

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 -
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12. Commentary on the Chronicle of the Buddhas
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PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

14. Explanation of the Chronicle of the Buddha Sujāta

Thereafter, in the later period, in that very Maṇḍa cosmic cycle, gradually, when beings of unlimited lifespan had declined in due course, when they had come to have a lifespan of ninety thousand years, a Teacher named Sujāta, of well-born bodily form, of pure birth, 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 Pabhāvatī in the family of a king named Uggata in the city of Sumaṅgala, and after the elapse of ten months he came forth from the mother's womb. On the name-giving day, those giving him a name, since he was born generating happiness for all beings in the entire Indian subcontinent, named him "Sujāta." He dwelt in the house for nine thousand years. Sirī, Upasirī, and Sirinanda - he had three mansions. Twenty-three thousand women headed by Queen Sirīnandā were in attendance.

He, having seen the four signs, when a son named Upasena had been born to Queen Sirīnandā, having mounted an excellent steed named Haṃsavaha, having gone forth in the great renunciation, he went forth. But when he was going forth, ten million people went forth following him. Then he, surrounded by them, having practised the practice of striving for nine months, on the full moon day of Vesākha, having eaten the supremely sweet milk-rice given by the daughter of the millionaire Sirīnandana in the city of Sirīnandana, having spent the day residence in a sal grove, in the evening time, having taken eight handfuls of grass given by a naked ascetic named Sunanda, having approached the Bamboo Bodhi tree, having spread a grass mat thirty-three cubits wide, while the sun was still remaining, having scattered the forces of Māra together with Māra, having penetrated perfect enlightenment, having uttered the inspired utterance practised by all Buddhas, having spent seven weeks in the very vicinity of the Bodhi tree, having been requested by Brahmā, having seen his own youngest brother Prince Sudassana, the chaplain's son, and Prince Deva as capable of penetrating the Teaching of the four truths, having gone through space, having descended into the Sumaṅgala Park near the city of Sumaṅgala, having had his own brother Prince Sudassana, the chaplain's son, and Prince Deva summoned by the park keeper, seated in the midst of them together with their retinues, he set in motion the wheel of the Teaching. There was the full realisation of the teaching for eighty ten million. This was the first full realisation.

But when the Blessed One, having performed the Twin Miracle at the gate of the Sudassana Park at the foot of a great sal tree, entered upon the rains residence among the Tāvatiṃsa gods, then there was the full realisation of the teaching for thirty-seven hundred thousand. This was the second full realisation. But when Sujāta,

the one with ten powers, went to his father's presence, then there was the full realisation of the teaching for sixty hundred thousand. This was the third full realisation. Therefore it was said -

1. "In that very Maṇḍa cosmic cycle, the Leader named Sujāta;
With a lion's jaw and bull's shoulders, immeasurable, difficult to approach.
2. "Like the moon, spotless, the Buddha, like the sun, majestic;
Thus shines the Perfectly Enlightened One, blazing with splendour always.
3. "Having attained the consummate, highest enlightenment, the Perfectly
Enlightened One;
In the city of Sumaṅgala, set in motion the wheel of the Teaching.
4. "While Sujāta, the leader of the world, was teaching the excellent Teaching;
Eighty crores fully realised, at the first teaching of the Dhamma.
5. "When Sujāta of immeasurable fame entered the rains retreat among the
gods;
For thirty-seven hundred thousand, there was the second full realisation.
6. "When Sujāta, equal to the matchless, approached his father's presence;
For sixty hundred thousand, there was the third full realisation."

1-6. "In that very Maṇḍa cosmic cycle" means in whichever Maṇḍa cosmic cycle the Blessed One Sumedha arose, in that very cosmic cycle the Blessed One Sujāta also arose - this is the meaning. "Lion-jawed" means he has a jaw like a lion's, thus lion-jawed. But only the lower jaw of a lion is full, not the upper. But for this great man, like the lower jaw of a lion, both are full, resembling the moon on the twelfth day of the fortnight. Therefore it was said "lion-jawed." "Bull-shouldered" means having shoulders evenly rounded like those of a bull; the meaning is having shoulders resembling a well-turned golden cylinder. "Like the sun" means like the maker of day. "With splendour" means with the Buddha's glory. "The highest enlightenment" means the highest self-enlightenment.

Having expounded the Teaching to the human beings who had come to the Sudhamma Park in the city of Sudhammavatī, having given the going forth to sixty hundred thousand by the "Come, monk" form, he recited the Pātimokkha in their midst. That was the first assembly. Thereafter, at the descent from the celestial abode, the second assembly of the Blessed One was of fifty hundred thousand. Again, having heard "Prince Sudassana, having gone forth in the presence of the Blessed One, has attained arahantship," the Elder Sudassana, having taken four hundred thousand men who had come saying "We too shall go forth," approached Sujāta, the lord of men. The Blessed One, having expounded the Teaching to them, having given the going forth by the "Come, monk" ordination, recited the Pātimokkha at an assembly possessed of four factors. That was the third assembly. Therefore it was said -

7. "There were three assemblies of the great sage Sujāta;

Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.

8. Of those who had attained the power of direct knowledge, not reaching any kind of existence;
Sixty hundred thousand, they first gathered together.
9. Furthermore, at an assembly, when the Conqueror descended from the celestial abode;
The second meeting was of fifty hundred thousand.
10. Approaching the lord of men, Sudassana the chief disciple;
With four hundred thousand, he approached the Perfectly Enlightened One."

7-10. Therein, "of those not arrived" means the meaning is "not reached in any kind of existence." "Non-occurrence in any kind of existence" is also a reading; the meaning is the same. Regarding "descent from the celestial abode," the agent case of one descending from the heavenly world should be understood. It is stated with an inversion of the grammatical case. Or alternatively, "descent from the celestial abode" means in the descending from the celestial abode. "To the Conqueror" means of the Conqueror; the locative should be understood in the genitive sense.

At that time, it is said, our Bodhisatta, having become a wheel-turning monarch, having heard "A Buddha has arisen in the world," having approached the Blessed One, having heard a talk on the Teaching, having given the sovereignty of the four great continents together with the seven treasures to the community of monks headed by the Buddha, he went forth in the Teacher's presence. The inhabitants of the entire island, having taken up the national revenue, having fulfilled the duties of monastery attendants, constantly gave a great gift to the Community headed by the Buddha. That Teacher too declared concerning him - "In the future he will become a Buddha named Gotama" - thus he declared. Therefore it was said -

11. "I at that time, lord of the four continents;
One who moves through the sky I was, a universal monarch of great power.
13. "The great kingdom over the four continents, the seven excellent jewels;
Having entrusted to the Buddha, I went forth in his presence.
14. "Monastery attendants in the country, having gathered the revenue;
Bring to the Community of monks, requisites and lodgings.
15. "That Buddha too declared of me, lord over ten thousand world systems;
In thirty thousand cosmic cycles, this one will be a Buddha.
16. "Having striven in striving, etc. we shall be face to face with him."
17. "Having heard of his passing away too, I generated even more joy;
I determined upon a fierce ascetic practice, for the fulfilment of the ten perfections.
18. "The discourses and also the monastic discipline, the ninefold Teacher's

instruction;

Having learnt all thoroughly, I made resplendent the Conqueror's Dispensation.

19. "There, dwelling diligent, having developed the supreme meditation;
Having gone to the perfection of direct knowledge, I went to the Brahma
world."

11-19. Therein, "of the four continents" means of the four great continents together with their surrounding islands. "One who moves through the sky" means one who travels through space having put the wheel treasure in front. "Seven jewels" means the seven jewels beginning with the elephant treasure. "Excellent" means the excellent ones. Or else, the meaning should be understood as "in the excellent Buddha." "Having given over" means having given. "Revenue" means the national revenue; the meaning is income. "Having heaped together" means having made into a heap and collected. "Requisites" means the various requisites beginning with robes. "Lord over ten thousand" means lord over the ten-thousand world system; it should be understood that this is said with reference to the birth-field. The Blessed One is lord of infinite world systems. The Blessed One is lord of infinite world systems. "In thirty thousand cosmic cycles" means the meaning is at the summit of thirty thousand cosmic cycles henceforth.

Now that Blessed One Sujāta's city was named Sumaṅgala, his father was a king named Uggata, his mother was named Pabhāvatī, Sudassana and Sudeva were the two chief disciples, his attendant was named Nārada, Nāgā and Nāgasamālā were the two chief female disciples, a great bamboo tree was the Bodhi tree. It is said that with few fissures, with a compact trunk, supremely delightful, with extensive branches covered with spotless leaves of the colour of lapis lazuli gems, it shone like a peacock's tail-fan. Now that Blessed One's body was fifty cubits in height, his life span was ninety thousand years, his chief queen was named Sirīnandā, and his son was named Upasena. He departed by an excellent horse vehicle. He attained final Nibbāna in the Silā monastery in the city of Candavatī. Therefore it was said -

20. The city was named Sumaṅgala, the warrior was named Uggata;
His mother was named Pabhāvatī, of the well-born great sage.
25. Sudassana and Sudeva were the chief disciples;
Nārada was the attendant of the great sage Sujāta.
26. Nāgā and Nāgasamālā were the chief female disciples;
The enlightenment tree of that Blessed One is called the great bamboo.
27. And that tree has a compact trunk, without fissures, with leaves;
The bamboo is straight, lofty, beautiful to behold, delightful.
28. Having grown with a single trunk, from there branches burst forth;
Just as a well-bound peacock-tail fan, thus that tree shines.
29. It has no thorns, nor was there any great hole;
With widespread branches, dense, giving thick shade, delightful.

31. That Conqueror was fifty cubits in height,
Endowed with all excellent qualities, having attained all virtues.
32. His radiance, equal to the matchless, radiates all around;
Immeasurable, incomparable, without comparison by similes.
33. "For ninety thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
34. Just as waves in the ocean, just as stars in the sky;
Thus then the Scriptures, adorned by Worthy Ones.
35. And that Buddha, equal to the matchless, and those qualities incomparable;
All that has disappeared, are not all activities empty?"

20-35. Therein, "acchidda" means without fissures. It should be understood as in such cases as "anudarā kaññā" and so on. Some read "the fissure is small." "Pattika" means having many leaves; the meaning is covered with leaves of the colour of glass and crystal. "Straight" means not bent, not crooked. "Vam̐sa" means bamboo. "Lofty" means great all around. "With a single trunk" means the tree growing from the ground is one, without a second - this is the meaning. "Having grown forth" means having grown. "From there branches burst forth" means from the top of the bamboo, five kinds of branches came out and burst forth. "Tato sākḥā pabhijjathā" is also a reading. "Well-bound" means well bound in the manner of a fivefold binding. "Peacock-hand" means a bound cluster of peacock tail-feathers made for the purpose of warding off the heat of the sun is called thus.

"It has no thorns" means that bamboo, even though a thorny tree, had no thorns. "Dense" means covered with dense branches. "Giving thick shade" means with dense shade; because of being dense, it is said to give thick shade. "Fifty cubits in height" means it was fifty cubits tall. "Endowed with excellent qualities in every way" means endowed with excellent qualities indeed in every way - this is called endowed with excellent qualities in every way. "Having attained all virtues" is merely a synonym for the preceding term.

"Immeasurable" means devoid of measure, or immeasurable because of the impossibility of taking his measure. "Incomparable" means unequalled; the meaning is unlike anyone. "By similes" means by things to be compared with. "Without comparison" means devoid of comparison; the meaning is without comparison because of the impossibility of saying "he is similar to this and to that." "And those qualities" means and those virtues; the meaning is virtues such as omniscient knowledge and so on. It is said with a change of gender. The remainder is of manifest meaning everywhere.

The explanation of the Chronicle of the Buddha Sujāta is completed.

The twelfth lineage of the Buddhas 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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