

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)

3. Commentary on the Chronicle of the Buddha Dīpaṅkara
(3. Dīpaṅkarabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

3. Explanation of the Chronicle of the Buddha Dīpaṅkara

The lay followers dwelling in Ramma city too, having given a great gift to the community of monks headed by the Buddha, again having venerated the Blessed One, who had finished eating and had removed his hand from the bowl, with garlands, scents, and so on, having paid homage, wishing to hear the thanksgiving, sat down close by. Then the Teacher gave them a supremely sweet, heart-touching thanksgiving for the gift -

"Giving is regarded as the supreme source of happiness and so on;
And it is called the steps and the support for Nibbāna.

"Giving is the shelter of human beings, giving is the kinsman and ultimate goal;
Giving is the supreme destination for beings afflicted by suffering.

"In the meaning of crossing over suffering, giving is explained as a boat;
Because of protection from danger, giving is praised as a citadel.

"In the meaning of being difficult to approach, giving is said to be a venomous snake; and
Giving is a lotus, because of being untainted by the stain of greed and so on.

"There is no support in the world for a person equal to giving;
Therefore proceed with it, with the intention of action as well.

"Gifts are the sources of the heavenly world; a wise person here -
Who indeed in the world, delighted in what is beneficial, would not give?

"Having heard of the success among the gods, originating from giving, what man
Would not give a gift that bestows happiness, a gift that delights the mind?

"By one who has practised giving, surrounded by celestial nymphs,
He delights for a very long time in the Nandana grove, the delight of the gods.

"A giver gains lofty joy, and attains respect in this world;
A giver goes to infinite fame, and a giver becomes trustworthy.

"Having given a gift, that man goes to prosperity of wealth and long life;
And he gains a form of sweet voice too, and sports in heaven together with the gods;

Standing in various mansions, resounding with the cries of intoxicated peacocks.

"Giving is wealth not shared with thieves, enemies, kings, water, and fire; It gives the plane of a disciple's knowledge, the plane of a solitary one, and also Buddhahood."

Having given the thanksgiving for the gift by such a method as this, and having made known the benefits of giving, immediately after that he spoke a talk on morality. This morality is the root of success in this world and the world beyond.

"Morality is the supreme source of happiness; by morality the virtuous one goes to the celestial abode;
For morality is indeed the shelter and the rock cell and the ultimate goal for one who has come into the round of rebirths.

"A support equal to morality for people - where else could there be another, here or hereafter?
Morality is the supreme support of virtues, just as the earth is of things stationary and moving.

"Morality indeed is good, morality is unsurpassed in the world;
One whose conduct is the practice of the noble ones, by which one is called virtuous."

There is no ornament equal to the ornament of morality, there is no fragrance equal to the fragrance of morality, there is no purification of the stain of mental defilements equal to morality, there is no peace from the fever of passion equal to morality, there is no producing of fame equal to morality, there is no stairway for ascending to heaven equal to morality, and there is no door for entering the city of Nibbāna equal to morality. As he said -

"Kings adorned with pearls and gems do not shine thus;
As ascetics shine, adorned with the ornament of morality.

"Where indeed will there be a fragrance equal to the fragrance of morality;
Which blows equally with the wind and against the wind.

"The odour of flowers does not go against the wind, nor sandalwood, tagara, or jasmine;
But the odour of the good goes against the wind, a good person pervades all directions.

Sandalwood or tagara, water lily and also jasmine;
Of these kinds of odours, the odour of morality is unsurpassed.

"Neither the Ganges nor the Yamunā, nor the Sarabhū or the Sarasvatī;
Nor the Ninnagā or the Aciravatī, nor the Mahī, the great river.

"Are able to purify that stain of living beings here;
The water of morality indeed purifies the stain of beings.

"Neither rain-laden winds, nor yellow sandalwood;
Neither necklaces nor gems, nor sprouts of moonbeams.

"Can allay the fever of beings, well-guarded though it be;
Which this noble morality, perpetually cool, appeases.

"It always destroys the fear of self-censure and so on;
Morality always generates fame and mirth for the virtuous one.

"A stairway for ascending to heaven, where is another equal to morality;
Or else a door for entering the city of Nibbāna.

"Of that which is the root of virtues, the mighty destroyer of faults;
Thus know the unsurpassed benefits of morality."

Thus the Blessed One, having shown the benefits of morality -For the purpose of showing that "in dependence on this morality this heaven is obtained," immediately after that he spoke a talk on heaven. This heaven is desirable, pleasant, agreeable, exclusively happy; here there is always sport, successes are always obtained. The gods ruled by the four great kings obtain divine happiness and divine success for nine million years. The gods of the Thirty-three for three ten million years and sixty hundred thousand years - thus he spoke a talk connected with the virtues of heaven and so on. Having thus enticed with the talk on heaven, again -"This heaven too is impermanent, unstable; desire and lust should not be entertained therein" - having made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation, he spoke a talk on the Teaching with the Deathless as its final goal. Thus, having expounded the Teaching to that great multitude, having established some in the refuges, some in the five precepts, some in the fruition of stream-entry, some in the fruition of once-returning, some in the fruition of non-returning, some in all four fruitions, some in the three true knowledges, some in the six direct knowledges, some in the eight attainments, having risen from his seat, having departed from Ramma city, he entered the Sudassana Great Monastery itself. Therefore it was said -

1. "Then they, having fed the leader of the world together with the Community,
Went for refuge to him, to the Teacher Dīpaṅkara.
2. "The Truth-finder established some in going for refuge;
Some in the five precepts, and others in the tenfold morality.
3. "To someone he gives asceticism, the four highest fruits;
To someone the matchless states, he gives the analytical knowledge.
4. "To someone the excellent attainments, the eight he gives, the lord of men;
The three true knowledges to someone, the six higher knowledges he offers.
5. "By that exertion the great sage exhorts the crowd of people;
By that the Dispensation of the Protector of the World became widespread.
6. "With great jaw and bull-like shoulders, named Dīpaṅkara;

He helps many people across, and delivers them from the unfortunate realm.

7. "Having seen people capable of being enlightened, even at a hundred thousand yojanas;
Having approached in a moment, the great sage awakens them."

1-7. Therein, "they" means the lay followers dwelling in the city of Ramma. "Refuge" - here, refuge, going for refuge, and the one who goes for refuge should be understood. It destroys, injures, and removes - thus it is "refuge." What is that? The Triple Gem. But for those who have gone for refuge, by that very going for refuge it strikes, injures, and destroys fear, terror, suffering, unfortunate realms, and affliction - thus it is called "refuge." For this was said:

"Whoever have gone for refuge to the Buddha, they will not go to the plane of misery;
Having abandoned the human body, they will fill up the group of gods.

"Whoever have gone for refuge to the Teaching, they will not go to the plane of misery;
Having abandoned the human body, they will fill up the group of gods.

"Whoever have gone for refuge to the Community, they will not go to the plane of misery;
Having abandoned the human body, they will fill up the group of gods."

Going for refuge is the arising of consciousness occurring in the mode of heading towards the Triple Gem as its ultimate goal. The one who goes for refuge is the person endowed with that. Thus, for now, refuge, going for refuge, and the one who goes for refuge - this triad should be understood.

"Tassa" means that Dīpaṅkara; the genitive case should be seen as used in the accusative sense. "Upagacchum saraṇaṃ tatthā" is also a reading. "Satthuno" means the Teacher. "Some in going for refuge" means he establishes some person in going for refuge - this is the meaning. Although it is stated in the present tense, the meaning should be taken in terms of the past tense. The same method applies in the remaining ones too. "Kassaci saraṇāgamane" is also a reading; its meaning is the same. "Some in the five precepts" means he establishes some person in the five precepts of abstinence - this is the meaning. "Kassaci pañcasu sīlesū" is also a reading; the meaning is the same. "Another in the tenfold morality" means he establishes another person in the tenfold morality - this is the meaning. "Kassaci kusale dasā" is also a reading; its meaning is he instigated some person in the ten wholesome qualities. "To someone he gives asceticism" - here, in the ultimate sense, "asceticism" means the path. As he said -

"And what, monks, is asceticism? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, asceticism."

"The four highest fruits" means four highest fruits - this is the meaning. The syllable "ma" serves as a word-connector. It is stated with a change of gender. According to decisive support, he gave to someone the four paths and the four fruits of asceticism - this is the meaning. "To someone the matchless states" means he gave to someone

the four matchless states of analytical knowledge.

"To someone the excellent attainments" means to someone, however, he gave the eight attainments which are pre-eminent through the removal of the mental hindrances. "The three true knowledges to someone" means to someone, to a person, by way of decisive support, the three true knowledges by way of the knowledge of the divine eye, the knowledge of recollecting past lives, and the knowledge of the elimination of mental corruptions. "He offers the six higher knowledges" means he gave the six higher knowledges to someone.

"By that method" means by that method and by that gradual order. "The crowd of people" means the multitude of people. "He exhorts" means he exhorted. It should be understood that it is stated with a change of tense. From here onwards too, in such expressions, the meaning should be taken in the past tense. "By that it became widespread" means by that, through the exhortation and instruction of the Blessed One Dīpaṅkara, the Dispensation became widespread, extended, and expansive.

"Great-jawed" means for great men, it is said, both jaws are full, resembling in appearance the moon on the twelfth day of the fortnight - thus he whose jaws are great is "great-jawed"; it means "lion-jawed." "Bull-shouldered" means he whose shoulder is like that of a bull, he is bull-shouldered. The meaning is one whose shoulder is beautiful, resembling a well-turned golden cylinder; one whose shoulder is evenly rounded and charming. "Named Dīpaṅkara" means by the name of Dīpaṅkara. "He helps many people across" means he helped many people who were to be guided by a Buddha across. "He delivers" means he delivered. "From the unfortunate realm" means from the unfortunate realm. The accusative case is used in the sense of the ablative.

Now, for the purpose of showing the manner of helping across and delivering, the verse "people capable of being enlightened" was spoken. Therein, "people capable of being enlightened" means a generation capable of being enlightened; or this itself is the reading. "Having seen" means having seen with the Buddha-eye or with the all-seeing eye. "Even at a hundred thousand yojanas" means standing even at many hundred thousand yojanas. But this should be seen as said with reference to the ten-thousand world-system only.

Dīpaṅkara, it is said, the Teacher, having attained the state of a Buddha, having spent seven weeks at the foot of the Bodhi tree, in the eighth week, having consented to the Great Brahmā's request for the proclamation of the Teaching, having set in motion the wheel of the Teaching in the Sunanda Park, gave the nectar of the Teaching to drink to a hundred ten million gods and humans. This was the first full realisation.

Then the Teacher, having known the maturity of knowledge of his own son named Samavaṭṭakkhandha Usabhakkhandha, having made that son the chief, having expounded the Teaching similar to the exhortation to Rāhula, gave the nectar of the Teaching to drink to ninety ten million gods and humans. This was the second full realisation.

Again, the Blessed One, having performed the Twin Miracle at the gate of the city of Amaravatī at the foot of a great sirīsa tree, having brought about the release from bondage of the great multitude, surrounded by the host of gods, having sat down in the Tāvatiṃsa realm - the abode whose radiance surpasses that of the sun - at the foot of the Pāricchattaka tree, on the supremely cool surface of the Paṇḍukambala stone, having made as chief his own mother, Queen Sumedhā, who generated joy in the entire host of gods, the Blessed One Dīpaṅkara, the god of gods, the holy one known to all the world, having expounded the Canon of the Higher Teaching - the seven books - which brings about the welfare of all beings, which is supremely exceedingly profound and subtle, and which makes higher intelligence clear, gave the nectar of the Teaching to drink to ninety thousand ten million gods. This was the third full realisation. Therefore it was said -

8. "At the first full realisation, the Buddha awakened a hundred ten million;
At the second full realisation, the Protector awakened ninety ten million.
9. "And when in the abode of the gods, the Buddha taught the Dhamma;
For ninety thousand ten million, there was the third full realisation."

8-9. Now, the Blessed One Dīpaṅkara had three assemblies of disciples. Therein, the first assembly was of a hundred thousand koṭis in the Sunanda Park. Therefore it was said -

- 10.** "There were three assemblies of the Teacher Dīpaṅkara;
The first meeting was of a hundred thousand koṭis."

Then at another time the One of Ten Powers, surrounded by four hundred thousand monks, assisting the great multitude in the order of villages, market towns, and cities, wandering on a journey, gradually in a certain region reached a supremely delightful mountain named Nārada Peak, which had received honour from the great multitude, was renowned throughout all the world, was occupied by a nonhuman spirit, was exceedingly terrifying, whose peak was kissed by hanging clouds, whose peak was scented by the blossoms of various fragrant trees, and whose peak was roamed by herds of various animals. That mountain, it is said, was occupied by a demon named Nārada. There, however, the great multitude annually offered a human sacrifice to that demon.

Then Dīpaṅkara, it is said, the Blessed One, having seen the achievement of decisive support of that great multitude, having sent the Community of monks from there to the four directions, without a companion, without an ally, with a heart filled by the power of great compassion, ascended that Nārada mountain to tame that demon. Then that demon, a devourer of humans, heedless of his own welfare, skilled in the slaughter of others, not enduring the contempt, with a mind overcome by wrath, desiring to frighten and put to flight the One of Ten Powers, shook that mountain. That mountain, it is said, being shaken by him, by the power of the Blessed One, appeared as if falling upon his very own head.

Thereupon he, frightened - "Come, I shall burn him with fire" - produced a great mass of fire, exceedingly dreadful in appearance. That mass of fire, as if thrown against the wind, generated suffering for himself alone, but was not able to burn even a thread's

worth of the Blessed One's robe. But the demon, looking to see "Is the ascetic burnt or not burnt?" having seen the Blessed One, the One of Ten Powers, like the mass of rays of the spotless moon in the autumn season, bringing delight to all people, like the night, as if seated upon the pericarp of a lotus resting on the surface of cool water, thought - "Oh, this ascetic is of great might! Whatever harm I do to him, that very thing falls back upon me alone. But apart from this ascetic, there is no other shelter or ultimate goal for me. Those who stumble on the earth rise up in dependence on the earth itself. Come, I shall go for refuge to this very ascetic."

Then, having thought thus, having fallen with his head at the feet of the Blessed One, whose soles were adorned with wheels - Having said "A transgression overcame me, venerable sir," he went for refuge to the Blessed One. Then the Blessed One gave him a progressive discourse. He, at the conclusion of the teaching, together with ten thousand demons, became established in the fruition of stream-entry. On that day, it is said, the human beings dwelling on the entire surface of Jambudīpa brought one person from each village for the purpose of his oblation. And they also brought much sesame, rice, horse gram, mung beans, beans and so on, as well as ghee, butter, oil, honey, molasses and so on. Then that demon, having given all the rice and other things brought on that day to those very people, handed over the people who had been brought for the purpose of the oblation to the One of Ten Powers.

Then the Teacher, having given those people the going forth by the "Come, monk" ordination, having established all of them in arahantship within seven days itself, on the full moon day of Māgha, being in the midst of a hundred koṭis of monks, recited the Pātimokkha at an assembly possessed of four factors. The four factors are namely: all are "Come, monk" monks, all possess the six higher knowledges, all came uninvited, and it is the fifteenth day, the Observance day - these are the four factors. This was the second assembly. Therefore it was said -

- 11.** "Again at Nārada Peak, when the Conqueror had gone into solitude;
Those who had eliminated the mental corruptions, stainless, a hundred koṭis
met together."

Therein, "gone into solitude" means having abandoned the group, gone. "Met together" means gathered together.

But when Dīpaṅkara, the leader of the world, entered the rains residence on the mountain named Sudassana, at that time, it is said, the people dwelling in the Indian subcontinent annually held a mountain-top festival. At that festival, it is said, the people who had assembled, having seen the One of Ten Powers, having heard the talk on the Teaching, having gained confidence therein, went forth. On the day of the Great Invitation Ceremony, the Teacher gave a talk on insight suitable to their disposition. Having heard that, they all, having contemplated the activities, through the progressive stages of insight and the progressive stages of the path, attained arahantship. Then the Teacher celebrated the pavāraṇā together with ninety thousand koṭis. This was the third assembly. Therefore it was said -

- 12.** "At which time the great hero, on the Sudassana rock mountain;
With ninety thousand koṭis, the great sage celebrated the pavāraṇā.

"I at that time, a matted-hair ascetic of fierce austerity;

One who moves through the sky, one who has gone beyond in the five direct knowledges."

This verse is written in the Aṭṭhasālinī, the commentary on the Dhammasaṅgaha, in the explanation of the origin, in the chronicle of the Buddha Dīpaṅkara. But it is not in this Buddhavaṃsa. Indeed its absence is more fitting. If one asks why? Because it has been stated below in the accounts of Sumedha.

It is said that when the Blessed One Dīpaṅkara was expounding the Teaching, there was indeed a full realisation of the teaching by ten thousand and by twenty thousand. But there is no end to the full realisations by way of one, two, three, four, and so on. Therefore the Dispensation of the Blessed One Dīpaṅkara was widespread and known to many. Therefore it was said -

- 13.** There was the full realisation of the teaching for ten and twenty thousand;
The full realisations of one or two are incalculable by counting.

Therein, "for ten and twenty thousand" means for ten thousand and for twenty thousand. "Full realisation of the teaching" means the penetration of the teaching of the four truths. "Of one or two" means of one and of two, of three, of four, etc. The meaning is incalculable by the method beginning with "of ten" and so on. Thus, because of the incalculable full realisations, it was widespread, having attained greatness, known as leading to liberation by many wise gods and humans, to be recognised as fine, and it was successful through the training in higher morality and so on, and prosperous through concentration and so on. Therefore it was said -

- 14.** Widespread, known to many, prosperous, flourishing it was then;
The Dispensation of the Blessed One Dīpaṅkara was well purified.

Therein, "well purified" means well purified by the Blessed One, made pure. It is said that four hundred thousand monks possessing the six higher knowledges, of great supernormal power, surround the Teacher Dīpaṅkara at all times. And at that time, those who are trainees who meet death, they are blameworthy; the intention is that all attain final nibbāna only after having become ones who have eliminated the mental corruptions. Therefore indeed that Blessed One's Dispensation, fully in bloom, well prosperous, was made exceedingly resplendent by monks who have eliminated the mental corruptions. Therefore it was said -

15. Four hundred thousand, possessing the six higher knowledges, of great supernormal power;
They surround Dīpaṅkara, the knower of the world, always.
16. Whoever at that time, give up human existence;
Trainees who have not attained their goal, they are blameworthy.
17. The Scriptures, fully in bloom, with Worthy Ones, such ones;
With those who have eliminated the mental corruptions, with the unstained, it appears beautiful always."

15-17. Therein, "four hundred thousand" - shown by counting; the meaning should be understood thus: "possessing the six higher knowledges, of great supernormal

power" was said for the purpose of showing that these monks whose number has been thus shown. Or alternatively, "possessing the six higher knowledges, of great supernormal power" - the nominative case should be seen as used in the genitive sense, meaning "of those possessing the six higher knowledges, of great supernormal power." "They surround always" means they constantly surround the one of ten powers; the intention is that they do not go anywhere having left the Blessed One. "At that time" means at that time. But this word "samaya" appears in nine meanings beginning with combination. As he said -

"Is seen in the senses of combination, moment, time, multitude, cause, view, Attainment, abandoning, and penetration."

Here it should be seen in the sense of time; the meaning is "at that time." "Human existence" means the state of being human. "Who have not attained their goal" means those by whom the goal has not been attained, not been reached - they are those who have not attained their goal. "Goal" is a designation for lust, and for consciousness, and for arahantship. In "The snare that moves through the sky, that which prowls connected with the mind" - here, however, lust is said to be "connected with the mind." In "Consciousness, mind, mental state, heart, the pure" - here it means consciousness. In "A trainee who has not attained his goal, should he die while renowned among people" - here it means arahantship. Here too, arahantship alone is intended. Therefore the meaning is "those who have not attained the fruition of arahantship." "Trainees" - in what sense are they trainees? They are trainees in the sense of attaining trainee states. For this was said: "In what respect, venerable sir, is one a learner?" "Here, monks, a monk is endowed with the right view of a trainee, etc. one is endowed with the right concentration of a trainee. To this extent, monks, a monk is a learner." But further, because they train, they are trainees. For this was said: "'He trains, he trains', monk, therefore he is called a trainee. And what does he train in? He trains in higher morality, he trains in higher consciousness, and he trains in higher wisdom. 'He trains', monk, therefore he is called a trainee."

"Fully in bloom" means well opened out. "Scriptures" means praiseworthy word, or the word that has reached growth is the teaching (pavacana), the teaching itself is the Scriptures (pāvācana); the meaning is the Dispensation. "Appears beautiful" means shines forth, outshines. "Always" means at all times. "Upasobhati sadevake" is also a reading.

That Blessed One Dīpaṅkara's city was named Rammavatī, his father was a warrior named Sudeva, his mother was a queen named Sumedhā, Sumaṅgala and Tissa were the two chief disciples, his attendant was named Sāgata, Nandā and Sunandā were the two chief female disciples, the enlightenment tree of that Blessed One was the sacred fig tree, eighty cubits in height, and the life span was a hundred thousand years. But what is the purpose of showing these birth cities and so on? It is said - If for anyone neither the birth city, nor the father, nor the mother were known, but for this one neither the birth city, nor the father, nor the mother is known - "This is, methinks, a god or Sakka or a demon or Māra or a Brahmā" - thinking "For gods too such a wonder is not marvellous," they would consider it neither worth hearing nor worth believing; from that there would be no full realisation; in the absence of full

realisation, the arising of a Buddha would be useless, and the Dispensation would not be leading to liberation. Therefore the determination beginning with the birth city of all Buddhas should be shown. Therefore it was said -

18. The city was named Rammavatī, the warrior was named Sudeva;
The mother was named Sumedhā, of the Teacher Dīpaṅkara.
24. Sumaṅgala and Tissa were the chief disciples;
Sāgata by name was the attendant of the Teacher Dīpaṅkara.
25. "Nandā and Sunandā were the chief female disciples;
The enlightenment tree of that Blessed One is called the sacred fig tree.
27. Eighty cubits in height, Dīpaṅkara, the great sage;
Shines like a lamp post, like a king of sal trees in full bloom.
28. "A hundred thousand years was the life span of that great sage;
Remaining for that long, he helped many people to cross.
29. Having illuminated the Good Teaching, having helped the great multitude cross over;
Having blazed like a great mass of fire, he, together with his disciples, attained final Nibbāna.
30. That supernormal power and that fame, and those jewel wheels on his feet;
All that has disappeared, are not all activities empty?"

18-30. Therein, "the warrior named Sudeva" means the warrior named Sudeva was his father - this is the meaning. "Mother" means genetrix. "Pipphalī" means the wave-leafed fig tree with yellow pigment was the enlightenment tree. "Eighty cubits in height" means eighty cubits high from the top. "Or like a lamp post" means like a lamp post crowded with blazing garlands of lamps, endowed with the fulfilment of height, circumference, and form, with a body adorned with the thirty-two excellent marks and minor features, the Blessed One during his lifetime shone - thus "was resplendent" - as if the expanse of the sky were resplendent with a host of stars spreading with a net of radiant rays. "Like a king of sal trees in full bloom" means the Blessed One, eighty cubits in height, shines exceedingly like a king of sal trees in flower, in full bloom on every branch, and like the coral tree a hundred yojanas in height, in full bloom on every branch.

"A hundred thousand years" means a hundred thousand years was his life span - this is the meaning. "Remaining for that long" means remaining for that much time. "The populace" means the gathering of people. "Having helped the great multitude cross over" means having helped the great multitude to cross. "Having helped across the world including the gods" is also a reading; its meaning is the world including the gods. "And that supernormal power" means and that success, that power. "And that fame" means and that renown. "All that has disappeared" means all that, of the aforesaid manner, the success that had arisen, has disappeared, has departed - this

is the meaning. "Are not all activities empty?" means but are not all conditioned phenomena empty, hollow, devoid of permanence, substance, and so on - this is the meaning.

But here the section on the city and so on has come in the Pāḷi itself. But the miscellaneous occasion has not come; it should be brought in and explained. That is: The section on the son, the section on the wife, the section on the mansions, the section on the household life, the section on the dancing women, the section on the renunciation, the section on the striving, the section on the dwelling-place, and the section on the attendant. The reason for explaining these too has been stated above. That Dīpaṅkara had three hundred thousand wives. His chief queen was named Padumā, and his son was named Usabhakkhandha. Therefore it was said -

"The wife was named Padumā, with a face like a blossomed lotus;
Usabhakkhandha was the son, of the Teacher Dīpaṅkara.

"Haṃsā, Koñcā, and Mayūra by name, three mansions are known;
For ten thousand years, he dwelt in the house, it is said.

"Having gone forth by elephant vehicle, the Conqueror dwelt in Nanda's park;
Nanda by name was the attendant, the bringer of joy to the world, it is said."

And for all Buddhas there are five differences: difference in life span, difference in measure, difference in clan, difference in striving, and difference in radiance. Therein, difference in life span means some are long-lived, some are short-lived. For thus the Blessed One Dīpaṅkara's life-span was a hundred thousand years, and our Blessed One's was a hundred years.

Difference in measure means some are tall, some are short. For thus Dīpaṅkara was eighty cubits in measure, but our Blessed One was eighteen cubits in measure.

Difference in clan means some arise in a family of the warrior caste, some in a brahmin family. For thus Dīpaṅkara and others arose in a family of the warrior caste, Kakusandha, Koṇāgamana and others in a brahmin family.

Difference in striving means for some the striving is only brief, as for the Blessed One Kassapa; for some it is for a long period, as for our Blessed One.

Difference in radiance means the bodily radiance of the Blessed One Maṅgala, having pervaded the ten-thousandfold world system, stood; for our Blessed One it was a fathom's extent. Therein, the difference in radiance is dependent upon disposition. For whoever wishes for however much, to that extent the bodily radiance pervades. But for Maṅgala, the disposition was "May it pervade the ten-thousandfold world system." But in the qualities that have been penetrated, there is no difference whatsoever for anyone.

Likewise, for all Buddhas there are four places called unchanging. The seat of enlightenment is unchanging; it is in one and the same place. The place of 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 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. The monastery too is indeed unchanging. But it is either small or great.

Furthermore, there is the distinction of 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. The Great Man, it is said, 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; and under the constellation of Assayuja the descent from the heavenly world - this much should be brought in and explained. This is the section on the many occasions. The remaining verses are quite clear thus.

Thus the Blessed One Dīpaṅkara, having remained as long as life lasted, having performed all the duties of a Buddha, in due course attained final Nibbāna through the Nibbāna element without residue of clinging.

In the cosmic cycle in which Dīpaṅkara, the Possessor of the Ten Powers, arose, it is said, there were also three other Buddhas: Taṇhaṅkara, Medhaṅkara, and Saraṇaṅkara. There was no declaration for the Bodhisatta in their presence. Therefore they are not shown here. But in the commentary, in order to show all the Buddhas who arose one after another from the beginning of that cosmic cycle, this was said -

Taṇhaṅkara, Medhaṅkara, and also Saraṇaṅkara;
And the Perfectly Enlightened One Dīpaṅkara, Koṇḍañña the best of bipeds.

Maṅgala and Sumana, Revata, Sobhita the sage;
Anomadassī, Paduma, Nārada, Padumuttara.

Sumedha and Sujāta, Piyadassī of great fame;
Atthadassī, Dhammadassī, Siddhattha, the leader of the world.

Tissa and Phussa, the Enlightened by himself, Vipassī, Sikhī, Vessabhū;
Kakusandha, Koṇāgamana, and Kassapa too, the Leader.

These were Enlightened by themselves, without lust, concentrated;
Arisen like the sun, dispellers of great darkness;
Having blazed like a great mass of fire, they, together with their disciples,
were quenched.

Thus far, in the manner of neither too brief nor too detailed,

in the Madhuratthavilāsini, the commentary on the Buddhavaṃsa,

the explanation of the Chronicle of the Buddha Dīpaṅkara is completed.

The first lineage of the Buddha 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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