

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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[Bv 2, PTS 1.7-1.16]



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5. The Collection of Minor Texts

12. The Chronicle of the Buddhas

2. The Talk on Sumedha's Aspiration

1. In a hundred thousand cosmic cycles, and four incalculables;
There was a city named Amara, beautiful to behold and delightful.
2. Not free from ten sounds, well-supplied with food and drink;
The sound of elephants, the sound of horses, drums, conches, and chariots;
"Eat and drink," proclaimed with food and drink.
3. A city accomplished in all qualities, endowed with all crafts;
Endowed with the seven jewels, crowded with various people;
Prosperous like a city of the gods, an abode for those of meritorious deeds.
4. In the city of Amaravatī, there was a brahmin named Sumedha;
With an accumulation of many tens of millions, with abundant wealth and grain.
5. A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, having reached perfection in his own teaching.
6. Having gone to a private place and sat down, thus I thought then;
"Rebirth is suffering indeed, and the breaking of the body.
7. "Subject to birth, subject to ageing, subject to disease was I then;
The ageless, the Deathless, the secure, I will seek peace.
8. "What if I were to abandon this putrid body, filled with various corpses;
Having discarded it, I would go, without attachment, not desirous of it.
9. "There is that path, it will be, it is not impossible, not without cause;
I will seek that path, for release from existence.
10. "Just as when suffering exists, happiness also is found;
So when existence is present, non-existence too should be desired.
11. "Just as when heat exists, coolness also is found;
So when the threefold fire exists, Nibbāna should be desired.
12. "Just as when evil exists, good also is found;
Even so when birth exists, non-birth too should be desired.
13. "Just as a man gone into excrement, having seen a lake filled;
Does not seek that lake, that is not the fault of the lake.

- 14.** "Thus when the stain of defilements can be washed away, when the lake of the Deathless exists;
He does not seek that lake, that is not the fault of the lake of the Deathless.
- 15.** "Just as one surrounded by enemies, when a path for going exists;
Does not flee, that man, that is not the fault of the road.
- 16.** "Thus obstructed by defilements, when the safe path exists;
He does not seek that path, that is not the fault of the safe road.
- 17.** "Just as a diseased man, when a physician is present;
Does not have that disease treated, that is not the fault of the physician.
- 18.** "Thus afflicted by the diseases of defilements, oppressed;
Does not seek that teacher, that is not the fault of the Great Leader.
- 19.** "Just as a man, having loathed a corpse bound to his neck;
Having released it, would go, happy, independent, self-controlled.
- 20.** "Likewise this putrid body, an accumulation of various corpses;
Having discarded it, I would go, without attachment, not desirous of it.
- 21.** "Just as at a place of defecation, men and women excrement;
Having discarded it, they go, without attachment, not desirous of it.
- 22.** "Just so I will discard this body, filled with various corpses;
I will go, like one who, having defecated, leaves the hut.
- 23.** "Just as a decrepit boat, crumbling, taking in water;
The owners, having abandoned it, go, without concern, not desirous of it.
- 24.** "Just so I will discard this body, with nine openings, constantly flowing;
Having abandoned it, I will go, like owners leave a worn-out boat.
- 25.** "Just as a man going with thieves, having taken goods;
Having seen the fear of goods being seized, having discarded them, he goes.
- 26.** "Just so this body, like a great thief;
Having abandoned this I shall go, from fear of the cutting off of wholesome states."
- 27.** Having thus reflected, many hundreds of millions in wealth;
Having given to those with protectors and the destitute, I approached the Himalayas.
- 28.** Not far from the Himalayas, there is a mountain named Dhammika;
A hermitage was well made by me, a leaf-hut was well built.
- 29.** There I built a walking path, free from the five faults;
Endowed with eight qualities, I brought forth the power of direct knowledge.

- 30.** I abandoned the cloth there, possessed of nine faults;
I put on a bark garment, possessed of twelve virtues.
- 31.** I abandoned the leaf-hut, filled with eight faults;
I approached a tree-root, possessed of ten virtues.
- 32.** Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.
- 33.** There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge.
- 34.** Thus when I had attained accomplishment, having become a master in the
Dispensation;
The Conqueror named Dīpaṅkara, the leader of the world, arose.
- 35.** At the arising and at the birth, at the awakening and at the teaching of the
Dhamma;
I did not see the four signs, being absorbed in the delight of meditative
absorption.
- 36.** In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.
- 37.** I at that time, having gone forth from my own hermitage;
Shaking off my bark garments, I then go into the sky.
- 38.** Having seen the people filled with joy, satisfied and happy, delighted;
Having descended from the sky, he asked the people at that very moment.
- 39.** "Satisfied, joyful, greatly delighted, filled with joy, the great multitude;
For whom is the path being cleared, the straight road?"
- 40.** Those, when asked by me, explained: "The Buddha, unsurpassed in the world;
The Conqueror named Dīpaṅkara, the leader of the world, arose;
For him the path is being cleared, the straight road."
- 41.** Having heard the word "Buddha," rapture arose at that very moment;
Saying "Buddha, Buddha," I declared my pleasure.
- 42.** Standing there I thought, satisfied, with an agitated mind;
"Here I shall plant seeds, let not the moment pass by indeed.
- 43.** "If you are clearing the path for the Buddha, give me one place;
I too will clear the straight road."
- 44.** They gave me permission, to cleanse the straight path then;
Thinking 'Buddha, Buddha,' I cleansed the path then.
- 45.** While my place was unfinished, Dīpaṅkara, the great sage;
With four hundred thousand, possessing the six higher knowledges, such ones;

With those who have eliminated the mental corruptions, with the unstained,
the Conqueror proceeded along the straight path.

- 46.** Going out to meet takes place, many drums are beaten;
Rejoicing, men and deities uttered applause.
- 47.** The gods see humans, and humans also see the deities;
Both of them, with joined palms, follow the Truth-finder.
- 48.** The gods with divine musical instruments, and humans with human ones;
Both of them, playing music, follow the Truth-finder.
- 49.** Divine mandārava flowers, lotuses, and coral tree blossoms;
The gods gone into the sky scatter them in every direction.
- 50.** Divine sandalwood powder and excellent odour, the whole;
The gods gone into the sky scatter them in every direction.
- 51.** Champaka, sal, nīpa, ironwood, Alexandrian laurel and screw pine -
Men standing on the ground throw them up in every direction.
- 52.** Having loosened my hair there, and the bark garment and the leather hide;
Having spread them out on the mud, I lay down face downward.
- 53.** "Having stepped upon me, let the Buddha go together with his pupils;
Let him not step on the mud, it will be for my welfare."
- 54.** As I lay upon the earth, thus arose in my mind;
"If I wished, today I could burn up my defilements."
- 55.** "What need have I to realise the Teaching here in an unknown guise;
Having attained omniscience, I shall be a Buddha in the world with its gods."
- 56.** "What need have I, having crossed over alone, as a man seeing his own
strength;
Having attained omniscience, I shall help the world with its gods to cross over."
- 57.** "By this aspiration of mine, made in the presence of the highest of men;
Having attained omniscience, I help many people cross over."
- 58.** "Having cut through the stream of wandering in the round of rebirths, having
destroyed the three existences;
Having climbed aboard the boat of the Dhamma, I shall help the world with its
gods to cross over."
- 59.** Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds.
- 60.** Dīpaṅkara, knower of the world, the receiver of oblations;
Standing at my head, spoke these words.

- 61.** "See this ascetic, the matted-hair ascetic of lofty austerity;
After incalculable cosmic cycles, he will become a Buddha in the world.
- 62.** "Having gone forth from the delightful city called Kapila, the Truth-finder;
Having striven in striving, having performed austerities.
- 63.** "Having sat down at the root of the goatherd's tree, the Truth-finder;
Having taken up the milk-rice there, he will approach the Nerañjarā.
- 64.** "On the bank of the Nerañjarā, that Conqueror ate the milk-rice;
By the prepared excellent path, he will approach the foot of the Bodhi tree.
- 65.** "Then, having circumambulated, the unsurpassed one, the ground of
enlightenment;
At the root of the holy fig tree, the one of great fame will awaken.
- 66.** "'His mother who gave him birth will be named Māyā;
His father will be named Suddhodana, this one will be Gotama.
- 67.** "Without mental corruptions, without lust, with peaceful minds, concentrated;
Kolita and Upatissa will be the chief disciples;
Ānanda by name will be the attendant, he will attend upon this Conqueror.
- 68.** "Khemā and Uppalavaṇṇā will be the chief female disciples;
Without mental corruptions, without lust, with peaceful minds, concentrated;
The enlightenment tree of that Blessed One is called the holy fig tree.
- 69.** "Citta and Hatthaka of Āḷavī will be the chief male attendants;
Uttarā and Nanda's mother will be the chief female attendants."
- 70.** Having heard this word of the matchless great sage;
Rejoicing, men and deities said: "This one is indeed a Buddha-seed."
- 71.** Sounds of acclamation occur, they clap their hands and laugh;
With joined palms they pay homage, the ten-thousand world-system together
with the gods.
- 72.** "If we miss the Dispensation of this Protector of the World,
In the future time, we shall be face to face with him."
- 73.** "Just as people crossing a river, having missed the opposite ford;
Having taken a lower ford, they cross over the great river.
- 74.** "Just so, all of us, if we let go of this Conqueror;
In the future time, we shall be face to face with him."
- 75.** Dīpaṅkara, knower of the world, the receiver of oblations;
Having praised my action, lifted up his right foot.
- 76.** Those who were there, the sons of the Conqueror, circumambulated me;
Gods, humans and titans, having paid respect, departed.

- 77.** When the leader of the world together with the Community had passed beyond my sight;
Having risen from the lying place, I then folded my legs crosswise.
- 78.** Happy with happiness I was, gladdened with gladness;
And overflowing with rapture, I then folded my legs crosswise.
- 79.** Having sat down cross-legged, thus I thought then;
"I have become a master in meditative absorption, having reached perfection in the direct knowledges.
- 80.** "In the thousandfold world, there are no sages equal to me;
Matchless in supernormal powers, I obtained such happiness.
- 81.** "When I sat cross-legged, the inhabitants of the ten thousand world systems
Uttered a great roar: 'Certainly you will become a Buddha.'
- 82.** "'Whatever signs appeared before for Bodhisattas, when they sat cross-legged in the excellent posture;
Those signs appear today.
- 83.** "'Cold has departed, and heat subsides;
Those signs appear today, certainly you will become a Buddha.
- 84.** "'The ten-thousand world-systems become silent and undisturbed;
Those signs appear today, certainly you will become a Buddha.
- 85.** "'Great winds do not blow, the rivers do not flow;
Those signs appear today, certainly you will become a Buddha.
- 86.** "'Land-born and water-born flowers, all bloom at that very moment;
They are all in bloom today, certainly you will become a Buddha.
- 87.** "'Whether creepers or trees, they bear fruit at that very moment;
They are all bearing fruit today, certainly you will become a Buddha.
- 88.** "'Jewels situated in the sky and situated on the ground shine at that very moment;
Those jewels shine today, certainly you will become a Buddha.
- 89.** "Human and divine musical instruments are played at that very moment;
Both today resound, certainly you will become a Buddha.
- 90.** "'Variegated flowers from the sky, rain down at that very moment;
They too rain down today, certainly you will become a Buddha.
- 91.** "'The great ocean contracts, the ten-thousand world-system quakes;
Both today resound, certainly you will become a Buddha.
- 92.** "'In the ten thousand hells, the fires are extinguished at that very moment;
Those fires are quenched today, certainly you will become a Buddha.

- 93.** '"The sun is spotless, all the stars are seen;
They too appear today, certainly you will become a Buddha.
- 94.** '"Without rain, water sprang up from the earth at that very moment;
That too springs up from the earth today, certainly you will become a Buddha.
- 95.** '"The hosts of stars shine, the constellations in the circle of the sky;
Visākhā is joined with the moon, certainly you will become a Buddha.'
- 96.** '"Those dwelling in holes, those dwelling in caves, come out from their dwelling
places;
Today those dwelling places are abandoned, certainly you will become a
Buddha.
- 97.** '"There is no discontent among beings, they are content at that very moment;
They are all content today, certainly you will become a Buddha.
- 98.** '"Diseases are calmed thereby, and hunger perishes;
Those signs appear today, certainly you will become a Buddha.
- 99.** '"Lust then becomes diminished, hate and delusion perish;
They have all departed today, certainly you will become a Buddha.
- 100.** '"Fear does not arise then, and today too this is seen;
By that sign we know, certainly you will become a Buddha.
- 101.** '"Dust does not rise upward, and today too this is seen;
By that sign we know, certainly you will become a Buddha.
- 102.** '"The undesirable odour departs, a divine fragrance blows forth;
That fragrance blows forth today, certainly you will become a Buddha.
- 103.** '"All gods appear, having set aside the immaterial ones;
They are all seen today, certainly you will become a Buddha.
- 104.** '"As far as there are hells by name, all are seen at that moment;
They are all seen today, certainly you will become a Buddha.
- 105.** '"Walls, door panels, and rocks were not obstructions then;
They became like space today, certainly you will become a Buddha.
- 106.** '"Death and rebirth, in that moment are not found;
Those signs appear today, certainly you will become a Buddha.
- 107.** '"Firmly exert your energy, do not turn back, go forward;
We understand this, certainly you will become a Buddha."
- 108.** Having heard the word of the Buddha and of the ten thousand world systems
both,
Satisfied, joyful, greatly delighted, thus I thought then.

- 109.** "The Buddhas are of unambiguous speech, the Conquerors are of unfailing speech;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
- 110.** "Just as a clod of earth thrown into the sky, certainly falls to the ground;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
- 111.** "Just as for all beings, death is everlasting and eternal;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
- 112.** "Just as when the night has waned, the rising of the sun is certain;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
- 113.** "Just as the roaring of a lion gone forth from its lair is certain;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
- 114.** "Just as for pregnant women, the laying down of the burden is certain;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
- 115.** "Come, the qualities that make a Buddha, I shall investigate here and there;
Above, below, the ten directions, as far as the element of phenomena extends."
- 116.** Searching then I saw the first perfection of giving,
The great path practised by the great sages of old.
- 117.** "This you first for now, having made firm, take upon yourself;
Go to the perfection of giving, if you wish to attain enlightenment.
- 118.** "Just as a water-pot full, of whatever, turned upside down;
Discharges water entirely, does not hold back therein.
- 119.** "Likewise, having seen beggars, low, superior, and middling;
Give a gift entirely, like a water-pot turned upside down.
- 120.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 121.** Searching then I saw the second perfection of morality,
Practised and cultivated by the great sages of old.
- 122.** "This you second for now, having made firm, take upon yourself;
Go to the perfection of morality, if you wish to attain enlightenment.
- 123.** "Just as a yak, its tail hair caught on something;

Goes to death there, does not destroy its tail.

- 124.** "Just so you, on the four planes, fulfil the moralities;
Always guard morality, as a yak its tail.
- 125.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 126.** Searching then I saw the third perfection of renunciation,
Practised and cultivated by the great sages of old.
- 127.** "This you third for now, having made firm, take upon yourself;
Go to the perfection of renunciation, if you wish to attain enlightenment.
- 128.** "Just as a man in a prison, having dwelt long, afflicted by suffering;
Does not generate lust therein, but seeks only freedom.
- 129.** "Just so you, see all existences, as if a prison;
Be inclined towards renunciation, for release from existence.
- 130.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 131.** Searching then I saw the fourth perfection of wisdom,
Practised and cultivated by the great sages of old.
- 132.** "This you fourth for now, having made firm, take upon yourself;
Go to the perfection of wisdom, if you wish to attain enlightenment.
- 133.** "Just as a monk begging alms, among low, superior, and middling;
Not avoiding families, thus he obtains sustenance.
- 134.** "Just so you, at all times, questioning the wise people;
Having gone to the perfection of wisdom, you will attain the highest enlightenment.
- 135.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 136.** Searching then I saw the fifth perfection of energy,
Practised and cultivated by the great sages of old.
- 137.** "This you fifth for now, having made firm, take upon yourself;
Go to the perfection of energy, if you wish to attain enlightenment.
- 138.** "Just as a lion, the king of beasts, in sitting, standing, and walking;
Is ever of unwavering energy, with mind always uplifted.
- 139.** "Just so you, in all existences, firmly exert your energy;
Having gone to the perfection of energy, you will attain the highest enlightenment.

- 140.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 141.** Searching then I saw the sixth perfection of patience,
Practised and cultivated by the great sages of old.
- 142.** "This you sixth for now, having made firm, take upon yourself;
There with undoubting mind, you will attain the highest enlightenment.
- 143.** "Just as the earth, by name, both what is pure and what is impure;
Endures all that is cast upon it, it does not make aversion thereby.
- 144.** "So too you, patient with honour and dishonour from all,
Having gone to the perfection of patience, you will attain the highest enlightenment.
- 145.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 146.** Searching then I saw the seventh perfection of truthfulness,
Practised and cultivated by the great sages of old.
- 147.** "This you seventh for now, having made firm, take upon yourself;
There being of uncontradictory speech, you will attain the highest enlightenment.
- 148.** "Just as the healing star, a standard for the world with its gods;
In season or in the seasonal rains, does not deviate from its path.
- 149.** "So too you in truths, do not deviate indeed from the path;
Having gone to the perfection of truthfulness, you will attain the highest enlightenment.
- 150.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 151.** Searching then I saw the eighth perfection of determination,
Practised and cultivated by the great sages of old.
- 152.** "This you eighth for now, having made firm, take upon yourself;
There you, having become unshakeable, will attain the highest enlightenment.
- 153.** "Just as a rocky mountain, immovable, firmly established;
Does not tremble in strong winds, remains in its own place.
- 154.** "So too you in determination, always be unshakeable;
Having gone to the perfection of determination, you will attain the highest enlightenment.
- 155.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."

- 156.** Searching then I saw the ninth perfection of friendliness,
Practised and cultivated by the great sages of old.
- 157.** "This you ninth for now, having made firm, take upon yourself;
Be matchless in friendliness, if you wish to attain enlightenment.
- 158.** "Just as water, by name, upon good and evil people;
Pervades equally with coolness, and washes away dust and stain.
- 159.** "Just so you, towards the friendly and unfriendly, develop equally with
friendliness;
Having gone to the perfection of friendliness, you will attain the highest
enlightenment.
- 160.** "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment."
- 161.** Searching then I saw the tenth perfection of equanimity,
Practised and cultivated by the great sages of old.
- 162.** "This you tenth for now, having made firm, take upon yourself;
Having become like a balance, firm, you will attain the highest enlightenment.
- 163.** "Just as the earth, by name, what is impure and what is pure laid upon it;
Is indifferent to both of these, free from irritation and friendliness.
- 164.** "Just so you, in pleasure and pain, always be like a balance;
Having gone to the perfection of equanimity, you will attain the highest
enlightenment.
- 165.** "These alone are in the world, those qualities that ripen enlightenment;
Beyond these there is nothing else, firmly establish yourself therein."
- 166.** As he investigated these phenomena, by their intrinsic nature, function, and
characteristic;
By the power of the Dhamma, the earth, the ten-thousand world-system,
quaked.
- 167.** The earth moves and resounds, like a sugar-mill being pressed;
Just as a wheel in an oil-press, thus the ground trembles.
- 168.** As far as the assembly extended, at the Buddha's food distribution;
Trembling, she there, fainted, lay on the ground.
- 169.** Many thousands of pots, and many hundreds of jars;
Were crushed and churned there, mutually struck against each other.
- 170.** Agitated, trembling, frightened, wandering, with troubled minds;
The great multitude having assembled, approached Dīpaṅkara.
- 171.** "What will become of the world, whether good or evil;

The whole world is troubled, dispel that, O One with Vision."

- 172.** Then Dīpaṅkara, the great sage, made known to them;
"Be confident, do not fear, in this earthquake.
- 173.** "He whom I have declared today, will become a Buddha in the world;
He meditates on the Teaching, the ancient one practised by the Victors.
- 174.** "As he investigated the teaching, the ground of Buddhahood entirely;
Therefore this earth trembled, the ten-thousand world-system with its gods."
- 175.** Having heard the Buddha's word, the mind was calmed at that very moment;
All, having approached me, paid homage again.
- 176.** Having taken upon myself the Buddha's virtues, having made the mind firm;
Having paid homage to Dīpaṅkara, I then rose from my seat.
- 177.** Divine and human flowers, both gods and humans;
Sprinkle with flowers, upon him rising from his seat.
- 178.** Both gods and humans proclaim well-being to you;
"Great is what you have aspired to, may you obtain that as you wished.
- 179.** "May all calamities be avoided, may sorrow and disease perish;
May there be no obstacles for you, quickly experience the highest enlightenment.
- 180.** "Just as when the right time has come, flowering trees bloom;
Just so you, O great hero, bloom with the Buddha's knowledge.
- 181.** "Just as whatever Enlightened by themselves fulfilled the ten perfections;
Just so you, O great hero, fulfil the ten perfections.
- 182.** "Just as whatever Enlightened by themselves awakened at the seat of enlightenment;
Just so you, O great hero, awaken to the enlightenment of the Conquerors.
- 183.** "Just as whatever Enlightened by themselves set in motion the wheel of the Teaching;
Just so you, O great hero, set in motion the wheel of the Teaching.
- 184.** "Just as the moon on the full moon day, pure, shines brightly;
Just so you, with fulfilled aspirations, shine brightly over the ten-thousandfold world system.
- 185.** "Just as the sun, freed from Rāhu, outshines with its radiance;
Just so, having released from the world, shine brightly with splendour, you.
- 186.** "Just as whatever rivers flow into the great ocean;
So may the worlds with their gods come into your presence."

- 187.** Praised and commended by them, having taken upon himself the ten qualities;
Fulfilling those qualities, he then entered the forest wilds.

The Treatise on Sumedha's Aspiration is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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