

**NĀGĀRJUNA**  
**ON**  
**MINDFULNESS OF THE BUDDHA**

**Part 3: Recollection of the Buddha**

*Nāgārjuna's Exegesis on the Mahāprajñāpāramitā Sūtra*  
**Chapter 1, Part 36-1**

**As Translated into Chinese by Tripiṭaka Master Kumārajīva**  
**English Translation by Bhikshu Dharmamitra**



## PART THREE

### Recollection of the Buddha<sup>1</sup>

#### Nāgārjuna on Recollection of the Buddha

##### I. RECOLLECTION OF THE BUDDHA

###### A. THE PURPOSE OF THE PRACTICE

The Buddha told the bhikshus: “If one is engaging in contemplations in a forest hermitage,<sup>2</sup> an empty building, a charnel ground, the mountains, the forests, or the desolate wilderness, and if one becomes so fearful that the hairs on one’s body stand on end, at just such a time, one should engage in recollection of the Buddha, recalling that the Buddha is a *tathāgata*, an *arhat*, *samyaksambuddha*, and so forth until we come to a *bhagavat*.<sup>3</sup> One’s fearfulness will then disappear.”<sup>4</sup>

###### B. EXPLANATION OF THE PRACTICE

**Question:** What is meant by “recollection of the Buddha”?

**Response:** The practitioner single-mindedly recalls that the Buddha has gained the wisdom which accords with reality and also possesses perfectly realized great loving-kindness and great compassion. Thus he is said to be free of mistakes or errors. There is nothing about him which is not genuine, regardless of whether it be concerned with the gross, the subtle, the manifold, the few, the deep, or the shallow.

###### C. THE TEN NAMES OF THE BUDDHA

Because in every case he accords with reality, he is referred to as “*tathāgata*” (the “Thus Come One”). Also, just as all buddhas of the ten directions throughout the past, future, and present, in the midst of beings, give rise to the mind of great compassion, practice the six perfections, realize the true character of all dharmas, and come forth to arrive at *anuttara-samyak-sambodhi* (“the utmost, right, and perfect enlightenment”), so too is this case with this Buddha. This is what is meant by “*tathāgata*.”

Just as the bodies of all buddhas of the three periods of time throughout the ten directions radiate great brilliant light which pervasively illuminates the ten directions, breaking up all darkness, just as their minds put forth the brilliant light of wisdom that dispels the darkness of beings’ ignorance, and just as the fame of their meritorious qualities everywhere fills the ten directions as they go forth to nirvāṇa, so too does this Buddha also go forth in the same manner. It is for this reason that he too is referred to as “the *Tathāgata*” (“the Thus Come One”).

Because he possesses merit such as this, he is worthy to receive the most supreme offerings from all gods and people of the World. Hence he is referred to as “*arhat*” (“Worthy of Offerings”). If someone were to ask why it is that it is only the Buddha who speaks in accordance with reality, it is because he is “thus” in his coming and “thus” in his going. He is worthy to receive the most supreme offerings because the Buddha has realized the right and universal awakening.

“Right” refers to all dharmas’ mark of unshakability and indestructibility. “Universal” refers to not being limited in scope to just one or two dharmas. Thus, because in his complete knowing of all dharmas, there are none not included and none not exhaustively known, he is referred to as “*samyaksambuddha*” (“Of Right and Universal Enlightenment”). This right and universal wisdom is not acquired without a cause, nor is it realized in the absence of conditions. Here it is in reliance upon the perfection of wisdom and observance of moral precepts that he acquires this right and universal wisdom.

“Wisdom” refers to the bodhisattva’s wisdom from the time of first generating the resolve [to attain buddhahood] on up to the acquisition of the *vajra* samādhi. “Upholding the moral precepts” refers to the bodhisattva’s bodily actions and verbal actions which are pure and corresponding to his intentions from the time of first generating the resolve on up to the acquisition of the *vajra* samādhi. He is therefore known as “*vidyā-carāṇa-saṃpanna*” (“Perfect in Practice of Cognition”).<sup>5</sup>

In his practice of these two practices, he achieves the state of being “well gone.” This is just as when a cart that is possessed of two wheels is said to be one which is “well gone.” The Buddha also goes to those places to which the former buddhas have gone. Hence he is referred to as “*sugata*” (“the Well Gone One”).

There may be those who claim, “The Buddha cultivated his own dharma. However, he is unaware of the endeavors of people such as ourselves.” For the sake of these, [it may be explained that] he knows the World, knows the causes in the World, knows the cessation of [the dharmas of] the World, and knows the path to the cessation of [the dharmas of] the World. Hence he is referred to as “*lokaivid*” (“the World Knower”).

Having already understood the World, he is able to train and guide beings. Among all teachers he is the most unsurpassed. It is for this reason that he is referred to as “*anuttaraḥ-puruṣa-damyā-sārathiḥ*” (“the Unsurpassed Guide of Men to be Tamed”).

He is able to employ the three kinds of paths to extinguish the three poisons and thus causes beings to practice the path of the

Three Vehicles. It is for this reason that he is referred to as “*śāstā devamanuṣyāṇām*” (“the Teacher of Gods and Men”).

Suppose someone were to ask, “Because of what endeavor is he able to create incalculable self benefit while also being able to create incalculable benefit for others?” It is because of having perfected comprehensive wisdom which utterly knows everything in all the worlds of the past, future, and present, knowing them whether [those objects of knowledge] are already ended or not, and knowing them whether they abide in a state of flux or not. It is on this basis that the Buddha is known as “*buddha*” (“the Enlightened One”).

Having acquired these nine types of names, he is possessed of a great reputation which extends everywhere throughout the ten directions. It is because of this that he is referred to as “*bhagavat*” (the “Venerated One”).

In the scriptures, the Buddha himself indicated that one should employ these names in one’s recollection of the Buddha.

#### D. THE ILLUSTRIOUS LINEAGE AND MARVELOUS BIRTH OF THE BUDDHA

Also, all of the various sorts of meritorious qualities are exhaustively present in the Buddha. The Buddha belongs to the lineage of the wheel-turning sage king at the very beginning of the kalpa, Mahāsammata. He is from the wise and awesomely virtuous Śākyans, born in the noble house of Gautama.

When he was born, brilliant light everywhere illuminated the worlds of the great trichiliocosm. Brahmā, king of the gods, held a jeweled canopy [over him]. Śakra Devānām Indra received him with a jeweled cloak. The dragon king Anavatapta and the dragon king Sāgara bathed him with marvelously scented waters. When he was born, the earth moved and shook in six ways. He walked seven steps, peaceful and stable as the king of elephants, gazed contemplatively at the four quarters, and roared the lion’s roar, declaring, “This is my very last incarnation. I am destined to liberate all beings.”

#### E. THE PHYSICAL CHARACTERISTICS OF THE BUDDHA

Asita, the Rishi, examined [the Buddha’s] physiognomy and told Pure Rice King, “This person possesses the thousand-spoked wheel mark on the bottom of his feet and the mark of webbing between [the bases of] his fingers. He is one who is destined to stand, peacefully and evenly, within the Dharma, remaining immovable and unrefuted by anyone.

“His hands are adorned with the signs indicating virtue and with proximal webs [at the base of his fingers]. He is destined to use these hands to bring comfort to beings and cause them to be free of fear.

He possesses signs such as these up to and including the “flesh cow!” mark [atop his head] which is like a blue pearl at the summit of a mountain. The blue-colored light emanates from its four sides. The summit mark in the middle of his head is such that no one is able to see to the top of it. Whether one be a god or a man, there are none who are superior to him.

“He is possessed of the white hair-tuft mark placed between his brows, the white light from which surpasses that of crystal. He has pure eyes which are wide and broad and which are purple-blue in color. His nose is prominent, straight, and fine in a way which is extremely attractive and pleasing. His mouth contains forty teeth which are white, pure, sharp, and fine. His four front teeth are supremely white and possessed of the most superior brilliance.

“His upper and lower lips are equal, being neither large nor small nor long nor short. His tongue is thin and yet large. It is red in color like a heavenly lotus blossom. His brahman voice is deep and far-reaching. Those who hear it are delighted by it and never grow weary of listening to it. The color of his body is fine and marvelous, superior in hue to that of Jāmbu River gold. A great light surrounds his body, displaying all manner of varied colors. It is marvelous, fine and incomparable.

“He is complete with thirty-two marks of this sort. Before long, this person will leave behind the home life, realize all-knowledge and attain buddhahood.”

The physical qualities of the Buddha’s body are such as this. One should [contemplate them] in one’s recollection of the Buddha.

Moreover, it is a quality of the Buddha’s body that his physical strength is superior to that of one hundred thousand precious perfumed white elephants. This is [just] the physical strength passed on to him by his parents. As for the power which is a quality arising from the spiritual superknowledges, it is incalculable and unlimited.

The body of the Buddha is adorned with the thirty-two marks and the eighty subsidiary characteristics. Because, internally, he is possessed of the incalculable number of meritorious qualities of the Buddha Dharma, one gazes upon him tirelessly. One who looks upon the Buddha’s body forgets the five desires of the World and does not bear in mind any of the myriad matters. If one looks at any single place on the body of the Buddha, one experiences fondness and bliss, never feels that one has seen enough, and remains unable to avert one’s gaze. The meritorious qualities of the Buddha’s body are of such as this. Hence one should take up the practice of mindfulness of the Buddha.

## F. THE BUDDHA'S ACCUMULATION OF MORAL PRECEPTS

Also, the Buddha is pure in his perfection of the upholding of the moral precepts. From the very time he first brought forth the resolve [to attain bodhi], he cultivated the moral precepts and increased his accumulation of an incalculable number [of excellent qualities]. In his extending [toward beings] a mind imbued with pity, there is never any seeking after any resulting reward. He never tends toward the path of the Hearers or the Pratyekabuddhas. There is never any admixture of any of the fetters.

He is only concerned that his own mind be pure and free of anything which might be distressing to beings. In life after life, he upholds the moral precepts. It is on account of this that, when he gains the Buddha Path, his observance of the moral precepts has achieved perfection. One should take up mindfulness of the Buddha's accumulation of the precepts in just this way.

## G. THE BUDDHA'S ACCUMULATION OF MEDITATIVE ABSORPTIONS

Furthermore, the Buddha's accumulation of the meditative absorptions is entirely perfect.

**Question:** As for his upholding of precepts, one is able to know of this because of the purity of his bodily and verbal karma. As for his wisdom, one is able to know of it because of his making of distinctions in his explanations of Dharma and through his ability to dispel the doubts of beings. But, as for the meditative absorptions, one is not even able to know about this in the case of other persons, how much the less would one be able to know about it in the case of the Buddha?

**Response:** Because his great wisdom is perfect, one should know that his *dhyāna* absorptions must be entirely perfect. This is analogous to when one sees a lotus blossom which is huge: One necessarily knows that the pool [in which it grew] must also be very large. It is also just as when there is a lamp whose brightness is great. One necessarily knows that it must also contain a lot of *perilla* lamp oil. Also, because the powers of the Buddha's superknowledges and spiritual transformations are incalculable and incomparable, one knows that the power of his *dhyāna* absorptions is also entirely complete. This is also just as when one sees a result which is grand, one therefore knows that the cause must be great as well.

Furthermore, there are times when the Buddha himself has explained this matter for the sake of others, saying, "The qualities of my *dhyāna* absorptions are extremely profound." This is just as set forth in the scriptures where it is stated:

The Buddha was once in the country of Ādumā, sitting beneath a tree in the forest, having entered into *dhyāna* absorption. There arose at that time a huge rainstorm attended by crashing thunder and lightning bolts. A team of four bull oxen and two plowmen all died from fright on hearing the sound, after which, in a just a brief moment, the sky became clear again. The Buddha arose and began to walk about.

There was a layman who, having bowed reverently at the feet of the Buddha, followed on along behind the Buddha and addressed the Buddha, saying, "World Honored One, there was just now such a crashing of thunder and flashing of lightning bolts that a team of four bull oxen and two plowmen all died from fright on hearing the sound. Did the World Honored One hear it or not?"

The Buddha said, "I did not hear it."

That layman continued, "Was the Buddha sleeping during this time?"

The Buddha replied, "I was not sleeping."

The layman next asked, "Was he entered into the no-thought absorption?"

The Buddha said, "No. I was possessed of thought. It was just that I had entered into absorption, that's all."

The layman said, "This is an unprecedented event."

The greatness of a Buddha's *dhyāna* absorption is extremely profound. He may be possessed of thought and be abiding in *dhyāna* absorption, whereupon there occurs such a great sound as this which, even while entirely awake, he nonetheless does not hear.

This is just as described in yet another scripture:

The Buddha told the bhikshus, "The absorptions which the Buddha enters into and comes out of are such that Śāriputra and Maudgalyāyana have not even heard their names. How much the less would they be able to know what they are all about."

There are, for example, the Samādhi King Samādhi, the Lion's Sport Samādhi, and so forth. When the Buddha enters into them, he is able to cause the worlds of the ten directions to shake and move in six ways. He emits a great brilliant light that transforms into an incalculable number of buddhas who fill the ten directions. As a case in point, Ananda once thought to himself:

"In the past, at the time of Burning Lamp Buddha, the world was a fine one, the lifespan of the people was long, and they were easy to teach and bring across to liberation. Now, in the time of Śākyamuni Buddha, the world is an evil one, the lifespan of the people is short, and they are difficult to teach. Will the Buddha nonetheless go ahead



and enter nirvāṇa even though the Buddha's work will not have been completed?"

Early in the morning, he expressed this concern to the Buddha. The sun had already risen. The Buddha then entered into the sunrise samādhi. Just as when the sun rises, its light illuminates all of Jambudvīpa, so too it was with the body of the Buddha. His hair pores all sent forth light which illuminated all of the worlds as numerous as the Ganges' sands throughout the ten directions.

Each and every one of the rays of light put forth a seven-jeweled thousand-petaled lotus blossom. Atop each and every one of the blossoms, there was a seated buddha. Each and every one of those buddhas sent forth an immeasurable number of rays of light. From within each and every one of those rays of light there was put forth a seven-jeweled, thousand-petaled lotus blossom. Atop each and every one of those blossoms, there was a seated buddha.

All of these buddhas filled up all of the worlds as numerous as Ganges' sands throughout the ten directions and carried on with the transformative teaching of beings. In some cases, they spoke Dharma. In some other instances, they remained silent. In yet other instances, they were engaged in meditative walking. Sometimes they displayed transformations wrought by the spiritual superknowledges in which their bodies poured forth water or fire. In ways such as these, they used all sorts of skilful means with which they led across to liberation the beings of the five destinies of rebirth throughout the ten directions.

By receiving assistance from the awesome spiritual power of the Buddha, Ānanda was able to completely observe these phenomena. The Buddha then withdrew his manifestation of spiritual powers, emerged from samādhi, and asked Ānanda, "Did you see these things, or not? Did you hear these things, or not?"

Ānanda replied, "Having received the assistance of the Buddha's awesome spiritual powers, I have indeed seen these things and heard these things."

The Buddha asked, "Given that the Buddha possesses power such as this, is he or is he not thereby able to bring the Buddha's work to ultimate completion?"

Ānanda replied, "World Honored One, even if beings filled up worlds of the ten directions as numerous as the Ganges' sands, were the Buddha to employ powers such as these for just a single day of his life, he would certainly be able to completely implement the work of the Buddha." Ānanda exclaimed, "This is something that has never been before. World Honored One, the Dharma of the Buddhas is measureless, inconceivable, and ineffable."

We can know from this that the Buddha has completely perfected the *dhyāna* absorptions.

#### H. THE BUDDHA'S ACCUMULATION OF WISDOM

Furthermore, the Buddha's accumulation of wisdom has also been completely perfected. From the time he first brought forth the resolve [to attain bodhi], over the course of *asaṃkhyeya* kalpas, there is no dharma that he has not cultivated. In lifetime after lifetime, he has accumulated all manner of meritorious qualities. He has single-mindedly focused his energies in the pursuit of wisdom, not sparing even his own bodies and lives, doing so in just the same ways as did Sadāprarudita Bodhisattva.<sup>6</sup>

Additionally, it is on account of having well cultivated the great compassion together with wisdom that he has completely perfected the accumulation of wisdom. Others lack such great compassion. Although they may possess wisdom, they are unable to completely perfect it. [That the Buddha was able to accomplish this] is because, in seeking the many different types of wisdom, he relied on the great compassion as he strove to liberate beings. It is also because he cut off the affection for dharmas, extinguished the sixty-two types of erroneous views, and refrained from falling into the two extremes, whether through indulgence in the pleasures of the five types of desires, whether through cultivating the path of physical asceticism, or whether through [clinging to views positing the ultimacy of] annihilationism, eternalism, existence, or non-existence, or other such extreme views with respect to dharmas.

Moreover, the wisdom of the Buddha is unsurpassed. It is incomparable in its qualities of penetration and discernment. This is because it is born from within extremely deep *dhyāna* absorptions. It is also because it is unshaken by any gross or subtle afflictions. It is also because he has well cultivated all of the meritorious qualities inherent in the thirty-seven wings of enlightenment, in the four *dhyānas*, in the four immeasurable minds, in the four formless absorptions, in the eight liberations, in the nine sequential absorptions, and in other related practices.

It is also because he has achieved unobstructed, inconceivable and ineffable liberation by virtue of possessing the ten powers, the four fearlessnesses, the four unimpeded knowledges,<sup>7</sup> and the eighteen dharmas exclusive to the Buddhas. So it is that the Buddha's accumulation of wisdom has become entirely perfected.

Furthermore, he was able to defeat the great non-Buddhist dialectical masters, including Urubilvākāśyapa, Mahākāśyapa, Śāriputra,

Maudgalyāyana, Satyaka Nirgranthīputra, \*Śreṇika Vatsagotra,<sup>8</sup> Dīrghanakha, and the others. Because the great dialectical masters were all defeated by him, one can therefore know that the wisdom of the Buddha is perfectly complete.

Additionally, as for the Buddha's three-fold treasury [of Dharma] with its twelve categories of scriptural text and its accumulation of eighty-four thousand dharmas, because one observes the sheer volume of discourse contained within it, one may deduce that the wisdom therein must also be vast. This is analogous to the account told of a layman who, in the early morning, observed the site of a great torrential rain and then exclaimed to others, "The strength of the rain dragon who manifest last night is extremely great."

The others said, "How can you know this?"

He replied, "I observed that the earth is wet, that there is much mud, that the mountains have broken apart, that trees have been broken off, and that every variety of bird and beast has been killed. It is on this basis that I have deduced that the power of that dragon is great."

The case of the Buddha is also just like this. Although one may not be able to observe his extremely profound wisdom with one's own eyes, still, when the Buddha let fall the great rain of Dharma, all of the great dialectical masters as well the heavenly kings, Śakra, and Brahmā, were defeated by it. One may realize on this basis that the wisdom of the Buddha is indeed abundant.

Moreover, because the Buddhas have gained unobstructed liberation, their wisdom is unobstructed in its fathoming of all dharmas.

Also, this wisdom of the Buddha is entirely pure and transcends all contemplations. It does not rely upon the contemplation of any dharma as marked by permanence, as marked by impermanence, as marked by limits, as marked by being limitless, as marked by disappearance, as marked by not disappearing, as marked by existence, as marked by nonexistence, as marked by the existence of contaminants, as marked by the nonexistence of contaminants, as marked by being composite, as marked by not being composite, as marked by being produced and destroyed, as marked by being neither produced nor destroyed, as marked by emptiness, or as marked by non-emptiness. It is eternally pure, immeasurable, and like empty space. Because of this, [one may conclude that] it is unobstructed.

[As for those contemplations which are transcended], one who is involved in the contemplation of "production and extinction" is not simultaneously able to contemplate "neither production nor extinction." One who is engaged in contemplation of "neither production nor extinction" is not simultaneously able to contemplate "production

and extinction." If "neither production nor extinction" is held to be a reflection of reality, then "production and extinction" is not held to be a genuine reflection of reality. If "production and extinction" is held to be a reflection of reality, then "neither production nor extinction" is not held to be a genuine reflection of reality. All such contemplations as these are all of just such a sort. Because he has gained unimpeded wisdom [not subject to any such limitations], one may therefore realize that the Buddha's accumulation of wisdom is perfectly complete.

#### I. THE BUDDHA'S ACCUMULATION OF LIBERATIONS

Furthermore, [in one's recollection of the Buddha], one also bears in mind the fact that the Buddha's accumulation of liberations is perfectly complete. The Buddha has become liberated from all afflictions and habitual propensities. Because they have been extricated at the very root, his liberation is genuine and indestructible. Because he has perfectly realized all types of wisdom, his is referred to as "unobstructed liberation." Because the Buddha has realized the perfection of the eight liberations to the most extremely profound and universal degree, his liberation is referred to as perfectly complete liberation.

Moreover, because he has left behind "occasion-dependent liberation" (*samaya-vimukta*) as well as "liberation by resort to wisdom (*prajñā-vimukta*)," he has then completely perfected the "double liberation (*ubhayato-bhāga-vimukti*)."<sup>1</sup> It is on account of perfecting liberations such as these that he is said to be perfectly complete in the collection of liberations (*sampanna-vimukti-skandha*).

Furthermore, it is on account of destroying Māra's armies that he has obtained liberation. It is because he has left behind the afflictions that he has gained liberation. It is on account of having left behind all dharmas that obstruct the acquisition of the *dhyānas* that he has gained liberation. It is also because he is possessed of unimpeded sovereign mastery in entering and emerging from all of the *dhyāna* absorptions.

Additionally, [when the Buddha was still] the Bodhisattva, he gained sixteen profound liberations on the path of seeing the truths (*satya-darśana-mārga*). The first was the conditioned liberation associated with the Dharma knowledge in regard to suffering (*duḥke-dharma-jñāna*). The second was the unconditioned liberation gained through the complete severance of the ten fetters (*saṃyojana*) related to the truth of suffering. And so it was on through to the comparative knowledge associated with the Path (*marge`nvayajñāna*).

On the path of meditation (*bhāvanā-mārga*), he gained eighteen liberations. The first was the conditioned liberation associated with either comparative knowledge (*anvaya-jñāna*) or with dharma knowledge

(*dharmajñāna*). The second was the attainment of the unconditioned liberation through the severance of the three fetters related to meditation (*bhavāna-samyojana*) within the formless realm. And so it was on through to the eighteenth, wherein he gained a conditioned liberation associated with knowledge of the cessation of the contaminants (*āsrava-kṣaya-jñāna*) and an unconditioned liberation associated with the destruction of all fetters. All of the liberations such as these are collectively referred to as constituting complete perfection of the collection of liberations.

#### J. THE BUDDHA'S ACCUMULATION OF THE KNOWLEDGE AND VISION OF LIBERATION

Moreover, one also bears in mind the Buddha's complete perfection of the collection of the knowledge and vision associated with the liberations. There are two categories within the collection of knowledge and vision of liberation.

The first category refers to the fact that, in achieving liberation from all afflictions, the Buddha employed the knowledge of the cessation of the contaminants in his personally-attested awareness that he already knew the existence of suffering, had already cut off accumulation, had already realized cessation, and had already cultivated the path. This constitutes the collection of knowledge and vision of liberation achieved through the knowledge of the cessation of the contaminants.

"Having already known suffering, he had no need to pursue knowledge of it" and so forth until we come to "having already cultivated the Path, he had no need to engage in further cultivation of it" constitutes the collection of knowledge and vision associated with the liberations achieved through the knowledge of the non-arising of the contaminants (*āsrava-anutpāda-jñāna*).

The second category refers to [the knowledge and vision associated with liberation implicit in] the fact that the Buddha knows:

- That this person will be able to gain liberation through entering the gateway of emptiness;
- That this other person will be able to gain liberation through the gateway of signlessness;
- That this other person will be able to gain liberation through the gateway of wishlessness;
- That for this other person, there is no expedient means by which they may be influenced to gain liberation;
- That this other person will be able to gain liberation after a long, long time;
- That this other person will be able to gain liberation before long;
- That this other person will be able to gain liberation immediately;

That this other person will be able to gain liberation through the use of gentle words, that this other person will be able to gain liberation through the use of instruction involving intense criticism;  
 That this other person will be able to gain liberation through the use of mixed forms of discourse;  
 That this other person will gain liberation through observing the spiritual superknowledges;  
 That this other person will gain liberation through the explanation of Dharma;  
 That this other person who is burdened by much lust will be able to gain liberation through the increase of his lust; and  
 That this other person who is burdened by much hatred will be able to gain liberation through the increase of his hatred. Instances of this sort are illustrated by the case of the dragons known as Nanda and Urubilva.

As illustrated here, there are many different kinds of causes and conditions conducing to the achievement of liberation. This is as discussed in [this work's discussion of] the Dharma eye.

It is the utterly complete knowledge and vision associated with all of these liberations that is referred to as the complete perfection of the collection of knowledge and vision of liberation.

#### K. CONCLUDING STATEMENT ON MINDFULNESS OF THE BUDDHA PRACTICE

Moreover, [in recollection of the Buddha], one is also mindful that the Buddha possesses omniscience, that he possesses all types of knowledge and vision, the great loving-kindness, the great compassion, the ten powers, the four fearlessnesses, the four unimpeded knowledges, the eighteen dharmas unique to the Buddhas, and so forth. One carries on one's recollection in a manner which corresponds to the actual realizations possessed by the Buddha, appreciating thereby his incalculable, inconceivable, and ineffable meritorious qualities. This is what is meant by "recollection of the Buddha."

This recollection may take place on seven grounds. It may be either "accompanied by contaminants" or "devoid of contaminants." In the case of those who are still subject to contaminants, there is a retributational reward. In the case of those who are beyond contaminants, there may be no retributational reward which occurs. It is associated with three faculties of bliss, joy, and equanimity.

It may be gained through practice or it may be gained as a resultant retributational reward. As for that which is gained through practice, it is such as occurs among those in this country who train in the mindfulness-of-the-Buddha samādhi. As for that which is gained as a

resultant retributational reward, it is such as occurs with the inhabitants of the land of the Buddha of Limitless Life. People who are born there are naturally able to engage in recollection of the Buddha.

Considerations of this sort are extensively distinguished in the Abhidharma.