

# Buddhism or Buddha is a Person of Exalted Attainments Who Through His Own Intellection Power Finds Nirvana

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## 1. Introduction

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*"Namo Tassa Bhagavato Arahato Sammasambuddhassa".*

In Buddhism there are three highest objects of veneration.

These three are: -

- Buddha
- Dharma
- The Sangha or the band of bhikkhus who are Disciples of the Buddha.

### What is the Buddha?

The Buddha is a person of exalted attainments who through his own intellectual power finds Nirvana (a state which is free from Suffering) and who knows the Dhamma or the Analytical Principles of Life and Phenomena by his own omniscience.

### Who can become a Buddha?

Any person can attain Buddhahood if he practices to perfection the way to become a Buddha with a really ardent aspiration to be a Buddha. Nobody is debarred from Buddhahood. It is only a matter of actual practice with an entire devotion to the aim of becoming a Buddha.

### The Way to become a Buddha

The way to become a Buddha which must be praised fully and completely consists of three parts, namely, (a) Parami, or Perfection in the cultivation of certain qualities; (b) Cariya, or Habitual Behaviour; and (c) Caga, or Renunciation.

There are ten kinds of Parami. (1) Dana Parami, or the Perfection of benevolence and absence of greed; (2) Sila Parami, or the Perfection of Moral Discipline; (3) Nekhamma Parami, or Perfection of Renunciation from all worldly attachment; (4) Panna Parami, or Perfection in Development of wisdom; (5) Viriya Parami, or Perfection of Development of putting forth one's effort; (6) Khanti Parami, or Perfection of Forbearance; (7) Sacca Parami, or Perfection of Always being Truthful; (8) Adhitthana Parami, or Perfection of Perseverance in Resolution of Mind; (9) Metta Parami, or Perfection of love and goodwill for the well-being of all beings; (10) Upekkha Parami, or Perfection of having equanimity and balance of mind.

There are three kinds of Cariya. (1) Lokatha Cariya, or Acting for the benefit of all beings; (2) Nyatattha Cariya, or

Acting for the welfare of oneself and one's community; (3) Buddhatha Cariya, or Practising for the attainment of Enlightenment or Buddhahood.

There are five kinds of Caga. (1) Dhanapariccaga, or Renunciation of worldly possessions; (2) Puttapariccaga, or Renunciation of offspring; (3) Bhariyapariccaga, or Renunciation of one's wife; (4) Angapariccaga, or Renunciation of one's limbs and sense organs; (5) Jivitapariccaga, or Renunciation of life.

Those who aim at Buddhahood practice the above three elements of Parami, Cariya and Caga for many millions of World Cycles.

### Keywords

Buddhism, Veneration, attributes, wisdom, knowledge.

### Research Methods

It is implemented in a proper way as and when required in the article.

### Attributes of the Buddha

- Arahat – being free and cleansed of the mental defilement such as greed, hatred, and ignorance or torpor, the Buddha is a fitting recipient for profound veneration.  
Because of this attribute, the Buddha has the ability to point out the right way to gods and men so that they like himself would become cleansed of the soiling elements and would become Arahats deserving the veneration and homage of others.
- Sammasambuddha – The Perfectly Enlightened One who through his own intellectual power knows rightly and exactly the Four Truths, namely the phenomenon of Suffering, the cause of Suffering, the cessation of Suffering and the Way to such cessation.  
Because of this attribute of complete and correct knowledge, he can point out the right way to gods and men so that they would come to the realization of the Four Truths just like himself.
- Vijjacaranasampanna – He is completely endowed with insight called Vijja and with basic practices called Carana.

Because of this attribute, the Buddha can rightly point out the correct way to gods and men to be endowed like himself with Vijja or insight which is comparable to the eye and with Carana practices which are comparable to the feet.

**Vijja or Insight**

In this statement, Vijja or Insight means the following:-

- 1) The knowledge of the nature of mind and matter, of change, suffering, and non-entity.
- 2) Ability to create a duplicate form to the exact likeness of oneself.
- 3) Ability to create illusions and miracles.
- 4) Ability to hear all sounds whether from near or from afar off, whether big or small in volume.
- 5) Ability to know another person's faults.
- 6) Ability to know the incidents of the past existences.
- 7) Ability to know all material forms and colours whether afar off or near, whether big or small.
- 8) Knowledge of Nirvana after ridding oneself of the soiling elements of mind.

Carana practices are: (1) Observance of moral discipline. (2) Keeping a careful guard on the six sense organs such as the eyes, the ears, the nose, the tongue, the body and the mind so as to prevent arising of covetousness and repulsion. (3) Knowing the proper reason and process of nutrition. (4) Alertness through meditation. (5) Faith. (6) Continuous mental awareness. (7) A proper sense of shame for sin. (8) A proper sense of fear of sin. (9) Profound knowledge of the dhamma. Profound knowledge of the dhamma. (10) Industriousness. (11) Knowledge of the Supermundane. (12) to (15) The Practice of the four forms of meditation on material forms. (The Four Jhanas).

Of the above Vijja and Jhanas, except for the last Vijja, namely, the knowledge of Nirvana, the embryo Buddhas had possession of them even before attaining Buddhahood.

**Sugata**

Sugata-The attribute of saying only what is true as well as beneficial. Because of this attribute, those who follow the Buddha's words obtain good results both in worldly and spiritual matters.

**Lokavidu**

Lokavidu – Attribute of being able to know every thing about the universe and the planes of existence.

Because of this attribute, the Buddha is able to expound clearly the facts concerning the Nether Planes of Existence and the Higher Planes of Existence.

6. Anuttara – The attribute of being the noblest in the world because of being endowed with the highest moral discipline, mental concentration, and wisdom.

Because of this attribute, even those powerful Brahmas whom some believers take to be creators of the world, pay homage to the Buddha. Although the Buddha is thus the noblest of all beings, he is not the creator of the world, and he cannot by his power make any one suffer or prosper. He can only point out the right way and the wrong way for people to follow or to avoid.

7. Purisadamasarathi – He can admonish and tame those who are brutal or savage if and when they would profit from such admonition.

Because of this attribute, the Buddha can bring even the most brutish to a realization of the qualities of the Buddha and the Dhamma, and to an observance of moral discipline. With those who are gentle to an extent, the Buddha brings them to realization of mental concentration and wisdom.

8. Sattha devamanussanam – He is the teacher of all the spiritual beings and the human beings.

Because of this attribute, the Buddha can instruct everybody so that unbeneficial acts are prevented and beneficial acts are performed, without regard to whether the person listening to him is a follower of his, or a hostile non-follower, as he has a great compassion towards all beings and regards them equally in his sight. He does not punish, penalize, or consign to hell anybody who does not listen to him, nor is he a saviour who can give privileges by his power to anyone who listens to him. As in the case of a patient who gets cured or gets worse according to whether he listens to his doctor or not, so a man will escape suffering or remain in the toils of suffering according to his own deeds depending on whether he follows the Buddha's teachings or not.

**Abstract**

9. Buddha- The attribute of wisdom and knowledge.

Because of this attribute the Buddha knows what he should expound, and what he should not expound, what would not be beneficial if expounded on, and what would be profitable to humanity if expounded on. Therefore, he has not expounded on the outside material world since such exposition would not lead to detachment, extinction of suffering, and Nirvana. He has expounded on the Four Truths which are of inner significance leading to Nirvana. Because of this wise selection of suitable subjects to give his views on, those who scrupulously follow and practice the Buddha's teaching personally arrive at a realization of the Four Truths and thus reach Nirvana.

**Endowment**

10. Bhagava – Endowment with Six Attainments.

These Six Attainments are:- (1) Having control of one's mind. (2) Having possession of supernatural wisdom. (3) Having a fame reaching to the Higher Planes of Existence. (4) Having a glorious presence of person so that those who look at him cannot ever be satiated of looking. (5) Fulfilment of his wish to communicate to others his own knowledge of the nature of Nirvana. (6) Possession of unrelenting perseverance and industry so as to deserve the respect of the whole world. Because of these Six Attainments, everybody who realizes their meaning, feel veneration and reverence for the Buddha.

Buddhists venerate the Gotama Buddha who attained Enlightenment and spread true knowledge between 2545 years and 2500 years ago because of the above attributes. Buddhists say in veneration "Buddham Saranam Gacchami, " "I take refuge in the Buddha, I venerate the Buddha. " And when they venerate the images of the Buddha, or the pagodas, or the sacred relics, or the sacred bodhi tree, they

are venerating in their minds the Gotama Buddha who passed into Nirvana 2, 500 years ago.

## II. The Dhamma

The Dhamma means the teaching of the Buddha consisting of (1) expositions of the Buddha; (2) The Four Paths of Sanctity which are realized by those who practice according to these expositions; (3) the Four Fruitions; and (4) Nirvana. These ten elements are the Dhamma.

The expositions of the Buddha began on the full moon day of Waso 2, 545 years ago and the Buddha expounded his views for 45 years. As approved at the Great Synod and as printed they come to 14, 922 printed pages in 35 volumes. These expositions are all meant to lead towards the attainment of spiritual insight, spiritual fruition, and Nirvana. The Dhamma has the following attributes:-

### Attributes of the Dhamma

(1) The Dhamma is not the result of conjecture or speculation but the result of personal knowledge and is preached precisely and exactly. (2) The Dhamma can be put to a practical test by those who practice it. (3) The Dhamma can be made to show results here and now and not at some future time or existence. (4) The Dhamma invited all beings to put it to the test, and see for themselves. (5) The Dhamma deserves to be made to be part of oneself. (6) The Dhamma can be fully experienced by the eight kinds of Noble Disciples. \* (\* "Eight kinds of Noble Disciples" – Please see below for explanation.)

Because of these attributes, Buddhists venerate the Dhamma by saying "Dhammam Saranam Gacchami," "I venerate the Dhamma, I take refuge in it."

## III. The Sangha

The Sangha means the band of Bhikkhus who are disciples of the Buddha and who follow and practice the teaching of the Buddha. Through this practice, they get to a realization of the Path of Sanctity, the Fruition of Sanctity and Nirvana. Thus, the Sangha are the Ariya or Noble Disciples of the Buddha. There are eight kinds of these Ariyas:

- 1) The Noble Disciple who has attained the first path of Sanctity called Sotapatti Magga.
- 2) The Noble Disciple who has attained the first Fruition of Sanctity called Sotapatti Phala.
- 3) The Noble Disciple who has attained the second Path of Sanctity called Sakadagami Magga.
- 4) The Noble Disciple who has attained the second Fruition, called Sakadagami Phala.
- 5) The Noble Disciple who has attained the third Path of Sanctity called Anagami Magga.
- 6) The Noble Disciple who has attained the third Fruition, called Anagami Phala.
- 7) The Noble Disciple who has attained the fourth Path of Sanctity called Arahatta Magga.
- 8) The Noble Disciple who has attained the fourth Fruition of Sanctity and thus becomes an Arahata.

After the Buddha attained Enlightenment, those spiritual beings and human beings who had practised the attainment of Perfections leading to Nirvana became Disciples of he

Buddha and follow and practice his teaching. Some of these attain realization and spiritual insight even while listening to the preaching of the Buddha. Others attain such realization after practicing spiritual exercises which may last hours or days or months or years.

The person who attains the first stage of spiritual insight is said to be on the First Path of Sanctity. Immediately following that he has the First Fruition. He is called a Sotapanna. There is a successive sequence upwards as indicated above, ending in the person becoming an Arahata.

Those who attain the First Path of Sanctity and the First Fruition become free of (1) the wrong view about self; (2) doubt; (3) the belief that Nirvana could be attained through rites and ceremonies; (4) envy; (5) jealousy and (6) mental defilement causing rebirth in the nether planes of existence. They will be reborn only in the higher planes of existence for only seven times more before they attain Nirvana.

Those who attain the Second Path and the Second Fruition become almost entirely free of sensual pleasure and mental anxiety and will be reborn only once more in the plane of human beings or of gods before attaining Nirvana.

Those who attain the Third Path and the Third Fruition will become entirely free of sensual pleasure and anxiety and will be reborn only once more in the planes of the Brahmas before attaining Nirvana.

The Arahata is completely free of mental defilement. He will not be reborn again but will attain Nirvana. These eight kinds of Ariya or Noble Sangha have the following attributes.

### Attributes of the Sangha

- 1) The community of the Sangha follow practices for the elimination of desire, repulsion, torpor.
- 2) The community of the Sangha practice straightness in deed, word and mind.
- 3) The community of the Sangha practice spiritual exercises for the attainment of Nirvana.
- 4) The community of the Sangha practice the right practice for emancipation from ill and suffering.
- 5) The community of the Sangha is worthy of gifts from afar.
- 6) The community of the Sangha is worthy to receive gifts already intended for one's esteemed guests.
- 7) The community of the Sangha is worthy of receiving gifts which are offered with the aim of deriving benefit in the next existence.
- 8) The community of the Sangha is worthy of being venerated for the sake of gaining merit.
- 9) The community of the Sangha is the best field on which these who desire merit may sow the seeds of merit.

Although monks, men, gods, and Brahmas can become Arahats, only monks who became Arahats are included in the community of the Sangha.

The Buddha 2, 545 years ago preached his first sermon called Dhammacakkapavattana Sutta at the Deer Forest which is now known as Sarnath. Of the five Bhikkhus who

listened to this first sermon, the Venerable Kodanna was the first one to accept the teaching of the Buddha and to become his disciple. The other four, namely, the Venerable Vappa, Bhaddiya, Mahanama, Assaji practised according to the Buddha's instructions and became his disciples on subsequent days. On the fifth day after the preaching of the first sermon, these five Bhikkhus became Arahats on listening to the second sermon on Anatta. Beginning with these five Arahats, down to the present day, those eight categories of Noble Disciples as mentioned above, who are practicing according to the teachings of the Buddha are called the Sangha having the above nine attributes.

Buddhists venerate the Sangha by saying "Sangham Saranam Gacchami," "I venerate the Sangha, I take refuge in the Sangha." When they do that and when they offer alms or pay homage to the Sangha, they are doing it with the eight categories of the Noble Disciples in their minds.

## 2. Summary

The Buddha who founded the present sasana was the Gotama Buddha. Before he became the Buddha he practised the abovementioned Parami, Cariya and Caga for millions of world cycles. On the completion of this period of practice, he was born 2, 580 years ago in the city of Kapilavatthu in northern India, as prince Siddhattha, son of King Suddhodana and queen Mayadevi. At the age of sixteen he married princess Yasodharadevi, and they led a happy life together for thirteen years, enjoying the pleasures of the world. To them was born a son called Rahula. At the age of 29, prince Siddhattha came to realize the undesirability of old age, illness and death and he renounced the world to search for a way to be free of old age, illness and death. He became a wandering recluse, and for six years he studied and practised all the systems of philosophy and religious beliefs which were current at that time.

Finally, under a bodhi banyan tree at what is now called Buddha Gaya, he sat himself down in a cross-legged posture with the firm determination that he would not get up from his seat until he could free his mind of the soiling elements. He sat and pondered on the cyclical principles of cause and effect, known as Paticcasamuppada, and considered the phenomena of matter and mind, and passing in successive sequences and through stages such as realization of the Right Point of View and Knowledge of the Noble Path, he attained Enlightenment which entailed complete knowledge of all analytical principles of life and phenomena, and the realization of Nirvana where there is an end to suffering. All Buddhas attain Enlightenment in a similar manner. Immediately on attaining Buddhahood the Buddha becomes endowed with the following attributes.

## 3. Conclusion

Those who venerate the Buddha, the Dhamma and the Sangha gain pure, virtuous merit whenever they venerate these Three Gems. Because of these meritorious mental states their wishes will be beneficently fulfilled. But these good results are not given or granted by either the Buddha or the Dhamma or the Sangha. For example, a person who ardently wishes to reach a very pleasant garden will get to

the garden because of his wish and not because somebody forces him to go there. In the same way, although the good results of a meritorious deed are not given by the Buddha, the Dhamma or the Sangha, because of the pleasant and virtuous states of mind that accompany a meritorious deed, the good results will automatically follow.

One should not be content with the good results that follow on the veneration of the Buddha, the Dhamma and the Sangha. The Buddhas do not arise and appear in this world to be objects of veneration by human beings. These Buddhas appear in reality to help all beings to realize the Paths and Fruitions of Sanctity leading to Nirvana, thus escaping from ever-recurring suffering. Therefore, the veneration of the Buddha, the Dhamma and the Sangha must be complemented by practicing moral discipline, concentration, and wisdom so as to escape suffering and realize Nirvana as intended by the Buddha.

Therefore, may the readers be able to practice as above in accordance with the admonition of the Buddha and not merely be content with veneration.

### Nirvana

May they attain Nirvana after personally testing its truth, so as to escape from Suffering.

## References

- [1] The Buddha
- [2] The Dhamma
- [3] The Sangha
- [4] Attributes
- [5] Vijja or Insight
- [6] Sugata
- [7] Lokavidu
- [8] Endowment
- [9] Deer Forest
- [10] Nirvana