

国際仏教学大学院大学研究紀要

第 14 号 (平成 22 年)

Journal of the International College
for Postgraduate Buddhist Studies
Vol. XIV, 2010

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

Junko Matsumura

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

Junko Matsumura

1. Introduction

The narrative of Dīpaṅkara 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 Dīpaṅkara Buddha's Prophecy, commonly called the *Sumedhakathā* narrated in many Pāli texts, is not really uniform as has been supposed, but

* This article was originally published as "The Sumedhakathā in Pāli Literature: Summation of Theravāda-tradition versions and proof of linkage to the Northern textual Tradition," *Indogaku bukkyōgaku kenkyū* 印度學佛教學研究 (*Journal of Indian and Buddhist Studies*), Vol. 56, No. 3, pp. 1086–1094. Due to that journal's limited space, that article had to, perforce, be telescoped into a shorter and less detailed version. However, with the republication of this article, the author has finally been possible to include the details and pictures that the author had not been able to present in the previous version, as well as to correct a number of mistakes, and to add more information noticed or obtained after the publication of the previous version. The author wishes to extend her gratitude to the editorial board of the present journal for this opportunity. She also would like to express her sincere gratitude to Mr. Isao Kurita for his generous approval to reproduce the photographs from his valuable publications.

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) *Buddhavaṃsa* (Bv II vv.4-187)
- (2) *Buddhavaṃsa-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.
- (6) *Cariyāpīṭaka-aṭṭhakathā* (Cp-a 12,34-14,28)
- (7) *Dhammapadaṭṭhakathā* (Dhp-a 83,9-84,2); this is a very concise summary of the *Sumedhakathā*.
- (8) *Mahābodhivaṃsa* (Mhbv 2,1-10,9)
- (9) *Thūpavaṃsa* (Thūp ed. Jayawickrama 148,8-153,18)
- (10) *Jinacarita* by Vanaratana Medhaṅkara (Jina-c ed. by H. W. D. Rouse, *JPTS* 1904/5 vv.8-62).
- (11) *Jināṅkāra* (Jināl ed. J. Gray, vv.15-21).

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 Dīpaṅkara Buddha story, whose origin is obscure, found in a medieval Pāli text composed in Thailand, the *Jinakālamāli*.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 Pāli 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 paṇ’ atthassa āvibbhāvatthaṃ imasmim̐ thāne Sumedhakathā kathetabbā. Sā paṇ’ esā kiñc’ āpi Buddhavaṃse nīrantaraṃ āgatā yeva gāthābandhanena paṇa āgatattā na suṭṭhu pākatā, tasmā taṃ antarantarā gāthābandhadīpakehi vacanehi saddhim̐ 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 *Buddhavaṃsa*, on account of the fact that it is handed down

² The series of the probably later-developed *jātaka* stories in this Thai Pāli text are taken from Sinhalese texts such as the *Saddharmālaṅkāraya* and the *Saddharmaratnākāraya*. Cf. Skilling 2009a.

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' ettha vitthāriyamāne sabbaṃ Buddhavaṃsa-pālim āharitvā samvaṇṇetabbaṃ hoti, ativithārabhīrukassa mahājanassa cittam anurakkhantā na vitthārayimhā, atthikehi ca Buddhavaṃsato gahetabbo. Yo pi c' ettha vattavvo kathāmaggo so pi Atthasāliniyā dhammasaṅgahavaṇṇanāya Jātakatthakathāya ca vuttanayen' eva vedītabbo. (Cp-a 16,8-14)

In order for [the story] here to be known in detail, the whole *Buddhavaṃsa-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 *Buddhavaṃsa*. The story which should be narrated here is also found in the *Atthasālinī*, the commentary on the *Dhammasaṅgaha*, and in the *Jātakatthakathā*.

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.³ 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.⁴

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.

³ Matsumura 2007.

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; Dīpaṅkara Buddha appears in the world (78,29-33). In this place a full account of Dīpaṅkara's birth and attainment of Enlightenment is inserted.*
- (x) Sumedha does not notice the appearance of Dīpaṅkara Buddha (83,18-20); Bv II. vv.35-36 = Ja vv.45-46.
- (xi) Dīpaṅkara 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, Dīpaṅkara 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 Dīpaṅkara 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) Dīpaṅkara 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 Dīpaṅkara Buddha honor Sumedha; thereafter, they enter the city, and Dīpaṅkara Buddha and his disciples receive great food offerings. (B)

Sumedha believes Dīpaṅkara 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.

- (xxvii) The perfection of equanimity (112,27-113,2); Bv II vv.161-165 = Ja vv.170-174.
- (xxviii) 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.
- (xxix) 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.
- (xxx) The residents of Ramma rejoice (116,34-39); Bv II vv.176-177 = Ja vv.185-186.
- (xxxi) 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'etaṃ Buddhavaṃse*. 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 Dīpaṅkara's biography; (xi); (xii); (xiii); (xv); (xvi-A); (xviii)~(xxviii); and (xxxi). 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, kiṃ mayham ekaken'eva saṃsāramahoghato nittharanena?* (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 *saṃsāra*?); and Sumedha wishes not only to save 'many human beings (*mahājāna*)' but 'all living beings, including the gods (*sadevakaṃ lokam*)'. This thought, which is connected to the Mahāyānistic idea of the Bodhisattvas' vow (*praṇidhi*), 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 *Siṃhala Bodhivaṃsaya* 12,14-15 reads *buddhaśrīya dāka praññā namāti purudu kanyāva visin meheyanu labannē*, "having

⁵ Minami (1987), pp.31-44.

⁶ Minami (1987), p.38.

witnessed the splendour of a Buddha, [Sumedha was] urged by a ‘maiden’ who is usually called Prajñā).⁷ 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:

Nīpanno pana so mahāpuriso vibuddhapuṇḍarikalocanāni ummīletvā, olokeno tassa vijitakusumāyudhasaṅgāmassa buddhasiriṃ disvā, paññākaññāya codito: “Yan nūnāham anekādīnavam samsāram pahāya, paramasukham nibbānam gaṇheyyan” ti cintetvā, tato karuṇātaruniyā āyācitahadayo evam pañitāmatapaṭivedho atimadhuravarabhojanam labhitvā, ghanataratimiragabbham pavisitvā, paribhuñjanasadiṣo, “Mādise satimatisutidhitisamādhisampanne vīrapurise ekākini samsārajanidhinimuggasattakāyam pahāya nibbānathalam abhirūḷhe ko hi nāma añño bhavābhavesu viparivattamānassa asaraṇibhūtassa lokassa paṭiṭṭham kātuṃ samattho bhavissati; sabbāññutam pana patvā sadevakam lokam samsārakantārā tāretvā nibbānagaram pavesissāmi ti sāvakaññābhīmukhamānasam sabbāññutaññābhīmukham 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 Buddhasplendor of (Dipaṅkara Buddha), who was like the victorious God, Kāma. Then, spurred on by the maiden called ‘perfect knowledge’, he

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 saṃsāra 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 saṃsāra, and alone climbs out onto the dry land of emancipation, who else can be the anchorage for those living beings who roam in saṃsāra 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 saṃsāra 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 Dīpaṅkara 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 Dīpaṅkara Buddha. The Buddha-to-be honors Dīpaṅkara 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 Dīpaṅkara Buddha’s Prophecy can be also confirmed in the Gandhāran architectural bas reliefs and free-standing statues. Many of them show the story with Dīpaṅkara

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 Dīpaṅkara Buddha, the Bodhisattva prostrating himself on the ground and spreading his hair under Dīpaṅkara Buddha's feet, and the Bodhisattva, miraculously floating high in the air, worshipping Dīpaṅkara Buddha (Figure 1 and 2 below). By contrast to these traditions, the *Sumedhakathā* (the Pāli version of the account of Dīpaṅkara Buddha's Prophecy) is generally believed not to include the motif of honoring Dīpaṅkara 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 Dīpaṅkara 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 Dīpaṅkara Buddha, Yasodharā was a young Brahman girl called Sumittā. The text reads:⁹

Kapṭhe sataśaḥṣe ca caturo ca asaṅkhiye,
Dīpaṅkaro mahāvīro upṭajji lokanāyako. 41
Paccantadesavisaye nimantetvā Tathāgataṃ,
tassa āgamaṇaṃ maggaṃ sodhenti tuṭṭhamānasā. 42
Tena kālena so āsi Sumedho nāma brāhmaṇo,
maggaṇ ca paṭiyādesi āyato sabbadassino. 43
Tena kālen' ahaṃ āsiṃ kaññā brāhmaṇasambhavā,

⁸ Seki 1972.

⁹ The text is adapted to current transliteration conventions after the PTS edition.

Sumittā nāma nāmena upagacchim samāgamaṃ. 44
Aṭṭha uppalahatthāni puṇanattāya satthuno,
ādāya janasammajjhe addasaṃ isim uggataṃ.¹⁰ 45
Cirānugataṃ dassitaṃ paṭikantaṃ¹¹ manoharaṃ,
disvā tadā amaññissaṃ saḥhalaṃ jīvitaṃ mama. 46
Parakkamantaṃ saḥhalaṃ addasaṃ isino tadā,
pubbakammaena sambuddho¹² cittaṃ c' āpi paṣīdi me. 47
Bhiyyo cittaṃ paṣādesiṃ ise uggatamānase,
deyyaṃ aññaṃ na paṣāmi demi puṇḥhāni te isim.¹³ 48
Pañcahatthā tavaṃ hontu tato hontu mamaṃ ise,
tena siddhi saha hotu bodhanattāya tavaṃ ise. 49
Isi gahetvā puṇḥhāni āgacchantaṃ mahāyasaṃ,
pūjesi janasammajjhe bodhanattāya mahāisi. 50
Passivā janasammajjhe Dīpaṅkaramahāmuni,
viyākāsi mahāvīro isim uggatamānasaṃ. 51
Aparimeyy' ito kaḥpe Dīpaṅkaramahāmuni,
mama kammaṃ viyākāsi ujubhāvaṃ mahāmuni. 52
Samacittā samakammā samakāri bhavissati,
piyā hessati kammaena tūy' atthāya mahāise. 53
Sudassanā suppiyā ca manasā piyavādini,
tassa dhammesu dāyādā piyā hessati itthikā. 54
Yath' āpi bhaṇḍasamuggaṃ anurakkhati sāmi no,
evaṃ kusaladhammānaṃ anurakkhiyate ayaṃ. 55
Tassa taṃ anukampanti pūrayissati pārami,
siho va pañjaraṃ hetvā pāpunissati bodhiyaṃ, 56

¹⁰ Read *isim uttamaṃ* for *isim uggataṃ* as Yamazaki (1940), Vol.27, p.479 suggests.

¹¹ Take v. r. S¹ *atikkantaṃ* for *paṭikantaṃ* 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.

*Aṭṭarimeyy' ito kappe yaṃ Buddho viyākāri taṃ,
vācaṃ anumodantī taṃ evaṃ kāri bhaviṃ ahaṃ. 57*

One hundred thousand *kappas* and four *asaṅkhiyas* ago, a great hero, Dīpaṅkara, the Master of the World, appeared. (41) (People) in the frontier region, having invited the Tathāgata (Dīpaṅkara 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 (Dīpaṅkara) 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 [= Dīpaṅkara], for the sake of (his future) Enlightenment. (50) The great sage, Dīpaṅkara, 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 Dīpaṅkara 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 (Dīpaṅkara) 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 Dīpaṅkaro Buddho Sumedhaṃ vyākari jino,
“aparimeyye ito kappe ayaṃ Buddho bhavissati. 1
Imassa janikā mātā Māyā nāma bhavissati,
pitā Suddhodano nāma, ayaṃ hessati Gotamo. 2
Padhānaṃ padahitvāna katvā dukkarakārikam,
Assatthamūle sambuddho bujjhissati mahāyaso. 3
Uṇṇatisso Kolito ca aggā hessanti sāvakā,
Ānando nāma nāmena upatthissat’ imaṃ jinaṃ. 4
Khemā Uppalavaṇṇā ca aggā hessanti sāvikā,
Citto Ālavako c’ eva aggā hessant’ upāsakā. 5
Khujjuttarā Nandamātā aggā hessant’ upāsikā,
bodhi imassa vīrassa Assattho ti pavuccati.” 6
Idaṃ sutvāna vacanaṃ asamassa mahesino,

āmoditā naramarū namassanti katañjali. 7
Tad' āhaṃ māṇavo āsiṃ Megho nāma susikkhito,
sutvā vyākaraṇaṃ seṭṭhaṃ Sumedhassa mahāmune. 8
Samvissattho bhavitvāna Sumedhe karuṇāsaye,
ṭabbajantañ ca taṃ vīraṃ sah' eva anuṭabbajim. 9
Samvuto pātimokkhasmiṃ indriyesu ca pañcasu,
suddhājivo¹⁴ sato vīro jinasāsanakārako. 10
Evaṃ viharamāno 'haṃ pāpamittena kenaci,
niyojito anācāre sumaggā paridhaṃsito. 11
Vitakkavasago hutvā sāsanato apakkamim,
pacchā tena kumittena payutto mātughātanaṃ. 12
Akarim anantariyañ ca ghātayim duṭṭhamānaso,
tato cuto mahāvīciṃ upaṇno sudāruṇaṃ. 13
Vinipātagato santo samsariṃ dukkhito ciraṃ,
na puṇo addasaṃ vīraṃ Sumedhaṃ naraṇḍgavaṃ. 14
Asmiṃ kaṇṭhe samuddamhi maccho āsiṃ timiṅgalo,
disv' āhaṃ sāgare nāvaṃ gocarattham upāgamiṃ. 15
Disvā maṃ vāṇijā bhītā Buddhasseṭṭhaṃ anussarim,
Gotamo ti mahāghosaṃ sutvā tehi udīritam. 16
Pubbasaññaṃ saritvāna tato kālakato ahaṃ,
Sāvatthiyaṃ kule ucce jāto brāhmaṇajātiyā. 17
Āsiṃ Dhammaruci nāma sabbapāpajigucchako,
disv' āhaṃ lokaṇḍjotam jātiyā sattavassiko. 18
Mahājetavanaṃ gantvā ṭabbajim anagāriyaṃ,
upemi Buddhaṃ tikkhattuṃ rattiyā divasassa ca. 19
Disvā disvā muni āha "ciraṃ Dhammaruci" ti maṃ,
tato 'haṃ avacaṃ Buddhaṃ pubbakammaṭabhāvitam.¹⁵ 20

¹⁴ Read *suddhājivo* for *suddhājivo*. This may be a mere misprint.

¹⁵ Read *pubbakammaṃ vibhāvitam* for *pubbakammaṭabhāvitam* as Yamazaki (1940), Vol.27, p.214 suggests.

“Suciraṃ satapuññalakkhaṇaṃ
patipubbe na visuddhapaccayaṃ,¹⁶
Ahaṃ ajja supekkaṇaṃ vata
tava paṣāmi nirūpamaṃ viggahaṃ. 21
Suciraṃ vihatattamo mayā
sucirakkhena nadī visositā,
Suciraṃ amalaṃ visodhitaṃ
nayanaṃ nāṇamayaṃ mahāmune. 22
Cirakālaṃ samāgato tayā
na vinaṭṭho punarantaraṃ ciraṃ,
Punar ajja samāgato tayā
na hi nassanti katāni Gotama. 23
Kilesā jhāpitā mayhaṃ bhavā sabbe samūhatā,
Nāgo va bandhanaṃ chetvā viharāmi anāsavo. 24
Sāgataṃ vata me āsi me āsi buddhaseṭṭhassa santike,
tisso vijjā anuṭṭattā kataṃ buddhassa sāsanam. 25
Paṭisambhidā catasso vimokhā pi ca aṭṭh’ ime,
chaḍabhiññā sacchikatā kataṃ Buddhassa sāsanam” ti. 26¹⁷
Itthaṃ sudaṃ āyasmā Dhammarucithero imā gāthāyo abhāsithā ti.
Dhammaruciyaṭtherassa aḍānaṃ samattaṃ.

Dīpaṅkara Buddha, the conqueror, prophesied for Sumedha: “After innumerable *kappas* 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-visuddhipaccayā* as in the Thai edition. However it seems unnecessary to change *visuddha* to *visuddhi*. So, read *na-visuddhapaccayā*. 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 Uppalavaṇṇā will be the foremost female disciples; Citta and Ālavaka will be the foremost male lay-followers; (5) Khujjuttarā 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 *timīṅgala* 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 *Anavataptagāthā*. The above-discussed two *apadānas* also have a close relationship with the Northern version of the Dīpaṅkara Buddha narrative. In the *apadāna* of Yasodharā, the theme of honoring Dīpaṅkara Buddha with lotus flowers is seen, one of the most characteristic features of the Northern version of the Dīpaṅkara story; and, in the case of the *apadāna* of Dhammaruci, as will be discussed below, the link with the *Mahāvastu* is obvious.

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

Dīpaṅkara 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 Dīpaṅkara Buddha, he made a vow to become

¹⁸ Senart, ed., I 193,12-248,5. English translation: Jones (1949), pp.152-203. An annotated Japanese translation of the Dīpaṅkaravastu in Mvu was also published by Fukui 1981-1982.

a Buddha and threw the five lotus flowers. These flowers stayed in the air around Dīpaṅkara Buddha's face. Prakṛti also threw her two flowers, and they also stayed in the air. Furthermore, Megha prostrated himself at Dīpaṅkara 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, Dīpaṅkara Buddha predicted that Megha would become Śākyamuni Buddha innumerable *asaṅkhyas* in the future. Megha told of the Dīpaṅkara Buddha's words to Meghadatta, and asked him to enter Dīpaṅkara 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 Śākyamuni Buddha, Meghadatta was reborn as a huge fish, a *timitimigila*, 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 Dīpaṅkara Buddha, which he heard from Megha. He died at that place calling out the name, Buddha. He was reborn in a Brahman family in Śrāvastī and was named Dharmaruci. He entered Śākyamuni 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 (*ahaṃ ca Megho māṇavo nāmena āsi eṣo ca Dharmaruci Meghadatto*; Mvu I 247,12)."

Northern versions of the Dīpaṅkara 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 *Divyāvadāna* 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 Dīpaṅkara 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 Dīpaṅkara story, the Mvu version is, as seen above, is closest to the Dhammaruci-apadāna in Pāli. Beside Mvu, the narrative of Dharmaruci 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 卷 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 Dharmaruci

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 *Divyāvadāna*, No. 18 ‘Dharmaruci’,²¹ where Dharmaruci was a big fish, *timimṅgila*, in the life which he had just finished; and at the time of Dīpaṅkara 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, Dipavati, in disguise, and she was said to be an earlier incarnation of Yaśodharā.

6. Representation of the Dīpaṅkara 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 Dīpaṅkara Buddha, the flowers float above the Buddha’s head, and the Brahman youth kneels down, spreading his hair at the feet of Dīpaṅkara Buddha. However, there are also stone reliefs of the Dīpaṅkara 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 Dīpaṅkara 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.

He receives a nickname, Chao-shu 超術 ‘surpassing the skills’, after he masters all kinds of skills and arts (此雲雷梵志, 技術悉備, 無事不通, 即以立名, 名曰超術. T125, 2.597c20–22).

²¹ For the Japanese translation of the story with detailed annotations, see Hiraoka (2007), Vol. I, pp.424–469. See also Silk 2008.

7. Conclusion

As examined above, the *Sumedhakathā*, or the Theravāda traditional version of the Dīpaṅkara Buddha's Prophecy narrative, is by no means only a single narrative, as has been generally believed. It may be that Dīpaṅkara 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* 過去現在因果經 (T189, 3.620c23–623a23), Dīpaṅkara 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 Dīpaṅkara 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 Dīpaṅkara 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.²² 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.

²² Seki (1972), pp. 833f.



Fig. 1: A relief on the side of a Stūpa. The Central Archaeological Museum, Lahore, Pakistan.

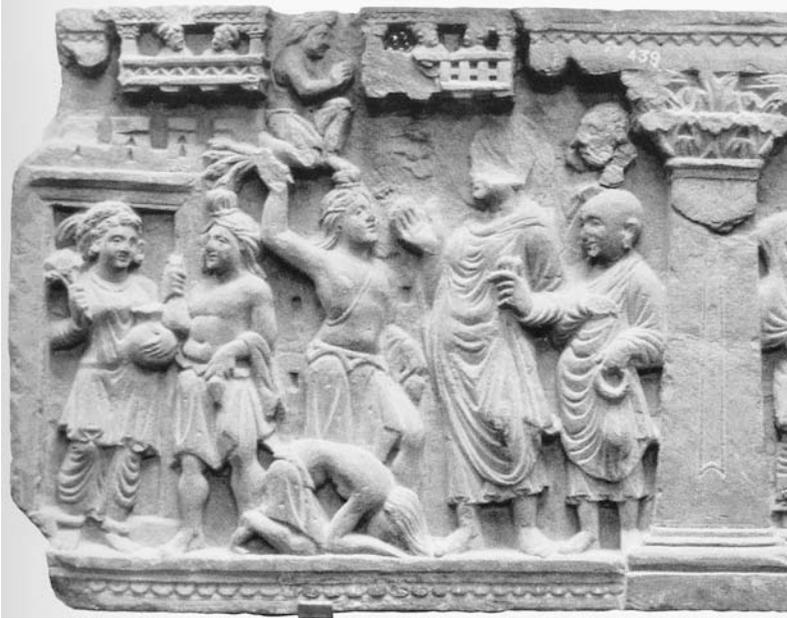


Fig. 2: Plate 9 in Kurita 2003.

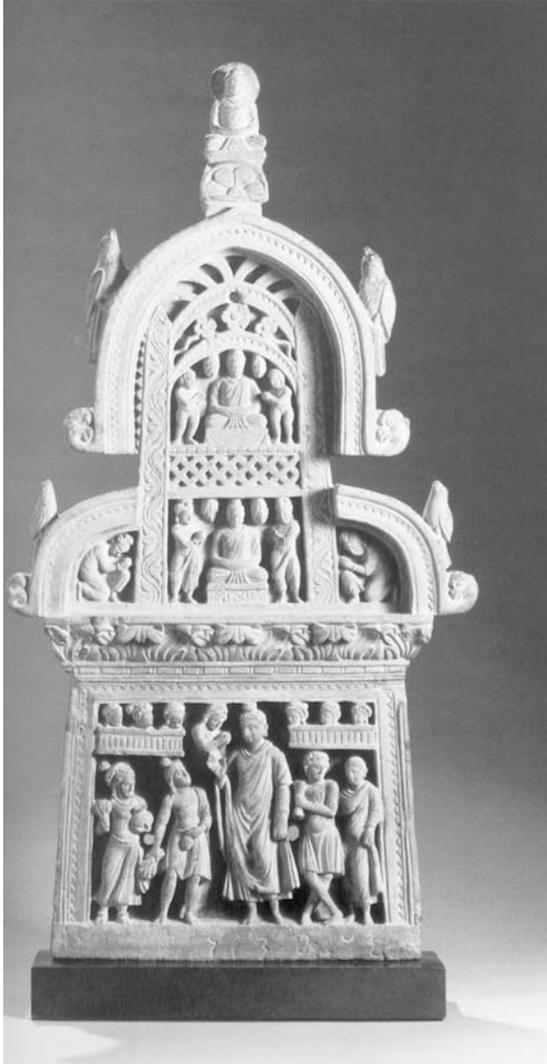


Fig. 3: Plate 1 in Kurita 2003.



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 kamaṅḍalum ekānte niḥṣipitvā ajiṇaṃ ca prañāpetvā bhagavato dīpaṅkarasya kraṃeṣu prañāpatitvā keṣehi pādatalāni saṃparimārjanto evaṃ cittam utpādeti* (Mvu I 238, 12-13).”

References

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.

Akanuma Chizen 赤沼 智善 (1925). “Nentōbutsu no kenkyū 燃燈佛の研究,” *Bukkyōkenkyū* 佛教研究 [Publisher unknown], Vol. 6, No. 3 (1925), pp. 317-340.

Bechert, Heinz (1958). “Über das Apadānabuch,” *Wiener Zeitschrift für die Kunde Süd- und Ostasiens*, Vol. 2, pp. 1-21.

Bechert, Heinz (1961). *Bruchstücke buddhistischer Versammlungen aus zentral-asiatischen Sanskrithandschriften I: Die Anavataptaḡāthā und die Sthaviraḡāthā*, Sanskrittexte aus den Turfanfunden VI, Berlin: Akademie-Verlag.

- Bechert, Heinz (1992). "Buddha-Field and Transfer of Merit in a Theravāda Source," *Indo-Iranian Journal*, Vol. 35, Nos. 2/3, pp.95-108.
- Carter, Charles Henry (1924). *A Sinhalese-English Dictionary*, first published in 1924. Reprint; Colombo: M. D. Gunasena, 1965; New Delhi-Chennai: Asian Educational Services 2006.
- Fukui Setsuryō 福井 設了 (1981-1982). "Mahābasutsu Nentōbutsujiki shiyaku (1)~(4) 『マハーバスツ』 「燃燈仏事記」 試訳 (一)~(四)," *Mikkyō Bunka* 密教文化, No. 135 (Sep. 1981), pp.128-99; No. 136 (Dec. 1981), pp.104-72; No. 137 (Feb. 1982), pp.90-51; No. 140 (Dec. 1982), pp. 102-69.
- Hiraoka Satoshi 平岡 聡 (2007). *Budda ga nazo toku sanze no monogatari; Diviya Avadāna zenyaku* ブツダが謎解く三世の物語 『ディヴィヤ・アヴァダーナ』 全訳. 2 Vols. Tokyo: Daizō shuppan 大蔵出版.
- Ishikawa Kaijō 石川 海浄 (1940). "Nentōbutsu shisō ni kansuru kōsatsu [A Study on Dīpamkara Buddha's Prophecy]," *Shimizu Ryūzan sensei Koki kinen ronbunshū* 清水龍山先生古稀記念論文集. 2 Vols. (Tokyo: Shimizu Ryūzan sensei kyōiku gojūnen Koki kinen kai 清水龍山先生教育五十年古稀記念會), pp.345-366.
- Izumi Hōgei 泉 芳暉 (1932). "Funbetsu kudoku ron kaidai 分別功德論解題," and "Funbetsu kudoku ron 分別功德論," [Explanatory introduction and Japanese translation of the *Fen-bie gong-de lun*], *Kokuyaku issaikyō shakkyōron bu* 國譯一切經 釋經論部, Vol. 8, pp.165-242.
- Jones, J. J. (1949). *The Mahāvastu; Translation from the Buddhist Sanskrit*, Vol. 1 (Sacred Books of the Buddhists XVI), London: Luzac.
- Kurita Isao 栗田 功 (2003). *Gandāra bijutsu* ガンダーラ美術 (*The Gandhāran Art*). 2 Vols. Tokyo: Nigensha ニ文社.
- Matsumura Junko 松村 淳子 (2007). "Butsu shujōkyō chū no sumēda katā 『佛種姓経註』 のスメータ・カタール [The Sumedhakathā in the *Bud-dhavamsatthakathā*]," *Kobe Kokusaidai-gaku Kiyō* 神戸国際大学紀要 (*Kobe International University Review*), No. 72, pp.15-32.

- Matsumura Junko 松村 淳子 (2008). "The Sumedhakathā in Pāli Literature: Summation of Theravāda-tradition versions and proof of linkage to the Northern textual Tradition," *Indogaku bukkyōgaku kenkyū* 印度學佛教學研究 (*Journal of Indian and Buddhist Studies*), Vol. 56, No. 3, pp. 1086-1094.
- Mellick Cutler, Sally (1994). "The Pāli Apadāna Collection," *Journal of the Pāli Text Society*, Vol. XX, (Oxford: The Pali Text Society), pp.1-42.
- Minami Kiyotaka 南 清隆 (1987). "An Annotated Translation of the Mahābodhiyaṃsa (I)," *Kachō Tankidaigaku Kenkyū Kiyō* 華頂短期大学紀要 (*Bulletin of Kachō Junior College*), No. 32, pp.31-44.
- Mizuno Kōgen 水野 弘元 (1989). "Kan yaku no Chū agonkyō to Zōitsu agonkyō 漢訳の『中阿含経』と『増一阿含経』," *Bukkyō kenkyū* 仏教研究 18, pp.1-42 (= *Bukkyō bunken kenkyū: Mizuno Kōgen chosaku senshū I: 仏教文献研究 水野弘元著作選集 I*, Tokyo: Shunjūsha 春秋社, 1996, pp.415-471).
- Mori Sodō 森 祖道 (1970). "On the *Fēn-biē-gōng-dé-lùn* (分別功德論)," *Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究 (*Journal of Indian and Buddhist Studies*), Vol. 19, No. 1, pp.458-452.
- Seki Minoru 関 稔 (1972). "Tōi Innen Kō: Nidānakatā Nentōjukimonogatari no tokuisei 「遠い因縁」考—『ニターナクター』燃燈授記物語の特異性—," *Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究 (*Journal of Indian and Buddhist Studies*), Vol. 20, No. 2, pp.336-340.
- Senart, Émile (1882), *Le Mahāvastu: Texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire*, 3 tomes (Reprint; Tokyo: Meicho fukyū kai, 1977).
- Silk, Jonathan A. (2008). "The story of Dharmaruci; In the *Divyāvadāna* and Kṣemendra's *Bodhisattvāvadānakalpalatā*," *Indo-Iranian Journal*, Vol. 51, pp.137-185.
- Skilling, Peter (2009a). "Quatre vies de Sakyamuni: à l'aube de sa carrière de Bodhisatta," *Bouddhismes d'Asie: monuments et littératures*,

Journée d'étude en hommage à Alfred Foucher (1865–1952) réunie le 14 décembre 2007 à l'Académie des Inscriptions et Belle-Lettres (palai de l'Institute de France), recueil édité par Pierre-Sylvain Filliozat et Jean Leclant, Paris: AIBL-Diffusion De Boccard, pp.115–139.

Skilling, Peter (2009b). "Gotama's Epochal Career," *From Turfan to Ajanta, Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*, ed. E. Franco and M. Zin, Lumbini International Research Institute. (This was not accessible to the author at the time of writing the present article.)

Taga Ryūgen 田賀 龍彦 (1966). "Nentōbutsu Juki ni tsuite 燃燈仏授記について [On Dīpaṅkarabuddha]," *Kanakura Hakushi Koki Kinen Indogaku Bukkyōgaku Ronshū* 金倉博士古稀記念印度学仏教学論集 Kyoto: Heirakujishoten 平楽寺書店, pp. 89–108.

Yamazaki Ryōjun 山崎 良順 (1940), "Hiyu kyō (Apadana) 譬喻經 (阿波陀那)," *Nanden Daizō Kyō* 南傳大藏經, Vols. 26–27.

(The research for this article was supported by the Grant-in-Aid for Scientific Research (B) No. 21320015 from JSPS)

*Professor,
International College
for Postgraduate Buddhist Studies*