

The **Cariyapitaka** (cariyāpiṭaka; where *cariya* is [Pali](#) for "conduct" or "proper conduct"^[1] and *pitaka* is usually translated as "basket";^[2] abbrev. Cp^[3]) is a Buddhist scripture, part of the [Pali Canon](#) of [Theravada Buddhism](#). It is included there in the [Sutta Pitaka](#)'s [Khuddaka Nikaya](#), usually as the last of fifteen books.^[4] It is a short verse work that includes thirty-five accounts of the [Buddha](#)'s [former lives](#) (similar to [Jataka](#) tales) when he as a [bodhisattva](#) exhibited behaviors known as "perfections," prerequisites to [buddhahood](#). This canonical text, along with the [Apadana](#) and [Buddhavamsa](#), is believed to be a late addition to the Pali Canon^[5] and has been described as "hagiographical."^[6]

In the first story (Cp. I), the [Buddha](#) says he will illustrate his practice of the perfections (Pali, [pāramitā](#) or *pārami*) by stories of his past lives in this current age.^[7] The text contains 35 such stories, spanning 356^[8] to 371 verses.^[9]

The body of the Cariyapitaka is broken into three divisions (*vagga*), with titles correlated to the first three of the ten Theravada *pāramitā*:

- Division I (*dāna pāramitā*):^[10] 10 stories for the perfection of offering (*dāna*)
- Division II (*sīla pāramitā*):^[11] 10 stories for the perfection of conduct (*sīla*)
- Division III (*nekkhamma pāramitā*):^[12] 15 stories distributed among five other perfections, as follows:
 - renunciation (*nekkhamma pāramitā*):^[12] five stories
 - resolute determination^[13] (*adhiṭṭhāna pāramitā*):^[14] one story
 - truth (*sacca pāramitā*):^[15] six stories
 - loving-kindness (*mettā pāramitā*):^[16] two stories
 - equanimity (*upekkhā pāramitā*):^[17] one story

The three remaining Theravada perfections — wisdom (*paññā*), energy (*virīya*), patience (*khanti*) — are mentioned in a closing stanza^[18] but no related Cariyapitaka stories have come down to us.^[19] Horner suggests that these latter three perfections are "implicit in the collection," referenced in both story titles and contexts.^[20]

Translations

- "The collection of the ways of conduct", in *Minor Anthologies of the Pali Canon*, volume III, 1st edition, tr B. C. Law, 1938
- "Basket of conduct", in *Minor Anthologies III* (along with "Chronicle of Buddhas ([Buddhavamsa](#))"), 2nd edition, tr I. B. Horner, 1975, [Pali Text Society](#)[1]

10 Paramittas (Perfections) are: 1. Dana 2. Sila 3. Nekhamma 4. Panna 5. Viriya 6. Khanti 7. Sacca

8. Adhitthana 9. Metta 10. Upekkha.

6 Parmittas: 1. Dana 2. Sila 3. Khanti 4. Viriya 5. Dhyana 6. Prajna

The *Buddhavamsa* (also known as the *Chronicle of Buddhas*) is a [hagiographical Buddhist text](#) which describes the life of [Gautama Buddha](#) and of the [twenty-four previous Buddhas](#) who had prophesied his attainment of [Buddhahood](#).^{[1][2]} It is the fourteenth book of the *Khuddaka Nikāya*, which in turn is the fifth and last division of the *Sutta Piṭaka*.^[3] The *Sutta Piṭaka* is one of three *pitakas* (main sections) which together constitute the *Tripitaka*, or [Pāli Canon](#) of [Theravāda Buddhism](#).^[4]

Along with the *Apadāna* and the *Cariyāpiṭaka*, the *Buddhavamsa* is considered by most scholars to have been written during the 1st and 2nd century [BCE](#), and is therefore a late addition to the Pāli Canon.^{[5][6]}

The first chapter tells how [Gautama Buddha](#), to demonstrate his [supernormal knowledge](#), creates a jewelled walkway in the sky.^[7] In seeing this display, [Sāriputta](#) asks the Buddha:

"Of what kind, great hero, supreme among men, was your resolve? At what time, wise one, was supreme Awakening aspired to by you? ... Of what kind, wise one, leader of the world, were your ten perfections? How were the higher perfections fulfilled, how the ultimate perfections?"^[8]

In response, the Buddha relays the remainder of the *Buddhavamsa*.^[9]

In the second chapter Gautama tells how in a distant past life as [Sumedha](#), he received a prediction from the then [Dīpankara Buddha](#) that "In the next era you will become a buddha named Śākyamuni.",^[10] and thought out the [ten perfections](#) he would need to practice.

Chapters 3 through 26 are accounts of the [twenty-four historical Buddhas](#) who preceded Gautama Buddha, and the acts of merit that Gautama Buddha performed towards them in his previous lives.

Chapter 27 is an account of the life of Gautama Buddha.^[11]

Chapter 28 mentions three Buddhas that preceded Dīpankara,^{[11][11]} as well as the future Buddha, [Maitreya](#).^{[11][12]}

Chapter 29 tells of the distribution of the Buddha's relics after his death.

Chronicle of Twenty-four Buddha

1	Buddha Dipankara	15	Buddha Dhammadassi
2	Buddha Kondanna	16	Buddha Siddhattha
3	Buddha Mangala	17	Buddha Tissa
4	Buddha Sumana	18	Buddha Phussa
5	Buddha Revata	19	Buddha Vipassi
6	Buddha Sobhita	20	Buddha Sikhi
7	Buddha Anomadassi	21	Buddha Vessabhu
8	Buddha Paduma	22	Buddha Kakusandha
9	Buddha Narada	23	Buddha Konagamana
10	Buddha Padumuttara	24	Buddha Kassapa
11	Buddha Sumedha		
12	Buddha Sujata		
13	Buddha Piyadassi		
14	Buddha Atthadassi		

In countries where [Theravāda Buddhism](#) is practiced by the majority of people, such as [Sri Lanka](#), [Cambodia](#), [Laos](#), [Burma](#), [Thailand](#), it is customary for [Buddhists](#) to hold elaborate festivals, especially during the fair weather season, paying homage to the 28 Buddhas described in the *Buddhavamsa*. The *Buddhavamsa* is a text which describes the life of [Gautama Buddha](#) and the 27 [Buddhas](#) who preceded him.^[11] The *Buddhavamsa* is

part of the [Khuddaka Nikāya](#), which in turn is part of the [Sutta Piṭaka](#). The *Sutta Piṭaka* is one of three main sections of the [Pāli Canon](#) of Theravāda Buddhism.

The first three of these [Buddhas](#)—Taṇhaṅkara, Medhaṅkara, and Saraṇaṅkara—lived before the time of [Dīpankara Buddha](#). The fourth Buddha, Dīpankara, is especially important, as he was the Buddha who gave *niyatha vivarana* (prediction of future [Buddhahood](#)) to the [Tibetan-Burmo](#) youth who would in the distant future become the [bodhisattva](#) Gautama Buddha.^[2] After Dīpankara, 23 more noble people ([ariya-puggala](#)) would attain [enlightenment](#) before Gautama, the historical Buddha.^[citation needed]

Many Buddhists also pay homage to the future (and 29th) Buddha, [Maitreya](#). According to [Buddhist scripture](#), Maitreya will be a successor of Gautama who will appear on Earth, achieve complete enlightenment, and teach the pure [Dharma](#). The prophecy of the arrival of Maitreya is found in the canonical literature of all Buddhist sects ([Theravāda](#), [Mahāyāna](#), and [Vajrayāna](#)), and is accepted by most Buddhists as a statement about an event that will take place when the *Dharma* will have been forgotten on [Jambudvīpa](#) (the terrestrial realm, where ordinary human beings live).^[citation needed]

The Seven Buddhas of Antiquity

According to Mahayana tradition, each kalpa has 1,000 [Buddhas](#).^[3] The previous kalpa was the *vyuhakalpa* (Glorious aeon), and the present kalpa is called the *bhadrakalpa* (Auspicious aeon).^[4] The Seven Buddhas of Antiquity (*Saptatathāgata*) are seven Buddhas which bridge the vyuhakalpa and the bhadrakalpa:^[5]

1. [Vipassī](#) (the 998th Buddha of the vyuhakalpa)
2. [Sikhī](#) (the 999th Buddha of the vyuhakalpa)
3. [Vessabhū](#) (the 1000th and final Buddha of the vyuhakalpa)
4. [Kakusandha](#) (the first Buddha of the bhadrakalpa)
5. [Koṇāgamana](#) (the second Buddha of the bhadrakalpa)
6. [Kassapa](#) (the third Buddha of the bhadrakalpa)
7. [Gautama](#) (the fourth and present Buddha of the bhadrakalpa)

Following the Seven Buddhas of Antiquity will be [Maitreya](#). Maitreya will be the fifth and future Buddha of the bhadrakalpa, and his arrival will occur after the [teachings of Gautama Buddha](#) are no longer practiced.

The coming of Maitreya will be characterized by a number of physical events. The oceans are predicted to decrease in size, allowing Maitreya to traverse them freely. Maitreya will then reintroduce true dharma to the world.

His arrival will signify the end of the middle time, the time between the fourth Buddha, Gautama Buddha, and the fifth Buddha, Maitreya, which is viewed as a low point of human existence. According to the *Cakkavatti Sutta: The Wheel-turning Emperor*, [Digha Nikaya](#) 26 of the [Sutta Piṭaka](#) of the [Pāli Canon](#), Maitreya Buddha will be born in a time when humans will live to an age of eighty thousand years, in the city of Ketumatī (present Varanasi), whose king will be the Cakkavattī Sankha. Sankha will live in the palace where once dwelt King Mahāpanadā, but later he will give the palace away and will himself become a follower of Maitreya Buddha.^[15]

The scriptures say that Maitreya will attain [bodhi](#) in seven days (which is the minimum period), by virtue of his many lives of preparation for [buddhahood](#) similar to those reported in the [Jataka tales](#).

At this time a notable teaching he will start giving is that of the ten non-virtuous deeds (killing, stealing, sexual misconduct, lying, divisive speech, abusive speech, idle speech, covetousness, harmful intent and wrong views)

and the ten virtuous deeds (the abandonment of: killing, stealing, sexual misconduct, lying, divisive speech, abusive speech, idle speech, covetousness, harmful intent and wrong views).

The [Arya Maitreya Mandala](#), founded by [Anagarika Govinda](#) is based on the idea of the future coming of Maitreya.

Pali sources say that beings in Maitreya's time will be much bigger than during the time of Sakyamuni. In one prophecy his disciples are contemptuous of Mahakasyapa, whose head is no larger than an insect to them. Buddhas robe barely covers two fingers making them wonder how tiny Buddha was. [Mahākāśyapa](#) is said to be small enough in comparison to cremate in the palm of Maitreya's hand.^[16]