

An Analytical Study of Buddhist Principles from the Buddha's Footprints*

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Abstract

This article¹ has three objectives: (1) to interpret the 108 auspicious signs on the Buddha's footprints in Theravada Buddhism, (2) to analyze the Buddhist principles on the Buddha's footprints, and (3) to integrate body of acknowledges between the symbolic pictures and the Buddhist principles from the Buddha's footprints in daily lives of Buddhists at the present time.

From the research, it was found that the concept of creation of the Buddha's footprints was twofold: (1) the relationship between human beings and universe and (2) the relationship between human beings and sacred places. Because they created the Buddha's footprints as center of universe by drawing 108 auspicious pictures on the Buddha's footprint, and imprinted the Buddha's footprints on the hill rocks which were determined as the sacred place of community. The 108 auspicious signs on the Buddha's footprint were the symbolic pictures to explain the three states (*Ti-bhūmi*), the Buddha's characteristics and his teachings. The Buddhist principles on the Buddha's footprint comprised of: the threefold knowledge (*ñāṇa*), the four absorptions (*Jhānas*), the four sublime state of mind (*Brahmavihāras*), the five precepts (*Sīla*), the five qualities to intrepidity (*Vesarajjañāṇa*), the seven factors for enlightenment (*Bojjhaṅga*), the seven spirit endurance (*Viññāṇadhiti*), the seven noble treasures (*Ariya-dhana*), The eight

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worldly conditions (*Loka-dhamma*), the nine super mundane state (*Lokuttara-dhamma*), the ten unwholesome (*Akusala-dhamma*), and the sixteen insight knowledge (*ñāṇa*). In terms of the integration of the body of acknowledges between the symbolic pictures and the Buddhist principles from the Buddha's footprint in daily lives of Thai Buddhists, they can be integrated in both of daily lives and the meditation practice to attain the ultimate goals in Buddhism by studying the meanings, kinds, steps of practicing and practice them with the proper methods in their states by themselves.

Keywords: the Buddhist Principles, the Buddha's footprints.

Introduction

The Buddha's footprint was the footprints which Buddha imprinted at each place for different objectives such as to make other person to know his characteristics. For example, a case of the footprint imprinted by the Buddha for Māgandhiyā's father and mother who wished to offer her to be his wife. It has special identity appearing at vowed and imprinted places. In case, Buddha wished someone to see, he would see it. No animals such as elephants could not delete it or the rain could not penetrate it. Moreover, even the wind could not bring anything to overwhelm it.²

In Puṇṇovādasutta commentary, it was said there were two places that the Buddha imprinted his footprints by himself. Firstly, it was at the bank of Nammadā River. It was imprinted by a request of the great snake, which lived at the river and on the Saccaban Mountain. He imprinted it for an ascetic who believed him and became to be Buddhist.³

In later time, the archive of Fā-Hain on the 5th century had given the same evidence to us that in Sri Lanka, the Buddha has imprinted his two footprints on the top of Sumanakūta Mountain and in the north direction of the top of mountain at Nālandhānī city.⁴ Additionally, the archive of Xuan Zang or Hieun Tsang on the 7th Century was recorded that the Buddha's footprint had appeared at two places: the first footprint was under projecting rock, which the Buddha imprinted his

² **The Dhammapada Commentary**, Vol.2, [2007], compiled by Buddhaghosa, (Bangkok: King Mongkut University). p. 39.

³ The Puṇṇovādasutta Commentary, MA 5: 92.

⁴ Markus Aksland, **the Sacred footprint: A cultural History of Adam's Peak**, first published, (Bangkok: Orchid Press, 2001), p.41.

footprint after he preached the giant named Vakkula and the second footprint on the mountain's peak after he preached him to refrain from eating the meats.⁵ It was recorded in the chanting books of Thai⁶ which were influenced from Sri Lanka. The data was different. It appeared that the Buddha imprinted his footprints at five places: Suvaṇṇamālīka, Suvaṇṇa Mountain, Sumanakūta Mountain, Yonakapura, and Nammadā River. Of these places, two were found in Sri Lanka; the Suvaṇṇamālīka and Sumanakūta Mountain. Three of them were found in Thailand at Suvaṇṇa Mountain, Yonakapura City and Nammadā River.

In Mahāvamsa scripture, it was also recorded that the Buddha ever travelled to Sri Lanka for three times, and he imprinted his footprint on the top of Sumanakūta Mountain at the last time.⁷ For Thailand, in the legend of the Buddha travelling around the world, or “*Tamnan Phracao Liab lok*” in Thai, there were so many evidences that the Buddha ever travelled to Thailand and he imprinted his footprint about 491 places around country such as in Saraburi province and Chiang Mai province.⁸

From aforementioned different data, it indicated the attempts of Buddhists both in Sri Lanka and Thailand in the ancient age. They had participated to create the Buddha's footprints at important places for their worshiped place and mentally centered place. Then, they attempted to explain its importance and sacred place with making up the Buddha's stories for confidence of created footprints. In this way, these were the positive parts. Even the time passed for a thousand year, these legends remained true stories in sense of all peoples at each place, and these realities were undeniable. These legends have become the important part for making valued and sacred place as the representative symbols of the Buddha.⁹

⁵ Xuan Zang, the Archives of travelling to the West of Tung's dynasty, Source: **Journal of Arts and Culture**, Special Volume, the first printing, (Bangkok: Matichon Press, 2004), p. 401.

⁶ Phra Sasanasobhon, **Chanting Books of Translation**, the 3rd printing, (Bangkok: King Mongkut University, 1952), p. 44.

⁷ Mahanama Thera, composed, **Mahāvamsa scripture, Vol. I**, translated by Assistant Suthep Phromlet, Lecturer of faculty of Buddhism, (Phra Nakorn Ayutthaya, Thailand: Mahachulalongkornrajavidyalaya University, 2010), p. 12.

⁸ See details in “**Summary of 6-9 parts**”, of the **Buddha's legends: the God traveled around the World**, Volumes of both North and Northeast regions of Thailand, (Prae Province, Thailand: Mahachulalongkornrajavidyalaya University, 2010), pp. 74-130.

⁹ Ibid, pp. 74-130.

Actually, the Buddha's footprints did not only exist in the Gautama era, but also in the past time of the Buddhas such as Sitthatha, Tissa, and Vipassī. It was found that the Buddhas had imprinted their footprints. In the Apadāna scripture of Tipiṭaka, vol. 32-33,¹⁰ there were four evidences to show that the Buddhas in the past imprinted their footprints and there were evidences about the past lives of disciples of Gautama Buddha. They worshiped the Buddha's footprints and vowed for own benefits by themselves until they got them on that state without doubt. To worship Buddha's footprints had been continuously remained important action for Buddhism as the indicated factors of Buddhism's growth on each era and place. On the other hand, it has also shown the relationship between Buddhists and Buddha.¹¹

To show the respect to the Buddha's footprint of disciples in the Tipiṭaka scripture, most of them showed it by making their own minds rejoiceful and faithful, and worship with many flowers and perfume. Finally, they got the advantages by being born in the state of happiness as the deities in heaven. Their complexion became delightful, its colors became like the flowers that they worshiped the Buddha's footprints, such as Korandabupaphiya monk¹² who worshiped Tissa Buddha with flowers of cock's comb, his complexion was looked like the flower of cock's comb.

In the past, many Buddhists scholars had studied it in different ways such as Waldemar C. Sailer,¹³ the prominent scholar in the Buddha's footprints of Thailand and the world. He was the first person who had studied the Buddha's footprints in Thailand and around the world. He was called as 'the father of the Buddha's footprints' because he was the first foreign scholar who was interested in and studied the Buddha's footprints around the world. He found that in fact, the Buddha's footprints existed in Afghanistan, Bhutan, Cambodia, China, India, Japan, Korea, Laos, Malaysia, the Maldives, Pakistan, Singapore, Sri Lanka, Thailand, and the

¹⁰ Mahachulalongkornrajavidyalaya University, **Tipitaka Thai Version, Volume 32**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1996), pp. 375-376.

¹¹ Anek Khamthon, **Buddhavamsa: History of the 25 Buddhas**, (Bangkok: Religious Press, 1998), pp. 157-166.

¹² Mahachulalongkornrajavidyalaya University, **Tipitaka Thai Version, Volume, 33**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1996), pp. 41-42.

¹³ Waldemer C. Sailer., **The Word of the Buddha footprint**, Source: [Online]. [www.dralbani. Com/Buddha footprint](http://www.dralbani.Com/Buddha%20footprint) [28 may 2016], and "Chronology of Buddha Footprint", academic article in **"Buddhapādalakkhana and the Buddha's footprint in Thailand"**, (Bangkok: Department of Arts, 1993), pp. 27-45.

Union of Myanmar. Unchalee Pinrod¹⁴ studied in an edition and critical study of Buddhapādamāṅgala scripture. She found that this scripture was composed at Lanna period by using Pali language and its contents showed the 108 auspicious pictures on the Buddha's footprints. These pictures like mimicking everything in the universe into the Buddha's footprints to show the power of the Buddha which was beyond anything in the universe. In the same way of Claudio Cicuzza's works, he studied the Pali Buddhapādamāṅgala or auspicious signs on the Buddha's feet with critical edition in English. He showed the lists of the 108 auspicious pictures from Pali tradition and interpreted them in terms of the Buddha's teachings.¹⁵

At Mahachulalongkornrajavidyalaya University, there were two Ph.D. students who studied about it: Phra Sripariyatvedi (Lamyai Suvaddhano), he researched the Thai people's belief on the Buddha's footprint in Saraburi province. It was found that in the past, most of Thai people believed that if they worshiped the Buddha's footprint for three or seven times in their lives, they would not ascend in the hell state, and it was believed that the Buddha's footprint was the center of three institutions: the nation, the religion, and the monarchy. If they followed the principles of Buddhism and believed in the Buddha's footprint, they would finally find the peaceful and wisdom way.¹⁶ Another one, Juan Khongkwae,¹⁷ he studied the characteristics of the Buddha's footprint in relation with Buddha dhamma. From its result, it was found that every picture on the Buddha's footprints were presented as the representative signs of the Buddha's teachings such as Dhammacakra is a symbol of the Noble Eightfold Path or *Aṭṭhaṅgika-magga*, Tri-Rattana is a symbol of the Buddha's teachings, Sawasdika is a symbol of the Three Characteristics, etc.

¹⁴ Unchalee Pinrod, "Buddhapādamāṅgala: An Edition and a Critical Study", **thesis Master of Arts**, (Graduate School: Chulalongkorn University, 1982).

¹⁵ Claudio Cicuzza, "A Mirror Reflecting the Entire World, The Pali Buddhapādamāṅgala or "Auspicious Signs on the Buddha's Feet", first published, (Bangkok, Thailand: Fragile Palm Leaves Foundation, Lumbini International Research Institute, 2011).

¹⁶ Phra Sripariyatvedi (Lamyai Suvaddhano), "The Analytical Study of the Thai People's Belief in Lord Buddha's Footprint", **a Dissertation, Doctor of Philosophy**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2009).

¹⁷ Juan Khongkwae, "An Analytical Study of the Characteristics of the Buddha's Footprints in Relation with Buddha Dhamma", **a Dissertation, Doctor of Philosophy**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2016).

From the above evidences, the researcher could conclude that the Buddha's footprints were studied in different aspects, such as a textual study of Uncalee Pinrod and Claudio Cizzusa, a survey study of Waladimer C. Sailer, or a critical study of Phra Sripariyatvedi and Juan Khongkwae. But in this topic; 'A critical study of the principles of Buddhism on the Buddha's footprint', it did not directly study no matter what the meanings of the 108 auspicious pictures on the Buddha's footprints were, the principles of Buddhism on the Buddha's footprints which were related to the symbolic pictures of the Buddha's footprints. Some important questions were raised such as "Why did Buddhists in the past imprinted them at many places, and why they explained that they were the true Buddha's footprints through the legends or folktales which were composed on the later time? And how do beliefs about them was related with the Buddha's characteristics, stability and growth of Buddhism?"

Therefore, to know the meanings of the 108 auspicious signs and principles of Buddhism on the Buddha's footprints in details, the researcher would study them according to the three objectives: to interpret the symbolic pictures on the Buddha's footprints in Theravada Buddhism, to analyze the principles of Buddhism on the Buddha's footprints, and to integrate body of acknowledges between the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists in the present time.

Objectives of the Research

1. To interpret the symbolic pictures on the Buddha's footprints in Buddhism.
2. To analyze the principles of Buddhism on the Buddha's footprints.
3. To integrate body of acknowledges between the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists in the present time.

Scope of Research

1. For the content parts, this study analyzed the background of the Buddha's footprints, the symbolic pictures and the principle of Buddhism on the Buddha's footprints and integration of them in daily lives for all Buddhist in the present time, by using data from the Tipiṭaka and others related documents.

2. In the research field, this study was documental research and field research, so the researcher has surveyed all data from documents about the Buddha's footprints and the important footprints in Thailand.

3. In terms of limitation of research, due to the researcher could not survey them under limitation of times and funds, so, the researcher surveyed only some important places in Thailand such as the Buddha's footprints in Saraburi province, at Mae Rim district in Chiang Mai province, at Sra Morakot Ancient City, Prachin Buri province, at Wat Pho in Bangkok.

Definition of the Terms Used in the Research

Analytical study referred to the rational examination of the concepts of the Buddha's footprints from Buddha's lifetime and after the passing away of Buddha until the present time.

Buddha's footprints referred to the footprints of the Buddha which has imprinted at each place for different objectives. It referred to the Buddha's footprints which were imprinted by him and were imprinted by his followers on the later times.

Theravada Buddhism referred to the important sect of Buddhism on the early era and it had spread to Sri Lanka, Myanmar, Thailand, and other countries in Southeast Asia.

The principles of Buddhism referred to the Buddha's teachings on the Buddha's footprints.

Buddhists referred to the followers of Buddha consisting of monks, nun, layman and laywomen.

The 108 auspicious signs referred to the symbolic pictures on the Buddha's footprints.

Review of Related Literature and Research Works

In this study of the Buddha's footprints, the researcher reviewed various literatures. Most of them were research papers, thematic papers and thesis of students in Master of Arts and university researchers as follows.

1. Books

A study of Claudio Cicuzza mated to Unchalee's thesis on the title: 'A mirror reflecting the entire world' which he translated the characteristics of the Buddha's footprint from the Pāli Buddhapādmangala or the 108 auspicious signs on the

Buddha's footprint.¹⁸ From this study, it was found that the Buddhapādmangala was an important Buddhist Pali scripture of Siam, or Thailand at the present. At the beginning, it started from the description of the Wheel's sign on the Buddha's footprint, and then described the 108 auspicious symbols according to the beliefs of Theravada Buddhism with comparison the Buddha's teachings and his doctrines as symbols of the Tribhūmikathā, or the three worlds.

Nanthana Chutiwong studied differences of the Buddha's footprints in many countries of Asia and Southeast Asia.¹⁹ From the research result, it was found that the Buddha's footprints were held 'used pagoda by assumption', or 'Paribhogaceti' of the Buddha, meant that they were assumed to be Buddha's real footprints and were symbolic which was ever used to be the representative of the Buddha because there was no creation Buddha's image as the human.

In the legend of the Buddha travelling around the world, or "*Tamnan Phrachao Lieb Lok*"²⁰ in Thai, there were many evidences to show that the Buddha imprinted his footprints at many places in Thailand in both north and north-east regions such as in Chiang Mai, Lampang, Payao, Udonthani province. Even if these evidences were from local legends which were compiled on the later time, but these had shown that the Buddha's footprints were imprinted in everywhere of Thailand for various objectives by Buddhists from the past until the present time. It aimed to explain the importance of the Buddha's footprints which they imprinted for Buddhists at those places. Meanwhile, a study of cultural routes as heritage in Thailand of Sayamol Chairatudomkul²¹ indicated that transmission of belief of worshipping the Buddha's footprint have become traditions of all Buddhists in Thailand and other Buddhists countries from the past until the present time. Finally, in research of Dhossaphol Changphanijyakul²² on the title: To track the 491 Buddha's footprints around

¹⁸ Claudio Cicuzza, "A Mirror Reflecting the Entire World, The Pali Buddhapādamāṅgala or "Auspicious Signs on the Buddha's Feet", p. xix.

¹⁹ Nandhana Chutiwong, "Buddha's footprints in Arts of South Asia and Southeast Asia", (Bangkok: Maung Boran, 2533). p. 5.

²⁰ See details in "the legend of the Buddha who travelled around the world", or "*Tamnan Phrachao Lieb Lok*" compiled by group of lectures, (Mahachulalongkornrajavidyalaya University, Prae Campus, 2013), pp. 1-13.

²¹ Sayamol Chatatudomkul, "Cultural Routes as Heritage in Thailand: Case Studies of King Narai's Royal Procession Route and Buddha's Footprint Pilgrimage Route", **Thesis of Doctor of Philosophy**, (Graduate School: Silpakorn University, 2008).

²² Dhossaphol Changphanijyakul, **to track the 491 Buddha's footprints around Thailand**, (Bangkok: Comma Printing, 2555), p. 7.

Thailand, or '*Taam roy phrabhuddhapada*' in Thai. It was found that there were the Buddha's footprints in Thailand at 491 places on all regions of Thailand. Especially in the northeast, there were the Buddha's footprints at about 200 places. Of these, they were the Buddha's footprint in Saraburi province and Suphan Buri province, where Luang Boribal Buribhand²³ summarized in preface of his work about the Buddha's Footprint. It was found that the Buddha's footprints were actually imprinted by the Buddha himself.

In the later time, they were accepted by Sri Lanka and Thai Buddhists as his real footprints. In fact, the Buddha never travelled outside India during his whole lifetime. About the belief of footprints at Sri Lanka, especially at Adam's peak, or Sumanak ta Mountain, there were differences among each religious follower. For Sri Lankan Buddhists, they believed that it was the Buddha's footprint, but Hindus believed it was the footprint of Lord Shiva. Muslims believed to be the footprint of the first man of the world, Adam. Meanwhile, some Christians regarded it that the footprint of the apostle Thomas.²⁴

However, the oldest evidence of creation the Buddha's footprint in the first time was found at the pagoda of Bharhut city and at pagoda of Sañci in India around the 3rd B.E. This origination of the Buddha's footprint was the representative of the Buddha as the supreme state of all Buddhist at that time. At the later time, when this concept was spread out from India to other countries, it was generally accepted such as in Sri Lanka, Myanmar, and Thailand.²⁵

2. Thesis and research

A dissertation of Phra Sripariyatvedi (Lamyai Suvaddhano),²⁶ who studied the Thai people's belief in the Buddha's footprint in Saraburi province, revealed that the Buddha's footprints were imprinted since the Buddha's lifetime by himself and were imprinted on the later time by the Buddhists for commemorating the Buddha's virtues. Especially the Buddha's footprint at Wat Phra Buddhapada in Saraburi province, it was very sacred place. In the past time, Buddhists believed

²³ Luang Boribal Buribhand, **The Buddha's Footprint**, (Bangkok: the Chatra Press, 1955), p. (c).

²⁴ Markus Akslund, **the Sacred footprint: A cultural History of Adam's Peak**, first published, (Bangkok: Orchid Press, 2001), p.16.

²⁵ Department of Arts, **Buddhapadalakkhana and the Buddha's footprint in Thailand**, (Bangkok: Office National Bangkok, 1993), p. 5.

²⁶ Phra Sri Pariyathivedi (Lamyai Suvaddhano), "The Analytical Study of the Thai People's Belief in Lord Buddha's Footprint" pp. abstract.

that if they worshiped it for three or seven times on their lives, they would not ascend the hell state. But Juan's research,²⁷ 'an analytical study of the characteristics of the Buddha's footprints in relation with Buddha Dhamma', it was found that every auspicious picture on the Buddha's footprints were the symbols of the Buddha's teachings. For its evolution, at the early era, there was only one pictures, Dhammacakra's picture on the Buddha's footprint. At the later era, they evolved to the pictures of Tri-ratana and Sawadika respectively, and to the 108 auspicious pictures at the final. On the other hand, he also analyzed the importance of 8th auspicious number on the Buddha's footprints since the past until the present time whatever in the Buddhism's dimensions, or superstition's dimension.

Research of Unchalee Pinrod,²⁸ who studied Buddhapādamangol in Thailand, showed that this scripture was composed in Lanna era when the study of Pali was on the decline. Its composers attempted to give and analyze the Buddha's sign and interpreted it as in relation with the Triple Gem and representative of anything in the universe. The arrangement and selection of sign suggested the shape of the whole universe and the omnipotence of the Buddha.

Pattama Ekmoung²⁹ comparatively studied on the Art between the Buddha's footprints of Wat in Phayao and Sukhothai. From the research, it was found that the Buddha's footprints of Wat Srikomkam, Phayao and Wat Trapangthong, Sukhothai were from the same idea which were influential from the creation the Buddha's footprints of India and Sri Lanka, and the design of Wat Srikomkam were similar to Wat Trapangthong. They were created in Sukhothai period. Suthana Ketuaram³⁰ studied creation of the Buddha's footprints on the King Lithai and found that symbols on the Buddha's footprints were dissipated symbols. These were held as symbol of the Buddha who traveled from one place to another place. On the later time; on the early Amārawadi period, there were the Buddha's footprints which imprinted with narrative story of Buddha who traveled around the world. In the

²⁷ Juan Khongkwae, "An Analytical Study of the Characteristics of the Buddha's Footprints in Relation with Buddha Dhamma", pp.9-14.

²⁸ Unchalee Pinrod, "Buddhapadamangal: an edition and a critical study", thesis of Master of Arts, **faculty of Arts**, (Chulalongkorn University, 2525).

²⁹ Pattama Ekmoung, "A Comparative Study on the Art between Buddha's footprint of Wat Srikomkam, Phayao and Wat Trapangthong, Sukhothai", **Thematic paper of history of art**, (Graduate School: Silpakorn University, 2549).

³⁰ Suthana Ketuaram, "Creation of Buddha's footprint on the King Lithai". **Thematic paper of Bachelor of Degree**, faculty of Archaeology, (Bangkok: Silapakorn University, 2523), pp. 4-6.

topic of comparison of the mural painting and sculpture on the Buddha's footprints of Amphol Khomkham,³¹ who studied the similarities and dissimilarities in the concepts of Buddha's footprints toward the mural painting and sculpture during the late Ayutthaya era. From the research, the result showed that during the Ayutthaya period, there were four styles of footprints. They were comprised of firstly, the Buddha's footprint at the Nammadā river and secondly, at the Saccabana Mountain, exposed in the written aspect of the Puṇṇovāda Sutta. Thirdly, the Buddha's footprint was on the top of the Sumank ta mountain of Sri Lanka. It was also considered as the most prominent influences beyond another footprint at the Suwaṇṇabanpot Mountain in Saraburi province of Thailand. Besides, there were also other three exposed mural paintings and sculptures during Ayutthaya period. For the depicted mural painting and sculpture, it could be assumed that it was firstly built at the murals painting in its east sided wall of residential Building of Buddhakhosachan at the temple of Phutthaisawan in Ayutthaya province and passed on to other provinces. The mural painting in inner side of the chapel of temple of Khao Kwean Suttharam and cement was created decoration by attaching the chapels wall of the temple of Pailom in Phetchaburi province.

In addition, a research of Wiraporn Suwadeepathomphong,³² studied the new aspects on the system of the auspicious symbols on the Buddha's footprints in Thailand since 15th – 19th century. From the research result, it was found that the fortune symbols were shown firstly in Sukhothai Art, dated in 13-14 century A.D. They were arranged in from of horizontal line, starting from the thumb left to right, and were circled around the center of the foot. Nearly the same time, they had also a new technique to rearrange these symbols as the universal Mandala in a vertical line. They seemed to show Brahmaloaka and Devaloka in the highest of foot. Afterward, the auspicious symbols were improved to be a ring on center of footprints, dated in 14 century A.D. To warding to the Middle Ayutthaya Art, there was a new design to mutable and filled the symbols in these. Last, the auspicious symbols were

³¹ Amphol Khomkham, "the similarities and dissimilarities in the concepts of Buddha's footprints toward the mural painting and sculpture during the late Ayutthaya period", **Thesis: Master of Arts**, Department history of art, faculty of Archaeology, (Bangkok: Silapakorn University, 2005).

³² Wiraporn Suwadeepathomphong, "the new aspects on the system of the auspicious symbols on the Buddha's footprints in Thailand from 15th – 19th century", **Thesis: Master of Art**, Department history of art, (Bangkok: Silapakorn University, 2009).

turned into vertical line as Sukhothai Art. This style was popular throughout to Rattanakosin Art. In the position of symbols, it was founded that it changed alternatively for a several times. It depended on the size of Buddha's footprints and the canons which contained the various information of auspicious symbols. Meanwhile, the research of Wannakavee Photha³³ had different results because she studied the Buddha's footprints in the modern art of Thai artists. From the research, it was found that it demonstrated the differences of the concepts, creativities and the meaning between two artists. Pichai Nirand presented the painting of the Buddha's footprint by altering, developing and finally creating the art works. Though, he was able to form his individual style and his works did not distort the original purpose of creating the traditional footprints. Patyos Buddhacharoen presented the Buddha's footprints through the art of installation inspired by the interpretation of every conscious step. Both artists have a coherent style in adjusting between the original style and contemporary art in order to bring the best of individuality.

From all evidences, they showed that the Buddha's footprints were studied and investigated in the many dimensions by scholars and students of both Thai and foreigners. These caused us to gain new knowledge from the Buddha's footprints. On the other hand, in my thesis: A critical study of Buddhist principles from the Buddha's footprints, it is direct study. This study would help us get its knowledge completely and would be beneficial for all Buddhists in Thailand and other countries.

Research Methodology

This qualitative research used various methods in the following steps:

1. Studied all documents from the Tipiṭaka and their documents. These data would be used to be conceptual framework of this research and was a part of data analysis.
2. Studied folk's legends from various documents in each local of Thailand such as the legend of Buddha travelled around the world, the legend of Buddha's footprint. These legends would be used as the representative of folk's faith which were related to the origination of the Buddha's footprints and the meanings of them.
3. Interviewed 4 key informants about the Buddha's footprints i.e. Ajarn Srisak Vallibhodom, Dr.Sakchai Saisingha, Khun Racchanok Khocaranon, director

³³ Wannakavee Photha, "Buddha Footprint in Contemporary Thai art: A Case Study of Pichai Nirand and Phatyos Buddhacharoen", Department of Art Theory, **faculty of Archaeology**, (Bangkok: Silapakorn University, 2009).

of National museum Bangkok, Dr.Veerachart Nimanong, who was expert in hermeneutic. This information would be used to explain the concept of the Buddha's footprint and the symbolic pictures on the Buddha's footprint.

4. Collected data and analyzed the data following up the fixed contents. In this thesis, its contents consisted of five chapters.

5. Presented it to advisor and supervisor committee according to the regulation of Graduate school of Mahachulalongkornrajavidyalaya University and public people in the future.

Conceptual Framework

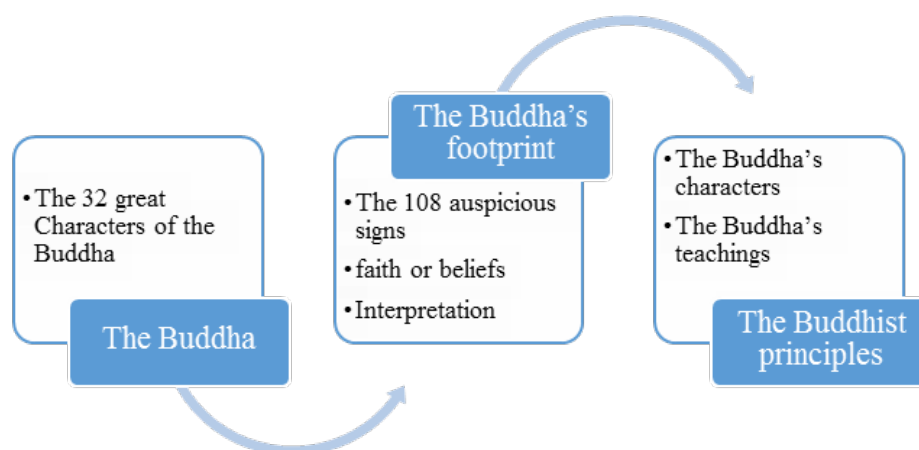


Figure I: Show the conceptual framework

Results of the Research

The first objective of this study was to interpret the symbolic pictures on the Buddha's footprints in Buddhism. From all symbolic pictures, they have shown that their meanings were related with *Tri-bhūmi* (three states), the Buddha's characteristics and his teachings.

In terms of the first state, *Tri-bhūmi*, the pictures of the Sixteen Brahma realms and the Deva Realms pictures meant that the Buddha was beyond these realms with his three characteristics: the wisdom (*paññā*), the holiness (*parisutthi*), and the compassion (*karuṇā*). These characteristics caused him to be regarded by followers as the teacher of deities and human beings in the three states. These pictures were symbols of superior power of the Buddha than Brahmana and deities in Hinduism, or theism. It was indicated that the Buddha was regarded as the great teacher in the

world. In fact, he was regarded in this way for a long time, since he was predicted the characteristics by the 8 brahmas when he was old 5 days. Among those, 7 Brahmas have predicted in two ways: If he governed country, he would be the great king of the world, if he ordained, he would be the great teacher of the world. Meanwhile, the one young brahma named '*Koṇḍañña*' predicted in only one way: This young boy would ordain and become to the great teacher of the world surely. All Buddhas in the past were predicted in the same way. This was the evidence of greatness of the Buddha that was predicted by 8 Brahman in Hinduism since he was a young boy. In addition, when he ordained and enlightened to become the Buddha, his state was beyond more than deities and Brahman. The symbolic pictures appeared on the Buddha's footprints. They implied that the Buddha was completely freed from the three states. His state was the supramundane plane, or *Lokuttara-bhūmi*. This state was *Ariyas's* state which was beyond the three states, or *Lokiya-bhūmi*. In Pali, it was called '*Ariyapanna-bhūmi*', which was un-belonging or unlimited plane. These pictures on the Buddha's footprints were the symbolic signs of his greatness according to the 32 great characteristics in Hinduism and Buddhism in *Lakkhaṇa-sutta*.

For the second state, the Buddha's characteristics were imprinted on his footprints by using the metaphorical symbolic pictures to show his special characteristics which were different from common person in the world. For example, *Supaṇṇarājā's* picture meant that the Buddha eradicated all defilements by wisdom as the diamond (*vajirañāṇa*) as a *Garuda* rid a serpent by its strong claws. *Susumārārājā's* picture meant that the Buddha stood in the supernormal knowledge or *Sabbaññutañāṇa* in Pali to protect him and all beings from the states of loss (*Apāya*) and woe as a king crocodile protected him and its relatives in lotus pond, or *Bhesakalāvan*, *Siharājā's* picture as he fulfilled with the four self-confidence (*Vesārajjaṇāṇa*), entering to the 4 companies to preach the four Noble truth with a very beautiful style as the king lion fulfilled with the last rumor himself, etc. In fact, there were many metaphorical pictures on the Buddha's footprints which has shown his characteristics in the metaphorical methods, such as *Satti* meant his teachings which could eradicate *Māras* (all defilements) by *Arahatta-maggañāṇa*. *Sirivaccha* meant the Gem King Cow (*Rattanausabha*), which was auspicious animal and was caused of approximately prosperity. *Nandiyavatta* meant the Exalted One as a king lion made the great rumor to prosperity of the

Buddha's auspicious sign. On the other hand, the symbolic pictures were used to explain his potentials, for example, *Usabharājā*'s picture meant that in the past time the Buddha was born in the state of king cow named '*Sumaṅgala*'. He was not careful enemies with a hard hart, but he wished only to preach Dhamma for all beings.

For the third state, his teachings on the Buddha's footprints had been imprinted by the symbolic pictures such as *Suvaṇṇanāvā*'s picture meant that the Buddha was as golden boats to help all beings from the transmigration to *Nibbāna*, or the extinction of sufferings. The golden boats were the path of Worthy One (*Arahatta-maggañāṇa*) and the fruition of Worthy One (*Arahatta-phalañāṇa*). *Catumukhomahabrahmas*'s picture meant that the Buddha was fulfilled with the holy abiding, or *Brahmavihāra*, in his mind. *Suvacchakā kāvī*'s pictures meant that the Buddha preached the super mundane states (*Lokuttaradhamma*): the Four Paths, the Four Fruitions and *Nibbāna*, the unconditioned state, to all beings in the three worlds with his compassion as a cow has loving-kindness for his son. *Talapaṇṇa*, or Fan palm meant that the Buddha preached loving-kindness to all beings in the three worlds with his compassion. The picture of king of bird named *Cakbrak* meant the three virtues including: honesty in own wife, moderation of consumption, and did not do suffering to other. *Rattana-assa*'s picture meant the seven gems or *Sattarattana*, according to the *Vajirasaratthasaṅkaha* scripture. It meant the seven enlightenment factors or *Bojjhaṅga* which has seven kinds in the following:³⁴ Mindfulness (*Sati*), truth investigation (*Dhammavicaya*), effort (*Viriya*), zest (*Pīti*), calmness (*Passatthi*), concentration (*Samāthi*), and equanimity (*Upekkhā*).

The second objective of this study was to analyze the principles of Buddhism appeared on the Buddha's footprints. The principles of Buddhism referred to teaching of the Buddha appeared on the Buddha's footprints. The principles were found in the following: the threefold knowledge (*Ñāṇa*), the four absorption (*Jhānas*), the four sublime states of mind, (*Brahmavihāras*), the five precepts (*Sīla*), the five qualities to make intrepidity (*Vesārajjāñāṇa*), the seven factors for enlightenment (*Bojjhaṅga*), the seven spirit endurance or supports of consciousness (*Viññāṇaḍḍhiti*), the noble treasures, (*Ariya-dhana*), the nine super mundane-states (*Lokuttara-dhamma*), the unwholesome course of actions (*Akusala-dhamma*), and sixteen insight knowledge (*ñāṇa*).

³⁴ A.Catuk. (MCU) 21/238/354.

The threefold knowledge (*ñāṇa*, or *Vijjā*)³⁵ concerned three kinds of wisdom: The first wisdom was ‘*Pubbenivāsānusati-ñāṇa*’ or memory in the past life-times on the first-time, the second wisdom was ‘*Dibbacakkhu-ñāṇa*’ or clairvoyance on the second-time, and lastly, ‘*Āsavakkhaya-ñāṇa*’ or cessation of mental intoxication on the latter period. This principle was found on the symbolic sign of *Byaggharājā* or the king of tiger. It meant that the Exalted One was like the king of tiger because he had the omniscience or ‘*Sabbāññuta-ñāṇa*’ in Pali. On the other hand, it was also found on the symbolic sign of *Dīpirājā* or the king of yellow tiger. It meant that the Buddha was not pleased in the five objects of desire or *Kammaguṇa*, which naturally belonged to all beings in the three worlds, but he was pleased the 9 super mundane dhamma to attain all advantages with the right ways, the fruitions and the cessation of sufferings, *Nibbāna*. Therefore, his name was called ‘*Dīpirājā*’ or the king of yellow tiger.

The four absorptions (*Jhānas*)³⁶ consisted of four kinds: The first absorption or *Paṭhama Jhāna* in Pali, the second absorption (*Dutiya Jhāna*), the third absorption or *Tatiya Jhāna*, and the fourth absorption (*Catuttha Jhāna*). These absorptions were called ‘contemplation’ or *Rūpa Jhāna* in Pali. Furthermore, this absorption in this meaning also meant the formless contemplation or *Arūpa Jhāna* in Pali. Both were the symbolic signs of the sixteen Brahman realm (*Soḷasa-Brahmaloka*) and the six Deva realm (*Cha-Devaloka*) on the Buddha’s footprints. That meant that the Buddha was beyond these states because he enlightened the Buddhahood and was on the superior state (*Lokuttara-bhūmi*) than the Brahman realm and Deva realm.

The four sublime states of mind (*Brahmavihāras*)³⁷ meant that the Buddha had these virtues in his mind which consisted of: *Mettā* (loving-kindness), *Karuṇā* (compassion), *Muditā* (sympathetic joy), and *Upekkhā* (equanimity). He preached all beings in the three worlds like a Brahma. This symbolic sign was on the Buddha’s footprints which named ‘*Catumukho Mahābrahmā*’. In addition, the Buddha was yet liked the gold boat or *Suvaṇṇānvā* in Pali because he helped all beings from the deepest large ocean or the samsara to *Nibbāna*. This sign was both of the holy way (*Arahanta-Maggañāṇa*) and the holy fruitions (*Arahanta-phalañāṇa*)

³⁵ D.Pā. (MCU) 11/305/275.

³⁶ M.I.40., D.Pā. (MCU) 11/307/278.

³⁷ D.M. (MCU) 10/327/256.

in the same time. Both are the means and the goals according to the principles of Buddhism. When all Buddhists followed them completely, they would attain the ultimate goal of Buddhism or *Nibbāna* at the end. Like the Buddha sitting on the throne of glass or *Rattana-pallaṅko*, he could get rid of all Maras or defilements with the power of ten perfections or *Pāramī* in Pali by himself. One auspicious sign also was the symbol of enlightenment of the Buddha. He was like *Suvaṇṇa Kacchapo* or the gold tortoise because he could get rid of all defilements with wisdom like a diamond or *Vajirañāṇa*. When he enlightened, after that he taught all beings in the three worlds by his compassion as well as the cows have a loving-kindness to her sons. This sign was called *Suvacchakā-gāvī*. On the other hand, because of compassions to all beings within his mind, he was called '*Kinnaro, Kinnarī*'. He never afflicted all beings no matter what they were human or animals in this world.

The five precepts (*Sīla*)³⁸ were the basic virtues of humanhood in everywhere which consisted of: To abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, and to abstain from intoxicants causing heedlessness. These virtues appeared on the auspicious sign named '*Jīvañjīvakarājā*', because the Buddha could absolved all beings from thief to honest livelihood. His name in this way meant that all beings in this world have to go states of loss, *Apāya-bhūmi*, because they did misconduct the rules of morality; killing, stealing, sexual misconduct, false speech, and intoxicants causing heedlessness. These all bad action caused to human entering the suffering states, *Apāya-bhūmi* after death: *Niraya* (hell), *pittivisaya* (realm of hungry ghosts), *asurakāya* (host of demons) and *tiracchānayoni* (realm of beasts). Meanwhile, all beings who did not misconduct the rules of good action, went to the world of heaven; realms of deva and realms of brahma, or even if they can come back this world as human being in the great families such as the family of millionaires or the family of persons whose have right views, or '*Sammādiṭṭhi kulāni*', or in the suitable regions where has good or favorable environment, where they can live with together other person in societies with happiness and could do all activities easily such as Thailand, Sri Lanka, Myanmar, India, United State of America, etc.

³⁸ D.Pā. (MCU) 11/286/302.

The five qualities to make intrepidity, *Vesārajjañāṇa* or *Vesārajjakaraṇa-dhamma*,³⁹ consisted of five kinds: *Saddhā* (faith or confidence), *Sīla*, (good conduct or morality), *Bāhusacca* (great learning), *Viriya* (effort or energy) and *Pañña*, (wisdom or understanding). This virtue was appeared on the auspicious sign ‘*Sīharājā*’, of the Buddha’s footprints. It meant that the Buddha was like the king of lion because he fulfilled with the five *Vesārajjakaraṇa-dhamma*, when he entered midst of the four companies for preaching the four Noble truths with the very beautiful Buddha’s styles as well as the king of lion who complete with own widely sound and self-confidence. Even though in the chanting chapter of Buddhists: *Namo tassa bhagavato arahato sammā sambuddhassa*, May the homage to the Exalted One, who fully attained perfect enlightenment by himself. This chanting is also the self-confidence, its benefit is to get rid all dangers in their lives. All dangers will be perished by the power of the Buddha as echo sound of the king of lion.

The seven factors for enlightenment, *Bojjhaṅga*,⁴⁰ were: *Sati* (mind-fulness), *Dhammavicaya* (truth investigation), *Viriya* (effort), *Pīti* (zest, or rapture), *Passaddhi*: (tranquility or calmness), *Samādhi* (concentration) and *Upekkhā* (equanimity). These virtues appeared on the auspicious sign that are ‘*Sattamahāseḷa*’, means these have been established into his vision retreat, or ‘*Jhānavisaya*’ in Pali by him and then he preached them to his followers to attain the enlightenment as well as he as the Buddha have to do the three conducts, or the Buddha’s conducts, functions, *Buddha-cariyā*: Conduct for the well-being of the world, or *Lokattha-cariyā* in Pali, conduct for the benefit of his relatives conduct, or *Ñātattha-cariyā* and beneficial conduct as functions of the Buddha, or *Buddhattha-cariyā*. By his functions, all deities and human follow his teachings and attain the enlightenment by themselves.

The seven spirit endurance or supports of consciousness, *Viññāṇaṭṭhiti*,⁴¹ which appeared on the Buddha’s footprint were ‘*Sattamahāseḷa*’. These have been established into his vision retreat by him. The Buddha understood the supports of consciousness by his enlightenment, or wisdom which comprised of the 7 kinds: Beings were different in body and in perception, beings were different in body, but equal in perception, beings were equal in body, but different in perception, beings

³⁹ A.Tik. (MCU) 20/114/357.

⁴⁰ A.Catuk. (MCU) 21/238/354.

⁴¹ D.M. (MCU) 10/128/74.

were equal in body and in perception, beings were reborn in the sphere of boundless space, beings reborn in the sphere of boundless consciousness, and beings were reborn in the sphere of nothingness. These beings lived in the three worlds, or *tri-bhūmi* with different states, come and go in the cycle of birth and death for a long time until they were free from this cycle and achieved the extinction of sufferings, *Nibbāna* in the final.

The seven noble treasures, or excellent property, *Ariya-dhana*,⁴² which appeared on the Buddha's footprint were '*Sattamahāseḷa*', consisted of the 7 kinds: *Saddhā* (confidence), *Sīla* (morality), *Hiri* (moral shame), *Ottappa* (moral dread), *Bāhusacca* (great learning), *Cāga* (liberality) and *Pañña* (wisdom). These virtues were the Buddha's qualities meant the noble treasures were preached to all beings by him to establish into minds of all human and beings in three worlds and to have the noble treasures in their lives by following the principles of 7 *Ariya-dhana* completely. This sign on the Buddha's footprint, it implied that he was the representative of good lives and actions of all beings. He wished them to be their ways for enlightenment of his followers in Buddhism.

The eight worldly conditions, *Loka-dhamma*,⁴³ consisted of 8 kinds: *Lābha* (gain), *Alābha* (loss), *Yasa* (fame), *Ayasa* (obscurity), *Nindā* (blame), *Pasaṃsā* (praise), *Sukha* (happiness), and *Dukkha* (pain, or suffering). These virtues were appeared on the Buddha's footprint '*Sineru*', meant that the Buddha was not shaken with the worldly conditions like a mountain of *Sineru*, or *Sumeru* in Pali. On the other hand, the Buddha's body became brightened like a gold more than human beings and deities in three worlds. The Himavan's picture was on the Buddha's footprint to show his brightness and strengthens.

The nine super mundane-states, *Lokuttara-dhamma*,⁴⁴ were the noble principles according to the Buddha's teachings consisting of 4 *Magga*, or the Four Paths, 4 *Phala* or the Four Fruitions, and *Nibbāna*, or the unconditioned state. If 37 *Bodhipakkhiya-dhamma*, or 37 virtues partaking of enlightenment were included with them, its numbers would become 40 virtues immediately. They were the virtues of enlightenment in Buddhism. This dhamma on the Buddha's footprint was '*Suvacchakā gāvī*'. It meant that the Buddha preached the super mundane-states to

⁴² D.Pā. (MCU) 11/330/331.

⁴³ D. Pā. (MCU) 11/348/348.

⁴⁴ Kh.P. (MCU) 31/73/124.

all beings in three worlds with his compassion like the cows have compassion in their sons. Another sign was ‘*Kāravika*’, or the bird of paradise, meant that the Buddha preached the *Magga*, paths, the *Phala*, fruits and *Nibbāna* to all beings with the very melodic sounds, so he was named ‘*Kāravika*’, or ‘*Kāraveka*’, in Pali. On the other hand, because of his 32 characteristics of the great man and the 80 subsidiary characteristics, for this reason, he was called ‘*Mayurārājā*’, or the king of peacocks. In addition, the Buddha was named ‘*Koñcarājā*’, because of his going and coming in the somewhere or when he went to the long-distance, he went and came back by sky with his supernatural power like a crane fly everywhere by sky with own power.

The ten unwholesome course of actions, *Akusala-dhamma*,⁴⁵ consisted of the ten kinds: A) *Kāyakamma*: bodily action were of three: *Pāṇātipāta*: destruction of life, *Adinnādāna*: taking what was not given, *Kāme -sumicchācāra*: sexual misconduct, B) *Vacīkamma*: verbal action consisted of four: *Musāvāda*: false speech, *Pisūṇāvācā*, tale-bearing or malicious speech, *Pharusavācā*: harsh speech, *Samphappalāpa*: frivolous talk, C) *Manokamma*: mental action included of three: *Abhijjhā*: covetousness, *Byāpāda*: ill will, *Micchādiṭṭhi*: wrong view. Here they meant that the Buddha preached the pure wholesome actions to all being in the three worlds to refrain from the 10 impure unwholesome actions, or *Akusala-kamma*patha. He was prospering with his resoundingly sound like a sound of conch shell. This sign which appeared on the Buddha’s footprint was ‘*Dakkhiṇāvavattasetasaṅkho*’ in Pali.

The sixteen insight knowledge, *Soḷasa-ñāṇa*⁴⁶ which approximately happened in person who practiced the insight meditation consisting the sixteen levels. This *ñāṇa* or the insight knowledge was the Dhammacakra’s picture at the center of the Buddha’s footprint which has the sixteen bars equaling the numbers of *Soḷasa-ñāṇa* according to the principles of Buddhism. In fact, the *Soḷasa-ñāṇa* was not in the Tipiṭaka directly, but it was composed by the commentators of insight meditation or *Vipassanācāriya* in the later time such as Buddhaghosa. He composed it into Visuddhimagga to be the ways of practice meditation for all Buddhists.

⁴⁵ D.Pā. (MCU) 11/360/431.

⁴⁶ Vism. 587-678, in Phrahmagunabhorn (P.A.Payutto), **Dictionary of Buddhism**, (Bangkok: S.R. Printing Mass Products, limit., 2002), pp. 260-261, and in Fine Arts Department, **Analysis of Characteristics and Meanings of the Buddha’s footprint in National Museum Bangkok**, (Bangkok: Office of National Museum, 2016), pp.83-85.

The third objective of this study was to integrate proper acknowledges that related to the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists at the present time. Integration could be carried out in daily lives and the meditation practice of Buddhists.

Firstly, integration between the 108 auspicious signs and the principles of Buddhism in daily lives of all Buddhists on the Buddha's footprint could be applied by studying, and following them with the proper ways according to the Buddha's teachings in the three Admonitions of the Buddha, or 3 *Buddha-ovāda* as follows.

1. Not to do any evil
2. To do good
3. To purify the mind⁴⁷

From the Buddha's words in *Mahāparinibbāna-sutta*, it has shown that monks in Buddhism had four duties in the following;

1. Study the Buddha's teachings,
2. Practice them with proper ways,
3. Preach or teach them for other persons to correctly understand in the Buddha's teachings, and
4. Prevent Buddhism from any dangers both of inside and outside.⁴⁸

Hence, integration between the 108 auspicious signs and the principles of Buddhism on the Buddha's footprint in daily lives could be followed by developing in the four parts of cultivation: physical, moral, emotional, and wisdom development to achieve success of their lives whatever studying, working, or doing any activities. Because development of each person in daily lives was related to others in societies, integration should be focused on application the principles of Buddhism on the Buddha's footprints into daily lives to get benefits or advantages in own lives: benefits obtainable here and now, or *Diṭṭha-dhammikattha*, the good to be won in the life to come, or *Samparāyikattha*, and the highest good, or *Paramattha*. These advantages came from their properly studying and following the Buddha's teachings, especially the five precepts or *Sīla* were important for Buddhists both of layman and laywomen who wished the growth in own lives. They had to follow them for living in daily lives together with: to abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech,

⁴⁷ D.II. 49, Dh. 183, D.M. (MCU) 10/90/50.

⁴⁸ D. 16, D.M. (MCU) 10/168/114.

and to abstain from intoxicants causing heedlessness. These virtues were the basic principles for human beings and animals in everywhere of world, called '*Manussaya-dhamma*' or the virtue for human beings. Furthermore, the five ennobling virtues or virtues were enjoined by the five precepts: Loving-kindness and compassion, Right means of livelihood, Truthfulness, Mindfulness and awareness.

Secondly, integration into the meditation practice of Buddhists who were interested in practice meditation by following up the principles of Buddhism on the Buddha's footprint could have integrated them in the meditation practice both of tranquility meditation and insight meditation.

According to the principles of Buddhism and the 108 auspicious signs on the Buddha's footprint, there were the principles such as the seven enlightenment factors, *Bojjhaṅg* which consisted of: *Sati* (mindfulness), *Dhammavicaya* (truth investigation), *Viriya* (effort, energy), *Piti* (zest, rapture), *Passaddhi* (tranquility), *Samādhi* (concentration), and *Upekkhā* (equanimity). These enlightenment factors were important components of the meditation practice for liberation of all sufferings. Therefore, integration between these factors in process of the meditation practice and the 108 auspicious signs should practice them step by step since *Sati*, mindfulness until *Upekkhā*, equanimity. Actually, the meditation practice both of tranquility meditation and insight meditation could be followed in the four foundations of mindfulness because when one followed them completely, one would achieve the extinctions of sufferings, *Nibbāna* in the final.

Conclusion

The first objective of this study was to interpret the symbolic pictures on the Buddha's footprints in Buddhism. From all symbolic pictures, they have shown that their meanings were related with three states: *Ti-bhūmi*, or the three worlds, the Buddha's characteristics and his teachings. The second objective of this study was to analyze the principles of Buddhism appeared on the Buddha's footprints. The principles of Buddhism referred to teaching of the Buddha appeared on the Buddha's footprints. The principles were found in the following: The 3 *ñāṇa*, the 4 *Jhānas*, the 4 *Brahmavihāras*, the 5 *Sīla*, the 5 *Vesarajjañāṇa*, the 7 *Bojjhaṅga*, the 7 *Viññāṇaḍḍhiti*, the 7 *Ariya-dhana*, the 9 *Lokuttara-dhamma*, the 10 *Akusala-dhamma*, and 16 *ñāṇa*.

The third objective of this study was to integrate proper acknowledges that related to the symbolic pictures and the principles of Buddhism on the Buddha's footprints in daily lives of Buddhists at the present time. Integration could be carried out in daily lives and the meditation practice of Buddhists. Firstly, integration between the 108 auspicious signs and the principles of Buddhism in daily lives of all Buddhists on the Buddha's footprint could be applied by studying, and following them with the proper ways according to the Buddha's teachings in the three Admonitions of the Buddha, or 3 *Buddha-ovāda* as follows: Not to do any evil, to do good and to purify the mind. From the Buddha's words in *Mahāparinibbāna-sutta*, it has shown that monks in Buddhism had four duties in the following: 1) Study the Buddha's teachings, 2) practice them with proper ways, 3) preach or teach them for other persons to correctly understand in the Buddha's teachings, and 4) prevent Buddhism from any dangers both of inside and outside. Hence, integration between the 108 auspicious signs and the principles of Buddhism on the Buddha's footprint in daily lives could be followed by developing in the four parts of cultivation: physical, moral, emotional, and wisdom development to achieve success of their lives whatever studying, working, or doing any activities. Because development of each person in daily lives was related to others in societies, integration should be focused on application the principles of Buddhism on the Buddha's footprints into daily lives to get benefits or advantages in own lives: benefits obtainable here and now, or *Diṭṭha-dhammattha*, the good to be won in the life to come, or *Samparāyikattha*, and the highest good, or *Paramattha*. These advantages came from their properly studying and following the Buddha's teachings, especially the five precepts or *Sīla* were important for Buddhists both of layman and laywomen who wished the growth in own lives. They had to follow them for living in daily lives together with: to abstain from taking life, to abstain from taking what is not given, to abstain from sexual misconduct, to abstain from false speech, and to abstain from intoxicants causing heedlessness. These virtues were the basic principles for human beings and animals in everywhere of world, called '*Manussaya-dhamma*' or the virtue for human beings. Furthermore, the five ennobling virtues or virtues were enjoined by the five precepts: Loving-kindness and compassion, Right means of livelihood, Truthfulness, Mindfulness and awareness.

Secondly, integration into the meditation practice of Buddhists who were interested in practice meditation by following up the principles of Buddhism on the Buddha's footprint could have integrated them in the meditation practice both of tranquility meditation and insight meditation. According to the principles of Buddhism and the 108 auspicious signs on the Buddha's footprint, there were the principles such as the seven enlightenment factors, or *Bojjhaṅga* which consisted of: *Sati*, mindfulness, *Dhammavicaya*: truth investigation, *Viriya*: effort, energy, *Piti*: zest, rapture, *Passaddhi*: tranquility, *Samādhi*: concentration, and *Upekkhā*: equanimity. These enlightenment factors were important components of the meditation practice for liberation of all sufferings. Therefore, integration between these factors in process of the meditation practice and the 108 auspicious signs should practice them step by step since *Sati*, mindfulness until *Upekkhā*, equanimity. Actually, the meditation practice both of tranquility meditation and insight meditation could be followed in the four foundations of mindfulness because when one followed them completely, one would achieve the extinctions of sufferings, *Nibbāna* in the final.

Suggestion

From all presentation of this study and research, the researcher presented suggestion for Buddhists and interested topic for further study in the following points.

1. General suggestion

Firstly, all Buddhists should aware seriously the importance of Buddha's footprints which had been imprinted already at temples and communities. Presently, the Buddha's footprints were neglected by people in the local area. Even it was situated within the temple, there was no one took care of it and worshiped as the symbols of the Buddha and Buddhism. Therefore, they should take care of the Buddha's footprints each place no matter where in temples or communities by protecting and preserving them with the proper methods. When they were protected and preserved by Buddhists throughout country or all Buddhist countries, we could confirm that Buddhism would be stable because the Buddha's footprints were the symbols and the representatives of the Buddha and his teachings. All Buddhist should pay respect and worship them with pure minds.

Secondly, all Buddhists should have the proper plans of development the Buddha's footprints in each place to improve or develop them to be suitable Buddhist site for all Buddhist in Thailand and oversee. For example, the plans of promotion to be the Buddhist amazing place of local. Due to the present time, the Buddha's footprints in many places were neglected by monks or people in the temples or communities. If we have the plans of development them with suitable process, there would be good benefits for all Buddhists in Thailand and Buddhism. In addition, this method would support or promote the travelling places in the local which would bring or earn economic benefits in the local.

2. Suggestion for further study

Firstly, in terms of education in the future, the researcher or Ph.D. students should analytical study various factors of growth and declination of Buddha's footprints in various places of Thailand and other countries. There was some reason for education. Due to the Buddha's footprints at some places were popular for people, but some place, there were not even they were important temples. In this study, they would know various factors that could be used to set up the suitable methods or the ways for development of the Buddha's footprint to be sustainable in the present and the future.

Secondly, they should analytical study the meanings of the 108 auspicious signs on the Buddha's footprint which were related to the local beliefs or traditions in each era or place of Thailand and Southeast Asia where the Buddha's footprints mostly were found such as Lao, Cambodia, Myanmar, etc. This study would help us to get new knowledge about the influences of each local which affected to the 108 auspicious signs on the Buddha's footprints.

In fact, there were many points for further study. In this thesis, the researcher presented just only some example of points that should be studied because each person in our society has different interesting points and objectives of the study.

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