

Qualities of the Buddha

1. Iti pi so bhagavā, araham,
 2. sammā-sam-buddho,
 3. vijjā-carana-sampanno,
 4. sugato, 5. lokavidū,
 6. anuttaro purisa-damma-sārathi,
 7. satthā deva-manussānam,
 8. buddho, 9. bhagavā ti.
1. Such Indeed is the Blessed One, Arahant, worthy one,
 2. supremely enlightened,
 3. endowed with knowledge and virtue,
 4. follower of the Noble Path, 5. knower of worlds,
 6. the peerless trainer of persons,
 7. teacher of gods and humans,
 8. the Enlightened Teacher, 9. the Blessed One.

Qualities of the Buddha

1. Iti pi so bhagavā, araham,
 2. sammā-sam-buddho,
 3. vijjā-carana-sampanno,
 4. sugato, 5. lokavidū,
 6. anuttaro purisa-damma-sārathi,
 7. satthā deva-manussānam,
 8. buddho, 9. bhagavā ti.
1. Such Indeed is the Blessed One, Arahant, worthy one,
 2. supremely enlightened,
 3. endowed with knowledge and virtue,
 4. follower of the Noble Path, 5. knower of worlds,
 6. the peerless trainer of persons,
 7. teacher of gods and humans,
 8. the Enlightened Teacher, 9. the Blessed One.

Qualities of the Buddha

1. Iti pi so bhagavā, araham,
 2. sammā-sam-buddho,
 3. vijjā-carana-sampanno,
 4. sugato, 5. lokavidū,
 6. anuttaro purisa-damma-sārathi,
 7. satthā deva-manussānam,
 8. buddho, 9. bhagavā ti.
1. Such Indeed is the Blessed One, Arahant, worthy one,
 2. supremely enlightened,
 3. endowed with knowledge and virtue,
 4. follower of the Noble Path, 5. knower of worlds,
 6. the peerless trainer of persons,
 7. teacher of gods and humans,
 8. the Enlightened Teacher, 9. the Blessed One.

Qualities of the Buddha

1. Iti pi so bhagavā, araham,
 2. sammā-sam-buddho,
 3. vijjā-carana-sampanno,
 4. sugato, 5. lokavidū,
 6. anuttaro purisa-damma-sārathi,
 7. satthā deva-manussānam,
 8. buddho, 9. bhagavā ti.
1. Such Indeed is the Blessed One, Arahant, worthy one,
 2. supremely enlightened,
 3. endowed with knowledge and virtue,
 4. follower of the Noble Path, 5. knower of worlds,
 6. the peerless trainer of persons,
 7. teacher of gods and humans,
 8. the Enlightened Teacher, 9. the Blessed One.

Making Offerings in Memory of the Buddha

One way we show our gratitude to our teacher the Buddha is by making offerings. Of course the Buddha is no longer alive and does not actually receive these gifts. By remembering his special qualities as we make the offerings we develop a stronger sense of who he is and what he was able to do. As our faith in the enlightenment of the Buddha grows, these actions become more meaningful.

In the Vimanavatthu 4.9, we learn, “If people offer something to the Supreme Buddha when he is alive or after he has passed away, as long as they have the same confident mind on both occasions, the results will be the same. Beings are reborn in heaven because of their confident minds.”

Making Offerings in Memory of the Buddha

One way we show our gratitude to our teacher the Buddha is by making offerings. Of course the Buddha is no longer alive and does not actually receive these gifts. By remembering his special qualities as we make the offerings we develop a stronger sense of who he is and what he was able to do. As our faith in the enlightenment of the Buddha grows, these actions become more meaningful.

In the Vimanavatthu 4.9, we learn, “If people offer something to the Supreme Buddha when he is alive or after he has passed away, as long as they have the same confident mind on both occasions, the results will be the same. Beings are reborn in heaven because of their confident minds.”

Making Offerings in Memory of the Buddha

One way we show our gratitude to our teacher the Buddha is by making offerings. Of course the Buddha is no longer alive and does not actually receive these gifts. By remembering his special qualities as we make the offerings we develop a stronger sense of who he is and what he was able to do. As our faith in the enlightenment of the Buddha grows, these actions become more meaningful.

In the Vimanavatthu 4.9, we learn, “If people offer something to the Supreme Buddha when he is alive or after he has passed away, as long as they have the same confident mind on both occasions, the results will be the same. Beings are reborn in heaven because of their confident minds.”

Making Offerings in Memory of the Buddha

One way we show our gratitude to our teacher the Buddha is by making offerings. Of course the Buddha is no longer alive and does not actually receive these gifts. By remembering his special qualities as we make the offerings we develop a stronger sense of who he is and what he was able to do. As our faith in the enlightenment of the Buddha grows, these actions become more meaningful.

In the Vimanavatthu 4.9, we learn, “If people offer something to the Supreme Buddha when he is alive or after he has passed away, as long as they have the same confident mind on both occasions, the results will be the same. Beings are reborn in heaven because of their confident minds.”