

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)

22. Commentary on the Chronicle of the Buddha Sikhī
(22. Sikhībuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

22. Explanation of the Chronicle of the Buddha Sikhī

In the later period of Vipassī, when his Dispensation had disappeared, in that cosmic cycle and thereafter for fifty-nine cosmic cycles, Buddhas did not arise in the world. The light of the Buddha was gone. The sovereign power of the defilements, the son-of-a-god Māra was free from thorns. But thirty-one cosmic cycles from now, like a fire - fuelled with smooth, dry, heartwood timber, anointed with abundant ghee, smokeless - two Perfectly Enlightened Ones, namely Sikhī and Vessabhū, arose in the world. Therein, the Blessed One Sikhī, having fulfilled the perfections, having been reborn in the Tusita city, having passed away from there, in the city of Aruṇavatī, the city of wholesome deeds, took conception in the womb of a queen named Pabhāvatī, whose radiance was beautiful like the reflection of red gold, the chief queen of a king named Aruṇavā of supreme virtues, and having spent ten months, he came forth from the mother's womb in the Nisabha Park. The fortune-tellers, however, giving him a name, because of his rising up like the crest of a turban, named him "Sikhī." He dwelt in the house for seven thousand years. There were three mansions named Sucandaka, Sirī, and Giriyaśānārivasabha. Twenty-four thousand women headed by Queen Sabbakāmā were in attendance.

He, having seen the four signs, when a son named Atula - incomparable in his accumulation of virtues - had been born to Queen Sabbakāmā, mounted upon the excellent back of an elephant by elephant vehicle, having gone forth in the great renunciation, went forth. Seventy hundred thousand men went forth following him. He, surrounded by them, having practised the practice of striving for eight months, on the full moon day of Vesākha, having abandoned the company of groups, in the town of Sudassana, having eaten the milk-rice given by the daughter of the millionaire Piyadassī, having spent the day residence in a young acacia grove, having taken eight handfuls of kusa grass given by an ascetic named Anomadassī, he approached the Puṇḍarīka Bodhi tree. That Puṇḍarīka Bodhi tree, it is said, was the same measure as a trumpet-flower tree. On that very day it rose up with a trunk of fifty ratanas, and its branches too were just fifty ratanas. It was covered with divine odours and flowers. Not only with flowers; it was covered with fruits too. On one side young fruits, on one side middle fruits, on one side not-overly-ripe fruits, on one side delicious as if infused with divine nutritive essence, endowed with beauty, fragrance, and flavour, hang down from here and there. And just as that one, so in the ten-thousand world-systems, flower-bearing trees were adorned with flowers, and fruit-bearing trees were adorned with fruits.

He, there, having spread a grass mat twenty-four cubits wide, having folded his legs crosswise, having determined the fourfold energy, sat down. Having thus sat down, having scattered the forces of Māra together with Māra, extending thirty-six yojanas wide, having attained the highest enlightenment - "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 accepted Brahmā's request, having seen the achievement of decisive support of seventy hundred thousand monks who had gone forth together with him, having gone through the sky, having descended into the Migājina Park near the royal city of Aruṇavatī of various obstructions, surrounded by those groups of sages, in their midst he set in motion the wheel of the Teaching. Then there was the first full realisation for a hundred thousand koṭis. Therefore it was said -

1. "After Vipassī, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Sikhī arose, matchless, without equal.
2. Having crushed Māra's army, attained the highest enlightenment;
He set in motion the wheel of the Teaching, out of compassion for living beings.
3. When Sikhī, the bull among conquerors, was setting in motion the wheel of the Teaching;
There was the first full realisation for a hundred thousand koṭis."

1-3. And again, in the very vicinity of the royal city of Aruṇavatī, having expounded the Teaching to the two together with their retinues, namely Prince Abhibhū and Prince Sambhava, he gave the nectar of the Teaching to drink to ninety thousand crores. That was the second full realisation. Therefore it was said -

4. "Furthermore, while the Teaching was being taught, by the leader of the group, the Highest of Men;
For ninety thousand crores, there was the second full realisation."

But when the Blessed One, performing the Twin Miracle at the gate of the city of Sūriyavatī, at the foot of a Campaka tree, for the purpose of crushing the vanity and conceit of the heretical teachers and for the purpose of the release from bondage of all people, expounded the Teaching, then there was the third full realisation for eighty thousand crores. Therefore it was said -

5. "And when he displayed the Twin Wonder to the world with its gods,
For eighty thousand crores, there was the third full realisation."

Having sat down in the midst of a hundred thousand Worthy Ones who had gone forth together with Abhibhū and the prince Sambhava, he recited the Pātimokkha. That was the first assembly. Having sat down in the midst of eighty thousand monks who had gone forth at the gathering of relatives in the city of Aruṇavatī, he recited the Pātimokkha. That was the second assembly. In the city of Dhanañjaya, at the time of the taming of the elephant Dhanapālaka, the Blessed One recited the Pātimokkha in the midst of seventy thousand monks who had gone forth. That was the third assembly. Therefore it was said -

6. "There were three assemblies of the great sage Sikhī;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.
7. "The first meeting was of a hundred thousand monks;

The second meeting was of eighty thousand monks.

8. "The third meeting was of seventy thousand monks;
Untainted, like a lotus grown in water."

6-8. Therein, "untainted like a lotus" means just as a lotus born in water and grown in water itself is untainted by water, so too that assembly of monks, though born in the world, was untainted by worldly adversities - this is the meaning.

At that time, it is said, our Bodhisatta, not in company with anyone, having become a king named Arindama in the city of Paribhutta, when the Teacher Sikhī arrived at the city of Paribhutta, the king together with his retinue, having gone forward to meet the Blessed One, with heart, eyes, and ears increased in confidence, together with his retinue, having bowed down with his head at the pair of stainless foot-lotuses of the One of Ten Powers, having invited the One of Ten Powers, having given a great gift for a week in accordance with his sovereignty, family, wealth, and faith, having had the doors of the cloth storehouses opened, he gave very costly garments to the Community of monks headed by the Buddha. And having given his own excellent elephant - adorned with a garland of golden netting, endowed with power, form, marks, and speed, resplendent with a pair of chowries on a beautiful staff and sheath of new gold, with broad soft ears, with the beauty of a face resplendent with a moon-like line, like the elephant Erāvaṇa, a warding off of enemies, a noble elephant - and having made it the measure of an elephant, he also gave allowable requisites. That Teacher too declared concerning him - "Thirty-one cosmic cycles from now he will be a Buddha." Therefore it was said -

9. "I at that time, a warrior named Arindama;
I satisfied the Community headed by the Enlightened by himself, with food and drink.
10. Having given much excellent cloth, not a small amount of ten million cloths;
I gave an adorned elephant vehicle to the Perfectly Enlightened One.
11. Having created an elephant vehicle, I offered what was allowable;
I filled my mind, constantly and firmly established.
12. That Buddha too declared of me, Sikhī, the chief leader of the world;
Thirty-one cosmic cycles from now, this one will be a Buddha.
13. "Having gone forth from the delightful city called Kapila, etc. we shall be face
to face with him."
14. "Having heard his word, I gladdened my mind even more;
I determined upon further ascetic practice, for the fulfilment of the ten
perfections."

9-14. Therein, "having created" means having weighed by the measure of that elephant. "Allowable" means allowable requisites; whatever requisites are allowable for monks to accept, those are called allowable requisites. "I filled my mind" means I filled my mind with the joy of giving, the meaning is I made it capable of producing

delight in me. "Constantly and firmly established" means the mind firmly established through the influence of giving, thinking "I shall constantly give gifts" - this is the meaning.

Now that Blessed One's city was named Aruṇavatī. The king named Aruṇavā was his father, his mother was named Pabhāvatī, Abhibhū and Sambhava were the two chief disciples, Khemaṅkara by name was the attendant, Sakhilā and Madumā were the two chief female disciples, the white lotus tree was the enlightenment tree, and his body was seventy cubits in height. The lustre of his body, having constantly pervaded three yojanas, stood. The life span was seventy thousand years, his chief queen was named Sabbakāmā, his son was named Atula, and he departed by elephant vehicle. Therefore it was said -

15. "The city was named Aruṇavatī, the warrior was named Aruṇa;
His mother was named Pabhāvatī, of the great sage Sikhī.
20. "Abhibhū and Sambhava were the chief disciples;
Khemaṅkara by name was the attendant of the great sage Sikhī.
21. "Sakhilā and Padumā were the chief female disciples;
The enlightenment tree of that Blessed One is called the white lotus tree.
22. "Sirivaḍḍha and Nanda were the chief male attendants;
Cittā and Suguttā were the chief female attendants.
23. "That Buddha, risen to seventy cubits in height,
Resembling the radiance of gold, bearing the thirty-two excellent characteristics.
24. "The halo from his body too, by day and night continuously;
Radiates in every direction, the radiance extending three yojanas.
25. "Seventy thousand years was the life span of that great sage;
Remaining for that long, he helped many people to cross.
26. "Having rained the cloud of the Teaching, having moistened the world with its gods;
Having caused them to attain the secure end, he, together with his disciples, attained final Nibbāna.
27. "Accomplished in features, with the thirty-two excellent characteristics;
All that has disappeared, are not all activities empty?"

15-27. Therein, "puṇḍarīka" means the white mango tree. "Radiance extending three yojanas" means radiance emanating for three yojanas - this is the meaning.

"Dhamma-cloud" means a shower of the Teaching; a Buddha-cloud that rains the Teaching. "Having moistened" means having moistened with the water of Dhamma discourse, having sprinkled - this is the meaning. "With its gods" means beings including the gods. "The secure end" means the secure end, Nibbāna. "Accomplished in minor features" means accomplished with the eighty minor features such as

copper-coloured nails, a prominent nose, and rounded fingers, adorned with the thirty-two marks of a great man - the body of the Blessed One - this is the meaning. The Perfectly Enlightened One Sikhī, it is said, attained final Nibbāna at the Assa Monastery in the city of Sīlavatī.

"Like fire, having blazed in the world with austerity, like a peacock, having roared at the approach of clouds;
Sikhī, the great sage, abandoned of fuel, like fire, the Fortunate One has gone to peace."

The relics of the Blessed One Sikhī, it is said, having become like a solid mass, stood firm and were not scattered. Moreover, the human beings dwelling in the whole Indian subcontinent built a stūpa three yojanas in height, made of the seven precious things, with splendour resembling the Himalayan mountain. The remainder here in the verses is obvious.

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

The twentieth 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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