

Buddhānussati: The Development of Concept of Meditation Technique on Recollection of the Enlightened One



Venerable Eindarvudha

International Buddhist Studies College of MCU, Thailand
eaindarmonk@gmail.com

Received Dec 22, 2018; Revised Apr 4, 2019; Accepted Jul 29, 2019

ABSTRACT

There are four great religions all over the world in the present day: Hinduism, Buddhism, Christianity, and Islamism. Of them, Buddhism has two main meditations: Tranquility Meditation technique and Insight Meditation technique. Regarding the former in Buddhism, there are forty meditation techniques of *Samathabhāvanā* and these should be described herein in brief namely: ten *Kasiṇas*, ten *Asubhas*, ten *Anussatis*, four *Brahmavihāras*, four *Arūpas*, One *Saññā* and One *Vavatthāna*. Here, the researcher will discuss origin and development of concept of meditation technique on *Buddhānussati* from ten *Anussatis* in accordance with Theravāda Buddhism.

In addition, there are six kinds of Temperaments, namely, *Rāgacarita*; Lustful Temperament, *Dosacarita*; Hateful Temperament, *Mohacarita*; Ignorant Temperament, *Saddhācarita*; Devote Temperament, *Buddhīcarita*; Intellectual Temperament and *Vitakkacarita*; Discursive Temperament. Consequently, what the researcher would like to articulate is the concept of tranquility meditation technique which is contemplated the Great Qualities of the Buddha in accord with Devote Temperament and how it is differentiation between primary and secondary or from one period to later periods (maybe from Early Buddhism to later Buddhism) in order to understand the theoretical recollection of the Buddha's Virtues and how the Buddhist or non Buddhist should modify by Meaning, Constituents and Significance.

Keywords: Development, Concept, *Buddhānussati*, Quality, Meditation, Technique and Recollection.

1. Introduction

Buddhānussati is one of Ten Recollections among the Forty Subjects of Meditation¹ and it is to practice the way to recollect the Great Qualities of the Buddha. The Buddha was an embodiment of all great Virtues. Actually He has the highest morality, deepest concentration and penetrative wisdom which are unsurpassed and unparalleled in human history. Although the Qualities of the Buddha are infinite and immeasurable,² Buddhists all over the world recite and recollect on the nine sublime Virtues as contained in the Pāḷi formula, which is,

*“Iti pi so Bhagavā Arahamaṃ Sammāsambuddho Vijjācaraṇasampanno
Sugato Lokavidū Anuttaropurisadammasārathi Satthādevamanussānaṃ Buddho
Bhagavā ti.”³*

which mean that the Buddha has nine attributes; “By this reason, He is Worthy of honor, fully Enlightened One, Endowed with Knowledge and Conduct, Well-gone and well spoken One, Knower of worlds, Incomparable charioteer of men to be tamed, the Teacher of gods and men, Enlightened and Exalted One.”⁴, in our daily devotional exercises⁵. Nevertheless, these Buddha’s Qualities have not yet been found by Specific Number but these have been seen in every Nikāya.

According to the Scriptures in Nikāya, the formula itself is a general expression of the Buddha’s Virtues and it has been cited both as a proclamation about the Buddha, which is known as “*Evaṃ kalyāṇo kittisaddo abbhuggato*” which mean thus the noble sound of praise and spread celebrated and also as the formula of the *Buddhānussati* meditation.⁶ However, whatsoever may be the manner used to introduce the Buddha,

¹U Pe Thin. (tr.). the Venerable Mahāsi Sayādaw, **Buddhist Meditation and its Forty Subjects**, Buddha Sāsana Council Press. 2018. p. 3.

²DA.III.877.

³D.I.157.

⁴D.I.49; VinA.I.112-122; Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p. 188.

⁵Ven. Dr. K. Sri Dhammananda, **Great Virtues OF the Buddha**, (Malaysia: Publication of the Buddhist Missionary Society, 1996), Pp. 119-120.

⁶D.I.50; Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p.185.

it is a fact that all those historical Buddhas who appeared in this world from time to time were imbued with the same qualities and the same enlightenment. Therefore, this paper will mainly focus on *Buddhānussati* by conferring about the Development of Concept of Meditation Technique among Tipiṭaka and Modern Scholars respectively.

2. The meaning of *Buddhānussati*

Buddhānussati consists of two words; *Buddha* and *Anussati*. *Buddha* means here the quality of the Buddha and the recollection arisen inspired by the Enlightened One is the recollection of the Buddha. This is a term for mindfulness with the Buddha's special Virtues as its object.

Anussati means Mindfulness itself is recollection because it arises again and again; or alternatively, the mindfulness (Sati) that is proper for a clansman gone forth out of faith, since it occurs only in those instances where it should occur, is "recollection".⁷

3. The Techniques and Benefits of Recollection of the Buddha

The person who wants to develop firstly the contemplation of the Buddha with absolute confidence should go into solitary retreat in a favourable and suitable abode and recollects the special qualities of the Buddha. The Technique is that the Enlightened One is the Blessed One who by his own efforts, without a teacher, understands the Noble Truths which were never heard before. He knows all. He possesses power. He is free. Because of these Qualities, he is called the Enlightened One.⁸

A person remembers and contemplates the Enlightened One... He recollects, repeatedly recollects, recollects again and again, does not forget to recollect on these. He practices right recollection. Thus is the recollection of the Buddha.

⁷Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p. 186.

⁸Ibid.188: Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p.185.

Moreover, one begins the recollection by verbal recitation to familiarize with the objects. As concentration becomes better, one switches from verbal to mental recitation. When the concentration further deepens, the mind will settle on the virtues recollected instead of the words. So one should know the full meaning of the Virtues to reap the benefits i.e. *Buddhānussati* should be practiced with faith and understanding.⁹

When we recollect with faith and understanding, the Buddha's qualities become the objects which condition the arising of wholesome mental states thereby preventing unwholesome states from arising. Through frequent and devoted meditation, one derives the following benefits:

- I. Acquires abundant faith, which purifies the mind so that mindfulness and concentration are easily established.
- II. Productive of joy which is helpful in difficult times e.g. sickness, loss or facing hardships.
- III. Instills confidence in oneself thus dispelling fear, anxiety, doubt and restlessness.

Owing to the profundity of Buddha's Virtues and the preoccupation involved in recollecting the various kinds of Virtue, the meditator does not attain to fixed concentration but reaches only access concentration, which is sufficient to serve as a foundation for insight meditation practice.

By virtue of this practice *Buddhānussati* followed by *Vipassanā* meditation, the meditator is assured of a happy destiny, should he fail to realize the Path and Fruition Knowledge in this very life. And there are still the next various benefits which can get having practiced and followed *Buddhānussati*.¹⁰ *Buddhānussati* is one of the most important and most frequent practices of Buddhists, and the formula is recited at least twice a day as part of the service. This meditation was recommended by the Buddha himself, as

⁹Rev. N. R. M. Ehara, Soma Thera & Kheminda Thera, Arahant Upatissa, **The Path of Freedom (Vimuttimagga)**, (Colombo, Ceylon: Bacombe House, Bacombe Place, 1961), p.140; Daw Mya Tin, (tr.). Sayagyi U kyaw Htut. Maha Saddhammajotikadhaja, **The Nine Attributes of the Buddha**, (Myanmar: Ministry of Religious Affairs Department for the Promotion and Propagation of the Sāsana, 1996), pp.32-33.

¹⁰Rev. N. R. M. Ehara, Soma Thera & Kheminda Thera, Arahant Upatissa, **The Path of Freedom (Vimuttimagga)**, (Colombo, Ceylon: Bacombe House, Bacombe Place, 1961), pp.140-8.

a protection for the persons who dwell in the forest, at the foot of a tree, or in a deserted place, practicing their meditation.¹¹ Therefore, we need to know the meanings that the traditional recitation of the nine qualities of the Buddha in order to acquire more benefits and to contemplate undoubtedly will be explored in another section.

4. The definitions of the Buddha's Names or Qualities

There are Nine Qualities or Names in order to reflect the meditation on the Buddha by tradition and ritual namely;

1. *Araham* has five definitions. The Worthy One is accomplished for the following reasons: because He is far from all defilements by means of the Noble Path. (*Ārakā*), He destroyed the defilement; enemies and all the wheel's spokes with habits (*Arī-hata*), Spokes destroyed; This Wheel of Saṃsara (Rounds of Rebirth) whose Hub is made of ignorance and craving for existence, whose Spokes are kamma formations (*Saṅkhāra*) and the rest, whose Rim is ageing and death, has been revolving throughout time that has no beginning. By the penetration of this Dependent Origination in all aspects through Omniscience, the Buddha has cut off the spokes and destroyed the wheel (*Arā-hata*), He is Worthy of the requisites and the distinction of being accorded homage by gods and men because it is He who is most worthy of offerings (*Arahatī*), and He is devoid of secret evil-doing (*A-raha-bhāva*).¹²

2. *Sammāsambuddho*

It consists of three words; *Sammā*, *Sam* and *Buddho*. *Sammā* means here rightly and *Sam* means by himself and *Buddho* means the enlightened one. Therefore, He is one who attains Enlightenment with Omniscience and Great Compassion by himself i.e. He has discovered all things rightly by himself.¹³ There are three kinds of enlightened beings called Buddhas. They are: *Sāvaka* or Disciple Buddha is one who attains Enlightenment with the help of a teacher. Such a person is also called an *Arahanta*. *Pacceka* or Private

¹¹ Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p 197.

¹² Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), pp. 188-191.

¹³ Ibid.188-191.

Buddha is one who attains Enlightenment by himself but does not reveal or preach it to the masses. Before becoming a *Pacceka Buddha*, the aspirant must fulfill the Ten Perfections for duration of 2 incalculable periods and 100,000 world cycles and *Sammāsambuddha* or Supreme Buddha is one who attains Enlightenment with Omniscience and Great Compassion by himself i.e. discovered all things rightly by himself.¹⁴

3. *Vijjācaraṇasampanno*

It is the word that is the combination of *Vijjā*, *Caraṇa* and *Sampanno*. *Vijjā* means Direct Knowledge which *Bhayabherava Sutta* describes three kinds of direct knowledge while *Ambattha Sutta* adds five more to make eight kinds of direct knowledge. They are; Knowledge of the remembrance of previous lives (*Pubbenivāsanussati*), Knowledge of de cease and rebirth of beings or the Divine Eye (*Dibbacakkhu*), Knowledge of the extinction of cankers (*Āsavakkhaya*), Insight knowledge (*Vipassana*), Knowledge of psychic powers (*Iddhivida*), Divine ear (*Dibbasota*), Knowledge of reading the minds of others (*Cetopariya*), and Knowledge to create replicas of oneself (*Manomayiddhi*).¹⁵

Carana means good conduct; this aspect is divided into fifteen different categories or types of virtues which were fully imbued in the Buddha. These additional virtues are being classified as restraint in deed and word, restraint in the absorption of sense effects, moderation in the consumption of food, avoidance of excessive sleep, maintenance of crystal clear vision in faith, realization of shame in committing evil, realization of fear in committing evil, thirst for knowledge, energy, mindfulness and understanding-the four trends pertaining to the material sphere. *Paññā* and *Karunā* are reflected as wisdom and compassion, both of which are the basic twins whilst *Karunā* bestowed him with compassion to be of service to mankind. He realized through his wisdom what is good and what is not good for all beings and through His compassion He led His followers away from evil and misery. The great Virtues of the Buddha enabled Him to shower the highest degree of dispensation to brotherhood and sterling qualities to all beings.¹⁶

¹⁴ Ibid. 192-3.

¹⁵ M I. 22; D I.100.

¹⁶ D.III.252; Ñāṇamoli Bhikkhu (tr.). *Visuddhimagga: The Path of Purification*, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), pp. 193-196.

Sampanno means One who was endowed. Therefore, this term *Vijjācaraṇasampanno* means that the Buddha was endowed with perfect in knowledge and good conduct.¹⁷ The possession of Direct Knowledge shows the greatness of His Omniscience while the possession of Conduct shows the greatness of His Compassion. Through Omniscience, He knows what is beneficial or harmful to all beings. Through Compassion, He warns them of harm and exhorts them to good.

4. *Sugato*

The Buddha's fourth attribute is '*Sugato*'. This word contains two words *Su* and *Gato*. *Sugato* has four definitions. He is the Well-gone One because of His good manner of going, having gone to an excellent place and gone rightly. He speaks rightly, using only the right speech at the right time. It is a combination of the prefix 'su' and the word 'gato'. The Buddha never speaks anything which is false or meaningless.

In another sense, '*su*' means peace, extinction or Nibbāna. '*Gato*' means getting or realizing. The *Buddha* was the first to realize Nibbāna so he bore the title *Sugato*. Although other people realize Nibbāna, they are not given the title *Sugato* because their attainment depends on the guidance of the Buddha.

Again, we can divide *Sugato* into '*su*' and '*agato*'. '*Su*' means straightly or zealously and '*āgato*' means coming or practicing. 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 *Dipankarā* that he would become a Buddha, the Bodhisatta practiced the ten perfections (*paramis*) and the five great sacrifices; giving up his wealth, wife and children, limbs, eyes and life, which lead to omniscience. Having reached his goal of Perfect enlightenment he is called *Sugato*.¹⁸

5. *Lokavidū*

This fifth quality is that combines *Loka* and *Vidū*. *Loka* means the world that there are three worlds, namely: World of the Conditioned or Formations (*Saṅkhāraloka*), World of Beings (*Sattaloka*) and World of Locations (*Okāsaloka*). He is Knower of Worlds

¹⁷ Ibid.

¹⁸ M.II.86; Ñāṇamoli Bhikkhu (tr.). *Visuddhimagga: The Path of Purification*, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), pp. 196-197.

because He has known, comprehended and understood the world, its intrinsic nature, its origin, cessation and means of cessation in all ways.¹⁹

6. *Anuttaropurisadammasārathi*

Actually, this Virtue is only one the Buddha's quality. But *Ācariya Buddhagosa* classifies into three ways to be able to contemplate the three Buddha's Virtues; *Anuttaro*, *Purisadammasārathi*, and *Anuttaropurisadamma sārathi*.

Anuttaro: He is incomparable because there is no one who can compare with Him in virtue, concentration, deliverance, and knowledge and vision of deliverance.

Purisadammasārathi; He guides Men to be tamed. He has the ability to instruct and tame other people because he knows people's temperament.

Anuttaropurisadammasārathi: The Blessed One is revered as Peerless Charioteer or Leader of Men to be tamed.²⁰

7. *Satthādevamanussānaṃ*

It consists of three words; *Satthā*, *Deva*, and *Manussa*. *Satthā* means Teacher, who is able to show to progress, require a teacher or leader who is able to guide them to their goal. *Deva* means gods and *Manussa* means men. So, He is the teacher of Celestial and Human Beings, and then he can guide and teach not only them but also Animals. The Buddha taught the perfect way to self-development via the Noble Eightfold Path leading to the cessation of suffering. He is like the caravan leader who brings the caravan across the dangerous wilderness (*Samsāra*) to a land of safety (*Nibbāna*). *Devamanussānaṃ*: Gods and men: This term denotes those who are the best and also those who are capable of progress such as the Chief Disciples, the Venerable *Sariputtarā* and *Moggallāna*, the great Arahants, innumerable devas and *Brahmās*. Even an animal, through listening to the Buddha's Teaching, acquired rebirth as a deva and attained Path & Fruition Knowledge after the Buddha taught him the Dhamma, as in the case of *Manduka*, the frog deity of Campa. He bestows the blessings of the Dhamma on all of the gods, men and animals that are capable of progress. Thus He is the Teacher of gods and men.²¹

¹⁹ Ibid.198.

²⁰ Ibid.202.

²¹ Ibid. 202-4.

8. *Buddho*

According to the definitions of Tipiṭaka, He is one who discovered the Four Noble Truths by himself and He is one who awakened others to them.²²

The eighth attribute of the Buddha is ‘Enlightened One’ or ‘Awakened One’. Anyone who attains omniscience deserves to be called by that name. One who possesses great wealth is known as a millionaire, it is not necessary for him to announce it. If a poor man claims to be a millionaire he will be ridiculed. There are three kinds of understanding: understanding based on thinking, understanding based on learning from others and understanding based on mental development which has reached the stage of full concentration. It is by the last of these that the Buddha knows the four noble truths.

There is nothing to know beyond the four noble truths because all phenomena fall within their scope. Without realizing the four noble truths, nobody can be free from suffering. The Buddha is one who discovers the Four Noble Truths by himself and reaches omniscience therein and mastery of the powers and He is ‘Buddha’ Enlightened himself and the Enlightener of others.²³

9. *Bhagavā*

Actually, there are various definitions of the word “*Bhagavā*”. As *Bhagavā* deserves awe and veneration, Exalted is His name. Therefore, the word ‘*Bhagavā*’ had various meanings as suggested by some commentators. 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.²⁴ *Bhagavā* is a term signifying the respect and veneration accorded to Him as the highest of all beings distinguished by His special qualities (refer to earlier meaning of *Anuttaro*). The derivation of the word and meanings are given below in brief.

²² Ibid, 204.

²³ Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p. 194.

²⁴ Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p.204-5.

Bhagehi: Blessings: He is called Blessed (*bhagavā*) because He possesses six special qualities: namely: *Issariya* which means lordship that controls over his mind, *Dhamma* which means nine supra mundane attributes, *Yasa* which means good disciples or fame, *Sirī* means glory, *Kāma* means wish to further the welfare of all beings and *Payatta* means endeavor or making energy.²⁵ The mind is very difficult to control; it wanders far and moves about alone. It lies in the cave of the heart and goes wherever it likes. It is good to tame the mind for a well tamed mind brings much happiness. Those who can control their mind will get free from the bondage of craving.

The Buddha has the ability to control his mind well. He can regard a loathsome object as pleasant, or vice versa. He can ignore both pleasant and unpleasant objects. He can concentrate firmly on any object. Nine supra mundane attributes refer to his attainment of the four paths and the four fruits (of *sotāpatti*, etc.) and to Nibbāna as the ninth. Therefore, “*bhagavā*” is the best of names, “*bhagavā*” is the supreme; He is revered and venerable hence is He called “Blessed or Exalted One (*bhagavā*).²⁶

5. The Development of Concept on *Buddhānussati*

As we have seen, the development of the concept of *Buddhānussati* is a complex issue because there is nothing to be evolution and to change about the Buddha and intrinsic quality of the Buddha whenever the Buddha appears in the world. But, the concepts of meditation technique on how to recollect or contemplate the excellent quality of the Buddha will be discussed in this paper according to Theravāda Buddhism.

5.1 The Concepts in Tipiṭaka

*Navagaṇa*²⁷ which mean Nine Qualities in the Pāli Canon can be found in the formula of the Nine Virtues or Names which is often cited by the Buddhists in daily

²⁵ Ibid 207-8.

²⁶ Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p.194.

²⁷ The term *Navagaṇa* is used here for convenience. It does not seem to occur in the Pāli Canon nor in the *Aṭṭhakathā*. It is mentioned in a Sinhala work called the *Amāvatura*, one of the oldest texts in Sinhala ascribed to the authorship of Guraḷugomi who live in the twelfth century A.D. (see also Toshiichi Endo, **Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries**, (Sri Lanka; Buddhist Cultural Centre, 1997), pp. 352-253).

devotional exercises. According to the Scriptures in Nikāya, the formula itself is a general expression of the Buddha's qualities and it has been cited both as a proclamation about the Buddha, which is known as "*Evaṃ kalyāṇo kittisaddo abbhuggato*" which mean thus the noble sound of praise and spread celebrated and also as the formula of the *Buddhānussati* meditation.²⁸

These Buddha's qualities have not yet been found by specific number as Nine but these have been seen in every Nikāya. Therefore, according to Pāḷi Canon, we cannot see these Buddha's Virtues as specific number so we can take note the concept only as Virtues firstly in the Buddha's time or in the early Buddhist texts.

Secondly, according to Commentaries, these Qualities have not yet been also found out the number as Nine. They mention just only the interpretations of the Buddha's qualities. So, these can be noted and practiced as Nine, Ten and Eleven Virtues by Number as we like the qualities that we would like to recall because only one quality "*Anuttaropurisasadmmasārathi*" was mentioned and defined as three qualities or words; "*Anuttaro, Purisadammasārathi, and Anuttaropurisasadmmasārathi*" in line with the etymological methods in Commentaries.²⁹

In according with the exegetical work which is Visuddhimagga Ṭīkā; sub-commentary, the number of the quality of the Buddha can be took the exact number as Nine at that time. There is the explanation of the method to cite and recollect the meditation technique on the quality of the Buddha in the exegesis. It is the fact that the expression '*iti pi*' is used for the words such as '*Arahaṃ*' on Nine places to translate and define together with the phrase '*Iti pi*' separately or individually in line with the exegetical interpretations or etymological standpoint.³⁰

For example, '*So Bhagavā Iti pi Arahaṃ, Iti pi Sammāsambuddho, Iti pi Vijjācaraṇasampanno*', etc. this means: 'He is the Worthy of honor for this reason, he is Perfectly Enlightened One for this reason, he is Endowed with Knowledge and Conduct

²⁸ Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, BMS, Malaysia, 1962. p.185.

²⁹ Nāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p.202.

³⁰ VismT.79: Arahantiādisu navasu ṭhānesu paccekam itipi-saddam yojetvā buddhaguṇā anussarītabbāti dassento "itipi arahaṃ...pe... itipi bhagavāti anussarati"ti āha. (www.tipitaka.org Vipassana Research Institute).

for this reason', and so on.³¹ Therefore, those Virtues can be took note concluded by exact number as Nine thirdly because of that alluding or allusion which is reference for that point of view from the time when the exegetical texts appeared after the Buddha life time.

Fourthly, in this Tīkā above mentioned, it states that there are three qualities or methods in abridgement on how to recollect and contemplate the meditation technique about the quality of the Buddha. They are *Hetuguṇa* which means the cause of quality, *Phalaguṇa* which means the outcome of quality and *Sattūpakāraṇaḥ* which means the quality of benefit of sentient beings.³²

The concepts of meditation technique on how to contemplate the quality of the Buddha can be considered as mentioned in Visuddhimagga Tīkā as three qualities of the Buddha. The qualities of the Buddha or groups 'Arahaṃ, Sammāsambuddho, Vijjācaraṇasampanno and Lokavidū' can be developed by the perfection of advantage and concluded these four qualities as one quality.

The qualities of the Buddha or the phrases "Anuttaropurisadammasārathi and Sattādevamanussānaṃ" can be developed for the benefit of sentient beings and concluded these two qualities as one quality. The quality "Buddho" can be developed either by the perfection of advantage or for the benefit of sentient beings and the qualities "Sugato and Bhagavā" can be developed by means of the cause, effect and sentient beings' benefit and concluded these two qualities as one quality.³³ Consequently, the concepts of meditation technique on *Buddhānussati* can be concluded from the point of view of sub-commentary as three numbers of the Buddha's quality.

What is more, there are also are two qualities or methods in synopsis on contemplation of the meditation technique about the qualities of the Buddha. They are *Attahitasampatti*; the Perfection of the Personal welfare: the quality that can make his

³¹ Ibid; Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (BMS, Malaysia, 1962), p.186.

³² VismT.95: hetuphalasattūpakāraṇasena saṅkhepato tividhā buddhaguṇā. (www.tipitaka.org Vipassana Research Institute).

³³ Ibid: Tattha "arahaṃ sammāsambuddho Vijjācaraṇasampanno lokavidū"ti imehi padehi phala-sampattivasena buddhaguṇā vibhāvitā. "Anuttaro purisadammasārathi sattā devamanussāna"nti imehi sattūpakāraṇasena buddhaguṇā pakāsītā. "Buddho"ti iminā phalavasena, sattūpakāraṇasena ca buddhaguṇā vibhāvitā. "Sugato bhagavā"ti pana imehi padehi hetuphalasattūpakāraṇasena buddhaguṇā vibhāvitāti vedītabbaṃ. (www.tipitaka.org Vipassana Research Institute).

benefits accomplish by himself and *Parahitapaṭipatti*; the practicing of the welfare of others: the quality that can make others' benefits accomplish. These qualities can be also concluded in order to develop as two numbers of the Buddha's quality.³⁴

5.2 The Concept of Modern Scholars

From the point of view of Modern Scholars, The term *Navaguṇa* on the qualities of the Buddha is used here for convenience to contemplate and chant that formula since earliest time. It is the fact that the concept of number on the meditation technique of the Buddha is Nine. He was the author, who called Guruḷugomi,³⁵ who wrote Sinhala work called the *Amāvatura*,³⁶ one of the oldest texts in Sinhala ascribed to the authorship and who live in the twelfth century A.D.³⁷

And the book "Great Virtues of the Buddha" written by Ven. K. Sri. Dhammananda (in the book *Gems of Buddhist Wisdom* written by many scholars) states that the words of qualities '*Buddho*' and '*Bhagavā*' are the same or only one and these can used and developed together as '*Buddho Bhagavā*' meaning the 'Blessed One' are most popular and commonly used and *Buddho* is *Bhagavā*'s particular epithet or adjective and also it mentions that the terms '*Buddho* and *Bhagavā*' used to describe the Buddha's Virtues can developed separately as two.³⁸ Therefore these concepts for Buddha's Virtues can be concluded therefore the number is eight or nine in line with his estimation.

On the other hand, the book "A Gift of Dhamma" written by Maung Paw from California mentions that in his book, *Buddho* and *Sammāsambuddho* are one quality because *Buddho* is similar to *Sammāsambuddho*.³⁹ It means that they are one quality. Nevertheless, according to exegetical interpretations or etymological standpoint that idea

³⁴ Ibid: Ettha ca yasmā saṅkhepato attahitasampattiparahitapaṭtipattivasena duvidhā buddhaguṇā. (www.tipitaka.org Vipassana Research Institute).

³⁵ Toshiichi Endo, **Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries**, (Sri Lanka; Buddhist Cultural Centre, 1997), pp. 352-253.

³⁶ Ibid.

³⁷ Piyaseeli Wijemanne, **Amāvatura: A Syntactical Study**, Colombo, 1984, p.3. Kodagoda Ñāṇaloka, ed. *Amāvatura*, 1967, p.1.

³⁸ Ven. Dr. K. Sri Dhammananda, **Great Virtues OF the Buddha**, (Malaysia: Publication of the Buddhist Missionary Society, 1996), p.126.

³⁹ Maung Paw, **The Nine Qualities of Buddha (A Gift of Dhamma)**, California. p.4.

he said is wrong concept. In his opinion, these qualities can be also concluded as eight numbers of the Buddha's quality.

In my opinion but not my own, according to etymological standpoint or exegetical interpretations from Visuddhimagga Aṭṭhakathā, these should be Ten or Eleven Qualities of the Buddha by number to distinguish between early point in time and later point in time and develop meditation on *Buddhānussati*.

For example, Ten qualities are:

1. *Arahṇ*, 2. *Sammāsambuddho*, 3. *Vijjācaraṇasampanno*,:
4. *Sugato*, 5. *Lokavidū*, 6. *Anuttaro*, 7. *Purisadammasārathi*,
8. *Satthādevamanussānaṃ*, 9. *Buddho* and 10. *Bhagavā*.

And Eleven qualities are:

1. *Arahṇ*, 2. *Sammāsambuddho*, 3. *Vijjācaraṇasampanno*,
4. *Sugato*, 5. *Lokavidū*, 6. *Anuttaro*, 7. *Purisadammasārathi*,
8. *Anuttaropurisadammasārathi*, 9. *Satthādevamanussānaṃ*
10. *Buddho* and 11. *Bhagavā*.

5.3 The Table of Conclusion of the Development

Pāli Canon	Aṭṭhakathā	Ṭīkā	Scholars	Researcher
9	9, 10, 11	9, 3, 2	9, 8	11
1. <i>Arahṇ</i>	1. -	9 are the same as	9 are the	The same as Aṭṭhakathā.
2. <i>Sammāsambuddho</i>	2. -	Pāli Canon.	concept in the	
3. <i>Vijjācaraṇasampanno</i>	3. -	3 are as follows;	12 th century	
4. <i>Sugato</i>	4. -	1. <i>Hetuguṇa</i> ,	A.D.	
5. <i>Lokavidū</i>	5. -	2. <i>Phalaguṇa</i> , and	8 are that 2 nd	
6. <i>Anuttaropurisadammasārathi</i>	6. <i>Anuttaro</i>	3. <i>Sattūpakāra-guṇa</i> .	and 8 th are	
7. <i>Satthādevamanussānaṃ</i>	7. <i>Purisadammasārathi</i>	2 are as follows;	similar and	
8. <i>Buddho</i>	8. <i>Anuttaropurisadammasārathi</i>	1. <i>Attahitasam-patti</i>	8 th is for 9 th	
9. <i>Bhagavā</i>	9. -	2. <i>Parahita paṭipatti</i> .	epithet so they	
	10. -		are also one	
	11. -		respectively.	

6. Conclusion

To sum up, the article “*Buddhānussati*: the Development of Concept of Meditation Technique” has two objectives mainly. They are to explore the origin and meaning of the qualities on the Buddha and to analyze the development of Concepts on the meditation technique about *Buddhānussati* according to Theravāda Buddhism. As above mentioned, in the early Tipiṭaka, it is evidence that the Buddha intrinsically propounded the meaningful qualities as without number because these cannot be accounted how much or how many. But in very later text: sub-commentary, these were defined as exact numbers correspondingly. The historical expositions of the doctrine of *Buddhānussati*, that can be traced either in the Pāli canon, commentaries or sub-commentaries are all different respectively. Thus if the Buddhists are able to recognize the source of these differences with the intelligence, the teachings of the Buddha would not be misguided. And also the formula itself is a general expression of the Buddha’s qualities and it has been cited both as a proclamation about the Buddha, which is known as “*Evaṃ Kalayāṇo kittisaddo abbhuggato*”. But, there is no exact number to develop and learn by heart from the Buddha time. Later on, from the 12th century A.D after the Buddha’s death, the development of concepts on *Buddhānussati* has been evolution and changing respectively.

These great qualities of the Buddha could serve as a subject for meditation if the various interpretations of each particular term are carefully scrutinized and their real intent and the essence grasped and absorbed. The number is not important. In fact, the qualities of the Buddha are immeasurable and all those immeasurable qualities are included in these nine.

References

- Prof. T. W. Rhys Davids, PH.D., LL.D. & Prof. J. Estlin Carpenter, M.A. (ed). **The Dīgha Nikāya**, Vol. I, London and Boston: PTS. 1975.
- J. Estlin Carpenter, D.LITT. (ed). **The Dīgha Nikāya**, Vol. III, London and Boston: PTS. 1976.
- V. Trenckner. (ed). **The Majjhima Nikāya**, Vol. I, Oxford: PTS, 1993.
- Robert Chalmers. (ed). **The Majjhima Nikāya**, Vol. II, Oxford: PTS, 1994.
- J. Takakusu, PH.D. (LEIPZIG), M. A., D.LITT. (OXON.), & M. Nagai, D.LITT. (TOKYO), (ed). **Samantapāsādikā, Buddhaghosa's Commentary on the Vinaya Piṭaka**, Vol. I, London and Boston: PTS. 1975.
- Wilhelm Stede. ed. Buddhaghosa. **The Sumaṅgalavilāsinī: Buddhaghosa's commentary on the Dīgha-nikaya**. London: Luzac, 1968.
- C. A. F. Rhys Davids, D.LITT, M.A. (ed). **The Visuddhimagga of Buddhaghosa**. London and Boston: PTS. 1975.
- Rhys Davids, T.W (tr.). **Dīghanikāya: Dialogues of the Buddha**. Oxford: 1910.
- I.B. Horner, M.A. (tr). **The collection of the Middle Length Sayings (Majjhimanikāya)**, Vol. I, Oxford: PTS, 1987.
- I.B. Horner, M.A. (tr). **The collection of the Middle Length Sayings (Majjhimanikāya)**, Vol. II, Oxford: PTS, 1989.
- Ñāṇamoli, Bhikkhu & Bodhi Bhikkhu. **The Middle-Length Discourse of the Buddha, A New Translation of the Majjhima Nikāya**. BPS, Kandy, Sri Lanka. 1995.
- U Pe Thin. (tr.). the Venerable Mahāsi Sayādaw, **Buddhist Meditation and its Forty Subjects**, Buddha Sāsana Council Press. 2018.
- Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, 4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010.
- Ven. Dr. K. Sri Dhammananda, **Great Virtues OF the Buddha**, Malaysia: Publication of the Buddhist Missionary Society, 1996.
- Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, Malaysia: Publication of the Buddhist Missionary Society, 1962.

Rev. N. R. M. Ehara, Soma Thera and Kheminda Thera, Arahant Upatissa, **The Path of Freedom (Vimuttimagga)**, Colombo, Ceylon: Bacombe House, Bacombe Place, 1961.

Daw Mya Tin, (tr.). Sayagyi U kyaw Htut. Maha Saddhammajotikadhaja, **The Nine Attributes of the Buddha**, Myanmar: Ministry of Religious Affairs Department for the Promotion and Propagation of the Sāsana, 1996.

Toshiichi Endo, **Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries**, Sri Lanka; Buddhist Cultural Centre, 1997.

Piyaseeli Wijemanne, **Amāvatura: A Syntactical Study**, Colombo, 1984.

Kodagoda Ñāṇaloka, ed. **Amāvatura**, 1967.

Maung Paw, **The Nine Qualities of Buddha (A Gift of Dhamma)**, California. Margaret Cone. **A Dictionary of Pali**. Bristol: Pali Text Society, 2010.