

In the process of introducing a country, Hsüan-tsang has not explicitly stated whether it was visited by him or was only told of by others. He indicates these circumstances by using different expressions to describe the location of the country. In the former case he uses the expression "Rsing-chih", (meaning "proceed to"), while in the latter case he would simply use "chih" (meaning "one reaches") such and such a country (*vide* Pien-chi's *Postscript*). But sometimes, the character "hsing" might have been left out by carelessness (e.g. in fasc. I, in describing his passage to Termed along the river Vakṣu, and again from Termed to Bokhara via the kingdom of Hue, the character "hsing" was left out in both cases). On the other hand, sometimes a surplus "hsing" was inserted by mistake (e.g. the description of the kingdom of Malakuta in fasc. x). All these can be found out by collating it with the *Biography of Hsüan-tsang*. According to Ching-po's *Preface*, out of the 138 countries recorded in this work, 28 were heard of the Hsüan-tsang. After making proper revision in accordance with the above mentioned expressions, it has been found now that these 28 countries should be: Ferghana, Memagh, Kaputana, Kusannik, Khakan, Bukhāra, Fa-ti, Khorismika, Gagayana, Kolom, Śuman, Kuvayana, Osh, Kotol, Kumidha, Baglan, Hrosminkan, Khulm, Talakan (the above are in fasc. I). Bolora (in fasc. iii), Nipāla (in fasc. vii), Malakuṭa (in fasc. x), Simhala, Pārsa (these two in fasc. xiii). Alini, Raghū, Prtha Shighni (the above are in fasc. xii). The other 110 countries were visited by Hsüan-tsang in person.

At the beginning of the Ch'ion-lung period (1736) of the Ch'ing dynasty, this work was translated into the Tibetan language by Mgon-po-skyabs (of which a manuscript copy is preserved in the library of the Otani University in Japan). During the last one hundred years it has been translated into French by Stanislas Julien, entitled *Memoires sur les contr'ees occidentales Par Hiouen Tnsang*, 2 tomes, (Paris, 1857), and into English by Samuel Beal, entitled *Siyu-ki, Buddhist Records of the Western World*, 2 vol., (London, 1884), and another version by Thomas Watters: *On Yuwan Chwang's Travels in India*, 2 Vol., (London, 1904-5). There is also a Japanese translation by Genmyo Ono. The study of this work was initiated by the comprehensive researches made by Thomas Watters included in his translation. Based on this translation the Japanese scholar Kendoku Hori made supplements and wrote *An Explanation on the Si-yu-*

ki. After that Kiroku Adachi composed *A Study of the Record of the Western Regions of the Great T'ang Dynasty* in 2 vol., (Tokyo, 1942-3). Other works which are good for reference for the study of this work include: Vincent A. Smith's *The Itinerary of Yüan Chwang*, (London, 1905), Alex. Cunningham's *Ancient Geography of India*, (London, 1871), L. Vivien de Saint-Martin's *Memoire analytique sur la carte de l'Asia centrale et de l'inde*, (Paris, 1858), and Komayoshi Takakuwa's *A Study on the Various Kingdoms of East and South India as contained in the Record of the Western Regions of the Great T'ang Dynasty*, (Tokyo, 1926).

Yu Hsia.

TATHĀGATA (I). Tathāgata is the epithet that according to the discourses the Buddha regularly used to refer to himself thereby representing what in early Buddhism was considered to be the most fitting expression of the Buddha's realization. This invests the term *tathāgata* with a considerable degree of importance and this term has remained of central importance throughout the history of Buddhism. In order to comprehensively treat the epithet *tathāgata*, it will be discussed in two separate articles. The present article will treat it from the perspective of the Pāli discourses, while another article will do so from the perspective of the *Mahāyāna* traditions.

From an etymological perspective, the word *tathāgata* can be derived from the adverb *tathā*, 'thus' (in the sense of 'in this way', 'not otherwise', *anaññathā*), and the past participle *gata*, 'gone'. On this derivation, *tathāgata* can be translated as 'thus gone'. This way of understanding the term *tathāgata* would then be similar to another epithet of the Buddha, *sugata*, 'well gone'¹. Alternatively the second part of the compound could be the past participle *āgata*, 'come' or 'arrived', on which derivation the term *tathāgata* can be translated as 'thus come' (*tathā+āgata*)².

The Pāli discourses indicate that the term *tathāgata* was in common use in ancient India. A similar term can in fact be found in the Jaina scriptures, which refer to a liberated one as *tahāgaya*³. The expression *tathāgata* occurs also in the *Rāmāyaṇa* and the *Mahābhārata*.⁴

The non-Buddhist usage of the term *tathāgata* can be seen in the Pāli discourses in a set of four ways of predicating the destiny of a *tathāgata* after death. This fourfold predication, or tetralemma, concerned with the destiny of a *tathāgata* after death, appears to have been a topic of considerable interest among ancient Indian recluses and wanderers. The problem it proposes is whether a *tathāgata* exists after death, or does not exist, or else neither exists nor does not exist. Since the Buddha consistently refused to take up any of these four positions, the formulation of the tetralemma on the *tathāgata* must stem from non-Buddhist circles.

The reason for the Buddha's refusal of these four propositions has a close bearing on the Buddhist understanding of the term *tathāgata* and therefore deserves closer inspection. The precise implications of the Buddhist use of the term *tathāgata* were apparently not always clear to Buddhist monks themselves, since on the occasion *Anurādha*, when questioned by outside wanderers regarding the tetralemma on the *tathāgata* after death, proposed that there was another way of making a statement on this matter (*S. III, I 116 = S. IV, 380*).

The outside wanderers took him to be a fool, since the tetralemma exhausts the possible ways of predication according to ancient Indian logic, so that a fifth proposition is simply impossible. *Anurādha* reported what had happened to the Buddha, who with a question and answer catechism led *Anurādha* to the realization that even here and now a *tathāgata* cannot be identified as any of the five aggregates, or as being in them, or as apart from them, though he evidently was not without form, feeling, perception, formation and consciousness. Since here and now a *tathāgata* cannot be found in truth and fact,⁵ the Buddha concluded, how could any predication about his future destiny be made? This reply by the Buddha clarifies why he did not take up any of the four positions proposed by the tetralemma. It also gives some indications on the implications of the term *tathāgata* from the Buddhist perspective.

As the Buddha explained on another occasion, only those who take any of the six senses to be mine or 'I' or 'myself' will take up any of these four propositions on the future destiny of a *tathāgata* (*S. IV, 393*). Since, however, a *tathāgata* cannot be fathomed by way of

any of the five aggregates, it is simply impossible to make predications about him in line with the tetralemma (*M.I, 487*). The tetralemma on the *tathāgata* is merely an expression of personality view (*sakkāyadiṭṭhi*).⁶ Such personality view stands at the back of the tetralemma on the future existence of the *tathāgata* as it stands at the back of all other speculative views (*S. IV, 287*). Hence for one who has realized the falsity of personality view, any such views and proposals are simply meaningless.

According to the Pāli commentaries, occurrences of the term *tathāgata* in the context of the tetralemma should be understood to refer to *satta*, a 'being', or to an *arahant*.⁷ The gloss *satta*, a 'being', has led some scholars to conclude that the tetralemma on the *tathāgata* may be concerned with living beings in general.⁸ Judging from the Pāli discourses, however, the tetralemma on the *tathāgata* is clearly concerned with one who has reached emancipation, not with living beings in general.⁹ This is the case both from the perspective of outside wanderers as well as from the Buddhist perspective. Hence the commentarial gloss may rather be intended to highlight that those who posed the tetralemma did so by mistaking a *tathāgata* to be a real and substantial type of being.

During their encounter with *Anurādha*, the outside wanderers used a string of synonyms when formulating the tetralemma, speaking of the *tathāgata* as the 'highest person' (*uttamapurisa*), the 'supreme person' (*paramapurisa*) and the one who has 'achieved the supreme' (*paramapattipatto*). These synonyms indicate that, from their perspective, the term *tathāgata* stood representative of one who had reached liberation and was not used as a reference for beings in general.

For the Buddhist use of the term *tathāgata* a relevant instance is a discourse in which the monk *Yamaka* declared that a monk who has destroyed the influxes (*khināsava*) will be annihilated at death (*S. III, 111*). *Sāriputta* took him to task for this proclamation, and with the help of a question and answer catechism led *Yamaka* to the same conclusion arrived at by the Buddha and *Anurādha*, namely that a *tathāgata* here and now cannot be found in truth and fact. In this discourse, the expression *tathāgata* occurs interchangeably with the expression *khināsavo bhikkhu*, a 'monk [with] influxes destroyed'. This

usage of the term *tathāgata* thereby parallels its usage by the outside wanderers in the *Anurādhā Sutta* and shows that the term *tathāgata* stood for a liberated person, both from the perspective of Buddhist monks and from the perspective of outside wanderers.

The use of *tathāgata* as representative of *arahants* in general recurs in several other Pāli discourses, where the term refers to an *arahant* whose mind is totally free,¹⁰ and who is forever beyond the five hindrances (S.V, 327). A whole discourse in the *Sutta Nipāta* describes why a *tathāgata* is worthy of offerings, a description which similarly seems to use the term in a way including *arahants* in general (Sn. 467-477).

Other instances of the term *tathāgata* in the Pāli discourses refer more specifically to the Buddha, highlighting qualities that *arahants* have in common with him. These instances indicate that a *tathāgata* is endowed with purity of body, speech and mind, so that there is no need for him to hide any of his activities (D. III, 217). Elsewhere the discourses highlight that *tathāgatas* never speak what is untrue (M. II. 108).

A *tathāgata* has eradicated all conceit (M. I, 486), does not fall prey to conceivings in relation to phenomena (M. I, 5) and is beyond conceptual proliferation (Dhp. 254: *nippapañca*). Rebirth is extinct for a *tathāgata*, and gods and men will not be able to see him after death (D.I, 46). The mind of a *tathāgata* inclines towards thoughts of peace and seclusion (It 31). When others praise or disparage him, a *tathāgata* remains unaffected (M. I, 140). In short, a *tathāgata* is one who is endowed with all wholesome things and has overcome all unwholesomeness (M. II, 115). A *tathāgata* is like a lotus arisen above water, since though living in the world, he is not sullied by it. (S.III, 140).

Other qualities of a *tathāgata* are more uniquely the domain of the Buddha, who is the one who discovers and teaches the path. Such path finding *tathāgatas* arise rarely in the world (D.II. 149). Their arising is for the benefit of gods and men (A.I, 22). When they arise, the gods experience growth, while the demons suffer diminution (D. II, 271).

The role of a *tathāgata* in the spiritual realm is similar to a wheel-turning king (*cakkavatti rāja*), who is the worldly counterpart to a *tathāgata*. Both are *supreme* in their respective sphere. Their passing away

leads to similar sorrow among men (A.I, 77) and their funeral should be undertaken in similar manners (D.II, 141).

A characteristic of a wheel-turning king is that he possesses seven treasures: a wheel, an elephant, a horse, a jewel, a woman, a steward and a counselor, each endowed with magical qualities. The counterparts to these seven treasures are the seven factors of awakening (*bojjhaṅga*), whose manifestation similarly forms a characteristic of a *tathāgata* (S.V. 99). The arising of a *tathāgata* not only leads to the manifestation of the seven factors of awakening (S. V. 77), but also to the manifestation of the teaching on the noble eightfold path (S.V, 14) and the five faculties (S.V, 235), and therewith to the realization of the four levels of awakening (A. I, 22).

Even though a *tathagata's* arising is required for the teachings to manifest, the truth he teaches exists independently of the arising of a *tathāgata* (A. I, 286). To teach this truth, a *tathāgata* arises. The need for this truth to be taught is in fact the very reason why a *tathāgata* arises, since it is due to the existence of birth, old age and death that *tathāgatas* arise and teach the path leading to their transcendence (A. V, 144). Such teaching activity of *tathāgata* is wonderful and amazing, since he is able to lead beings in a direction that runs contrary to their attachment, conceit and ignorance (A. II, 131).

A *tathāgata* is able to successfully teach what goes against the habitual tendencies of beings due to his skill in teaching, as he not only knows what is beneficial and true, but also is well aware of measure and proper time, and has a clear understanding of the different type of assemblies (and therewith of the proper way to speak to them)¹¹. A *tathāgata* leads beings with the *Dhamma* as his tool (S. 1, 127), and his words are always true and beneficial, since he is full of compassion for living beings (M. I, 395). Yet a *tathāgata* does not create any dependency on his role as a teacher, and whether he teaches disciples or no, a *tathāgata* always remains 'such' (M. II, 331).

A *tathāgata* is a being whose manifestation is difficult to find in this world (A. I, 22). Nevertheless, it is certainly worthwhile any effort to visit him, since to go to see a *tathāgata* or his disciples is the supreme type of 'sight-seeing' (A. III, 326).

Tathāgatas do not need to avail themselves of magic (S. IV, 342). Their teaching and practice (*dhammavinaya*) are open and accessible, like the sun and the moon, not a secret affair (A. I, 283). For the same reason, a *tathāgata* does not keep a teacher's secrets (D. II, 100).

A *tathāgata* teaches a path he practises himself, so that the *jhānas* and the three higher knowledges (*tevijjā*) can be reckoned as 'footprints' of a *tathāgata* (M. I, 181). While his teaching often displays a refined sense of humour, a *tathāgata* nevertheless does not smile without a reason (M. II, 45).

Conversations with a *tathāgata* appear to follow a certain law, so that when asked for a third time, a *tathāgata* will give an answer or grant a reasonable request (D. II, 117). The reverse side of this lawful pattern is that one who does not answer a reasonable question put by a *tathāgata* for a third time, runs the risk of his head being split into pieces (D. I, 95). A similar risk awaits anyone who were to demand being worshipped by a *tathāgata* (A. IV, 173).

A *tathāgata* is in fact a mighty being, and even for the king of the gods it is not an easy matter to approach him (D. II, 265). Due to his might, a great light pervades the whole earth on the four occasions when a *tathāgata* descends into his mother's womb, when he is born, when he awakens and when he sets in motion the wheel of *Dhamma* (A. II, 130). Anyone attempting to harm a *tathāgata* will incur grave retribution for such an act (M. I, 332), and it is impossible to kill a *tathāgata* (Vin. II, 194). His physical power even extends to such mundane matters as digestion, since there are certain types of food that can only be digested by a *tathāgata*, not by anyone else (D. II, 127). Due to having developed the four roads to power (*iddhipāda*), a *tathāgata* is able to live for a whole aeon (D. II, 103). Of all beings, a *tathāgata* is in fact supreme (S. V, 41) and there is no one who could equal him (A. I, 22). Thus *tathāgatas* are indeed wonderful and amazing beings (S. V, 283).

The protective power of a *tathāgata* is such that on one occasion the sun god and the moon god, by going for refuge to the *tathāgata*, were able to frighten Rāhu away, who had just captured them (S. I, 50). Recollecting the *tathāgata* not only frightens away demons, but also ensures mental peace, since during

such recollection lust, anger and delusion cannot obsess the mind (A. III, 285).

An important characteristic of a *tathāgata* is his possession of ten powers (*bala*¹²). These 'ten powers of a *tathāgata*' are:

1. knowledge of what is possible and what is impossible
2. knowledge of karma and its result
3. knowledge of the ways to all (rebirth) destinations
4. knowledge of the various elements that make up the world
5. knowledge of the different inclinations of living beings
6. knowledge of the faculties of beings
7. knowledge of the attainment of concentration and realization in all its aspects
8. knowledge of his past lives
9. knowledge of the arising and passing away of beings in accordance with their deeds
10. destruction of the influxes.

In addition to these ten powers, a *tathāgata* is also in possession of four intrepidities ((M. I, 71). These four intrepidities (*vesārajja*) are:

1. he is fully awakened
2. he has successfully eradicated all influxes
3. he knows what are obstructions to the development of the path
4. he is able to lead to freedom from *dukkha*.

Endowed with these ten powers and four intrepidities, a *tathāgata* can well claim the role of a leader and roar his lion's roar in assemblies (ibid). The *tathāgata's* qualities highlighted by the four intrepidities recur in an alternative presentation, which speaks of the threefold blamelessness (*anupavajja*) of a *tathāgata*: his *Dhamma* is well proclaimed, he has clearly shown the path to *Nibbāna* and hundreds of his *followers* have carried this path to its successful culmination (A. IV, 83).

In addition to describing all these various qualities of a *tathāgata*, the Pāli discourses offer also several synonymous terms for the *tathāgata*. Thus the *tathāgata* can be spoken of as '*Dhamma*-body' or as '*Brahmā*-body', in the sense that he has 'become the

Dhamma and 'become Brahmā¹³'. Not only has he become *Dhamma* and *Brahmā* (in the sense of becoming 'holy'), he also has 'become the eye' and 'become knowledge', since he is the giver of the deathless' and the 'lord of the *Dhamma*')¹⁴. The *tathāgata* is the 'king of the *Dhamma*') (A. I, 110: *dhammarāja*), and thus comparable to a 'lion' indeed (A. III, 122). A *tathāgata* in his teaching role is like a 'physician' (M. II, 260 *bhisakka*), he is the 'knower of the path' (S. III, 108: *maggakusala*) and 'one with vision who stands on the shore' (It. 115), being a true 'brahmin' and 'sage' (A. IV. 340).

Besides offering these synonyms, the Pāli discourses also give a set of five reasons why a *tathāgata* deserves to be so called. These five reasons, found in the *Loka Sutta* (A. II, 23 and It. 121), explain that the Buddha deserves to be called a *tathāgata* because:

1. he has fully comprehended the world, its arising and cessation, and is free from it
2. he has penetrative insight into whatever is seen, heard, experienced, cognized etc.
3. he speaks only what is true from the time of his awakening to his final *Nibbāna*
4. he acts in accordance with what he says and speaks in accordance with his action
5. he is supreme in the world.

The Pāli commentaries have built on these explanations of the term *tathāgata*, found in the *Loka Sutta*. In the *Sumaṅga!avilāsini* (DA. I, 59), *Buddhaghosa* offers altogether eight perspectives on the term *tathāgata*. The final four of his explanations correspond to the final four explanations given in the *Loka Sutta*, recurring moreover also in the *Pāsādika Sutta* (D. III, 135):

1. *Tathā āgato*, 'thus come', in the sense that the *tathāgata* has come the same way as previous Buddhas, by fulfilling the perfections (*pārami*) and developing the qualities leading to awakening (*bodhipakkhiyā dhammā*).
2. *Tathāgato*, 'thus gone', in the sense that the *tathāgata* went like previous Buddhas (by taking seven steps right after his birth and proclaiming to be chief in the world). Based on the same derivation the commentary also interprets

tathāgato as 'gone truly' (*tataṃ gamanam*), in the sense that his going was not false (*avithata*), since he overcame the hindrances, developed the four *jhānas*, practised the insight contemplations and reached liberation.

3. *Tathālakkaḥaṇam āgato*, 'arrived at the real characteristics [of phenomena]', representing his penetrative knowledge of the true nature of phenomena, such as the elements, the aggregates, the qualities leading to awakening (*bodhipakkhiyā dhammā*), the links of dependent arising (*paṭṭicca samuppāda*) etc.
4. *Tathadhamme yāthāvato abhisambuddho*. 'fully awakened in accordance with the truth', a reference to the four noble truths, which the Buddha himself (at S. V. 430) qualified to be true (*tatha*) not false (*avithata*) and not otherwise (*anaññatha*).
5. *Tathadassitāya*. 'sees the truth', he knows and sees all aspects of experience in accordance with reality, (corresponding to the second quality in the *Loka Sutta*, A. II, 23).
6. *Tathavādītāya*. 'speaks the truth', corresponding to the third quality in the *Loka Sutta*, A. II, 24).
7. *Tathākāritāya*, 'acts [in accordance with] truth' (corresponding to the fourth quality in the *Loka Sutta*, A. II, 24).
8. *Abhibhavanatthena*, 'all conquering', in the sense of being supreme in the world (corresponding to the fifth quality in the *Loka Sutta*, A. II, 24).

In addition to incorporating the explanations provided in the *Loka Sutta*, *Buddhaghosa*'s presentation highlights that the path and conduct of a *tathāgata* take place in full accordance with the path and conduct of previous *tathāgatas*. *Buddhaghosa*'s explanations of the term *tathāgata* in particular bring out the nuance of truth (*tatha*). In fact *Buddhaghosa* continues after these eight explanations by taking up the same nuance again and explaining that the *tathāgata*'s 'arrival at truth' *tathāya gato*, stands for his fourfold penetrative insight into the world by way of full understanding (*tīraṇapariñña*, abandoning its arising (*pahānapariñña*), realizing (*sacchikiriya*), its

cessation and developing the path. This additional gloss thereby takes up the first quality mentioned in the *Loka Sutta* (A. II, 23) and rounds off *Buddhaghosa's* presentation of the term.

To these explanations offered by *Buddhaghosa*, the commentator *Dhammapāla* adds another set of eight explanations (*Udā.* 133):

1. *Tathāya āgato*, 'arrived [in accordance with] a true [vow]', having made the vow to become a Buddha under Dīpaṅkara Buddha and renewed this vow under each of the subsequent Buddhas during the aeons of his development of the *Pāramīs* as a *bodhisatta*.
2. *Tathāya gato*, 'gone [by way of] true' compassion for suffering beings.
3. *Tathāni āgato*, 'arrived at the truth' of the four noble paths on his own.
4. *Tathā gato*, 'gone in such a way', namely by taking birth, realizing awakening, declaring the *Dhamma* and *Vinaya*, and attaining the *Nibbāna* element without residue.
5. *Tathāvidho*, 'such like', like former Buddhas in regard to virtue, concentration, wisdom, liberation etc.
6. *Tathā pavattito*, 'proceeding thus' unimpeded, due to being endowed with supernormal power and knowledge.
7. *Tathehi agato*, 'not gone' to future rebirths through 'true' knowledge.
8. *Tathā gatabhāvena*, 'through the state of gone thus', highlighting the function of the *Dhamma* as the central means for *tathāgatas* and their disciples, related to the use of *tathāgata* as an adjective qualifying the *dhammā* at *Sn.* 237, a quite unique way of employing the term *tathāgata*.

Though the commentaries give considerable room to the idea of 'truth', the idea of 'thus gone' or 'thus come' in the term *tathāgata* continues to be the most prominent meaning of this epithet in later Buddhist traditions. The Chinese translators opted for the rendering 'thus come', *ru² lai²* in order to translate *tathāgata*, while the Tibetan rendering of the same term as *de bzhin gshegs pa* combines the two meanings 'thus come' and 'thus gone'.

In this way the epithet *tathāgata*, used by the Buddha to refer to himself from the beginning of his

teaching career (*M.* 1, 171) until his final *parinibbāna* (*D.* II. 155), eludes our attempts to assign to it a single and unambiguous meaning. This elusiveness of the term, however, possibly makes it an even more fitting epithet for the *tathāgata*, the fully liberated one, whose sublime nature defies worldly understanding. See also BUDDHA.

Bibliography:

- Anesaki, M.: "Tathāgata" *Encyclopaedia of Religion and Ethics*, J. Hastings (ed.), 1908-1926, pp 202-204.
- Chalmers, R.: "Tathāgata" in *Journal of the Royal Asiatic Society*, 1898, pp. 103-115.
- Endo, T.: *Buddha in Theravāda Buddhism*, Dehiwala, 2002
- Harvey, P.: "The Nature of the Tathāgata" in *Buddhist Studies: Ancient and Modern*, P. Denwood (ed.), London: Curzon 1938, pp. 35-52.
- Hopkins, E.W.: "Buddha as Tathāgata", in *American Journal of Philology*, 1911, vol.32 pp. 205-209
- Norman K. R., "Pali Lexicographical Studies VIII. Seven Pāli Etymologies- Tathāgata", in *Journal of the Pāli Text Society* 1990, Vol. 15 p. 154:
- Thomas, E.J.: Tathāgata and Tahāgaya", in *Bulletin of the School of Oriental Studies* 1936, vol. 8 pp. 781-788.
- Trenckner, V. (ed.): *Majjhima Nikāya*, PTS 1993
- Wallester, M.: "Zur Herkunft des Wortes Tathāgata", in *Taisho Daigaku Gakuho*. Tokyo 1930, pp. 21-30.

Analayo.

References

- 1 Norman p. 154. comments that if... we assume that -gata is used in the same way as in *sugata* and *duggata*, then we can see that it [i.e. *tathāgata*] means "(one who is) in that sort of (very good) way".
- 2 Chalmers p. 113 suggests still another derivation, explaining: *tathāgata*, in my opinion, is derived from the adjective *tathā* and *āgata*, and means "one who has come at the real truth"

3 Thomas p. 782 quotes *Sūyagada* I. 15. 20: *tathāgaya appadinnā cakkhū logass' anuttarā*, which he translates as the tathāgatas, who are free from undertakings. eyes of the world, supreme'

4 Hopkins p. 207 notes several instances where *tathāgata* means 'in such a state or condition', at times even referring to the condition of someone who is dead. He quotes from *Rāmāyaṇa* (R V, 13, 28): *Rāmaṃ tathāgataṃ dṣṭvā*, 'if he sees Rāma dead'. and the *Mahābhārata* (MBh. I, 125. 14): *yatra rājā tathāgatāh*. 'where the king (lay)' dead'. Endo p. 363 n 7, following Nakamura, indicates that 'the term *tathāgata* is employed in the *Mahābhārata* XII, 146, 26 to mean "to have achieved a superb or wonderful state".'

5 S. III 118: *ettha ca te Anurādha ditṭhevadhamma saccato thetato tathāgato anupalabbhyamāno*.

6 Harvey p. 48 concludes: 'views on a Tathāgata after death are set aside because they contain misapprehensions as to what a Tathagata is (he is taken as an *atta* related to the *khandhas*)'.

7 E.g. *DA*. I. 118: *satto 'tathāgato' ti adhippeto*, and *NdA*. I, 193: *tathāgato' ti satto, 'arahan' ti eke*.

8 Cf. e.g. Endo pp 197-199 or Walleser pp 23-33

9 Chalmers p. 109 n 1 clarifies that the commentarial gloss does not affirm that 'all creatures are tathāgatas. Rather the position is that the Tathāgata is regarded, for the time being, from the general point of view of a creature.

10 *M*. I, 140, Trenckner, p. 542 comments that the term *Tathāgata* in this passage 'retains the original sense of "such a one" ... the other significations of *tathāgata* may have proceeded from texts like these'.

11 *A*. III, 148: *tathāgato atthaññū dhammaññū mattaññū kālaññū parisāññū*.

12 *M*. I, 69, for a variation on this topic with only six out of the set of ten powers cf. *A*. III, 417.

13 *D*. III, 84: *tathāgatassa ... adhivacanaṃ dhammakayo iti pi, dhammabhūto itis pi, brahmabhūto iti pi*. Anesaki p. 203 explains that since 'the revealer of the Way must be at home in it..... therefore he is the Way itself'.

14 *M*. I, 111" *cakkubhūto nānabhūto.... Amatassa dātā dhammasānī tathāgato*

TATHĀGATA (2). The Mahāyāna Concept. From the Pali and Buddhist Sanskrit sources it can be gleaned that the Mahāyāna concept of *tathāgata* on the one hand is inspired by a notion of ancient Buddhism and, on the other, it represents a significant departure from what the designation *tathāgata* was originally taken to mean. Although various shades of proto- Mahāyāna teachings had already spread in the early *Śrāvakayāna* schools and the Mahāsāṅghikas cannot be considered as exclusively having ushered in the Great Vehicle, it was, nevertheless, the *Lokottaravādins*, forming a subschool of the *Mahāsāṅghikas*, who promulgated a Buddhology which can be regarded as linking the *Śrāvakayāna* concept of *tathāgata* with that of Mahāyāna proper. In the following, (a) a Buddhological *Śrāvakayāna* precondition for subsequent Buddhologies will be named, (b) the *Lokottaravādin* Buddhology and (c) the salient features of the fully-fledged Mahāyāna concept of *tathāgata* will be given.

(a) At *A*. II, p. 38f., the Buddha denies his becoming either a divine, human or any other being. His interlocutor is told to regard him as the Buddha who has overcome the world and is unaffected by it. See the close parallel at *S*. III, p. 140... *Tathāgato loke saṃvaddho lokam abhibhuyya viharati anupalitto lokenāti*, cited at *Kvu*. 18, 1. as an example of what an 'unorthodox school wrongly interpreted' and on account of which a kind of Buddhist docetism saw the light of day.

(b) From such canonical passages as cited by the *Kathāvatthu* it was concluded that the Buddha, born in the world, but not tainted by it, must be 'supramundane' or 'transcendent' (*lokottara*). Recently the *Lokānūvartanasūtra* has been made accessible (Harrison 1982), ascribed by Candrakīrti to the Pūrvaśailas, like the *Lokottaravādins* forming a subschool of the

ENCYCLOPAEDIA OF BUDDHISM

Founder Editor-in Chief

G. P. MALALASEKERA, M. A., Ph. D., D. Litt., Professor Emeritus

Editor-in Chief

W. G. WEERARATNE, M. A., Ph. D.

VOLUME VIII

FASCICLE 2 : Taiwān–Uttarīmanussadhamma



2008