

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)

18. Commentary on the Chronicle of the Buddha Siddhattha
(18. Siddhatthabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

18. Explanation of the Chronicle of the Buddha Siddhattha

When the Blessed One Dhammadassī had attained final Nibbāna and his Dispensation had disappeared, when that cosmic cycle had passed, and when one thousand cosmic cycles and seven hundred cosmic cycles and six cosmic cycles had elapsed, at the summit of ninety-four cosmic cycles from now, in one cosmic cycle, a single one who fared for the welfare of the world, who had attained the supreme goal, a Teacher named Siddhattha appeared in the world. Therefore it was said -

1. "After Dhammadassī, Siddhattha, the leader of the world;
Having dispelled all darkness, like the sun that has risen."

The Bodhisatta Siddhattha too, having fulfilled the perfections, having been reborn in the Tusita realm, having passed away from there, having taken conception in the womb of a queen named Suphassā, the chief queen of a king named Udena in the city of Vebhāra, after the elapse of ten months, he came forth from the mother's womb in the Vīriya Park. When the great man was born, the undertakings begun and the purposes desired by all reached accomplishment. Therefore his relatives gave him the name "Siddhattha." He dwelt in the midst of the house for ten thousand years. He had three mansions named Kokā, Suppala, and Paduma. Forty-eight thousand women headed by Queen Somanassā were in attendance.

He, having seen the four signs, when a son named Prince Anupama was born to Queen Somanassā, on the full-moon day of Āsāḷhī, having gone forth in a golden palanquin, having gone to the Vīriya Park, went forth. A hundred thousand koṭis of people went forth following him. The Great Man, it is said, having practised the practice of striving for ten months together with them, on the full moon day of Vesākha, in the village of Asadisa Brahmin, having eaten the milk-rice given by a brahmin maiden named Sunettā, 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 Varuṇa, having approached the Kaṇikāra Bodhi tree, having spread a grass mat forty cubits wide, having folded his legs crosswise, having attained omniscience - "Through the round of many births, etc. it has reached the elimination of cravings" - having uttered an inspired utterance, having spent seven weeks, having seen the capability for the penetration of the four truths of the hundred thousand koṭis of monks who had gone forth together with him, having gone through the sky, having descended into the Gayā Deer Park, he set in motion the wheel of the Teaching for them; then there was the first full realisation for a hundred thousand koṭis. Therefore it was said -

2. "He too, having attained the highest enlightenment, helping across the world including the gods;
Rained down with the Dhamma-cloud, extinguishing the world including the gods.

3. For him too, of incomparable power, there were three full realisations;
There was the first full realisation for a hundred thousand koṭis."

2-3. Therein, "including the gods" means the world including the gods. "With the Dhamma-cloud" means with the rain-cloud of the talk on the Teaching. Again, in the city of Bhīmaratha, invited by the king named Bhīmaratha, seated in a council hall built in the middle of the city, filling the ten directions with a divine voice as sweet as the call of the Indian cuckoo, pleasant to hear, supremely sweet, penetrating the hearts of wise people, like a consecration of the Deathless, he struck the drum of the Deathless Dhamma; then the second full realisation was of ninety koṭis. Therefore it was said -

- 4.** "Furthermore, at Bhīmaratha, when he beat the drum;
Then for ninety koṭis, there was the second full realisation."

But when, in the city of Vebhāra, at a gathering of relatives, while teaching the lineage of the Buddhas, he produced the eye of the Teaching for ninety koṭis, that was the third full realisation. Therefore it was said -

- 5.** "When the Buddha expounded the Teaching, in Vebhāra, the best of cities;
Then for ninety koṭis, there was the third full realisation."

In the immortal and beautiful to behold city named Amara, Sambala and Sumitta, two brothers, exercised kingship. Then the Teacher Siddhattha, having seen the achievement of decisive support of those kings, having gone through the expanse of the sky, having descended into the midst of the city of Amara, as if pressing the surface of the earth with his feet whose soles were adorned with wheels, having shown holy footprints, having gone to the Amara Park, he sat down on a stone surface that was supremely delightful, cool with his own compassion. Thereupon both brother-kings, having seen the holy footprints of the Possessor of the Ten Powers, having followed the footprints, having approached Siddhattha, the Teacher who had attained the ultimate reality, the leader of all the world, together with his retinue, having paid respect, having surrounded the Blessed One, sat down. The Blessed One expounded the Teaching to them suited to their disposition. Having heard his talk on the Teaching, having become filled with faith, all of them, having gone forth, attained arahantship. In the midst of those hundred koṭis who had eliminated the mental corruptions, the Blessed One recited the Pātimokkha. That was the first assembly. In the city of Vebhāra, at a gathering of relatives, in the midst of ninety koṭis of those gone forth, he recited the Pātimokkha. That was the second assembly. In the Sudassana monastery, in the midst of eighty koṭis who had gathered together, he recited the Pātimokkha. That was the third assembly. Therefore it was said -

6. "There were three assemblies, of that highest of two-footed beings;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.
7. "Of a hundred ten million and ninety, and also eighty ten million;
These were the three occasions, at the assembly of the spotless ones."

6-7. Therein, "of ninety, and also eighty ten million" means there were assemblies of ninety ten million and also eighty ten million - this is the meaning. "These were the three occasions" means these three assembly occasions were - this is the meaning. "Ṭhānāne tāni tīṇi ahesu" is also a reading.

At that time our Bodhisatta, having been a brahmin named Maṅgala in the city of Surasena, having gone to the far shore of the Vedas and the Vedic sciences, having given away an accumulation of wealth reckoned at many ten millions to the destitute, helpless, and so on, having become one delighting in seclusion, having gone forth into the going forth as a hermit, having produced the meditative absorptions and direct knowledges, dwelling - having heard "A Buddha named Siddhattha has arisen in the world," having approached him, having paid homage, having heard his talk on the Teaching, by supernormal power having approached that rose-apple tree by which this Indian subcontinent becomes known, having brought fruit from there, having caused the Teacher Siddhattha with a retinue of ninety ten million monks to sit down in the Surasena monastery, he satisfied and served them with rose-apple fruits. Then the Teacher, having consumed that fruit -declared "At the summit of ninety-four cosmic cycles from now, he will become a Buddha named Gotama." Therefore it was said -

8. "I at that time, an ascetic named Maṅgala;
Of risen radiance, difficult to overcome, concentrated with the power of direct knowledge.
9. "Having brought fruit from the rose-apple tree, I gave to Siddhattha;
The Perfectly Enlightened One, having received, spoke these words.
10. "See this ascetic, the matted-hair ascetic of lofty austerity;
Ninety-four cosmic cycles from now, 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."

8-12. Therein, "difficult to overcome" means difficult to approach. Or this itself is the reading. Now that Blessed One's city was named Vebhāra. A king named Udena was the father, Jayasena too was a name for that very one, his mother was named Suphassā, Sambala and Sumitta were the two chief disciples, Revata by name was the attendant, Sīvalā and Surāmā were the two chief female disciples, the kaṇikāra tree was the Bodhi tree, his body was sixty cubits in height. The life span was a hundred thousand years, his chief queen was named Somanassā, his son was named Anupama, and he departed in a golden palanquin. Therefore it was said -

13. "The city was named Vebhāra, the warrior was named Udena;
The mother was named Suphassā, of the great sage Siddhattha.
18. Sambala and Sumitta were the chief disciples;
Revata by name was the attendant of the great sage Siddhattha.

19. Sīvalā and Surāmā were the chief female disciples;
The enlightenment tree of that Blessed One is called the kaṇikāra tree.
21. That Buddha, risen sixty cubits into the sky,
Resembling the radiance of gold, the ten-thousand world-system shines
brightly.
22. That Buddha too, equal to the matchless, unequalled, without equal;
For a hundred thousand years, the one with vision stood in the world.
23. Having shown vast radiance, having caused his disciples to flourish;
Having delighted through attainments, he, together with his disciples, attained
final Nibbāna."

13-23. Therein, "sixty ratanas" means the meaning is risen to the sky to the measure of sixty ratanas. "Resembling a golden festoon" means the meaning is having the appearance similar to a festoon made of gold decorated with various jewels. "The ten-thousand world-system shines brightly" means it shines brightly in the ten-thousand world-system. "Extensive" means lofty light. "Having caused to bloom" means the meaning is having made them bloom with the flowers of meditative absorptions, direct knowledges, paths, fruitions, and attainments, having brought them to the highest splendour. "Having displayed" means having displayed, having played. "With attainments" means with mundane and supramundane attainments and direct knowledges. "Quenched" means quenched through final Nibbāna without clinging.

The Teacher Siddhattha, it is said, attained final Nibbāna in the Anoma Park in the city of Kañcanaveḷu. Right there they made a shrine for him, made of jewels, four yojanas in height. In the remaining verses, everything is obvious everywhere.

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

The sixteenth 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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