



**A CRITICAL STUDY OF BUDDHIST PRINCIPLES  
FROM THE BUDDHA'S FOOTPRINTS**

**Ms. Jutarat Tonginjan**

A Dissertation Submitted in Partial Fulfillment of  
The Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
C.E. 2017



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### **Abstract**

This dissertation has three objectives: (1) to interpret the 108 auspicious signs on the Buddha's footprints in Theravada Buddhism, (2) to analyze the Buddhist principles on the Buddha's footprints, and (3) to integrate proper acknowledges that related to the symbolic pictures and the Buddhist principles from the Buddha's footprints in daily lives of Buddhists at the present time.

Its research methodology is a qualitative research by using a survey concept of the Buddha's footprints in Theravada Buddhism, study and interpret the 108 auspicious signs on the Buddha's footprints, analyze the meanings of the Buddha's footprints that related to the principles of Buddhism and integrate the proper acknowledges for application in daily lives and the meditation practice. Research methods consisted of: 1) study all documents from the Tipiṭaka and their commentaries, 2) study folk's legends and faiths about it from various documents in Thailand, 3) interview scholars who are expert in hermeneutic the Buddha's footprints, 4) collect data and analyze the data following up the fixed contents, and 5) present it to advisor, supervisor committee, and publicize to people in the future.

From the research, it was found that there were two kinds of footprint: 1) the footprints which Buddha imprinted by himself, 2) the footprints which were created by Buddhists in each era from the past until

the present. The concept of creation of the Buddha's footprints has twofold: (1) the relationship between human beings and universe and (2) the relationship between human beings and sacred places. In terms of the relationship between human beings and universe, they created the Buddha's footprints as center of universe by drawing 108 auspicious pictures on the Buddha's footprint. For the relationship between human beings and sacred places, they imprinted the Buddha's footprints on the hill rocks which were determined as the sacred place of community. The 108 auspicious signs on the Buddha's footprint were the symbolic pictures to explain the three states: *Ti-bhūmi*, or three states, the Buddha's characteristics and his teachings. The Buddhist principles from the Buddha's footprint comprised of: the 3 *ñāṇa*, the 4 *Jhānas*, the 4 *Brahmavihāras*, the 5 *Sīla*, the 5 *Vesarajjañāṇa*, the 7 *Bojjhaṅga*, the 7 *Viññāṇaṅkhiṭṭi*, the 7 *Ariya-dhana*, The 8 *Loka-dhamma*, the 9 *Lokuttara-dhamma*, the 10 *Akusala-dhamma*, and the 16 *ñāṇa*. In terms of the integration the proper acknowledges that related to the symbolic pictures and the Buddhist principles from the Buddha's footprint in daily lives of Thai Buddhists, they can be integrated in both of daily lives and the meditation practice to attain the ultimate goals in Buddhism by studying the meanings, kinds, steps of practicing and practice them with the proper methods in their states by themselves.

Researcher would like to suggest that all Buddhists should emphasize on the importance of the Buddha's footprints and the Buddhist principles from the Buddha's footprints as the ways of lives for their living together in societies and should aware that these can be applied to both of daily lives and practicing to attain the ultimate goals of Buddhism, *Nibbāna*, or the extinction of all sufferings.

## Acknowledgement

This dissertation has completed on time with helping of many people, who have loving-kindness and compassion to suggest me in study and research especially Chairperson, Prof. Dr. Phrarajpariyatkavi, and my advisor, Phramaha Yutthana Narajettho, Ph.D., lecturer of faculty of Buddhism, Mahachulalongkornrajavidyalaya University.

To addition, I would like thank you very much for loving-kindness and compassion to my study in this time as the following persons namely: Assist. Prof. Dr. Phrarajpariyatmuni, Dean of Faculty of Buddhism, Dr. Phramaha Somboon Vu□□hikaro, Dean of Graduate School, MCU., Dr. Phramaha Surasak Paccantaseno, Vice-Dean of Faculty of Buddhism, Dr. Phramaha Anon Anondo, Lecturer of IBSC., Assoc. Srisak vallibhodom, Founder and Honorable Counselor of Lek-Viriya Prapai Foundation, Prof. Dr. Sakchai Saisingha, Lecturer of Archaeology of Silapakorn University, Dr. Virachart Nimanong, Lecturer of Religions and Philosophy, Assumption University, Khun Racchanok Kocaranon, Director of National Museum Bangkok, Officials of Library of Siam Society, Officials of library of Silapakorn University, Officials of National Museum Bangkok, Officials of National Museum Chiang Mai, and Officials of Wat Pho, or Wat Phacetuphonvimolmangalaram, Bangkok.

Finally, I may to them full with success and happiness in duties, lives, and occupations according to the Buddha's teachings forever long time.

With good wish,  
Ms. Jutarat Tonginjan  
March 14, 2018

## Table of Contents

	<b>Page No.</b>
<b>Abstract in English.....</b>	<b>i</b>
<b>Acknowledgement.....</b>	<b>iii</b>
<b>Table of Contents.....</b>	<b>iv</b>
<b>Contents of Tables.....</b>	<b>vi</b>
<b>Contents of Figure.....</b>	<b>vii</b>
<b>Abbreviations.....</b>	<b>viii</b>
<b>Chapter I: Introduction.....</b>	<b>1</b>
1.1 Background and Significance of the Problem.....	1
1.2 Objectives of the Research.....	5
1.3 Statement of the Problem Desired to Know.....	5
1.4 Scope of the Research.....	6
1.5 Definition of the Terms Used in the Research.....	6
1.6 Review of Related Literature and Research Works.....	6
1.7 Research Methodology.....	12
1.8 Conceptual Framework.....	13
1.9 Advantages Expected to Obtain from the Research.....	13
<b>Chapter II: The symbolic picture on the Buddha's footprints.....</b>	<b>15</b>
2.1 The Buddha's footprint on the Buddha's lifetime.....	15
2.2 The Buddha's footprint on the post Of the Buddha's lifetime.....	16
2.3 The Creation of the Buddha's footprints in Thailand.....	19
2.4 The kinds of symbolic pictures on the Buddha's footprint.....	22
2.5 The meanings of symbolic pictures on the Buddha's Footprint.....	27
2.6 Conclusion.....	41
<b>Chapter III: the Buddhist principles from the Buddha's         Footprints.....</b>	<b>42</b>
3.1 The Buddhist principles from the Buddha's footprints.....	42
3.2 Relationship between the symbolic pictures and The Buddhist principles.....	48
3.3 The importance of auspicious signs in propagation of Buddhism.....	57
3.4 Conclusion.....	58

<b>Chapter IV: Integration of the symbolic pictures</b>	
<b>And the Buddhist principles.....</b>	<b>60</b>
4.1 Integration in daily lives.....	60
4.2 Integration in the meditation practice.....	64
4.3 Process of integration the Buddhist principles from the Buddha's footprint in daily lives.....	67
4.4 Summary of interviews the key informants.....	72
4.5 Conclusion.....	75
<b>Chapter V: Conclusion and Suggestion.....</b>	<b>76</b>
5.1 Conclusion.....	76
5.2 Suggestion.....	84
<b>Bibliography.....</b>	<b>86</b>
<b>Appendix A.....</b>	<b>91</b>
<b>Appendix B.....</b>	<b>104</b>
<b>Appendix C.....</b>	<b>107</b>
<b>Appendix D.....</b>	<b>116</b>
<b>Biography of Researcher.....</b>	<b>121</b>



**Contents of Tables****Page No.****Table 1:** show numbers of the Buddha's footprints in Thailand.....19

## Contents of Figure

	<b>Page No.</b>
<b>Figure I:</b> Show the conceptual Framework and researcher Process.....	13
<b>Figure II:</b> The 108 auspicious signs on the Buddha's footprint at Abhayagiri Vihara, Anuradhapura, Sri Lanka.....	91
<b>Figure III:</b> The 108 auspicious signs on the Buddha's footprints, at Abhayagiri Vihara, Anuradhapura, Sri Lanka.....	92
<b>Figure IV:</b> The 108 auspicious signs on the Buddha's footprint. This is The Buddha's footprint on Davaravadi period, at Wat Phrathan Dongrang, Kancanaburi province.....	93
<b>Figure V:</b> Researcher is in front of the Buddha's footprint of Wat Pho, Bangkok, Thailand where sculptor was repairing its color at that time.....	96
<b>Figure VI:</b> At the 4 Buddha's footprint, Chaing Mai province.....	97
<b>Figure VII:</b> At Sramorakot, Kokpeep, Pracinburi province.....	98
<b>Figure VIII:</b> The Buddha's footprint at Wat Phrabuddhapada Takpha, Lamphoon province, North region of Thailand.....	100
<b>Figure IX:</b> The Researcher was interviewing Prof. Dr. Sakchai Saisingha, Silapakorn University.....	101
<b>Figure X:</b> Researcher and Ajarn Srisak Vallibhodom, at Lek-Viriya Prapai Foundation, Bangkok, Thailand.....	102
<b>Figure XI:</b> Researcher interviews Khun Raccanok Kocaranon, Director of National Musuem Bangkok, at Office of National Musuem Bangkok, Thailand.....	103

## Abbreviations

### A) Abbreviations of Scriptures

In this dissertation, the researcher referred the Tipiṭaka entitled: “Thai Tipiṭaka of Mahachulalongkornrajavidyalaya University, 2539” and the Pali Canon of the Pali Text Society. Its forms consisted of volumes, numbers and pages approximately, for examples; D.Pā. (MCU). 11/306/316. D.Pā. (MCU) meant that Suttanta Piṭaka Dīghanikāya Paṭikavagga (Thai Mahachula), Volume 11, Number 306, page 316, etc.

- A. = Aṅguttaranikāya (5 volumes)
- AA. = Aṅguttaranikāya Aṅṅhakathā
- Comp. = Compendium of Philosophy (Abhidhammatthasaṅkaha)
- D. = Dīghanikāya
- Dh. = Dhammapada (Khuddakanikāya)
- DhA. = Dhammapada Aṅṅhakathā
- Dhs. = Dhammasaṅgani (Abhidhamma)
- It. = Itivuttaka (Khuddakanikāya)
- M. = Majjhimanikāya
- MA. = Majjhimanikāya Aṅṅhakathā
- Nd1 = Mahāniddesa (Khuddakanikāya)
- S. = Saṃyuttanikāya
- Vbh. = Vibhaṅga (Abhidhamma)
- Vism. = Visuddhimagga

### Vinaya Piṭaka (Thai Edition)

Vin.Maha. (MCU) = Vinaya Piṭaka Mahavibhaṅga (Thai Mahachula)

### Suttanta Piṭaka (Thai Edition)

- D.Pā (MCU) = Suttanta Piṭaka Dīghanikāya Paṭikavagga  
(Thai Mahachula)
- M.Mū. (MCU) = Suttanta Piṭaka Majjhimanikāya Mūlapaṭṭāsaka  
(Thai Mahachula)
- M.M. (MCU) = Suttanta Piṭaka Majjhimanikāya  
Majjimapaṭṭāsaka  
(Thai Mahachula)
- M.U. (MCU) = Suttanta Piṭaka Majjhimanikāya Uparipaṭṭāsaka

- (Thai Mahachula)  
 A.Tik. (MCU) = Suttanta Piṭaka Aṅguttaranikāya Tikanipāta  
 (Thai Mahachula)  
 A.Catuk. (MCU) = Suttanta Piṭaka Aṅguttaranikāya Catukanipāta  
 (Thai Mahachula)  
 A.Pañcak. (MCU) = Suttanta Piṭaka Aṅguttaranikāya Pañcakanipāta  
 (Thai Mahachula)  
 A.Aṅṅhak. (MCU) = Suttanta Piṭaka Aṅguttaranikāya  
 Aṅṅhakanipāta  
 (Thai Mahachula)  
 Kh. Dh. (MCU) = Suttanta Piṭaka Khuddhakanikāya Dhammapada  
 (Thai Mahachula)  
 Kh. Jā. (MCU) = Suttanta Piṭaka Khuddhakanikāya  
 Jātaka (Thai Mahachula)  
 Kh. P. (MCU) = Suttanta Piṭaka Khuddhakanikāya  
 Paṭisambhidāmagga (Thai Mahachula)

**Abhidhamma Piṭaka  
 (Thai Edition)**

- Abhi.Vi. (MCU) = Abhidhamm Piṭaka Vibhaṅga ((Thai Mahachula)

**Suttanta Aṅṅhakathā  
 (Thai Edition)**

- A.Tik.A. (MCU) = Aṅguttaranikāya Manorathapūraṅṅ Tikanipāta  
 (Thai Mahachula)

**B) General Abbreviations:**

<b>Abbreviations</b>	<b>full words</b>	<b>meanings</b>
Ibid.	Ibidem	in the same place
p.	page	page of referred data
pp.	Pages	pages of referred data
i.e.	id est	that is
etc.	et cetera	and so on

## Chapter I Introduction

### 1.1 Background and Significance of the Problems

The Buddha's footprint was the footprints which Buddha imprinted at each place for different objectives such as to make other person to know his characteristics. For example, a case of the footprint imprinted by the Buddha for Māgandhiyā's father and mother who wished to offer her to be his wife. It has special identity appearing at vowed and imprinted places. In case, Buddha wished someone to see, he would see it. No animals such as elephants could not delete it or the rain could not penetrate it. Moreover, even the wind could not bring anything to overwhelm it.<sup>1</sup>

In Puṅḡovādasutta commentary, it was said there were two places that the Buddha imprinted his footprints by himself. Firstly, it was at the bank of Nammadā River. It was imprinted by a request of the great snake, which lived at the river and on the Saccaban Mountain. He imprinted it for an ascetic who believed him and became to be Buddhist.<sup>2</sup>

In later time, the archive of Fā-Hain on the 5<sup>th</sup> century had given the same evidence to us that in Sri Lanka, Buddha has imprinted his two footprints on the top of Sumanakūta Mountain and in the north direction of the top of mountain at Nālandhāni city<sup>3</sup>. Additionally, the archive of Xuan Zang or Hieun Tsang on the 7<sup>th</sup> Century was recorded that the Buddha's footprint had appeared at two places: the first footprint was under of projecting rock, which the Buddha imprinted his footprint after he preached the giant named Vakkula and the second footprint on the mountain's peak after he preached him to refrain from eating the meats.<sup>4</sup> It was recorded in the chanting books of Thai<sup>5</sup> which were influenced from

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<sup>1</sup>**The Dhammapada Commentary**, Vol.2, [2007], compiled by Buddhagosa, (Bangkok: King Mongkut University). p. 39.

<sup>2</sup>The Puṅḡovādasutta Commentary, MA 5: 92.

<sup>3</sup>Markus Aksland, **the Sacred footprint: A cultural History of Adam's Peak**, first published, (Bangkok: Orchid Press, 2001), p.41.

<sup>4</sup>Xuan Zang, the Archives of travelling to the West of Tung's dynasty, Source: **Journal of Arts and Culture**, Special Volume, the first printing, (Bangkok: Matichon Press, 2004), p. 401.

<sup>5</sup>Phra Sasanasobhon, **Chanting Books of Translation**, the 3<sup>rd</sup> printing, (Bangkok: King Mongkut University, 1952), p. 44.

Sri Lanka. The data was different. It appeared that the Buddha imprinted his footprints at five places: Suwaññaamālika, Suwañña Mountain, Sumanakūta Mountain, Yonakapura, and Nammadā River. Of these places, two were found in Sri Lanka; the Suwaññaamālik and Sumanakūta Mountain. Three of them were found in Thailand at Suwañña Mountain, Yonakapura City and Nammadā River.

In Mahāvamsa scripture, it was also recorded that the Buddha ever travelled to Sri Lanka for three times, and he imprinted his footprint on the top of Sumanakūta Mountain at the last time.<sup>6</sup> For Thailand, in the legend of the Buddha travelled around the world, or “*Tamnan Phra cao Liab lok*” in Thai, there were so many evidences that the Buddha ever travelled to Thailand and he imprinted his footprint about 491 places around country such as in Saraburi province and Chiang Mai province.<sup>7</sup>

From aforementioned different data, it indicated the attempts of Buddhists both in Sri Lanka and Thailand in the ancient age. They had participated to create the Buddha’s footprints at important places for their worshiped place and mentally centered place. Then, they attempted to explain its importance and sacred place with making up the Buddha’s stories for confidence of created footprints. In this way, these were the positive parts. Even the time passed for a thousand year, these legends remained true stories in sense of all peoples at each place, and these realities were undeniable. These legends have been become the important part for making valued and sacred place as the representative symbols of the Buddha<sup>8</sup>.

Actually, the Buddha’s footprints did not only exist in the Gautama era, but also in the past time of the Buddhas such as Sitthatha, Tissa, and Vipassi. It was found that the Buddhas had imprinted their footprints. In the Apadāna scripture of Tipiṭaka, vol. 32-33,<sup>9</sup> there were four evidences

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<sup>6</sup>Mahanama Thera, composed, **Mahāvamsa scripture, Vol. I**, translated by Assistant Suthep Phromlet, Lecturer of faculty of Buddhism, (Phra Nakorn Ayutthaya, Thailand: Mahachulalongkornrajavidyalaya University, 2010), p. 12.

<sup>7</sup>See details in “**Summary of 6-9 parts**”, of the **Buddha’s legends: the God traveled around the World**, Volumes of both North and Northeast regions of Thailand, (Prae Province, Thailand: Mahachulalongkornrajavidyalaya University, 2010), pp. 74-130.

<sup>8</sup>Ibid, pp. 74-130.

<sup>9</sup>Mahachulalongkornrajavidyalaya University, **Tipitaka Thai Version, Volume 32**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1996), pp. 375-376.

to show that Buddhas in the past imprinted their footprints and there were evidences about the past lives of disciples of Gautama Buddha. They worshiped the Buddha's footprints and vowed for own benefits by themselves until they got them on that state without doubt. To worship Buddha's footprints had been continuously remained important action for Buddhism as the indicated factors of Buddhism's growth on each era and place. On the other hand, it has also shown the relationship between Buddhists and Buddha.<sup>10</sup>

To show the respect to the Buddha's footprint of disciples in the Tipiṭaka scripture, most of them showed it by making their own minds rejoiceful and faithful, and worship with many flowers and perfume. Finally, they got the advantages by being born in the state of happiness as the deities in heaven. Their complexion became delightful, its colors became like the flowers that they worshiped the Buddha's footprints, such as Korandabupaphiya monk<sup>11</sup> who worshiped Tissa Buddha with flowers of cock's comb, his complexion was looked like the flower of cock's comb.

In the past, many Buddhists scholars had studied in different ways such as Dr. Waldemar C. Sailer,<sup>12</sup> the prominent scholar in the Buddha's footprints of Thailand and the world. He was the first person who have been studied the Buddha's footprints in Thailand and around the world. He was called as 'the father of the Buddha's footprints' because he was the first foreign scholar who was interested in and studied the Buddha's footprints around the world. He found that in fact, the Buddha's footprints existed in Afghanistan, Bhutan, Cambodia, China, India, Japan, Korea, Laos, Malaysia, the Maldives, Pakistan, Singapore, Sri Lanka, Thailand, and the Union of Myanmar. Unchalee Pinrod<sup>13</sup> studied in an edition and critical study of Buddhapādamāṅgala scripture. She found that this scripture was composed at Lanna period by using Pali language and its contents showed the 108 auspicious pictures on the Buddha's footprints.

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<sup>10</sup>Anek Khamthon, **Buddhavaṃsa: History of the 25 Buddhas**, (Bangkok: Religious Press, 1998), pp. 157-166.

<sup>11</sup>Mahachulalongkornrajavidyalaya University, **Tipitaka Thai Version, Volume, 33**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1996), pp. 41-42.

<sup>12</sup>Dr. Waldemer C. Sailer., **The Word of the Buddha footprint**, Source: [Online]. [www.dralbani.com/Buddha footprint](http://www.dralbani.com/Buddha-footprint) [28 may 2016], and "Chronology of Buddha Footprint", academic article in **"Buddhapadalakkhana and the Buddha's footprint in Thailand"**, (Bangkok: Department of Arts, 1993), pp. 27-45.

<sup>13</sup>Unchalee Pinrod, "Buddhapādamāṅgala: An Edition and a Critical Study", **thesis Master of Arts**, (Graduate School: Chulalongkorn University, 1982).

These pictures like mimicking everything in the universe into the Buddha's footprints to show the power of the Buddha which was beyond anything in the universe. In the same way of Claudio Cicuzza's works, he studied the Pali *Buddhapādamāṅgala* or auspicious signs on the Buddha's feet with critical edition in English. He showed the lists of the 108 auspicious pictures from Pali tradition and interpreted them in terms of the Buddha's teachings<sup>14</sup>.

At Mahachulalongkornrajavidyalaya University, there were two Ph.D. students who studied about it: Phra Sripariyatvedi (Lamyai Suvaṅṅhano), he researched the Thai people's belief on the Buddha's footprint in Saraburi province. It was found that in the past, most of Thai people believed that if they worshiped the Buddha's footprint for three or seven times in their lives, they would not ascend in the hell state, and it was believed that the Buddha's footprint was the center of three institutions: the nation, the religion, and the monarchy. If they followed the principles of Buddhism and believed in the Buddha's footprint, they would finally find the peaceful and wisdom way.<sup>15</sup> Another one, Juan Khongkwae,<sup>16</sup> he studied the characteristics of the Buddha's footprint in relation with Buddha dhamma. From its result, it was found that every picture on the Buddha's footprints were presented as the representative signs of the Buddha's teachings such as Dhammacakra's pictures, Tri-Rattana, Sawasdika.

From the above evidences, the researcher could conclude that the Buddha's footprints were studied in different aspects, such as a textual study of Uncalee Pinrod and Claudio Cizzusa, a survey study of Waladimer C. Sailer, or a critical study of Phra Sripariyatvedi and Juan Khongkwae. But in this topic; 'A critical study of the principles of Buddhism on the Buddha's footprint', it did not directly study no matter what the meanings of the 108 auspicious pictures on the Buddha's footprints, the principles of

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<sup>14</sup>Claudio Cicuzza, **"A Mirror Reflecting the Entire World, The Pali Buddhapādamāṅgala or "Auspicious Signs on the Buddha's Feet"**, first published, (Bangkok, Thailand: Fragile Palm Leaves Foundation, Lumbini International Research Institute, 2011).

<sup>15</sup>Phra Sripariyathivedi (Lamyai Suvaṅṅhano), "The Analytical Study of the Thai People's Belief in Lord Buddha's Footprint", **a Dissertation, Doctor of Philosophy**, Graduate School: Mahachulalongkornrajavidyalaya University, 2009).

<sup>16</sup>Juan Khongkwae, "An Analytical Study of the Characteristics of the Buddha's Footprints in Relation with Buddha Dhamma", **a Dissertation, Doctor of Philosophy**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2016).



Buddhism on the Buddha's footprints which were related to the symbolic pictures of the Buddha's footprints. Some important questions were raised such as "Why Buddhists did in the past imprinted them at the many places, and why they explained that they were the true Buddha's footprints through the legends or folktales which were composed on the later time? And how do beliefs about them was related with the Buddha's characteristics, stability and growth of Buddhism?"

Therefore, to know the meanings of the 108 auspicious signs and principles of Buddhism on the Buddha's footprints in details, the researcher would study them according to the three objectives; to interpret the symbolic pictures on the Buddha's footprints in Theravada Buddhism, to analyze the principles of Buddhism on the Buddha's footprints, and to integrate the proper acknowledges that were related to the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists on the present time.

## **1.2 Objectives of the Research**

1.2.1 To interpret the symbolic pictures on the Buddha's footprints in Buddhism.

1.2.2 To analyze the principles of Buddhism on the Buddha's footprints.

1.2.3 To integrate proper acknowledges that related to the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists on the present time.

## **1.3 Statement of the Problems Desired to Know**

1.3.1 What are the meanings of the symbolic pictures on the Buddha's footprints?

1.3.2 What are the principles of Buddhism on the Buddha's footprints?

1.3.3 How do we integrate the principles of Buddhism on the Buddha's footprints in daily lives for all Buddhists on the present time?

## **1.4 Scope of Research**

1.4.1 For the content part; this study analyzed the background of the Buddha's footprints, the symbolic pictures and the principle of Buddhism on the Buddha's footprints and integration of them in daily lives for all

Buddhist in the present time, by using data from the Tipitaka and others related documents.

1.4.2 In the research field; this study was documental research and field research, so the researcher has surveyed all data from documents about the Buddha's footprints and the important footprints in Thailand.

1.4.3 In terms of limitation of research; due to the researcher could not survey them under limitation of times and funds. So, the researcher surveyed only some important places in Thailand such as the Buddha's footprints in Saraburi province, at Maerim district in Chiang Mai province, at Sramarakot, Pracinburi province, at Wat Pho in Bangkok.

## 1.5 Definition of the Terms Used in the Research

**Critical study** referred to the extremely examination of the concepts of the Buddha's footprints from Buddha's lifetime and after the passing away of Buddha until the present time.

**Buddha's footprints** referred to the footprints of the Buddha which has imprinted at each place for different objectives. It referred to the Buddha's footprints which were imprinted by him and were imprinted by his followers on the later times.

**Theravada Buddhism** referred to the important sect of Buddhism on the early era and it had spread to Sri Lanka, Myanmar, Thailand, and other countries in Southeast Asia.

**The principles of Buddhism** referred to the Buddha's teachings on the Buddha's footprints.

**Buddhists** referred to the followers of Buddha consisting of; monks, nun, layman and laywomen.

**The 108 auspicious signs** referred to the symbolic pictures on the Buddha's footprints.

## 1.6 Review of Related Literature and Research Works

In this study of the Buddha's footprints, the researchers reviewed various literatures. Most of them were research papers, thematic papers and thesis of students in Master of Arts and university researchers as follows.

### 1.6.1 Books

A study of Claudio Cicuzza mated to Unchalee's thesis on the title: 'A mirror reflecting the entire world' which he translated the characteristics of the Buddha's footprint from the Pāli Buddhapādmangala

or the 108 auspicious signs on the Buddha's footprint.<sup>17</sup> From this study, it was found that the *Buddhapādmangala* was an important Buddhist Pali scripture of Siam, or Thailand at the present. At the beginning, it started from the description of the Wheel's sign on the Buddha's footprint, and then described the 108 auspicious symbols according to the beliefs of Theravada Buddhism with comparison the Buddha's teachings and his doctrines as symbols of the *Tribhūmikathā*, or the three worlds.

Nanthana Chutiwong studied differences of the Buddha's footprints in many countries of Asia and Southeast Asia<sup>18</sup>. From the research result, it was found that the Buddha's footprints were held 'used pagoda by assumption', or 'Paribhogaceti' of the Buddha, meant that they were assumed to be Buddha's real footprints and were symbolic which was ever used to be the representative of the Buddha because there was no creation Buddha's image as the human.

In the legend of the Buddha travelling around the world, or "*Tamnan Phrachao Lieb Lok*"<sup>19</sup> in Thai, there were many evidences to show that the Buddha imprinted his footprints at many places in Thailand in both north and north-east regions such as in Chiang Mai, Lampang, Payao, Udonthani province. Even if these evidences were from local legends which were compiled on the later time, but these had shown that the Buddha's footprints were imprinted in everywhere of Thailand for various objectives by Buddhists from the past until the present time. It aimed to explain the importance of the Buddha's footprints which they imprinted for Buddhists at those places. Meanwhile, a study of cultural routes as heritage in Thailand of Sayamol Chairatudomkul<sup>20</sup> indicated that transmission of belief of worshipping the Buddha's footprint have become traditions of all Buddhists in Thailand and other Buddhists countries from the past until the

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<sup>17</sup>Claudio Cicuzza, "A Mirror Reflecting the Entire World, The Pali *Buddhapādamāṅgala* or "Auspicious Signs on the Buddha's Feet", p. xix.

<sup>18</sup>Nanthana Chutiwong, "*Buddha's footprints in Arts of South Asia and Southeast Asia*", (Bangkok: Maung Boran, 2533). p. 5.

<sup>19</sup>See details in "*the legend of the Buddha who travelled around the world*", or "*Tamnan Phrachao Lieb Lok*" compiled by group of lectures, (Mahachulalongkornrajavidyalaya University, Præ Campus, 2013), pp. 1-13.

<sup>20</sup>Sayamol Chatatudomkul, "Cultural Routes as Heritage in Thailand: Case Studies of King Narai's Royal Procession Route and Buddha's Footprint Pilgrimage Route", *Thesis of Doctor of Philosophy*, (Graduate School: Silpakorn University, 2008).

present time. Finally, in the research of Dhossaphol Changphanijyakul<sup>21</sup> on the title: *To track the 491 Buddha's footprints around Thailand*, or '*Taam roy phrabhuddhapada*' in Thai. It was found that there were the Buddha's footprints in Thailand at 491 places on all regions of Thailand. Especially in the northeast, there were the Buddha's footprints at about 200 places. Of these, they were the Buddha's footprint in Saraburi province and Suphanburi province, where Luang Boribal Buribhand<sup>22</sup> summarized in preface of his work about the Buddha's Footprint. It was found that the Buddha's footprints were actually imprinted by the Buddha himself.

In the later time, they were accepted by Sri Lanka and Thai Buddhists as his real footprints. In fact, the Buddha never travelled outside India during his whole lifetime. About the belief of footprints at Sri Lanka, especially at Adam's peak, or Sumanakūta Mountain, there were differences among each religious follower. For Sri Lankan Buddhists, they believed that it was the Buddha's footprint, but Hindus believed it was the footprint of Lord Shiva. Muslims believed to be the footprint of the first man of the world, Adam. Meanwhile, some Christians regarded it that the footprint of the apostle Thomas.<sup>23</sup>

However, the oldest evidence of creation the Buddha's footprint in the first time was found at the pagoda of Bharhut city and at pagoda of Sañci in India around the 3<sup>rd</sup> B.E. This origination of the Buddha's footprint was the representative of the Buddha as the supreme state of all Buddhist at that time. At the later time, when this concept was spread out from India to other countries, it was generally accepted such as in Sri Lanka, Myanmar, and Thailand.<sup>24</sup>

### 1.6.2 Thesis and research

A dissertation of Phra Sripariyatvedi (Lamyai Suvaññhano),<sup>25</sup> who studied the Thai people's belief in the Buddha's footprint in Saraburi

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<sup>21</sup>Dhossaphol Changphanijyakul, **to track the 491 Buddha's footprints around Thailand**, (Bangkok: Comma Printing, 2555), p. 7.

<sup>22</sup>Luang Boribal Buribhand, **The Buddha's Footprint**, Bangkok: the Chatra Press, 1955), p. (c).

<sup>23</sup>Markus Aksland, **the Sacred footprint: A cultural History of Adam's Peak**, first published, (Bangkok: Orchid Press, 2001), p.16.

<sup>24</sup>Department of Arts, **Buddhapadalakkhañña and the Buddha's footprint in Thailand**, (Bangkok: Office National Bangkok, 1993), p. 5.

<sup>25</sup>Phra Sri Pariyathivedi (Lamyai Suvaddhano), "The Analytical Study of the Thai People's Belief in Lord Buddha's Footprint" pp. abstract.

province, revealed that the Buddha's footprints were imprinted since the Buddha's lifetime by himself and were imprinted on the later time by the Buddhists for commemorating the Buddha's virtues. Especially the Buddha's footprint at Wat Phra Buddhapada in Saraburi province, it was very sacred place. In the past time, Buddhists believed that if they worshiped it for three or seven times on their lives, they would not ascend the hell state. But Juan's research,<sup>26</sup> 'an analytical study of the characteristics of the Buddha's footprints in relation with Buddha Dhamma', it was found that every auspicious picture on the Buddha's footprints were the symbols of the Buddha's teachings. For its evolution, at the early era, there was only one pictures, Dhammacakra's picture on the Buddha's footprint. At the later era, they evolved to the pictures of Tri-ratana and Sawadika respectively, and to the 108 auspicious pictures at the final. On the other hand, he also analyzed the importance of 8<sup>th</sup> auspicious number on the Buddha's footprints since the past until the present time whatever in the Buddhism's dimensions, or superstition's dimension.

Research of Unchalee Pinrod,<sup>27</sup> who studied Buddhapādamangol in Thailand, showed that this scripture was composed in Lanna era when the study of Pali was on the decline. Its composers attempted to give and analyze the Buddha's sign and interpreted it as in relation with the Triple Gem and representative of anything in the universe. The arrangement and selection of sign suggested the shape of the whole universe and the omnipotence of the Buddha.

Pattama Ekmoung<sup>28</sup> comparatively studied on the Art between the Buddha's footprints of Wat in Phayao and Sukhothai. From the research, it was found that the Buddha's footprints of Wat Srikomkam, Phayao and Wat Trapangthong, Sukhothai were from the same idea which were influential from the creation the Buddha's footprints of India and Sri Lanka, and the design of Wat Srikomkam were similar to Wat Trapangthong. They were created in Sukhothai period. Suthana

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<sup>26</sup>Juan Khongkwae, "An Analytical Study of the Characteristics of the Buddha's Footprints in Relation with Buddha Dhamma", pp.9-14.

<sup>27</sup>Unchalee Pinrod, "Buddhapadamangal: an edition and a critical study", thesis of Master of Arts, **faculty of Arts**, (Chulalongkorn University, 2525).

<sup>28</sup>Pattama Ekmoung, "A Comparative Study on the Art between Buddha's footprint of Wat Srikomkam, Phayao and Wat Trapangthong, Sukhothai", **Thematic paper of history of art**, (Graduate School: Silpakorn University, 2549).

Ketuaram<sup>29</sup> studied creation of the Buddha's footprints on the King Lithai and found that symbols on the Buddha's footprints were dissipated symbols. These were held as symbol of the Buddha who traveled from one place to another place. On the later time; on the early Amārawadi period, there were the Buddha's footprints which imprinted with narrative story of Buddha who traveled around the world. In the topic of comparison of the mural painting and sculpture on the Buddha's footprints of Amphol Khomkham<sup>30</sup>, who studied the similarities and dissimilarities in the concepts of Buddha's footprints toward the mural painting and sculpture during the late Ayutthaya era. From the research, the result showed that during the Ayutthaya period, there were four styles of footprints. They were comprised of firstly, the Buddha's footprint at the Nammadā river and secondly, at the Saccabana Mountain, exposed in the written aspect of the Puṅṅovāda Sutta. Thirdly, the Buddha's footprint was on the top of the Sumankṅta mountain of Sri Lanka. It was also considered as the most prominent influences beyond another footprint at the Suwaṅṅabanpot Mountain in Saraburi province of Thailand. Besides, there were also other three exposed mural paintings and sculptures during Ayutthaya period. For the depicted mural painting and sculpture, it could be assumed that it was firstly built at the murals painting in its east sided wall of residential Building of Buddhakhosachan at the temple of Phutthaisawan in Ayutthaya province and passed on to other provinces. The mural painting in inner side of the chapel of temple of Khao Kwean Suttharam and cement was created decoration by attaching the chapels wall of the temple of Pailom in Phetchaburi province.

In addition, a research of Wiraporn Suwadeepathomphong<sup>31</sup>, studied the new aspects on the system of the auspicious symbols on the Buddha's footprints in Thailand since 15<sup>th</sup> – 19<sup>th</sup> century. From the research result, it

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<sup>29</sup>Suthana Ketuaram, "Creation of Buddha's footprint on the King Lithai". **Thematic paper of Bachelor of Degree**, faculty of Archaeology, (Bangkok: Silapakorn University, 2523), pp. 4-6.

<sup>30</sup>Amphol Khomkham, "the similarities and dissimilarities in the concepts of Buddha's footprints toward the mural painting and sculpture during the late Ayutthaya period", **Thesis: Master of Arts**, field: history of art, faculty of Archaeology, (Bangkok: Silapakorn University, 2005).

<sup>31</sup>Wiraporn Suwadeepathomphong, "the new aspects on the system of the auspicious symbols on the Buddha's footprints in Thailand from 15<sup>th</sup> – 19<sup>th</sup> century", **Thesis: Master of Art**, Department history of art, (Bangkok: Silapakorn University, 2009).

was found that the fortune symbols were shown firstly in Sukhothai Art, dated in 13-14 century A.D. They were arranged in from of horizontal line, starting from the thumb left to right, and were circled around the center of the foot. Nearly the same time, they had also a new technique to rearrange these symbols as the universal Mandala in a vertical line. They seemed to show Brahmaloaka and Devaloka in the highest of foot. Afterward, the auspicious symbols were improved to be a ring on center of footprints, dated in 14 century A.D. To warding to the Middle Ayutthaya Art, there was a new design to mutable and filled the symbols in these. Last, the auspicious symbols were turned into vertical line as Sukhothai Art. This style was popular throughout to Rattanakosin Art. In the position of symbols, it was founded that it changed alternatively for a several times. It depended on the size of Buddha's footprints and the canons which contained the various information of auspicious symbols. Meanwhile, the research of Wannakavee Photha<sup>32</sup> had different results because she studied the Buddha's footprints in the modern art of Thai artists. From the research, it was found that it demonstrated the differences of the concepts, creativities and the meaning between two artists. Pichai Nirand presented the painting of the Buddha's footprint by altering, developing and finally creating the art works. Though, he was able to form his individual style and his works did not distort the original purpose of creating the traditional footprints. Patyos Buddhacharoen presented the Buddha's footprints through the art of installation inspired by the interpretation of every conscious step. Both artists have a coherent style in adjusting between the original style and contemporary art in order to bring the best of individuality.

From all evidences, they showed that the Buddha's footprints were studied and investigated in the many dimensions by scholars and students of both Thai and foreigners. These caused us to gain new knowledge for the Buddha's footprints. On the other hand, in my thesis: A critical study of the principles of Buddhism on the Buddha's of the Buddha's footprints, it was direct study. This study would help us get its knowledge completely and would be beneficial for all Buddhists in Thailand and other countries.

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<sup>32</sup>Wannakavee Photha, "Buddha Footprint in Contemporary Thai art: A Case Study of Pichai Nirand and Patyos Buddhacharoen", Department of Art Theory, **faculty of Archaeology**, (Bangkok: Silpakorn University, 2009).

## **1.7 Research Methodology**

This qualitative research used various methods in the following.

1.7.1 Studied all documents from the Tipitaka and their documents. These data would be used to be conceptual framework of this research and was a part of data analysis.

1.7.2 Studied folk's legends from various documents in each local of Thailand such as the legend of Buddha travelled around the world, the legend of Buddha's footprint. These legends would be used as the representative of folk's faith which were related to the origination of the Buddha's footprints and the meanings of them.

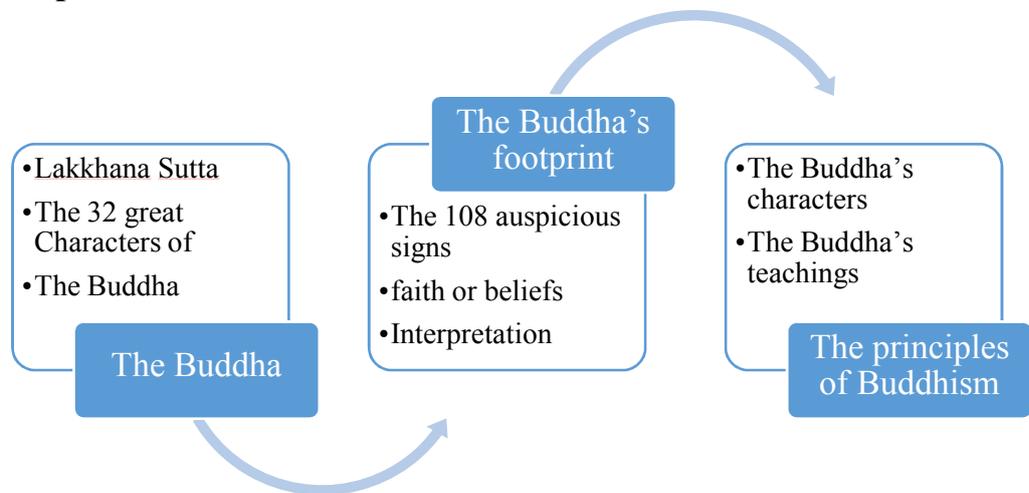
1.7.3 Interviewed key informants about the Buddha's footprints around 4 persons, i.e. Ajarn Srisak Vallibhodom, Dr.Sakchai Saisingha, Khun Racchanok Khocaranon, director of National museum Bangkok, Dr.Veerachart Nimanong, who was expert in hermeneutic. This information would be used to explain the concept of the Buddha's footprint and the symbolic pictures on the Buddha's footprint.

1.7.4 Collected data and analyzed the data following up the fixed contents. In this thesis, its contents consisted of five chapters.

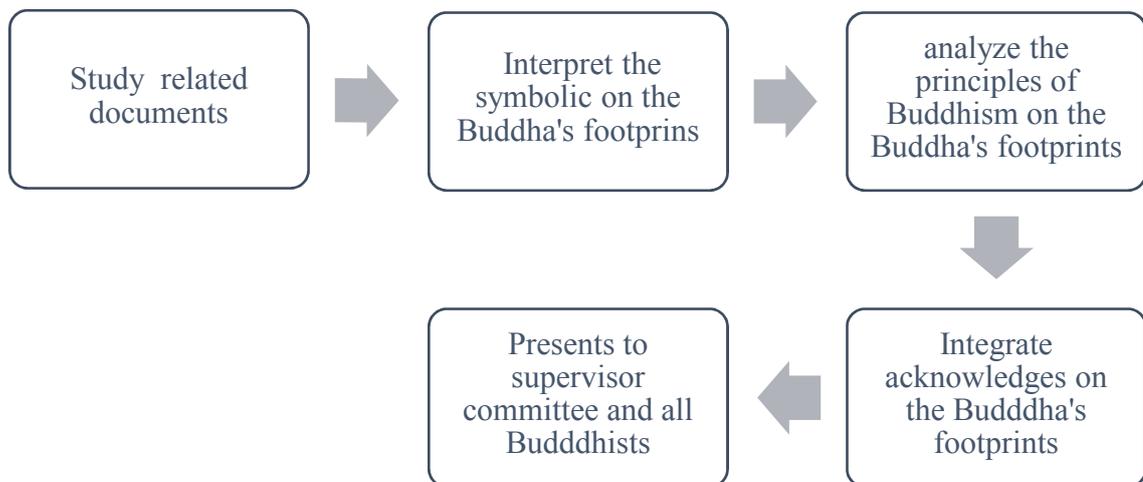
1.7.5 Presented it to advisor and supervisor committee according to the regulation of Graduate school of Mahachulalongkornrajavidyalaya University and public people in the future.



## 1.8 Conceptual Framework



## -Research Process



**Figure I:** Show the conceptual framework and research process

## 1.9 Advantages Expected to Obtain from Research

1.9.1 Understood meanings of the symbolic pictures on the Buddha's footprints.

1.9.2 Understood the principles of Buddhism on the Buddha's footprints correctly.

1.9.3 Integrated the proper acknowledges that related to the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of all Buddhists in Thailand and foreign countries.

## **Chapter II**

### **The symbolic pictures on the Buddha's footprints**

The symbolic pictures on the Buddha's footprints could be considered based on the concept of the origination of the Buddha's footprints. This thesis was analyzed under the concept of semiology<sup>1</sup> on the threefold: concept of the Buddha's footprints on the Buddha's lifetime, concept of the Buddha's footprints on the post of the Buddha's lifetime, and concept of the Buddha's footprints on the present time. Details which were related to the meaning of the symbolic signs on the Buddha's footprint were presented as follows.

#### **2.1 The Buddha's footprint on the Buddha's lifetime**

It was found that in the Buddha's life time, the Buddha imprinted his footprints in many places by himself. There were various purposes for imprinting the footprints of the Buddha such as to show the identity or characteristics to person who were searching for him or to give it as the representatives. In this point, there were two cases.

Firstly, a case of Saccaban ascetic evidenced by the Puṅḡovādasutta commentary, it said that "the Buddha imprinted it on the top of Saccaban by the request of an ascetic named Saccaban to make it as a sacred sanctuary of peoples".<sup>2</sup> This mountain was believed to be the Buddha's footprint in Saraburi province in Thailand at the present time. This village at that time was called 'Sunāparanta village' which populations of this village were very poor and violent. A Buddha's disciple named Puṅḡa monk came here to propagate Buddhism and he could do 1000 peoples of this village believe in the Buddha's teachings. At the end of his life, he died here.

Secondly, a case of Mākandiyā's father was proved from the evidence in the Dhammapada commentary. Her parent wanted to bestow a beautiful daughter, Mākandiyā to be his wife. The evidence showed that

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<sup>1</sup>Semiology is a science of study about the symbolic system in thought of human that is everything into the context of societies. There are symbols in our societies, for example, languages, codes, signals, marks, pictures, etc. See details in Chairat Charearnsinoran, **Semiology, Structuralism, Post structuralism and the Study of Political Science**, (Bangkok: Vibhasa Press, 2012), pp. 87-170.

<sup>2</sup>M. 765.

the Buddha imprinted his footprint for Mākandiyā's father and mother to show his characteristics to them. When her mother saw it, immediately she knew that it was the footprint of an Arahant who has no passion in human. There was no the footprint of common person. Her knowledge in this point showed that Brahmans in the past time had this knowledge already. This knowledge was similar to the characters of Great man of Hinduism what was used to examine men's characters for prediction their duties.

From this evidence, it demonstrated that the concept of the Buddha's footprints in many places was related to the cause and effect action. Because the Buddha was the Great man, or Great teacher of the world, his actions or behaviors affected to all beings in many ways. So, when he imprinted his footprint on the ground, it implied that his teachings spread out and constantly established at that place. The Buddha's footprints were symbols of the Buddha and Buddhism as center of beliefs of all Buddhists.

## **2.2 The Buddha's footprint on the post of the Buddha's lifetime**

There were two concepts of creation of the Buddha's footprint on the post of the Buddha's lifetime. The first quality of creation Buddha's footprint was related to the universe by creating the auspicious pictures on Buddha's footprints. Some footprints appeared the 108 symbols, or sometimes they only imprinted the picture of Dhammacakra or the picture of lotus. The second quality concerned that the Buddha imprinted it on the rock to dedicate as the supernatural<sup>3</sup> sites of peoples in each region such as the Buddha's footprint at Suwa□□a in Saraburi province, the Buddha's footprint at Buached and Baranae in Surin province locating in the northeast region of Thailand.

The concept of creation Buddha's footprint which was related to universe was created based on the beliefs that every Buddha's footprint that he imprinted on any ground was the manifestation of the Buddha's compassions for all beings at that place. It was also expressed the importance of the Buddha as he was the Great Teacher of the world, the supreme refuge, and the preacher the doctrine of all human beings and deities. Anyone who followed his teachings, he would arrive ultimate goal in Buddhism. That was to attain the holiness from the beginning level to

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<sup>3</sup>Summarize from the concept of Srisak Wallibhodom, "**Open issue: the Buddha's footprints at Buached and Chongbaranae**", letter news, the foundation of lek-prapai Viriyabhandhu, Vol. 68 [September-October, 2007], p. 1. [Thai].

Arahanthood because all defilements were got rid, could be free from the cycle of rebirth in samsara or becoming, was named a supra-mundane or transcending the world like the Enlightened One. The creation of Buddha's footprint in this way aimed to show the reputation of the Buddha as the supreme refuge of all people at that place who have believed in his teachings.

The concept of imprinting the Buddha's footprint into the dedicated place as sacred place was based on beliefs that each place was sacred and important by itself such as on the mountain rock, on the top of mountain, at the cliff, in the cave, in the stream, in the montage forest, or at someplace which people in that local regularly go. When it was imprinted at that place, the place became sacred because it was place where the local people worshiped and respected. The Buddha's footprints were emphasized more important than the place. It was good for the people who worshiped and respected to that places. For example, all Buddhists believed about the worship the Buddha's footprint in Saraburi province that, "if they worshiped it for three or seven times, after death they would not go to the state of suffering or hell"<sup>4</sup>. This belief was assumed that it came from belief of the pilgrims to worship the Buddha's four important places of agitation according to the word was spoken by the Buddha in *Mahā - parinibbānasutta*<sup>5</sup>, which Lord Buddha said about the importance and advantages of the pilgrims to worship the four places with faith that after death they would go to the state of happiness or heaven.

On the other hand, this concept was like folklore of Buddha's image of peoples in north region of Thailand. Their folklores were of four kinds;<sup>6</sup> the folklore in the Buddha's stories, advantages of donations, merit-making, and the 32 characters of the Great man. Especially in creation of Buddha's footprint, they were created following the principles of the 32 characters of the Great man in the Tipiṭaka scripture<sup>7</sup> and the original beliefs in Hinduism. Of these, the 1 – 7 kinds are as follows;

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<sup>4</sup>Phra Sripariyattivedi (Iamyai Suwaṅṅhano), "The analytical study of the Thai people's belief in Lord Buddha's footprint," **a dissertation of doctor of philosophy**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2009), p. abstract. [Thai].

<sup>5</sup>See details in D. 2/131/113.

<sup>6</sup>Kitiya udavi, "Study of folklores in creation of the Buddha's image in Lanna region", **a dissertation of doctor of philosophy**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2012), pp. 125-130. [Thai].

<sup>7</sup>See details in D. 3/198-200.

- 1) Soles are smooth.
- 2) At the soles, there is the wheel that is the wheel-spoke of two parts, each part is thousands of spokes, it's there are ring, button, and ornaments.
- 3) Heels are long.
- 4) Fingers are long.
- 5) Hands and feet are soft.
- 6) At the soles, there are lines on the ankles of fingers as a net.
- 7) The ankles of feet are high.

Hence, whenever the Buddha's footprints were created, the 108 auspicious pictures were imprinted to show the characters of Great man who was different from general person in this world. These pictures could be classified into 7 kinds in the following; the pictures of weapons, auspicious flowers, ornaments, animals, e.g. lion, tigers, panthers, the important places in three worlds, the natures in universe and Brahman and the Devil.<sup>8</sup> Some scholar classified them into three kinds; qualities of emperors, completion of nature, and auspicious signs.<sup>9</sup>

Imprinting the pictures of animals, things, and important place was based on the beliefs in the 32 characters of the Great man. These characteristics were appeared in Buddhism and Hinduism to show the different special characters of Buddha from other person as the supreme receptiveness and make people respect each place.

To sum up, the concept of creation the Buddha's footprints concerned two concepts as follows; firstly, the concept of creation which was related with the universe by imprinting the auspicious picture on it and, secondly, the concept of imprinting it on the dedicated rock hill as the sacred places of each place. Both seemed to be influenced from Hinduism according to evidence in Lakkhaṅga-sutta that there were the 32 characters of the Great man in Buddhism. It showed that this concept was from old notion before the Buddha's lifetime and then it connected to the present time in the group of Theravada Buddhism countries.

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<sup>8</sup>Col. [female]. Pongsamut Vichamool, "Analytical study of the Buddha's character of great man", **a thesis of Master of Arts**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2007), p. 23. [Thai].

<sup>9</sup>Juan Khongkwaee, "An Analytical Study of the Characteristics of the Buddha's Footprints in Relation with Buddha Dhamma", p.9.

### 2.3 The Creation of the Buddha's footprints in Thailand

The creation of the Buddha's footprints in Thailand were found around countries. They were about 491 places such as the Buddha's footprint at Wat Phrabuddhapada in Saraburi province, Wat Kaodeesalak in Suphanburi province, the four Buddha's footprints in Chiangmai province, the old city of Srimahosoth in Pracinburi province. Most of them were created by Buddhists to make them as the representative of the Buddha and Buddhism to announce that all peoples at that place believed in Buddhism, the Triple Gem: The Buddha, the Dhamma and the Sangha as their refugee. When they created the Buddha's footprints with faith, they made up their legends, or stories that related the Buddha's footprints to show that the Buddha ever came here and imprinted his footprint by himself according to evidence in the legend of the Buddha travelled around the world. It was found that the Buddha's footprints at Thailand had been discovered about 491 places around the country. In northeast, they had been discovered more than 200 places.

<b>Regions of Thailand</b>	<b>The Buddha's Footprints (places)</b>
The Northeast	200
The North	150
The South	50
The Central	39
The West	34
The East	15

**Table I:** Numbers of the Buddha's footprints in Thailand,

Source: Dhassaphol Changphanijayakul, **Track the Buddha's Footprints in Thailand**, 1<sup>st</sup> printing, (Bangkok: Comma Printing, 2012), p. 7. [Thai Version].

From the table I, this table showed that the Buddha's footprints were the center of beliefs of all Thai Buddhists from the past until the present time as the representative of the Buddha and Buddhism in Thailand. We could explain it by using the theory of study the Buddha's footprints in the *Apaṇṇaka* interpretation, or 'Apaṇṇakavidhī' in Pali. This method was an analytical study which depends on psychology as the main points of hermeneutic.

The Buddha preached people in Kosalan country by asking householders that “Is there any teacher agreeable to you in whom you have acquired faith supported by reasons? They replied, “No, venerable sir, there is no...”<sup>10</sup>, and then he introduced them the fives of unimpeachable paths, or the incontrovertible teaching by themselves.

People in the society should have a judgement when they applied this principle to consider things with their wisdom. It was impossible to command whoever to believe in anyone or anything without their judgement.

In the case of the Buddha’s footprints in Thailand, we could interpret them according to the six following methods of the *Apaṇṇakavidhī*,<sup>11</sup>

1. According to the evidence of the Buddha’s footprints Thailand and the Buddha’s characteristics like a Thai people, we would believe and interpret that the Buddha ever came to Thailand.
2. For people who did not believe in, they would interpret that the Buddha never surely came to Thailand.
3. We as Buddhists paid respect the Buddha’s footprints with belief that the Buddha ever sure came to Thailand.
4. If the Buddha ever surely came to Thailand, we all will get good advantages from our good deeds.
5. If the above concepts were true that the Buddha never surely came to Thailand, good deeds in Buddhism supported them to grow in their daily lives and after death, they would go to the happy state.
6. With these reasons, we could get advantages even if the Buddha never came to Thailand.

This *Apaṇṇakavidhī* was optimism because we could be respect and homage the Buddha’s footprints without thought that the Buddha would come to Thailand or not. This was the application to interpret the Buddha’s footprints in Thailand of this research.

On the other hand, there were questions of them; why did Buddhists in the past create it at many places, and then they explained that they were the real Buddha’s footprints through the legends or folktales were composed on the later time? How were beliefs in this story evolved from

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<sup>10</sup>*Apaṇṇaka Sutta*, M. 1: 506-519, M.M. (MCU) 13/92-106/95-115.

<sup>11</sup>Veerachart Nimanong, “An analytical study of hermeneutics in the Theravada Buddhist text”, **research report**, (Buddhist Research Institute: Mahachulalongkornrajavidyalaya University, 2009), p. 153



the early time and later time? What are the meanings of the symbol pictures on the Buddha's footprints? And how were beliefs in this related with Buddha's lifetime, stability and growth of Buddhism?

To understand the concept of the Buddha's footprints in Thailand, the researcher analyzed them with this theory.

A) From this question, "why did Buddhists in the past create it in many places, and then they explained that they were real the Buddha's footprints through the legends or folktales were composed on the later time? That was because they wanted to make the Buddha's footprints in their places to be important for all peoples and have also sacredness by themselves.

B) From this question, "how were beliefs in story of its evolution from the early time and later time? Beliefs of most Thai Buddhist were similar, they believed that the Buddha ever sure came to Thailand and imprinted his footprint, even if this story did not appear in the Tipiṭaka and other documents, because he was the special man, the Great teacher of the world and has the superpower more than all beings, could suddenly go and come everywhere and every time, if he wanted it. However, even though he never came to Thailand, and never imprinted his footprint here by himself, but his footprints which were created by Buddhists became the symbols of the entrance of Buddhism to Thailand.

C) What are the meanings of the symbol pictures on the Buddha's footprints? These symbol pictures were the representative of qualities, or characters of the Buddha as he was emperor, or king of the world, fulfillments of natures in places and the representative of the Buddha's teachings, or in the principles of Buddhism which creators wanted to teach peoples by using the symbolic pictures on the Buddha's footprints.

D) What are the differences of the Buddha's footprints in each era of Thailand? Qualities of the Buddha's footprints in each era have difference, on the early era they were created by Buddhists who have believed in the Buddha and made up legends to explain its importance by connecting directly to the Buddha. Its qualities are smooth footprint. There were no the auspicious pictures on the Buddha's footprint, e.g. the Buddha's footprint at Srimahosoth city in Pracinburi province, at Maerim in Chiang Mai province. On the later time since 10<sup>th</sup> century, the 108 auspicious pictures appeared on the Buddha's footprints completely with influences of Buddhism in Sri Lanka and Bukam kingdom of Myanmar.

## 2.4 The kinds of symbolic pictures on the Buddha's footprint

The kinds of symbolic pictures on the Buddha's footprint could be classified into three groups: The pictures of heaven, the pictures of Brahmaloaka and the pictures of symbolic signs as the representative of Buddha's characteristics and his teachings.

The 108 auspicious symbols on the Buddha's footprints consisted of the deva realms and the Brahamas realms as follow<sup>12</sup>;

The Human Realm 1-86<sup>th</sup> pictures;

- |                             |                                                                                             |
|-----------------------------|---------------------------------------------------------------------------------------------|
| 1. Satti                    | A spear                                                                                     |
| 2. Ankusa                   | An elephant goad                                                                            |
| 3. Khagga                   | A sword                                                                                     |
| 4. Unhisa                   | A crown [here for the queen]                                                                |
| 5. Settacchatta             | A white umbrella                                                                            |
| 6. Unhisa                   | A crown [here for the universal ruler]                                                      |
| 7. Sovattika                | A throat ornament                                                                           |
| 8. Pasada                   | A palace                                                                                    |
| 9. Nandiyavatta             | A rosette with right-turning petals                                                         |
| 10. Vatamsaka               | An ear ornament                                                                             |
| 11. Suvannasivika           | A golden palanquin                                                                          |
| 12. Bhaddapitha             | A throne                                                                                    |
| 13. Talavanta               | A palm leaf fan                                                                             |
| 14. Mayurahatta             | A peacock tail feather fan                                                                  |
| 15. Dakkhinivattaseta-sanka | A right spiraling conch                                                                     |
| 16. Eravanahattiraja        | Eravana, an elephant king and mount of Indra                                                |
| 17. Talavanta               | A palm leaf fan                                                                             |
| 18. Chakkavalapabbata       | The Chakkavala Mountain Range that surrounds the ocean and forms a wall around the universe |
| 19. Suriyamandala           | The full sun                                                                                |
| 20. Tavatimasa Realm        | The second highest Deva Realm                                                               |
| 21. Candamandala            | The full moon                                                                               |
| 22. Himavantapabbata        | The Himalayas                                                                               |
| 23. Talavanta               | The palm leaf fan                                                                           |

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<sup>12</sup>Virginia McKeen Di Crocco, **Footprints of the Buddhas of this era in Thailand**, (Bangkok: The Siam Society, 2004), pp. 184-187.

- 24.-28. Sattakulapabbata Five of seven great mountain ranges that  
Encircle Mt. Meru
29. Jivajivaka The king of the pheasants
30. Kimpuriso A kinnara, a mythical being half man and  
Half bird
31. Kinnari A kinnari, a mythical being half woman  
And half bird
32. Hamsaraja The king of Brahnani ducks
33. Supannaraja The king of the golden garudas
34. Usabharaja The king of the bulls
35. Savacchakadhenu The cow and her calf
36. Siharaja The king of the lions
37. Byaggharaja The king of the tigers
38. Basukinagaraja Vasuki, the king of the nagas
39. Samsumara A crocodile
40. Suvannamakara A golden makara
41. Karavika The Indian cuckoo
42. Koncaraja The king of the herons
43. Mayuraraja The king of the peacocks
44. Dhaja A banner
- 45.-46. Sattasidantasagara Two of the seven Sidanta lakes
- 47.-50. Anattata Lake Outlet in the shape of an ox head  
Outlet in the shape of a horse head  
Outlet in the shape of an elephant head  
Outlet in the shape of a lion head
- 51.-52. Sattasidantasagara Two of the great Sidanta lakes
53. Pataka A flag of cloth
54. Valahakassaraja Valahaka, the king of the horses
55. Uposathachadantahattiraja King of the Uposatha and  
Chaddanta elephants
56. Cakkavudha A wheel or saw-bladed discus
57. Sapparivara-sataratana-samangi-cakkavatti the universal ruler  
With seven treasures
58. Itthiratana The queen
59. Sirivaccha Siri, goddess of prosperity
60. Mani The jewel
61. Patta A monk's alms bowl
62. Sattakulapabbata One of the seven mountain ranges

63. Sattasidantasagara	One of the seven Sidanta lakes
64. Camari	A yak-tail fly whisk
65. Parinayaka	The crowned prince
66. Gahapati	The treasurer
67. Sumanadama	A jasmine garland
68. Punnakelasa	A vase of plenty
69. Punnapatta	A full bowl
70. Sattamahaganga	One of the seven great rivers
71. The Phra Mondop housing	Phra Phutthabat
	One of the seven great rivers
72. Sattamahaganga	One of the seven great rivers
73. Sapparivara-catumahadipa	One of the four large continents, Having 500 encircling islands
74. Sattakulapabbata	One of the seven mountain ranges
75.-76. Sattasidantasagara	Two of the seven Sidanta lakes
77. Kelasspabbata	Mt. Kelasa
78. Sapparivara-catumahadipa	One of the four large continents, Having 500 encircling islands
79.-80. Sattasidantasagara	Two of the seven Sidanta lakes
81. Sapparivara-catumahadipa	One of the four large continents, Having 500 encircling islands
82. Catumukhasavannanava	The golden boat with four prows
83. Samudda	The ocean
84. Sapparivara-catumahadipa	One of the four large continents, Having 500 encircling islands
85. Cakkavakaraja	The king of the ruddy geese
86. Torana	The archway
The Deva Realms 87-92th pictures;	
87.-92 Chadevaloka	the Six Deva Realms
The Brahamas Realms 93-108 <sup>th</sup> pictures;	
93. - 108 Solasabrahmaloka	The Sixteen Brahamas realms.

However, the names list of the 108 auspicious symbols were different such as in the last of the 10<sup>th</sup> century. The names of them were written in the *Anāgatavaṃsa Commentary* and the *Samantapasādikā Commentary* to show the names list of the 108 auspicious symbols on the Foot soles of Metteyya Buddha in the different names.<sup>13</sup>

<sup>13</sup>Virginia McKeen Di Crocco, **Footprints of the Buddhas of this era in Thailand**, (Bangkok: The Siam Society, 2004), pp. 38-40.

In the Commentary of *Buddhapādalakkhaṅga*,<sup>14</sup> the different name lists of the 108 auspicious are as follows:

- |           |                          |                                                                                                           |
|-----------|--------------------------|-----------------------------------------------------------------------------------------------------------|
| 1.        | Satti                    | a spear                                                                                                   |
| 2.        | Sirivaccha               | glasses or goddess                                                                                        |
| 3.        | Nandiyavattaṅga          | a rosette with right-turning petals                                                                       |
| 4.        | Sovattikaṅga             | a necklace                                                                                                |
| 5.        | Vaṅgaṅgaśakaṅga          | breast Chain or earring                                                                                   |
| 6.        | Vaddhamānaṅga            | a cooked rice topped with a Boiled egg                                                                    |
| 7.        | Piṅgaṅghakaṅga           | a seat or the gold-seat                                                                                   |
| 8.        | Pāsādo                   | a palace                                                                                                  |
| 9.        | Ankuso                   | an elephant goad                                                                                          |
| 10.       | Toranaṅga                | an arch                                                                                                   |
| 11.       | Setacchattaṅga           | a white umbrella                                                                                          |
| 12.       | Rattakkhaggo             | a gem-sword                                                                                               |
| 13.       | Talapaṅgaṅga             | a palm leaf fan                                                                                           |
| 14.       | Morapiṅjakavijjani       | a peacock's tail end                                                                                      |
| 15.       | Unhisaṅga                | a crown [here for the universal ruler]                                                                    |
| 16.       | Patto                    | a monk's alms bowl                                                                                        |
| 17.       | Sumanadāmaṅga            | a jasmine's bunch                                                                                         |
| 18. - 22. | Upallaṅga                | the kinds of lotuses are: Red lotus, Green lotus, white lotus, pink lotus, Purple lotus, and sacred lotus |
| 23.       | Puṅgaṅghaṅga             | a boiler                                                                                                  |
| 24.       | puṅgaṅpāṅṅi              | a tray of water                                                                                           |
| 25.       | Samuddho                 | The large ocean                                                                                           |
| 26.       | Cakkavāṅga               | The universe                                                                                              |
| 27.       | Himavā                   | The forest of snow                                                                                        |
| 28.       | Sineru                   | The mountain of Sineru                                                                                    |
| 29.       | Suriyo                   | The sun                                                                                                   |
| 30.       | Candimā                  | The moon                                                                                                  |
| 31.       | Nakkhattā                | The stars                                                                                                 |
| 32.       | Catusamuddho             | the 4 large ocean                                                                                         |
| 33.       | Cattāro dīpā             | the 4 continents                                                                                          |
| 34.       | Dve parittadīpasahassāni | two thousand-hundreds of                                                                                  |

<sup>14</sup>The 108 auspicious signs on the Buddha's footprint, **the commentary of Buddhapādalakkhaṅga**, (Bangkok: Office of His Majesty's Principle private Secretary, 1997), pp. 3-7.

	Continents
35. Cakkavattirājā saparivārā	the emperor with followers
36. Dakhināvattasetasaṅkho	a white conch in the right cycle
37. Suva□□amacchakayuggala□	a pair goldfish
38. Yuggalacakka□	a pair of wheel
39 - 45. Satta Mahāgaṅgā	the 7 large rivers
46 – 52 Satta Mahāselā	the 7 great mountains
53 – 57 Satta Mahasarā	the 7 great ponds
58. Supa□□araja	the king of Garuda
59. Su□sumārarājā	a king of crocodile
60. Dhajapa□āka	a flag of victory
61. Patāko	a flag of cloth
62. Rattanapata□kī	a gem-seat
63. Vālavijjanī	a fan of grunting ox
64. Kelasapabbato	the Kelas mountain
65. Sīharājā	the king of lion
66. Byaggharājā	the king of tiger
67. Valāhaka-assarājā	the king of horse ‘Valahaka’
68. Uposatho Vāra□rājā	the king of Uposatha elephant
69. Chaddanta-Nagarājā	the king of Chaddanta elephant
70. Vasukī-Urakarājā	the king of Vasuki naka
71. Haṅsarājā	the king of swan
72. Asubharājā	the king of cows [Nandi]
73. Erāva□o-Mahānākarājā	the king of Eravana elephant
74. Suva□□ama□karo	the golden dragon
75. Suva□□abhamaro	a gold sea mussel
76. Rattana Palla□ko	a gem-seat
77. Suva□□akacchapo	the golden tortoise
78. Suva□□anāvā	the golden boat
79. Catumukhā-Brahmā	the 4 great Brahman
80. Savacchakā kāvee	a cows with her sons
81. Kinnaro	a bird with a human head
82. Kinnaree	a half bird half woman
83. Karaviko	the turquoise bird
84. Mayurarājā	the king of peacock
85. Koñcarājā	the king of flamingo
86. Cakvakarājā	the king of cakvak
87. Jīvañjīvakarājā	the king of bronze winged

	jacana
88 – 93. Cha Devaloka	the Six Deva Realms
94 – 108 Solasa Brahmaloaka	the Sixteen Brahamas realms

The above name lists of the 108 auspicious signs on the Buddha's footprints in the two scriptures were different between its names and positions which showed that both of them changed and alternated between its names and positions on the Buddha's footprints. However, most of them were similar. They did not change in their names and meanings.

## 2.5 The meaning of symbolic pictures on the Buddha's footprint

The meanings of symbolic pictures on the Buddha's footprint have many different meanings. Nandanā Chutiwong<sup>15</sup> interpreted the meanings into three kinds.

- 1) The 108 auspicious signs mean the symbols of fortune, growth, and abundance.
- 2) The 108 auspicious signs refer to the components of perfections of kings and emperors.
- 3) The 108 auspicious signs mean the components of concrete and abstract state of happy place in the universe.

Interpretation in this way was regarded by scholars in Thailand and other countries. In this chapter, the meanings of symbolic pictures on the Buddha's footprint can be analyzed by considering various meanings related to the principles of Buddhism in the following.

The 1<sup>st</sup> auspicious sign 'Satti' or a spear that had been arisen at the Buddha's footprint on the right and left side meant *Arahatta-Maggañā* and *Arahatta-Phalañā* could eradicate all defilements of human beings in three worlds. Both of them were pure, clear and securities. The goal was to attain *Nibbāna*, the extinction of sufferings. In *Satti-Rattanamaṅgala*, it was said that the *Satti-Rattanamaṅgala* was the *Arahatta-Maggañā* had been arisen at the Buddha's footprint on the right side. The *Satti-Rattanamaṅgala* was the *Arahatta-Phalañā*, arisen at the Buddha's footprint on the left side. Both of them were called 'Dhamma-Rattana', or the Gem of Dhamma, the Buddha's teachings.<sup>16</sup>

The 2<sup>nd</sup> auspicious sign 'Sirivaccho' meant the 9 *Lokuttara-dhamma*, or the super mundane-states, arisen on the both Buddha's

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<sup>15</sup>Nandana Chutiwong, **the Buddha's footprint in Arts of South Asia and Southeast Asia**, (Bangkok: Muang Boran Press, 1990), p.33.

<sup>16</sup>**The 108 auspicious signs on the Buddha's footprint** (*Buddhapādalakkha* Commentary), (Bangkok: The Office of His Majesty's Principal Private Secretary, 1997), pp.75-79.

footprints which caused to all auspicious things arisen. This dhamma referred to *Amata-Mahānibbāna*, or the immortal great enlightenment which aimed to attain this state to conquer all Maras in three worlds like a cow's fortune son. This cow's fortune son was the Buddha because his complexion was like a moonstone glass or '*Mukdāhan*'. It was a pure white and completed with all characteristics. He was superior than all beings and was not similar to other beings.<sup>17</sup>

The 3<sup>rd</sup> auspicious sign '*Nandiyāvatta*□', referred to the Buddha who was like a king of lions, full of the 10 perfectly composed principles and the qualities making for intrepidity that these virtues could change all being in three worlds from the impure unwholesome action to the unwholesome actions. He preached them to establish in wholesome actions and to attain the enlightenment, *Nibbāna*. So, he was called 'drum', or *Bherī* in Pali. In addition, he could change minds of those all beings who lived in the three worlds from three desires to achieve *Nibbāna*. Hence, his name was called '*Bherī*'. Furthermore, all beings did not give their voice, but they admired the Buddha's voice only. They were also like a king of lions. The super mundane-states were omniscience or '*Sabbaññutañā*□*a*' in Pali that had in his wisdom.<sup>18</sup>

The 4<sup>th</sup> auspicious sign '*Sovatthika*□', was called in other name '*Rattana-savadimaṅgala*', meaning a watercolor covered funeral robe which was the name of *Arahatta-Maggañā*□*a*, or the path of Worthy One and *Arahatta-Phalañā*□*a*, or the fruition of Worthy One. Both of them were established place of the Exalted One which could eradicate all defilements and *Senā-Maras*, or the soldiers of the Evil One: *Kāya-duccarita*, or evil conduct in act, *Vacī-duccarita*, evil conduct in word, and *Mano-duccarita*, or evil conduct in thought. This robe was used by the Buddha, the Pacceka-buddhas, and his followers to destroy defilements and to achieve the Paths, the Fruitions and the extinction of sufferings, *Nibbāna*.<sup>19</sup>

The 5<sup>th</sup> auspicious sign '*Vattamsaka*□', referred to the fortune paths and fruitions which there were no channels of enlightenment with the red flowers filters on head. The wisdom was like the gems of *Arahatta-Maggañā*□*a*, or the path of Worthy One and *Arahatta-Phalañā*□*a*, or the fruition of Worthy One. It had been arisen on the Buddha's footprints, and consisted of aromatic substances like precept, concentration, and wisdom. These flowers filters on the head aimed to achieve the ultimate truths in

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<sup>17</sup>Ibid, pp. 79-80.

<sup>18</sup>Ibid, pp. 80-81.

<sup>19</sup>Ibid, pp. 81-85.



Buddhism which are caused to see all events in three worlds. Hence, *Ñā* or knowledge like a gem was called '*Vattamsaka*', *Arahatta-Maggañā* and *Arahatta-Phalañā* were called '*Dhammarattana*', and the flowers filters should be known as the characteristics of Buddha's footprints.<sup>20</sup>

The 6<sup>th</sup> auspicious sign '*Va* *hamāna*', was to hold milk with the gold ware. This sign had been arisen on the Buddha's footprints. The goal ware referred to the Buddha and to hold milk was the *Arahatta-Maggañā* and the *Arahatta-Phalañā*. To support milk with the gold ware was named '*Dibba-bhesajja*', meaning to achieve happiness in *Magga*, *Phala*, and *Nibbāna* and to withhold defilements and diseases of all beings in three worlds. The gold ware was full of *Amata-Mahānibbāna* which was compassion of all human beings. Therefore, to hold milk with the gold ware was called '*Va* *hamāna*', or the gold salver. This salver was called '*Buddha-Rattana*', or the Gem of Buddha. To hold milk was called '*Dhamma-Rattana*', or the Gem of Dhamma because he was like the very wise doctor who saw all beings facing all diseases and medicated them to withhold diseases and parasite with his compassion.<sup>21</sup>

The 7<sup>th</sup> auspicious sign '*Bhaddapi* *ha*', was a seat of stone, which its color was like a yellow woolens, or '*Kambala*', in Pali. The Exalted One sat on this seat under the bole of a tree named '*Pāricattaka*' in the second heaven where *Indra* dwells to preach the sermon of *Abhidhamma* to deities in the worlds and the universes who wished to hear them in his place at the same time. So, this seat was called '*Bhaddapi* *ha*', and it was also called '*Bhuddha-Rattana*' or the Gem of Buddha.<sup>22</sup>

The 8<sup>th</sup> auspicious sign '*Pāsādo*', or a castle was '*Rattana-Pāsādo*'. Here was a city of *Nibbāna*. In fact, the Buddha dwelled there and prevented all defilements from entrance into the castle. This castle was very pure because there was no association with defilements. Hence, this castle was called '*Buddha-Rattana*', or the Gem of Buddha. In addition, a city of *Nibbāna* was called '*Rattana-Pāsādo*', or the castle of gem.<sup>23</sup>

The 9<sup>th</sup> auspicious sign '*Aṅkuso*', was a gem-hook, meaning the *Arahatta-Maggañā* and the *Arahatta-Phalañā*. The gem-hook had been arisen on the both Buddha's footprint. The *Arahatta-Maggañā* was on the right footprint and the *Arahatta-Phalañā* was on the left

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<sup>20</sup>Ibid, pp. 85-86.

<sup>21</sup>Ibid, p. 86.

<sup>22</sup>Ibid, p. 87.

<sup>23</sup>Ibid, p. 87.

footprint. In fact, the Buddha used both of them to bring all being from the impure unwholesome actions to the pure wholesome actions and then he established them into the Paths, the Fruitions and Nibbāna with the omniscience or ‘*Sabbaññutañā*’ in Pali. This the gem-hook was the Gem of Buddha, or ‘*Buddha-Rattana*’ and the Gem of Dhamma, or ‘*Dhamma-Rattana*’.<sup>24</sup>

The 10<sup>th</sup> auspicious sign ‘*Setacchatta*’ had been arisen on the Buddha’s footprint which can suppress all defilements and the soldiers of Māra. In addition, holding the paths of Worthy One and the fruitions of Worthy One was called ‘*Rattana-Setacchatta*’, or the glass of white nine-tiered umbrella being a symbol of royalty. This umbrella decorated with the omniscience of Buddha and could eradicate all defilements to prevent them. Its rod was called ‘*Kāya-Rūpa*’, or the form of body; the 32 great man characteristics. The all finer parts of umbrella were called ‘*Asīti-anubyañjana*’, or the sub-consonants. Meanwhile, its covered cloths were called ‘*Dhammakāya*’, or the Body of dhamma, and its fortune was explained ‘*Sabbaññutañā*’, or the omniscience of the Buddha.<sup>25</sup>

The 11<sup>th</sup> auspicious sign ‘*Rattana-khagga*’, or the bayonet-like dagger of gem, had been arisen on the Buddha’s footprint. It was one the gem of the worlds which could eradicate all defilement and the soldiers of Māra. Therefore, it was called ‘*Ativiya-Rattana*’, or the biggest gem more than all gems. Of these, the bayonet-like dagger of gem was the *Arahatta-Maggañā* was on the left footprint and the *Arahatta-Phalañā* was on the right footprint. This was called ‘*Dhamma-Rattana*’, and it decorated with the omniscience of Buddha –hood. So, it was called ‘*Buddha-Rattana*’, or the gem of Buddha.<sup>26</sup>

The 12<sup>th</sup> auspicious sign ‘*Mora-hatthā*’ referred to the tail of peacock, risen on the Buddha’s footprints. It was said that compassions of Buddha were very warm and wide as an ocean. He preached the doctrines with compassionated mind to all beings. By this action, his compassions were called ‘*Mora-hatthā*’ and this was called ‘*Buddha-Rattana*’, or the gem of the Buddha.<sup>27</sup>

The 13<sup>th</sup> auspicious sign ‘*Uhisā*’, a grand tiara, ‘*Rattana-Mongku*’, had been arisen on the both Buddha’s footprint caused to his fortune to go forward. This was called ‘*Sabbaññutañā*’, which maintained the fortune of the Buddha. It was more excellent than

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<sup>24</sup>Ibid, pp. 88-92.

<sup>25</sup>Ibid, pp. 93-94.

<sup>26</sup>Ibid, p. 95.

<sup>27</sup>Ibid, p. 95.

everything in the three worlds. It had been arisen for development of all beings in three worlds and was called '*Buddha-Rattana*', or the gem of Buddha. This grand tiara has a net of ray of light which spouted the head of Buddha as well as the group of ray of light was beyond of his head. It appeared in the four directions and the countless universe until Brahmaloaka, or the world of Brahman. Therefore, it was said '*Ketumāla*', or the garland of head.<sup>28</sup>

The 14<sup>th</sup> auspicious sign '*Rattanaavalli*', referred to a bunch of gem consisting of amazing flowers which was tread with the gold climber. In addition, the necklace of glass was the '*Arahatta-Phalañā*' and the '*Arahatta-Maggañā*' could concern with a gem to achieve happiness in the paths, the fruitions and Nibbāna. This bunch of gem was called '*Buddha-Rattana*'. The gold climber was called '*Dhamma-Rattana*'. Both of them had been arisen on the both Buddha footprint, caused to his fortune to grown in the final.<sup>29</sup>

The 15<sup>th</sup> auspicious sign '*Mañibhalavijjani*', referred to a little fan of gem. By the way, this fan was the compassions of the Buddha. There was another name '*Camarī*', a yak, because it exquisited with all gems. Hence, this fan was called '*Mañbalavijjani*'. It had been arisen on the Buddha's footprint and was caused to his fortune to grow. In fact, the Exalted One preached the dhamma with loving-kindness and compassion to all beings as cold as the ocean with the great compassion. So, it is named '*Buddha-Rattana*'.<sup>30</sup>

The 16<sup>th</sup> auspicious sign '*Sumanadāma*', the 17<sup>th</sup> '*Rattuppala*', the 18<sup>th</sup> '*Niluppala*', the 19<sup>th</sup> '*Setuppala*' and the 20<sup>th</sup> '*Paduma*', meant that these signs were called the four paths and the four results which have the precepts, the concentrations and the wisdom. They were the highest natures of all natures in this world. Therefore, these lotuses were called '*Buddha-Rattana*'. Meanwhile, the 21<sup>st</sup> auspicious sign '*Puñdarika*', or the excellent white lotus had been arisen on the both Buddha's footprint. Its color was like a color of moonstone glass or '*Mukdāhan*'. That was '*Vimuttiñā*' or the knowledge and vision of deliverance which was a fragrance nature; more excellent than all lotuses. So, these white lotuses, the '*Arahatta-Phalañā*' and the '*Arahatta-Maggañā*', were called '*Buddha-Rattana*'.<sup>31</sup>

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<sup>28</sup>Ibid, p. 96.

<sup>29</sup>Ibid, pp. 96-97.

<sup>30</sup>Ibid, pp. 97-98.

<sup>31</sup>Ibid, pp. 98-100.

The 22<sup>nd</sup> auspicious sign ‘*Puṅṅaḡhaṅo*’, or a full pot of completely milk that was *Amata-Mahānibbāna* and 9 *Lokuttara-dhamma* had been arisen on the both Buddha’s footprints which caused his fortune to grow. Therefore, that pot was called ‘*Buddha-Rattana*’. The pot that holding milk with the gold ware and the site of the special worshiped place of deities and human was called ‘*Buddha-Rattana*’.<sup>32</sup>

The 23<sup>rd</sup> auspicious sign ‘*Catusamuddo*’, meant the four abundant precepts. The Four Noble Truths were reliance of beings for enlightenment. In fact, how was the Exalted One reliance of all beings, in that way the 4 oceans are the reliance of all beings. Because he preached the Four Noble truths for liberation from sufferings in Samsara. Therefore, the four oceans were the Four Noble Truths, called ‘*Buddha-Rattana*’.<sup>33</sup>

The 24<sup>th</sup> auspicious sign ‘*Cakkavāḡo*’, referred to the superb wisdom of Buddha which been arisen by his capability. There was no power of another beings. His excellent wisdom was called ‘*Sabbaññutañāḡa*’. This wisdom caused him to know everything in three worlds. Hence, the countless universe was called ‘*Buddha-Rattana*’.<sup>34</sup>

The 25<sup>th</sup> auspicious sign ‘*Himavā*’, was the name of the Buddha’s body which its color was like a gold. It was brighter than the body of deities and human. So, this sign was called ‘*Buddha-Rattana*’. In the same way the 26<sup>th</sup> auspicious sign ‘*Sineru*’, was also the name of the Buddha’s body because he was not being shaken with the 8 worldly conditions or *Loka-dhamma* in Pali. It was more excellent than all beings in three worlds. Consequently, this mountain was called ‘*Buddha-Rattana*’. The 27<sup>th</sup> auspicious sign ‘*Suriyo*’, was named by the sun because the Buddha got rid of darkness of all being, all defilements of three worlds with the Four Noble Truths until they could achieve *Nibbāna* in the final. The darkness was eradicated by the Four Noble Truths for liberations from Samsara. In the same way, the sun eradicated the darkness which caused the darkness of all beings to see benefit and to clearly know both of wholesome and unwholesome actions. Consequently, the sun was call ‘*Buddha-Rattana*’.<sup>35</sup>

The 28<sup>th</sup> auspicious sign ‘*Candimā*’, meant the Buddha’s heart which was very cold like an ocean. In fact, the Exalted One preached the doctrine to all beings with loving-kindness like the very cold ocean. As his compassions were like the moon as well as the hearts of all beings. Therefore, the moon was called ‘*Buddha-Rattana*’. In addition, the

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<sup>32</sup>Ibid, p. 101.

<sup>33</sup>Ibid, p. 101.

<sup>34</sup>Ibid, p. 101.

<sup>35</sup>Ibid, p. 102.

Buddha's heart was very prosperous as a lamp of all beings. The 29<sup>th</sup> auspicious sign '*Sunakkhattā*', referred to the moon which is surrounded by fixed stars, risen on the sky. So, this moon was called '*Sunakkattā*'. In the same way, the 30<sup>th</sup> auspicious sign '*Nakkhattā*', referred to the Buddha's heart which was very cold like an ocean. Hence, the fixed stars were called '*Buddha-Rattana*'.<sup>36</sup>

The 31<sup>th</sup> auspicious sign '*Cattāro Mahādīpā*', meant that these four large continents were like the Four Noble Truths as a reliance of all beings. In the same way, the Buddha was the refuge of all beings in Samsara. He was a light of Dhamma to make them know these truths. Meanwhile, relationship between this sign and 32<sup>th</sup> '*Dvisahassaparittadīpaparivārā*' sign was the 2,000 sub-continents. It was like a satellite of the four large continents as well as the Four Noble Truths the Buddha already preached to them are the reliance of all beings. In addition, 33<sup>th</sup> auspicious sign '*Saparivāro*', is the emperor was surrounded by his followers means the Buddha was the great teacher of three worlds and monks are his followers is so, the emperor was surrounded by his followers the great leader of this world in the same way.<sup>37</sup>

The 34<sup>th</sup> auspicious sign '*Dakkhiṅāvattasetasaṅkho*', was the clockwise white conch shell, meaning that the Buddha preached 10 pure wholesome doctrines to all beings in three worlds to turn out 10 impure unwholesome courses of actions and to establish in the pure wholesome course of actions. The clockwise white conch shell was brighter than everything in three worlds with its sharp head. In the same way, the left hand be stained with a dirty flaw. It was immaculate with the precept-water cleaned by pure wholesome doctrine with the right hand in pure wholesome doctrine as the white conch shell.<sup>38</sup>

The 35<sup>th</sup> auspicious sign '*Suvaṅṅamacchakayukalaṅ*', was the couple of great disciples of the Buddha, decorated at the left side and right side. They had well-heeled with a wisdom and a supernatural power. Of these, one great disciple was named '*Sarīputto*'. He was a completed person with a lot of wisdom who could counted a hundred thousand of raindrops. He was like the forces of the Buddha who could preach the wheel of law to all beings. Another one disciple was named '*Mahāmoggallāna*'. He was a completed person with a lot of supernatural power who could overthrow all ground. In addition, he was like a gentleman holding the embolic tree on his hands. For that reason, the

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<sup>36</sup>Ibid, p. 102.

<sup>37</sup>Ibid, p. 102.

<sup>38</sup>Ibid, p. 107.

couple of great disciples was called ‘*Suva□□amacchakayukala□*’. This was named ‘*Saṅgha-Rattana*’.<sup>39</sup>

The 36<sup>th</sup> auspicious sign ‘*Yukalacakka□*’ was like both of gems wheel: ‘*Buddha-Rattana-Cakka*’ and ‘*Saṅgha-Rattana-Cakka*’. Of these, the Buddha preached the wheel of law to all beings for enlightenment. This was called ‘*Rattana-Cakka*’, or the wheel of gem. In the same way, *Sāriputto*, the Elder monk, who was the great disciple of Buddha preached the wheel of law to all beings for enlightenment. This was called ‘*Saṅgha-Rattana*’. Both of them were called ‘*Yukalacakka□*’.<sup>40</sup>

The 37<sup>th</sup> auspicious sign ‘*Sattamahākaṅkā*’ referred to the 7 large rivers; ‘*Bojjhaṅga*’ or 7 enlightenment factors which the Buddha could explain to make them into minds of all beings as well as he wished to do as the streams of completed large rivers. There were no defected part flows into the ocean with rapidly streams. Therefore, these 7 enlightenment factors were called ‘*Sattamahākaṅkā*’. These were called ‘*Dhamma-Rattana*’. In the same way, the 38<sup>th</sup> auspicious sign ‘*Sattamahāsarā*’, referred to the 7 large ponds are like the Noble treasures, or *Ariya-dhana* in Pali. This is also called ‘*Dhamma-Rattana*’. In the same way, the 39<sup>th</sup> auspicious sign ‘*Sattamahāselā*’, referred to these mountains, established the places of seven consciousness, or 7 *Viññā□a□hiti* in Pali. It referred to the ability of the Buddha to completely explain all beings with what he wanted to do it. This was also called ‘*Dhamma-Rattana*’.<sup>41</sup>

The 40<sup>th</sup> auspicious sign ‘*Supa□□arājā*’, meant that the Buddha eradicated his all defilements about five hundred and one thousand in numbers by insight knowledge like a diamond, or *Vajirañā□a* in Pali. In the same way, the king of Garuda got rid of the serpent king who was his enemy by power. Therefore, the Exalted One was called ‘*Supa□□arājā*’. This was called ‘*Buddha-Rattana*’. The meaning of 41<sup>th</sup> auspicious sign ‘*Suṅsumārarājā*’, in the same, meant that the Buddha established in the omniscience or ‘*Sabbaññutañā□a*’ into his body to protect himself and all human from low states of existence. As well as the king of crocodile live in its place to protect himself, sons, wife, and relatives from enemies. Therefore, the Buddha was called ‘*Suṅsumārarājā*’, and so was called ‘*Buddha-Rattana*’.<sup>42</sup>

The 42<sup>th</sup> auspicious sign ‘*Dhajapa□ākā*’, referred to that the flag of victory and textile decorated with the seven gems of the paths of Worthy

<sup>39</sup>Ibid, pp. 107-108.

<sup>40</sup>Ibid, p. 108.

<sup>41</sup>Ibid, p. 108.

<sup>42</sup>Ibid, p. 112.

One and its results. Both embellished with offering tools to the Buddha who was more excellent than all auspicious things in three worlds. In fact, the Exalted One decorated with the Noble Eightfold Path and its results emerged to all beings as well as the gold flag of victory and textile. Therefore, he was called ‘*Dhajapaṅkā*’, and both of them were called ‘*Buddha-Rattana*’.<sup>43</sup>

The 43<sup>th</sup> auspicious sign ‘*Rattanapallankāsana*’, referred to the stone seat where the Buddha sat under Bodhi-tree and attained the Enlightenment. He was a great teacher of all being in three worlds. Moreover, he had appeared in this world ‘*Buddho*’, with the omniscience, or ‘*Sabbaññutañā*’, in Pali. This stone seat was called ‘*Rattanapallankāsana*’. As though, the 44<sup>th</sup> auspicious sign ‘*Suvaṅṅacāmaro*’, referred to the gold yak decorated with the seven stones that were the paths of Worthy One and its results. These were the offering tools of the Buddha. He preached the dhammas to all beings with compassionate mind as well as the very cold ocean. Therefore, he was called ‘*Suvaṅṅacāmaro*’. In the same way, the 45<sup>th</sup> auspicious sign ‘*Sīharājā*’, meant the Buddha had a sound like a king of lion because of the qualities making for intrepidity or *Vesārajjañā* in his mind. When he went to the council of morality or *Dhamma-Sabhā* with the Buddha’s styles midst of the Four Assemblies to preach the Four Noble Truths. As though, the 46<sup>th</sup> auspicious sign ‘*Byakgharājā*’, has the same meaning, because of the king of tiger here meant the omniscience, or ‘*Sabbaññutañā*’, in Pali. There were three of kinds: 1) *Pubbenivāsānussatiñā*, reminiscence of past lives, 2) *Jutūpapatañā*, knowledge of the decease and rebirth of beings, and 3) *Āsavakkhayañā* knowledge of the destruction of mental intoxication.<sup>44</sup>

The 47<sup>th</sup> auspicious sign ‘*Dipirājā*’, meant that the Buddha was not pleased with the five sensual desires in three worlds. In addition, he was not pleased with any tediously moods. He was very pleased with the super mundane states for benefits that were the paths of Nibbāna and its results of all beings. Hence, he was called ‘*Dipirājā*’, or the king of leopard.<sup>45</sup>

The 48<sup>th</sup> auspicious sign ‘*Balāho Assarājā*’, referred to the king of gem-horse named ‘*Balāhaka*’ decorated with a gorgeous good going more than all animals in this world. In the same way, the Buddha contained with highest powers that was he held more beautiful ten Buddha’s body than all beings. Incidentally, the Blessed One contained with more nimble wisdom

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<sup>43</sup>Ibid, p. 113.

<sup>44</sup>Ibid, pp. 115-122.

<sup>45</sup>Ibid, pp. 122-123.

than wisdom of all beings. In addition, he contained with more beautiful wisdom of walking than all beings. He, therefore, was called '*Balāho Assarājā*'.<sup>46</sup>

The 49<sup>th</sup> auspicious sign '*Uposatho*', meant that the Blessed One was not pleased any emotions in rage of the five sensual objects all times which were the rage of three worlds. He was pleased in the nine supra mundane and Nibbāna, which was his omniscience. Therefore, he was called '*Uposatho Hatthirājā*'. The 50<sup>th</sup> sign '*Chaddantavara□rājā*', meant that the Blessed One embellished his whole body with the six radiations of body. Hence, he was called '*Chaddantavara□rājā*'. The 51<sup>st</sup> auspicious sign '*Vasuki Uraggarājā*' meant that the Blessed One embellished his whole body with the omniscience. Due to *Kāla Nagarājā* offering his gem-seat to him, after that he was very happy for his kindness and benefits. At that time, the Buddha sat on the gem-seat to partake happiness of liberation for his kindness and benefits.<sup>47</sup>

The 52<sup>nd</sup> auspicious sign '*Hamsarājā*' meant that the Buddha was not pleased in the worldly properties such as silvers, gold, seven gem, etc. In addition, he was pleased only in the supra mundane or Nibbāna to be kindness and benefits for all being in three worlds. The 53<sup>rd</sup> auspicious sign '*Balakukkuk Usabharājā*' meant that the Buddha was the king of oxen in the past named '*Sumaṅgala*' who was not pleased enemies to do vacillation in his heart. He had executed all enemies into his mind, and was pleased very much to preach his sermons for all human beings. The 54<sup>th</sup> auspicious sign '*Erāva□o Nagarājā*' meant that the Buddha stood in the four Noble truth as well as the serpent king. Because of him, the serpent king had stood in the holy laws and rejoiced the precepts which were important advantages for him on the long time. The 55<sup>th</sup> auspicious sign '*Suva□□a Maṅkaro*' meant that the Buddha made the *Arahatta-Maggañā□a* and its result. That was wisdom of diamond, or '*Vacirañā□a*' in Pali. There were no anything to obstruct in the Dhamma or '*Ñeyyadhamma*' in Pali. It was very deep truth like an ocean. He cut all defilements which was like he had any activities to do with that gem. So, he was called '*Suva□□a Maṅkaro*'.<sup>48</sup>

The 56<sup>th</sup> auspicious sign '*Suva□□a Bhamaro*' meant that the Blessed One trained the four assemblies to eradicate false views and conceits in their minds. In addition, he was like a bumble bee that bought pollens from lotus flowers. They did not destroy its leaves. The 57<sup>th</sup> auspicious sign '*Catumukha Mahābrahmā*' meant that the Buddha

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<sup>46</sup>Ibid, pp. 123-125.

<sup>47</sup>Ibid, pp. 125-126.

<sup>48</sup>Ibid, pp. 127-128.



consisted of the sublime state of mind, or the four *Brahmavihāra*. They were: Loving-kindness, compassion, sympathetic joy, and equanimity. In addition, the Blessed One preached it to all beings who had many merit that had been done in the past lives in the residence of all Buddhas. They rejoiced in the four *Brahmavihāra*, made the absorptions to develop and born in the *Brahmaloka* or the realm of Brahman. The 58<sup>th</sup> auspicious sign ‘*Suva□□anāvā*’ meant that the Blessed One made all beings to cross over ocean. That was samsara with the gold ship, the *Arahanta-Maggañā□a* and its results. They achieved the extinction of sufferings, *Nibbāna*. The 59<sup>th</sup> auspicious sign ‘*Rattana Pallaṅko*’ meant that the Buddha sat on the seat of gem under the Bodhi-tree, eradicated all devils, *Mārā* by his power of ten perfections. He made all devils to lose. Therefore, it was called ‘*Rattana Pallaṅko*’.<sup>49</sup>

The 60<sup>th</sup> auspicious sign ‘*Talapa□□am*’ meant that the Blessed One preached sermons with loving-kindness to all human beings in three worlds like a very cold ocean. Hence, by his compassion, he was called ‘*Talapa□□am*’. The 61<sup>st</sup> auspicious sign ‘*Suva□□akacchapo*’ meant that the Blessed One eradicated all defilements by knowledge like a gem. That was the *Arahanta-Maggañā□a* and its results. The 62<sup>nd</sup> auspicious sign ‘*Vacchakagāvi*’ meant that the Blessed One preached the 9 supra mundane named ‘*Amata-mahānibbāna*’ to all beings in three worlds with his great loving-kindness and compassion as well as a cow does mind accompany with loving-kindness in its sons by compassion. The 63<sup>rd</sup> and the 64<sup>th</sup> auspicious sign ‘*Kinnaro*’, and ‘*Kinnarī*’ meant that the Buddha did not afflict all beings because of his compassion. The 65<sup>th</sup> auspicious sign ‘*karaviko*’ meant that the Buddha preached the 9 supra mundane to all beings with sweet-sounding like a bird of paradise. The 66<sup>th</sup> auspicious sign ‘*Mayurarājā*’ meant that the Blessed One consisted of the 32 characteristics of great man and its 80 components. Therefore, he was called ‘*Mayurarājā*’. The 67<sup>th</sup> auspicious sign ‘*Koñcarājā*’ meant that the Blessed One did not touch the ground to go, but he had gone by sky with his supernatural power like a flamingo. The 69<sup>th</sup> auspicious sign ‘*Cakvakarājā*’ meant that the Blessed One had the great voice of king, companied with preaching the ten powers of the perfect one to all beings in three worlds for enlightenment of *Nibbāna*. The 70<sup>th</sup> auspicious sign ‘*Jīvañjīvakarājā*’ meant that the Buddha took all beings off the wrong ways of living, or *Micchā-ājīva*, with the right ways of living, or *Sammā-ājīva*.<sup>50</sup>

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<sup>49</sup>Ibid, pp. 129-130.

<sup>50</sup>Ibid, pp. 130-132.

The 71<sup>st</sup> – 76<sup>th</sup> auspicious signs ‘*Chakāmāvacaradevalokā*’ meant that the Blessed One who sat on the seat of rock named ‘*Paṅṅukambala*’ under the *Pārichattaka*-tree at *Tāvatiṅsa* heaven preached the seven Abhidhamma scripture to all deities in ten thousand of world elements who wished to listen the Dhamma at residence of Buddha and came together there.<sup>51</sup>

The 77<sup>th</sup> – 92<sup>nd</sup> auspicious signs meant that the Blessed One who embellished with the absolute virtues of Buddha that was the omniscience considered the deep *Amata-mahānibbāna*, the 9 supra mundane. At that time, the hundreds of millions of Brahmans came from their residences because they wished to listen to the Dhamma in the residence of the Buddha. He preached the Dhamma to them, of those, about eighteen of millions of Brahmans to achieve the *Amata-mahānibbāna*. The rest Brahmans were the Stream-Enterer, or *Sotāpanna*. Some of them were the Once – Returner, or *Sakadāgāmi* while some of them were the Non-Returner, *Anākāmi*.<sup>52</sup>

The 93<sup>rd</sup> – 108 auspicious signs meant that the numbers of sixteen Brahmans realms which were states of *Jhāna*, or 4 absorptions in Buddhism consisting 16 levels<sup>53</sup> as follows.

- 1) *Brahmapārisajjā*: Realm of great Brahmans’ attendants.
- 2) *Brahmaparohitā*: Realm of great Brahmans’ ministers.
- 3) *Mahābrahmā*: Realm of great Brahmans.
- 4) *Parittābhā*: Realm of Brahma with limited luster.
- 5) *Appamāṅābhā*: Realm of Brahmans with infinite luster.
- 6) *Abhassarā*: Realm of Brahmans with radiant luster.
- 7) *Parittasubhā*: Realm of Brahmans with limited aura.
- 8) *Appamānasubhā*: Realm of Brahmans with infinite aura.
- 9) *Subhakiṅhā*: Realm of Brahmans with steady aura.
- 10) *Vehapphalā*: Realm of Brahmans with abundant reward.
- 11) *Asaññīsattā*: Realm of non-percipient beings.
- 12) *Avihā*: Realm of Brahmans who do not fall from Prosperity.
- 13) *Atappā*: Realm of Brahmans who are serene.

<sup>51</sup>Ibid, p. 133.

<sup>52</sup>Ibid, pp. 133.

<sup>53</sup>Comp. 137, Quoted from Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Bangkok: S.R. Printing Mass Products, Limit, 2005), pp. 271-273.

- 14) *Sudassā*: Realm of Brahmas who are beautiful.  
 15) *Sudassi*: Realm of Brahmas who are clear-sighted.  
 16) *Akanitthā*: Realm of the highest or supreme Brahmas.

These meanings of the 108 auspicious signs were from the *Buddhapādalakkhana's* commentary.<sup>54</sup> It showed that the 108 auspicious signs on the Buddha's footprint were related with the Buddha and his teachings significantly. Because they were imprinted on the Buddha's footprint to show the special characteristics of the Buddha who was different from the common person in this world and to propagate his teaching to all beings by using the 108 auspicious signs as the symbolic mean of propagation.

Therefore, in here, there were three important points which could explain as the representative of three states: *Ti-bhūmi* in Pali,<sup>55</sup> the Buddha's characteristics and his teachings.

The first group concerned the pictures of the Sixteen Brahmas realms and the Deva Realms pictures. It meant that the Buddha was beyond these realms with his three characteristics: the wisdom (*paññā*), the holiness (*parisutthi*), and the compassion (*karuṇā*). His characteristics caused him to be regard by followers as the teacher of deities and human beings in the three states. These pictures were symbols of superior power of the Buddha than Brahman and deities in Hinduism, or theism. It was indicated that the Buddha was regarded as the great teacher in the world. Actually, he was regarded in this way for a long time, since he was predicted the characteristics by the 8 Brahman when he was old 5 days. Among those, 7 Brahman predicted in two ways: If he governed country, he would be the great king of the world. If he ordained, he would be the great teacher of the world. Meanwhile, the one young brahma named '*Konāñña*' predicted him only one way that "this young boy will ordain and become to the great teacher of the world for sure".<sup>56</sup> All Buddhas in the past time were also predicted in the same ways. This was the evidence of greatness of the Buddha which already was predicted by the 8 Brahman in Hinduism for a long time since he was a young boy. In addition, when he ordained and enlightened became the Buddha, his state was beyond

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<sup>54</sup>**The 108 auspicious signs on the Buddha's footprint** (*Buddhapādalakkhaṇa Commentary*), (Bangkok: The Office of His Majesty's Principal Private Secretary, 1997), pp.75-79.

<sup>55</sup>See details of this concept in Rungroj Bhiramanukul, "The Analysis Study of the Origin of the Traibhumi Painting Manuscript", Doctor of Philosophy (Historical Archaeology), **Department of Archaeology**, (Graduate School: Silpakorn University, 2009).

<sup>56</sup>D. I. 33/15., D.Pā (MCU) 11/206/167.

more than deities and Brahman. The symbolic pictures were appeared on the Buddha's footprint. They implied that the Buddha was completely free from the three states. His state was the supramundane plane, or *Lokuttara-bhūmi*.<sup>57</sup> This state was *Ariyas's* state where was beyond the three states, or *Lokiya-bhūmi*, in Pali called '*Ariyapanna-bhūmi*', where was unbelonging or unlimited plane. These pictures on the Buddha's footprint were the symbolic signs of his greatness according to the 32 great characteristics in Hinduism and Buddhism in *Lakkana-sutta*.

The second group was related to the Buddha's characteristics that were imprinted on his footprints by using the metaphorical symbolic pictures to show his special characteristics which were different from common person in the world such as *Supa□□arājā's* picture meant that the Buddha eradicated all defilements by wisdom, or *vajirañā□a* like a garuda rid a serpent by its strong claws. *Susumārarājā's* picture meant that the Buddha stood in the supernormal knowledge or *Sabbaññutañā□a* in Pali to protect him and all beings from the *Apāpa* states of loss and woe like a king crocodile protected him and its relatives in lotus pond, or *Bhesakalāvan*. *Siharājā's* picture was like he fulfilled with the four self-confidence, or *Vesārajja□āna*, entered among the 4 company to preach the four Noble truth with a very beautiful style like the king lion fulfilled with the last rumor himself, etc. Actually, there were many metaphorical pictures on the Buddha's footprints which showed his characteristics in the metaphorical methods, such as *Satti* meaning his Tri Rattana Dhamma which could eradicate *Māras*, or all defilements by *Arahattamaggañā□a*. *Sirivaccha* meant *Rattanausabha*, or the Gem King Cow, auspicious animal and caused prosperity. *Nandiyavatta* meant that the Exalted One was like a king lion who made the great rumor to prosperity of the Buddha's auspicious sign. On the other hand, the symbolic pictures were used to explain his potentials. For example, *Palakukkusabharājā's* picture meant that in the past the Buddha was born as the cow king named '*Sumaṅgala*', he did not care enemies such as a hard hart. He wished only to preach Dhamma for all beings.

The third group concerned his teachings on the Buddha's footprints which had been imprinted by the symbolic pictures such as *Suva□□anāvā's* picture referring to the Buddha was like the goal boat for helping all being from the transmigration to *Nibbāna*, or the extinction of sufferings.

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<sup>57</sup>Phra Brahmaganabhorm (P.A. Payutto), **Dictionary of Buddhism**, (Bangkok: S.R. printing mass product, co. limited, 2005), p. 127.

The goal boats were: an *Arahanta-maggañā* and *Arahanta-phalañā*. *Catumukhomahabrahmas*'s picture meant that the Buddha fulfilled with the holy abiding, or *Brahmavihāra*, in his mind. *Suvacchakā kāvī*'s pictures meant that the Buddha preached the supermundane states, or *Lokuttaradhamma*: the Four Paths, the Four Fruitions and *Nibbāna*, the unconditioned state, to all beings in the three worlds with his compassion like a cow has a loving-kindness in her sons. *Talapa*, or Fan palm referred to the Buddha preached loving-kindness to all beings in the three worlds with his compassion. The picture of king bird named *Cakbrak* referred to the three virtues as follows: honesty in own wife, moderation of consumption, and did not do suffering to other person. *Rattana-assa*'s picture referred to the seven gems or *Sattarattana*, according to the *Vajirasaratthasa* scripture. It referred to the seven enlightenment factors or *Bojjha* which consisted of seven kinds: Mindfulness (*Sati*), truth investigation (*Dhammavicaya*), effort (*Viriya*), zest (*Pīti*), calmness (*Passatthi*), concentration (*Samāthi*), and equanimity (*Upekkhā*).

## 2.6 Conclusion

From the presentation of the symbolic pictures on the Buddha's footprints, we could summarize that the concept of the Buddha's footprints in this thesis was under the concept of semiology, classifying into the three aspects; concept of the Buddha's footprints on the Buddha's lifetime, concept of the Buddha's footprints on the post of the Buddha's lifetime, and concept of the Buddha's footprints on the present time. These times showed that the Buddha's footprints were used to be means to propagate the Buddha's teachings for Buddhists at each place by using the symbolic pictures on the Buddha's footprint as the representatives of the Buddha and his teachings. The 108 auspicious pictures were imprinted on the Buddha's footprint as the representative of three states: *Ti-bhūmi* in Pali, the Buddha's characteristics and his teachings.

## Chapter III

### The principles of Buddhism on the Buddha's footprint

In this chapter, the researcher presented principles of Buddhism by interpreting meanings of symbolic pictures on the Buddha's footprints. The symbolic pictures on the Buddha's footprints were considered as the representative of the Buddha and his teachings, the great teacher of deities and human beings in the three worlds. They were presented in the following main points: The principles of Buddhism on the Buddha's footprints, relationship between the symbolic pictures, the principles of Buddhism, and the importance of the symbolic pictures for Buddhism propagation.

#### 3.1 The principles of Buddhism

The principles of Buddhism referred to teaching of the Buddha appeared on the Buddha's footprints. The principles were found in the following: the 3 *ñāṇa*, the 4 *Jhānas*, the 4 *Brahmavihāras*, the 5 *Sīla*, the 5 *Vesarajjañāṇa*, the 7 *Bojjhaṅga*, the 7 *Viññāṇaṅga*, the 7 *Ariyadhana*, the 9 *Lokuttara-dhamma*, the 10 *Akusala-dhamma*, and 16 *ñāṇa*.

The 3 *ñāṇa*, or *Vijjā*,<sup>1</sup> the threefold knowledge, concerned three kinds of wisdom: The first wisdom was '*Pubbenivāsānusati-ñāṇa*' or memory in the past life-times on the first-time, the second wisdom was '*Dibbacakkhu-ñāṇa*' or clairvoyance on the second-time, and lastly, '*Āsavakkhaya-ñāṇa*' or cessation of mental intoxication on the latter period. This principle was found on the symbolic sign of *Byaggharājā* or the king of tiger. It meant that the Exalted One was like the king of tiger because he had the omniscience or '*Sabbaññuta-ñāṇa*' in Pali. On the other hand, it was also found on the symbolic sign of *Dīpirājā* or the king of yellow tiger. It meant that the Buddha was not pleased in the five objects of desire or *Kammaguṇa*, which naturally belonged to all beings in the three worlds, but he was pleased the 9 super mundane dhamma to attain all advantages with the right ways, the fruitions and the cessation of sufferings, *Nibbāna*. Therefore, his name was called '*Dīpirājā*' or the king of yellow tiger.

The 4 *Jhānas*,<sup>2</sup> or absorptions consisted of four kinds: The first absorption or *Paṭhamā Jhāna* in Pali, the second absorption or *Dutiya Jhāna*, the third absorption or *Tatiya Jhāna*, and the fourth absorption or

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<sup>1</sup>D.Pā. (MCU) 11/305/275.

<sup>2</sup>M.I.40., D.Pā. (MCU) 11/307/278.

*Catuttha Jhāna*. These absorptions were called ‘contemplation’ or *Rūpa Jhāna* in Pali. Furthermore, this absorption in this meaning also meant the formless contemplation or *Arūpa Jhāna*<sup>3</sup> in Pali. Both were the symbolic signs of the *Soṅasa-Brahamaloka* and *Cha-Devaloka* on the Buddha’s footprints. That meant that the Buddha was beyond these states because he enlightened the Buddhahood and was on the superior state or *Lokuttara-bhūmi* than the Brahman realm and Deva realm.

The 4 *Brahmavihāras*,<sup>4</sup> were four sublime states of mind. It meant that the Buddha had these virtues in his mind which consisted of: *Mettā* or loving-kindness, *Karuṅā* or compassion, *Muditā* or sympathetic joy, and *Upekkhā* or equanimity. He preached all beings in the three worlds like a Brahma. This symbolic sign was on the Buddha’s footprints which named ‘*Catumukho Mahābrahmā*’. In addition, the Buddha was yet liked the gold boat or *Suvaṅṅnāvā* in Pali because he helped all beings from the deepest large ocean or the samsara to *Nibbāna*. This sign was both of the holy way or *Arahanta-Maggaṅā* and the holy fruitions or *Arahanta-phalaṅga* in the same time. Both are the means and the goals according to the principles of Buddhism. When all Buddhists followed them completely, they would attain the ultimate goal of Buddhism or *Nibbāna* at the end. Like the Buddha sitting on the throne of glass or *Rattana-pallaṅko*, he could get rid of all Maras or defilements with the power of ten perfections or *Pāramī* in Pali by himself. One auspicious sign also was the symbol of enlightenment of the Buddha. He was like *Suvaṅṅa Kacchapo* or the gold tortoise because he could get rid of all defilements with wisdom like a diamond or *Vajiraṅga*. When he enlightened, after that he taught all beings in the three worlds by his compassion as well as the cows have a loving-kindness to her sons. This sign was called *Suvacchakā-gāvī*. On the other hand, because of compassions to all beings within his mind, he was called ‘*Kinnaro, Kinnarī*’. He never afflicted all beings no matter what they were human or animals in this world.

The 5 *Sīla*,<sup>5</sup> precepts were the basic virtues of human hood in everywhere which consisted of: To abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, and to abstain from intoxicants causing heedlessness. These virtues were appeared on the auspicious sign named ‘*Jīvaṅjīvakarājā*’, because the Buddha could absolved all beings from thief to honest livelihood. His name in this way meant that all beings in this world have to

<sup>3</sup>M.M. (MCU) 13/133/148.

<sup>4</sup>D.M. (MCU) 10/327/256.

<sup>5</sup>D.Pā. (MCU) 11/286/302.

go states of loss, *Apāya-bhūmi*,<sup>6</sup> because they did misconduct the rules of morality; killing, stealing, sexual misconduct, false speech, and intoxicants causing heedlessness. These all bad action caused to human entering the suffering states, *Apāya-bhūmi* after death: *Niraya*, hell, *pittivisaya*, realm of hungry ghosts, *asurakāya*, host of demons and *tiracchānayoni*, realm of beasts. Meanwhile, all beings who did not misconduct the rules of good action, went to the world of heaven; realms of deva and realms of brahma, or even if they can come back this world as human being in the great families such as the family of millionaires or the family of persons whose have right views, or ‘*Sammādi□□hi kulāni*’, or in the suitable regions where has good or favorable environment, where they can live with together other person in societies with happiness and could do all activities easily such as Thailand, Sri Lanka, Myanmar, India, United State of America, etc.

The 5 *Vesārajjañā□a*<sup>7</sup> or *Vesārajjakara□a-dhamma*, qualities to make intrepidity consisted of five kinds: *Saddhā*, faith or confidence, *Sīla*, good conduct or morality, *Bāhusacca*, great learning, *Viriya*, exertion or energy and *Pañña*, wisdom or understanding. This virtue was appeared on the auspicious sign ‘*Sīharājā*’, of the Buddha’s footprints. It meant that the Buddha was like the king of lion because he fulfilled with the five *Vesārajjakara□a-dhamma*, when he entered midst of the four companies for preaching the four Noble truths with the very beautiful Buddha’s styles as well as the king of lion who complete with own widely sound and self-confidence. Even though in the chanting chapter of Buddhists: *Namo tassa bhagavato arahato sammā sambuddhassa*, May the homage to be the Exalted One, who fully attained perfect enlightenment by himself. This chanting is also the self-confidence, its benefit is to get rid all dangers in their lives. All dangers will be perished by the power of the Buddha like to echo sound of the king of lion.

The 7 *Bojjhaṅga*,<sup>8</sup> seven factors for enlightenment were: *Sati*: mindfulness, *Dhammavicaya*: truth investigation, *Viriya*: effort, *Pīti*: zest, or rapture, *Passaddhi*: tranquility or calmness, *Samādhi*: concentration and *Upekkhā*: equanimity. These virtues appeared on the auspicious sign that are ‘*Sattamahāselā*’, means these have been established into his vision retreat, or ‘*Jhānavisaya*’ in Pali by him and then he preached them to his followers to attain the enlightenment as well as he as the Buddha have to do the three conducts, or the Buddha’s conducts, functions, *Buddha-*

<sup>6</sup>A.Tik. (MCU) 20/114/357.

<sup>7</sup>A.Pañcak. (MCU) 22/101/175.

<sup>8</sup>A.Catuk. (MCU) 21/238/354.



*cariyā*<sup>9</sup>: Conduct for the well-being of the world, or *Lokattha-cariyā* in Pali, conduct for the benefit of his relatives conduct, or *Ñātattha-cariyā* and beneficial conduct as functions of the Buddha, or *Buddhattha-cariyā*. By his functions, all deities and human follow his teachings and attain the enlightenment by themselves.

The 7 *Viññāna-hiti*,<sup>10</sup> spirit endurance or supports of consciousness, which appeared on the Buddha's footprint were '*Sattamahāseḷa*'. These have been established into his vision retreat by him. The Buddha understood the supports of consciousness by his enlightenment, or wisdom which comprised of the 7 kinds: Beings were different in body and in perception, beings were different in body, but equal in perception, beings were equal in body, but different in perception, beings were equal in body and in perception, beings were reborn in the sphere of boundless space, beings reborn in the sphere of boundless consciousness, and beings were reborn in the sphere of nothingness. These beings lived in the three worlds, or *tri-bhūmi* with different states, come and go in the cycle of birth and death for a long time until they were free from this cycle and achieved the extinction of sufferings, *Nibbāna* in the final.

The 7 *Ariya-dhana*,<sup>11</sup> noble treasures, or excellent property, which appeared on the Buddha's footprint were '*Sattamahāseḷa*', consisted of the 7 kinds: *Saddhā*: confidence, *Sīla*: morality, *Hiri*: moral shame, *Ottappa*: moral dread, *Bāhusacca*: great learning, *Cāga*: liberality and *Pañña*: wisdom. These virtues were the Buddha's qualities meant the noble treasures were preached to all beings by him to establish into minds of all human and beings in three worlds and to have the noble treasures in their lives by following the principles of 7 *Ariya-dhana* completely. This sign on the Buddha's footprint, it implied that he was the representative of good lives and actions of all beings. He wished them to be their ways for enlightenment of his followers in Buddhism.

The 8 *Loka-dhamma*,<sup>12</sup> worldly conditions consisted of 8 kinds: *Lābha*, gain, *Alābha*: loss, *Yasa*: fame, *Ayasa*: obscurity, *Nindā*: blame, *Pasaṅkāsa*: praise, *Sukha*: happiness, and *Dukkha*: pain, or suffering. These virtues were appeared on the Buddha's footprint '*Sineru*', meant that the Buddha was not shaken with the worldly conditions like a mountain of *Sineru*, or *Sumeru* in Pali. On the other hand, the Buddha's body became brightened like a gold more than human beings and deities in three worlds.

<sup>9</sup>A.Aṅṅhak. (MCU) 1/104.

<sup>10</sup>D.M. (MCU) 10/128/74.

<sup>11</sup>D.Pā. (MCU) 11/330/331.

<sup>12</sup>D. Pā. (MCU) 11/348/348.

The Himavan's picture was on the Buddha's footprint to show his brightness and strengthens.

The 9 *Lokuttara-dhamma*,<sup>13</sup> or super mundane-states were the noble principles according to the Buddha's teachings consisting of 4 *Magga*, or the Four Paths, 4 *Phala* or the Four Fruitions, and *Nibbāna*, or the Unconditioned state. If 37 *Bodhipakkhiya-dhamma*,<sup>14</sup> or 37 virtues partaking of enlightenment were included with them, its numbers would become 40 virtues immediately. They were the virtues of enlightenment in Buddhism. This dhamma on the Buddha's footprint was '*Suvacchakā gāvī*'. It meant that the Buddha preached the super mundane-states to all beings in three worlds with his compassion like the cows have compassion in their sons. Another sign was '*Kāravika*', or the bird of paradise, meant that the Buddha preached the *Magga*, paths, the *Phala*, fruits and *Nibbāna* to all beings with the very melodic sounds, so he was named '*Kāravika*', or '*Kāraveka*', in Pali. On the other hand, because of his 32 characteristics of the great man and the 80 subsidiary characteristics, for this reason, he was called '*Mayurarājā*', or the king of peacocks. In addition, the Buddha was named '*Koñcarājā*', because of his going and coming in the somewhere or when he went to the long-distance, he went and came back by sky with his supernatural power like a crane fly everywhere by sky with own power.

The 10 *Akusala-dhamma*,<sup>15</sup> unwholesome course of actions consisted of the ten kinds: A) *Kāyakamma*: bodily action were of three: *Pāṭipāta*: destruction of life, *Adinnādāna*: taking what was not given, *Kāme -sumicchācāra*: sexual misconduct, B) *Vacīkamma*: verbal action consisted of four: *Musāvāda*: false speech, *Pisuṅāvācā*, tale-bearing or malicious speech, *Pharusavācā*: harsh speech, *Samphappalāpa*: frivolous talk, C) *Manokamma*: mental action included of three: *Abhijjhā*: covetousness, *Byāpāda*: ill will, *Micchādiṅṅhi*: wrong view. Here they meant that the Buddha preached the pure wholesome actions to all being in the three worlds to refrain from the 10 impure unwholesome actions, or *Akusala-kammaṭṭhāna*. He was prospering with his resoundingly sound like a sound of conch shell. This sign which appeared on the Buddha's footprint was '*Dakkhiṅṅāvaṅṅasetasaṅkha*' in Pali.

<sup>13</sup>Kh.P. (MCU) 31/73/124.

<sup>14</sup>S.M. (MCU) 19/537/348., Vism. 681.

<sup>15</sup>D.Pā. (MCU) 11/360/431.

The 16 *ñāṇa* or *Soṇasa-ñāṇa*<sup>16</sup> meant the insight knowledge which approximately happened in person who practiced the insight meditation consisting the sixteen levels:

- 1) *Nāmarūpapariccheda-ñāṇa*: knowledge of the delimitation of mentality-materiality.
- 2) *Paccaya-pariggaha-ñāṇa*: knowledge of discerning the conditions of mentality-materiality.
- 3) *Sammassana-ñāṇa*: knowledge of comprehending mentality-materiality as impermanent, unsatisfactory and not-self.
- 4) *Udayabbaya-ñāṇa*: knowledge of contemplation on rise and fall.
- 5) *Bhaṅga-ñāṇa*: knowledge of contemplation on dissolution.
- 6) *Bhaya-ñāṇa*: knowledge of the appearance as terror.
- 7) *Ādīnava-ñāṇa*: knowledge of contemplation on disadvantages.
- 8) *Nibbidā-ñāṇa*: knowledge of contemplation on dispassion.
- 9) *Muñcitukamyatā-ñāṇa*: knowledge of the desire for deliverance.
- 10) *Paṇisaṅkhā-ñāṇa*: knowledge of reflective contemplation.
- 11) *Saṅkhārupekkhā-ñāṇa*: knowledge of equanimity regarding all Formations.
- 12) *Anuloma-ñāṇa*: conformity-knowledge or adaptation-knowledge.
- 13) *Gotrabhū-ñāṇa*: knowledge at the moment of the “Change-of-lineage”.
- 14) *Magga-ñāṇa*: knowledge of the Path.
- 15) *Phala-ñāṇa*: knowledge of Fruition.
- 16) *Paccavekkhana-ñāṇa*: knowledge of reviewing.

This *ñāṇa* or the insight knowledge was the Dhammacakra’s picture at the center of the Buddha’s footprint which has the sixteen bars equaling the numbers of *Soṇasa-ñāṇa* according to the principles of Buddhism. In fact, the *Soṇasa-ñāṇa* was not in the Tipiṇaka directly, but it was composed by the commentators of insight meditation or *Vipassanācāriya* in the later time such as Buddhaghosa. He composed it into *Visuddhimagga*<sup>17</sup> to be the ways of practice meditation for all Buddhists.

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<sup>16</sup>Vism. 587-678, quoted in Phrahmagunabhorn (P.A.Payutto), **Dictionary of Buddhism**, (Bangkok: S.R. Printing Mass Products, limit., 2002), pp. 260-261, and in Fine Arts Department, **Analysis of Characteristics and Meanings of the Buddha’s footprint in National Museum Bangkok**, (Bangkok: Office of National Museum, 2016), pp.83-85.

<sup>17</sup>Buddhaghosa, **Visuddhimaggassa Nāma Pakaraṇavisesassa**, Tatiyo Bhāko. (Vol. III) (Bangkok: King Mongkut University, 1997), pp. 274-319.

### 3.2 Relationship between the symbolic pictures and the principles Of Buddhism

Relationship between the symbolic pictures and the principles of Buddhism were found by examination the meanings of them and explanations in the scripture of *Buddhapādamāṅgala*<sup>18</sup> or its commentaries as in the following commentary.

Sign ‘*Satti*’ was related to *Arahatta-Maggañā*□, or the paths of Arahant and *Arahatta-Phalañā*□, or its results which they could eradicate all defilements of human beings in three worlds. Both of them were pure, clear and securities. Their goal was to attain *Nibbāna*, the extinction of sufferings. In *Satti-Rattanamaṅgala*, it was said that the *Satti-Rattanamaṅgala* was the *Arahatta-Maggañā*□ which had been arisen at the Buddha’s footprint on the right side. The *Satti-Rattanamaṅgala* was the *Arahatta-Phalañā*□ arisen at the Buddha’s footprint on the left side.

Sign ‘*Sirivaccho*’ was related to the 9 *Lokuttara-dhamma*, or the super mundane-states which has been arisen on the both Buddha’s footprints, caused to all auspicious things arisen approximately. This dhamma meant *Amata-Mahānibbāna*, or the immortal great enlightenment aiming to attain this state to conquer all Maras in three worlds like a cow’s fortune son. This cow’s fortune son was the Buddha because his complexion was like a moonstone glass or ‘*Mukdāhan*’, a pure white and completed with all characteristics. He was superior to all beings.

Sign ‘*Nandiyāvatta*□’, was related to the Buddha like a king of lions, full of the 10 perfectly composed principles and the qualities making for intrepidity that these virtues could change all being in three worlds from the impure unwholesome action to the unwholesome actions. He preached them to establish in wholesome actions and to attain the enlightenment, *Nibbāna*. So, he was called ‘drum’, or *Bherī* in Pali. To addition, he could change minds of those all beings who lived in the three worlds from three desires to achieve *Nibbāna*. Hence, his name was called ‘*Bherī*’. Furthermore, all beings did not give their voice, but they admired the Buddha’s voice only. They were also like a king of lions. The super mundane-states became omniscience or ‘*Sabbaññutañā*□’ in Pali in his wisdom.

Sign ‘*Sovatthika*□’, related to the name of *Arahatta-Maggañā*□, or the path of Worthy One and *Arahatta-Phalañā*□, or the fruition of

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<sup>18</sup> The scripture of *Buddhapādamāṅgala* at National Library of Thailand has 9 volumes, see its details in Miss Unchalee Pinrod, *Buddhapadamangala: An Edition and a Critical Study*, A thesis the degree of Master of Arts, Department of Eastern Language, (Graduate School: Chulalongkorn University, 1982), pp. 16-17.

Worthy One. Both of them were established places of the Exalted One which could eradicate all defilements and *Senā-Maras*, or the soldiers of the Evil One: *Kāya-duccarita*, or evil conduct in act, *Vacī-duccarita*, evil conduct in word, and *Mano-duccarita*, or evil conduct in thought. This robe was used by the Buddha, the Pacceka-buddhas, and his followers to destroy defilements and to achieve the Paths, the Fruitions and the extinction of sufferings, *Nibbāna*.

Sign ‘*Vattamsaka*’ , concerned the fortune paths and fruitions which there were no channels of enlightenment with the red flowers filters on head that his wisdom became like the gems, *Arahatta-Maggañā*, or the path of Worthy One and *Arahatta-Phalañā*, or the fruition of Worthy One. It had been arisen on the Buddha’s footprints, and was named of the aromatic substances which referred to precept, concentration, and wisdom. These flowers filtered on the head, aimed to achieve the ultimate truths in Buddhism which caused to see all events in three worlds. Hence, *Ñā* or knowledge like a gem was called ‘*Vattamsaka*’, *Arahatta-Maggañā* and *Arahatta-Phalañā* are called ‘*Dhammarattana*’, and the flowers filters should know that was the characteristics of Buddha’s footprint.

Sign ‘*Va*’ , was related to the *Arahatta-Maggañā* and the *Arahatta-Phalañā*. To support milk with the gold ware was named ‘*Dibba-bhesajja*’, which referred to achieve happiness in *Magga*, *Phala*, and *Nibbāna* and to withhold defilements and diseases of all beings in three worlds. The gold ware was full of *Amata-Mahānibbāna*, compassion to all human beings. Therefore, to hold milk with the gold ware was called ‘*Va*’, or the gold salver. This salver was called ‘*Buddha-Rattana*’, or the Gem of Buddha. To hold milk was called ‘*Dhamma-Rattana*’, or the Gem of Dhamma. Because he was like a very wise doctor who saw all beings facing all diseases and medicated them to withhold diseases and parasite with his compassion.

Sign ‘*Bhaddapi*’ , was related to the gem-seat of Buddha. Because the Exalted One sat on this seat under the bole of a tree named ‘*Pāricattaka*’ in the second heaven where *Indra* dwelled to preach the sermon of Abhidhamma to deities in the worlds and the universes who wished to hear them in his place at the same time.

Sign ‘*Pāsādo*’, referred to a city of *Nibbāna*. In fact, the Buddha dwelled there, and prevented all defilements from entrance into the castle, so it was very pure place because there was no association with defilements. Hence, this castle was called ‘*Buddha-Rattana*’, or the Gem of Buddha. To addition, a city of *Nibbāna* was called ‘*Rattana-Pāsādo*’, or the castle of gem.

Sign ‘*Aṅkuso*’, was related to the *Arahatta-Maggañā* and the *Arahatta-Phalañā*. The gem-hook had been arisen on the both Buddha’s footprint, the *Arahatta-Maggañā* on the right footprint and the *Arahatta-Phalañā* on the left footprint. In the fact, the Buddha used both of them to bring all being from the impure unwholesome actions to the pure wholesome actions and then he established them into the Paths, the Fruitions and Nibbāna with the omniscience or ‘*Sabbaññutañā*’ in Pali. Sign ‘*Setacchatta*’ referred to all defilements and the soldiers of Māra. In addition, holding the paths of Worthy One and the fruitions of Worthy One was called ‘*Rattana-Setacchatta*’, or the glass of white nine-tiered umbrella being a symbol of royalty. This umbrella was decorated with the omniscience of Buddha and could eradicate all defilements to prevent them. Its rod was called ‘*Kāya-Rūpa*’, or the form of body; the 32 characteristics of the great man. The all finer parts of umbrella were called ‘*Asīti-anubyañjana*’, or the sub-consonants. Meanwhile, its covered cloths were called ‘*Dhammakāya*’, or the Body of dhamma, and its fortune was explained ‘*Sabbaññutañā*’, or the omniscience of Buddha.

Sign ‘*Rattana-khagga*’, was related to the Buddha’s potential, because he could eradicate all defilements and the soldiers of Māra. Therefore, it was called ‘*Ativiya-Rattana*’, or the biggest gem more than all gems. Of these, the bayonet-like dagger of gem was the *Arahatta-Maggañā* on the left footprint and the *Arahatta-Phalañā* on the right footprint. This was called ‘*Dhamma-Rattana*’, and it was decorated with the omniscience of Buddha-hood.

Sign ‘*Mora-hatthā*’ referred to the Buddha’s compassion. He had loving-kindness and compassion in all beings like the tail of peacock arisen on the both Buddha’s footprint. It was said that compassions of Buddha were very warm and wide as well as the ocean. He preached the doctrines with compassionated mind to all beings. By this action, his compassions were called ‘*Mora-hatthā*’ and this was called ‘*Buddha-Rattana*’, or the gem of Buddha.

Sign ‘*Uhisā*’, a grand tiara, ‘*Rattana-Mongku*’, had been arisen on the both Buddha’s footprint caused his fortune to go forward. This was called ‘*Sabbaññutañā*’, which was related to the fortune of Buddha and he has more excellent fortune than everything in the three worlds. It had been arisen for development of all beings in three worlds, and was called ‘*Buddha-Rattana*’, or the gem of Buddha. This grand tiara has a net of ray of light which spouted the head of Buddha as well as the group of ray of light was beyond of his head. It appeared in the four

directions and the countless universe until Brahmaloaka, or the world of Brahman. Therefore, it was said '*Ketumāla*', or the garland of head.

Sign '*Rattanavalli*', was related to the *Arahatta-Phalañā* and the *Arahatta-Maggañā*. It concerned with a gem to achieve happiness in the paths, the fruitions and Nibbāna. This bunch of gem was called '*Buddha-Rattana*'. The gold climber was called '*Dhamma-Rattana*'. Both of them had been arisen on the both Buddha footprint, causing his fortune to grow in the final.

Sign '*Mañbalavijjani*', was related to loving-kindness and compassion of the Buddha for all beings because he preached the dhamma with loving-kindness and compassion to all beings like the very cold ocean with the great compassion. So, it was named '*Buddha-Rattana*'. Sign '*Sumanadāma*', '*Rattuppala*', '*Niluppala*', '*Setuppala*' and '*Paduma*', were related to the levels of the Buddha's teaching that these signs were called the 4 paths and the 4 fruitions which have the precepts, the concentrations. The wisdom was the highest natures of all natures in this world. Therefore, these lotuses were called '*Buddha-Rattana*'. Meanwhile, the 21<sup>st</sup> auspicious sign '*Puñdarika*', or the excellent white lotus had been arisen on the both Buddha's footprint. Its color was like a color of moonstone glass or '*Mukdāhan*'. That was '*Vimuttiñā*', or the knowledge and vision of deliverance which was a fragrance nature; more excellent than all lotuses. So, this white lotus which was the *Arahatta-Phalañā* and the *Arahatta-Maggañā*, was called '*Buddha-Rattana*'.

Sign '*Puñnāgha*', was related to the *Amata-Mahānibbāna* and 9 *Lokuttara-dhamma* which had been arisen on both Buddha's footprints which caused to his fortune to grow. Therefore, that pot was called '*Buddha-Rattana*'. For the pot that holding milk with the gold ware and the site of the special worshiped place of deities and human, so it was called '*Buddha-Rattana*'.

Sign '*Catusamuddo*', was related to the Four Noble Truths which were reliance of beings for enlightenment. In fact, how the Exalted One was reliance of all beings, in that way the 4 oceans were the reliance of all beings. Because he preached the Four Noble truths for liberation from sufferings in Samsara. Therefore, the 4 oceans were the Four Noble Truths, which were called '*Buddha-Rattana*'.

Sign '*Cakkavālo*', was related to the superb wisdom of the Buddha which been arisen by his capability. There was no power of another beings. His excellent wisdom was called '*Sabbaññutañā*'. This wisdom caused him to know everything in three worlds. Hence, the countless universe was called '*Buddha-Rattana*'.

Sign '*Himavā*', was related to the name of the Buddha's body which its color was like a gold's color. It was brighter than the body of deities and human. So, this sign was called '*Buddha-Rattana*'. In the same way, the 26<sup>th</sup> auspicious sign '*Sineru*', meant it was also the name of the Buddha's body, because he was not shaken with the 8 worldly conditions, or *Loka-dhamma* in Pali. It was more excellent than all beings in three worlds, consequently, this mountain was called '*Buddha-Rattana*'.

Sign '*Suriyo*', was related to the name of the Buddha, as well as the Buddha got rid of darkness of all being, all defilements of three worlds with the Four Noble Truths until they could achieve *Nibbāna* in the final. How the darkness or defilements were eradicated by the Four Noble Truths for liberations from Samsara was in the same way as the sun eradicated the darkness. It caused the darkness of all beings to see benefit and to clearly know both of wholesome and unwholesome actions. Consequently, the sun was call '*Buddha-Rattana*'.

Sign '*Candimā*', was related to the Buddha's heart which was very cold like an ocean. In fact, the Exalted One preached the doctrine to all beings with loving-kindness as the very cold ocean. As his compassions were so, the moon as well as the hearts of all beings. Therefore, the moon was called '*Buddha-Rattana*'. In addition, the Buddha's heart was very prosperous as a lamp of all beings. Sign '*Sunakkhattā*', was related to the moon which was surrounded by fixed stars, risen on the sky with them. So, this moon was called '*Sunakkattā*'. In the same way, sign '*Nakkhattā*', meant that the Buddha's heart was very cold like an ocean. Hence, the fixed stars were called '*Buddha-Rattana*'.

Sign '*Cattāro Mahādīpā*', was related to the 4 large continents like the Four Noble Truths as a reliance of all beings. In the same way, the Buddha was the refuge of all beings in Samsara. He was a light of Dhamma to make them to know these truths. Meanwhile, relation between this sign and 32<sup>th</sup> auspicious sign '*Dvisahassaparittadīpaparivārā*' meant the 2,000 sub-continents were a satellite of the 4 large continents as well as the Four Noble Truths the Buddha already preached to them as the reliance of all beings. In addition, the 33<sup>th</sup> auspicious sign '*Saparivāro*', was the emperor which was surrounded by his followers. It meant that the Buddha was the greatest teacher of three worlds and monks who were his followers. It was like the emperor who was the great leader of this world, was surrounded by his followers.

Sign '*Dakkhiñāvattasetasañkho*', was related to the capacities of the Buddha who preached the 10 pure wholesome doctrines to all beings in three worlds to turn out the 10-impure unwholesome course of actions and to establish in the pure wholesome course of actions. As well as the



clockwise white conch shell was brighter than everything in three worlds with its sharp head. In the same way, the left hand was stained with a dirty flaw. But it was immaculate with the precept-water cleaned by pure wholesome doctrine with the right hand in pure wholesome doctrine as the white conch shell.

Sign ‘*Suva□□amacchakayukala□*’, was related to a couple of great disciples of the Buddha which was decorated at the left side and right side. They had well-heel with a wisdom and a supernatural power. Of these, one great disciple was named ‘*Sarīputto*’. He was a completed person with a lot of wisdom who could counted a hundred thousand of raindrops. He was like the forces of the Buddha who could preach the wheel of law to all beings. Another one disciple was named ‘*Mahāmoggallāna*’. He was a completed person with a lot of supernatural power who could overthrow all ground. In addition, he was like a gentle man holding the embolic tree on his hands. For that reason, the couple of great disciples was called ‘*Suva□□amacchakayukala□*’.

Sign ‘*Yukalacakka□*’, was related to a pair of gems wheel that were ‘*Buddha-Rattana-Cakka*’ and ‘*Sangha-Rattana-Cakka*’. Of these, the Buddha preached the wheel law to all beings for enlightenment. This was called ‘*Rattana-Cakka*’, or the wheel of gem. In the same way, *Sāriputto*, the Elder monk, who was the great disciple of the Buddha preached the wheel of law to all beings for Enlightenment in the final. This was called ‘*Saṅgha-Rattana*’. Both of them were called ‘*Yukalacakka□*’.

Sign ‘*Sattamahākaṅkā*’, was related to the 7 large rivers as known as ‘*Bojjhaṅga*’, or 7 enlightenment factors, which the Buddha could explain and to make them into minds of all beings completely as well as he wished to do, as the streams of completed large rivers. There were no defected part flows into the ocean with rapidly streams. Therefore, these 7 enlightenment factors were called ‘*Sattamahākaṅkā*’. These were called ‘*Dhamma-Rattana*’. In the same way, the 38<sup>th</sup> auspicious sign ‘*Sattamahāsarā*’, meant that the 7 large ponds were like the Noble treasures, or *Ariya-dhana* in Pali. This was also called ‘*Dhamma-Rattana*’. In the same way, the 39<sup>th</sup> auspicious sign ‘*Sattamahāselā*’, meant that these mountains were established places of seven consciousness, 7 *Viññā□a□hiti* in Pali which was ability of the Buddha to completely explain them to all beings with what he wanted to do. This was also called ‘*Dhamma-Rattana*’.

Sign ‘*Supa□□arājā*’, was related to the Buddha who eradicated his all defilements about the five hundred and one thousand in numbers by insight knowledge like a diamond, or *Vajirañā□a* in Pali. In the same way, the king of Garuda got rid of the serpent king who was the enemy by power.

Therefore, the Exalted One was called ‘*Supa□□arājā*’. This was called ‘*Buddha-Rattana*’. The meaning of 41<sup>th</sup> auspicious sign ‘*Suñsumārarājā*’, in the same, meant that the Buddha established in the omniscience or ‘*Sabbaññutañā□a*’ into his body to protect himself and all human from low states of existence. As well as the king of crocodile lived in its place to protect himself, sons, wife, and relatives from enemies.

Sign ‘*Dhajapa□ākā*’, was related to the paths of Worthy One and its results. Both of them embellished with offering tools to the Buddha which were more excellent than all auspicious things in three worlds. In fact, the Exalted One decorated with the Noble Eightfold Path and its results emerged to all beings as well as the gold flag of victory and textile. Therefore, he was called ‘*Dhajapa□ākā*’.

Sign ‘*Rattanapallankāsana□*’, was related to the Buddha who sat under Bodhi-tree and attained Enlightenment. He was a great teacher of all beings in the three worlds. Moreover, he had appeared in this world ‘*Buddho*’, with the omniscience, or ‘*Sabbaññutañā□a*’, in Pali. Sign ‘*Suva□□acāmaro*’, was related to the paths of Worthy One and its results. These were the offering tools of the Buddha. He preached the dhammas to all beings with compassionate mind as well as the very cold ocean. Therefore, he was called ‘*Suva□□acāmaro*’. In the same way, sign ‘*Sīharājā*’, was related to the Buddha who had a sound like a king of lion, because of the qualities making for intrepidity or *Vesārajjañā□a* in his mind. When he went to the council of morality or *Dhamma-Sabhā* with the Buddha’s styles midst of the Four Assemblies to preach the Four Noble Truths. As though, sign ‘*Byakgharājā*’, was related to the same meaning, because the king of tiger here referred to the omniscience, or ‘*Sabbaññutañā□a*’, in Pali. There were the three of kinds: 1) *Pubbenivāsānussatiñā□a*, reminiscence of past lives, 2) *Jutūpapatañā□a*, knowledge of the decease and rebirth of beings, and 3) *Āsavakkhayañā□a* knowledge of the destruction of mental intoxication.

Sign ‘*Dipirājā*’, was related to the Buddha who was not pleased with the five sensual desires in three worlds. In addition, he was not pleased with any tediously moods. But he was very pleased with the super mundane states for benefits that were the paths of Nibbāna and its results of all beings. Hence, he was called ‘*Dipirājā*’, or the king of leopard.

Sign ‘*Balāho Assarājā*’, was related to the power of the Buddha who was like the king of gem-horse named ‘*Balāhaka*’ with more gorgeous decoration than all animals in this world. In the same way, the Buddha contained with highest powers that was he held more beautiful ten Buddha’s body than all beings. Incidentally, the Blessed One contained

with more nimble wisdom than wisdom of all beings. In addition, he contained with more beautiful wisdom of walking than all beings.

Sign ‘*Uposatho*’, was related to the Blessed One who was not pleased any emotions in rage of the 5 sensual objects all times which were the rage of three worlds. But he was pleased with the 9 supra mundane and Nibbāna, which was his omniscience, therefore, he was called ‘*Uposatho Hatthirājā*’. Sign ‘*Chaddantavara-rājā*’ was related to the Blessed One who embellished his whole body with the six radiations of body. Hence, he was called ‘*Chaddantavara-rājā*’. Sign ‘*Vāsuki Uraggarājā*’ meant that the Blessed One embellished his whole body with the omniscience. Due to *Kāla Nagarājā* offered his gem-seat to him, after that he was very happy for his kindness and benefits. At that time, the Buddha sat on the gem-seat to partake happiness of liberation for his kindness and benefits.

Sign ‘*Hamsarājā*’ was related to the Buddha who was not pleased with the worldly properties such as silvers, gold, seven gem, etc. In addition, he was pleased only with the supra mundane or Nibbāna to be kindness and benefits for all being in three worlds. Sign ‘*Balakukkuk Usabharājā*’ was related to the Buddha who was the king of oxen in the past named ‘*Sumaṅgala*’ was not pleased with enemies to do vacillation in his heart. He had executed all enemies into his mind, and was pleased to preach his sermons for all human beings. Sign ‘*Erāva-o Nagarājā*’ was related to the Buddha who sustainably stood in the four Noble truths as well as the serpent king. Because of him, the serpent king had stood in the holy laws and rejoiced the precepts which were important advantages for him on the long time. Sign ‘*Suva-a Maṅkaro*’ was related to the Buddha who made the *Arahatta-Maggaṅa* and its result that were wisdom of diamond, or ‘*Vaciraṅa*’ in Pali. There were no anything to obstruct in the Dhamma should know or ‘*Ñeyyadhamma*’ in Pali. It was very deep nature like an ocean. He cut all defilements which was like he had any activities to do with that gem. So, he was called ‘*Suva-a Maṅkaro*’.

Sign ‘*Suva-a Bhamaro*’ was related to the Blessed One who trained the four assemblies to eradicate false views and conceits in their minds. In addition, he was like a bumble bee that brought pollens from lotus flowers. It did not destroy its leaves. Sign ‘*Catumukha Mahābrahmā*’ meant that the Buddha consisted of the sublime state of mind, or the 4 *Brahmavihāra*. They were: Loving-kindness, compassion, sympathetic joy, and equanimity. In addition, the Blessed One preached it to all beings who had merit that had been done in the past lives in the residence of all buddhas. They rejoiced in the 4 *Brahmavihāra*, made the absorptions to develop and born in the *Brahmaloka* or the realm of Brahman. The 58<sup>th</sup> auspicious sign ‘*Suva-anāvā*’ meant that the Blessed One made all

beings to cross over ocean that was samsara with the gold ship, the *Arahanta-Maggañā* and its results. They achieved the extinction of sufferings, *Nibbāna*. Sign ‘*Rattana Pallaṅko*’ was related to the Buddha who sat on the seat of gem under the Bodhi-tree, eradicated all devils, *Mārā* by his power of ten perfections. He made all devils to lose, therefore, he was called ‘*Rattana Pallaṅko*’.

Sign ‘*Talapa*’ was related to the Blessed One who preached sermons with loving-kindness to all human beings in three worlds like a very cold ocean. Hence, by his compassion, he was called ‘*Talapa*’. Sign ‘*Suva*’ was related to the Blessed One who eradicated all defilements by knowledge like a gem, which was the *Arahanta-Maggañā* and its results. Sign ‘*Vacchakagāvi*’ was related to the Blessed One who preached the 9 supra mundane named ‘*Amata-mahānibbāna*’ to all beings in three worlds with his great loving-kindness and compassion as well as a cow minded accompany with loving-kindness.

Sign ‘*Kinnaro*’, and ‘*Kinnarī*’ was related to the Buddha who did not afflict all beings because of his compassion in them. Sign ‘*karaviko*’ was related to the Buddha who preached the 9 supra mundane to all beings with sweet-sounding like a bird of paradise. Sign ‘*Mayurarājā*’ was related to the Blessed One who consisted of the 32 characteristics of a great man and its 80 components. Sign ‘*Koñcarājā*’ was related to the Blessed One did not touch the ground to go, but he had gone by sky with his supernatural power like a flamingo, because he freed from all defilements, cravings and attachments. Sign ‘*Cakvakarājā*’ was related to the Blessed One who had the great voice of king, accompanied with preaching the ten powers of the perfect one to all beings in three worlds for enlightenment of *Nibbāna*. Sign ‘*Jīvañjīvakarājā*’ was related to the Buddha who took all beings off the wrong ways of living, or *Micchā-ājīva*, with the right ways of living, or *Sammā-ājīva*.

Signs ‘*Chakāmāvacaradevalokā*’ was related to the Buddha who sat on the seat of rock named ‘*Pa*’ under the *Pārichattaka*-tree on *Tāvatisa* heaven to preach the seven Abhidhamma scripture to all deities in ten thousand of world elements who wished to listen the Dhamma at the residence of the Buddha. Signs ‘*Chadevaloka*’ and ‘*Solasa Brahmalo*’ were related to the Blessed One who embellished with the absolute virtues of the Buddha, the omniscience considered the deep *Amata-mahānibbāna*, the 9 supra mundane. At that time, the hundreds of millions of Brahman came from their residences, because they wished to listen the Dhamma in the residence of the

Buddha. He preached the Dhamma to them. Of those, about eighteen of millions of Brahman achieved the ultimate goal, *Amata-mahānibbāna*. The rest Brahman were the Stream-Enterer, *Sotāpanna*, some of them were the Once – Returner, *Sakadāgāmī* some of them were the Non-Returner, *Anākāma*.

These information in the *Buddhapādalakkhaṇa*'s commentary had shown that the 108 auspicious signs on the Buddha's footprint were related to the principles of Buddhism that were the Buddha's teachings significantly. Because they were imprinted on the Buddha's footprint to show the special characteristics of the Buddha who was different from the common person in this world and to propagate his teaching to all beings by using the 108 auspicious signs as the symbolic mean of propagation of his teachings.

### **3.3 The importance of auspicious signs for propagation of Buddhism**

The importance of auspicious signs for propagation of Buddhism was related to the origination that the Buddha's footprints were created by Buddhist at different places for homage him as the Great teacher of the world. In the past when 2,600 years ago, Indian Buddhists created it for the first time at pagoda, or Sathupa at Bharahut in the period of Suṅka dynasty (B.E. 300 – 400) as the representative of the Buddha. In Sri Lanka, they were created by Buddhists at Sumanakuta Mountain to confirm that the Buddha ever been there and imprinted his footprint as the important evidence. And when Buddhism spread to Thailand on the Sukhothai period (B.E. 1800-1989), the king Lithai of Sukhothai ordered to make a copy of it from Sumanakuta Mountain of Sri Lanka and establish it on the top of 4 mountains of the kingdom because at that time, Thai people faced difficulties to go to homage the Buddha's footprint at Sumanakuta Mountain of Sri Lanka.

The importance of auspicious signs was to donate in memory of the Buddha as '*Udesikacetiya*', where they were the representatives of the Buddha and his teachings on the Buddha's footprint. The auspicious signs were very important component to show differences between his footprint and footprints of common person and to indicate its sacredness by imprinting the abstract pictures on it. According to objectives of creation the Buddha's footprints all Buddhists everywhere: to highly respect it as the representative of the Buddha and to confirm that the Buddha came at that places. Hence, the 108 auspicious signs on the Buddha's footprints were created by Buddhists with highly faith and beliefs in the Buddha as he was the teacher of deities and human beings. Its characteristics were

special states than footprints in this world and it became the symbols of arrival of Buddhism at that places.

Sakchai Saisingha, a lecturer of faculty of Archeology of Silpakorn, he said that, “the Buddha’s footprint was created by Buddhists in each place and times to show as the representative of the Buddha, or ‘*Udesikacetiya*’, and there are two kinds: the natural Buddha’s footprint and the imprinted Buddha’s footprint”.<sup>19</sup> In the 108 auspicious signs on the Buddha’s footprint, he assumed that the concept of *Ti-bhūmi and Loka-sa□□hā□□a*, or location of the world and the concept of emperor were found on them. They were influenced from Bhukam of Myanmar. These concepts effected to creation it in Sukhothai and Ayuthaya era of Thailand in the later time until the present time.

Meanwhile Srisak Vallibhodom, anthropologist and archaeologist who was very popular of Thailand gave his opinion about the Buddha’s footprint as follows. The 108 auspicious signs on the Buddha’s footprint were the symbolic pictures which were imprinted by Buddhists to explain the Buddha’s teachings for all Buddhist with the symbolic signs and to appreciate him as the center of universe. In the someplace, there were the local beliefs interpolated into them such as the Buddha’s footprint at Wat Khaosala, Buachet, Surin province, etc.<sup>20</sup>

From these data, it indicated that the 108 auspicious signs on the Buddha’s footprint were used to be means of propagation the Buddha’s teachings for all Buddhists since the post time of the Buddha’s time until the present time, even sometime, popularity of them declined. There were Buddha’s images created in each place which Buddhism spread and regarded by peoples of these countries, but the Buddha’s footprint yet created to be a sacred thing and to be an important evidence of beings of Buddhism at that place.

### 3.4 Conclusion

From the above information, it indicated that the 108 auspicious signs on the Buddha’s footprint and the principles of Buddhism have some significant relationship. Because the symbolic pictures on the Buddha’s footprint were the representatives of the Buddha and his teachings as the great teacher of deities and human beings in the three worlds. The

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<sup>19</sup>**Prof. Dr. Sakchai Saisingha**, Lecturer of faculty of Archeology of Silpakorn, was interviewed by Jutharat Thonginjan, Ph.D. student of IBSC, MCU, at faculty of Archeology of Silpakorn, Thaphra Palace, Bangkok, Thailand [16 June 2016].

<sup>20</sup>**Associate. Srisakara Vallibhodom**, anthropologist, archaeologist and honor Counselor of Lek-Viriya-Prapai Foundation was interviewed by Jutharat Thonginjan at Lek-Viriya-Prapai Foundation, Bangkok, Thailand, [7 June, 2016].

Buddha's footprint was created by using the symbolic pictures to explain the Buddha's teachings and his characteristics, to respect him as the Great teacher and to confirm that the Buddha came in places which they believed that he ever really been there wherever in Sri Lanka, Myanmar, Thailand, etc. According to the empirical evidence, the Buddha's footprint had been imprinted in many places of these countries.

These main points including: principles of Buddhism on the Buddha's footprints, relationship between the symbolic pictures and the principles of Buddhism and the importance of them for propagation of Buddhism, reflected the importance of the principles of Buddhism on the Buddha's footprint and the attempts of Buddhists to propagate Buddhism by using various methods to propagate in each place.

## Chapter IV

### Integration of the symbolic pictures And the Buddhist principles

Integration of the symbolic pictures and the Buddhist principles on the Buddha's footprint here aimed to integrate proper acknowledges that related to the symbolic pictures and the Buddhist principles on the Buddha's footprints in daily lives of Buddhists on the present time. Because on the Buddha's footprint, there were various Buddhist principles as follows: the three insight or knowledge, *3 ñāṇa*, the four absorption, *4 Jhānas*, the four sublime states of mind, *4 Brahmavihāras*, the five qualities making for intrepidity, *4 Vesarajjañāṇa*, the five precepts, *5 Sīla*, the seven enlightenment factors, *7 Bojjhaṅga*, the seven supports of consciousness, *7 Viññāṇaṅgahiti*, the seven noble treasures, *7 Ariya-dhana*, the worldly conditions, *8 Loka-dhamma*, the nine super mundane states, *9 Lokuttara-dhamma*, the ten unwholesome course of action, *10 Akusala-dhamma*, and the insight knowledge, *16 ñāṇa*. These virtues could be applied into daily lives by all Buddhists, not only for monks or nuns, but also for all Buddhists and everyone in our societies who wished to improve their own potentialities or developments in terms of body, mind and wisdom.

Therefore, in this chapter, the researcher would present methods of integration in daily lives of Buddhists and in the meditation practice to attain the ultimate goals of Buddhism in the following points.

#### 4.1 Integration of them in daily lives

Integration in daily lives of all Buddhists between the 108 auspicious signs and the Buddhist principles on the Buddha's footprint could be applied by studying, and following them with the proper ways according to the Buddha's teachings in the three Admonitions of the Buddha, or *3 Buddha-ovāda*<sup>1</sup> in the followings.

1. Not to do any evil
2. To do good
3. To purify the mind

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<sup>1</sup>D.II. 49, Dh. 183.



In addition, there were the duties of four assemblies that the Buddha said in *Mahāparinibbāna-sutta*:

I will not attain Final Emancipation, Wicked One, for as long as my monks are not true disciples, accomplished, disciplined, confident, learned, bearers of the Teaching, practicing in conformity with the teaching, correct in their practice, living in conformity with the teaching, and having learned it from their own teacher, will declare, reveal, make known, set forth, open up, analyze, make plain—after giving a good rebuke with reason to the doctrines of others that have arisen—and teach the miraculous teaching.<sup>2</sup>

From this, the Buddha's words in this *Mahāparinibbāna-sutta* has shown that monks in Buddhism have the four duties as follows.

1. Study the Buddha's teachings,
2. Practice them with proper ways,
3. Preach or teach them for other person to correctly understand in the Buddha's teachings, and
4. Prevent Buddhism from any dangers both of inside and outside.

These duties were related to cultivation, training, or development of each person according to the principles of Buddhism called '*Bhāvanā*'<sup>3</sup> which consisted of: *Kāya-bhāvanā*: physical development, *Sīla-bhāvanā*: moral development, *Citta-bhāvanā*: emotional development and *Pañña-bhāvanā*: wisdom development.

Hence, integration between the 108 auspicious signs and the principles of Buddhism on the Buddha's footprint in daily lives could be followed by developing in the four parts of cultivation: physical, moral, emotional, and wisdom development to achieve success of their lives whatever studying, working, or doing any activities.

The Buddhist principles on the Buddha's footprints can be grouped into four points to integrate in daily life as follows:

The first one, the five precepts and the ten unwholesome on the Buddha's footprint are the basic important principles of Buddhism which all Buddhists have to correctly study and accept them as the virtue of

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<sup>2</sup>DN. 16.

<sup>3</sup>A.III.106.

human being to live together in the world by refraining from them and following the five good dhamma, or *Pañcakalyāna-dhamma*, and the ten wholesome according to the Buddha's teachings in the good part. The good action, or *kusala-kamma* meant the way of good action leading to happiness or *Sughatibhūmi* in Pali. It consisted ten ways; three bodily action, *Kāyakamma*: 1) *Pānātpāta veramaṇī*: abstention from killing, 2) *Adinnādāna veramaṇī*: abstention from taking what is not given, 3) *Kāmesumicchācāra veramaṇī*: abstention from sexual misconduct, four verbal action, *Vacīkamma*: 1) *Musāvāda veramaṇī*: abstention from false speech, 2) *Pisuṇāvācā veramaṇī*: abstention from malicious speech, 3) *Pharusavācā veramaṇī*: abstention from harsh speech, 4) *Samphappalāpā veramaṇī*: abstention from gossip, and three mental action, *Manokamma*: 1) *Anbhijjhā*: non-covetousness, 2) *Abyāpāda*: non-ill will 3) *Sammādiṅghi*: right view.<sup>4</sup> These principles are on the Buddha's footprints and everyone could integrate into their daily life by themselves.

The five precepts, *Sīla*<sup>5</sup> were important for Buddhists both of layman and laywomen who wished to grow in own lives. They should follow in daily lives. They were: to abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, and to abstain from intoxicants causing heedlessness. These virtues were the basic principles for human beings and animals in everywhere of world, called '*Manussaya-dhamma*' or the virtue for human beings. Furthermore, the five ennobling virtues or virtues enjoined by the five precepts: Loving-kindness and compassion, Right living, Truthfulness, Mindfulness and awareness.

The second one, the four sublime state of mind or the 4 *Brahamavihāra* in Pali were important virtues for all Buddhist or everyone in societies such as relationship between parents and their sons, teacher and pupils. They could integrate them into their duties or roles in family or school with loving-kindness and compassion to their sons or students. And The *Seven* property, or the 7 *Ariya-dhana* were the Buddhist principles on the Buddha's footprint of development of human being for potentialities by themselves. Because development of each person in daily lives was

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<sup>4</sup>D.III. 269, 290, D.Pā (MCU) 11/348/362-363.

<sup>5</sup>D.III, 235; A.III. 203, 275; Vbh. 285.

related to other person in societies, integration focused on application the Buddhist principles on the Buddha's footprint into daily lives to get benefits or advantages<sup>6</sup> in own lives: benefits obtainable here and now, or *Diṅṅha-dhammattha*, the good to be won in the life to come, or *Samparāyikattha*, and the highest good, or *Paramattha*. These advantages came from their properly studying and following the Buddha's teachings especially, the 7 *Ariya-dhana* is the holy property of human beings. One could develop it with the proper ways, could achieve the advantages in their lives the *Diṅṅha-dhammattha*, *Samparāyikattha*, or *Paramattha* by themselves.

The third one, the 3 *ñāṅa*, the 4 *Jhānas*, the 9 *Lokuttara-dhamma*, and the 16 *ñāṅa* on the Buddha's footprint are the important principles of Buddhists who wished to attain the ultimate goals in Buddhism, *Nibbana*. Even if these virtues are the principles of monks, nuns, layman, and laywomen. But the clansman or the common person in society could apply them into daily lives by studying and followings them with the proper ways. Because these virtues were guidelines for developing the potentials of human and living together of human beings in societies which Buddhists could integrate them into daily lives with the proper methods of their states. Integration in this way could combine between the ways of common person and the ways of Buddhists, because the Buddha's teachings on the Buddha's footprints were presented with the symbolic signs as the representative of Buddha and his teachings. So, Buddhist could apply them into their daily lives in everywhere and every time. This was relationship between the monks in Buddhism and clansman, or '*Kiḥi*' in Pali. They were very important factors of Buddhism, because of them, Buddhism or the Buddha's teachings, the doctrines, *Dhamma* and the disciples, *Vinaya* which the Buddha preached and laid down for his followers would be the Teacher of them when he passed away. As well, this sentence was spoken to Ānanda by the Buddha in *Mahāparinibbāna-sutta*.<sup>7</sup> The important point here was the Buddha emphasized on the *Dhamma* and the *Vinaya* as the Teacher of all Buddhists no matter what monks, nuns, layman, and laywoman.

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<sup>6</sup>Nd1 169, 178, 357; Nd2 26.

<sup>7</sup>DN 16: D ii 137.

The last one, the 8 *Loka-dhamma*, the worldly conditions are the nature of all phenomenon. According to Buddhism, human being in the world are under the circumstances in both of good and bad parts. These were the worldly conditions, of *Loka-dhamma* in Pali i.e. *Lābha*: gain, *Alābha*: loss, *Yasa*: fame, *Nindā*: blame, *Pasaṅkāsa*: praise, *Sukha*: happiness, and *Dukkha*: pain.<sup>8</sup> These conditions came from the internal and external factors of each person which were different according to their actions in the past and the present time. They happened to everyone both of common person and holy persons, but there were different. Because of them, the first one did not realize them that they were really when these worldly conditions happened into their lives. They faced emotions in two parts: gratification and non-gratification. The second one, the holy person realized them very well as well as they were really. They knew and understood them that every things in the world were permanent, suffering, and No-self. Hence, when anything happened in their lives, they could understand the natures of them and could usually live together without overpower of two emotions. Because they realized them what they were really. The kamma and its results were only affected to the common person.

From the above presentation about integration between the 108 auspicious signs and the Buddhist principles on the Buddha's footprint, it has shown that in terms of integration, Buddhists should clearly study the Buddha's teachings on the Buddha's footprint and then follow them in daily lives in proper ways of their positions everywhere and every time. When they followed the Buddha's teachings in daily lives completely, they would achieve success in their lives and live happily with each other in societies as they were Buddhists.

#### **4.2 Integration of them in the meditation practice**

Buddhists who were interested to practice meditation should follow up the Buddhist principles on the Buddha's footprint which could be integrated in the meditation practice both of tranquility meditation and insight meditation.

According to the principles of Buddhism and the 108 auspicious signs on the Buddha's footprint, there were various principles of Buddhism

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<sup>8</sup>A. Aṅṅhak. (MCU), 23/5/202.

on the Buddha's footprint. For example, the three insight or knowledge, 3 *ñāna*, the four absorption, 4 *Jhānas*, the five qualities making for intrepidity, 4 *Vesarajjañāna*, the seven enlightenment factors, 7 *Bojjhaṅga*, the seven supports of consciousness, 7 *Viññānaḥiti*, the seven noble treasures, the nine super mundane states, 9 *Lokuttara-dhamma*, and the insight knowledge, 16 *ñāna*.

These principles on the Buddha's footprints could integrate among the seven enlightenment factors, or *Bojjhaṅga* in the meditation practice. They consisted of: *Sati*, mindfulness, *Dhammavicaya*: truth investigation, *Viriya*: effort, energy, *Piti*: zest, rapture, *Passaddhi*: tranquility, *Samādhi*: concentration, and *Upekkhā*: equanimity. These enlightenment factors were important components for meditation practice for liberation of all sufferings. Therefore, integration between these factors in process of the meditation practice and the 108 auspicious signs on the Buddha's footprint should follow the following steps:

The first method, *Sati*: mindfulness, meant to keep the mind properly in the present moment in a way that will keep it on the path. To make a destination was like you were driving a car. Mindfulness was what to remember to keep attention focused on the road to the mountain. In the meditation practice, all practitioners should practice continuously own mindfulness with the foundations of mindfulness: *Kāyānupassanā*:- contemplation of the body, *Vedanānupassanā*:- contemplation of feeling, *Cittānupassanā*:- contemplation of mind, and *Dhammānupassanā*:- contemplation of mind-objects.

The second method, *Dhammavicaya*: truth investigation, meant to hold any Dhamma the doctrine on the Buddha's footprint that harmonized with their senses and events to consider it seriously and then correctly understand what they are and apply it for meditation practice. For example, when we are facing with some of body sufferings, we must truly investigate them what are happening and its cause and then continually examined them that what are body sufferings? What are its causes? What are benefits of resolution of them and how we can carry them out to resolve them with proper methods? We will see that truth investigation of persons who have this virtue is the process of supra mundane wisdom or *Lokuttara-paññā* to eradicate all defilements in their minds and to free from completely

samsara, the cycle of rebirth as well as the Buddha and his followers in the Buddha's time and the present time.

The third method, *Viriya*: effort, energy, meant exertion of person in the four states: *Saṅvara-padāna*: the effort to prevent or effort to avoid all defilements that did not yet happen into own minds, *Pahāna-padhāna*: the effort to abandon or effort to overcome all defilements that happen already, *Bhāvanā-padhāna*: the effort to develop all wholesome that happen already, and *Anurakkhanā-padāna*: the effort to maintain all wholesome that happen and developed already to them sustainably stand and support others virtues until that person attain the extinction of sufferings or the enlightenment of sufferings in the final.

The fourth method, *Pīti*: zest, rapture, or joy meant results of the meditation practice both of the tranquility meditation and insight meditation that happened in senses of a person who had achieved any absorption during they were processing on the proper ways already. There were five kinds of joy: *Khuddaka-pīti*: minor rapture or lesser thrill, this is the elementary interest of the meditation practice when calmness has been arisen in their mind at the beginning level of it. After that, *Khaṅkika-pīti*: momentary joy or the second joy will arise in their mind which is the one moment zest like a flash of lightning. *Okkantika-pīti*: showering joy or flood of joy. It is a wash of power-concentration like a wash of boat-power for a tingling sense in their body as well as waves touch the bank of a river. *Ubbeṅkā-pīti*: uplifting joy is very strong sense, when it had been arisen in mind of practitioners. They will show or do any action without attention such as speaking, laughing, crying, running, or soaring in the sky. Their body would be very soft without weight or gravitation at the moment. And *Pharaṅga-pīti*: suffusing joy or pervading rapture. It would be refreshed in all body of one practiced meditation well and concentrated sustainable in any Dhamma or phenomenon with proper ways.

The fifth method, *Passaddhi*: tranquility, was calmness or peace of minds which good established in concentration. It was affected from minds associated with joy at the last level, *Pharaṅga-pīti*. In integration of this virtue, one could improve it to insight meditation, or *Vipassanā-bhāvanā*, because when their minds established in calmness, they could adapt them to other emotions which were in the higher level. Their minds

were developed by this virtue could achieve success both of daily lives and the meditation practice because calmed minds were proper states for all activities.

The sixth method, *Samādhi*: concentration was stability of mind in one emotion of practitioners who followed the tranquility meditation completely. According to the principles of Buddhism on the Buddha's footprint, concentration has three levels<sup>9</sup>: 1) *Khaṅkika-samādhi*: momentary concentration, 2) *Upacāra-samādhi*: access concentration, 3) *Appanā-samādhi*: attainment concentration. In addition, other concentrations have three kinds: 1) *Suññata-samādhi*: concentration on the void, 2) *Animitta-samādhi*: concentration on the signless, 3) *Appaṅhita-samādhi*: concentration on the desireless or non-hankering. The Buddha used concentration in levels of absorptions as means of improvement to the insight meditation until he attained the enlightenment, the extinction of sufferings, *Nibbāna* and became to be the Enlightened One, or the Blessed One.

The seventh method, *Upekkhā*: equanimity, was neutrality of mind which were freed from any bias or discrimination of everything in all phenomena and was not overwhelmed by two emotions, gratification and un-gratification. When a person saw all Dhammas or everything both of conditioned things, *Saṅkhata-dhamma* and the unconditioned things, *Asaṅkhata-dhamma* with right view in what they really were. They would become to be the holy person no matter what they were the learner or the adapter.

The methods of investigation in the seven enlightenment factors, or *Bojjhaṅga*, were explained in *Bojjhaṅga-sutta*<sup>10</sup> by the Buddha that these seven enlightenment factors were the factors of enlightenment. When they were developed and investigated again and again by one, they were in line to well know, to good know, and to free from all sufferings, *Nibbāna*. This was example of the Buddha's verse in this *Bojjhaṅga-sutta*:

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<sup>9</sup>DhsA.117; Vism. 144.

<sup>10</sup>SN 46. 14, Sources [Online]. [www.acasstoinisight.org/htm/tipitaka/sn/sn46/sn46.014.piya.html](http://www.acasstoinisight.org/htm/tipitaka/sn/sn46/sn46.014.piya.html), and <http://patrickdass.blogspot.com/2008/10/bojjhangas-part-1.html>, [27 January 2017].

The enlightenment factor of mindfulness has been rightly expounded by the Blessed One: when developed and cultivated, they to direct knowledge, to enlightenment, to Nibbana<sup>11</sup>

From this verse of the Buddha, it indicated that the meditation practice in *Bojjhaṅga-sutta* could be practiced by holistic investigating in the seven enlightenment factors with the proper ways to clearly understand them and to attain the ultimate goal of Buddhism. That was *Nibbāna*.

### 4.3 Process in integration of the Buddhist principles

#### From the Buddha's footprint in daily lives of Buddhists

For the three insight knowledge or 3 *ñāṇa*, Buddhists could apply it in daily lives in the following process. In the first step, they have to study the meanings, kinds, methods of application in their daily lives. In the second step, they have to practice it by themselves according to the principles of threefold trainings, or *Ti-Sikkha*: Training in higher morality, training in higher in mentality and training in higher wisdom. Finally, in the third step, after they finished completely, they should teach it to others with loving-kindness and compassion in their minds like the Buddha and his followers in the past time. This was the example of application of the three insight knowledges or 3 *ñāṇa*, on the Buddha's footprints.

For the four absorptions or 4 *Jhānas*, Buddhists could apply it in daily lives in the following process. In the first step, they have to study the meanings, kinds, methods of application in their daily lives. In the second step, they have to practice the tranquility meditation, or *Samatha-bhāvanā* step by step until they could control their minds into one emotion or *Ekaggatārammana*, which was one emotion of the four absorptions in the final. Finally, in the third step, they should upgrade them to the insight development, or *Vipassanā-bhāvanā*, because the process of development in the four absorptions have a limitation of results of practice. If they did not upgrade them to the insight development, they could not achieve the ultimate goals of Buddhism, *Nibbāna*. Hence, application them in daily lives could be applied by studying and practice in the right process since

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<sup>11</sup>Pali verse, “*Satisambojjhaṅko kho bhante bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambhodhāya nibbānāya saṅvattanti*”. Sn 46. 14 in *Mahācunda Bojjhaṅga-sutta*.



the beginning step until the last step, and then, upgrade them to the higher level.

For the four sublime states of mind or 4 *Brahmavihāras*, Buddhists could apply it in daily lives as in the following process. In the first step, they have to study the meanings, kinds, methods of application it in their daily lives. Secondly, they have to cultivate these virtues into their minds. After that, they should spread them out to others in societies, for instance, a mother and a father usually have loving-kindness to their son in the ordinary event, but when their son faced some sufferings in body or mental suffering, they have compassion to them with a pure mind. On the other virtues, when their sons or daughters got success in their lives such as graduation, marriage with the proper person, a new job, etc. In this positive situation, their mother and father have sympathetic joy, or *Muditā* to them. In the negative situation, when their sons or daughters faced any suffering, because of their action, their mother and father have equanimity or *Upekkhā* to them with good understanding that they have their actions, *Kamma*, and its results by themselves. In the third step, all Buddhist could integrate the four sublime states of mind or 4 *Brahmavihāras* in their daily lives to everybody in our societies at everywhere and every time including animals in this world because this virtue was the dhamma for all humankind and beings.<sup>12</sup>

For the four qualities of making intrepidity or 4 *Vesārajjañāna*, Buddhists could apply it in daily lives as in the following process. In the first step, they have to study the meanings, kinds, methods of application it in their daily lives. In the second step, they should cultivate it into their mind like a Buddha because he had it into his mind, and obtained the highest happiness, *Nibbāna*, without any fear with his self-confidence by himself. In the third step, when they had this virtue into their mind already, they should cultivate it into minds of others by teaching them with loving-kindness and compassion. By this action, other in societies would get advantages from them, and their good fame would spread out to others in different places.

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<sup>12</sup>See example of application of this virtue in Phra Brahmaganabhorn, **Dictionary of Buddhism**, (Bangkok: S.R. printing Mass Products, Limit, 2005), pp. 124-127.

For the five precepts or *5 Sīla*, Buddhists could apply it in daily lives as in the following process. In the first step, they have to study the meanings, kinds, methods of application it in their daily lives. In the second step, they must to abstain the five precepts in daily lives by refraining from killing, stealing, sexual misconduct, false speech, and intoxicants causing heedlessness completely. And in the third step, they should cultivate the five ennobling virtues, or *Pañca-dhamma* into their body and minds as the virtues enjoined by the five precepts. They were: Loving-kindness and compassion, right means of livelihood, sincerity, mindfulness and awareness by themselves. When they refrained from the five precepts and abstained the five ennobling virtues completely, they would live happily with others in society, and they could create peace to all beings in this world.

For the seven enlightenment factors or *7 Bojjhaṅga*, Buddhists could apply it in daily lives in the following process. In the first step, they have to study the meanings, kinds, methods of application it in their daily lives. In the second step, they should develop and cultivate them into their mind with mindfulness and wisdom which has been rightly expounded by the Buddha. In the third step, when they developed and cultivated them until could attain the ultimate goal of Buddhism, enlightenment of *Nibbāna*, they should teach others with loving-kindness and compassion like the Blessed One who had the three virtues: Wisdom, purity, and compassion to all beings.

For the seven supports of consciousness or *7 Viññāna-hiti*, all Buddhists could apply them in daily lives in the following process. In the first step, they have to study the meanings, kinds, methods of application it in their daily lives. In the second step, they should understand differences among peoples in this world and apply them in living with together in societies without bias or discrimination as individualism in sociology, that was everyone should aware that social and cultural diversity were the nature of human being. In the third step, they should assign the social principles of living together called ‘the constitution of community’, according to the Buddhist principles from the Buddha’s footprint to all people in our societies lived with together and could develop their potential by themselves.

For the seven noble treasures or *7 Ariya-dhana*, Buddhists could apply them in daily lives in the following process. In the first step, they should study the meanings, kinds, methods of application it in their daily lives. In the second step, they should cultivate the seven noble treasures in their mind by continuously studying and practicing them in their daily lives everywhere and every time, because these virtues were the noble treasures of all peoples which the thieves could not steal from them, water or fire could not destroy them. When Buddhists cultivated and developed them into their mind, they had the noble treasures which were inner their mind by themselves. In the third step, they should do benefits or useful actions for others by teaching them with loving-kindness and compassion to all beings without limitations.

For the eight worldly conditions or *8 Loka-dhamma*, Buddhists could apply them in daily lives in the following process. In the first step, the first step, they should study the meanings, kinds, methods of application it in their daily lives. In the second step, they should aware and understand states of them that worldly condition in this world were the natural laws that were impermanent, suffering, and non-self. All phenomena have two parts: Satisfaction and non-satisfaction parts. If they knew its reality in any condition both of satisfaction or non- satisfaction correctly, when any emotion had been arisen by various factors, they could manage them with right methods. And in the third step, they should apply them in all situations of their daily lives, and cultivate them to others in society.

For the nine super mundane states or *9 Lokuttara-dhamma*, Buddhists could apply the in daily lives in the following process. In the first step, they should study the meanings, kinds, methods of application it in their daily lives. In the second step, due to these virtues were the super mundane states of Buddhism which consisted of: The fours ways, *Magga*, the fours results, *Phala* and one enlightenment, *Nibbāna*, Hence, its application could be proceeded by mindfulness and wisdom in every behavior including action, speech, and thought. This process mated to the Buddhist principles: The threefold training, *Ti-Sikkha* and the Middle Ways, or the Eightfold Paths in Buddhism because these were process of the meditation practice both of tranquility and insight meditation. In the

third step, when they already developed the Buddhist principles completely and enlightened, they should do their duties to help others enlighten as well as the Buddha and his followers did in the past time. So, the application of this step was to do own duties by themselves and to help others in societies with wisdom, loving-kindness, and compassion without discrimination to all beings.

For the ten unwholesome courses of action or *10 Akusala-dhamma*, Buddhists could apply it in daily lives in the following process. In the first step, they should study the meanings, kinds, methods of application it in their daily lives. In the second step, they must to refrain from the ten unwholesome courses of action: killing, stealing, sexual misconduct, false speech, malicious speech, harsh speech, gossip, avarice, ill-will, and wrong view. And in the third step, they should cultivate them into others in their family, organizations, or societies with teaching and introducing them from the 108 auspicious signs on the Buddha's footprints.

For the sixteen insight knowledge or *16 ñāṇa*, Buddhists could apply it in daily lives in the following process. Firstly, they should study the meanings, kinds, methods of application it in their daily lives. In the second step, due to this virtue usually was for the practitioners of Buddhism to achieve the ultimate goal step by step approximately, the practitioners should train and develop by themselves with wisdom and understanding in the methods of correct practice to attain successful lives and to happily live with others in societies. And in the third step, they should aware social problems and sufferings of human being in societies which had arisen everywhere, and then tried to solve them with the right thought and the right action with the Middle ways in Buddhism. This was the example of application the Buddhist principles on the Buddha's footprints.

To sum up, the process of integration of the Buddhist principles from the Buddha's footprints into the daily lives of Buddhists could be applied by three steps as follows. Firstly, the application in daily lives could be applied by the process of studying, such as to learn the meanings, kinds, and methods of application of the Buddhist principles from the Buddha's footprints. Secondly, cultivation and practice into their daily lives should be integrated by the principles of threefold trainings and the Middle ways in Buddhism. Lastly, they should do their duties as the human being with teaching and introducing others to follow the Buddhist principles from the Buddha's footprints as well as the Buddha and his

followers with loving-kindness and compassion. If all Buddhists could apply them with these processes in their daily lives, they would get the advantages from the Buddhists principles on the Buddha's footprints.

#### **4.4 Analysis of interviews the key informants**

From the interview of key informants, the data would be analyzed by three followings points.

Firstly, the 108 auspicious signs were imprinted on the Buddha's footprints as the symbolic pictures of the Buddha's characters and his teachings to present them for all Buddhists at various places and times.

For example, Srisakara Vallibhodom said that,

The 108 auspicious signs on the Buddha's footprint were the symbolic pictures, which imprinted by Buddhists in each era and places to explain the Buddha's teachings for all Buddhist with the symbolic signs and to appreciate him as the center of universe and in some Buddha's footprint. There were the local beliefs interpolated into them such as the Buddha's footprint at Wat Khaosala, Buachet, in Surin<sup>13</sup>.

From his opinion, it has shown that the Buddha's footprints were created by Buddhists as means to confirm that Buddhism arrived there and they regarded Buddhism; the Triple Gem was the refuge of them.

Secondly, the Buddha's footprints were created by Buddhists to show relationship between human beings and universe which related to two concepts of origination and development of the Buddha's footprint as follows: the concept of emperor and the concept of abundance on the Buddha's footprint. In this point, Sakchai Saisingha summarized that,

There were two concepts of creation the Buddha's footprint: the concept of emperor and the concept of abundance on the Buddha's footprint. The Buddha's footprints were created by Buddhists in each place and times to show as the representatives of the Buddha, or '*Udesikacetiya*', and it had two

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<sup>13</sup>**Associate Srisakara Vallibhodom**, anthropologist, archaeologist and honor Counselor of Lek-Viriya-Prapai Foundation was interviewed by Ms. Jutharat Thonginjan at Lek-Viriya-Prapai Foundation, Bangkok, Thailand, [7 June, 2016].

kinds as follows: the natural Buddha's footprint and the imprinted Buddha's footprint.<sup>14</sup>

From the above summary, it has shown that the Buddha's footprint and the 108 auspicious signs on the Buddha's footprint were the representatives of the Buddha and faiths of Buddhists to him, which were created by them to pay respect to him as the Great teacher of the world and as their refuge. Hence, all Buddha's footprints everywhere around Thailand and other countries were created were not the real Buddha's footprints because they were called '*Udesikacetiya*', or the pagoda created to offer to the Buddha, even if he passed away for a long time.

Thirdly, the Buddha's footprints were created from the local beliefs as the representatives of the emperor's ornaments and abundance of all nature in the system of universe, or the concept of cosmology. For example, Khun Raccanok Kocaranon, said about the importance of local beliefs on the Buddha's footprint that;

The 108 auspicious signs on the Buddha's footprint were influenced from Sri Lanka and local beliefs such as the picture of cushion is on the Buddha's footprint in Sukhothai era, did not appear in the *Buddhapādamāṅgala* scripture, but this picture is on this era and on some Buddha's footprint, numbers of 108 auspicious signs did not are same its numbers in the scripture, these data would be studied in the future, why? <sup>15</sup>

This data mated to the numbers and kinds of the 108 auspicious signs on the Buddha's footprints at Wat Khaosala, Buached and Baranea, in Surin province which Srisakara had analyzed already, because of them, it has more than 108 auspicious signs in the scripture and there were also local animals on them, such as the pictures of tiger, bird, flowers, etc.

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<sup>14</sup>**Prof. Dr. Sakchai Saisingha**, Lecturer of faculty of Archeology of Silpakorn, was interviewed by Ms. Jutharat Thonginjan, Ph.D. student of IBSC, MCU, at faculty of Archeology of Silpakorn, Thaphra Palace, Bangkok, Thailand [16 June 2016].

<sup>15</sup>**Khun Raccanok Kocaranon**, director of National Museum Bangkok, was interviewed by Ms. Jutharat Thonginjan, at Office of National Museum Bangkok, [19 February, 2017].

#### 4.5 Conclusion

From all presentation about the ways of integration in daily lives and in the meditation practice which were related to the Buddha's footprints, the researcher could conclude that the 108 auspicious signs and the Buddhist principles on the Buddha's footprints were integrated the Buddhist principles with different objectives. Because the objectives of integration them in daily lives were to happily live with others in their societies following the Buddha's teachings such as the precepts, or *Sīla*, the Three Admonitions of the Buddha, or *Buddha-ovāda*, etc. Meanwhile, the objectives of the meditation practice were to attain the ultimate goal of Buddhism. That was *Nibbāna*, the extinction of sufferings, or eradicate all defilements within their minds completely.

In the practical ways, according to the Buddhist principles, all Buddhists have the same duties as follows: to study the Buddha's teachings to understand them clearly and apply them into their daily lives with the proper ways, to follow what has been learned by integrating into their daily lives and in the meditation practice both of the tranquility meditation and the insight meditation, to preach other persons both of Buddhists and non-Buddhists with the proper methods and loving-kindness to all as well as the Buddha and his followers in the past and the present time, and to prevent Buddhism from all dangers both of inside and outside dangers. Especially at the present time, Buddhism and its states were facing various different challenges from other ideology faiths, sciences and religions. If Buddhists could integrate the Buddha's teachings on the Buddha's footprints and the Tipitaka scripture into their daily lives tangibly and could explain the Buddha's teachings to others with correctly knowledge and understanding, all dangers could not happen in Buddhism.

Therefore, the potential of integration the Buddhist principles on the Buddha's footprints or the Tipitaka scripture with the proper ways of all Buddhists both of monks and clansmen were important factors of the growth of Buddhism in the past and present time. Creation of 108 auspicious signs on the Buddha's footprints was one way of integration the Buddha's teaching to all people in societies.

## Chapter V

### Conclusion and Suggestion

In the last chapter, the researcher would present conclusion and suggestion on the interested topic for further study of scholars and students in the related point with the Buddha's footprints both of Thailand and oversea.

#### 5.1 Conclusion

The first objective of this study was to interpret the symbolic pictures on the Buddha's footprints in Buddhism. From all symbolic pictures, they have shown that their meanings were related with three states: *Ti-bhūmi*, or the three worlds, the Buddha's characteristics and his teachings.

In terms of the first state, *Ti-bhūmi*, the pictures of the Sixteen Brahma realms and the Deva Realms pictures meant that the Buddha was beyond these realms with his three characteristics: the wisdom (*paññā*), the holiness (*parisutthi*), and the compassion (*karuṇā*). These characteristics caused him to be regarded by followers as the teacher of deities and human beings in the three states. These pictures were symbols of superior power of the Buddha than Brahman and deities in Hinduism, or theism. It was indicated that the Buddha was regarded as the great teacher in the world. In fact, he was regarded in this way for a long time, since he was predicted the characteristics by the 8 brahmas when he was old 5 days. Among those, 7 Brahma have predicted in two ways: If he governed country, he would be the great king of the world, if he ordained, he would be the great teacher of the world. Meanwhile, the one young brahma named '*Konāṇṇa*' predicted in only one way: This young boy would ordain and become to the great teacher of the world surely. All Buddhas in the past were predicted in the same way. This was the evidence of greatness of the Buddha that has been predicted by 8 Brahma in Hinduism for a long time since he was a young boy. In addition, when he ordained and enlightened to become the Buddha, his state was beyond more than deities and Brahman. The symbolic pictures were appeared on the Buddha's footprints. They implied that the Buddha was completely freed from the three states. His state was the supramundane plane, or *Lokuttara-bhūmi*. This state was *Ariyas*'s state where was beyond the three states, or *Lokiya-*



*bhūmi*. In Pali, it was called ‘*Ariyapanna-bhūmi*’, where was un-belonging or unlimited plane. These pictures on the Buddha’s footprints were the symbolic signs of his greatness according to the 32 great characteristics in Hinduism and Buddhism in *Lakkaṅga-sutta*.

For the second state, the Buddha’s characteristics were imprinted on his footprints by using the metaphorical symbolic pictures to show his special characteristics which were different from common person in the world. For example, *Supaṅgarājā*’s picture meant that the Buddha eradicated all defilements by wisdom, or *vajirañāṅga* like a *Garuda* rid a serpent by its strong claws. *Susumārarājā*’s picture meant that the Buddha stood in the supernormal knowledge or *Sabbaññutañāṅga* in Pali to protect him and all beings from the *Apāya* states of loss and woe like a king crocodile protected him and its relatives in lotus pond, or *Bhesakalāvan*, *Siharājā*’s picture like he fulfilled with the four self-confidence, or *Vesārajjaṅgāna*, entering to the 4 companies to preach the four Noble truth with a very beautiful style like the king lion fulfilled with the last rumor himself, etc. In fact, there were many metaphorical pictures on the Buddha’s footprints which has shown his characteristics in the metaphorical methods, such as *Satti* meant his Tri Rattana Dhamma which could eradicate *Māras*, or all defilements by *Arahattamaggañāṅga*, *Sirivaccha* meant *Rattanausabha*, or the Gem King Cow, which was auspicious animal and was caused of approximately prosperity, *Nandiyavatta* meant the Exalted One like a king lion made the great rumor to prosperity of the Buddha’s auspicious sign. On the other hand, the symbolic pictures were used to explain his potentials, for example, *Usabharājā*’s picture meant that in the past time the Buddha was born in the state of king cow named ‘*Sumaṅgala*’. He was not careful enemies with a hard hart, but he wished only to preach Dhamma for all beings.

For the third state, his teachings on the Buddha’s footprints had been imprinted by the symbolic pictures such as *Suvaṅganāvā*’s picture meant that the Buddha was like golden boats to help all beings from the transmigration to *Nibbāna*, or the extinction of sufferings. The golden boats were an *Arahanta-maggañāṅga* and *Arahanta-phalañāṅga*. *Catumukhomahabrahmas*’s picture meant that the Buddha was fulfilled with the holy abiding, or *Brahmavihāra*, in his mind. *Suvacchakā kāvi*’s pictures meant that the Buddha preached the super mundane states, or *Lokuttaradhamma*: the Four Paths, the Four Fruitions and *Nibbāna*, the unconditioned state, to all beings in the three worlds with his compassion like a cow has loving-kindness for his son. *Talapaṅga*, or Fan palm meant that the Buddha preached loving-kindness to all beings in the three worlds

with his compassion. The picture of king of bird named *Cakbrak* meant the three virtues including: honesty in own wife, moderation of consumption, and did not do suffering to other. *Rattana-assa*'s picture meant the seven gems or *Sattarattana*, according to the *Vajirasaratthasaṅkaha* scripture. It meant the seven enlightenment factors or *Bojjhaṅga* which has seven kinds in the following: Mindfulness (*Sati*), truth investigation (*Dhammavicaya*), effort (*Viriya*), zest (*Pity*), calmness (*Passatthi*), concentration (*Samāthi*), and equanimity (*Upekkhā*).

The second objective of this study was to analyze the principles of Buddhism appeared on the Buddha's footprints. The principles of Buddhism referred to teaching of the Buddha appeared on the Buddha's footprints. The principles were found in the following: the 3 *ñāṇa*, the 4 *Jhānas*, the 4 *Brahmavihāras*, the 5 *Sīla*, the 5 *Vesarajjañāṇa*, the 7 *Bojjhaṅga*, the 7 *Viññāṇaṅgahiti*, the 7 *Ariya-dhana*, the 9 *Lokuttara-dhamma*, the 10 *Akusala-dhamma*, and 16 *ñāṇa*.

Those of them, the researcher could group into three points as follows;

The first one, the principles of prohibitions or do not any evil in the three Admonitions of the Buddha are: Firstly, the 5 *Sīla*, precepts were the basic virtues of human hood in everywhere which consisted of: To abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, and to abstain from intoxicants causing heedlessness. These virtues were appeared on the auspicious sign named '*Jīvañjīvakarājā*', because the Buddha could absolved all beings from thief to honest livelihood. His name in this way meant that all beings in this world have to go states of loss, *Apāya-bhūmi*, because they did misconduct the rules of morality; killing, stealing, sexual misconduct, false speech, and intoxicants causing heedlessness. These all bad action caused to human entering the suffering states, *Apāya-bhūmi* after death: *Niraya*, hell, *pittivisaya*, realm of hungry ghosts, *asurakāya*, host of demons and *tiracchānayoṇi*, realm of beasts. Meanwhile, all beings who did not misconduct the rules of good action, went to the world of heaven; realms of deva and realms of brahma, or even if they can come back this world as human being in the great families such as the family of millionaires or the family of persons whose have right views, or '*Sammādiṅṅhi kulāni*', or in the suitable regions where has good or favorable environment, where they can live with together other person in societies with happiness and could do all activities easily such as Thailand, Sri Lanka, Myanmar, India, United State of America, etc. Secondly, the 10 *Akusala-dhamma*, unwholesome course of actions consisted of the ten kinds: A) *Kāyakamma*: bodily action were of three: *Pāṭipātā*:

destruction of life, *Adinnādāna*: taking what was not given, *Kāme - sumicchācāra*: sexual misconduct, B) *Vacīkamma*: verbal action consisted of four: *Musāvāda*: false speech, *Pisuāvācā*, tale-bearing or malicious speech, *Pharusavācā*: harsh speech, *Samphappalāpa*: frivolous talk, C) *Manokamma*: mental action included of three: *Abhijjhā*: covetousness, *Byāpāda*: ill will, *Micchādihi*: wrong view. Here they meant that the Buddha preached the pure wholesome actions to all being in the three worlds to refrain from the 10 impure unwholesome actions, or *Akusala-kammamapatha*. He was prospering with his resoundingly sound like a sound of conch shell. This sign which appeared on the Buddha's footprint was 'Dakkhiāvaasetasaṅkho' in Pali.

The second one, the principles of practice in daily live and practice meditation or to do good and to purify mind from all defilements in the the three Admonitions of the Buddha, are: Firstly, the 3 *ñāa*, or *Vijjā*, the threefold knowledge, concerned three kinds of wisdom: The first wisdom was 'Pubbenivāsānusati-ñāa' or memory in the past life-times on the first-time, the second wisdom was 'Dibbacakkhu-ñāa' or clairvoyance on the second-time, and lastly, 'Āsavakkhaya-ñāa' or cessation of mental intoxication on the latter period. This principle was found on the symbolic sign of *Byaggharājā* or the king of tiger. It meant that the Exalted One was like the king of tiger because he had the omniscience or 'Sabbaññuta-ñāa' in Pali. On the other hand, it was also found on the symbolic sign of *Dīpirājā* or the king of yellow tiger. It meant that the Buddha was not pleased in the five objects of desire or *Kammaguā*, which naturally belonged to all beings in the three worlds, but he was pleased the 9 super mundane dhamma to attain all advantages with the right ways, the fruitions and the cessation of sufferings, *Nibbāna*. Therefore, his name was called 'Dīpirājā' or the king of yellow tiger. Secondly, the 4 *Jhānas*, or the absorptions consisted of four kinds: The first absorption or *Paḥama Jhāna* in Pali, the second absorption or *Dutiya Jhāna*, the third absorption or *Tatiya Jhāna*, and the fourth absorption or *Catuttha Jhāna*. These absorptions were called 'contemplation' or *Rūpa Jhāna* in Pali. Furthermore, this absorption in this meaning also meant the formless contemplation or *Arūpa Jhāna* in Pali. Both were the symbolic signs of the *Soāsa-Brahamaloka* and *Cha-Devaloka* on the Buddha's footprints. That meant that the Buddha was beyond these states because he enlightened the Buddhahood and was on the superior state or *Lokuttara-bhūmi* than the Brahaman realm and Deva realm. Thirdly, the 7 *Bojjhaṅga*, seven factors for enlightenment were: *Sati*: mindfulness, *Dhammavicaya*: truth investigation, *Viriya*: effort, *Piti*: zest, or rapture, *Passaddhi*: tranquility or calmness, *Samādhi*: concentration and *Upekkhā*: equanimity. These

virtues appeared on the auspicious sign that are ‘*Sattamahāselā*’, means these have been established into his vision retreat, or ‘*Jhānavisaya*’ in Pali by him and then he preached them to his followers to attain the enlightenment as well as he as the Buddha have to do the three conducts, or the Buddha’s conducts, functions, *Buddha-cariyā*: Conduct for the well-being of the world, or *Lokattha-cariyā* in Pali, conduct for the benefit of his relatives conduct, or *Ñātattha-cariyā* and beneficial conduct as functions of the Buddha, or *Buddhattha-cariyā*. By his functions, all deities and human follow his teachings and attain the enlightenment by themselves. Fourthly, the 9 *Lokuttara-dhamma*, or super mundane-states were the noble principles according to the Buddha’s teachings consisting of 4 *Magga*, or the Four Paths, 4 *Phala* or the Four Fruitions, and *Nibbāna*, or the Unconditioned state. If 37 *Bodhipakkhiya-dhamma*, or 37 virtues partaking of enlightenment were included with them, its numbers would become 40 virtues immediately. They were the virtues of enlightenment in Buddhism. This dhamma on the Buddha’s footprint was ‘*Suvacchakā gāvī*’. It meant that the Buddha preached the super mundane-states to all beings in three worlds with his compassion like the cows have compassion in their sons. Another sign was ‘*Kāravika*’, or the bird of paradise, meant that the Buddha preached the *Magga*, paths, the *Phala*, fruits and *Nibbāna* to all beings with the very melodic sounds, so he was named ‘*Kāravika*’, or ‘*Kāraveka*’, in Pali. On the other hand, because of his 32 characteristics of the great man and the 80 subsidiary characteristics, for this reason, he was called ‘*Mayurarājā*’, or the king of peacocks. In addition, the Buddha was named ‘*Koñcarājā*’, because of his going and coming in the somewhere or when he went to the long-distance, he went and came back by sky with his supernatural power like a crane fly everywhere by sky with own power. Lastly, the 16 *ñāṇa* or *Soṇasa-ñāṇa* meant the insight knowledge which approximately happened in person who practiced the insight meditation consisting the sixteen levels. This *ñāṇa* or the insight knowledge was the Dhammacakra’s picture at the center of the Buddha’s footprint which has the sixteen bars equaling the numbers of *Soṇasa-ñāṇa* according to the principles of Buddhism. In fact, the *Soṇasa-ñāṇa* was not in the *Tipiṇaka* directly, but it was composed by the commentators of insight meditation or *Vipassanācāriya* in the later time such as Buddhaghosa. He composed it into *Visuddhimagga* to be the ways of practice meditation for all Buddhists.

The Third one, the principles of virtues of the Great man in Buddhism are: Firstly, the 4 *Brahmavihāras*, were four sublime states of mind. It meant that the Buddha had these virtues in his mind which consisted of: *Mettā* or loving-kindness, *Karuṇā* or compassion, *Muditā* or

sympathetic joy, and *Upekkhā* or equanimity. He preached all beings in the three worlds like a Brahma. This symbolic sign was on the Buddha's footprints which named '*Catumukho Mahābrahmā*'. In addition, the Buddha was yet liked the gold boat or *Suva*□□*nāvā* in Pali because he helped all beings from the deepest large ocean or the samsara to *Nibbāna*. This sign was both of the holy way or *Arahanta-Maggañā*□*a* and the holy fruitions or *Arahanta-phalañā*□*a* in the same time. Both are the means and the goals according to the principles of Buddhism. When all Buddhists followed them completely, they would attain the ultimate goal of Buddhism or *Nibbāna* at the end. Like the Buddha sitting on the throne of glass or *Rattana-pallaṅko*, he could get rid of all Maras or defilements with the power of ten perfections or *Pāramī* in Pali by himself. One auspicious sign also was the symbol of enlightenment of the Buddha. He was like *Suva*□□*a Kacchapo* or the gold tortoise because he could get rid of all defilements with wisdom like a diamond or *Vajirañā*□*a*. When he enlightened, after that he taught all beings in the three worlds by his compassion as well as the cows have a loving-kindness to her sons. This sign was called *Suvacchakā-gāvī*. On the other hand, because of compassions to all beings within his mind, he was called '*Kinnaro, Kinnarī*'. He never afflicted all beings no matter what they were human or animals in this world. Secondly, the 5 *Vesārajjañā*□*a* or *Vesārajjakara*□*a-dhamma*, qualities to make intrepidity consisted of five kinds: *Saddhā*, faith or confidence, *Sīla*, good conduct or morality, *Bāhusacca*, great learning, *Viriya*□*ambha*, exertion or energy and *Pañña*, wisdom or understanding. This virtue was appeared on the auspicious sign '*Sīharājā*', of the Buddha's footprints. It meant that the Buddha was like the king of lion because he fulfilled with the five *Vesārajjakara*□*a-dhamma*, when he entered midst of the four companies for preaching the four Noble truths with the very beautiful Buddha's styles as well as the king of lion who complete with own widely sound and self-confidence. Even though in the chanting chapter of Buddhists: *Namo tassa bhagavato arahato sammā sambuddhassa*, May the homage to be the Exalted One, who fully attained perfect enlightenment by himself. This chanting is also the self-confidence, its benefit is to get rid all dangers in their lives. All dangers will be perished by the power of the Buddha like to echo sound of the king of lion. Thirdly, the 7 *Viññā*□*a*□*hiti*, spirit endurance or supports of consciousness, which appeared on the Buddha's footprint were '*Sattamahāsela*'. These have been established into his vision retreat by him. The Buddha understood the supports of consciousness by his enlightenment, or wisdom which comprised of the 7 kinds: Beings were different in body and in perception, beings were different in body, but equal

in perception, beings were equal in body, but different in perception, beings were equal in body and in perception, beings were reborn in the sphere of boundless space, beings reborn in the sphere of boundless consciousness, and beings were reborn in the sphere of nothingness. These beings lived in the three worlds, or *tri-bhūmi* with different states, come and go in the cycle of birth and death for a long time until they were free from this cycle and achieved the extinction of sufferings, *Nibbāna* in the final. Fourthly, the 7 *Ariya-dhana*, or noble treasures, or excellent property, which appeared on the Buddha's footprint were '*Sattamahāseḷa*', consisted of the 7 kinds: *Saddhā*: confidence, *Sīla*: morality, *Hiri*: moral shame, *Ottappa*: moral dread, *Bāhusacca*: great learning, *Cāga*: liberality and *Pañña*: wisdom. These virtues were the Buddha's qualities meant the noble treasures were preached to all beings by him to establish into minds of all human and beings in three worlds and to have the noble treasures in their lives by following the principles of 7 *Ariya-dhana* completely. This sign on the Buddha's footprint, it implied that he was the representative of good lives and actions of all beings. He wished them to be their ways for enlightenment of his followers in Buddhism. Lastly, the 8 *Loka-dhamma*, worldly conditions consisted of 8 kinds: *Lābha*, gain, *Alābha*: loss, *Yasa*: fame, *Ayasa*: obscurity, *Nindā*: blame, *Pasaṅkāsa*: praise, *Sukha*: happiness, and *Dukkha*: pain, or suffering. These virtues were appeared on the Buddha's footprint '*Sineru*', meant that the Buddha was not shaken with the worldly conditions like a mountain of *Sineru*, or *Sumeru* in Pali. On the other hand, the Buddha's body became brightened like a gold more than human beings and deities in three worlds. The Himavan's picture was on the Buddha's footprint to show his brightness and strengthens.

The third objective of this study was to integrate proper acknowledges that related to the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists at the present time. Integration could be carried out in daily lives and the meditation practice of Buddhists.

Firstly, integration between the 108 auspicious signs and the principles of Buddhism in daily lives of all Buddhists on the Buddha's footprint could be applied by studying, and following them with the proper ways according to the Buddha's teachings in the three Admonitions of the Buddha, or 3 *Buddha-ovāda* as follows.

1. Not to do any evil
2. To do good
3. To purify the mind

From the Buddha's words in *Mahāparinibbāna-sutta*, it has shown that monks in Buddhism had four duties in the following;

1. Study the Buddha's teachings,
2. Practice them with proper ways,
3. Preach or teach them for other persons to correctly understand in the Buddha's teachings, and
4. Prevent Buddhism from any dangers both of inside and outside.

Hence, integration between the 108 auspicious signs and the principles of Buddhism on the Buddha's footprint in daily lives could be followed by developing in the four parts of cultivation: physical, moral, emotional, and wisdom development to achieve success of their lives whatever studying, working, or doing any activities. Because development of each person in daily lives was related to others in societies, integration should be focused on application the principles of Buddhism on the Buddha's footprints into daily lives to get benefits or advantages in own lives: benefits obtainable here and now, or *Diṅṅha-dhammattha*, the good to be won in the life to come, or *Samparāyikattha*, and the highest good, or *Paramattha*. These advantages came from their properly studying and following the Buddha's teachings, especially the five precepts or *Sīla* were important for Buddhists both of layman and laywomen who wished the growth in own lives. They had to follow them for living in daily lives together with: to abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, and to abstain from intoxicants causing heedlessness. These virtues were the basic principles for human beings and animals in everywhere of world, called '*Manussaya-dhamma*' or the virtue for human beings. Furthermore, the five ennobling virtues or virtues were enjoined by the five precepts: Loving-kindness and compassion, Right means of livelihood, Truthfulness, Mindfulness and awareness.

Secondly, integration into the meditation practice of Buddhists who were interested in practice meditation by following up the principles of Buddhism on the Buddha's footprint could have integrated them in the meditation practice both of tranquility meditation and insight meditation.

According to the principles of Buddhism and the 108 auspicious signs on the Buddha's footprint, there were the principles of the seven enlightenment factors, or *Bojjhaṅga* which consisted of: *Sati*, mindfulness, *Dhammavicaya*: truth investigation, *Viriya*: effort, energy, *Pīti*: zest,

*rapture*, *Passaddhi*: tranquility, *Samādhi*: concentration, and *Upekkhā*: equanimity. These enlightenment factors were important components of the meditation practice for liberation of all sufferings. Therefore, integration between these factors in process of the meditation practice and the 108 auspicious signs should practice them step by step since Sati, mindfulness until *Upekkhā*, equanimity. Actually, the meditation practice both of tranquility meditation and insight meditation could be followed in the four foundations of mindfulness because when one followed them completely, one would achieve the extinctions of sufferings, *Nibbāna* in the final.

## 5.2 Suggestion

From all presentation of this study and research, the researcher presented suggestion for Buddhists and interested topic for further study in the following points.

### 5.2.1 General suggestion

Firstly, all Buddhists should aware seriously the importance of Buddha's footprints which had been imprinted already at temples and communities. Presently, the Buddha's footprints were neglected by people in the local area. Even it was situated within the temple, there was no one took care of it and worshiped as the symbols of the Buddha and Buddhism. Therefore, they should take care of the Buddha's footprints each place no matter where in temples or communities by protecting and preserving them with the proper methods. When they were protected and preserved by Buddhists throughout country or all Buddhist countries, we could confirm that Buddhism would be stable because the Buddha's footprints were the symbols and the representatives of the Buddha and his teachings. All Buddhist should pay respect and worship them with pure minds.

Secondly, all Buddhists should have the proper plans of development the Buddha's footprints in each place to improve or develop them to be suitable Buddhist site for all Buddhist in Thailand and oversea. For example, the plans of promotion to be the Buddhist amazing place of local. Due to the present time, the Buddha's footprints in many places were neglected by monks or people in the temples or communities. If we have the plans of development them with suitable process, there would be good benefits for all Buddhists in Thailand and Buddhism. In addition, this method would support or promote the travelling places in the local which would bring or earn economic benefits in the local.



### 5.2.2 Suggestion for further study

Firstly, in terms of education in the future, the researcher or Ph.D. students should analytical study various factors of growth and declination of Buddha's footprints in various places of Thailand and other countries. There was some reason for education. Due to the Buddha's footprints at some places were popular for people, but some place, there were not even they were important temples. In this study, they would know various factors that could be used to set up the suitable methods or the ways for development of the Buddha's footprint to be sustainable in the present and the future.

Secondly, they should analytical study the meanings of the 108 auspicious signs on the Buddha's footprint which were related to the local beliefs or traditions in each era or place of Thailand and Southeast Asia where the Buddha's footprints mostly were found such as Lao, Cambodia, Myanmar, etc. This study would help us to get new knowledge about the influences of each local which affected to the 108 auspicious signs on the Buddha's footprints.

In fact, there were many points for further study. In this thesis, the researcher presented just only some example of points that should be studied because each person in our society has different interesting points and objectives of the study.

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## **Appendix A**

### **The Buddha's Footprints and Fields Study of the Researcher**



**Figure II:** The 108 auspicious signs on the Buddha's footprint at Abhayagiri Vihara, Anuradhapura, Sri Lanka.





**Figure III:** The 108 auspicious signs on the Buddha's footprints, at Abhayagiri Vihara, Anuradhapura, Sri Lanka.



**Figure IV:** The 108 auspicious signs on the Buddha's footprint. This is the Buddha's footprint on Davaravadi period, at Wat Phrathan Dongrang, Kancanaburi province.

**The Name Lists of the 108 auspicious signs on the Buddha's footprints are follows;**

1. Satti a spear
2. Sirivaccha glasses or goddess
3. Nandiyavatta□ a rosette with right-turning petals
4. Sovattika□ a necklace
5. Va□□aṅsakaṅ breast Chain or earring
6. Vaddhamāna□ a cooked rice topped with a Boiled egg
7. Pi□□haka□ a seat or the gold-seat
8. Pāsādo a palace
9. Ankuso an elephant goad
10. Torana□ an arch
11. Setacchatta□ a white umbrella
12. Rattakkhaggo a gem-sword
13. Talapa□□a□ a palm leaf fan
14. Morapiṅjakavijjani a peacock's tail end
15. Unhisa□ a crown [here for the universal ruler]
16. Patto a monk's alms bowl
17. Sumanadāma□ a jasmine's bunch
18. - 22. Upalla□ the kinds of lotuses are: Red lotus, Green lotus, white lotus, pink lotus, Purple lotus, and sacred lotus
23. Pu□□gha□o a boiler
24. pu□□pā□ī a tray of water
25. Samuddho The large ocean
26. Cakkavā□a The universe
27. Himavā The forest of snow
28. Sineru The mountain of Sineru
29. Suriyo The sun
30. Candimā The moon
31. Nakkhattā The stars
32. Catusamuddho the 4 large ocean
33. Cattāro dīpā the 4 continents
34. Dve parittadīpasahassāni two thousand-hundreds of Continents
35. Cakkavattirājā saporivārā the emperor with followers
36. Dakkhināvattasetasaṅkho a white conch in the right cycle
37. Suva□□amacchakayuggala□ a pair goldfish
38. Yuggalacakka□ a pair of wheel

39 - 45. Satta Mahāgaṅgā	the 7 large rivers
46 – 52 Satta Mahāselā	the 7 great mountains
53 – 57 Satta Mahasarā	the 7 great ponds
58. Supa□□araja	the king of Garuda
59. Su□sumārarājā	a king of crocodile
60. Dhajapa□āka	a flag of victory
61. Patāko	a flag of cloth
62. Rattanapata□kī	a gem-seat
63. Vālavijjanī	a fan of grunting ox
64. Kelasapabbato	the Kelas mountain
65. Sīharājā	the king of lion
66. Byaggharājā	the king of tiger
67. Valāhaka-assarājā	the king of horse ‘Valahaka’
68. Uposatho Vāra□rājā	the king of Uposatha elephant
69. Chaddanta-Nagarājā	the king of Chaddanta elephant
70. Vasukī-Urakarājā	the king of Vasuki naka
71. Haṅsarājā	the king of swan
72. Asubharājā	the king of cows [Nandi]
73. Erāva□o-Mahānākarājā	the king of Eravana elephant
74. Suva□□ama□karo	the golden dragon
75. Suva□□abhamaro	a gold sea mussel
76. Rattana Palla□ko	a gem-seat
77. Suva□□akacchapo	the golden tortoise
78. Suva□□anāvā	the golden boat
79. Catumukhā-Brahmā	the 4 great Brahman
80. Savacchakā kāvee	a cows with her sons
81. Kinnaro	a bird with a human head
82. Kinnaree	a half bird half woman
83. Karaviko	the turquoise bird
84. Mayurarājā	the king of peacock
85. Koñcarājā	the king of flamingo
86. Cakvakarājā	the king of cakvak
87. Jīvañjīvakarājā	the king of bronze winged jacana
88 – 93. Cha Devaloka	the Six Deva Realms
94 – 108 Solasa Brahmaloaka	the Sixteen Brahamas realms



**Figure V:** Researcher is in front of the Buddha's footprint of Wat Pho, Bangkok, Thailand where sculptor was repairing its color at that time.



**Figure VI:** At the 4 Buddha's footprint, Mae Rim, Chiang Mai province.



**Figure VII:** At Sramorakot, Kokpeep, Pracinburi province.



**Figure VIII:** The Buddha's footprint at Wat Phrabuddhapada Takpha, Lamphoon province, North region of Thailand.





**Figure IX:** The Researcher was interviewing Prof. Dr. Sakchai Saisingha, Silapakorn University.



**Figure X:** Researcher and Ajarn Srisak Vallibhodom, at Lek-Viriya Prapai Foundation, Bangkok, Thailand.



**Figure XI:** Researcher interviews Khun Raccanok Kocaranon, Director of National Musuem Bangkok, at Office of National Musuem Bangkok, Thailand.

**Appendix B**  
**Guideline of Questionnaires**

### **Guideline of Questionnaire**

This guideline of questionnaire was organized by the researcher to be means of interviews scholars who are expert in hermeneutics science about the Buddha's footprints in Theravada Buddhism and in Thailand in the followings;

1. How is the Buddha's footprint evaluated from the past until the present time?

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2. What are the main concepts of creation of the Buddha's footprint in Theravada Buddhism?

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3. How do the 108 auspicious signs on the Buddha's footprint relate to the propagation of Buddhism in each place?

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4. What are the real meanings of the 108 auspicious signs on the Buddha's footprint?

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5. How do the 108 auspicious signs on the Buddha's footprint relate to the principles of Buddhism?

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6. What are the local beliefs in each place affecting to the 108 auspicious signs on the Buddha’s footprint?

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7. What are the roles and the importance of the Buddha’s footprint at the past and the present time?

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8. Others (If you have)

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Thank you very much for your kindness,  
Ms. Jutarat Tonginjan  
Ph.D. Student, IBSC, MCU.

**Appendix C**  
**Summary of Interviews**

## Summary of interviews

Associate Professor Srisakara Vallibhodom

Senior Counselor and Founder of Lek – Viriya Prapai Foundation

This guideline of questionnaire was organized by researcher to be means of interviews scholars who are expert in hermeneutics science about the Buddha's footprints in Theravada Buddhism and Thailand as the followings questions;

9. How is the Buddha's footprint evaluated from the past until the present time?

The Buddha's footprint evaluated from India, Sri Lanka, Myanmar and Thailand approximately.

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10. What are the main concepts of creation of the Buddha's footprint in Theravada Buddhism?

The concepts of creation the Buddha's footprint have two kinds: The concept of relation between human beings and universe, the concept of human beings and sacred places.

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11. How do the 108 auspicious signs on the Buddha's footprint related to the propagation of Buddhism in each place?

The 108 auspicious signs on the Buddha's footprints are the symbolic picture as means of propagation of Buddhism, the Buddha's teachings to all Buddhists at that place.

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12. What are the real meanings of the 108 auspicious signs on the Buddha's footprint?

The real meanings of the 108 auspicious signs are these pictures are used to be symbolic means as the representative of the Buddha and universal center.

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13. How do the 108 auspicious signs on the Buddha's footprint related to the principles of Buddhism?

There are many principles of the Buddhism such as Dhammcakra's picture means the wheel of Buddha's teachings, the Middle Ways, and Nibbana, etc.

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14. What are the local beliefs in each place affected to the 108 auspicious signs on the Buddha's footprint?

The beliefs of sacred place such as the top of mountain, the rock, the river, the forest. And the concept of abundance of nature at each place of communities. These are relation between human beings and universe.

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15. What are the roles and importance of the Buddha's footprint at the past and the present time?

The Buddha's footprint are the representative of Buddha and are means of explanations the Buddha's teachings to all peoples from the past time until the present time. Especially in the post of Buddha's lifetime, it plays the important roles in propagation of Buddha's teachings and Buddha's symbol, but when the Buddha's images were created and were popular at the later time, the Buddha's footprint declined.

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16. Others (If you have)

The concept of cosmology of the 108 auspicious signs on the Buddha's footprint is very important concept which is relation between human beings and universe.

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Thank you very much for your kindness,

Ms. Jutarat Tonginjan

Ph.D. Student, IBSC, MCU.

9 June 2016

## Summary of interviews

Professor Dr. Sakchai Saisingha

Lecturer of Faculty of Archaeology, Silapakorn University

This guideline of questionnaire was organized by researcher to be means of interviews scholars who are expert in hermeneutics science about the Buddha's footprints in Theravada Buddhism and Thailand as the followings questions;

17. How is the Buddha's footprint evaluated from the past until the present time?

The Buddha's footprints are the pagoda which were created by Buddhists to offer to the Buddha, or *Uddesikacetiya*, in Pali, do not were the really Buddha's footprint. There were two footprints: the natural footprint and the created footprint.

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18. What are the main concepts of creation of the Buddha's footprint in Theravada Buddhism?

The concepts of the Buddha's footprint have two kinds: The concept of emperor and the concept of abundance. In Sri Lanka, there were no the 108 auspicious signs, but in Bukam of Myanmar, they had been arisen and the concept of *Trai-bhūmi* and *Loka-sa□□hāna*. To addition, there were positions of the 108 auspicious signs.

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19. How do the 108 auspicious signs on the Buddha's footprint related to the propagation of Buddhism in each place?

They are symbol of abundance, the beliefs of Hinduism, Buddhism, and local were mixed into them, such as picture of *Sirivaccha*, picture of *Udakagha□a*, etc.

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20. What are the real meanings of the 108 signs on the Buddha's footprint?

The real meanings of the 108 auspicious signs are the symbol of abundance and the Great emperor. According to the local legends people believed that the Buddha ever came there, because these places have abundance and importance of the Buddha's footprint.

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 21. How do the 108 auspicious signs on the Buddha's footprint related to the principles of Buddhism?

Usually, I don't have knowledge about the Buddhist principles, Because I emphasize to historical evidences on the Buddha's footprints.

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22. What are the local beliefs in each place affected to the 108 auspicious signs on the Buddha's footprint?

We can explain them in two parts: the part of legend and the part of historical evidences.

23. What are the roles and importance of the Buddha's footprint at the past and the present time?

The Buddha's footprint are used to the representative of emperor and the natural abundance in each place. So, Buddhists in the past created them in their countries, and then made up the local legends to confirm that the Buddha ever came here really.

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24. Others (If you have)

A study of beliefs of peoples about the Buddha's footprints is necessary thing, because we will know and understand reasons of creation of them, pilgrim, and to make a copy them to confirm that their countries are abundance and the Buddha ever came.

Thank you very much for your kindness,

Ms. Jutarat Tonginjan

Ph.D. Student, IBSC, MCU.

16 June, 2016

## Summary of interviews

Khun Racchanok Kocaranon

Director of National Museum Bangkok, Thailand

This guideline of questionnaire was organized by researcher to be means of interviews scholars who are expert in hermeneutics science about the Buddha's footprints in Theravada Buddhism and Thailand as the followings questions;

25. How is the Buddha's footprint evaluated from the past until the present time?

At the first time, the Buddha's footprint in Thailand evaluated from India, and Sri Lanka, especially in Sukhothai era it was influenced from Sri Lanka whatever its beliefs and the 108 auspicious signs on them.

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26. What are the main concepts of creation of the Buddha's footprint in Theravada Buddhism?

The main concepts are of two kinds: the concept of emperor and the concept of abundance. For example, the picture of seven gems, or *Satta-Rattana*, the picture of cushion, etc. Of those, they are symbol of emperor and abundance.

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27. How do the 108 auspicious signs on the Buddha's footprint related to the propagation of Buddhism in each place?

The 108 auspicious signs are the representative of notion about the universe and the positions of worlds of Buddhism. They used to present states of human being in this world and after death.

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28. What are the real meanings of the 108 auspicious signs on the Buddha's footprint?

The real meanings of them are the symbol of emperor and abundance to present the Buddha's powers and relation between the Buddha and his followers at that place.

29. How do the 108 auspicious signs on the Buddha's footprint related to the principles of Buddhism?

They related to as means of teaching the Buddhist principles with the symbolic picture on the Buddha's footprint.

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30. What are the local beliefs in each place affected to the 108 auspicious signs on the Buddha's footprint?

The local beliefs are abundance of each place and the notion of universe and the world.

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31. What are the roles and importance of the Buddha's footprint at the past and the present time?

The roles and importance are the representative of Buddhism and faith of Buddhists in each era and place.

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32. Others (If you have)

I would like all Thai people understand meanings of the 108 auspicious signs on the Buddha's footprints, because most of them did not understand them, even if they are Buddhists and ever saw them in temples or any place.

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Thank you very much for your kindness,  
 Ms. Jutarat Tonginjan  
 Ph.D. Student, IBSC, MCU.  
 19 February, 2017

## Summary of interviews

Dr. Virachart Nimanong

Lecturer of Faculty of Religions and Philosophy, Assumption University

### Guideline of Questionnaire

This guideline of questionnaire was organized by researcher to be means of interviews scholars who are expert in hermeneutics science about the Buddha's footprints in Theravada Buddhism and Thailand as the followings questions;

33. How is the Buddha's footprint evaluated from the past until the present time?

The Buddha's footprint is a myth. Thai Buddhists believe it without proof and no proof is needed because it is a kind of belief.

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34. What are the main concepts of creation of the Buddha's footprint in Theravada Buddhism?

We sometime do not know who created the Buddha's footprints. Some believed that they originated naturally through the Buddha's psychic powers. I believed that they were created by the devout Buddhists with the purposes of reflecting the Buddha's attributes.

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35. How do the 108 auspicious signs on the Buddha's footprint related to the propagation of Buddhism in each place?

For me, when I pay respect to the Buddha's footprints, I think of the Buddha's attributes. Thai Buddhists are worshipping the Buddha's footprints with many expectations. Worshipping the Buddha's footprints is not the Patipatti Puja, but it is a kind of psychological aspect of the Buddha's teaching propagation.

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36. What are the real meanings of the 108 auspicious signs on the Buddha's footprint?

I never pay attention to the literal meanings of the 108 auspicious signs, but the Buddha's attributes and his Dhamma.

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37. How do the 108 auspicious signs on the Buddha's footprint related to the principles of Buddhism?

I related them to Four Noble Truth and Eightfold Noble Path and some other doctrines.

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38. What are the local beliefs in each place affected to the 108 auspicious signs on the Buddha's footprint?

I think that local tradition reflects the understanding of the Buddha's footprints. I meant that interpretations of the Buddha's footprints will different from place to place and from time to time.

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39. What are the roles and importance of the Buddha's footprints at the past and the present time?

The Buddha's footprints help the Buddhist to reflect upon the Buddha's teachings.

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40. Others (If you have)

I think that the Apannakadhamma method of Buddhist Hermeneutics can help the Buddhists to understand the Buddha's footprints better.

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Thank you very much for your kindness,  
Ms. Jutarat Tonginjan  
Ph.D. Student, IBSC, MCU.  
27 February, 2017

**Appendix D**  
**Letters for interviews**



No. 6113 / 53

30 May, 2016

**Subject:** Ask permission to interview

**To:** Associate Srisak Vallibhodom

Ms. Jutarat Tonginjan (ID. 5701506010), a Ph.D. student of Doctor of Philosophy (Buddhist Studies), International Buddhist Study College, Mahachulalongkornrajvidyalaya University is progressing her dissertation entitled: **“A Critical Study of the Buddhist Principles from the Buddha’s Footprint”**, which is a part of her study.

In her study, she needs to interview an expert who is well knowledgeable in this field. Therefore, I would like to ask permission you for the interview in order to complete her study. As an administrator of the College, I hope to receive your kind and valuable participation. I thank you very much for your kindness.

Yours in the Dhamma,

(Assoc. Prof. Dr. Phramaha Hansa Dhammhaso)  
Director of Language Institute Center,  
Acting of Director of International Buddhist Study College

International Buddhist Study College, (IBSC)  
Mahachulalongkornrajvidyalaya University  
Tel. 0 3524 8000-8051, 8505

No. 6113 / 53

30 May, 2016

**Subject:** Ask permission to interview

**To:** Professor Dr. Sakchai Saisingha

Ms. Jutarat Tonginjan (ID. 5701506010), a Ph.D. student of Doctor of Philosophy (Buddhist Studies), International Buddhist Study College, Mahachulalongkornrajvidyalaya University is progressing her dissertation entitled: **“A Critical Study of the Buddhist Principles from the Buddha’s Footprint”**, which is a part of her study.

In her study, she needs to interview an expert who is well knowledgeable in this field. Therefore, I would like to ask permission you for the interview in order to complete her study. As an administrator of the College, I hope to receive your kind and valuable participation. I thank you very much for your kindness.

Yours in the Dhamma,

(Assoc. Prof. Dr. Phramaha Hansa Dhammhaso)  
Director of Language Institute Center,  
Acting of Director of International Buddhist Study College

International Buddhist Study College, (IBSC)  
Mahachulalongkornrajvidyalaya University  
Tel. 0 3524 8000-8051, 8505

No. 6113 / 53

20 January, 2017

**Subject:** Ask permission to interview

**To:** Director of National Museum Bangkok

Ms. Jutarat Tonginjan (ID. 5701506010), a Ph.D. student of Doctor of Philosophy (Buddhist Studies), International Buddhist Study College, Mahachulalongkornrajvidyalaya University is progressing her dissertation entitled: **“A Critical Study of the Buddhist Principles from the Buddha’s Footprint”**, which is a part of her study.

In her study, she needs to interview an expert who is well knowledgeable in this field. Therefore, I would like to ask permission you for the interview in order to complete her study. As an administrator of the College, I hope to receive your kind and valuable participation. I thank you very much for your kindness.

Yours in the Dhamma,

(Assoc. Prof. Dr. Phramaha Hansa Dhammhaso)  
Director of International Buddhist Study College

International Buddhist Study College, (IBSC)  
Mahachulalongkornrajvidyalaya University  
Tel. 0 3524 8000-8051, 8505

No. 6113 / 53

10 February, 2017

**Subject:** Ask permission to interview

**To:** Dr. Virachart Nimanong

Ms. Jutarat Tonginjan (ID. 5701506010), a Ph.D. student of Doctor of Philosophy (Buddhist Studies), International Buddhist Study College, Mahachulalongkornrajvidyalaya University is progressing her dissertation entitled: **“A Critical Study of the Buddhist Principles from the Buddha’s Footprint”**, which is a part of her study.

In her study, she needs to interview an expert who is well knowledgeable in this field. Therefore, I would like to ask permission you for the interview in order to complete her study. As an administrator of the College, I hope to receive your kind and valuable participation. I thank you very much for your kindness.

Yours in the Dhamma,

(Assoc. Prof. Dr. Phramaha Hansa Dhammhaso)  
Director of International Buddhist Study College

International Buddhist Study College, (IBSC)  
Mahachulalongkornrajvidyalaya University  
Tel. 0 3524 8000-8051, 8505

### Biography of the Researcher

- Name:** Ms. Jutarat Tonginjan
- Date of birth:** 30 August 1964
- Place of birth:** Bangkok, Thailand
- Father/Mother's Occupation:** Officials and Merchants
- Nationality:** Thai
- Religion:** Buddhism
- Present Address:** 333/42 Rungnaphavill 2 Village,  
Huathalay Sub-district, Muang  
Nakhon Ratchasima province,  
Thailand 30000.
- Educational Background:**
- Nursery and Elementary Education  
: Siripenvidya School,  
Pathumwan District,  
Thavornvidyakarn Huakwang  
District, Bangkok and Khonburi  
School, Khonburi District, Nakhon  
Ratchasima province.
  - Secondary Education :  
Suranareevidya, Muang District,  
Nakhonratchasima province.
  - 2011 : B.A. (Political Science)  
Mahachulalongkornrajavidyalaya  
University, Nakhon Ratchasima  
Campus.
  - 2013 : M.A. (Buddhism)  
Mahachulalongkornrajavidyalaya  
University, Nakhon Ratchasima  
Campus.
- Special Educational Background:**
- Highest religious education  
:The Ecclesiastical School  
Of Thai Sanga, Nakhon Ratchasima  
Province.
  - Secondary Aphidhammikatre:  
The Ecclesiastical School of Thai  
Sangha, Nakhon Ratchasima  
Province, Aphidhammchotikavidyalaya,

Mahachulalongkornrajavidyalaya  
University.  
-Meditation Teacher:  
Cittanuphap  
Institute, Watsutthacinda  
Campus, Nakhon Ratchasima under  
Patronage of  
Phradhammongkhollayana  
(Luangpor Viriyong) Wat  
Dhammongkhol,  
Phrakhanong District,  
Bangkok, Thailand.

**Worked Experience:**

-Bakery shop 'Baanpoopan'  
-Teacher of the Ecclesiastical  
School of Thai Sangha, Wat Bueng,  
Muang District Nakhon Ratchasima  
province.

**Present Occupation:**

Researcher and Special Lecturer.

**Contact:**

082 368-3500 (Tel)

Jutharatthonginchan@gmail.com