

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)

17. Commentary on the Chronicle of the Buddha Dhammadassī
(17. Dhammadassībuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

17. Explanation of the Chronicle of the Buddha Dhammadassī

When the Perfectly Enlightened One Atthadassī had attained final Nibbāna and an intermediate cosmic cycle had passed, when beings of unlimited lifespan had gradually declined, when they had come to have a lifespan of a hundred thousand years, a Teacher named Dhammadassī, the bringer of light to the world, the remover of the world's stains of greed and so on, the sole leader of the world, arose in the world. That Blessed One too, having fulfilled the perfections, having been reborn in the Tusita city, having passed away from there, took conception in the womb of a queen named Sunandā, the chief queen of a king named Saraṇa, the refuge of all the world, in the city of Saraṇa. He, after the elapse of ten months, came forth from the mother's womb in the Saraṇa Park, like a full moon emerged from an opening in the rain clouds during the rainy season. Now, as soon as the great man had come forth from the mother's womb, unlawful statements in the books of legal cases and commercial transactions disappeared of their own accord. Only lawful statements remained. Therefore, on his name-giving day, they gave him the name "Dhammadassī." He dwelt in the house for eight thousand years. He had, it is said, three mansions named Araja, Viraja, and Sudassana. There were a hundred thousand women exceeding by twenty thousand, headed by Queen Vicikoḷī.

He, having seen the four signs, when a son named Puñṇavaḍḍhana had been born to Queen Vicikoḷī, exceedingly delicate like a divine prince, experiencing splendour as if it were divine splendour, having risen in the middle watch of the night, seated on the royal couch, having seen the altered state of the women who had fallen asleep, with a sense of urgency arisen, he produced the thought for the great renunciation. Immediately upon the arising of that thought, his Sudassana mansion rose up into the expanse of the sky, and surrounded by a fourfold army, like a second sun, and like a divine mansion, having gone and descended right near the Bodhi tree of the red kuravaka tree, it stood there. The great man, it is said, having taken the ochre robes offered by Brahmā, having gone forth, having descended from the mansion, stood not far away. The mansion, again having gone through the sky, having enclosed the Bodhi tree within it, stood firm on the earth. The women too, together with their retinues, having descended from the mansion, having gone about half a league, stood there. There, setting aside the women and their attendant maidservants, all the men went forth following him. There were a hundred thousand crores of monks.

Then the Bodhisatta Dhammadassī, having practised the practice of striving for seven days, having eaten the milk-rice given by Queen Vicikoḷī, having spent the day residence in a jujube grove, in the evening time, having taken eight handfuls of grass given by a barley-field keeper named Sirivaḍḍhana, having approached the Bimbijāla Bodhi tree, having spread a grass mat fifty-three cubits wide, having penetrated the

knowledge of omniscience there - "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 vicinity of the Bodhi tree, having been requested by Brahmā, having known the capability for penetrating the Good Teaching of the hundred thousand crores of monks who had gone forth together with him, having gone to Isipatana by the eighteen-yojana road in a single day, surrounded by them, he set in motion the wheel of the Teaching there; then the first full realisation was of a hundred thousand crores. Therefore it was said -

1. "In that very Maṇḍa cosmic cycle, Dhammadassī of great fame;
Having dispelled the darkness of ignorance, outshines the world with its gods.
2. "For him too, of incomparable power, in setting in motion the wheel of the Teaching;
There was the first full realisation for a hundred thousand koṭis."

1-2. Therein, "the darkness of ignorance" means the blinding darkness of delusion, termed darkness. This is the meaning.

But when, in a city named Tagara, a king named Sañjaya, having seen the danger in sensual pleasures and renunciation as security, went forth in the going forth of sages. Ninety koṭis went forth following him. They all indeed were attainers of the five direct knowledges and the eight attainments. Then the Teacher Dhammadassī, having seen the achievement of their decisive support, having gone through space, having gone to the hermitage of the ascetic Sañjaya, standing in the sky, having expounded the Teaching suited to the disposition of those ascetics, produced the eye of the Teaching; that was the second full realisation. Therefore it was said -

3. "When the Buddha Dhammadassī trained the sage Sañjaya;
Then for ninety koṭis, there was the second full realisation."

But when Sakka, the lord of the gods, wishing to hear the teaching of the Ten-Powered One, approached him, then there was the third full realisation for eighty koṭis. Therefore it was said -

4. "When Sakka together with his retinue approached the guide;
Then for eighty koṭis, there was the third full realisation."

But when he gave the going forth to the half-brothers Prince Paduma and Prince Phussadeva together with their retinues in the city of Saraṇa, and during that rainy season he celebrated the invitation of purity in the midst of a hundred thousand koṭis of monks who had gone forth, that was the first assembly. Again, at the Blessed One's descent from the world of the gods, the second assembly was of a hundred koṭis. But when in the Sudassana Park, having made known the virtues and benefits of the thirteen virtues of ascetic practice, he established the great disciple named Hārita in the foremost position, then the Blessed One recited the Pātimokkha in the midst of eighty koṭis. That was the third assembly. Therefore it was said -

5. "Of that god of gods too, there were three assemblies;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.

6. "When the Buddha Dhammadassī entered the rains retreat at Saraṇa;
The first meeting was of a hundred thousand koṭis.
7. "Furthermore, when the Buddha came from the gods to the human realm;
Then too, the second meeting was of a hundred koṭis.
8. "Furthermore, when the Buddha made known the virtues of ascetic practice;
Then the third meeting was of eighty koṭis."

5-8. At that time our Bodhisatta, having been Sakka, the king of gods, surrounded by gods in the two heavenly worlds, having come, honoured the Truth-finder with divine scents, flowers and so on, and with divine musical instruments. That Teacher too declared concerning him - "In the future he will become a Buddha named Gotama" - thus he declared. Therefore it was said -

9. "I at that time, was Sakka, the first of givers;
With divine scents and garlands, and with music I honoured him.
10. "He too declared of me then, having sat down in the midst of the gods;
In eighteen hundred cosmic cycles, this one will be a Buddha.
11. "Having striven in striving, etc. we shall be face to face with him."
12. "Having heard his word too, I gladdened my mind even more;
I determined upon further ascetic practice, for the fulfilment of the ten perfections."

9-12. Now that Blessed One's city was named Saraṇa. His father was a king named Saraṇa, his mother was named Sunandā, Paduma and Phussadeva were the two chief disciples, his attendant was named Sunetta, Khemā and Sabbanāmā were the two chief female disciples, the bimbijāla tree was the Bodhi tree, and his body was eighty cubits in height, the life span was a hundred thousand years, his chief queen was named Vicikoḷidevī, his son was named Puñṇavaḍḍhana, and he departed by mansion. Therefore it was said -

13. "The city was named Saraṇa, the warrior was named Saraṇa;
The mother was named Sunandā, of the Teacher Dhammadassī.
18. "Paduma and Phussadeva were the chief disciples;
Sunetta by name was the attendant of the Teacher Dhammadassī.
19. "Khemā and Sabbanāmā were the chief female disciples;
The enlightenment tree of that Blessed One is called the bimbijāla.
21. "That Buddha too, equal to the matchless, risen to eighty cubits in height;
Outshines with his radiance, in the ten-thousand-fold world system.
22. "Like a king of sal trees in full bloom, like lightning in the sky;
Like the midday sun, thus he appeared beautiful.
23. "For him too, of incomparable power, his livelihood was equal;

For a hundred thousand years, the one with vision stood in the world.

24. "Having shown light, having made the Dispensation spotless;
He passed away like the moon from the sky, he, together with his disciples,
attained final Nibbāna."

13-24. Therein, "bimbijāla" means the red kuruvaka tree. "In the ten-thousandfold element" means in the ten-thousandfold world system. "Like lightning" means like a lightning creeper. "Appeared beautiful" means just as lightning in the sky and the sun at midday appear beautiful, thus that Blessed One appeared beautiful - this is the meaning. "Was equal" means his life span was exactly equal to that of all human beings - this is the meaning. "Passed away" means he departed. "Like the moon" means he passed away like the moon from the sky - this is the meaning. The Blessed One Dhammadassī, it is said, attained final Nibbāna in the city of Sālavatī, in the Kesa Park. The remainder here in the verses is obvious.

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

The fifteenth 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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