

## CHAPTER TWO

**SUMEDHA: THE FUTURE BUDDHA****2.1 SUMEDHA THE WISE**

- 2.1.1 Four *asankhyeyya* and a hundred thousand aeons ago there flourished the city of Amaravati. A well-planned city in all aspects, it was beautiful and pleasant. Surrounded by verdant and delightful open spaces, abounding in shades and springs, well-stocked with food and provisions and rich in assorted goods for people's enjoyment, the city warmed the hearts of divine and human beings.
- 2.1.2 The city was ever resounding with ten kinds of sounds or noises such as the noises of elephants, of horses, of chariots, the sounds of big drums, of short drums, of harps, of singing, of conch shells, of clappers and of invitations to feasts. (Other cities were full of unpleasant noises and alarming cries.)
- 2.1.3 The city was endowed with all characteristics of a metropolis. There was no scarcity of trades and crafts for earning a living. It was rich in seven kinds of treasures, namely: diamond, gold, silver, cat's eyes, pearls, emeralds and coral. It was crowded with foreign visitors. Provided with everything as in a celestial realm, it was the abode of a powerful people enjoying the benefits of meritorious deeds.
- 2.1.4 There lived in the city of Amaravati a *brahmin* named Sumedha. His mother was a descendant from a long line of *brahmin* families; and so was his father. He was therefore a pure *brahmin* by birth from both paternal and maternal sides.

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He was born to a virtuous healthy mother. He could not be treated with contempt on account of his birth by saying: “This man is of low birth that goes back to seven generations of his ancestors.” He was not a man to be abused or despised. In fact, he was a man of true *brahmin* blood with very good looks that charmed everyone.

- 2.1.5 As regards his wealth; he had treasures in store worth many crores and abundant grain and other commodities for daily use. He had studied the three *Vedas* of Iru, Yaju and Sama, and being expert in these texts could recite them flawlessly. Effortlessly he became well versed in (1) *Nighandu* or glossary that explains various terms, (2) *Ketubha* or rhetoric which is concerned with literary works and which explains various literary ornamentations of learned authors, (3) *Vyakarana (Akkharapabheda)* or grammatical rules and such terms as alphabet, consonant, etc. (4) *Itihasa* (also called *Purana*) which constitutes the fifth *Veda* and which tells of legends and ancient tales.
- 2.1.6 He was equally well-versed in *Lokayata*, a philosophical work, which discourages acts of merit and favours actions which prolong *samsara* and in works dealing with various characteristics of great men such as Future Buddhas, Future Private Buddhas, etc. He was also an accomplished teacher in Brahmanical lore that had been taught by generation after generation of teachers.
- 2.1.7 The parents of Sumedha the Wise passed away while he was still young. Then the family treasurer, bringing the list of riches, opened the treasure-house full of gold, silver, rubies, pearls, etc., and said, “Young master, this much is the wealth that has come down from your mother’s side and this much from your father’s, and this much from your ancestors.” He informed him of his wealth that had belonged to seven

generations of his ancestors, and saying: “Do as you wish with these riches,” handed them over to him.

- 2.1.8 One day he went up to the upper terrace of his mansion and sitting cross-leg in solitude, thought as follows: “Miserable is birth in a new existence; so is destruction of the body; miserable also it is to die in delusion oppressed and overpowered by old age. Being subject to birth, old age and sickness, I will seek Nibbana where old age, death and fear are extinct.”
- 2.1.9 “Wonderful it would be if I could abandon this body of mine without any regard for it as it is full of putrid things such as urine, excreta, pus, blood, bile, phlegm, saliva, mucus, etc.”
- 2.1.10 “Surely there must be a path leading to the peaceful Nibbana. It cannot be otherwise. I will seek that good Path to Nibbana so that I shall be liberated from the bondage of life.”
- 2.1.11 “For example, just as when there is misery (*dukkha*) there is also in this world, happiness (*sukha*); even so when there is the round of existence which is the arising of *dukkha* there should also be Nibbana which is the cessation of *dukkha*.”
- 2.1.12 “Again, just as when there is heat there also is cold; even so when there are the three fires of passion, hate and delusion, there should also be Nibbana which is the extinction of these three fires.”
- 2.1.13 “Again, just as when here is demeritoriousness, there is also meritoriousness; even so when there is rebirth, there should also be Nibbana where potential for rebirth is exhausted.” After these thoughts had occurred to him, he went on thinking profoundly.

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- 2.1.14 “For example, a man who has fallen into a pit of excreta or who is besmeared with filth sees from a distance a clear pond adorned with five kinds of lotus; if in spite of seeing it he does not find out the right way to reach the pond, it is not the fault of the pond, but of the man himself; in the same way, there exists a big, pond of Deathless Nibbana where one could wash off one’s mental defilements, and if one does not search for that big pond of Nibbana, it is not the fault of Nibbana.”
- 2.1.15 “Again, if a man inflicted with a disease does not get it cured although there is an efficient doctor, the doctor is not to blame; in the same way, if one suffering painfully from diseases of mental defilements does not look for a master for their cure though there exists one who is skilled in removing these mental defilements, the master is not to blame.”
- 2.1.16 After thinking thus he contemplated further to be rid of his body: “Just as a man burdened with the dead body of an animal hung round his neck would get rid of the loathesome carcass and freely and happily go about wherever he likes, even so I too will go to the city of Nibbana abandoning this putrid body of mine which is but a collection of various worms and foul things.”
- 2.1.17 “Again, just as people who have voided their excreta at a lavatory leave them with never a look behind, even so I will go to the city of Nibbana after leaving behind this body full of various worms and foul things.”
- 2.1.18 “Again, just as the owners of an old, ruined, decaying and leaking boat abandon it in disgust, even so I too will go to the city of Nibbana after abandoning this body, from the nine orifices of which, filthy things ooze out incessantly.”

2.1.19 “Again just as a man carrying treasures who happens to be traveling in company with robbers, leaves them and flees to safety when he sees the danger of being robbed of his treasures, even so, since the thought of being robbed of my treasures of meritorious deeds, always makes me afraid, I will abandon this body of mine that is like a chief robber and will go seeking the road to Nibbana, which can undoubtedly give me security and happiness.”

## 2.2 THE GREAT ALMS-GIVING

2.2.1 After contemplating thus on renunciation in the light of these similes, once again it occurred to Sumedha the Wise: “Having amassed this much of wealth, my father, grandfather and other kinsmen of mine of seven generations were unable to take even a single coin with them when they passed away. But I should find some means of taking this wealth with me up to Nibbana.”

2.2.2 Then he went to the king and said, “Your Majesty, since my mind is obsessed with a great dread of the dangers and sufferings springing from such things as birth, old age, etc., I am going to leave the household life and become a recluse. I have wealth worth several corers. Please take possession of it.”

2.2.3 “I do not desire your wealth. You may dispose of it in any way you wish,” replied the king. “Very well, Your Majesty,” said Sumedha the Wise and with the beating of the mighty drum he had it proclaimed all over the city of Amaravati: “Let those who want my riches come and take them.” And he gave away his wealth in a great-arms giving to all without distinction of status and whether they be destitute or otherwise.

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### 2.3 THE RENUNCIATION

2.3.1 After thus performing a great act of charity Sumedha the Wise, the Future Buddha, renounced the world and left for the Himalayas with an intention to reach Dhammika mountain on that very day. Then Sakka seeing him approach the Himalayas after renunciation summoned Vissukamma and said: “Go, Vissukamma. There is Sumedha the Wise who has renounced the world intending to become a recluse. Have a residence made ready for him.”

2.3.2 “Very well, Lord,” said Vissukamma in answer to the Sakka’s command. He then marked out a delightful enclosure as a hermitage, created in it a well-protected hut with a roof of leaves and a pleasant, faultless walkway.

### 2.4 BEGINNING OF ASCETIC LIFE

2.4.1 Reaching the foothills of the Himalayas, Sumedha the Wise walked along the hills and ravines and looked for a suitable place where he could live comfortably. There at a river bend in the region of Mount Dhammikka he saw the delightful hermitage created by Vissukamma. He then went slowly to the edge of the walkway, but on seeing no footprints he thought: “Surely, the residents of this hermitage must be taking a rest in the leaf-hut after their tiring alms-round in the neighbouring villages.” Having thought thus he waited for a while.

2.4.2 Seeing no signs of habitation after a fairly long time, it occurred to him. “I have waited long enough. I should now investigate to see whether there are any occupants or not.” He opened the door and entered the leaf-hut. Looking here and there he saw the inscription on the wall and thought:

“These requisites are befitting requisites for me. I will use them and become an ascetic.” Having made up his mind and after reflecting on the nine disadvantages of a lay man’s dress and the twelve advantages of a fibre-robe he discarded the dress he was in and donned the robe.

## 2.5 LEAVING THE HUT AND APPROACHING THE ROOT OF TREES

- 2.5.1 When he had taken off his fine dress Sumedha the Wise took the fibre-robe folded and placed for ready use on a bamboo peg; he wore it round the waist. On top of it he put on another fibre-robe, which had the colour of gold. He also placed on his left shoulder the hide, complete with hoofs, of a black antelope, which was like a bed of punnaga flowers. He put the headdress on his topknot and fastened it with an ivory hairpin. Taking a curved carrying yoke he hung at one end of it a string net with knots which were like pearls into which he placed the water jug which was of the colour of coral; at the other end of the yoke were hung a long hook (used for gathering fruits from trees), a basket, a wooden tripod, etc. He then shouldered the yoke that now carried the full equipment of an ascetic. Taking hold of a walking stick with his right hand, he went out of the hut. While walking back and forth along the walkway, sixty cubits long, he surveyed himself in his new garb and felt exultant with the thought:

*“My heart’s desire has been completely fulfilled.  
Splendid indeed is my ascetic life.  
The ascetic life has been praised by all wise men,  
such as Buddhas and Private Buddhas.  
The bondage of household life has been abandoned.  
I have come safely out of the realm of worldly pleasures.*

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*I have entered upon the noble life of an ascetic.  
I will cultivate and practise the holy life.  
Endeavour will I to attain the benefits of holy practices.”*

2.5.2 He then put down the carrying yoke from his shoulder, and sitting gracefully like a golden image on the bean-coloured stone slab in the middle of the walkway, he passed the daytime there.

2.5.3 When evening came he entered the hut, and lying on the wooden plank by the side of a cane couch he used robes as blankets and went to sleep. When he woke up early in the morning, he reflected on the reasons and circumstances of his being there:

“Having seen the demerits of the household life, and having given up incomparable wealth and unlimited resources and retinue, I have entered the forest and become an ascetic desiring to seek meritoriousness that will liberate me from the snares of sensuality. From today onwards, I should not be negligent. There are these three categories of wrong thoughts, namely, thought based on desire (*kama-vitakka*) directed to sense-pleasures; thought based on ill-will (*vyapada-vitakka*) directed to killing, destroying, harming; thought based on cruelty (*vihimsa-vitakka*) directed to causing harm and injury to others. These thoughts may be likened to wild flies which feed on those who are negligent and who abandon the practice of mental detachment from defilements and physical detachment from sense-pleasures. Now is the time for me to devote myself totally to the practice of detachment (*paviveka*).

2.5.4 “True, seeing the defects of household life that obstruct, hinder and harm meritorious practices, I have renounced the world. This hut of leaves is indeed delightful. This fine levelled ground is bright yellow like a ripe bael fruit. The

walls are silvery white. The leaves of the roof are beautifully red like the colour of a pigeon's foot. The couch made of cane bears the patterns of a variegated bedspread. The dwelling place is very comfortable to live in. I do not think that the luxuries of my former residence can excel the comfort provided by this hut." Reflecting thus he discerned the eight disadvantages of a leaf-hut and approached the foot of trees that are endowed with ten virtues.

## 2.6 CULTIVATION ON THE PRACTICE OF MEDITATION WHILE LIVING ON FRUITS

2.6.1 The following morning he entered the nearby village for alms-food. The villagers made a great effort to offer him choice food. After finishing his meal he went back to the enclosure in the forest and sat down thinking:

"I became an ascetic not because I lacked food and nourishment. Delicacies tend to boost one's pride and arrogance of being a man. There is no end to the trouble that arises from the necessity of sustaining one's life with food. It would be good if I should abstain from food made from cultivated grains and live only on the fruits that fall from trees."

2.6.2 From that moment he lived only on fruits that fell from trees. Without lying down at all, he made strenuous efforts to meditate incessantly only in the three postures of sitting, standing and walking, and at the end of seven days, he achieved the Eight Attainments (the eight mundane *jhanas*) and the Five Higher Spiritual Powers (*abhinna*).

## 2.7 THE PROPHECY

- 2.7.1 By the time Sumedha the Hermit had become accomplished in practices of asceticism following the teachings of noble ascetics and had gained *jhanas* and Higher Spiritual Powers, there appeared in the world Buddha Dipankara, Lord of the three worlds. Thirty-two wondrous events such as quake of the ten thousand universe occurred on four occasions concerning the appearance of Buddha Dipankara, namely, his conception, birth, attainment of Buddhahood and teaching of the First Sermon. But Sumedha was not aware of these wondrous events as he was then totally absorbed in the bliss of *jhanas*.
- 2.7.2 After his Enlightenment, Buddha Dipankara preached the First Sermon to a hundred thousand crores of *devas* and human beings at Sunandarama. After that he set out on a journey with an intention of removing mental defilements of beings by pouring on them the purifying water of *Dhamma* like the heavy rain that falls on all four continents.
- 2.7.3 Then with four hundred thousand *Arahants*, he came to the city of Rammavati and stayed at Sudassana Monastery. Meanwhile Sumedha was enjoying the bliss of *jhanas* in the in the forest and completely unaware of the appearance of Buddha Dipankara in the world.
- 2.7.4 On hearing the Buddha's arrival at Sudassana Monastery, the citizens of Rammavati, after their morning meal, carried excellent gifts for medicinal use such as butter, ghee, etc., as well as flowers and scents and went to the presence of the Buddha. Having paid obeisance to the Buddha and honoured him with flowers scents, etc., they sat down at suitable places and listened to the Buddha's most delectable sermon. At the end of the sermon, they invited the Buddha together with his disciples, the Order of *bhikkhus*, to the morrow's meal, and

having circumambulated the Buddha in salutation, they left the monastery.

## 2.8 **ELABORATE PREPARATIONS TO RECEIVE BUDDHA DIPANKARA AND HIS COMPANY**

2.8.1 The next day saw the citizens of Rammavati preparing elaborately for the “incomparably great alms-giving” (*asadisa-mahadana*). A pavilion was set up; pure, tender blue lotuses were strewn in the pavilion; the air was refreshed with four kinds of perfume; sweet smelling flowers made from rice-flakes were scattered; pots of cool sweet water were covered with emerald-green banana leaves and placed at the four corners of the pavilion; a canopy decorated with stars of gold, silver and ruby was fixed to the ceiling of the pavilion; scented flowers and jewel like blooms formed into garlands and festoons were hung here and here. When such necessary decorations of the pavilion were complete, the citizens started to make the city clean and tidy. On both sides of the main road were placed water-pots, flowers, banana plants complete with bunches of fruit, flags, banners and streamers were hung up; decorative screens were put up at suitable places.

2.8.2 When necessary preparations had thus been made in the city, the citizens attended to mending of the road which the Buddha would take in entering the city. With earth they filled holes and breaches caused by floods and levelled the uneven muddy ground. They also covered the road with pearl-white sand, strewed it with flowers of rice-flakes and placed banana plants complete with bunches of fruit along the route. Thus they made all the arrangements and preparations for the ceremony of alms-giving.

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2.8.3 At that time Sumedha the Hermit levitated from his hermitage and while traveling through space saw the citizens of Rammavati engaging cheerfully in road-mending and decorating. Wondering what was going on below, he alighted and stood at an appropriate place while the people were watching him. Then he asked:  
“You are mending the road so happily and enthusiastically. For whose benefit are you mending the road?”

2.8.4 The people then answered: “Venerable Sumedha, there has appeared in this world the Incomparable Buddha Dipankara, who has conquered the five evil forces of Mara, and who is the Supreme Lord of the whole world. We are mending the road for his benefit.”

### 2.9 **SUMEDHA’S PARTICIPATION IN THE ROAD-MENDING WORK**

2.9.1 Sumedha was filled with joy on hearing the word “Buddha” uttered by the people of Rammavati. He experienced great mental happiness and repeated the word, “Buddha, Buddha,” as he could not contain the intense joy that had arisen in him.

2.9.2 Standing on the spot where he had descended, Sumedha was filled with happiness and also stirred by religious emotion, thought profoundly thus: “I will sow excellent seeds of merit in the fertile ground, namely, this Buddha Dipankara, for cultivation of good deeds. Rare and difficult, indeed, it is to witness the happy moment of a Buddha’s appearance. That happy moment has now come to me. Let it not pass by unheeded”

2.9.3 Having thought thus, he asked the people: “O men, if you are preparing the road for the Buddha’s visit, allot me a stretch of

the road; I too would like to participate in your road-mending work.”

2.9.4 “Very well,” said the people, and because they were confident that he was a person of great supernatural powers, they allotted him a big, boggy and very uneven portion of ground which would be difficult to mend. As they assigned him his share of work, they said: “You may improve and make it delightful with decorations.”

2.9.5 Then Sumedha, with his heart gladdened by the thought on the attributes of the Buddha, decided; “I can mend the road with my supernatural powers so that it will look pleasant. But if I do so the people around me may not think highly of it (because it will be done easily in an instant). Today, I should do my duties with my own physical labour.” Having decided thus he filled the bog with earth that he carried from a distance.

## 2.10 THE ARRIVAL OF BUDDHA DIPANKARA

2.10.1 Before Sumedha had finished his assigned work, Buddha Dipankara came along the road with four hundred thousand *Arahants*, who were all endowed with the Six Higher Spiritual Powers, who could not be shaken by the eight vicissitudes of the world and who were purified of mental defilements.

2.10.2 When Buddha Dipankara came along the road with four hundred thousand *Arahants*, *devas* and men welcomed them with beating of drums. They also expressed their joy by singing songs of welcome in honour of the Buddha.

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- 2.10.3 At that time human beings were visible to *devas*, so also *devas* were visible to human beings. All these beings, divine and human, followed the Buddha, some raising their hands in adoration and others playing their respective musical instruments.
- 2.10.4 *Devas* coming along through the air tossed and scattered about such celestial flowers as *mandarava*, *paduma* and *kovilara* all over the place — up and down, front and behind, left and right — in honour of the Buddha. Earth-bound humans also did similar honour to the Buddha with such flowers as *campa*, *sarala*, *mucalinda*, *naga*, *punnaga*, and *ketaki*.
- 2.10.5 Sumedha gazed, unblinking, at the Buddha's person, endowed with the thirty two marks of a superman and further adorned with the eighty minor marks. He witnessed the Buddha's resplendent person, looking as if of solid gold, at the height of glory, with the bright aura ever around him and the six rays emanating from his body flashing like lightning against a sapphire-blue sky.
- 2.10.6 Then he decided thus: "Today I ought to sacrifice my life in the presence of the Buddha. Let him not tread in the mud and suffer discomfort. Let the Buddha with all his four hundred thousand *Arahants* tread on my back and walk just as they would do on ruby-coloured planks of a bridge. Using my body as footpath by the Buddha and his *Arahants* will definitely bring me long-lasting welfare and happiness."
- 2.10.7 Having made up his mind thus, he loosened his hair-knot, spread the mat of black-leopard skin, and fibre-robe on the murky swamp and lay prostrate on them like a bridge constructed of ruby-coloured wooden planks.

## 2.11 SUMEDHA'S ASPIRATION TOWARDS OMNISCIENT BUDDHAHOOD

- 2.11.1 In Sumedha, who had thus prostrated himself, the aspiration to become a Buddha had arisen thus: “If I so desire, this very day I can become an *Arahant* in whom the *asavas* are exhausted and mental defilements removed. But what does it profit me — a superman as I am — to realise the fruition of *Arahantship* and Nibbana as an obscure disciple in the dispensation of Buddha Dipankara? I will exert my utmost for the attainment of Omniscient Buddhahood.”
- 2.11.2 “What is the use of selfishly escaping the cycle of births alone in spite of the fact that I am a superior person fully aware of my prowess of wisdom, faith and energy? I will strive for attainment of Omniscient Buddhahood and liberate all beings including *devas* from the cycle of births, which is a sea of suffering.
- 2.11.3 “After attaining Omniscient Buddhahood myself as a result of my matchless deed of service rendered by lying prostrate in the mud making myself a kind of bridge for the Supreme Buddha Dipankara, I will rescue numerous beings out of the cycle of births, which is a sea of suffering.
- 2.11.4 “After crossing over the stream of *samsara* and leaving behind the three realms of existences, I will myself first embark on the *Dhamma*-raft of the Noble Path of the Eight Constituents and go to the rescue of all beings including *devas*.” Thus his mind was bent upon being a Buddha.

## 2.12 SUMITTA — THE FUTURE YASODHARA

- 2.12.1 While Sumedha was making his resolution to attain Buddhahood, a young Brahmin maiden named Sumitta came to join the people gathering in the presence of the Buddha. She brought eight lotus blooms to honour the Buddha with. When she got into the middle of the crowd, and as soon as her eyes fell on Sumedha she was seized with a sudden great love for him. Though she wanted to offer him some gift she had nothing but the eight lotus blooms. Then she said to him: “Venerable Hermit, I give you five lotus blooms so that you may offer them on your own to the Buddha. The remaining three blooms are for my own offering to the Buddha.” She then handed the five lotus blooms to Sumedha and expressed her wish saying: “Venerable Hermit, throughout the period you are fulfilling Perfections for Buddhahood; may I be the partner sharing your life.”
- 2.12.2 Sumedha accepted the lotus blooms from the young lady Sumitta and, in the midst of the gathering, offered them to Buddha Dipankara who had come towards him, and he prayed for the attainment of Perfect Self-Enlightenment.
- 2.12.3 Observing the scene that had taken place between Sumedha and Sumitta, the Buddha made the prediction in the midst of the multitude thus: “O Sumedha, this girl Sumitta, will be your partner who will share life with you, assisting you with equal fervour and deed for your attainment of Buddhahood. She will be pleasing to you with her every thought, word and deed. She will be lovely in appearance, pleasing, sweet of speech and a delight to the heart. In your Dispensation as a Buddha, in your final existence, she will become a female disciple who will receive your spiritual inheritance of *Arahantship* complete with supernatural psychic powers.”

## 2.13 THE UTTERENCE OF THE PROPHECY

2.13.1 Sumedha was fully endowed with all requisites for his attainment of Buddhahood. In fact, he was inclined to become a Buddha as he was endowed with the eight factors required for receiving the prophecy. These eight factors as have been stated previously on *Buddh'uppada Navama Khana* are: (1) being a true human being, (2) being a true male person, (3) having fulfilled all conditions necessary for realization of *Arahantship*, (4) meeting with a living Buddha, (5) being an ascetic who believes in the law of *kamma*, (6) having acquired *jhana* attainments and high spiritual powers, (7) being prepared to lay down his life for the well-being of Buddha Dipankara: if the Buddha and his four hundred thousand *Arahants* had walked on the back of the prostrate Sumedha as though they would do on a bridge, he would not have survived; knowing fully well of this, he unhesitatingly and courageously prepared himself to render service to the Buddha; such a performance is called a principal act of merit (*adhikarakusala*) according to Texts, and (8) intense wholesome aspiration after Buddhahood: even if the whole universe were filled with glowing red hot coal and sharp pointed spears, he would not shrink to tread through them for attainment of Buddhahood.

2.13.2 Knowing that Sumedha was endowed with these requisite qualifications, Buddha Dipankara came in person towards Sumedha and, standing at the head of his prostrate body, exercised his supernormal psychic power of seeing into the future to find out whether Sumedha, who had laid himself prostrate in the mud with an intention to become a Buddha, would have his intention materialised or not. Then Buddha Dipankara came to know all about his future thus: Sumedha will become a Buddha, Gotama by name, after four

*asankhyeyya* and a hundred thousand aeons have passed from the present one. While still standing there the Buddha uttered this prophecy in nine verses beginning with the words “*Passatha imam tapasam jatilam uggatapanam.*”

- i. Monks, behold this matted-haired ascetic of rigorous austere practices! This Sumedha the Hermit will become an Enlightened One among *brahmas*, *devas* and human beings after innumerable aeons, to be exact, four *asankhyeyya* and a hundred thousand aeons from now.
- ii. On the threshold of his Buddhahood, this Sumedha will renounce the world, leaving behind the marvellously delightful city of Kapilavatthu; he will then devote himself to meditation and perform strenuous austere practices (*dukkara-cariya*).
- iii. While staying under the banyan tree called Ajapala he will accept the offering of milk-rice and go towards the river Neranjara.
- iv. Where his attainment of Buddhahood is drawing near, he will partake of the milk-rice on the river bank and approach the Bodhi Tree by the path well prepared by *devas*.
- v. As he reaches the Bodhi Tree, which will be the site of winning Enlightenment, he goes round it clockwise; he will turn from south to west, from west to north and then from north to east. Thus becoming a Supremely Enlightened One with none to excel him and his fame spreading far and wide. Then having seated himself at the foot of the Bodhi Tree he will gain Insight-Knowledge of the Four Noble Truths.

- vi. The Mother of this Buddha will bear the name Maya Devi; the father will be named Suddhodana. The Buddha will have the name Gotama.
- vii. The pair of his Chief Disciples will be Kolita and Upatissa, who will be free of mental intoxicants (*asava*) and attachment (*raga*), and who are of calm heart and profound mental concentration. The monk, Ananda by name, will wait upon this Buddha as an attendant.
- viii. Khema Theri and Uppalavanna Theri who are free of mental intoxicants and attachments, who are of calm heart and profound mental concentration, will become the pair of female Chief Disciples. The fig tree, *Ficus religiosa* (*asattha*), will be the Buddha's Bodhi Tree under which he attains Enlightenment.
- ix. Citta and Hatthalavaka will be the foremost male lay attendants serving the Buddha. Similarly, Uttara and Nandamata will be the foremost female lay attendants.

## 2.14 ACCLAMATION BY *DEVAS* AND MEN

- 2.14.1 On hearing the prophecy of Buddha Dipankara who had no equal in the three worlds and who was always in pursuit of meritorious deeds, *devas* and men acclaimed with joy: "It is said that this Sumedha the Hermit truly is the seed of a Future Buddha." They slapped themselves on their upper arms in elation. *Devas* and *brahmas*, who had come from the ten thousand universe together with humans raised their hands in adoration. They also expressed their wishes in prayer saying,

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- 2.14.2 “Even though we should now fail to put into practice the teaching of Buddha Dipankara, Lord of the entire world, we will encounter face to face, this noble Hermit who will appear as a Buddha; we will then be able to strive for attainment of higher knowledge of the *Dhamma*.”
- 2.14.3 “For example, there are those who try to cross a river, but cannot reach the destined landing place on the other side as they are carried away by the current of the river; they manage, however, to cling to a landing place somewhere further down the river and then cross over to their destination.
- 2.14.4 “In the same way, although we cannot yet avail ourselves of the teaching of Buddha Dipankara, we will encounter this noble Hermit destined to become a Buddha in future when we will attain the Path and Fruition.”

### 2.15 **BUDDHA DIPANKARA PROCEEDED TO RAMMAVATI**

- 2.15.1 After Buddha Dipankara, who was worthy of accepting the gift brought from a distance, who having insight into the three worlds was the possessor of the attribute “Knower of the World” (*Lokavidu*), had thus made the prediction and honoured him with eight handfuls of flowers, he departed, stepping out with his right foot placed by the side of Sumedha.
- 2.15.2 From the place where the Buddha had uttered the prophecy, the four hundred thousand *Arahants* also departed, keeping Sumedha on their right (after honouring him with flowers and scents). So also humans, supernatural beings and celestial musicians (*Gandhabba devas*) departed from there

after paying obeisance to Sumedha and honouring him with flowers and scents.

- 2.15.3 Amidst the honours showered on him in reverence by the *devas* and citizens of Rammavati, Buddha Dipankara, followed by the four hundred thousand *Arahants*, proceeded along the well-decorated road into the city where he took the seat especially prepared for him. Sitting down, he appeared like the morning sun rising on the top of Mount Yugandhara, just as the early rays of the sun bring the lotus flowers into full bloom, so the Buddha would shed rays of Enlightenment to enable those, who were on the verge of liberation, to penetrate stage by stage into the depths of the Four Noble Truths, The four hundred thousand *Arahants* were also seated in an orderly manner at the places they had reached. The citizens of Rammavati then performed the ceremony of the great incomparable alms-giving (*asadisa-dana*) to the Buddha and his follower *bhikkhus*.

## 2.16 SUMEDHA'S DELIGHTS AND SATISFACTION

- 2.16.1 When Buddha Dipankara, the leader of the three worlds, and the four hundred thousand *Arahants* went out of his sight, Sumedha got up joyfully from his prostrate position, and with his mind suffused with joy and happiness, exultation and delightful satisfaction, he sat down cross-legged on the huge pile of flowers that were strewn in his honour by *devas* and men, and contemplated thus:

“I am fully accomplished in *jhanas* and have attained the height of the Five Higher Spiritual Powers. Throughout the ten thousand universes, there is no ascetic who is my peer. I see none who is equal to me in the exercise of supernormal powers.”

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Thus contemplating he experienced intense joy and satisfaction.

2.16.2 The Future Buddha, Sumedha, was delighted with both the prophetic words of the Buddha Dipankara and the encouraging words of *devas* and *brahmas*, and he reflected thus when *devas* and *brahmas* had departed:

“Buddhas are not speakers of ambiguous words nor are they given to speaking of futile things. Never have their words proven wrong. Surely, I will become a Buddha.

2.16.3 “As a stone thrown upwards certainly falls back upon the ground, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.

2.16.4 “Again, as death certainly comes to living beings, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.

2.16.5 “Again as the sun certainly rises at the end of night, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.

2.16.6 “Again as a lion certainly roars on coming out of his den, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.

2.16.7 “Again as birth certainly follows conception in woman, the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.”

2.16.8 Reflecting on these similes, Sumedha was certain that he would definitely attain Buddhahood in accordance with Buddha Dipankara’s prophetic words. And he thought to himself thus: “Well, I will make a thorough search in the basic principle (concerning the three worlds<sup>1</sup>) in all the ten

directions for the conditions of the attainment of Buddhahood.” Thus he thought about and investigated those factors which condition the attainment of Buddhahood (*Buddhakara Dhamma*).

## 2.17 (A) PERFECTION OF ALMS-GIVING

2.17.1 While Sumedha was engaged thus in investigation of the Buddha-making factors, he discovered first the Perfection of Alms-giving which former *Bodhisattas* had always followed and practised and which was like a highway to the state of Buddhahood.

2.17.2 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish first the Perfection of Alms-giving and make efforts to become accomplished in fulfilling it.”

2.17.3 He continued to admonish himself thus: “When a jar full with liquid is overturned, it pours out all its contents; likewise, Sumedha, you should give alms to all, be they low, middling or high, leaving nothing with you.”

## 2.18 (B) PERFECTION OF MORALITY

2.18.1 After discovering and reflecting on the Perfection of Alms-giving, he went on to contemplate thus: “The Perfection of Alms-giving alone cannot constitute all the Buddha-making factors there must be other factors, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”

- 2.18.2 When he investigated thus, he discovered Morality as the second Perfection which former *Bodhisattas* had always cultivated and fulfilled.
- 2.18.3 He admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of morality and make efforts to become accomplished in fulfilling the Perfection of morality.”
- 2.18.4 He continued to admonish himself: “The yak protects its tail even at the risk of its life; if the tail should happen to be caught in something, it would rather die than damage it in making an effort to release it; likewise, Sumedha, you should observe morality in the four purifying fields<sup>2</sup>, namely: (1) *Patimokkha-samvara*, (2) *Indriyasamvara*, (3) *Ajivaparisuddhi* and (4) *Paccaya-sannissita*, which form the basis of meritorious deeds. As the yak gives up its life in protecting its tail, so you should safeguard your morality constantly.”

## 2.19 (C) PERFECTION OF RENUNCIATION

- 2.19.1 After discovering and reflecting on the Perfection of Morality, he went on to contemplate thus: “These two Perfections alone cannot constitute the Buddha-making factors. There must be other factors, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”
- 2.19.2 When he investigated thus, he discovered Renunciation as the third Perfection which former *Bodhisattas* had always cultivated and fulfilled.

- 2.19.3 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Renunciation and make efforts to become accomplished in fulfilling the Perfection of Renunciation.”
- 2.19.4 He continued to admonish himself: “A man imprisoned for a long time and suffering from torture all the time, looks only for an opportunity to escape; likewise, Sumedha, you should regard all the existences in the realms of sensuality, materiality and immateriality as prisons and look towards renunciation to escape all these existences.”

## 2.20 (D) PERFECTION OF WISDOM

- 2.20.1 After discovering and reflecting on the Perfection of Renunciation, he went on to contemplate thus: “These three alone cannot constitute the Buddha-making factors. There must be other factors, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”
- 2.20.2 When he investigated thus, he discovered Wisdom as the fourth Perfection which former *Bodhisattas* had always cultivated and fulfilled.
- 2.20.3 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Wisdom and make efforts to become accomplished in fulfilling the Perfection of Wisdom.”

2.20.4 He continued to admonish himself: “A *bhikkhu* on his alms-round receives sufficient food by going to one household after another, be they low, middling or high; likewise, Sumedha, you should always approach all learned persons, irrespective of their depth of learning, and ask them the facts and the meaning of all that should be known by raising questions such as ‘Sir, what is meritorious? What is demeritorious? What is faulty? What is faultless?’ and so on. You should thus make an effort to become accomplished in the Perfection of Wisdom. When you are thus accomplished, you will attain the Knowledge of the Path and Fruition, and Omniscience.”

## 2.21 (E) PERFECTION OF ENERGY

2.21.1 After discovering and reflecting on the Perfection of Wisdom, he went on to contemplate thus: “These four Perfections alone cannot constitute the Buddha-making factors. There must be other Perfections, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”

2.21.2 When he investigated thus, he discovered Energy as the fifth Perfection which former *Bodhisattas* cultivated and fulfilled. Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Energy and make efforts to become accomplished in fulfilling the Perfection of Energy.”

2.21.3 He continued to admonish himself: “Crouching, standing and walking, the lion, king of beasts, is possessed of undiminished energy in the postures of crouching, standing and walking, and is always alert; likewise, Sumedha, you should constantly arouse your energy in all your existences.

When you are accomplished in fulfilling the Perfection of Energy, you will attain the Knowledge of the Path and Fruition, and Omniscience.”

## 2.22 (F) PERFECTION OF FORBEARANCE

- 2.22.1 After discovering and reflecting on the Perfection of Energy, he went on to contemplate thus: “These five Perfections alone cannot constitute the Buddha-making factors. There must be other factors, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”
- 2.22.2 When he investigated thus, he discovered Forbearance as the sixth Perfection which former *Bodhisattas* had always cultivated and fulfilled.
- 2.22.3 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience. You should constantly establish the Perfection of Forbearance without being inconsistent, such as being tolerant sometimes and not at other times, being patient with some people and not with others; if you can practise thus you will attain the Knowledge of the Path and Fruition, and Omniscience.”
- 2.22.4 He continued to admonish himself: “This great earth shows no signs of love or hate towards all the things that are dumped upon it but forbears them whether they are clean and good or unclean and foul; likewise, Sumedha, you should put up with all that is done to you be it in honour or in contempt. When you are accomplished in fulfilling the Perfection of Forbearance, you will attain the Knowledge of the Path and Fruition, and Omniscience.”

## 2.23 (G) PERFECTION OF TRUTHFULNESS

- 2.23.1 After discovering and reflecting on the Perfection of Forbearance, he went on to investigate thus: “These six alone cannot constitute the Buddha-making factors. There must be other factors, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”
- 2.23.2 When he investigated thus, he discovered Truthfulness as the seventh Perfection which former *Bodhisattas* had always followed and practised.
- 2.23.3 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Truthfulness which is speaking only the truth and not making double speech such as being truthful sometimes and not truthful at other times; speaking truthfully to some people and not truthfully to others, if you fulfill the Perfection of Truthfulness by speaking only the truth, you will attain the Knowledge of the Path and Fruition, and Omniscience.”
- 2.23.4 He continued to admonish himself: “The morning star which serves as a guiding light keeps steady on its course, never deviating from it, irrespective of the season, whether it is rainy, cold or hot; likewise, Sumedha, you should not deviate from the Path of Truth — the Path that consists of eight sectors, namely, what you see, what you hear, what you feel, what you know; what you do not see, what you do not hear, what you do not feel and what you do not know. When you are accomplished in fulfilling the Perfection of Truthfulness, you will attain the Knowledge of the Path and Fruition, and Omniscience.”

## 2.24 (H) PERFECTION OF RESOLUTION

- 2.24.1 After discovering and reflecting on the Perfection of Truthfulness, he went on to contemplate thus: “These seven alone cannot constitute the Buddha-making factors. There must be other factors, too, that contribute to the maturity of the Path and Fruition, and Omniscience. I shall investigate them.”
- 2.24.2 When he investigated thus, he discovered Resolution as the eighth Perfection which former *Bodhisattas* had always cultivated and fulfilled.
- 2.24.3 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Resolution. When you fulfill it steadfastly without wavering, you will attain the Knowledge of the Path and Fruition, and Omniscience.”
- 2.24.4 He continued to admonish himself: “A big rocky mountain that stands in a solid mass is not shaken by strong winds, but remains rooted in its place; likewise, Sumedha, you should perform without fail and at all times meritorious deeds which you have resolved to do. When you are accomplished in fulfilling the Perfection of Resolution, you will attain the Knowledge of the Path and Fruition, and Omniscience.”

## 2.25 (I) PERFECTION OF LOVING-KINDNESS

- 2.25.1 After discovering and reflecting on the Perfection of Resolution, he went on to contemplate thus: “These eight alone cannot constitute the Buddha-making factors. There

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must be other factors, too that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”

2.25.2 When he investigated thus, he discovered Loving-kindness as the ninth Perfection which former *Bodhisattas* had always cultivated and fulfilled.

2.25.3 Then he admonished himself thus: “Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Loving-kindness; and make effort to cultivate and practise the meditation of loving-kindness (*Metta-bhavana*) in a peerless manner.”

2.25.4 He continued to admonish himself: “Water suffuses with coolness all who bathe, the virtuous and the wicked alike, and cleanses them of dust and dirt; likewise, Sumedha, you should develop goodwill equally towards those who wish for your welfare and those who do not. When you are accomplished in fulfilling the Perfection of Loving-kindness, you will attain the Knowledge of the Path and Fruition, and Omniscience.”

## 2.26 (J) PERFECTION OF EQUANIMITY

2.26.1 After discovering and reflecting on the Perfection of Loving-kindness he went on to contemplate thus: “These nine alone cannot constitute the Buddha-making factors. There must be other Perfections, too, that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them.”

- 2.26.2 When he investigated thus, he discovered Equanimity as the tenth Perfection which former *Bodhisattas* had always cultivated and fulfilled.
- 2.26.3 Then he admonished himself thus: “Sumedha, a pair of scales remains steady without tipping to one side or the other when poised by equal weights; likewise if you remain evenly balanced in mind when faced with happiness or suffering, you will attain the Knowledge of the Path and Fruition, and Omniscience.”
- 2.26.4 He continued to admonish himself thus: “Sumedha, this great earth shows no signs of love or hate towards all the things that are dumped upon it whether they are clean or foul; likewise, Sumedha, you should always remain composed equable in heart, not being affected either by love or hate. When you are accomplished in fulfilling the Perfection of Equanimity, you will attain the Path and Fruition, and Omniscience.”

## 2.27 **A GREAT EARTHQUAKE TOOK PLACE AFTER THE REFLECTION ON ALL THE TEN PERFECTIONS**

- 2.27.1 When Sumedha had reflected on the Perfection of Equanimity, it occurred to him thus: “The Perfections which contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience and make a Buddha, and which a Bodhisatta has to fulfill, are exactly these ten. There are no other Perfections besides these. And these Ten Perfections which are essential for Buddhahood do not exist outside myself, neither in the sky above nor on the earth below; nor do they lie in the east or in any other direction. In fact, they are in my heart.” When he had thought thus, he urged himself: “Sumedha, fulfill these Ten

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Perfections which are the excellent factors conditioning Buddhahood, without swerving in any way.”

2.27.2 Then he considered going over the Perfections in forward order: Alms-giving, Morality, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution, Loving-kindness and Equanimity. Then he considered them in reverse order: Equanimity, Loving-kindness, Resolution, Truthfulness, Forbearance, Energy, Wisdom, Renunciation, Morality, and Alms-giving.

Then he considered going over them in groups of two beginning from the middle two: Energy, Forbearance; Wisdom, Truthfulness; Renunciation, Resolution; Morality, Loving-kindness; Alms-giving, Equanimity.

Then he considered going over them again beginning from the two ends: Alms-giving, Equanimity, Morality, Loving-Kindness; Renunciation, Resolution; Wisdom, Truthfulness; Energy, Forbearance. Thus he contemplated on the Ten Perfections as thoroughly as an oil-press grinds oil-seeds to produce oil.

2.27.3 He also considered all the matters connected with the Perfections that are essential for the attainment of Buddhahood: giving up external things is an exercise of Ordinary Perfection (*Parami*); giving up one's limb is an exercise of Higher Perfection (*Upaparami*); giving up one's life is an exercise of Highest Perfection (*Paramattha Parami*).

2.27.4 Because of the power generated by investigation of the Ten Perfections complete with their basic principles of functions and characteristics, this great earth of the ten thousand universes leaned left and right, forward and backward, downward and upward in these ways it shook violently.

- 2.27.5 After declaring the prophecy to Sumedha, Buddha Dipankara entered the city of Rammavati and went to the citizens who had invited him to a meal. It was while the Buddha was partaking of the meal Sumedha reflected on the Ten Perfections one after another. And it was at the end of his reflection that the earthquake took place. Because of the violent earthquake all the people who were hosts to the Buddha could not stand firm; like the big *sal* trees lashed by the strong winds descending from Mount Yugandhara, they fell to the ground in bewilderment and in a faint.
- 2.27.6 At the place of the alms-offering thousands of pots containing food and hundreds of water-pots knocked against one another and were shattered into pieces.
- 2.27.7 Being greatly shaken, frightened and troubled in mind, they unanimously approached Buddha Dipankara and said, “Venerable Possessor of the Five Eyes of Intelligence, does this incident foretell our fortune or misfortune? A fearful danger has befallen us all. May it please the *Bhagava* to dispel our fears!”
- 2.27.8 Then the Blessed One replied, “Be free from the fear caused by this earthquake; be relieved of your worries. There is nothing to be afraid of. I have today made the prophecy to Sumedha, declaring that he will in future become an Omniscient Buddha in the world. He has reflected on the Ten Perfections that were fulfilled by former Buddhas. Because of Sumedha’s reflections on the Ten Perfections which are essential for the attainment of Buddhahood, without leaving out any one of them, this great earth of the ten thousand universe shook violently.” Thus Buddha Dipankara explained to the citizens of Rammavati the cause of great earthquake and assured them of the absence of any danger.

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### 2.28 **HOMAGE TO SUMEDHA BY *DEVAS* AND *BRAHMAS***

- 2.28.1 The citizens at once became calm and free from worry on hearing the words of Buddha Dipankara. In fact, they were filled with great joy, and taking flowers, scents and other offerings, they all marched out of the city, approached Sumedha and honoured him with their offerings and paid obeisance to him.
- 2.28.2 Then Sumedha, following the usual practice of Future Buddhas, contemplated on the attributes of an Enlightened One; and with steadfast mind directed towards Buddha Dipankara, he paid homage to him. Then he stood up from his seat where he had been sitting cross-legged.
- 2.28.3 When Sumedha thus stood up from his seat, both *devas* and men did honour to him by showering on him celestial and terrestrial flowers that they had brought with them. And they spoke auspicious words of praise and encouragement: “You, Noble Hermit, have aspired for the noble prize of Buddhahood. May your wish be fulfilled!”
- 2.28.4 “May all dangers and obstacles, which lie in store for you, remove themselves and never come to pass. May all worries and ailments vanish and may you never encounter them. May no harm befall you. May you speedily attain the Knowledge of the Path and Fruition, and Omniscience!”
- 2.28.5 “O Great Hero, as trees bloom in their right season in the world, so may you bring forth the Fourfold Valorous Wisdom (*Catu-vesarajja-nana*)<sup>3</sup>, the Sixfold Unique Wisdom (*Cha-asadharana-nana*)<sup>4</sup>, and the Ten Powers (*Dasabala-nana*)<sup>5</sup>, etc. which are the fruitful possessions of all Buddhas!”

- 2.28.6 “O Great Hero, do fulfill the Ten Perfections as all Buddhas have done. May you be able to do so!”
- 2.28.7 “O Great Hero, as all Buddhas have penetrated the Four Noble Truths at the foot of the Bodhi Tree, so may you become a Buddha after penetrating the Four Noble Truths at the foot of the Bodhi Tree, the site of victory!”
- 2.28.8 “O Great Hero, as all Buddhas have turned the Wheel of the Dhamma by delivering the First Sermon, so may you be able to turn the Wheel of the Dhamma by delivering the First Sermon!”
- 2.28.9 “As the moon shines free from the five blemishes of mist, fog, cloud, Asurinda and smoke on a full-moon day, so may you appear resplendent in the ten thousand universe with your heart’s desire fulfilled!”
- 2.28.10 “As the sun liberated from the mouth of Asurinda shines radiant with its own light, so may you shine bright with the glory of a Buddha after your liberation from all the existences!”
- 2.28.11 “As all rivers flow and are gathered into the great ocean, so may all *devas* and men congregate in your presence!”
- 2.28.12 In this manner *devas* and men proclaimed his glory and offered auspicious words of prayer.
- 2.28.13 Then Sumedha who had thus been offered resounding words of encouragement complete with good wishes and admiration, entered a great forest in the Himalayas, being determined to practise and fulfill the Ten Perfections. For many, many lives since then, the Bodhisatta continued to practise and fulfill these Ten Perfections (Ten *Parami*).

## 2.29 NOTES ON CHAPTER TWO

1. These are *kamavacara*, *rupavacara* and *arupavacara*, the realm of sensuality, the realm of materiality and the realm of immateriality respectively.
2. The Four Purifying Fields are: (1) *Patimokkha-samvara*: restraint according to the *Patimokkha*; *Patimokkha* is the name of the collection of precepts for members of the *Sangha*; (2) *Indriyasamvara*: restraint of the controlling faculties; (3) *Ajivaparisuddhi*: purity of livelihood and (4) *Paccaya-sannissita*: wise use of a *bhikkhu*'s requisites.
3. The Fourfold Valorous Wisdom (*Catu-vesarajja-nana*): (1) Knowledge of factors forming an impediment to attainment of *Nibbana*, (2) Knowledge of factors leading to escape from the rounds of rebirth, (3) Knowledge of destruction of enemy-like defilement, and (4) Perfect Self-Enlightenment, i.e. Omniscience
4. The Sixfold Unique Wisdom (*Cha-asadharana-nana*): (1) Knowledge of the stages of development in the faculties of beings, (2) Knowledge of covert and latent inclinations of beings, (3) Knowledge of performance of the Twin Miracle, (4) Knowledge concerning great compassion for beings, (5) Knowledge of all aspects and characteristics of all factors, i.e. Omniscience and (6) Unobstructed Knowledge of what all the Buddha should know.
5. The *Dasa-Nipata* of the *Anguttara Nikaya* enumerates the Ten Powers (*Dasabala-nana*) as follows: (1) Knowledge according to reality as to the possible as possible and the impossible as impossible, (2) Knowledge of the result of past, present and future actions, (3) Knowledge of the path leading to the welfare of all, (4) Knowledge of the world with its many different elements, (5) Knowledge of the different inclinations of beings, (6) Knowledge of the lower and higher faculties of beings, (7) Knowledge of the defilements, purity, and rising with regard to *Jhana*, concentration, attainments, etc., (8) Knowledge of remembering many former births, (9) Knowledge of perceiving with the divine eye how beings vanish and reappear according to their actions and (10) Knowledge of the extinction of all moral intoxicants (*Asavakkhaya Nana*).