

# 1000

## Buddhas of Genius



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1. *Seated Buddha on Altar*, date unknown, location unknown, painted and gilt bronze.

▶2. *Seated Buddha*, date unknown, location unknown, paint and gold.





# THE LIFE OF THE BUDDHA

## The Life of Gautama, Down to the Time of his Appearance as a Teacher:

Around 500 BCE, at a place called Kapilavastu on the banks of the river Rohini in what is now Nepal, there settled a tribe named the Sakyas. The river rose thirty or forty miles to the north of their settlement in the spurs of the mighty Himalayas, whose giant peaks loomed up in the distance against the clear blue of the Indian sky. The Sakyas had penetrated further to the east than most of their fellow tribes, but beyond them in that direction was the powerful confederation of the Licchavis and the rising kingdom of Magadha, while behind them to the west lay those lands which the Brahmans held most sacred. Their nearest neighbours to be feared were the subjects of the king of Sravasti, the rival of the king of Magadha. It was this rivalry more than their own strength that secured for the Sakyas a precarious independence; but their own hand was strong enough to protect them against the incursions of roving bands from the hills, and to sustain them in their quarrels with neighbouring clans of the same standing as themselves. They lived from the produce of their cattle and their rice-fields; their supplies of water being drawn from the Rohini, on the other side of which lived the Koliyans, a kindred tribe.

The Sakyas sometimes quarrelled with the Koliyans for the possession of the water supply, but at this moment the two clans were at peace, and two daughters of the raja, or chief, of the Koliyans were the wives of Siddhodana, the raja of the Sakyas. The story tells us that both were childless, a misfortune great enough in other times and in other countries, but especially then and in that culture where it was firmly believed that the state of a man's existence after death depended upon ceremonies to be performed by his heir. The rejoicing, therefore, was great when, at the age of 45, the elder sister promised Siddhodana a son. In accordance with custom, she started off with the intention of being confined to her parents' house, but it was on the way under the shade of some lofty satin trees in a pleasant grove called Lumbini that her son, the future Buddha, was

unexpectedly born. The mother and child were carried back to Siddhodana's house; there, seven days afterwards, the mother died. The boy, however, found a careful nurse in his mother's sister, his father's other wife.

## Asita, the seer, visits the newborn prince (from the Pali Canon, the standard collection of scriptures for Theravada Buddhism):

[Date: -80 BE]

Asita the seer, in his mid-day meditation,  
saw the devas of the Group of Thirty  
– exultant, ecstatic –  
dressed in pure white, honouring Indra,  
holding up banners, cheering wildly,  
and on seeing the devas so joyful and happy,  
having paid his respects, he said:

“Why is the deva community  
so wildly elated?

Why are they holding up banners  
and waving them around?

Even after the war with the Asuras  
– when victory was the devas',  
the Asuras defeated –

even then there was no excitement like this.

Seeing what marvel  
are the devas so joyful?

They shout,  
they sing,  
play music,  
clap their hands,  
dance.

So I ask you, who live on Mount Meru's summit.  
Please dispel my doubt quickly, dear sirs.”

“The Bodhisattva, the foremost jewel,

---

◀3. *Head of Buddha*, date unknown, Shwedagon Pagoda, Yangon, Burma, gold.



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unequaled,  
 has been born for welfare and ease  
 in the human world,  
 in a town in the Sakyan countryside,  
 Lumbini.  
 That's why we're all so wildly elated.  
 He, the highest of all beings,  
 the ultimate person,  
 a bull among men, foremost of all people,  
 will set turning the Wheel [of Dharma]  
 in the grove named after the seers,  
 like a strong, roaring lion,  
 the conqueror of beasts."

Hearing these words,  
 Asita quickly descended [from heaven]  
 and went to Siddhodana's dwelling.  
 There, taking a seat, he said to the Sakyans:

"Where is the prince?  
 I, too, want to see him."

The Sakyans then showed

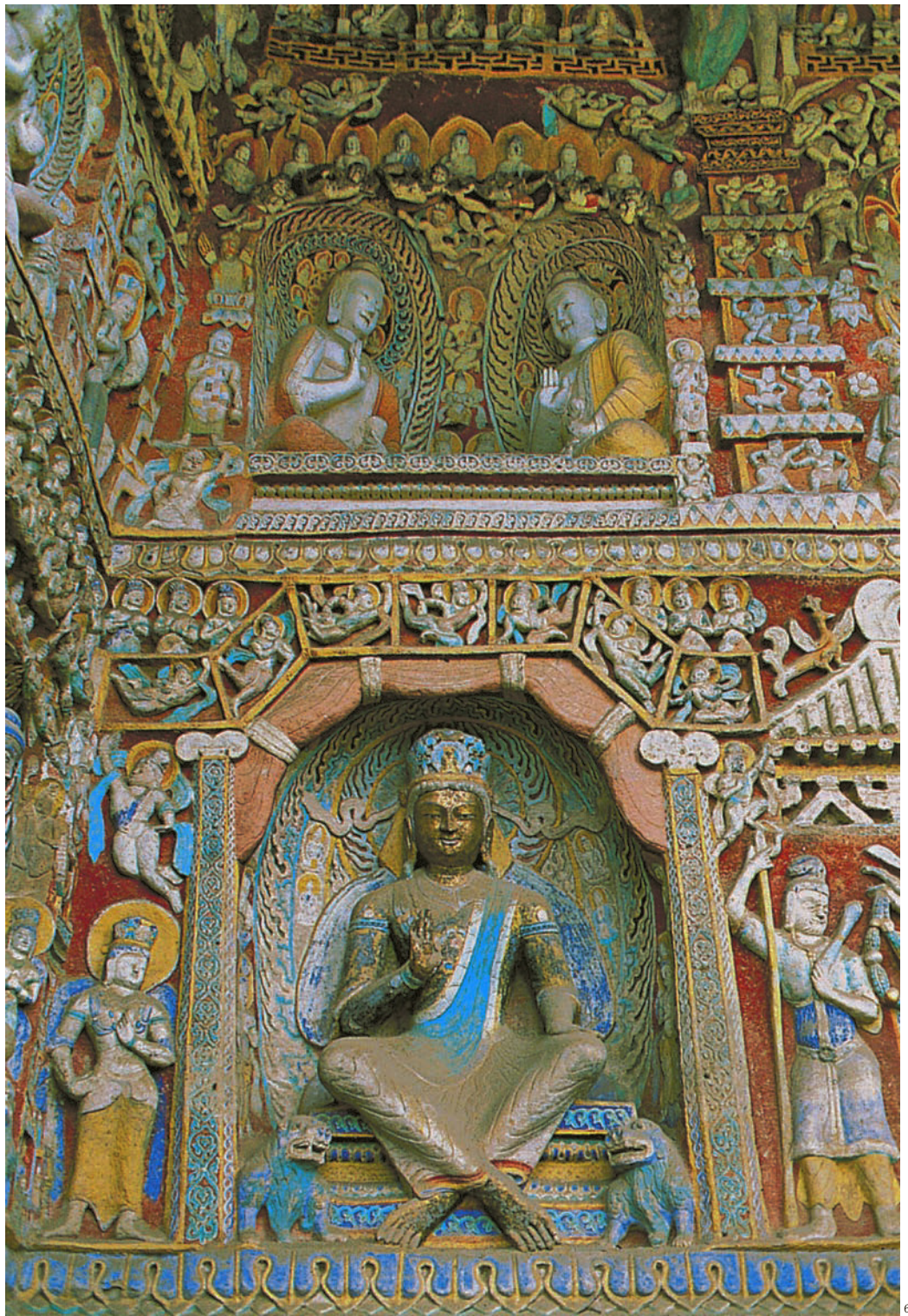
to the seer named Asita  
 their son, the prince,  
 like gold aglow,  
 burnished by a most skilful smith  
 in the mouth of the furnace,  
 blazing with glory, flawless in colour.  
 On seeing the prince blazing like flame,  
 pure like the bull of the stars  
 going across the sky  
 – the burning sun,  
 released from the clouds of autumn –  
 he was exultant, filled with abundant rapture.  
 The devas held in the sky  
 a many-spoked sunshade  
 of a thousand circles.  
 Gold-handled whisks  
 waved up and down,  
 but those holding the whisks and the sunshade  
 couldn't be seen.  
 The matted-haired seer  
 named Dark Splendor,  
 seeing the boy, like an ornament of gold  
 on the red woollen blanket,  
 a white sunshade held over his head,  
 received him, happy and pleased.  
 And on receiving the bull of the Sakyans,  
 longingly, the master of mantras and signs  
 exclaimed with a confident mind:  
 "This one is unsurpassed,  
 the highest of the biped race."  
 Then, foreseeing his own imminent departure,  
 he, dejected, shed tears.  
 On seeing him weeping,  
 the Sakyans asked:  
 "But surely there will be  
 no danger for the prince?"

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4. *Sakyamuni Buddha signaling fearlessness with right hand and the gift-giving sign with his left hand, date unknown, China.*

►5. *Two Buddhas, one reclining and one seated, date unknown, Shwedagon Pagoda, Yangon, Burma.*





On seeing the Sakyans' concern  
he replied, "I foresee for the prince  
no harm.

Nor will there be any danger for him.  
This one isn't lowly: be assured.

This prince will touch  
the ultimate self-awakening.  
He, seeing the utmost purity,  
will set rolling the Wheel of Dharma  
through sympathy for the welfare of many.  
His holy life will spread far and wide.

But as for me,  
my life here has no long remainder;  
my death will take place before then.

I won't get to hear  
the Dharma of this one with the peerless role.  
That's why I'm stricken,  
afflicted, and pained."  
[Snp III.11]

As with other men who become famous in their adult lives, many stories have been told about the miraculous birth and precocious wisdom and power of Gautama; these serve to demonstrate the spirit of the times in which they arose and grew. It is probable that the circumstances of his birth – his status as an only child, born out of due time, followed by the subsequent death of his mother – add to the instinctive feeling that his birth must have been different from that of ordinary men.

The name Siddhartha, said to have been given to him as a child, may have been a subsequent invention, for it means 'he who has accomplished his aim.' But parents of Siddhodana's rank have never shown much aversion for grand names, and other Siddharthas are mentioned in various histories of the time. However this may be, his family name was certainly Gautama, and as this was the name by which he was usually known after his death, we shall use it throughout this book.

Any other names given to the founder of Buddhism are not names at all, but rather titles. To the pious Buddhist it seems irreverent to speak of Gautama using his human name, thus the use of those numerous epithets which are used to refer to the Buddha, the Enlightened One. Such are



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Sakya-sinha, 'the lion of the tribe of Sakya;' Sakya-muni, 'the Sakya sage;' Sugata, 'the happy one;' Sattha, 'the teacher;' Jina, 'the conqueror;' Bhagava, 'the blessed one;' Loka-natha, 'the Lord of the world;' Sarvajna, 'the omniscient one;' Dharma-rajā, 'the king of righteousness,' and many others. These expressions had very real significance in moments of poetic fire, but their constant use among Buddhists tends not to bring into clearer vision but rather veil the personality of Gautama and maintain his aura of mystery.

Gautama himself was very early regarded as omniscient and absolutely sinless. His perfect wisdom is embodied in the title of Samma-sambuddha, 'the completely enlightened one,' found at the

◀6. North wall of the anterior room of Grotto 9 in Yungang, featuring Maitreya, Sakyamuni and Prabhutaratna, date unknown, Yungang, China.

7. Seated Buddha, date unknown, Mogao Cave 254, Dunhuang, China.



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8. *Ornate head of a Buddha*, date unknown, location unknown, wood.

9. *Head of Gautama Buddha*, date unknown, India, stone, National Museum, New Delhi, India.

►10. *Torso and Head of Buddha*, date unknown, Sehhtatgyi, Pyay, Burma.

commencement of every Pali text. From his perfect wisdom, according to Buddhist belief, his sinlessness would follow as a matter of course. As a consequence of this assumption, the idea soon sprang up that he could not have been born as ordinary men are; that he had no earthly father, and in fact descended of his own accord into his mother's womb from his throne in heaven; and that he gave unmistakable signs immediately after his birth of his high character and of his future greatness. Earth and heaven at his birth united to pay him homage; the very trees bent of their own accord over his mother, and the angels and archangels were present with their help. His mother was the best and the purest of the daughters of men and his father was of royal lineage, a prince of wealth and power. It was a pious task for the storytellers to make Gautama's renunciation and his condescension to teach the dharma greater by the comparison between the splendour of the position he was to abandon and the poverty in which he afterwards lived.

It is believed that Gautama was married very early to his cousin, the daughter of the raja of Koli. He did not, however, turn out to be a model prince. According to most of the southern accounts, Gautama's relatives went en masse to complain to the raja Suddhodana that his son, devoted to home pleasures, neglected those manly exercises necessary for one who might hereafter have to lead his kinsmen in case of war. Gautama, once informed of this, is said to have appointed a day to prove his skill against all challengers, and by surpassing even the cleverest bowmen and showing his mastery in 'the twelve arts,' he won back the good opinion of the complaining clansmen.

This is the solitary record of his youth. We hear nothing more of Gautama until, at the age of 29, he suddenly abandoned his home to devote himself entirely to the study of religion and philosophy. According to the story, a deity appeared to him in four visions, in the following forms: a man broken down by age, a sick man, a decaying corpse, and lastly, a dignified hermit. The visions appeared only to Gautama and his attendant Channa, who was each time inspired to interpret each vision for his master. We find in this ancient tradition an illustration of the feeling which pushed Gautama to abandon his family and his home. He was probably not the first and he was certainly not the last





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11. *Seated Buddha*, date unknown, China.

12. *Seated Buddha showing the vyakhyana mudra*, symbolising perfect wisdom and the vow to teach others, date unknown, location unknown.

13. *Seated Buddha*, date unknown, China, gilt bronze, height: 17.5 cm.

who, in the midst of prosperity and comfort, felt a yearning which nothing could satisfy and which robbed all earthly gains and hopes of their charm. This vague dissatisfaction deepens with every fresh proof of the apparent vanity of life, and gains power when, as is reported in the case of Gautama, it arises more from sympathy with the sorrows of others than from any personal sorrow of one's own. At last, the details of daily life become insupportable; and the calm life of the hermit troubled with none of these things seems a haven of peace, where a life of self-denial and earnest meditation may lead to some solution of the strange enigmas of life.

Such feelings must have become more and more present in Gautama's mind, when about ten years after his marriage, his wife bore their only child, a son named Rahula. The fear that this new tie might become too strong for him to break seems to have been the immediate cause of his flight. According to the oldest authorities of the Southern Buddhists, the birth of his son was announced to Gautama in a garden on the riverside, where he had gone after seeing the fourth vision (that of the hermit). Rather than rejoice at the birth of his son, Gautama is believed to have only said quietly, "This is a new and strong tie I shall have to break," and he returned home thoughtful and sad. But the villagers were delighted at the birth of the child, their raja's only grandson. Gautama's return became a celebration, and he entered Kapilavastu amidst a crowd of joyous clansmen. Among the sounds of triumph that greeted his ear, one especially is said to have attracted his attention. A young girl, his cousin, sang a stanza: "Happy the father, happy the mother, happy the wife of such a son and husband." In the word 'happy' lay a double meaning; it also meant 'freed,' delivered from the chains of sin and of transmigration, 'saved.' Grateful to one who at such a time reminded him of his highest thoughts, he took off his necklace of pearls and sent it to her, saying, "Let this be her fee as a teacher." She began to build castles in the air, thinking, "Young Siddhartha is falling in love with me, and has sent me a present," but he took no further notice of her, and passed on.

That night at midnight he sent his charioteer Channa for his horse, and while the servant was gone Gautama went to the threshold of his wife's chamber, and there by the light of the flickering lamp he watched her sleeping, surrounded by flowers, with one hand on the head of their child. He had

wished for the last time to take his son in his arms before he left, but he now saw that he could not do so without waking the mother. As this might frustrate all of his intentions, the fear of waking Yasodhara at last prevailed; he reluctantly tore himself away, and, accompanied only by Channa, left his father's home, his wealth and power, and his young wife and only child behind him. He rode away into the night to become a penniless, despised student and a homeless wanderer. This is the circumstance which has given its name to the Sanskrit original of the Chinese work entitled the 'Mahabhinishkramana Sutra' or 'Sutra of the Great Renunciation.'

### **At age 29, the young prince goes forth into homelessness (Pali Canon):**

[Date: -51 BE]

"Before my Awakening, when I was still an unawakened Bodhisattva, the thought occurred to me: 'The household life is crowded, a dusty road. Life gone forth is the open air. It isn't easy, living in a home, to lead the holy life that is totally perfect, totally pure, a polished shell. What if I, having shaved off my hair and beard and putting on the ochre robe, were to go forth from the home life into homelessness?'

"So at a later time, when I was still young, black-haired, endowed with the blessings of youth in the first stage of life, having shaved off my hair and beard – though my parents wished otherwise and were grieving with tears on their faces – I put on the ochre robe and went forth from the home life into homelessness."

[MN 36]

We next find another endeavour to relate, under the form of a vision that is supposed to have passed in Gautama's mind. Mara, the spirit of Evil, appeared in the sky, urged Gautama to stop his journey, and in exchange promised him a universal kingdom over the four great continents. When his words failed to have the desired effect, the tempter consoled himself with the hope that he would still overcome his enemy, thinking, "Sooner or later some hurtful or malicious or angry thought must arise in his mind; in that moment I shall be his master." Mara then followed him like a shadow, watchful of any failing. Gautama rode a long distance that night, not stopping until he reached the bank of the river



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14. *Standing Buddha*, date unknown, China, gilt bronze, height: 26.6 cm.

15. *Standing Buddha*, date unknown, Ancient northwest Indian empire, stone.

16. *Standing Gautama Buddha*, date unknown, China, stone.



17



18



19

17. *Amitayus, "He of Infinite Life", an aspect of Amitabha*, date unknown, Tibet, gilt bronze.

18. *Seated Buddha in the paryankasana posture, "sitting on a throne"*, date unknown, Nanchan-si monastery, Mount Wutai, Shanxi province, China.

19. *Seated Buddha with Prayer Wheel and Worshipers*, date unknown, location unknown, gilt bronze.







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Anoma beyond the Koliyan territory. There he removed his ornaments and gave them and his horse to his charioteer to take them back to Kapilavastu. Channa asked to be allowed to stay with his master, offering to become an ascetic and continue to serve him, but Gautama would not hear of it, saying: “How will my father and my relations know what has become of me unless you go back and tell them?” Gautama then cut off his long hair, exchanged clothes with a poor

passer-by, and sent home the dejected and sorrowing Channa, while he himself hurried on towards Rajagriha, to begin his new life as a homeless mendicant ascetic.

### **Buddha speaks on Mara, the personification of evil (Pali Canon):**

To me –

resolute in exertion  
near the river Nerañjara,  
making a great effort,  
doing jhana  
to attain security from bondage –

Namuci (Mara) came,

speaking words of compassion:

“You are ashen, thin.

Death is in  
your presence.

Death

has 1,000 parts of you.

Only one part

is your life.

Live, good sir!

Life is better.

Alive,

you can do

acts of merit.

Your living the holy life,

performing the fire sacrifice,

will heap up much merit.

What use is exertion to you?

Hard to follow

– the path of exertion –

hard to do, hard

to sustain.”

Saying these verses,

Mara stood in the Awakened One’s presence.

And to that Mara, speaking thus,

the Blessed One said this:

“Kinsman of the heedless,

Evil One,

come here for whatever purpose:

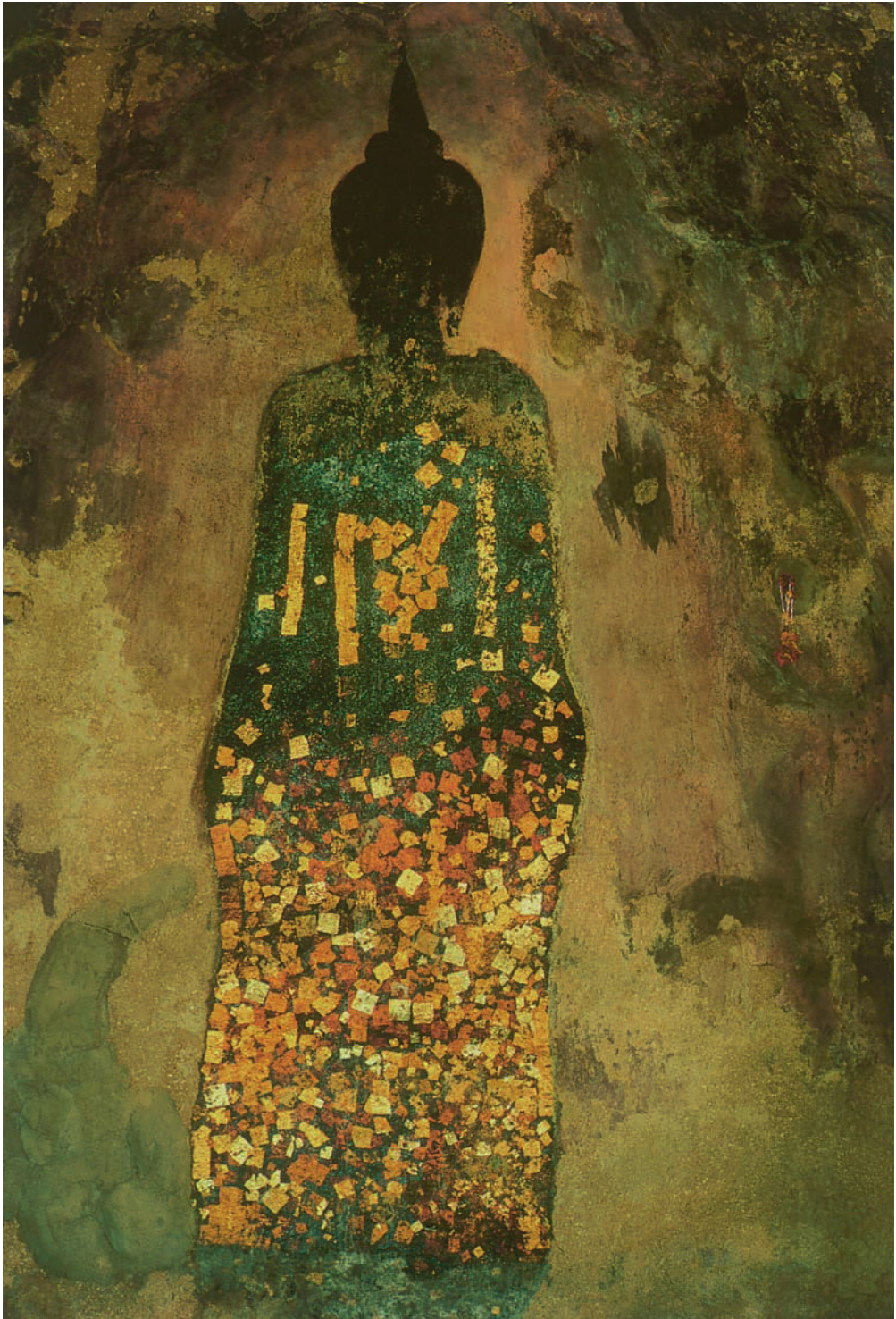
I haven’t, for merit,

even the least bit of need.

◀20. *Laughing Buddha, possibly Maitreya*, date unknown, Lingyin-si Temple, Hangzhou, Zhejiang province, China, rock.

21. *Vairocana Buddha on a lotus throne*, date unknown, Hangzhou, China.

▶22. *Buddha painting with gold leaf*, date unknown, Wat Chakrawat, Bangkok, Thailand, gold leaf.





Those who have need of merit:  
 those are the ones  
 Mara's fit to address.  
 In me are conviction,  
     austerity,  
     persistence,  
     discernment.

Why, when I'm so resolute  
 do you petition me  
     to live?

This wind could burn up  
     even river currents.

Why, when I'm resolute  
 shouldn't my blood dry away?  
 As my blood dries up  
 gall and phlegm dry up.  
 As muscles waste away,  
 the mind grows clearer;  
 mindfulness, discernment,  
 concentration stand  
     more firm.

Staying in this way,  
 attaining the ultimate feeling,  
 the mind has no interest  
 in sensual passions.

See:  
     a being's  
     purity!

Sensual passions are your first army.  
 Your second is called Discontent.  
 Your third is Hunger and Thirst.  
 Your fourth is called Craving.  
 Fifth is Sloth and Torpor.  
 Sixth is called Terror.  
 Your seventh is Uncertainty.  
 Hypocrisy and Stubbornness, your eighth.  
 Gains, Offerings, Fame, and Status  
     wrongly gained,  
 and whoever would praise self  
 and disparage others.  
 That, Namuci, is your army,  
 the Dark One's commando force.  
 A coward can't defeat it,



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but one having defeated it  
     gains bliss.

Do I carry munja grass?  
 I spit on my life.  
 Death in battle would be better for me  
     than that I, defeated,  
     survive.

Sinking here, they don't appear,  
     some priests and contemplatives.  
 They don't know the path  
 by which those with good practises  
     go.

◀23. *Seated Buddha*, date unknown, Sagaing, Burma.

24. *Buddha from the Eight Temples outside Gubei Pass in Chengde, Hebei province*, date unknown, Chengde, China.

Seeing the bannered force  
 on all sides –  
 the troops, Mara  
 along with his mount –  
 I go into battle.  
 May they not budge me  
 from  
 my spot.  
 That army of yours,  
 that the world with its devas  
 can't overcome,  
 I will smash with discernment –  
 as an unfired pot with a stone.  
 Making my resolve mastered,  
 mindfulness well-established,  
 I will go about, from kingdom to kingdom,  
 training many disciples.  
 They – heedful, resolute  
 doing my bidding –  
 despite your wishes, will go  
 where, having gone,  
 there's no grief.”  
 ... As [Mara] was overcome with sorrow,  
 his lute fell from under his arm.  
 Then he, the despondent spirit,  
 right there  
 disappeared.  
 [Snp III.2]

Rajagriha, the capital of Magadha, was the seat of Bimbisara, who was then one of the most powerful princes in the eastern valley of the Ganges. The city was situated in a pleasant valley, closely surrounded by five hills, in the most northerly offshoot of the Vindhya Mountains. In the caves on these hillsides, several hermits had found it convenient to settle. There they were free from the dangers of more disturbed districts and near enough to the town where they procured their simple supplies, while remaining surrounded by the solitude of nature. Gautama first attached himself to one of these Brahman teachers, named Alara; however, he became dissatisfied with Alara's system and turned to another teacher named Udraka, learning under them all that

Hindu philosophy had then to teach about this world or the next.

**Passers-by take notice of his serene radiance and mindfulness (Pali Canon):**

On going forth,  
 he avoided evil deeds in body.  
 Abandoning verbal misconduct,  
 he purified his livelihood.  
 Then he, the Buddha, went to Rajagriha,  
 the mountain fortress of the Magadhans,  
 and wandered for alms,  
 endowed with all the foremost marks.  
 King Bimbisara, standing in his palace, saw him,  
 and on seeing him, consummate in marks,  
 said: “Look at this one, sirs.  
 How handsome, stately, pure!  
 How consummate his demeanour!  
 Mindful, his eyes downcast,  
 looking only a plow-length before him,  
 as one who's not from a lowly lineage:  
 Send the royal messengers at once  
 to see where this monk will go.”  
 They – the messengers dispatched –  
 followed behind him.  
 “Where will this monk go?  
 Where will his dwelling place be?”  
 As he went from house to house –  
 well-restrained, his sense-doors guarded,  
 mindful, alert –  
 his bowl filled quickly.  
 Then he, the sage, completing his alms round,  
 left the city, headed for Mount Pandava.  
 “That's where his dwelling will be.”  
 Seeing him go to his dwelling place,  
 three messengers sat down,  
 while one returned to tell the king.  
 “That monk, your majesty,  
 on the flank of Pandava,  
 sits like a tiger, a bull,  
 a lion in a mountain cleft.”  
 [Snp III.1]



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25. Seated Buddha, date unknown, Burma, gilt wood.



26

26. Buddha with flames arising from the head and shoulders, date unknown, Bangkok, Thailand, gold.



27

27. Torso and Head of Buddha, date unknown, Ngarhtatgyi Pagoda, Yangon, Burma.





**A king wonders, “Why have you gone forth?”:**

Hearing the messenger’s words,  
the noble warrior king  
straight away went by royal coach,  
out to Mount Pāndava.  
Going as far as the coach would go,  
he got down, went up on foot,  
and on arrival sat down.  
Sitting there,  
he exchanged courteous greetings,  
then said:  
“You are young, youthful,  
in the first stage of youth,  
endowed with the stature and colouring  
of a noble-warrior.  
You would look glorious  
in the vanguard of an army,  
arrayed with an elephant squadron.  
I offer you wealth: enjoy it.  
I ask your birth: inform me.”  
“Straight ahead, your majesty,  
by the foothills of the Himalayas,  
is a country consummate  
in energy and wealth,  
inhabited by Kosalans:  
Solar by clan,  
Sakyans by birth.  
From that lineage I have gone forth,  
but not in search of sensual pleasures.  
Seeing the danger in sensual pleasures  
– and renunciation as rest –  
I go to strive.  
That’s where my heart delights.”  
[Sn̄p III.1]

**He practises extreme austerities in the forest:**

“I thought: ‘Suppose that I, clenching my teeth and pressing my tongue against the roof of my mouth, were to beat down, constrain, and crush my mind with my awareness.’ So, clenching my teeth and pressing my tongue

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28. *Head of a Buddha statue*, date unknown, Swayambhunath Temple, Kathmandu, Nepal.



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against the roof of my mouth, I beat down, constrained, and crushed my mind with my awareness. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, and crush him, in the same way I beat down, constrained, and crushed my mind with my awareness. As I did so, sweat poured from my armpits. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused and uncalm because of the painful exertion. But the painful feeling that arose in this way did not invade my mind or remain.

“I thought: ‘Suppose I were to become absorbed in the trance of non-breathing.’ So I stopped the in-breaths and out-breaths in my nose and mouth. As I did so, there was a loud roaring of winds coming out my earholes, just like the loud roar of winds coming out of a smith’s bellows; extreme forces sliced through my head, just as if a strong man were slicing my head open with a sharp sword; extreme pains arose in my head, just as if a strong man were tightening a turban made of tough leather straps around my head; extreme forces carved up my stomach

cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox. There was an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast and broil him over a pit of hot embers. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused and uncalm because of the painful exertion. But the painful feeling that arose in this way did not invade my mind or remain.

“Devas, on seeing me, said, ‘Gautama the contemplative is dead.’ Other devas said, ‘He isn’t dead, he’s dying.’ Others said, ‘He’s neither dead nor dying, he’s an arahant, for this is the way arahants live.’

“I thought: ‘Suppose I were to practise going altogether without food.’ Then devas came to me and said, ‘Dear sir, please don’t practise going altogether without food. If you go altogether without food, we’ll infuse divine nourishment in through your pores, and you will survive on that.’ I thought, ‘If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.’ So I dismissed them, saying, ‘Enough.’

“I thought: ‘Suppose I were to take only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup.’ So I took only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup. My body became extremely emaciated. Simply from my eating so little, my limbs became like the jointed segments of vine stems or bamboo stems. My backside became like a camel’s hoof. My spine stood out like a string of beads. My ribs jutted out like the jutting rafters of an old, run-down barn. The gleam of my eyes appeared to be sunk deep in my eye sockets like the gleam of water deep in a well. My scalp shrivelled and withered like a green bitter gourd, shrivelled and withered in the heat and the wind. The skin of my belly became so stuck to my spine that when I thought of touching my belly, I grabbed hold of my spine as

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29. *Seated Buddha*, date unknown, location unknown, coloured pencil on paper.

▶30. *Seated Buddha*, date unknown, location unknown.