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and Yungang Grottoes in China.

He is generally depicted with two Bodhisattvas, Manjushri and Vajrapani (common in Java) or Avalokiteshvara and Vajrapani (common in Sri Lanka); or with the Buddhas who come after him, Gautama and Maitreya.

Prediction

One story shown in Buddhist art stupas has Gautama Buddha (also known as **Shakyamuni**) in a former incarnation known as Sumedha, a rich Brahmin turned hermit kneeling and laying his long black hair on the ground, in an act of piety that the Dīpankara Buddha could cross a puddle of mud without soiling his feet.^{[1][2]}

This story between Dīpankara Buddha and Shakyamuni, occurred many lifetimes before Shakyamuni's eventual enlightenment. From this act, Dīpankara told Sumedha "In the ages of the future you will come to be a Buddha called 'Shakyamuni'",^[3] to which Sumedha replied, "I am to become a Buddha, awakened to enlightenment; may you tread with your feet on my hair - on my birth, old age, and death."

Dīpankara Buddha then said, "Freed from human existence, you will become an effective teacher, for the sake of the world. Born among the Shakyas, as the epitome of the Triple World, the Lamp of all Beings, you will be known as Gautama. You will be the son of King Suddhodana and Queen Maya. Shariputta and Moggallana will be your chief disciples. Your caretaker will name as Ananda."

In the 40-plus years of his life after enlightenment, the Buddha Shakayamuni is said to have recounted almost 554 past life stories, (called Jataka tales) of his prior existences. Gautama Bodhisattva is quoted as saying *a person starts the journey to become a Buddha filling 10 Paramita* or "perfections". Some sources and scriptures recount that Shakayamuni Buddha was born in the time of Dīpankara Buddha, and was rich and gave away all his wealth to become a Monk. It is said that Gautama Bodhisattva received his first *Niyatha Vivarana*, (or definite foresighting by a Buddha) from Dīpankara Buddha. This encounter, among many other predictions of Shakyamuni Buddha's future enlightenment, can be found in a Mahayana text named the Sangatha Sutra.^[4]

Veneration

By the 17th century, Dīpankara had become a figure of veneration in Nepalese Buddhist communities. These followers consider him a protector of merchants and associate him with alms-giving.

He is also considered the protector of the sailors, and sometimes statues of Dīpankara are found on the coastline to guide and protect the ships in their route.



Statues of Dipankara Buddha in Kathmandu.



Sanjaa (*Buddha Dīpankara*) inside Western Temple in the Erdene Zuu Monastery, Kharkhorin, Övörkhangai Province, Mongolia.

Folk worshippers in Taiwan also revere Dīpankara.

The Buddhavamsa says that Dipamkara nirvanized in Nandarama, where a stupa was built which was thirty six yojanas high. ^[5]

See also

- Randeng Daoren
- List of the twenty-eight Buddhas

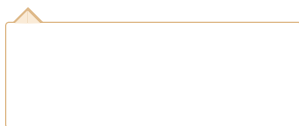
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