

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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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)

28. The Section on Miscellaneous About the Buddhas  
(28. Buddhapakiṇṇakakathā)



PaliVerse

## 5. The Collection of Minor Texts

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### 12. Commentary on the Chronicle of the Buddhas

### 28. The Miscellaneous Talk on the Buddha

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**1-18.** The eighteen verses beginning with "After incalculable cosmic cycles, there were four great leaders" should be known as concluding verses placed by the Elders who held the convocations. In the remaining verses, everything is obvious everywhere.

#### The Talk on Distinction

But in this entire Buddhavaṃsa, eight differences among the twenty-five Buddhas indicated should be known. What are the eight? Difference in life span, difference in measure, difference in clan, difference in striving, difference in radiance, difference in vehicle, difference in enlightenment tree, and difference in divan.

Therein, difference in life span means some are long-lived, some are short-lived. For thus Dīpaṅkara, Koṇḍañña, Anomadassī, Paduma, Padumuttara, Atthadassī, Dhammadassī, Siddhattha, and Tissa - these nine Buddhas had a life span of a hundred thousand years. Maṅgala, Sumana, Sobhita, Nārada, Sumedha, Sujāta, Piyadassī, and Phussa - these eight Buddhas had a life span of ninety thousand years. Revata and Vessabhū - these two Buddhas had a life span of sixty thousand years. The Blessed One Vipassī had a life span of eighty thousand years. Sikhī, Kakusandha, Koṇāgamana, and Kassapa - these four Buddhas had life spans of seventy, forty, thirty, and twenty thousand years respectively. But our Blessed One's life-span was a hundred years. Even for Buddhas who had accumulated the requisites of merit and were endowed with action conducive to long life, the life-span was immeasurable by way of the age. This is the difference in life span among the twenty-five Buddhas.

Difference in measure means some are tall, some are short. For thus the Buddhas Dīpaṅkara, Revata, Piyadassī, Atthadassī, Dhammadassī, and Vipassī had a bodily measure of eighty cubits in height. Koṇḍañña, Maṅgala, Nārada, and Sumedha had a body of eighty-eight cubits in height. Sumana had a body of ninety cubits in height. The Buddhas Sobhita, Anomadassī, Paduma, Padumuttara, and Phussa had a body of fifty-eight cubits in height. Sujāta had a body of fifty cubits in height. Siddhattha, Tissa, and Vessabhū were sixty cubits in height. Sikhī was seventy cubits in height. Kakusandha, Koṇāgamana, and Kassapa were respectively forty, thirty, and twenty cubits in height. Our Blessed One was eighteen cubits in height. This is the difference in measure among the twenty-five Buddhas.

Difference in clan means some arose in a family of the warrior caste, some in a brahmin family. For thus the Perfectly Enlightened Ones Kakusandha, Koṇāgamana, and Kassapa arose in a brahmin family. The twenty-two Buddhas from Dīpaṅkara at the beginning to the Buddha Gotama at the end arose only in a family of the warrior caste. This is the difference in clan among the twenty-five Buddhas.

Difference in striving means the practice of striving of Dīpaṅkara, Koṇḍañña, Sumana, Anomadassī, Sujāta, Siddhattha, and Kakusandha was of ten months. For Maṅgala, Sumedha, Tissa, and Sikhī it was of eight months. For Revata it was of seven months. For Sobhita it was four months. For Paduma, Atthadassī, and Vipassī it was of half a month. For Nārada, Padumuttara, Dhammadassī, and Kassapa it was seven days. For Piyadassī, Phussa, Vessabhū, and Koṇāgamana it was of six months. For our Buddha the practice of striving was six years. This is the difference in striving.

Difference in radiance means the bodily radiance of the Perfectly Enlightened One Maṅgala, it is said, having pervaded the ten-thousandfold world system, stood. For the Buddha Padumuttara it was twelve yojanas in extent. For the Blessed One Vipassī it was seven yojanas in extent. For Sikhī it was three yojanas in measure. For Kakusandha it was ten yojanas in extent. For our Blessed One it was a fathom's measure all around. For the rest it was unfixed. This difference in radiance is dependent upon disposition; for whoever wishes for however much, to that extent the bodily radiance pervades. But in the qualities that have been penetrated, there is no difference whatsoever for anyone. This is the difference in radiance.

Difference in vehicle means some depart by elephant vehicle, some by horse vehicle, some by one or another among chariot, on foot, mansion, palanquin, and so on. For thus Dīpaṅkara, Sumana, Sumedha, Phussa, Sikhī, and Koṇāgamana departed by elephant vehicle. Koṇḍañña, Revata, Paduma, Piyadassī, Vipassī, and Kakusandha by chariot vehicle. Maṅgala, Sujāta, Atthadassī, Tissa, and Gotama by horse vehicle. Anomadassī, Siddhattha, and Vessabhū by palanquin vehicle. Nārada departed on foot. Sobhita, Padumuttara, Dhammadassī, and Kassapa departed by mansion. This is the difference in vehicle.

Difference in enlightenment tree means the enlightenment tree of the Blessed One Dīpaṅkara was a kapitana tree; for the Blessed One Koṇḍañña it was a sālakalyāṇī tree, for Maṅgala, Sumana, Revata, and Sobhita it was an ironwood tree, for Anomadassī it was an ajjuna tree, for Paduma and Nārada it was a great soṇa tree, for Padumuttara it was a salala tree, for Sumedha it was a nīpa tree, for Sujāta it was a bamboo, for Piyadassī it was a kakudha tree, for Atthadassī it was a campaka tree, for Dhammadassī it was a red kuruvaka tree, for Siddhattha it was a kaṇikāra tree, for Tissa it was an asana tree, for Phussa it was an emblic myrobalan tree, for Vipassī it was a trumpet-flower tree, for Sikhī it was a white lotus tree, for Vessabhū it was a sāla tree, for Kakusandha it was an acacia tree, for Koṇāgamana it was a glamorous fig tree, for Kassapa it was a banyan tree, for Gotama it was a holy fig tree. This is the difference in enlightenment tree.

Difference in cross-legged seat means for Dīpaṅkara, Revata, Piyadassī, Atthadassī, Dhammadassī, and Vipassī the cross-legged seats were fifty-three cubits; for Koṇḍañña, Maṅgala, Nārada, and Sumedha they were fifty-seven cubits; for Sumana the cross-legged seat was sixty cubits; for Sobhita, Anomadassī, Paduma, Padumuttara, and Phussa they were thirty-eight cubits; for Sujāta it was thirty-two cubits; for Siddhattha, Tissa, and Vessabhū they were forty cubits; for Sikhī it was thirty-two cubits; for Kakusandha it was twenty-six cubits; for Koṇāgamana it was twenty cubits; for Kassapa it was fifteen cubits; for Gotama the cross-legged seat was fourteen cubits. This is the difference in cross-legged seat. These are the eight differences.

## The Talk on Unabandoned States

For all Buddhas there are four places called unchanging. For the seat of enlightenment of all Buddhas is unchanging; it is in one and the same place. The setting in motion of the wheel of the Teaching at Isipatana in the Deer Park is indeed unchanging. At the time of the descent from the heavenly world, the place of the first footstep at the gate of the city of Saṅkassa is indeed unchanging. In Jeta's Grove, the four places of the bed-legs in the Perfumed Chamber are indeed unchanging. But the monastery may be small or large. The monastery is indeed not abandoned, but the city changes.

## The Talk on the Determination of Conscience and the Determination of Constellations

Furthermore, they explained the section on things born simultaneously and the section on constellations for our Blessed One alone. Together with our Omniscient Bodhisatta, it is said, Rāhula's mother, the Elder Ānanda, Channa, Kaṇḍaka the king of horses, the treasure pot, the great Bodhi tree, and Kāḷudāyī - these were the seven things born simultaneously. This is the section on things born simultaneously. The Great Man, under the constellation of Uttarāsāḷha itself, descended into his mother's womb, made the Great Renunciation, set in motion the wheel of the Teaching, and performed the Twin Miracle. Under the constellation of Visākhā he was born, fully awakened, and attained final Nibbāna. Under the constellation of Māgha there was the assembly of his disciples and the relinquishing of the life principle. Under the constellation of Assayuja the descent from the heavenly world. This is the section on constellations.

## The Talk on the Natural Law

Now we shall make known the nature common to all Buddhas. For all Buddhas there is a thirty-fold nature. That is: The fully aware descent into the mother's womb of the Bodhisatta in his last existence, sitting cross-legged in the mother's womb and looking outward, the giving birth by the Bodhisatta's mother while standing, the coming forth from the mother's womb only in the forest, having gone with feet established on golden cloths, facing north, taking seven steps, having surveyed the four directions and roaring the lion's roar, the Great Renunciation of the great beings whose sons have just been born having seen the four signs, having taken the banner of the Worthy Ones and gone forth with the very lowest limit of seven days of striving practice, the eating of milk-rice on the day of attaining the highest enlightenment, the achievement of omniscient knowledge having sat down on a grass mat, the preliminary work of the meditation subject of mindfulness of breathing, the destruction of Māra's forces, the acquisition of qualities beginning with the unshared knowledges beginning with the three true knowledges on the seat of enlightenment itself, the spending of seven weeks in the very vicinity of the Bodhi tree, the request of the Great Brahmā for the purpose of expounding the Teaching, the setting in motion of the wheel of the Teaching at Isipatana in the Deer Park, the recitation of the Pātimokkha at the fourfold assembly on the full moon day of Māgha, the fixed dwelling at the place of Jeta's Grove, the performing of the Twin Miracle at the gate of the city of Sāvatthī, the teaching of the Higher Teaching in the Tāvatiṃsa realm, the

descent from the world of gods at the gate of the city of Saṅkassa, the constant attaining of fruition attainment, the surveying of beings amenable to instruction on two occasions, the laying down of training rules when a case has arisen, the telling of birth stories when an occasion has arisen, the telling of the chronicle of the Buddhas at the gathering of relatives, the exchanging of friendly greetings with visiting monks, the going without asking permission of those who have been invited and have completed the rains, the performing day after day of the duties before the meal, after the meal, and of the first, middle, and last watches, the eating of meat broth on the day of final Nibbāna, the attaining of final Nibbāna having entered twenty-four hundred thousand koṭis of attainments - these are the thirty natural laws of all Buddhas.

### The Talk on Things That Are Obstructions

For all Buddhas there are four qualities that cannot be obstructed. Which four? It is not possible for anyone to create an obstacle to the four requisites brought as offerings to the Buddhas. It is not possible for anyone to create an obstacle to the life span of the Buddhas. For this was said: "This is impossible, there is no chance that one could deprive the Truth-finder of life by attack." It is not possible for anyone to create an obstacle to the thirty-two marks of a great man and the eighty minor features of the Buddhas. It is not possible for anyone to create an obstacle to the rays of the Buddhas. These are the four qualities called unobstructable.

### Concluding Discussion

To this extent the commentary on the Buddhavaṃsa has reached accomplishment;

Adorned with variegated methods cognised through excellent terms.

Having taken the path of the ancient commentary, which illuminates the meaning of the Pāḷi text;

The commentary on the Buddhavaṃsa was composed by me.

Having avoided the purpose of elaboration, of the sweet meaning in every respect;

Therefore, because of the elucidation, it is the Madhuratthavilāsinī.

On the surface of the earth nourished by the waters of the Kāvīra;

In the charming port of Kāvīra, teeming with various women and men.

In a monastery caused to be built by Kaṇhadāsa, the virtuous one of smooth speech;

With a gateway of beautiful walls of various forms.

Endowed with shade and water, fair to behold and delightful;

Free from the confinement of wicked people, affording the happiness of solitude, safe.

There, on the floor of the eastern mansion, supremely cool;

While dwelling, the exposition of the Buddhavaṃsa was composed by me.

Just as this exposition of the Buddhavaṃsa has reached good accomplishment without obstacle;  
So may the thoughts of people, connected with the Teaching, reach accomplishment without obstacle.

By me composing this exposition of the Buddhavaṃsa, whatever merit was aspired to;  
May the world, by the power of that merit, always certainly proceed to the peaceful, ultimate welfare.

May all diseases among human beings perish, may the gods too shed rain in the rainy season;  
May there always be the excellent happiness even for those in the hells, may the spirits be freed from thirst.

May the gods together with the hosts of nymphs and others, for a long time experience happiness in the heavenly world;  
May the Teaching of the Lord of Sages long endure in the world, may the world-guardians happily protect the earth.

The elder renowned by the name given by his teachers as Buddhadatta;  
Having composed the commentary, the Madhuratthavilāsinī.

Having established this book, beneficial for successive generations;  
Alas, by the nature of not remaining long, he has gone under the power of death.

Thus, by way of recitation sections there are twenty-six recitation sections, by way of knots there are six thousand five hundred knots, by way of syllables there are two hundred and three thousand syllables.

Without obstacle this has reached its conclusion;  
So may the thoughts of beings, based upon the Teaching, succeed.

*Thus the work named Madhuratthavilāsinī,*

*the commentary on the Buddhavaṃsa, is completed.*



## 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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