Buddhist Meditation as Seen in the *Pūrṇāvadāna*^{1}

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Abstract [Keywords: narrative, Pūrṇāvadāna, meditation, miraculous power, arhat]

In his paper on the origins of the Mahāyāna, Paul Harrison points out that what counted was not so much the philosophical cogency of one’s ideas, or even the purity of one’s moral observances, but the power perceived to have been generated by one’s ascetic practices, especially one’s meditation.

His assertion is well attested in the Buddhist narratives. There are many miraculous stories performed by the Buddha and his eminent disciples. Their biographies are enlarged with the quantitative development of those stories. This is well illustrated in the Avadāna literature.

This paper specifies how Buddhism gained popularity in Indian society where competition between religious groups was extreme. The stories of the Divyāvadāna reflect the religious situation of that time. Through an analysis of the Pūrṇāvadāna (PA), 2nd story from the Divyāvadāna, this paper shows how meditation was used as a miraculous tool to gain the hearts and minds of the Indian audience.

In the Avadānas including the Pūrṇāvadāna, the role of meditation is not vividly present. In the Avadānas, as a tool for miraculous power, meditation is used to transform the audience. Since the intention of this kind of Avadāna is to inspire the audience through the religious deeds by the Buddha and his disciples, meditation is mainly used to illustrate their powers. Therefore, the Buddhist monks could establish their competitive status using the power of meditation to gain popularity in Indian society. This power becomes apparent whenever it is needed by the audience.

In the Pūrṇāvadāna, there appear various terms and expressions related to meditation. Here it is not appropriate to discuss their doctrinal or technical aspects since they are used as a skill-in-means to consolidate the authority or miraculous power of the Buddha and his disciples. Being endowed with the power of meditation, they could become the refuge for lay people.

Thus, meditation played an important role in establishing the saint image of the Buddhist monks. They were supposed to come and help whenever lay people needed them. This idea was developed into the arhat cult that appealed widely to audiences in East Asia afterwards.
I. Introduction

In his paper on the origins of the Mahāyāna, Harrison points out:

This leads me to what I regard as one of the most important and least emphasized features of Mahāyāna sūtras and indeed of Buddhism as a whole: the pivotal role of magic. ... I believe that Buddhism is, and has always been, a “shamanic” type of religion, in that the role of the members of the Saṅgha in society is not primarily that of exemplary salvation-seekers nor that of priestly intermediaries, but that of masters of techniques of ecstasy enabling them to access in person another order of reality and transmit the power resulting from that access to others. This function, however, is effectively cloaked by an all-pervasive monastic rhetoric. In my view only this kind of analysis can make sense of Buddhism’s extraordinary success as a religion. Applying it, we might see that, in a situation of competition for resources between religious groups, what counted was not so much the philosophical cogency of one’s ideas, or even the purity of one’s moral observances, but the power perceived to have been generated by one’s ascetic practices, especially one’s meditation.¹)

His assertion is well attested in the Buddhist narratives. There are many miraculous stories performed by the Buddha and his eminent disciples. Their biographies are enlarged with the quantitative development of those stories. This is well il-

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In Gautama Buddha’s own time, many hundreds of people attained arhatship like him. They became the models of the arhat cult that spread widely in East Asia. The arhat cult venerated the Buddha’s 10 eminent disciples, 16 arhats, 18 arhats or 500 arhats. Since they realized the 3 knowledges, the 6 superknowledges and the 8 forms of liberation, they have been regarded as those who accomplished their vows. Among 500 arhats, the 225th arhat is Venerable Pūrṇa. He is known as a figure who introduced Buddhism into the city of heretics, Śrōṇāparāntaka.

This paper aims to specify how Buddhism gained popularity in Indian society where competition between religious groups was extreme. The stories of the Divyāvadāna reflect the religious situation of that time. Through an analysis of the Pūrṇāvadāna(PA)2), 2nd story from the Divyāvadāna, this paper will show how meditation was used as a miraculous tool to gain the hearts and minds of the Indian audience.

II. Pūrṇa’s encounter with the Buddha

First of all, the situation of Pūrṇa’s becoming a monk should be taken into account.

The news spread that six times he crossed the great ocean

safely and merchants from Śrāvastī came to see him and asked him for his company for their voyages. Though he did not seek any more wealth, Pūrṇa agreed out of compassion. During the voyage, after listening to the merchants' recitation, Pūrṇa showed his interest. They told him that their recitations were the words of the Buddha. When Pūrṇa asked who the Buddha was, they replied:

Hearing the title "the Buddha", which he had never heard before, Pūrṇa got goose bumps all over. Very respectfully, he asked, "Sirs, who is this one called 'the Buddha'?"

The Shravasti merchants told him, "There is an ascetic by the name of Gautama a son of the Shakya people, who, having cut off his beard and hair and donned yellow garments, with right faith went forth from his home into the homeless life. He has fully awakened to Supreme, Perfect Awakening. He, O caravan-leader, is called 'the Buddha,' the Awakened One." 3)

After having heard their explanation, Pūrṇa decided to go forth into the homeless life of a religious mendicant leaving wealth and marriage. The Buddha as described in the above quotation reflected his image held by the people. His visual image of a saint who accomplished perfect awakening through practices was more vivid than his doctrinal teaching.

In the Pūrṇāvadāna, Pūrṇa's refuge in the Buddha consisted of his meeting with the Buddha and listening to the Dhamma. Meditation had no place in this scene.

When Pūrṇa visited and showed his intention of becoming a monk to Anāṭhapindada:

At that, the householder Anathapindada sat up straight, stretched

out his right arm, and pronounced this solemn but joyous utterance: 
“Ah, the Buddha! Ah, the Dharma! Ah, the Sangha! Justly celebrated are they! For now such eminent men as this are leaving behind all their relatives, both close and distant, as well as their rich treasuries and warehouses, and seeking to receive the lower and higher ordination, to become monks, in accordance with the Doctrine and Discipline, which are so well expounded.\(^4\)

This shows that the ideal of Buddhism was to have the appearance of the Three Jewels and for newcomers to become monks. This is emphasized in the Buddha’s remark:

At that time, the Lord was seated before an assembly of several hundred monks giving instruction in the Dharma. The Lord observed the householder Anathapindada coming forward, bearing a gift. And, seeing this, he again addressed the monks: “This man, O monks, the householder Anathapindada, comes bearing a gift. For the Tathagata, there is no gift comparable to the gift of one who wishes to undertake religious training.”\(^5\)

The Buddha implied that the newcomers were essential for the propagation of Buddhism. Pūṇa took refuge in the Buddha and listened to his teaching. On the Buddha’s question on his future plans, he announced his visit to the city of heretics, Śrṇāparāntaka. So the redactor of Pūṇānvadāna is interested not only in the Dhamma but also in its propagation. About the religious training after taking refuge in the Buddha, the Pūṇāvadāna does not show any specific interest. On the other hand, "Punnovādasuttavānāna\(^6\) in Pāli shows Pūṇa’s

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6) "Papañcasūdanī, v. 85.22–92.17."
practices after becoming a monk. In the PS, for the monk, Puṇṇa, the first thing to do was to find a suitable place for meditation. The reason of his visit to Śrōṇāparāntaka was to find a proper place for meditation. This stands in contrast to the reason of Pūrṇa’s visit in PA.

"This, Purna, is the concise advice by which I exhort you. Now, where do you wish to live? Where do you wish to make your home?"

"Venerable sir, thus exhorted by the Lord by means of this concise advice, I wish to live among the people of Shronaparantaka, to make my home among the people of Shronaparantaka."

"Purna, the people of Shronaparantaka are fierce, violent, cruel, abusive, wrathful and contemptuous. ..."

"Well spoken, Purna, well spoken! With your forbearance and meekness, you are well able to live among the people of Shronaparantaka, well able to make your home among the people of Shronaparantaka. Go, then, Purna! Attain liberation, then liberate others!"...
Then he set out for the land of Shronaparantaka and in due course reached that country.\textsuperscript{7}

The PA and the PS show Pūrṇa’s different steps on the way in Śroṇāparāntaka. While in the PA, Pūrṇa converted the hunter and another thousand males and females with his forbearance, in the PS, he moved four times looking for a suitable place of meditation.

\textbf{\langle Table 2\rangle}

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<tr>
<th>PA</th>
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<tr>
<td>Just then, a certain hunter, bow in hand, was on his way out to hunt. He caught sight of Purna and thought, “This is inauspicious, seeing this shaven-headed ascetic!” He drew the bowstring to his ear and rushed after the Venerable Purna. The Venerable Purna saw him. Seeing him, he displaced his outer robe, and declared, “Good sir, I have come ...”</td>
<td>When he [first] arrived in the Sunāparanta country, Pūrṇa stayed for the night on Mount Ambhaṭṭha, then entered a village of merchants for alms. There his younger brother recognized him, gave him alms [and said], Venerable, do not go elsewhere; live right here. And by inducing Pūrṇa to promise [to do so], his younger brother got him to stay [for a time] in ...</td>
</tr>
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\textsuperscript{7} Tatelman (2005) pp. 154-159.

here for the sake of this one that is never satisfied. Strike here!"...
The hunter reflected, "This renunciate possesses such forbearance and meekness!," and, thinking further, "Why should I attack him?," became well disposed toward Purna. He then received instruction in the Dharma from the Venerable Purna and was thereby established in Going for Refuge to the Buddha, Dharma and Sangha and in the five moral precepts. Purna also converted five hundred other male lay disciples and five hundred female lay disciples. In addition, Purna had his disciples build five hundred monastic dwellings and furnish them with many hundreds of beds, stools, cushions, pillows, woolen blankets and shawls.9)

that very place.

From there, Puṇṇa went to Samuddagiri Monastery. There he marked out [an area] with pieces of lodestone and practiced walking-up-and-down meditation. But it was impossible to practise walking meditation there, for at that spot the ocean waves came rolling in, crashing against the [pieces of] lodestone and making a great noise. [Declaring], "Let this be a pleasant dwelling place for senior monks (there) to concentrate on meditation-objects," Puṇṇa, [using his psychic powers], rendered the ocean silent and continued his meditation practice.

From there, Puṇṇa went to [a place] called Mount Matula. In that place, which was densely inhabited by a huge flock of birds, there was constant noise night and day. The Elder thought, "This place is unpleasant; therefore I shall go to the Makularama Monastery."

This place was neither too near nor too far from a village of merchants, suitable for coming and going, [yet] secluded and
As a commentary on the *Punnovdasutta*, a narrative part is introduced in the PS where meditation practice is emphasized. In the Nikāya-commentaries, the orthodox interpretation is simply communicated. They hardly show any serious interest in the narratives where stories of converting heretics are one of the main themes. In that sense, the PS is unique where the doctrinal theme of meditation practice as well

10) *Papānącasūdana*, v. 87.10–87.27: sunāparantaraṭṭhā tāva pavisitvā 
    ajjuhathapabbate nāma pavisitvā vānijagāmaḥ pindāya pāvisi. Atha 
    naṃ kaniṭṭhabhātā sañjānitvā bhikkhāṃ datvā, "bhante, aṁnattha 
    agantvā idheva vasathā" ti paṭināmaṃ kāretvā tatttheva vasāpesi.

    Tato samuddagirivihāraṃ nāma agamāsi. Tattha ayakantapāsānehi 
    paricchinditvā katacārtho samattho nāma nathiti. Tattha samuddavīciyo 
    agantvā ayakantapāsāneśu paharitvā mahāsaddam karonti. Theronaṃ – "kammatthānaṃ 
    manasikarontanam phāsuvihāro hotu’ti samuddam nissaddam katvā 
    adhiṭṭhāsi.

    Tato mātulagirīṃ nāma agamāsi. Tattha sakunasangho ussanno, 
    rattiṅca divā ca saddo ekādaddhova boti, thero imaṃ thānam 
    aṭṭhasukanti tato makulakārāmavihāraṃ nāma gato. So vānijagāmam 
    nāthaṃ naccassano gamanāgamanasampanno vivitto appasaddo.

    Therō imaṃ thānaṃ phāsukanti tattha 
    rattiṭṭhanadivatthānacakamanañcādi ni kāretvā vassaṃ upagacchi ;

11) MN, iii, pp. 267–269.
as the popular theme of conversion is widely acknowledged in its narrative part.

III. Pūrṇa saves and converts his brother

The voyage of Pūrṇa’s brother, the tempest by yakṣa and their conversion by Pūrṇa form the central parts of the Pūrṇāvadāna.

At that time, Pūrṇa’s brother and merchants go on a voyage out of greed. They happen to reach an island of sandalwood forest. They cut off the sandalwood. This causes the yakṣa Maheśvara’s enrage. Maheśvara produces a fearsome tempest. While other merchants are terrified and begin to supplicate their gods, Pūrṇa’s brother repents for ignoring Pūrṇa’s advice due to greed. Realizing that his brother is Pūrṇa, the merchants cry out to obtain his help. Hearing about the dangerous situation of his brother and merchants from a goddess, Pūrṇa goes out to save them:

At that, the Venerable goddess who had faith in the Venerable Purna approached the Venerable Purna and, having approached him, said this: “Holy One, your brother is trapped, beset and in great danger—focus your mind on him!”

Purna focused his mind on Bhavila. Then the Venerable Purna entered into a meditation such that, as soon as his mind was fully concentrated, he vanished from Shronaparantaka and appeared in the great ocean, seated cross-legged in meditation, on the edge of his brother’s ship. Then that cyclone turned back as if repelled by
Mount Sumeru.

At that, the ogre Maheshvara reflected, “In the past, any ship touched by that cyclone capsized and broke apart like a tuft of cotton! Now through what yoga has the cyclone turned back as if repelled by Mount Sumeru? He began to look here and there until he saw the Venerable Purna seated cross-legged on the edge of the ship. ...

“Holy One, has such a Lord appeared in the world?”

“Such a one has appeared.”

“If that is so, then let that which has not been finished be finished!” Thereupon, those merchants, having recovered their lives, became filled with faith in the Venerable Purna and, loading their ship with yellow sandalwood, they departed. In due course they reached Surparaka City.13)

Here the role of meditation is noteworthy. Having heard his brother’s news, Pūrṇa enters into meditation. With the power of meditation, he disappears from Śroṇāparāntaka and appears in the ocean, seated cross-legged in meditation, on the edge of his brother’s ship.14) With his power of meditation, Pūrṇa is described as moving freely between spaces. The image of Pūrṇa who, sitting cross-legged on the edge of the ship, drives away the wild tempest coincides with that of the meditation master with miraculous power. This gives the impression that Buddhist monks who obtain power through meditation can solve the problems that other gods cannot. Therefore, Buddhist

monks are supposed to be stronger than other gods of that time. The merchants on the ship supplicate their gods but they cannot receive any help.  

The idea that only Buddhist monks equipped with the power of meditation could provide protection is to disseminate Buddhism’s superiority and to gain a competitive position in the society. The saviour image of Pūrna who was sitting cross-legged in meditation on the gunwale of his brother’s ship must have appealed to the target audience.

According to the development of the story, after his refuge in the Buddha and practice, Pūrna’s reputation is spread widely and people supplicate him. The power of meditation seen here is a kind of skill-in-means for the miracle. The scene of space-moving by the power of meditation and being cross-legged on a ship provoke people to the faith that Buddhist monks like him who attained arhatship can bring physical change as well as internal transformation. In other words, the stage of the arhat enables anyone to convert by the miracle generated by the power of meditation.

Interestingly, there are levels of miracles. In the case of space-moving, ordinary monks fly with vehicles like leaves,

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15) Tatelman (2005) p. 166:

Śīvavarunakuberavāsāvadyāḥ
suramunujoragayakṣadānavendrāḥ |
vyasanam atibhayāṁ vavaraṇ prapannāḥ
vigatabhayā hi bhavantu no’dya nāthāḥ
Ke cin namasyanti Śacipatim naraṁ
Brahmāṇam anye hariśarikarāv api |
bhūmyāśritān vrksavanāśritārīś ca
trāṇarthino vātāpiśacadaśasthāḥ.

TD 24, p. 13a: “自在水風神 帝釋天仙等 龍王藥叉衆 阿素洛等神
我今遭此危 唯願彼諸尊 極為大恐怖 救我此危厄 或別求帝釋 或禮大梵天
自在地樹神 諸能救護者 我今遭鬼風 唯願見救護.”
grass and domestic vessels using their psychic powers (ṛddhi). On the other hand, the elders move by the exercise of meditation (dhyāna). When the monks visit Śrōṇāparāntaka on the instruction of the Buddha:

Then by means of their psychic powers monks came flying in on leaves, grass and domestic vessels. Seeing them, the king asked, “Venerable Pūrṇa, has the Lord arrived?”

Replied the Venerable Pūrṇa, “Great king, these travel on leaves, grass and domestic vessels. The Lord is not yet here.”

Then, through exercise of the various stages of meditation and yogic absorption, the most senior monks arrived.\(^{(1)}\)

This implies that due to the different levels of practice, space-moving by meditation is possible only by the elder monks. So, the space-moving performed by Pūrṇa means that he has attained a considerable level in meditation practice.

### IV. Meditation monk vs. scholar monk

It is noteworthy that Pūrṇa represents both the communities of the Sangha in his present life and in his past life. In his

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present life, he represents forest-dwelling (aranyavāsin) meditation monks (dhyāyin):

“Well would it be for me if the Lord were to concisely expound the Dharma so that, having heard from the Lord the Dharma thus concisely expounded, I may abide alone, secluded, attentive, ardent and self-controlled.”

This aspiration shows that Pūrṇa wants to practice alone. He looks for the way of a forest-dwelling monk. In his words, ‘eko vyapakṛṣṭah (獨住於寂靜處)’ seem to imply meditation practice. He does not become a member of the Order as a youth to follow the scriptural tradition. He joins the Order after refusing wealth and marriage. What he seeks for is not doctrinal study in a monastery but practices including meditation, and staying alone to attain liberation. The Pūrṇāvadāna implies that meditation monks like him could produce miraculous powers. This is highlighted in comparison with his past life as a monastery-dwelling scholar monk. His life in the past is disappointing:

At one time that Lord Buddha was staying near Varanasi. Pūrna went forth into homelessness under his tutelage. He mastered the Threefold Collection of Scripture and worked as overseer of Dharma for the order. On one occasion it was the turn of a certain Arhat to look after

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TD 24, p. 12a: “唯願世尊 爲我善說法要 令我從佛 聞其法要 使我獨住於寂靜處 不復放逸 一心懃修 得安隱住。”
He began sweeping the monastery. The sweeping were blown hither and thither by the wind. He thought, 'Let me wait until the wind dies down.'

Meanwhile, Purna, as overseer, noticed that the monastery remained unswept. Quite overcome with rage, he committed the deed of harsh speech, shouting, 'What slave girl's son is the duty cleaner?'

... Said the Arhat, 'That may be so, but since going forth into the religious life I have done what was to be done—I am liberated from all bonds. You, however, still bound by those bonds, committed the deed of harsh speech. Confess the offense! Then maybe the offense will be a small one and will wane and completely exhaust itself.'

Purna confessed the offense. Now, Purna would have been reborn in hell and thereafter as the son of a slave girl, but, because he had confessed, he was not reborn in hell. However, for five hundred births he was reborn in the womb of a slave girl. Even in this, his final birth, he was born again in the womb of a slave girl.¹⁸)

Even though he mastered the Threefold Collection of Scripture and devoted himself to the Order (Tripiṭakaḥ saṃvṛttah Saṃghasya ca Dharmavaiyāvṛtyam karoti), he is still bound by those bonds and oral deeds(vākkarma). This shows that the Pūrnāvadāna places meditation monks higher than scholar monks. It is noteworthy that the story postulates the circumstance where a high scholar monk, Pūrṇa, still commits bad deeds. However, this case cannot be accepted as a general attitude between meditation monks and scholar monks in the Avadānas like the Divyāvadāna. In the Mūlasarvāstivādavi-nayabhaiṣajyavastu, which belongs to the Sarvāstivādin tradition like the Divyāvadāna, the story of a cowherd and a toad pres-

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te the opposite case. In the toad’s past life:

The toad, son of heaven, also has gone forth into the homeless life under the tutelage of the Tathāgata Kaśyapa and always practiced meditation (sāmaññhī). He roamed human world, arrived at a village and stayed in a temple there.

At the first of the three divisions of the night, he assumed an upright posture, concentrated his mind and tried to establish himself in meditation. At that time, the monks were reciting the sūtras and this reciting sound disturbed him from meditation. Due to that recitation, he could not concentrate, so he thought thus, ‘I had better establish myself in meditation at the second of the three divisions of the night.’

At the second division of the night, he concentrated his mind and tried to establish himself in meditation. At that time, the monks were still reciting the sūtras. So he thought thus, ‘I had better establish myself in meditation at the third division of the night.’

At the third division of the night, he again assumed an upright posture and concentrated his mind and tried to establish himself in meditation. The monks were still reciting highly the sūtras.

Still bound by greed, he was overcome with rage, shouting, ‘These monks who have gone forth into the homeless life under the tutelage of the Tathāgata Kaśyapa are making the noise of toads during all night.’

What do you think, monks? The monk who was practicing meditation in the past, he is no other than the toad of the present. Because at the place of the disciples of the Tathāgata, Worthy of worship, Fully Awakened Kaśyapa, he committed the deed of harsh speech. Due to that deed he was reborn as a toad for one hundred births. At my place he aroused the pure mind abandoning the body of a toad and was born in the palace of the four deva-kings. And because he undertook the pure living under the tutelage of the Tathāgata Kaśyapa, he realized the truth now.19)
In this story, the toad, the son of heaven, is a meditation monk who is so insolent as to neglect sūtra-reciting by scholar monks. He commits the deed of harsh speech. Therefore, it cannot be generalized that meditation monks are always regarded higher than scholar monks in the Avadānas. Whether they are meditation monks or scholar monks, the point is that they should not commit any bad deeds. While, from the episode of Pūrṇa’s past life, the precaution is given to monastery-dwelling monks due to their duties and ecclesiastical hierarchy, in the episode of the toad, the precaution is given due to the arrogance of the meditation monks. Even at that time, the meditation monks’ haughty attitude against scholar monks caused disharmony in the Sangha.

V. Meditation and its related terms

In the Pūrṇāvadāna, there appear terms and expressions which are related to meditation. It is not likely that these terms and expressions are used according to a certain doctrinal standard.

In comparison with the PS, the PA uses more familiar and common meditation-related terms since its narrative function is highly enriched.

In the situation of saving his brother and merchants:

19) TD 24, p. 50a-b.
<Table 3>

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<tr>
<th>PA</th>
<th>PS</th>
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</table>
| Pūrṇa focused his mind on Bhavila. Then the Venerable Pūrṇa entered into a meditation such that, as soon as his mind was fully concentrated, he vanished from Shronaparantaka and appeared in the great ocean, seated cross-legged in meditation, on the edge of his brother’s ship. | As for the Elder, at that very moment he directed his attention [to them] and, realizing that a calamity had befallen them, flew up into the air and appeared before those merchants. 

*Tena samanvāḥ tama Āyuṣmān Pūrṇas tadrūṣam samādhim samāpanno yathā, samāhite citte, Śroṇāparāntake 'ntarhitah, mahāsamudre vahanāṃ paryākriyam baddhvā avasthitah.*

While there appears the familiar term *samādhi* in the PA, *āvajjitvā* is seen in the PS.

In the PS, after his refuge in the Buddha, Pūrṇa devotes himself to meditation on a specific meditation-object. Its Pali expression, *kammaṭṭhānaṃ manasikarontassa* appears repeatedly. In Sunāparanta, he stays in four places looking for the proper place of meditation. The PS presents *katacaṅkamo* or *caṅkamitum* to imply ‘walking meditation’. As a commentary on the *Majjhima-nikāya*, the PS is careful in using terms.

In the story of Pūrṇa, the Buddha’s meditation scene is

found once. It is just before he goes out for Śronāparāntaka:

<Table 4>

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<tr>
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<tr>
<td>Then in the Jeta Grove outside Shravasti, the Lord washed his feet, entered the monastery, sat down on the specially appointed seat, assumed an upright posture and established himself in full mindfulness. As soon as the Lord, with fixed determination of mind, set foot in his perfumed chamber, the earth shook in six different ways.</td>
<td>Early the next morning, the Lord attended to his bodily needs, then entered his perfumed chamber, and for some time applied himself to the stages of meditation and [their] fruits. The pink stone [which served as] Sakka’s throne become red-hot.</td>
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While in the PA, the expression, ‘smṛtim upasthāpya’ is used, in the PS, ‘phalasamāpattim appetvā’ appears.

Besides, there is a phrase below in the PA. To achieve ab-hijña, the superknowledge, one needs śama, śīla, vipaśyana and dhyāna.

Tried and tested by the manifold powers of tranquility,
Moral discipline, insight and meditation,
Even those like me whose youth is eclipsed by declining years,


Acquire the Six Superknowledges.

śamaśīlavipaśyanābalair
vividhair dhyānabalaiḥ parīksitāḥ,
jarayāpi nipūditayauvanāḥ
sadabhiṣṇa hi bhavanti madvidhāḥ.\(^{24}\)

Thus, different from the PS, the PA contains familiar meditation-related terms like śama, śīla, vipaśyana, samādhi and dhyāna. It is not likely that the PA uses those terms according to the doctrinal standard. Instead, it tries to elevate the image of Buddhist monks adopting meditation terms familiar to the general audience.

VI. Conclusion

In the Avadānas including the Pūrṇāvadāna, the role of meditation is not vividly present. In the Avadānas, as a tool for miraculous power, meditation is used to transform the audience. Since the intention of this kind of Avadāna is to inspire the audience through the religious deeds by the Buddha and his disciples, meditation is mainly used to illustrate their powers. This power becomes apparent whenever it is needed by the audience. The idea that only Buddhist monks equipped with the power of meditation could provide protection is to disseminate

身雖老病亦能證.”
Buddhism’s superiority and to gain a competitive position in the society. The saviour image of Pūrṇa who was sitting cross-legged in meditation on the gunwale of his brother’s ship must have appealed to the target audience.

In the *Pūrṇāvadāna*, there appear various terms and expressions related to meditation. Here it is not appropriate to discuss their doctrinal or technical aspects since they are used as a skill-in-means to consolidate the authority or miraculous power of the Buddha and his disciples. Being endowed with the power of meditation, they could become the refuge for lay people.

Thus, meditation played an important role in establishing the saint image of the Buddhist monks. They were supposed to come and help whenever lay people needed them. This idea was developed into the arhat cult that appealed widely to audiences in East Asia afterwards.
Abbreviations and Bibliography

TD Taishō shinshū daizōkyō 大正新脩大藏經
MN Majjhima-nikāya
PA Pūrṇāvadāna
PS Puṇnovādasuttavānṇanā

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『원만존자전』(뿌르나아바다나)에서의 명상 연구

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폴 해리슨은 대승불교의 기원에 관한 그의 논문에서, 중요한 것은 사상에 대한 철학적 설득력이나 계를 지키는 순수함이 아니라 고 행 특히나 명상을 통하여 얻은 것으로 인식되는 힘이라고 한다.

그의 이러한 주장은 불교내러티브들에서 잘 드러난다. 뭉다와 그의 뒤어난 제자들이 의해 구현된 많은 신들야기들이 있다. 뭉다와 제자들의 전기는 이런 이야기들의 양적 성장과 더불어 확대되었 다. 이는 특히 아바다나 문학 속에 잘 드러나 있다.

뭉다 당시에 수백 명의 제자들이 뭉다와 같은 아바다나를 성취하였다. 이들은 후에 동아시아에 널리 퍼진 나한신앙의 모델이 된다. 나한신앙은 뭉다의 10대 제자나 16나한, 18나한, 500나한을 신앙의 대상으로 한다. 이들 나한들은 삼명(三明), 육신통(六神通), 팔해탈법(八解脫法)을 모두 갖추었기 때문에 중생들의 소원을 이루어 줄 수 있다고 믿어졌다. 오백 나한들 중 225번째 나한이 원만(圓滿, Pūrna)존자가 된다. 원만은 뭉다를 만나 출가하여 외도들로 가득 찬 수과를 가상에 불법을 전파한 인물로 알려져 있다.

본 논문은 제 종교들 간의 경쟁이 치열했던 인도사회 속에서
불교가 어떻게 대중의 지지를 얻는가를 살펴보기로 한다. 그러기 위해 불교 내러티브들 중에서도 그런 모습이 잘 드러나는『디브야아바다나』(Divyāvadāna)의 이야기들 중『원만존자전』(Pūrṇāvadāna)의 분석을 통하여 신통의 일부로서 명상이 어떻게 사용되고 있는지를 고찰해보려고 한다.

『원만존자전』을 비롯한 아바다나에서 명상의 역할은 크지 않아 보인다. 아바다나에서 명상은 신통의 일부로서 대중을 교화시키는 방편이다. 아바다나의 목적이 봉다와 제자들의 위대한 업적을 통해서 청중들에게 신심을 고취시키는 것이다 보니 명상 또한 이들의 위 대성을 드러내는데 주로 사용되고 있다. 그러나 한편으로 높은 수행 자의 경지를 보여주는 방편으로도 사용되므로써, 수행자는 명상을 통해서 구원적·절대적 존재로서의 위상을 확보할 수 있고, 그 힘은 대중이 필요할 때는 언제든 드러날 수 있는 것으로 그러진다.

『원만존자전』의 경우를 보면 명상을 나타내는 다양한 표현 내 지 용어들이 나온다. 그러나 그러한 것들의 교리적인 내지 기술적인 면을 논하는 것은 여기서는 적절하지 않아 보인다. 그러한 것은 수행자의 권위 내지 신통을 강화하는 방편으로 쓰였기 때문이다. 명 상력을 지킴으로써 봉다와 그의 제자들은 그들을 찾는 제자들의 궁의처가 될 수 있겠던 것이다.

이와 같이 명상은 불교내러티브에서 불교수행자의 절대적인 모 습을 만드는데 기여하고 있고, 명상력을 가진 수행자는 대중이 필요 시 언제든 도와준다는 이미지를 형성한다. 이는 후에 나한신앙으로 발전하여 대중들에게 크게 호응을 받게 되었다고 평가할 수 있었다.

주요어 : 내러티브, 봉다아바다나, 명상, 신통, 아라한

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