

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

12. Commentary on the Chronicle of the Buddhas
(12. Buddhavaṃsa-aṭṭhakathā)

10. Commentary on the Chronicle of the Buddha Paduma
(10. Padumabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

10. Explanation on the Lineage of the Buddha Paduma

Now, in the period after the Blessed One Anomadassī, human beings with a lifespan of a hundred thousand years, having gradually declined, having become those with a lifespan of ten years, having again gradually increased, having become those of incalculable lifespan, again declining, had a lifespan of a hundred thousand years. Likewise, a Teacher named Paduma arose in the world. He too, having fulfilled the perfections, having been reborn in the Tusita city, having passed away from there, took conception in the womb of the chief queen named Asamā, who was matchless in beauty and so on, in the family of a king named Asama in the city of Campaka. He, after the elapse of ten months, came forth from the mother's womb in the Campaka Park. When the prince was born, a rain of lotuses fell from the sky over the entire Indian subcontinent up to the ocean's edge. Therefore, on his name-giving day, those giving him a name - the interpreters of signs and the relatives - gave him the name "Prince Mahāpaduma." He dwelt in the house for ten thousand years. There were three mansions named Nanduttara, Vasuttara, and Yasuttara. Thirty-three thousand women headed by Queen Uttarā were in attendance.

Then the Great Being, when a son named Prince Ramma was born to the great queen named Uttarā, having seen the four signs, departed in the Great Renunciation by a thoroughbred chariot. One ten million men went forth following him as he went forth. He, surrounded by them, having practised the practice of striving for eight months, on the full moon day of Vesākha, having eaten the milk-rice given by one named Dhañṇavatī, the daughter of the millionaire Sudhañṇa in the city of Dhañṇavatī, having spent the day residence in a great sal grove, in the evening time, having taken eight handfuls of grass given by a naked ascetic at a ford, having approached the great Soṇa Bodhi tree, having laid out a grass mat thirty-eight cubits wide, having folded his legs crosswise, having determined the fourfold energy, having scattered the forces of Māra, having realised the three true knowledges in the three watches - "Through the round of many births, etc. it has reached the elimination of cravings" - having uttered an inspired utterance, having spent seven weeks in the very vicinity of the Bodhi tree, having consented to Brahmā's request, investigating persons who were fit vessels for the proclamation of the Teaching, having seen monks numbering ten million who had gone forth together with him, at that very moment having gone through the sky, having descended into the Dhanañjaya Park near the city of Dhañṇavatī, surrounded by them, in their midst he set in motion the wheel of the Teaching. Then there was the full realisation of a hundred ten million. Therefore it was said -

1. After Anomadassī, the Perfectly Enlightened One, the best of bipeds; Paduma by name, matchless, without equal.

2. "His morality too is matchless, his concentration too is infinite;
His excellent knowledge is incalculable, his liberation too is incomparable.
3. "For him too, of incomparable power, in setting in motion the wheel of the Teaching;
There were three full realisations, dispelling great darkness."

1-3. Therein, "matchless morality" means incomparable with the morality of others, the meaning is highest, foremost. "Concentration too is infinite" means his concentration too is immeasurable; its infinite nature should be seen in the unveiling of the universe, the Twin Wonder, and so on. "Excellent in knowledge" means the knowledge of omniscience, or the kinds of knowledge not shared with others. "Liberation too" means the liberation of the fruition of arahantship too of the Blessed One. "Without comparison" means devoid of comparison. "Of incomparable power" means of incomparable power of knowledge. "Atulañāṇatejā" is also a reading. Its connection should be seen with the subsequent term "three full realisations." "Dispelling great darkness" means destroying great delusion; the meaning is shattering the darkness of delusion.

Then at another time the Blessed One Paduma, having given the going forth to his own younger brother, Prince Sāla and Prince Upasāla, together with their retinues at a gathering of relatives, teaching them the Teaching, gave ninety koṭis the nectar of the Teaching to drink. But when he expounded the Teaching to the Elder Ramma, then there was the third full realisation of eighty koṭis. Therefore it was said -

4. "At the first full realisation, the Buddha awakened a hundred ten million;
At the second full realisation, the wise one awakened ninety ten million.
5. "And when the Buddha Paduma exhorted his own son;
Then for eighty koṭis, there was the third full realisation."

But when a king named Subhāvitatta, with a retinue of a hundred thousand koṭis, went forth by the "Come, monk" ordination in the presence of the Buddha Paduma, whose face was like a Buddha-lotus, at that assembly the Blessed One recited the Pātimokkha. That was the first assembly.

4-5. Then at another time the great Paduma, the bull among sages, whose gait was like that of a bull, entered the rains retreat in dependence on the city of Usabhavatī. The people dwelling in the city, wishing to see the Blessed One, approached him. The Blessed One expounded the Teaching to them. And there many people with gladdened minds went forth. Thereupon the One of Ten Powers celebrated the invitation of purity together with them and with others, three hundred thousand monks. That was the second assembly. But those who did not go forth there, having heard the benefits of the kathina, on the first day of the fortnight, within five months, gave the kathina robe that bestows five benefits. Thereupon the monks, having entreated the General of the Dhamma, the chief disciple, the Elder Sāla of broad wisdom, for the purpose of the allocation of kathina-privileges, gave the kathina robe to him. While the kathina robe was being made for the elder, the monks were helpers

in the sewing. But the Perfectly Enlightened One Paduma, having threaded the threads through the needle-holes, gave them. But when the robe was finished, the Blessed One set out on a journey with three hundred thousand monks.

Then at another time the Buddha-lion, walking with the stride of a lion like a lion among men, entered the rains residence in a forest wilds resembling the Gosiṅga Sal grove, with branches and boughs bent down by the burden of supremely fragrant flowers and fruits, adorned with spotless lotuses and water-lilies, filled with cool sweet rain-clouds, frequented by various herds of animals - ruru deer, yaks, lions, tigers, goats, horses, gayals, buffaloes, and so on - forming thickets all around with young female bees and honey-bees whose hearts were captivated by the fragrance of sweet-smelling flowers, who had experienced their wanderings, being sung to by cuckoo-hens with hearts delighted by the flavour of fruits, with sweet calls resembling the kākali note - supremely delightful, secluded, deserted of people, favourable for meditation. Having seen the One of Ten Powers dwelling there with his retinue, the Truth-finder, the King of the Teaching, shining with the Buddha's glory, people, having heard his Teaching and having gained confidence, went forth by the "Come, monk" ordination. Then, surrounded by two hundred thousand monks, he celebrated the pavāraṇā. That was the third assembly. Therefore it was said -

6. "There were three assemblies of the great sage Paduma;
The first meeting was of a hundred thousand koṭis.
7. At the time of the allocation of kathina-privileges, when the kathina robe had arisen;
For the sake of the General of the Dhamma, the monks sewed the robe.
8. Then those spotless monks, possessing the six higher knowledges, of great supernormal power;
Three hundred thousand, unconquered, met together.
9. Furthermore, that lord of men approached the forest wilds to take abode;
Then there was a meeting of two hundred thousand."

6-9. Therein, "at the time of the allocation of kathina-privileges" means at the time of the spreading of the kathina robe. "For the General of the Teaching" means for the purpose of the Elder Sāla, the General of the Teaching. "Unconquered" means not defeated; an elision of the inflection should be understood. "He" means he, the great Paduma. "Forest wilds" means in a great forest. "Dwells" means the rains residence. "Approached" means having approached. "Of two hundred thousand" means of two hundred thousand. "Then was the meeting" is also a reading; if it exists, it would be good.

At that time, while the Truth-finder was dwelling in that jungle thicket, our Bodhisatta, having become a lion, having seen him seated having entered upon the attainment of cessation for seven days, having become of gladdened mind, having circumambulated, with joy and happiness arisen, having roared the lion's roar three times, not having abandoned for seven days the rapture with the Buddha as object, having departed for his food resort with just joy and happiness, having made the relinquishment of life, stood attending upon him. Then the Teacher, after the elapse

of that week, having emerged from the attainment of cessation, the lion among men, having looked at the lion - "Let there be confidence of mind in the Community of monks too for this one; let the Community come" - thus he thought. Many ten millions of monks came at that very moment. The lion gladdened his mind towards the Community too. Then the Teacher, having observed his mind - "In the future he will become a Buddha named Gotama" - thus he declared. Therefore it was said -

10. "I at that time, was a lion, lord over beasts;
Developing solitude, I saw the Conqueror in the forest wilds.
11. "Having paid homage with my head at his feet, having circumambulated him;
Having roared three times, for seven days I attended upon the Conqueror.
12. "For seven days from the excellent attainment, having emerged, the Truth-finder;
Having reflected with the mind, brought together ten million monks.
13. "Then too the great hero, in their midst, predicted;
'Immeasurable cosmic cycles from now, this one will be a Buddha.'
14. "Having striven in striving, etc. we shall be face to face with him."
15. "Having heard his word too, I gladdened my mind even more;
I determined upon further ascetic practice, for the fulfilment of the ten perfections."

10-15. Therein, "developing seclusion" means he had attained the attainment of cessation - this is the meaning. "Circumambulation" means having circumambulated three times. "Having resounded" means having roared the lion's roar three times. "Attended on" means I attended on. Or this itself is the reading. "From the excellent attainment" means having emerged from the attainment of cessation. "Having reflected with the mind" means having thought with the mind alone "Let all the monks come here." "Brought together" means he assembled.

Now that Blessed One Paduma's city was named Campaka. His father was a king named Asama, his mother too was named Asamā, Sāla and Upasāla were the two chief disciples, his attendant was named Varuṇa, Rādhā and Surādhā were the two chief female disciples, the great soṇa tree was the Bodhi tree, his body was fifty-eight cubits in height, the life span was a hundred thousand years, his chief queen named Uttarā was unsurpassed in virtues such as beauty and so on, and his son named Rammakumāra was exceedingly delightful. Therefore it was said -

16. "The city was named Campaka, the warrior was named Asama;
The mother was named Asamā, of the great sage Paduma.
21. "Sāla and Upasāla were the chief disciples;
Varuṇa by name was the attendant of the great sage Paduma.
22. "Rādhā and Surādhā were the chief female disciples;
The enlightenment tree of that Blessed One is called the Great Soṇa.

24. "Fifty-eight cubits, very high, the great sage;
Radiance radiates from him, unequalled in all directions.
25. "The radiance of the moon, the radiance of the sun, the radiance of jewels,
fire, and gems;
All of them are destroyed, having reached the supreme radiance of the
Conqueror.
26. "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
27. "Having awakened entirely beings whose minds were mature;
Having instructed the rest, he, together with his disciples, attained final
Nibbāna.
28. "Just as a snake its worn-out skin, just as a tree its old leaves;
Having abandoned all activities, he attained final Nibbāna like fire."

16-28. Therein, "the radiance of jewels, fire, and gems" means the radiance of jewels, the radiance of fire, and the radiance of gems. "Destroyed" means overpowered. "The highest radiance of the Conqueror" means the meaning is destroyed upon reaching the highest bodily radiance of the Conqueror. "Those of matured minds" means beings accessible to instruction whose faculties are matured. "Old leaves" means worn-out leaves. "A tree or" means like a tree. "All activities" means all internal and external activities. "Having abandoned all activities" is also a reading; the meaning is the same. "Like fire" means like a fire, without clinging, the Fortunate One has gone to peace. The remainder here in the verses is clear in itself, since the method has been stated above.

The explanation on the Lineage of the Buddha Paduma is completed.

The eighth lineage of the Buddha 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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