appeared either as Gods or as messengers from the Gods and have claimed to be religious teachers only for humans. The Buddha, however, had proclaimed his teaching valid not only for humans but also for the Devas. (Deva means a superhuman being in traditional Buddhist cosmology)

No religious teacher has claimed to know the world through his own realization of the truth of the world and the reality of Anicca, Dukkha and Anatta (impermanence, un-satisfactoriness and soullessness). Like a rope that is tangled up in knots, every being traverses through weary existences from birth to birth according to his own Kamma or the

112 “So hi nuna, bhante, suhato hoti-yaṁ na tathāgato vattabbaṁ anusāsitabbaṁ maññī, nāpi viññū sabrahmacārī vattabbaṁ anusāsitabbaṁ maññīnti, abhikkantaṁ, bhante, abhikkantaṁ, bhante, upāsakaṁ maṁ bhante bhagavā dhāretu ajjatagge pūṇupetam saraṇam gata’nti.
Anguttaramāya, Catukkanipāta, Kesisutta, I. p 428.
law of action and reaction. The Buddha has shown the way for those seeking to free themselves from this tangle.

Those well established in Sīla (Moral conduct) cultivate the mind and wisdom. The ardent one, who is aware, fears an entangled existence involving a continuous cycle of being born again and again. When the Buddha was expounding the infallible teaching in his first sermon, Dhammacakka Pavattana Sutta (Discourse on the Wheel of Dhamma in Motion), in order to enable others to gain ultimate bliss of self-emancipation, it is said that only one human being, Kondañña, and thousands of Devas gained realization, but subsequently, for forty-five years, countless beings amongst humans and deities made use of his teaching and attained the ultimate bliss of Nibbāna. They were able to eradicate the bondage of desire or craving for Samsāra existence, often referred to as an existence full of conceit with the notion of ‘me and mind’. Thus the Buddha became the teacher of all beings, and is therefore known by this supreme quality of Saṭṭhā Devamanussānam.

4:10:1: The Meaning of Saṭṭhā

Saṭṭhā means the Blessed One, who guides and teaches men and Devas to attain for themselves benefits, present and future, and the ultimate goal of Nibbāna. The Buddha does teach, exhort and instruct all beings- for some to gain benefits here and now in this existence, for others to gain benefits in future existences and for still others to attain the ultimate benefit of Nibbāna – each according to his or her past merits. Therefore, the knowledge in teaching men and Devas to attain benefits in this and future lives, and the benefit of Nibbāna is the virtue of Saṭṭhā Deva Manussānam.  

The Pāli word Saṭṭhā is usually translated as teacher. Therefore, the Buddha’s virtue of Saṭṭhā devamanussānam is translated as the teacher of men and devas. In this connection, we should take note of the meaning of Saṭṭhā as used in the Pāsādika Sutta in Pāṭhika Vagga of Dīgha Nikāya.114

During the time of the Buddha there was a leader of a certain sect whose name was Nigantha Nātaputta. When he died there arose much discord and disarray amongst his disciples and the sect itself broke up. Seeing this, Cunda, a disciple of the Buddha, became apprehensive that the same fate might befall the disciples of the Buddha after his passing away. With much apprehension and worry Cunda approached the Buddha and put up a question.- The Buddha explained to him that there were, in fact, two kinds of Saṭṭhā viz. Sammāsambuddha Saṭṭhā, one who knows all there is to be known and Asammāsambuddho Saṭṭhā, one who does not know all there is to be known.

According to Pāsādika Sutta, Saṭṭhā should therefore be interpreted as the all-knowing Buddha. So, if the Buddhist interprets the Buddha’s virtue Saṭṭhā devamanussānam as the ‘homage worthy Buddha, who is the leader of men and devas, then it will be more appropriate, complete and meaningful than just simply ‘Teacher’.

Furthermore, the meaning of Saṭṭhā should also be understood according to the Niddesa thus,115 “The Blessed One is called Saṭṭhā because he is like a caravan leader. A caravan leader gets caravans across wilderness, gets them across a robber-infested wilderness, gets them across a wild-beast-infested-wilderness, gets them across a foodless wilderness, get them across a waterless- wilderness, gets them across a

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demon-infected wilderness, gets them right across, gets them properly across, gets them to reach a land of safety, and brings them home safely. In the same way, the Blessed One can lead men, Devas and Brahmas (Brahmā in Buddhism is the name for a type of exalted passionless deity of which there are several in Buddhist cosmology.) to liberate from the wilderness of Samsara which is full of sufferings such as birth, aging, sickness, death, grief, lamentation, separation from beloved ones, association with those one dislikes, and leads to Nibbāna where there is no suffering but only everlasting perfect peace.


The Blessed One is known as ‘Buddha’ because he has known all the Ñeyya-dhamma that should be known by his Buddha – wisdom, which includes his Sabbaññuta-ñāna (Buddha knows all dhamma himself.). Or alternatively, he is one whose penetrative wisdom knows the Four Noble Truths by himself and teaches others to realize them. Thus he is called ‘Buddha’.¹¹⁶

4:11:1: The Five Ñeyya-Dhamma

The basic dhammas, which constitute all these universes and living beings, are just five. They are called Ñeyya-dhamma. (Ñeyya means that which should be known, dhamma means principle). The five ñeyya-dhammas are:

1. Sankhāra = consciousness and mental concomitants,
2. Vikāra = five mutable material qualities,
3. Lakkhana = four characteristics of material phenomena,
4. Paññatti = conventional concepts, and terms such as human beings, Deva, Brahmā, elephant, horse, etc. and

¹¹⁶ Vism, I, P. 203.
5. Nibbāna = the extinction of craving.\(^\text{117}\)

According to these five Ñeyya-dhamma, there are nothing but conventional concepts and Nibbāna. The Blessed One knows these dhammas correctly and well. Also, he knows them thus penetratively by himself without the help of any teacher. Therefore, the Blessed One is known as Buddha.

4:11:2: The Four Noble Truths

It has been said by the Blessed One that.\(^\text{118}\) It is through not having proper understanding and penetrative knowledge of the four Noble truths that I, Bhikkhus, as well as you, had to wander so long through this round of rebirths. And what are these four Noble truths? They are;

1. The Noble truth of suffering (Dukkha),
2. The Noble truth of Origin of suffering (Samudaya),
3. The Noble truth of the Cessation of suffering (Nirodha),
4. The Noble truth of the path leading to the Cessation of suffering (Magga).\(^\text{119}\)

What is the Noble Truth of Suffering? Birth is suffering, old age is suffering, disease is suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering, association with the disliked is suffering, separation from the liked is suffering, not to get what one wishes is suffering. In brief, the five aggregates of attachment are suffering. (Five aggregates: Rupa, Vedanā, Saññā, Sankhāra and Viññāna.)

What is the Noble Truth of the Origin of Suffering? It is craving which produces rebirth, bound up with pleasure and attachment. It finds

\(^\text{117}\) *The Middle Length Discourse of the Buddha* (Majjhimanikāya), II, P. 309, Tr. Bhikkhu Nānamoli, edited and revised by Bhikkhu Bodhi, Wisdom Publication, Boston, USA, 1995

\(^\text{118}\) *The Long Discourse of the Buddha* (Dīpanikāya), II,P. Tr. Maurice Walshe, Wisdom Publications, Boston, USA, 1995

great delight in this and that objects of the new existence. This craving is of three kinds:

(1) Craving for sense pleasure (Kāmataṁhā),
(2) Craving for existence or becoming (Bhava taṁhā),
(3) Craving for non-existence or self-annihilation (Vibhabataṁhā).

What is the Noble truth of the Cessation of Suffering?

It is the complete cessation of suffering giving up, renouncing, relinquishing, detaching from craving.

What is the Noble Truth of the Path leading to the Cessation of Suffering? It is the Noble Eightfold Path which consists of right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

These four truths exist hidden in the dark abyss of time and Buddha only reveals these truths. Scientifically speaking the Dhamma may simply be called the law of cause and effect, and this law embraces the entire body of the teachings of the Buddha. Craving is the cause of sorrow; sorrow is the effect of craving. Adherence to the middle path is the cause of Nibbāna; Nibbāna is the effect of adherence to the middle path (the Eightfold path of Buddhism).

There is no denying the fact that there is suffering in this world. What we call happiness or pleasure in the world, is merely gratification of some desire. Worldly bliss is only a prelude to pain; sorrow is, therefore, inseparable from existence and cannot be evaded, and suffering will exist as long as there is craving. Treading the Noble Eightfold Path and attaining the supreme bliss of Nibbāna can only annihilate suffering.

These four truths can be verified by experience; hence the Buddha’s Dhamma is founded upon facts, which can be tested and verified. Buddhism is, therefore, rational and opposed to speculative
systems; it appeals more to the intellect than to the emotions, and is concerned more with the character of the devotees than with their number.\textsuperscript{120}

On one occasion \textit{Upāli}, a follower of \textit{Nigantha Nāthaputta}, approached the Buddha and was so pleased with his teaching of the \textit{Dhamma} that he immediately expressed his desire to become a follower of the Buddha; but the Buddha cautioned him, saying, “O householder, make a thorough investigation first, it is advisable for a distinguished man like you to make a thorough investigation first, it is advisable for a distinguished man like you to make a thorough investigation”.

\textit{Upāli} was overjoyed at this unexpected remark of the Buddha, and said, “O Lord” if I had been a follower of another religion they would take me from street to street in a procession, proclaiming that such and such a millionaire had renounced his former religion and embraced theirs: but O Lord, you advise me to investigate further, so I am much more pleased with this remark of yours.” For the second time he repeated the formula, “I seek refuge in the Buddha, the \textit{Dhamma} and the \textit{Saṅga}.\textsuperscript{121}

\textbf{4:12: Buddha’s Ninth Attribute: Bhagavā, the Blessed One}

After receiving the definite prophesy of Buddhahood as \textit{Sumedhā} the hermit, the Buddha had, with the view to attaining Enlightenment, fulfilled the practice of \textit{Pāramī} (perfections). As a result of the practice

\textsuperscript{120} \textit{The Text of Minor Sayings} (\textit{Khuddhakapāṭha}), II, P. Tr. Mrs. C. A. F. Rhys Davids PTS, London, UK, 1997

**Pārami**, the Buddha in his last existence was born as the son of King *Suddhaodana* of the Sakyans, in the noble caste of Khattiyas.

His parents, besides being of the noble caste were highest in society being the king and queen of an important kingdom. Even as a child, by his physical signs and marks, it was predicted that if he were to remain in the life of a layman he would surely become a king of the whole universe (*cakkavāla*), or if he were to leave the lay life and lead the homeless life of an ascetic he would surely become the Enlightened One, the noblest among men.

Abandoning the royal life of a king, he took up austere practices for six years, and later the Middle way (The eightfold path) and finally attained Enlightenment. The Buddha being endowed with such attributes as the thirty-two characteristics of a Great Man together with the eighty minor marks as mentioned in the *Lakkhana Sutta* of *Pāthika vagga*, looked extremely respectable and venerable. As he had completely abandoned all defilements, his faculties were bright and clear and dignified. The *Upādhi*, the physical form of the Buddha, is unsurpassed by anyone else’s and cannot at all be compared to anyone.

Anyone who sees the Buddha is inspired with confidence and esteem in him and instinctively pays obeisance to him. All wise men, whether kings or Brahmins or Bhikkhus, also would pay obeisance to the Buddha when they saw him. For these reasons people kept talking about the Buddha’s attribute of ‘Bhagavā’ and he became well-known with this attribute throughout the world. The attribute of ‘Bhagavā’ which concerns mainly with the physical form (*Rūpakāya*) of the Buddha cannot be fully described by anyone.

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122 MN, I, p 287.
Thus, of the innumerable attributes of the Buddha, these nine spread resoundingly throughout the world. These attributes have been repeatedly mentioned in the *Nikāyas*. They truly reflect the greatness of his intellect, his ability to win over people and his capacity for work! A person strives hard to be enlightened. On being enlightened, i.e. on becoming a Buddha, he teaches the *Dhamma* he has known by his own intellect and insight.

This *Dhamma* is the true *Dhamma*, the *Dhamma* which liberates one from the round of rebirth (*Samsāra*). Through this *Dhamma*, not only human beings but the *Devas and Brahmās* also attained freedom from *Samsāra*. Through the teaching of the *Dhamma*, the Order of the Samgha came to be firmly established to the extent that the Order exists up to this day. Today, the Pāli texts, the Piṭakas, still remain in their original purity.

4:12:1: Entitlement to the Name ‘Bhagavā’

‘*Bhagavā*’ is a term signifying respect and veneration according to the Buddha as the noblest and highest of all beings for he is distinguished from others by his special qualities. Hence ancient teachers said:

“*Bhagavā*” is a name that is very noble and that deserves special praise. The Buddha is a noble teacher who is worthy of respect and veneration. He is endowed with special qualities to be worthy of respect and veneration. So he should be called Bhagavā.”

Venerable Sāriputta, the General of the *Dhamma*, also said, “The name *Bhagavā* is not made by a mother, or a father, or the relatives (kins-

\[123\] Bhavāti idam panasa panavisīṭha sabbasattutta magaragāravā dhivacanaṁ
tenāhū porāṇā, bhagavāti vacanani setṭhaṁ bhagavāti vacana mantamān,
garūgārava yutto so bhagavā tena vaccati ‘ti. Visuddhimagga, I, p 122.
men), or by distinguished Devas like Sakka, Santussita, and others. The name Bhagavā becomes entitled to the Blessed One as soon as he attained his final liberation. Bhagavā is the name acquired by the Blessed One as soon as he attained Sabbaññuta-ñāṇa (Omniscience) under the Bodhi-Tree.\textsuperscript{124}

4:12:2: Definition of Bhagavā

The special qualities which make the Blessed One entitled to the name Bhagavā are described in detail in the Niddesa. A brief description of the qualities is given below.

1. Bhagi = Because the Blessed One is endowed with six kinds of glory, namely, issariya-mastery of one’s mind, dhamma-knowledge of the nine super mundane dhamma, yasa-fame and following, siri-noble splendour of appearance, kāma-power of accomplishment, and payatta-energetic effort,\textsuperscript{125} He is called Bhagavā.

2. Bhaji = Because the Blessed One has arrived at a quiet place, Jhāna attainments, supernormal powers (abhiññāna), the path-consciousness (magga) and its Fruition (Phala), he is called Bhagavā.

3. Bhāgī = Because the Blessed One is a partaker of four requisites, Attharasa, Jhāna, Vimokkha, etc., he is called Bhagavā.

4. Vibhattavā = Because the Blessed One has analyzed and expounded the Dhamma, he is called Bhagavā.

\textsuperscript{124} Nidāna Vagga Atthakathā Samyuttanikāya, I, P.231, Ed. Department of religious Affairs, Yongon, Myanmar, 1970

\textsuperscript{125} Nidānavagga samyuttanikāya, II, P. 309, Ed. Department of Religious Affairs, Yangon, Myanmar, 1970
5. *Akāsi bhaggam* = Because he has caused abolishing of raga, dosa, etc., he is called *Bhagavā*.

5. *Guru* = Because the Blessed One is revered and worthy of respect, he is called *Bhagavā*.

6. *Bhāgyavā* = Because the Blessed One is endowed with the greatest glory of dāna, sīla, etc., he is called *Bhagavā*.

7. *Subhāvitatta* = Because the Blessed One has practiced meditation very extensively and skilfully, he is called *Bhagavā*.

8. *Bhavantaga* = Because the Blessed One has gone to the end of becoming to *Nibbāna*, he is called *Bhagavā*.

**ISSARIYA**

In scriptures, the glory of the Buddha’s mastery of his mind is of eight types as described below;

1. *Animā* = The Buddha can transform himself as small as he likes, even to an atomic size. This was the power he employed in taming *Brahmā Baka*, where assuming the power of invisibility was the bet between them.

2. *Mahimā* = He can transform himself as big as he likes even making himself taller than Mount *Sumera*, and still appear proportionate and glorious. This was the power he employed to impress the Lord of Asūrī.

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“Bhaṭi bhajati bhāγī vibhattavā iti, akāsi bhagganti garūti bhāγyavā, Bahāhi ūtyeḥi subhāvitattano, bhavantago so bhagavāti vuccati”ti. Vism, I.P.204
3. *Laghimā* = He can levitate at will and travel in the air due to this power which causes lightness of the body comparable to the lightness of the mind.

4. *Patti* = He can travel to any far-away place at will. Ordinary people lacking in this power cannot travel bodily to far-off places as fast as their mind can travel. The Buddha can travel even to the *deva* realms and brahma realms bodily in an instant.

5. *Pākamma* = He can accomplish anything that he wishes. In the assemblies he resolved to appear as one of their kind (i.e., among *Devas* in *Deva* realm he appears as a *Deva*, etc.). In preaching the doctrine of the inhabitants of the other world-systems he assumes the form, the voice, etc., of one of the kings of those places.

6. *Isitā* = Domination over the will of others. All the Buddha's routine is accomplished through this power, all beings having to fulfill the wishes of the Buddha. (The Buddha’s daily routine is divided into five parts: the morning session, the afternoon session, the first watch, the middle watch and the last watch.)

7. *Vasitā* = Master of psychic powers and absorptions. This is the power used to tame very powerful and arrogant individuals such as *Uruvela Nāga*, overpowering their powers in every respect such as emitting fire, vapour, etc.

8. *Yatthakāmāvasāyitā* = Buddha has complete control over *Jhāna* absorptions and in displaying miracles being able to terminate them as he wills. It is this power which accomplishes the Twin Miracle of fire and water strewing out of the various parts of his body.

The above eight powers of the will in mundane consciousness are included in *Iddhividha abhiññā*, knowledge by which supernormal
powers are accomplished. The Buddha stands unrivalled in this knowledge.\textsuperscript{127}

\textbf{Dhamma}

The knowledge of the Four Noble Truths, the four Fruitions (The four stages of enlightenment: \textit{Sot\textasciitilde{ap}anna, Sakad\textasciitilde{ag}ami, An\textasciitilde{ag}\textasciitilde{ami}, and Arahanta.}), and Nibb\texttilde{n}a that eradicates all defilements is called the glory of the \textit{Dhamma}. The meaning is obvious.

\textbf{Yasa}

The glory of the actual fame of the \textit{Bhagav\textasciitilde{a}} that spreads through the world is called the glory of \textit{Yasa}. This glorious reputation surrounding the Buddha is no empty boast but true to every detail, and well deserved. In that sense the Buddha’s reputation is pure – unadulterated and uninflected. There are certain personages of wide reputes but their reputation does not reach the three worlds.

The reputation attributed to the Buddha is such that the achievers of non-material absorptions (\textit{Ar\textsuperscript{\textdegree}pa-Jh\textasciitilde{a}na}), can remain- in the non-material \textit{Brahm\texttilde{a}} world (\textit{Ar\textsuperscript{\textdegree}pa Brah\texttilde{m}\texttilde{a} Bh\textasciitilde{um}i}) and contemplate on the nine supreme qualities of the Buddha. Since the Buddha’s fame reaches even the non-material Brahma world, it hardly needs saying that this fame spreads in the fine material sphere and the sensuous sphere.

\textbf{Sir\texttilde{i}}

The Buddha’s glory of \textit{Sir\texttilde{i}} (noble appearance) is such that all men, devas and \textit{Brahm\texttilde{a}s} can never satisfy themselves in gazing at his superb appearance. He is said to be endowed with the thirty-two marks of the

\textsuperscript{127} \textit{The Manual of Dhamma}, I.P.309, Ven.Ledi sayadaw, vipassana Research Insitute, Dhammagiri, Igatpuri, India,2004
Great Man as well as the eighty lesser characteristics. All those who saw him never felt fully contented due to the sheer majesty of the person of the Buddha.

**Kāma**

The power of accomplishing whatever he desires instantly is called the glory of *Kāma*. In the life *Sumedhā*, the Buddha proclaimed that:

*“Buddho bodheyyam = As I know the four Noble truths, so shall I make others know them.*

*Mutto Moceyyam = As I am liberated from the bonds of life, so shall I make others be liberated.*

*Tinno Tāreyyam = As I swam across the great whirlpool of Saṃsāra, so shall I make others do the same.”*

That earnest desire, that steadfast purpose, had never waned in the Buddha. It was that purposefulness that led him to attain perfect Enlightenment through *Magga Phala*, thus fulfilling his earnest desire. He has thus gained Enlightenment, liberation from the round of rebirth, and has crossed over to the safe shore of *Nibbāna*.

There are some people who may have earlier desired for the good and welfare of oneself as well as of others. But once their welfare is fulfilled, they are apt to forget about others’ welfare, or are unable to carry out their set purpose concerning others. The Buddha attaining Buddhahood is reinforced in devoting himself to the originally set task of helping others. This zeal is the principal cause of his accomplishment in making the multitudes see the Four Truths, enabling them cross over to the safe shore of *Nibbāna*. Therefore the steadfast quality that is
responsible for the glorious accomplishment of the Buddha’s mission both for himself and for others is Kāma.

**Payatta**

*Payatta* means unrivalled diligence. The Buddha’s untiring zeal in keeping up the fivefold Buddha routine earned him the love and esteem of the world of beings. The Right Effort that entitled him to the warm regard of the whole world of beings is the glory of *Payatta*. Because the Buddha possesses infinite glory, infinite merit (through the ten Perfections), infinite wisdom and infinite power, he is known as *Bhagavā*.

4:13: The Benefits of Recollecting the Special Qualities of the Buddha

As long as someone recollects the Buddha’s special qualities, his mind is not invaded by greed, hate or delusion. His mind is quite upright with the Buddha as object. And by absence of the invasion of greed, etc., his mind faces the subject of meditation with rectitude; then his applied and sustained thoughts occur with a tendency towards the special qualities of the Buddha.

When he continually practices the applied and sustained thoughts upon the Buddha’s special qualities, happiness arises in him. And then with his mind happy, his bodily disturbance and mental disturbance are tranquillized by tranquillity which has happiness as proximate cause. When they have been tranquillized, bodily bliss and mental bliss arise in him.

When he is blissful, his mind, with the Buddha’s special qualities as its object, becomes concentrated, thus the *Jhāna* factors eventually arise in a single moment. But because of the profundity of the Buddha’s special qualities, or because of being occupied in recollecting special

128 *Fundamental of bhidhamma*, I, p. 213, Dr. Nandamālābhivamsa, centre for Buddhist Studies, Sagaing Hill, Sagaing, Myanmar, 1997
qualities of many kinds, the Jhāna is only access and does not reach absorption (Appanā).

In addition, when a monk recollects the Buddha’s special qualities, he is respectful and deferential towards the Buddha. He attains an abundance of faith, of mindfulness, of understanding, and of merit. He has much happiness and gladness. He overcomes fear and dread. He is also able to bear pain. He comes to feel as if he were living in the Buddha’s presence. And his body, when the recollection of the Buddha’s special qualities dwells in it, becomes as worthy of veneration as a shrine room. His mind tends towards the stage of the Buddhas.

When he encounters an opportunity for transgression, he has awareness of conscience and shame as vivid as though he were face to face with the Buddha. Besides, if he penetrates no higher, he will be at least destined to be born in a happy state.\textsuperscript{129}

\textbf{4:14: The Ten Wisdom-powers of the Buddha}

The Ten Wisdom-powers of the Buddha are as followings:\textsuperscript{130}

1. \textit{Thānāṭhānakosallānāṇa} = Understanding truly the possible as possible and the impossible as impossible,

2. \textit{Kammavipakaṇāṇa} = Understanding truly the results of actions (Kammas) undertaken, past, future, and present, with possibilities and with causes,

\textsuperscript{129} The \textit{Path of Purification Visuddhimagga}, p 229, 230.

3. *Sabbatthagaminipatipadānāṇa* = Understanding truly the ways leading to all destinations (all the states of existence and *(Nibbāna)*,

4. *Anekadhātunānādhatūnāṇa* = Understanding truly the world with its many and different elements,

5. *Nānādhimuttikataṇāṇa* = Understanding truly how beings have different inclinations,

6. *Indriyaparopariyattaṇāṇa* = Understanding truly the disposition of the faculties of other beings, other persons,

7. *Jhānadisankiliṭṭhavodānavuttānaṇāṇa* = Understanding truly the defilement, its cleansing and the emergence in regard to the *Jhānas*, liberations, concentrations, and attainments,

8. *Pubbenivāsānussatiṇāṇa* = Recollecting His past lives,

9. *Cutupapātaṇāṇa (Dibbacakkhuṇāṇa)* = (With the divine eye which is purified see the human beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate), Understanding how beings pass on according to their *Kammass*, and

10. *Esavakkhāyaṇāṇa* = Realizing for Himself with direct Knowledge, here and now entering upon and abiding in the Deliverance of mind and deliverance by wisdom that are
taintless with the destruction of the taints.\(^{131}\)(Majjhimanikāya, Mūlapanṇāsa, Mahāsīhanāda Sutta)

4:15: Dhāraṇa paritta , The eighteen Distinguished Marks of the Buddha

I found this Paritta recited by most of the Burmese monks, particularly those from the Mahasi Sayadaw lineage. However, in my opinion this Paritta sounds more like a Mahayanist text than a Theravāda text. In this text, it is apparently said that the Buddha has His own protective Paritta for His disciples and He passed this to Ven Ānanda and asked him to RECITE it for protection. It further says that those who recite it will be protected from all evils.

I mean, there is nothing wrong with that, as most protective parittas have that kind of function as well- to ward off evil, just as those like Ratana Sutta, Mangala Sutta, Dhājavagga Sutta, etc, but this Paritta , to me, is portrayed in such a way like how a Mahāyāna text is portrayed, to be more exact like the Shurangama Mantra “If you recite this, all those evils will not approach you” kind of attitude. Its another name is also known as Buddhassa Atṭhārāsa Āvenīka Dhamma (The 18 Distinguished Marks of the Buddha), and it is found in the Burmese Tipiṭaka Pathikavagga-Ṭīkā (p.98). Below is the full text.\(^{132}\)

"(1). One could not endanger the life of the Buddha. Similarly, let it be the same for me. The Buddha is replete with six glories, possessing uninhibited wisdom of the past, of the future and of the present. The wisdom of the Buddha, replete with six glories and

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\(^{131}\) Majjhima Nikāya, mulapanṇāsa, sīhanādavagga, mahāsīhanādasutta, mm, 1.98. PTS. 1. 67.

\(^{132}\) Buddhānaṃ jīvatassa na sakkā kenaci antarāyō kātum……Imaṃ kho panānanda dhāraṇa-paritam navanavutiyo sammā saṃbuddhakoṭhi bhāṣitaṃ, diṭṭhiḷa danḍilā mantilā rogilā kharalā dubbhillā.-Etena saccavajjena sothi me hotu sabbadā . Tipiṭaka Pathikavagga-Ṭīkā (p.98)
possessing the afore-mentioned three attributes, determined all His physical actions. All physical actions were in accordance with His wisdom. All of the Buddha’s verbal actions were determined by His wisdom and in accordance with His wisdom. All of the Buddha’s mental actions were determined by His wisdom and in accordance with His wisdom.

(2) The noble goal of the Buddha, replete with these six attributes and six glories, to bring benefit to all sentient beings never diminished. His giving of Dhamma discourses never diminished. His effort to benefit others never diminished. His insight of Vipassanā, whereby all phenomena were analyzed as reflecting the three characteristics such as nicca never diminished. His concentration of mind never diminished. His realization of fruition or Arahata Phala never diminished.

(3) The Buddha, replete with these twelve attributes and six glories, never behaved or spoke frivolously, never behaved or spoke absent-mindedly, never encountered any phenomenon that was incomprehensible to His wisdom, never acted hastily without due consideration but was guided by His wisdom, never had an attitude without concern for others, and never acted indifferently without contemplating wisely.

(4) I pay homage to the Buddha with his eighteen attributes and six glories, together with the predecessors of Gautama such as Vipassi, Sikhi, Vesabhu, Kakusanda, Konagammana and Kassapa. In the same rein as previous Buddhas before Him, our Buddha, whose coming was auspicious, never indulged in unwholesome speech and thoughts.
(5) For the Buddha with his glories, there was no inhibition to His wisdom of the past, no inhibition to His wisdom of the future, no inhibition to His wisdom of the present. For the Buddha, there was no action not led by wisdom, not following wisdom. There was no verbal action not led by wisdom, not following wisdom. There was no mental action not led by wisdom, not following wisdom.

(6) This Dhāraṇa Paritta, which should be embraced, is incomparable, is unequal to anything. It is the refuge for all beings, a hide-out and resting place, an excellent barrier for those who are afraid of the cycle of birth and death, a powerful, glorious and effective barrier indeed.

(7) My beloved Ānanda, do recite and embrace this powerful, glorious and effective Dhāraṇa Paritta, do learn and note it, do query, inquire and ponder it. Those who recite, embrace, learn, note, query, inquire and ponder it would be immune to poisons of snakes and serpents, would not drown, would not be consumed by fire, and would be free from all kinds of dangers. One would be-immune from the evil designs of anyone, an evil scheme for one day, or two days, or three days or four days. One would not become insane or stupefied or confused but would have a stable mind. One would not become the victim of evil-persons or ogres or ghosts who could not torture nor torment nor destroy you.

(8) That Dhāraṇa Paritta is such that its power and efficacy in extinguishing all dangers akin to that of the seven suns which could burn and consume all the ten thousands worlds of the universe. It has the power and efficacy similar to a steel cage barring all celestial beings, serpents and dragons, garudas, ogres and demons.
It can neutralize and stop enemies and dangers such as floods, fires, despots, thieves and the ones whom you do not like.

One could escape from the three kappas, viz the scourge of famine. On conception in the mother’s womb, one would be free from becoming mute, deaf, insane and ill. Even if one falls from a tree, or off a cliff, or a canyon, one would escape death. One would gain wealth and possession already accumulated would grow and multiply. One would be delivered from darkness into light, truth and goodness.

(9) My beloved Ānanda, past Buddhas numbering some seventy seven cores (a unit of 10 million) have also delivered their Dhāraṇa Paritta. It is associated with good and wholesome effects, not with unwholesome and evil effects. It bears the taste and fragrance of good and wholesome nature, not of evil and unwholesome nature. If bears good and wholesome mental attitudes, not evil and unwholesome ones. It leads one to be associated with moral and good persons, not with evil and bad persons.

It engenders wholesome physical attributes, not unwholesome attributes. It allows meritorious actions to be performed, not unwholesome ones. It brings pleasant dreams, not nightmares. It brings good visions and oracles, not bad ones. It can resuscitate dead plants. It can enhance living plants with blossoming foliage, branches and leaves. It can deliver one from darkness to light in truth and probity.

(10) My beloved Ānanda, past Buddhas numbering some ninety nine cores have delivered this Dhāraṇa Paritta. It can reveal the
evil designs of schemers. One cannot be hurt by swords, lances, weapons, arrows, firearms and cannons. It can increase the efficacy and power of mantras and recitations. It can dispel all kinds of illness and dangers. One cannot be struck by violent afflictions and illness.

One can escape from the confines of ropes, handcuffs, manacles, chains, stocks and other forms of confinements and restraints. May you be well and happy at all times due to the truth thus uttered. "

4:15:1: Dhāraṇa paritta Pāli

Nama tassa bhagavato arahato sammāsambuddhassa
Buddhānām Jīvitassa na sakkā kenaci antarāyo kātum.  
Buddhānām sabbaññutanānānassa na sakkā kenaci antarāyo kātum. 
Buddhānām abhihaṭānaṃ catunnaṃ paccayānaṃ na sakkā kenaci Antarāyo kātum. 
Buddhānām asitiyānubyañjanānaṃ byāmappabhāya vā na sakkā kenaci Antarāyo kātum. 
Imesaṃ catunnaṃ na sakkā kenaci Antarāyo kātum, tathā me hotu. 
Atītānāse budddhassā bhagavato appaṭihatam ānānā. 
Anāgatānāse budddhassā bhagavato appaṭihatam ānānā. 
Imehi chahi dharmehi samannāgyatassa buddhassa bhagavato 
sabbāṃ kāyakammaṃ ānānapubbaṅgamaṃ ānāṇānu-parivattam, 
sabbāṃ vacīkammaṃ ānānapubbaṅgamaṃ ānāṇānu-parivattam. 
Imehi chahi dharmehi samannāgyatassa buddhassa bhagavato naṭṭhi candassa hāni, naṭṭhi vipassanāya hāni, naṭṭhi samādhissa hāni, naṭṭhi vimuttiyā hāni. 
Imehi dvādasahi dharmehi samannāgyatassa buddhassa bhagavato naṭṭhi davā, naṭṭhi rava, naṭṭhi aphutam, naṭṭhi vegāvitattaṃ, naṭṭhi abyāvaṭamano, naṭṭhi appaṭisaṅkhānu-pekkhā. Imehi aṭṭhārasahi
dhammehi sampannāgatassa buddhassa bhagavato, namo sattanaṃ sammāsambuddhānaṃ.

Naṭṭhi taṭṭhāgatassa kāyaduccaritaṃ, naṭṭhi taṭṭhāgatassa vaciduccaritaṃ, naṭṭhi taṭṭhāgatassa manoduuccaritaṃ, naṭṭhi atītanāse buddhdhassa bhagavato appatihaṭṭanā Ṉānāṃ, naṭṭhi anāgataṃse buddhdhassa bhagavato appatihaṭṭanā Ṉānāṃ, naṭṭhi paccuppannanāse buddhdhassa bhagavato appatihaṭṭanā Ṉānāṃ.

Naṭṭhi sabbaṃ kāyakammaṃ Ṉāṇapubbaṅgamaṃ Ṉāṇāṃnānupariṇavatām, naṭṭhi sabbaṃ vacikammaṃ Ṉāṇapubbaṅgamaṃ Ṉāṇāṃnānupariṇavatām, naṭṭhi sabbaṃ manokammaṃ Ṉāṇapubbaṅgamaṃ Ṉāṇāṃnānupariṇavatām, imaṃ ḍhāraṇaṃ amitaṃ asamaṃ sabba sattānaṃ tānaṃ lenaṃ saṃsāra bhayabhītānaṃ aggaṃ mahātejaṃ.

Imaṃ ānanda ḍhāraṇaṅparittāṃ dhārehi vārehi paripacchāhi, tassa kāye visaṃ na kāmeyya, udake na laggeyya, aggi na ḍaheyya, nānābhavaviko, na ekāhārako, na dvihārako, na tihārako, na catuhārako, na ummattakaṃ, na mūlhakaṃ, manussehi amanussehi na hiṃsakā.

Taṃ ḍhāraṇaṅparittāṃ yaṭṭhā katamaṃ, jālo mahājālo, jālitte mahājālitte, pugge mahāpugge, sampatte mahāsampatte, bhūtāṅgahmi tamaṅgalaṃ. Imaṃ kho panānanda dhāraṇa-parittaṃ tattatattattisammāsambuddhakoṭiḥi bhāsitaṃ, vatte avatte, gandhave agandhave, nome anome, seve aseve, kāye akāye, dhāraṇe adhāraṇe, Illi milli, tilli milli, yorukkhe mahā-yorukkhe, bhūtāṅgahmi tamaṅgalaṃ.

Imaṃ kho panānanda dhāraṇaṅparittaṃ navanavutiyā sammā sambuddhakoṭiḥi bhāsitaṃ, diṭṭhilā ḍañḍilā mantilā rogilā kharalā dubbhilā. Etena saccvajjena sotthi me hotu sabbadā.

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