The *Sumedhakathā* in Pāli Literature and Its Relation to the Northern Buddhist Textual Tradition

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1. Introduction

The narrative of Dīpankara Buddha’s Prophecy is told in many Buddhist texts, belonging to both the Northern and Southern tradition, and because there is a plethora of different versions, it is not easy to grasp the historical correlations between them. Although some scholars have already researched this narrative,¹ as far as Pāli literature is concerned, it seems that they have paid almost all their attention only to the version found in the *Jātaka Nidānakathā*, as if they regarded it as representative of the traditional Theravādin narrative. However, in fact the narrative of Dīpankara Buddha’s Prophecy, commonly called the *Sumedhakathā* narrated in many Pāli texts, is not really uniform as has been supposed, but

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¹ Akanuma 1925, Ishikawa 1940 and Taga 1966.
contain many discrepancies. In this article, this author will attempt to show, through a detailed survey and summation of the *Sumedhakathā* in Pāli literature, the extent of discrepancies between different texts, and further, to indicate that there also exist versions which have close links to the Northern texts.

2. List of the *Sumedhakathā* in Pāli Literature

The following is a list of Pāli texts which narrate the *Sumedhakathā*:

1. *Buddhavamsa* (Bv II vv.4–187)
2. *Buddhavamsa-aṭṭhakathā* (Bv-a 64.6–119.26)
3. *Jātaka Nidānakathā* (Ja I 2.13–28.7)
4. *Apadānaṭṭhakathā* (Ap-a 2.20–31.5); this text is identical with (3).
5. *Atthasālinī, or Dhammasaṅgani-aṭṭhakathā* (Ds-a 32, paragraph 68 says “Here the Dūrenidāna Chapter of the *Jātaka* Commentary (Fausböll’s *Jātaka* I pp. 2–47) follows”, and the whole text of the narrative is omitted. In the Thai royal edition (pp.42–70), however, the text is not omitted. But the prose sections are only included up to the part corresponding to Ja I 10.27, and thereafter, only the verses of Bv II vv.33–188 follow.
7. *Dhammapadāṭṭhakathā* (Dhp-a 83.9–84.2); this is a very concise summary of the *Sumedhakathā*.
8. *Mahābodhivamsa* (Mhbv 2.1–10.9)

Despite some minor deviations, the *Sumedhakathā* in the above-listed
texts shows exactly the same main plot. However, two stories found in the *Apadāna*, namely Ap 429,20–431,15 (No. 468 ‘Dhammaruci’), and Ap 584,12–590,30 (Therī-Apadāna No. 28 ‘Yasodharā’), exhibit rather different versions of the *Sumedhakathā*. They will be discussed below in Section 5.

Besides the versions listed above, there is a unique Dipaṅkara Buddha story, whose origin is obscure, found in a medieval Pāli text composed in Thailand, the *Jinakālamālī*.2 The author will discuss this version at a later date.

3. Structure of the *Sumedhakathā*

The most well-known *Sumedhakathā* in Pāli literature is the one in the *Jātaka Nidānakathā* (3), which has come to be regarded by scholars as representative of the *Sumedhakathā* of the Theravādins. However, the version regarded as most authentic by editors of Pali commentaries seems to be the metrical version in Bv along with the prose rendering found in Bv-a. It must be noted that the author of Ja declares the following:

> Imassa pan’ atthassa āvibbhāvatthaṁ imasmiṁ thāne Sumedhakathā kathetabbā. Sā pan’ esā kiñc’ āpi Buddhavamse nirantaram āgatā yeva gāthābandhanena āna āgatattā na suṭṭhu pākatā, tasmā taṁ antarantarā gāthābandhadīpakehi vacanehi saddhin kathessāma. (Ja I 2,29–33)

In order to make the full significance of this statement explicit, the story of Sumedha should be narrated here. Even though it occurs in full in the *Buddhavamsa*, on account of the fact that it is handed down
in metrical form, it is not quite clear. Therefore we shall narrate it with frequent statements explaining the stanzas. (Trans. N. A. Jayawickrama, pp.3f.)

And in Cp-a too, the following statement is found at the end of the *Sumedhakathā*:

*Imasmim pan’ etttha vitthāriyamāne sabbam Buddhavamsa-pālim āharitvā samvanṇetabbam hoti, ativithārabhirukassa mahājanassa cittam anurakkhantā na vitthārayimhā, athhikehi ca Buddhavamsato gahetabbo. Yo pi c’ ettha vattavvo kathāmaggo so pi Atthasāliniyā dhammasāngahavanṇanāya Jātakaṭṭhakathāya ca vuttanayen’ eva veditabbo.* (Cp-a 16.8–14)

In order for [the story] here to be known in detail, the whole *Buddhavamsa-Pāli* should be narrated. However, for the sake of the majority of people, who would be put off by the myriad of details, the story is not narrated in whole. Those who wish to know [the full account of the story] should consult the *Buddhavamsa*. The story which should be narrated here is also found in the *Atthasālinī*, the commentary on the *Dhammasaṅgaha*, and in the *Jātakaṭṭhakathā*.

This statement shows that the author of Cp-a meant to give an ‘abbreviated version’ of the story. It would thus seem that the metrical version of Bv together with the prose version in Bv-a comprises the legitimate and detailed *Sumedhakathā*. However, this idea has not received much attention from scholars, even though I. B. Horner published a Romanized text and an English translation of Bv-a. This may be because in the Bv-a version of *Sumedhakathā*, the narrative flow is interrupted by constant explications of and commentaries on vocabulary and phrases. The
text is, therefore, rather unapproachable, and not as readily accessible in form as the Ja version. For this reason, this author extracted only the prose narrative parts in Bv-a, corresponding to Ja structure, and made a Japanese translation. As a result of this prose compilation, it became clear that the two texts, Bv-a and Ja, which, at first glance, seem to be almost the same text, differ in many details: in some parts of Ja there are descriptions not found in Bv-a, and vice versa. On the other hand, the Bv-a version as a whole aims at being ‘perfect’ and ‘complete’, and giving all information about the Sumedhakathā. It should be also noted that in the Bv-a version there are metrical verses of unknown origin.

The synoptic structure of the Sumedhakathā in Bv-a is as follows (pages and lines of Bv-a text are given in round brackets; the events marked with * do not appear in Ja.):

(i) A Brahman youth, Sumedha, inherited wealth from his parents (67,12–24); Bv II vv.5–6 = Ja vv.15–16.

(ii) Sumedha contemplates the right path (68,30–69,2); Bv II vv.7–10 = Ja vv.17–20.

(iii) Sumedha further contemplates the right path (69,4–70,6); Bv II vv.11–12 (13) = Ja vv.21–22 (23).

(iv) Sumedha further contemplates the right path (70,23–71,6); Bv II vv.14–19 = Ja vv.24–29.

(v) Sumedha decides on renunciation (72,13–73,12); Bv II vv.20–27 = Ja vv.30–37.

(vi) Sumedha gives away all his property to people in the town, enters the Himalayas to practice asceticism and attains supernatural powers (74,13–33); Bv II vv.28–34 = Ja vv.38–44.

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4 Bv-a 78,19*–22*; 86,33*–38*; 87,10*–13*. See Matsumura (2007), pp.20 and 22–23.
(vii) Sumedha abandons a hut made of leaves and dwells at the bases of trees (77,7-14).*

(viii) Sumedha abandons the practice of alms rounds and lives on fruits in the forest (78,5-10).*

(ix) Sumedha attains supernatural powers; Dipaṅkara Buddha appears in the world (78,29-33). In this place a full account of Dipaṅkara’s birth and attainment of Enlightenment is inserted.*

(x) Sumedha does not notice the appearance of Dipaṅkara Buddha (83,18-20); Bv II. vv.35-36 = Ja vv.45-46.

(xi) Dipaṅkara Buddha reaches the city of Ramma; the residents of the city prepare for a great offering; Sumedha comes to the city and asks the reason for preparations (84,11-85,2); Bv II vv. 37-40 = Ja vv.47-50.

(xii) Sumedha takes on the task of repairing a muddy road. But before he completes the work, Dipaṅkara Buddha approaches. Sumedha spreads his deerskin and bark garment on the mud and lies down on it, also spreading his hair over the mud (85,35-87,23); Bv II vv. 41–53 = Ja vv.51–63.

(xiii) Sumedha expresses the wish that Dipaṅkara Buddha and his disciples will walk on his back in order to keep their feet unsullied by the mud, and makes a vow to gain perfect Enlightenment by this sacrificial deed (90, 1-8); Bv II vv.54-58 = Ja vv.64-68.

(xiv) The eight conditions for becoming a Buddha (91,16-20); Bv II v.59 = Ja v.69.

(xv) Dipaṅkara Buddha prophesies that Sumedha will be a Buddha named Gotama (92,23–93,5); Bv II vv.60–69 = Ja vv.70–79; Bv II v.70 (no corresponding verse in Ja).

(xvi) (A) Residents of the city of Ramma and Dipaṅkara Buddha honor Sumedha; thereafter, they enter the city, and Dipaṅkara Buddha and his disciples receive great food offerings. (B)
Sumedha believes Dipankara Buddha's prophecy and rejoices; he becomes cognizant of the perfections which he must accomplish, and the gods of the whole universe praise him (94.23–95.23); Bv II 71–108 = Ja vv.80–117.

(xvi-a) All the gods and other beings honor Sumedha and leave (99,4–9).*

(xvi-b) Sumedha exults at the prophecy and the Great Brahmā gods perform miracles (99.27–32).*

(xvii) Sumedha comes to believe firmly that he will indeed attain Enlightenment in the future (102.16–23); Bv II vv.109–115 = Ja vv.118–124.

(xviii) Sumedha examines the conditions for attaining Enlightenment, and becomes cognizant of the perfection of generosity (103.31–104.4); Bv II vv.116–120 = Ja vv.125–129.

(xix) The perfection of morality (105.15–21); Bv II vv.121–125 = Ja vv.130–134.

(xx) The perfection of renunciation (106.20–29); Bv II vv.126–130 = Ja vv.135–139.

(xxi) The perfection of wisdom (107.17–25); Bv II vv.131–135 = Ja vv.140–144.

(xxii) The perfection of effort (108.15–21); Bv II vv.136–140 = Ja vv.145–149.

(xxiii) The perfection of patience (109.4–12); Bv II vv.141–145 = Ja vv.150–154.

(xxiv) The perfection of truth saying (110.6–14); Bv II vv.146–150 = Ja vv.155–159.

(xxv) The perfection of resolution (111.9–16); Bv II vv.151–155 = Ja vv.160–164.

(xxvi) The perfection of amity (111.33–112.6); Bv II vv.156–160 = Ja vv.165–169.
The perfection of equanimity (112.27-113.2); Bv II vv.161-165 = Ja vv.170-174.

Sumedha becomes cognizant of the whole thirty perfections, and thereupon the earth trembles (113.18-114.2); Bv II vv.166-168 = Ja vv.175-177.

The residents of Ramma ask Dipaṅkara Buddha the reason for the earthquake (114.34-115.14); Bv II vv.169-175 = Ja vv.178-184.

The residents of Ramma rejoice (116.34-39); Bv II vv.176-177 = Ja vv.185-186.

Honored by the gods, Sumedha returns to the Himalayas (117.10-24); Bv II vv.178-188 = Ja vv.187-197.

4. The *Sumedhakathā* in Cp-a, Thūp, and Mhbv

The Cp-a version contains the concise prose narration corresponding to (i), (vi), (xi), (xii), (xiii) and (xv) in Bv-a. The story ends with Dipaṅkara Buddha’s prophecy, and not even the account of Sumedha’s returning to the Himalayas is related. This seems to mean that these six parts form the important core of the *Sumedhakathā*, and the ‘perfect and complete version’ in Bv-a and also in Ja is nothing other than a greatly enlarged story made from a core story found in Cp-a. A significant fact is that the text shows word-to-word correspondence with the prose narration of Ja and Bv-a, as if it were an excerpt of the latter.

The Thūp version contains (i); a very short description corresponding to (ii) ~ (v); (vi); (xi); (xii); (xiii); (xv); (xvi); a simple enumeration of the ten perfections corresponding to (xiv) ~ (xxvii); and then ends the story with the return of Sumedha to the Himalayas. At the end of (xv), the verses from Bv (vv.60-69) are cited, introduced by the phrase, *vuttam h’etam Buddhavamse*. Most of the prose text shows a striking agreement with Bv-a.

Concerning Mhbv, although there is no translation in Western...
languages, for this text portion, there is a Japanese translation by Minami Kiyotaka 南 清隆.5 The *Sumedhakathā* in Mhbv contains (i); (vi); an abbreviation of (vii)〜(ix) with a short account of Dipaṅkara's biography; (xi); (xii); (xiii); (xv); (xvi-A); (xviii)〜(xxviii); and (xxx-). It is obvious that the Mhbv version is far closer to the Ja and Bv-a version than the two texts discussed above.

Especially important is the paragraph (xiii), where Sumedha's vow to become a Buddha is narrated. When this paragraph in Mhbv is compared with the corresponding paragraphs in Bv-a, Ja, Cp-a and Thūp, the following facts come to light: Bv-a 90.1-8, Ja I 13.31-14.5 and Thūp 150.25-30 are almost identical, while Cp-a 14.18-24 is much shorter and does not have such close literal agreement. However, Mhbv does report Sumedha's introspection by saying *sacāham icchissāmi imassa Bhagavato sāvako hutvā ajj' eva kilese jhāpessāmi, kiṁ mayham ekaken'eva samsāramahoghato nītharanena?* (What would happen if I wished to become a disciple of this great master, and today, having thrown away all worldly desires, I alone were to escape the ocean of *samsāra*?); and Sumedha wishes not only to save 'many human beings (*mahājana*)' but 'all living beings, including the gods (*sadevakam lokam*)'. This thought, which is connected to the Mahāyānistic idea of the Bodhisattvas' vow (*prāṇidhi*), is not found in Bv-a, Ja or Thūp, but only in Mhbv, which has exactly-matching phrases. Indeed, the Mhbv gives a more elaborate description of the vow of Sumedha. It is interesting that in Mhbv Sumedha's introspection is expressed as *paññākaññāya codito*. Minami interprets this expression as 汚れなき智慧が訴えかけたのだった [pure knowledge appealed to him].6 However, the corresponding text in the *Siṁhala Bodhivamsa*ya 12.14-15 reads *buddha-śriya dāka praṇā na namāti āru puruḍu kanyāva visin meheyanu labannē*, “having

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5 Minami (1987), pp.31-44.
witnessed the splendour of a Buddha, [Sumedha was] urged by a ‘maiden’ who is usually called Prajñā). This means that the Sinhalese Buddhists of the time understood the word paññākaññā literally as the image of a maiden. Would it be too much to assume that there is an echo of the female Bodhisattva of Mahāyāna esoteric Buddhism in this phrase? The following is the Mhbv text under discussion:

Nipanno pana so mahāpuriso vibuddhaṃ punḍarikaločanāṇi ummīletvā, olokento tassa vijjatukusumāyudhasāngāmam buddhaśīrimaṃ disvā, paññākaññāya codito: “Yan nūnāham anekādinavām samsāram pahāya, paramasukham nibbānam ganheyyan” ti cintetvā, tato karuṇātaruṇiyā ayācitahadayo evam pañitāmatapativedho atimadhuravaraḥbojanam labhitvā, ghanatatarimiragabham pavisitvā, paribhuṇjanasadiso, “Mādise satimatisutidhistisamsādhisampanne virāpurise ekākini samsārajalaniidhinimuggasattakāyaṃ pahāya nibbānathalam abhirūlhe ko hi nāma aṅño bhavabhavesu viparivatamānassa asaranibhūtassa lokassa pātiṭham kātum samattho bhavissati; sa法宝 - nutam pana ātāṃ sadevakam lokam samsārakantārā tāretvā nibbāna- nagaram pavesissāmi ti sāvakaṇāṇābhīmukhamānāsam sabbāññutaṅāṅābhīmukham akāsi. (Mhbv 6,29–7,14)

Then, lying (across the mud), the great man (Sumedha) opened his blossoming lotus-like eyes, and observing, witnessed the Buddhist splendor of (Dīpankara Buddha), who was like the victorious God, Kāma. Then, spurred on by the maiden called ‘perfect knowledge’, he

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7 In Matsumura (2008), p.1090, the present author gave the meaning of the Sinhalese word, purudu, as ‘known to him’ according to Carter s. v. purudu ‘familiar’. However, the author’s Sinhalese native speaker acquaintance explains that purudu means something more like ‘common’, or ‘usual’, and this explanation fits better in the context.
thought: “Indeed I wished to cast away the burden of samsāra which is full of countless faults, and to attain emancipation (nibbāna), which is the highest bliss. It was for this reason that I had this wish in my heart, due to my incomplete development of the faculty of compassion. However, (one who) obtained the exquisite amata [Skt. amṛta, ambrosia, or the deathless] in this manner would be like a man who obtained a delicious meal, and entered a deep dark cave to eat it (alone, keeping it from others). If a man like me, who has wisdom, thought, knowledge, patience and composure, and courage, abandons all those who are drowning in the ocean of samsāra, and alone climbs out onto the dry land of emancipation, who else can be the anchorage for those living beings who roam in samsāra and find no refuge in any of their existences? Therefore, I will be the one who attains omniscience, and lead all living beings, including gods, to cross over the wilderness of samsāra and enter into the great city of emancipation.” So he changed his wish for the wisdom of a sāvaka [auditor-disciple] to the will to gain omniscience.

5. The Sumedhakathā in the Apadāna

Because of the great diversity in the versions of the account of Dīpankara Buddha’s Prophecy recounted in Northern Buddhism, they cannot be discussed in detail here. However, the greatest discrepancy between the Northern versions and the above-treated Theravāda versions may be the motif of the vow of the Śākyamuni-Buddha-to-be, whose name is Sumati, Megha, etc., at the time of Dīpankara Buddha. The Buddha-to-be honors Dīpankara Buddha by throwing lotus flowers in his path (the conventional terminology for this event is 散華供養 ‘the offering of strewn flowers’).

Early visual expression of the account of Dīpankara Buddha’s Prophecy can be also confirmed in the Gandhāran architectural bas reliefs and free-standing statues. Many of them show the story with Dīpankara
Buddha in the middle, the Bodhisattva buying lotus flowers from a young girl, the Bodhisattva throwing the flowers, the flowers floating in the air around the head of Dipaṅkara Buddha, the Bodhisattva prostrating himself on the ground and spreading his hair under Dipaṅkara Buddha’s feet, and the Bodhisattva, miraculously floating high in the air, worshipping Dipaṅkara Buddha (Figure 1 and 2 below). By contrast to these traditions, the Sumedhakathā (the Pāli version of the account of Dipaṅkara Buddha’s Prophecy) is generally believed not to include the motif of honoring Dipaṅkara Buddha with lotus flowers. However, Seki Minoru 関稔 has shown, by looking at the Apadāna, that it does in fact include a Sumedha story which features the honoring of Dipaṅkara Buddha with lotus flowers.8

5.1. Yasodharā Apadāna
The story pointed out by Seki is Therī-Apadāna No. 26 “Yasodharā” (Ap 584.12*-590.30*). As is known, Yasodharā was Gotama Buddha’s consort before his renunciation of worldly life. She explains that she was his wife in innumerable former lives and had served him in various ways, and, in vv. 41–57, it is narrated that at the time of Dipaṅkara Buddha, Yasodharā was a young Brahman girl called Sumittā. The text reads:9

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\begin{align*}
\text{Kappe satasahasse ca caturu ca asankhiye}, \\
\text{DīpanKarō mahāviro uppajji lokanāyako. 41} \\
\text{Paccantadesavisaye nimantetvā Tathāgatam,} \\
\text{tassa āgamanam maggam sodhenti tuṭṭhamānasā. 42} \\
\text{Tena kālen so aṣi Sumedho nāma brāhmaṇo,} \\
\text{maggaṇ ca paṭiyādesi āyato sabbadassino. 43} \\
\text{Tena kālen’ aham aṣim kaññā brāhmaṇasambhavā,} \\
\end{align*}
\]

8 Seki 1972.
9 The text is adapted to current transliteration conventions after the PTS edition.
Sumittā nāma nāmena upagacchim samāgamam. 44
Aṭṭha uppalahathāni pūjanatthāya satthuno, ādāya janasammajjhe addasam isim uggatam.10 45
Cirānugatam dassitam paṭikantam11 manoharam, disvā tadā amaṅnissam saphalam jīvītam mama. 46
Parakkamantam saphalam addasam isino tadā, pubbakammena sambuddho12 cittaṁ c’ āpi āsīdi me. 47
Bhiyyo cittaṁ pasaḍesim ise uggatamānase, deyyam aṅgam na pāssāmi demi pūpphāni te isim.13 48
Paṅcakhathā tavam hontu tato hontu mamam ise, tena siddhi saha hotu bodhanatthāya tavam ise. 49
Isi gahetvā pūpphāni āgacchantam mahāyasam, pūjesi janasammajjhe bodhanatthāya mahāisi. 50
Passitvā janasammajjhe Dīpankaramahāmuni, viyākāsi mahāvīro isim uggatamānasam. 51
Aparimeyy’ ito kappe Dīpankaramahāmuni, mama kammaṁ viyākāsi ujabhāvam mahāmuni. 52
Samacittā samakammā samakāri bhavissati, piyā hessati kammema tuyh’ attāya mahāise. 53
Sudassanā suṇpiyā ca manasā piyavādini, tassa dhammesu dāyāda piyā hessati itthikā. 54
Yath’ āpi bhandasamuggam anurakkhati sāmi no, evam kusaladhammānam anurakkhiyate ayaṁ. 55
Tassa tam anukampanti pūrayissati pārami, siho va paṇjaram hettvā pāpuṇissati bodhiyam, 56

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10 Read isim uttamam for isim uggatam as Yamazaki (1940), Vol.27, p.479 suggests.
11 Take v. r. S1 atikkantam for patikantam as Yamazaki (1940), Vol.27, p.479 suggests.
12 Read sambuddhe for sambuddho as Yamazaki (1940), Vol.27, p.479 suggests.
13 Read ise for isim as Yamazaki (1940), Vol.27, p.479 suggests.
Aparimeyy’ ito kappe yam Buddho viyākāri taṁ,
vačam anumodantī tam evam kāri bhavīm aham. 57

One hundred thousand kappas and four asaṅkhiyas ago, a
great hero, Dipaṅkara, the Master of the World, appeared. (41) (People) in the
frontier region, having invited the Tathāgata (Dīpankara Buddha),
were sweeping the road along which he was coming with delighted
hearts. (42) At that time, he (Gotama Buddha) was a Brahman youth,
Sumedha, who was repairing the road upon which the All-seeing
(Dīpankara) was approaching. (43) At that time I was a daughter of a
Brahman family, Sumittā by name, who wished to go to the assembly.
(44) Having eight lotus flowers in hand to honor the master, I saw the
most excellent ascetic (Sumedha). (45) Having seen him, familiar
because of long attendance (cohabitation), good-looking, very dear and
attractive, I was convinced that my life would attain its fruit in the
future. (46) Then, I perceived that the ascetic’s resolution to abandon
worldly life would be fruitful: And because of my deeds in previous
lives and my heart-felt devotion to the enlightened one, (47) more than
ever, my heart rejoiced with this high-minded one, and I (told him): “O
ascetic, I will give you these flowers, since I do not see anyone else to
whom they could be given. (48) Five (flowers) should be in your hand,
and (the remaining), three should be mine, O ascetic; through which,
for your wish of attaining Enlightenment (bodhana), there will be
achievement for both (of us), O ascetic.” (49) The ascetic having taken
the flowers; the great ascetic, along with other people, honored the
approaching sage of great glory [=Dīpankara], for the sake of (his
future) Enlightenment. (50) The great sage, Dīpankara, saw (the
ascetic) amongst the people, and the great hero bestowed a Prophecy
upon the noble-minded ascetic. (51) Innumerable kappas ago, the great
sage Dīpankara made a Prophecy because my deed was a righteous
one. (52) “She, the same-minded, the same-doing and the same-conducting, because of her deed, will be your wife for your benefit;” O Great Sage. (53) “Very beautiful, very lovely, and amiable in speech with a good heart, this woman will be his wife, who will inherit his teachings. (54) As she keeps secure her husband’s treasure coffer likewise, she will guard his good teachings. (55) For him, who will cherish her, Enlightenment will be fulfilled; like a lion which escapes from the cage, he will attain Enlightenment.” (56) Innumerable kappas ago (Dīpankara) Buddha prophesied this; rejoicing in the words, I became the one practicing as (prophesied). (57)

5.2. Dhammaruci(ya) Apadāna

In Ap, there is another text which is also obviously related to the Sumedhakathā, namely, No. 486, ‘the Confession of Elder Dhammaruci’ (Ap 429,20*–431,15*).

[486. Dhammaruci]
Yadā Dīpankarō Buddho Sumedham vyākari jino,
“aparimeyye ito kappe ayam Buddho bhavissati. 1
Imassa janikā mātā Māyā nāma bhavissati,
pitā Suddhodano nāma, ayam hessati Gotamo. 2
Padhānam padahitvāna katvā dukkarakārikām,
Assatthamūle sambuddho bujjhisati mahāyaso. 3
Upatisso Kolito ca aggā hessanti sāvakā,
Ānando nāma nāmena upaṭṭhisatt’ imam jinam. 4
Khēma Uppalavāṇṇā ca aggā hessantī sāvikā,
Citto Ālavako c’ eva aggā hessant’ upāsakā. 5
Khujjuttarā Nandamātā aggā hessant’ upāsikā,
bodhi imassa vīrassa Assattho ti ṭavuccati.” 6
Idam sutvāna vacanām asamassa mahesino,
āmoditā naramarū namassanti katañjali. 7
Tad’ āham mānaṇavo āsim Megho nāma susikkhito,
sutvā vyākaranaṃ setṭham Sumedhassa mahāmune. 8
Samvissattho bhavitvāna Sumedhe karunāsaye,
pañbajantaṁ ca tam vīram saḥ’ eva anupabbajim. 9
Samvuto pātimokkhasmim indriyesu ca pāṇcasu,
suddhājīvo¹⁴ sato viro jinasāsanakārako. 10
Evam viharamāno ’ham pāpamittena kenaci,
niyojito anācāre sumaggā paridhamsito. 11
Vitakkavasago hutvā sāsanato apakkamim,
pacchā tena kumittena payutto mātughātanam. 12
Akarim anantariyanā ca ghātayim duṭṭhamānaso,
tato cuto mahāvicim upapanno sudārunam. 13
Vinipātagato santo saṁsarim dukkho cilam,
na puno addasam vīram Sumedham naraṇpungavam. 14
Asmim kappe samuddamhi maccho āsim timingalo,
disv ’āham sāgare nāvam gocarattham upāgamim. 15
Disvā mam vāniyā bhītā Buddhaseṭṭham anussarum,
Gotamo ti mahāghosam sutvā tehi udiritam. 16
Pubbasaṇṇaṃ saritvāna tato kālakato aham,
Sāvatthiyam kule ucce jāto brāhmaṇajātiyā. 17
Āsim Dhammarucī nāma sabbapāpajigucchako,
disv’ āham lokapajjotam jātiyā sattavassiko. 18
Mahājetavanam gantvā pabbajim anagāriyam,
upemi Buddhaṃ tikkhattum rattiyā divasassa ca. 19
Disvā disvā muni āha “ciram Dhammarucī” ti maṃ,
tato ’ham avacām Buddhaṃ pubbakammapabhāvitam.¹⁵ 20

¹⁴ Read suddhājīvo for suddhājivo. This may be a mere misprint.
¹⁵ Read pubbakammapabhāvitam for pubbakammapabhāvitam as Yamazaki (1940), Vol.27, p.214 suggests.
“Sucirāṁ satapuññalakkhanam
patipubbe na visuddhapaccayam,16
Aham ājja supekkhanam vata
tava passāmi nirūpamam viggaham. 21
Sucirāṁ vihatattamo mayā
sucirakkhena nadi visositā,
Sucirāṁ amalam visodhitam
nayanam nānamayam mahāmune. 22
Cirakālam samāgato tayā
na vinaṭṭho punarantaram ciram,
Punar ājja samāgato tayā
na hi nassanti katāni Gotama. 23
Kilesā jhāpitā mayham bhava sabbe samūhatā,
Nāgo va bandhanām chetvā viharāmi anāsavavo. 24
Sāgataṁ vata me āsi me āsi buddhasetthassā santike,
tisso vijjā anuppattā katam buddhassa sāsanam. 25
Paṭisambhidā catasso vimokhā pi ca aṭṭh’ ime,
chaḍabhiṇṇhā sacchikatā katam Buddhassa sāsanan” ti. 2617
Ittham sudam āyasmā Dhammarucithero imā gāthāyo abhāsitthā ti.
Dhammaruciyattherassa apadānaṁ samattam.

Dīpankara Buddha, the conqueror, prophesied for Sumedha: “After innumerable kappaṁs from now he will be a Buddha; (1) His birth mother will be called Māyā, his father will be Suddhodana, and he will be Gotama. (2) Having made great efforts, having done what is

16 Yamazaki (1940), Vol.27, p.214 suggests reading patipubbe na-visuddhipaccayo as in the Thai edition. However it seems unnecessary to change visuddha to visuddhi. So, read na-visuddhapaccayo. In Sinhalese manuscripts, the grapheme for anusvāra and that for ā are often difficult to distinguish.
17 The full text of vss.24-26 is supplemented by adopting Ap 48,15*-20*. 
difficult to accomplish, the Glorious One will be awakened as a fully Awakened One under the Assattha tree. (3) Upatissa and Kolita will be the foremost male disciples; one, Ānanda by name, will serve this Glorious One. (4) Khemā and Uppalavānā will be the foremost female disciples; Citta and Ālavaka will be the foremost male lay-followers; (5) Khujjuttārā and Nandamātā will be the foremost female lay-followers; this Victorious One’s Bodhi-tree will be called Assattha.” (6) At that time, having heard these words predicted by the incomparable human being, people and gods venerated (with hearts) filled with joy, folding their palms together. (7) At that time I was a well-educated Brahman youth called Megha; having heard the extraordinary prediction given to Sumedha, O great sage, (8) I trusted in Sumedha, the abode of compassion, and so I gave up worldly life following the Victorious One who was going to join the order. (9) Restraining myself by observing the precepts and controlling the five sense organs, I lived a pure life as a righteous hero, living out the Victorious One’s teaching. (10) While living in this manner, I was coaxed by a certain bad friend into misconduct, and strayed from the right path. (11) Captured by the power of [evil] thought, I left the the Buddha’s religion (sāsana) and afterwards, instigated by this bad friend, I committed matricide. (12) I committed the sin of immediate recompense, and bearing a vicious mind I killed [my mother]; Then I died and was reborn in the exceedingly dreadful great Avīci hell. (13) Fallen into a realm of punishment, I wandered for a long time in suffering and I never saw the hero Sumedha, the bull of men, again. (14) In this kappa I was reborn in a great ocean as a timiṅgala fish. In the ocean, having seen a ship in my territory, I approached it. (15) The merchants (on the ship), having seen me, were frightened and remembered the most excellent Buddha. Having heard their great cry, “Gotama!” (16) I recalled the distant memory (of the time when I was Sumedha’s fellow monk), and
then I died and was reborn in a prosperous Brahman-caste family. (17) I was Dhammaruci by name, and I hated all kinds of sinful deeds. Seven years after my birth, I saw the light of the world, (18) went to Mahājetavana (monastery) and had myself ordained as a novice. (There) I approached the Buddha three times each night and day. (19) Each time the sage saw me, he said to me, “It has been a long time!” Then I related to the Buddha the former existences I experienced: (20) “Ah, because of impure causes in my life long past, a very long time passed before I could today see your incomparable figure endowed with the hundred auspicious signs, which is agreeable to look at. (21) After a very long time I destroyed the darkness; the stream (of transmigration) has dried up thanks to my keeping pure; after a very long time my sight has become free from dirt, pure and full of wisdom, O great sage! (22) In the remote past I was with you and in the long time between (this cause) has not disappeared. Again today I am together with you, because deeds done (in the past) are not to be lost, O Gotama! (23) My defilements have been burned away, all my existences (in the transmigration) have been annihilated; like an elephant, having torn off my fetters, I live free from evil afflictions. (24) Ah, I have received welcome; I find myself in the presence of the most excellent Buddha. The three kinds of wisdom have been acquired; the Buddha’s teaching has been realized. (25) The four kinds of analytical knowledges, the eight deliverances and the six supernatural powers have been realized; the Buddha’s teaching has been carried out. (26) In this manner, indeed, Venerable Elder Dhammaruci uttered these verses.

The apadāna of Elder Dhammaruciya ends.

As Bechert (1958, 1961 and 1992) has shown, many stories in verse
contained in Ap have their counterparts in Northern Buddhist texts, especially in the *Anavatapta-gāthā*. The above-discussed two *apadānas* also have a close relationship with the Northern version of the Dīpankara Buddha narrative. In the *apadāna* of Yasodharā, the theme of honoring Dīpankara Buddha with lotus flowers is seen, one of the most characteristic features of the Northern version of the Dīpankara story; and, in the case of the *apadāna* of Dhammaruci, as will be discussed below, the link with the *Mahāvastu* is obvious.

The Dīpankara Buddha story in the *Mahāvastu* can be summarized as follows:18

Dīpankara was born as a son of a universal monarch, Arcimat, and his consort, Sudīpā, in the capital city, Dīpavatī. After he attained Enlightenment, he returned to visit Dīpavatī out of mercy for his parents. At that time, a previous birth of Śākyamuni was a Brahman youth called Megha, who was one of 500 students engaged in Brahman studies, and who had a schoolmate called Meghadatta. When Megha completed his studies, he traveled around seeking a treasure to give his teacher as reward, and he obtained 500 *purāṇas*. On the way back, he wanted to see the cakravartin king’s capital, Dīpavatī, and, once there, he saw that people were bedecking the capital. Then he met a Brahman maiden called Prakṛti who had seven lotus flowers in a vase, and, from her, he learned that the Buddha had appeared in the world. He asked her to sell him five lotus flowers at the price of 500 *purāṇas*. She gave him five lotus flowers on the condition that he would take her as his wife in future existences until he attained Perfect Enlightenment. Then, having seen Dīpankara Buddha, he made a vow to become

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a Buddha and threw the five lotus flowers. These flowers stayed in the air around Dīpankara Buddha’s face. Prakṛti also threw her two flowers, and they also stayed in the air. Furthermore, Megha prostrated himself at Dīpankara Buddha’s feet, and, wiped the Buddha’s feet with his hair, conceiving as he did so of the wish to attain Perfect Enlightenment. Knowing his wish, Dīpankara Buddha predicted that Megha would become Sākyamuni Buddha innumerable asankhyas in the future. Megha told of the Dīpankara Buddha’s words to Meghadatta, and asked him to enter Dīpankara Buddha’s order with him, but Meghadatta refused. Meghadatta had an affair with another man’s wife, and killed his own mother, who had remonstrated with him about it. He also committed other grievous crimes, and he had to spend a long time in many hells. Later, when Megha attained Perfect Enlightenment as Sākyamuni Buddha, Meghadatta was reborn as a huge fish, a timitimimila, and was about to swallow a large ship with 500 merchants. Caught up in fear, the merchants called out the name “Buddha!” and, at that moment, Meghadatta recalled the words of Dīpankara Buddha, which he heard from Megha. He died at that place calling out the name, Buddha. He was reborn in a Brahman family in Śrāvasti and was named Dharmaruci. He entered Sākyamuni Buddha’s order and completed priestly training. One day, when he approached the Master (Śākyamuni Buddha), he was addressed by the Master: “It has been a long time, O Dharmaruci.” He replied: “O Master, indeed it has been a long time.” This was repeated three times. To the other monks, who wondered at this circumstance, the Master told the history of Megha and Meghadatta and revealed: “I was the Brahman youth, Megha, and this Dharmaruci was Meghadatta (aham ca Megho māñavo nāmena āsi eṣo ca Dharmaruci Meghadatto; Mvu I 247,12).”

Northern versions of the Dīpankara story can be divided roughly into
two groups, according to the name of the Brahman youth who receives 
Prophecy (corresponding to Sumedha in the Southern version): in one 
group of texts, the hero’s name is Sumati (for example, in the Divyavadāna 
discussed below), and in the other group, the hero’s name is Megha. There 
is no doubt that the two names in Northern tradition have been derived 
from Sumedha. Furthermore, the fact that in Ap the name of Dhammaruci 
at the time of Dipaṅkara Buddha is given as Megha, reveals that the Ap 
version was formed under the influence of the Northern versions. Since, for 
Theravāda Buddhists, the hero’s name Sumedha was uncontroversial, it 
may be conjectured that the name Megha, from the Northern tradition, was 

Applied to Dhammaruci’s former incarnation.

Among many versions of the Northern Dipaṅkara story, the Mvu 
version is, as seen above, is closest to the Dhammaruci-apadāna in Pāli. 
Beside Mvu, the narrative of Dhammaruci is also found in the Zeng-yi a-han jing 增一阿含經, 卷11, (T125, 2.597a22–599c4), and its shorter version is in 
the Fen-bie gong-de lun 分別功德論 巻4, (T1507, 25.45b9–45c9),19 from 
which the Jing lü yi xiang 經律異相 retells the story in a slightly abridged 
form (T2121, 53.190c15–191a7). In this text, however, the source text name 
is given as the Fen-bie gong-de jing 分別功德經.20 The story of Dhammaruci 

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19 For more on this text, see Izumi 1932, Mori 1970 and Mizuno (1989), pp.35ff (= Senshū, pp.461ff.).

20 In both the Fen-bie gong-de lun 分別功德論 (T1507, 25.45b1) and the Jing lü yi xiang 經律異相 (T2121, 53.190c19) the name of the Brahman youth is given as Chao-shu 超述 ‘surpassing description’. However, the Fen-bie gong-de lun in the Taishō edition gives v. r. Chao-shu 超術 in 三 (Sung, Yuan, Ming) and 宮 (Kunaichō) editions, while the Jing lü yi xiang 經律異相 gives no v. r. This means that the reading, 超述, in the Fen-bie gong-de lun is a unique reading found only in the Korean edition upon which the Taishō edition is based; and the Fen-bie gong-de lun (or jing) text, which the compiler of the Jing lü yi xiang made use of, belonged to the same recension upon which the Korean edition was based. From the corresponding passage in the Zeng-yi a-han jing 增一阿含經, the original name of the Brahman youth was 雲雷 (v. r. 雷雲, T125, 2.597b25), which must be the translation of Megha.
is also narrated in greater detail in the Divyavadāna, No. 18 ‘Dharmaruci’,\(^{21}\) where Dharmaruci was a big fish, \textit{timimgila}, in the life which he had just finished; and at the time of Dīpankara Buddha, Śākyamuni was a Brahman youth called Sumati, and Dharmaruci was his friend, Mati. The young woman who gave lotus flowers to Sumati was King Vāsava’s daughter. She had come to King Dīpa’s capital, Dīpavatī, in disguise, and she was said to be an earlier incarnation of Yaśodharā.

6. Representation of the Dīpankara story in Gandhāran reliefs

In Gandhāran art, also, the complexity continues. The most popular composition of the Gandhāran reliefs may be represented by Figs. 1 and 2 below, in which the Brahman youth receives flowers from a girl, throws lotus flowers towards Dīpankara Buddha, the flowers float above the Buddha’s head, and the Brahman youth kneels down, spreading his hair at the feet of Dīpankara Buddha. However, there are also stone reliefs of the Dīpankara Buddha’s Prophecy without spreading of hair motif, for example, Plate 1 (Fig. 3 below) in Kurita 2003. Plate 575 (Fig. 4 below) of the same book, although given as ‘unidentified’, is obviously the Dīpankara Story. This is clear when it is compared with Plate 6 (Fig. 5 below), which has almost the same composition as Fig. 4. In addition, Plate 649 (Fig. 6 below) in the same book is also given as ‘unidentified’, but does have the scene in which a man wipes a Buddha’s feet, a scene most likely to be from Mvu even though the gray schist is damaged. In fact, there are many other visual representations of the story in other regions from various periods which show these two motifs plus a variety of different details.

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7. Conclusion

As examined above, the *Sumedhakathā*, or the Theravāda traditional version of the Dipaṅkara Buddha’s Prophecy narrative, is by no means only a single narrative, as has been generally believed. It may be that Dipaṅkara Prophecy story only with flower-offering motif but without the hair-spreading motif also existed in the Northern tradition. In a version of the story found in the *Guo-qu xian-zai yin-guo jing* (T189, 3.620c23–623a23), Dipankara Buddha gives the prophecy at time of the miracle of floating flowers, and then, by means of his supernatural power, he creates the mud, on which Bodhisattva lies and spreads his hair, whereupon Dipaṅkara Buddha gives the prophecy again. In some other texts, the prophecy is given after the honoring by flowers and the spreading of hair. As narratives, the order and contents of these components are quite unnatural and difficult to explain.

Seki 1972 argues that the original Dipaṅkara Buddha’s prophecy narrative must have included both motifs of honoring with flowers and spreading of hair, and that in the Theravāda tradition, one of these two motifs was accidentally or intentionally omitted. However, upon careful textual analysis, it is more logical to postulate that the two stories, one of flower-offering and one of hair-spreading, have independent origins, and that they were combined at a later date. In particular, the flower-offering motif is connected with the explanation of why Gotama Buddha was married before he abandoned worldly life. Regarding the treatment of this topic, i.e., the flower-offering motif and the woman who gave the lotus flowers to the Brahman youth, there remains a great deal of complex material in the Northern Buddhist texts, which topic the present author hopes to treat in future in an independent article.

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22 Seki (1972), pp. 833f.
Fig. 1: A relief on the side of a Stūpa. The Central Archaeological Museum, Lahore, Pakistan.
Fig. 2: Plate 9 in Kurita 2003.
Fig. 3: Plate 1 in Kurita 2003.
Fig. 4: Plate 575 in Kurita 2003; Gray schist, h. 52cm, Peshawar Museum
Fig. 5: Plate 6 in Kurita 2003
Fig. 6: Plate 649 in Kurita 2003: Private Collection Pakistan. Cf. “so kamandalum ekante niksipitva ajinam ca prajnapetvam bhagavato dipamkarasya kramesu pranipatitvam keśhi pañdatalani samparimārjanto evam cittam utpādeti (Mvu I 238, 12-13).”

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References to Pāli and Sanskrit text names generally use abbreviations given in the Epilegomena to the Critical Pāli Dictionary, Vol. I. Translation of the original text was made by the author unless otherwise indicated.


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