

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)

5. Commentary on the Chronicle of the Buddha Maṅgala
(5. Maṅgalabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

5. Explanation of the Chronicle of the Buddha Maṅgala

It is said that when the Teacher Koṇḍañña had attained final Nibbāna, his Dispensation continued for a hundred thousand years. With the disappearance of the disciples who had awakened after those Buddhas, his Dispensation disappeared. But afterwards, in the period after Koṇḍañña, having passed beyond one incalculable period, in one and the same cosmic cycle four Buddhas arose - Maṅgala, Sumana, Revata, and Sobhita. Therein, Maṅgala, the leader of the world, having fulfilled the perfections for sixteen incalculable periods exceeding a hundred thousand cosmic cycles, having been reborn in the Tusita city, having remained there as long as life lasted, when the five advanced signs had arisen, what is called the Buddha uproar arose; then the deities of the ten-thousand world-systems, having assembled in one world-circle, implore -

"The time has come for you, O great hero, having been born in your mother's womb;

Helping the world with its gods to cross over, awaken to the Deathless state."

Thus requested by the gods, having made the fivefold investigation, having passed away from the Tusita realm, in the best of all cities, in the city of Uttara, he took conception in the womb of a queen named Uttarā in the family of an unsurpassed king named Uttara. At that time many wonders became manifest. These should be understood in the manner already stated in the chronicle of the Buddha Dīpaṅkara. It is said that from the time of the taking of conception by the Great Being Maṅgala, the blessing of all the world, in the womb of that great queen Uttarā, the bodily radiance, having pervaded a region of eighty cubits in extent night and day, not being surpassable by the light of the moon or the light of the sun, stood. And she, without any other light, by the arising of her own bodily radiance alone, having dispelled the darkness, attended upon by sixty-eight nurses, went about.

It is said that she, with protection made by the deities, after the elapse of ten months, in a supremely delightful pleasure grove named Uttaramadhura, also called the Maṅgala pleasure grove, with branches and boughs bearing supremely fragrant flowers and fruits, adorned with lotuses and water-lilies, frequented by various herds of animals - ruru deer, lions, tigers, elephants, gayals, buffaloes, spotted deer, and diverse beasts - gave birth to the Great Man Maṅgala. That Great Being, just born, having surveyed all directions, facing north, having gone with seven strides, uttered a bold speech. And at that moment, in the entire ten-thousandfold world systems, the deities, with visible bodies, their limbs adorned with divine garlands and so on, standing here and there, set forth words of praise of victory and blessing. The wonders are in the manner already stated. On the name-giving day, the experts in interpreting signs, since he was born with the achievement of all blessings, gave him the name "Prince Maṅgala."

He had, it is said, three mansions - Yasavā, Rucimā, and Sirimā. There were thirty thousand dancing women headed by Queen Yasavatī. There the Great Being, having experienced happiness similar to divine happiness for nine thousand years, having obtained a son named Silava in the womb of the chief queen Yasavatī, having seen the four signs, having mounted an adorned excellent steed named Paṇḍara, having gone forth in the great renunciation, he went forth. But when he was going forth, three crores of people went forth following him. Surrounded by them, the Great Man practised the practice of striving for eight months.

Thereupon, on the full moon day of Vesākha, having eaten the milk-rice into which divine nutriment had been placed, given by one named Uttarā, the daughter of the millionaire Uttara in the village of Uttara, having spent the day residence in a delightful sal grove adorned with fragrant flowers, with a blue lustre, having taken eight handfuls of grass given by a naked ascetic named Uttara, having approached the Nāga Bodhi tree - resembling a dark collyrium mountain, as if with a peak of an excellent golden net trodden upon, with cool shade, free from the concourse of various herds of animals, adorned with dense branches stirred by a gentle breeze, shining with rapture as if dancing - walking with the gait of an excellent bull elephant, having circumambulated the Nāga Bodhi tree, having stood on the north-eastern side, having spread a grass mat fifty-eight cubits wide, there having folded his legs crosswise, having determined energy endowed with four factors, having destroyed the entire force of Māra, having obtained the knowledges of past lives and the divine eye, having made the exploration of the mode of dependent conditions, having focused upon the aggregates by way of impermanence and so on, gradually having attained the unsurpassed perfect enlightenment -

Through the round of many births I wandered, not finding;
Seeking the house-builder, painful is birth again and again.

"House-builder, you have been seen, you will not build a house again;
All your ribs are broken, the peak of the house is demolished;
The mind has gone to the unconditioned, it has reached the elimination of
cravings."

He uttered an inspired utterance.

But for the Perfectly Enlightened One Maṅgala, the bodily radiance was much exceeding that of other Buddhas. But just as for other Perfectly Enlightened Ones the bodily radiance was eighty cubits in extent or a fathom in extent all around, it was not so for him. But that Blessed One's bodily radiance, having constantly pervaded the ten-thousandfold world system, stood. Trees, mountains, houses, walls, pots, fences, and so on were as if enveloped in golden slabs. His life span was ninety hundred thousand years. For so long a time there was no radiance of the moon, sun, stars, and so on. The distinction of night and day was not apparent. Just as by day with the light of the sun, beings constantly went about doing all their tasks by the light of the Buddha alone. By means of flowers blooming in the evening and by means of crying birds and so on in the morning, the world discerned the distinction of night and day.

But is this power not present for other Buddhas? No, it is not that there is not. For they too, if wishing, could pervade the ten-thousandfold world system or even more with their radiance. But for the Blessed One Maṅgala, by the power of his former aspiration, the bodily radiance, like the fathom-wide radiance of others, having constantly pervaded the ten-thousandfold world system, stood. It is said that he, during the time of the Bodhisatta, in an individual existence similar to the individual existence as Vessantara, together with his sons and wife, dwelt on a mountain similar to Mount Vaṅka. Then a certain demon named Kharadāṭhika, a harasser of all people, a devourer of humans, an influential one, having heard of the great man's disposition for giving, having approached in the appearance of a brahmin, requested the Great Being for the two children. The Great Being, saying "I give the little sons to the brahmin," joyful and delighted, causing the earth bounded by water to tremble, gave the two children. Then the demon, while that very great man was watching, having abandoned that appearance of a brahmin, having become one with tawny, deformed eyes like flames of fire, with uneven, deformed, crooked, dreadful fangs, with a flat, deformed nose, with tawny, rough, long hair, with a body resembling a freshly burnt palm trunk, having taken those children like a bunch of lotus roots, devoured them. For the great man, having looked at the demon, even having seen his mouth belching forth a stream of blood like a flame of fire when his mouth was just opened, not even a hair-tip's worth of displeasure arose. But as he was thinking "Well given indeed is my gift," great joy and pleasure arose in his body. He made the aspiration "As an outcome of this, in the future, in this very manner, may rays emanate." In dependence on that aspiration of his, when he had become a Buddha, rays having emanated from his body pervaded that much space.

There is also another former conduct of his. It is said that this one, during the time of the Bodhisatta, having seen the shrine of a certain Buddha - thinking "It is fitting for me to give up my life for this Buddha," having had his entire body wrapped in the manner of wrapping a stick-lamp, having filled a golden bowl worth a hundred thousand, with a bud-sized knob, with fragrant ghee, having lit a thousand wicks therein, having taken it upon his head, having had his entire body set ablaze, circumambulating the shrine of the Conqueror, he spent the entire night. Thus, even though striving until the break of dawn, not even a pore's worth of heat was felt by him. It was as if he had entered the interior of a lotus. For the Teaching indeed protects one who protects oneself. Therefore the Blessed One said -

"The Teaching indeed protects one who practises the Teaching, the Teaching well practised brings happiness;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm."

As an outcome of this action too, the bodily radiance of that one, having pervaded the ten-thousandfold world system, stood. Therefore it was said -

1. "After Koṇḍañña, the Leader named Maṅgala;
Having dispelled the darkness in the world, he held aloft the torch of the Dhamma.
2. His radiance was incomparable, surpassing the other Conquerors;

Having overcome the radiance of the moon and sun, the ten-thousand world-system shines brightly."

1-2. Therein, "darkness" means both the darkness of the world and the darkness of the heart. "Having dispelled" means having overcome. "Torch of the Dhamma" - here, this word "ukkā" appears in many meanings such as a goldsmith's crucible and so on. Thus, in the passage where "having taken gold with tongs, one might place it in the mouth of the forge" occurs, the crucible of goldsmiths should be understood as "ukkā." In the passage where "one might prepare a forge, having prepared the forge, one might light the mouth of the forge" occurs, it means a charcoal pan of smiths. In the passage where "just as a smith's forge burns within, not outside" occurs, it means a smith's oven. In the passage where "such will be the result of the falling of meteors" occurs, the force of the wind is called "ukkā." In the passage where "while torches were being held" occurs, a torch is called "ukkā." Here too, a torch is what is intended by "ukkā." Therefore, here he held aloft a torch made of the Dhamma; the meaning is that he held a torch made of the Dhamma for the world covered by the darkness of ignorance, overcome by the darkness of ignorance.

"Was incomparable" means was unequalled. Or this itself is the reading; the meaning is that she was matchless among other Buddhas. "By other conquerors" means by other conquerors. "Having overcome the radiance of the moon and sun" means having struck down the radiance of the moon and sun. "The ten-thousand world-system shines brightly" means the ten-thousand world-system shines brightly by the light of the Buddha alone, without the light of the moon and sun. This is the meaning.

Now the Perfectly Enlightened One Maṅgala, having attained the knowledge of enlightenment, having spent seven weeks at the very foot of the Bodhi tree, having accepted Brahmā's request for the teaching of the Dhamma - While reflecting "To whom indeed should I teach this Dhamma?" he saw three ten million monks who had gone forth together with him, accomplished with decisive support. Then this occurred to him - "These sons of good family went forth following me as I was going forth, and are accomplished with decisive support; they were dismissed by me, who desired seclusion, on the full moon day of Vesākha, and having gone to the Sirivana thicket in dependence on the city of Sirivaḍḍhana, they dwell there; come, let me go there and teach them the Dhamma" - having taken his own bowl and robe, having risen up into the sky like a king of swans, he descended in the Sirivana thicket. And those monks, having paid homage to the Blessed One, having shown the duty of a pupil, having surrounded the Blessed One, sat down. The Blessed One taught them the Discourse on the Setting in Motion of the Wheel of the Teaching, pursued by all Buddhas. Thereupon three ten million monks attained arahantship. There was the full realisation of the teaching for a hundred thousand ten million gods and humans. Therefore it was said -

3. "That Buddha too made known the four highest excellent truths;
Those who, having drunk the flavour of truth, dispel the great darkness.
4. "Having attained the incomparable enlightenment, at the first teaching of the Dhamma;
There was the full realisation of the teaching for a hundred thousand koṭis."

3-4. Therein, "four" means four. "Saccavaruttame" means truths and excellent - excellent truths, the meaning is truths that are highest. "Cattāro saccavaruttame" is also a reading; its meaning is four excellent truths that are highest. "Those" means those various gods and humans disciplined by the Buddha, the Blessed One. "The flavour of truth" means having drunk the deathless flavour of the penetration of the four truths. "Dispel the great darkness" means they dispel the darkness of delusion to be abandoned by each respective path; the meaning is they destroy it. "Having attained" means having penetrated. "Enlightenment" - here now this word "bodhi" -

"In the path and fruit and Nibbāna, in the tree and in description likewise;
And in omniscience and in knowledge, the word 'bodhi' has come."

For indeed this - In such passages as "enlightenment is called the knowledge of the four paths," it has come in the sense of the path. In "it leads to peace, to direct knowledge, to highest enlightenment," here in the sense of fruition. In "having attained enlightenment, the Deathless, the unconditioned," here in the sense of Nibbāna. In "between Gayā and the Bodhi tree," here in the sense of the holy fig tree. In "Prince Bodhi pays respect with his head at the feet of Master Gotama," here in the sense of description. In "he attains enlightenment, one of excellent, abundant wisdom," here in the sense of the knowledge of omniscience. Here too it should be seen in the sense of the knowledge of omniscience. It is also fitting in the sense of the knowledge of the path of arahantship. "Incomparable" means devoid of a scale, gone beyond measure; the meaning is immeasurable. The meaning should be taken as at the first proclamation of the Teaching by that Blessed One who, having attained the highest enlightenment, was expounding the Teaching.

But when, dwelling in dependence on a city named Citta, at the foot of a Campaka tree, at the foot of a Kaṇḍamba tree, just as our Blessed One, having performed the Twin Miracle for the crushing of the pride of the sectarians, having sat down in the Tāvātimsa realm - the excellent abode made of beautiful new gold and silver, generating the delight of the young women of gods and titans - at the foot of the Pāricchattaka tree on the surface of the Paṇḍukambala stone, expounded the Higher Teaching, then there was the full realisation of the Teaching for a hundred thousand koṭis of deities. This was the second full realisation. But when a universal monarch named Sunanda, having fulfilled the duty of a universal monarch in the city of Surabhi, obtained the wheel treasure. It is said that, having seen the wheel treasure retreated from its place when the One of Ten Powers Maṅgala had arisen in the world, King Sunanda, his joy having departed, questioned the brahmins - "This wheel treasure was produced by my wholesome deeds; why has it retreated from its place?" Then they explained to that king the reason for the retreating. "The wheel treasure retreats from its place either by the exhaustion of the life span of a universal monarch, or by the undertaking of the going forth, or by the manifestation of a Buddha." Having said this, "But for you, great king, there is no exhaustion of the life span; you are exceedingly long-lived. But the Perfectly Enlightened One Maṅgala has arisen in the world; therefore your wheel treasure has retreated." Having heard that, the universal monarch Sunanda, together with his retinue, having paid homage with his head to that wheel treasure, requested - "As long as I, by your power, shall honour the One of Ten Powers Maṅgala, so long do not disappear." Then that wheel treasure stood at its very original place.

Thereupon, Sunanda the wheel-turning monarch, having regained his joy, surrounded by an assembly measuring thirty-six yojanas all round, having approached Maṅgala, the One of Ten Powers, the blessing of the entire world, having satisfied the Teacher together with the community of disciples with a great gift, having given Kāsi cloths to a hundred thousand koṭis of Worthy Ones, having given all requisites to the Truth-finder, having made an offering to the Blessed One that caused astonishment to the entire world, having approached Maṅgala, the protector of the entire world, having placed upon his head a salutation with joined palms resembling a spotless lotus bud, resplendent with the joining of ten fingernails, having paid homage, sat down to one side for the purpose of hearing the Teaching. His son too, the prince named Anurājakumāra, sat down in the same way.

Then the Blessed One gave a progressive discourse to them, headed by Sunanda the wheel-turning monarch. Sunanda the wheel-turning monarch, together with the assembly, attained arahantship together with the analytical knowledges. Then the Teacher, looking at their former conduct, having seen the decisive support for bowls and robes created by supernormal power, having stretched out his right hand adorned with a network of wheels - "Come, monks," he said. All of them, at that very moment, with hair of two inches' length, bearing bowls and robes created by supernormal power, having become accomplished in deportment like elder monks of sixty rains retreats, surrounded the Blessed One. This was the third full realisation. Therefore it was said -

5. "In the abode of Surinda, the god, the Buddha expounded the Teaching;
For a hundred thousand koṭis, there was the second full realisation.
6. "When Sunanda the wheel-turning monarch approached the Perfectly
Enlightened One;
Then the Perfectly Enlightened One beat the drum of the Teaching, the
excellent best.
7. "The populace who were followers of Sunanda, then were ninety koṭis;
All of them without remainder, were 'come, monk' monks."

5-7. Therein, "in the abode of Surinda, the god" means again in the abode of the lord of gods - this is the meaning. "The Dhamma" means the higher teaching. "Struck" means he struck. "The excellent best" means the excellent one, the Blessed One, struck the best drum of the Teaching - this is the meaning. "Followers" means constant attendants, servants. "Were" means they were. "Then there were ninety koṭis" is also a reading. His populace was there; if one asks how many was that populace, ninety koṭis - this is the meaning.

Then, it is said, when the Lord of the World Maṅgala was dwelling in the city of Mekhala, in that very city Sudeva and Dhammasena, young men with a retinue of a thousand young men, went forth by the "Come, monk" ordination in the presence of that Blessed One. On the full moon day of Māgha, when the two chief disciples together with their retinues had attained arahantship, the Teacher recited the Pātimokkha in the midst of a company of a hundred thousand koṭis of monks. This was the first assembly. Again, at the park named Uttara, at the unsurpassed gathering of relatives, at the assembly of a hundred thousand koṭis of those gone

forth, he recited the Pātimokkha. This was the second assembly. At the assembly of the company of monks of the wheel-turning monarch Sunanda, he recited the Pātimokkha in the midst of ninety thousand koṭis of monks. This was the third assembly. Therefore it was said -

8. "There were three assemblies of the great sage Maṅgala;
The first meeting was of a hundred thousand koṭis.
9. The second was of a hundred thousand koṭis, the third of ninety koṭis;
Of those who had eliminated the mental corruptions, spotless ones, then was the meeting."

8-9. At that time our Bodhisatta, having been a brahmin named Suruci in the brahmin village of Suruci, had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. He, having approached the Teacher, having heard the sweet talk on the Teaching of the One of Ten Powers, having gained confidence in the Blessed One, having gone for refuge - invited the Blessed One together with the community of disciples saying "Tomorrow accept almsfood from me." He, when asked by the Blessed One "Brahmin, how many monks do you need?" - said "But how many, venerable sir, are the monks in your retinue?" At that time it was just the first assembly; therefore when "A hundred thousand koṭis" was said - he invited saying "If so, venerable sir, please accept almsfood from me together with all of them." The Teacher accepted.

The brahmin, having invited the Blessed One for the morrow, while going to his own house, thought - "I am able to give rice gruel, food, cloth and so on to so many monks, but how will there be a place for sitting?" That thought of his, it is said, generated heat in the Paṇḍukambala stone seat of the king of gods, the Thousand-Eyed One, who was standing at the summit of Mount Meru, measuring eighty-four thousand yojanas. Then Sakka, the king of gods, having seen the heat of the seat - with the reflection having arisen "Who now wishes to dislodge me from this position?" looking at the human world with the divine eye, having seen the great man - thinking "This Great Being, having invited the Community of monks headed by the Buddha, has considered the purpose of sitting for them; it is fitting for me too to go there and take a share of merit," having created the appearance of a carpenter, with an adze and hatchet in hand, appeared before the great man. He said "Is there indeed any work to be done for wages for anyone?"

The Great Being, having seen him, said "What work will you be able to do?" "There is no craft that I do not know; whoever wishes for whatever - a pavilion or a mansion or any other dwelling and so on - I am able to build that very thing for that very person." "If so, there is work for me." "What, sir?" "A hundred thousand koṭis of monks have been invited by me for the morrow; will you build a sitting pavilion for them?" "I would indeed build it, if you will be able to give me wages." "I shall be able, dear son." Having said "If so, very well, I shall do it," he looked at a certain spot. That spot, measuring twelve yojanas, was level like a kasiṇa disc, supremely delightful. Again he, having thought "Let a pavilion made of the seven precious things, beautiful to behold, arise in this much space," looked. Thereupon, at that very moment, having broken through the surface of the earth, a pavilion resembling it arose. On its golden

pillars there were silver capitals, on the silver pillars golden capitals, on the jewelled pillars coral capitals, on the coral pillars jewelled capitals, on the pillars made of the seven precious things there were capitals made of the seven precious things.

Then he looked, thinking "Let nets of tinkling bells hang in the spaces between the pavilion." Together with the looking, nets of tinkling bells hung down; when stirred by a gentle wind, a supremely delightful sweet sound emanated from it as if from a five-part musical ensemble; it was as if it were the time of a celestial concert taking place. He thought "Let strings of celestial scented garlands, strings of flower garlands, strings of leaf garlands, and strings of the seven precious things hang in the spaces between." Together with the thought, the strings hung down. He thought "Let seats and allowable costly coverings and stands for monks numbering a hundred thousand koṭṭis arise, having broken through the earth." At that very moment they arose. He thought "Let one water jar each arise in each corner." At that very moment water jars arose, full of supremely cool, sweet, thoroughly pure, fragrant, allowable water, with their mouths covered by plantain leaves. He, the Thousand-Eyed One, having constructed that much, having gone to the brahmin's presence - said "Come, sir, having seen your pavilion, give me my wages." The great man, having gone, looked at that pavilion. As he was looking, his entire body was continuously pervaded with fivefold rapture.

Then, as he was looking at the pavilion, this occurred to him - "This pavilion was not made by a human being; surely, on account of my disposition and my virtue, the abode of Sakka, the king of gods, became hot; thereupon this pavilion was created by Sakka, the lord of the gods." He thought "It is not proper for me to give a gift in such a pavilion for just one day; I shall give for seven days." External giving, even that much, is unable to produce satisfaction in the hearts of Bodhisattas; but when, having cut off the adorned head, or having plucked out the anointed eyes, or having torn out the flesh of the heart, a gift is given, then for Bodhisattas there is what is called satisfaction in dependence on generosity. For even for our Bodhisatta, in the Sivi Jātaka, having distributed five hundred thousand coins daily, giving gifts at the four city gates and in the middle of the city - at five places - that gift was unable to produce the satisfaction of generosity. But when Sakka, the king of gods, having come in the appearance of a brahmin, requested his eyes, then he, having plucked out those eyes, gave them; even as he was giving, joy arose; not even to the extent of a hair-tip did his mind undergo alteration. Thus for omniscient Bodhisattas there is no satisfaction in dependence on external giving. Therefore that great man too - having thought "It is fitting for me to give a gift to monks numbering a hundred thousand koṭṭis," having caused them to sit down in that pavilion, gave for seven days a gift called gavapāna.

Herein, gavapāna means food prepared by filling very large jars with milk, placing them on ovens, and when the milk is thickly boiled, throwing in a few rice-grains, and preparing it with ripe honey, sugar powder, and ghee. This itself is also called the four-sweet food. But humans alone were not able to serve the food. Even gods, alternating one between each, served the food. Even the place measuring twelve yojanas was not sufficient to accommodate those monks; but those monks sat down by their own power. On the final day, having had the bowls of all the monks washed, having filled them with ghee, butter, honey, molasses, and so on for the purpose of

medicine, he gave them together with the three robes. Therein, the robe-cloths received by the most junior monk of the Community were worth a hundred thousand each.

Then the Teacher, while giving the thanksgiving - reflecting "This great man gave such a great gift, who indeed will he become?" - having seen "In the future, at the summit of two incalculable periods exceeding a hundred thousand cosmic cycles, he will become a Buddha named Gotama," having addressed the Great Being from there - he declared "You, having passed beyond such a period of time, will become a Buddha named Gotama." Then the great man, having heard the declaration of the Blessed One, with a delighted heart - having thought "I indeed shall become a Buddha, there is no need for me of the household life, I shall go forth," having abandoned such success like a lump of spittle, having gone forth in the presence of the Teacher, having learnt the word of the Buddha, having produced the direct knowledges and the eight meditative attainments, not having fallen away from meditative absorption, having remained as long as life lasted, at the end of his life span he was reborn in the Brahma world. Therefore it was said -

10. "I at that time, a brahmin named Suruci;
A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas.
11. Having approached him, having gone for refuge to the Teacher;
I venerated the Community headed by the Enlightened by himself, with scents and garlands;
Having venerated with scents and garlands, I satisfied them with cow's milk.
12. "That Buddha too declared of me, Maṅgala, the best of bipeds;
'Immeasurable cosmic cycles from now, this one will be a Buddha.'

13.

"Having striven in striving, etc. we shall be face to face with him."

Eight verses should be expanded.

14. "Having heard his word too, I gladdened my mind even more;
I determined upon further ascetic practice, for the fulfilment of the ten perfections.
15. "Then, cultivating joy, for the attainment of the excellent enlightenment;
Having given my house to the Buddha, I went forth in his presence.
16. "The discourses and also the monastic discipline, the ninefold Teacher's instruction;
Having learnt all thoroughly, I made resplendent the Conqueror's Dispensation.
17. "There, dwelling diligent, having developed the supreme meditation;
Having gone to the perfection of direct knowledge, I went to the Brahma world."

10-17. Therein, "with perfumes and garlands" means with perfumes and with garlands. "With cow's milk beverage" - this has been stated already. Some also read

"with ghee beverage." "I satisfied" means I satisfied. "I determined upon further ascetic practice" means I determined upon even more ascetic practice. "For the fulfilment of the ten perfections" means for the purpose of fulfilling the ten perfections. "Rapture" means joy of the heart. "Cultivating" means increasing. "For the attainment of the excellent enlightenment" means for the attainment of the state of a Buddha. "Having given to the Buddha" means having bestowed upon the Buddha. "My house" means my dwelling; the meaning is having bestowed all property for the purpose of the four requisites upon the Buddha, the Blessed One. "There" means in that Buddha's Dispensation. "Divine" means having developed the meditation on the divine abidings.

Now the Blessed One Maṅgala's city was named Uttara, his father too was a warrior king named Uttara, his mother too was named Uttarā, Sudeva and Dhammasena were the two chief disciples, Pālita by name was the attendant, Sīvalā and Asokā were the two chief female disciples, the ironwood tree was the Bodhi tree, his body was eighty-eight cubits in height, the life-span measure was ninety thousand years, his wife was named Yasavatī, his son was named Sīvala, and he departed by horse vehicle. He dwelt at the Uttara Park. His attendant was named Uttara, and having remained for ninety thousand years, when the Blessed One attained final Nibbāna, all at once ten thousand world-systems were enveloped in complete darkness. In all the world-systems there was great crying and lamentation among human beings. Therefore it was said -

18. "The city was named Uttara, the warrior was named Uttara;
The mother was named Uttarā, of the great sage Maṅgala.
23. "Sudeva and Dhammasena were the chief disciples;
Pālita by name was the attendant of the great sage Maṅgala.
24. "Sīvalā and Asokā were the chief female disciples;
The enlightenment tree of that Blessed One is called the ironwood tree.
26. "Eighty-eight ratanas, very high, the great sage;
From him radiated rays, many hundreds of thousands.
27. "For ninety thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
28. "Just as waves in the ocean, they cannot be counted;
So too his disciples, they cannot be counted.
29. "As long as the Perfectly Enlightened One stood, Maṅgala, the leader of the world;
There was no death with defilements then in his Dispensation.
30. "Having held aloft the torch of the Dhamma, having helped the great multitude cross over;
Having blazed like a fire, he, of great fame, attained final Nibbāna.
31. "Having shown the intrinsic nature of activities to the world with its gods;

Having blazed like a great mass of fire, just as the sun has passed away."

18-31. Therein, "from him" means from the body of that Maṅgala. "Niddhāvati" means "niddhāvanti" (they radiate forth); a reversal of grammatical number should be understood. "Rays" (raṃsī) means rays of light. "Many hundreds of thousands" (anekasatasahassīyo) means many hundreds of thousands. "Waves" (ūmī) means waves, billows. "To count" (gaṇetūye) means to count, to reckon. "So many waves in the ocean" means just as they cannot be counted, so too the disciples of that Blessed One cannot be counted; rather, they have passed beyond the path of counting - this is the meaning. "As long as" (yāva) means for whatever period of time. "Death with defilements then" (sakilesamaraṇaṃ tadā) means "with defilements" is one who has defilements together with defilements; the death of one with defilements is "death with defilements"; that did not exist. At that time, it is said, in that Blessed One's Dispensation, all disciples attained final nibbāna only after having attained arahantship. None died as worldlings or as stream-enterers and so on - this is the meaning. Some read "death with confusion then" (sammohamāraṇaṃ tadā).

"Torch of the Dhamma" (dhammokka) means one who illuminates the Teaching. "Dhūmaketu" means fire is what is called thus, but here a lamp should be understood; therefore the meaning is that having blazed like a lamp, he was quenched. "Of great fame" (mahāyaso) means having a great renown. Some read "he, together with his disciples, attained final Nibbāna" (nibbuto so sasāvako). "Of activities" (saṅkhārāna) means of phenomena that are conditioned, of phenomena that have conditions. "Its own nature" (sabhāvatta) means the general characteristic of impermanence and so on. "Just as the sun has passed away" means just as the thousand-rayed maker of day, having dispelled all the host of darkness and having illuminated the entire world, reaches its setting, so too the maker of day that is Maṅgala, the causer of the blooming of the lotus forest of those accessible to instruction, having dispelled all the darkness of the internal and external world, having blazed with the radiance of his own body, has passed away - this is the meaning. The remaining verses are clear everywhere.

The explanation on the Lineage of the Buddha Maṅgala is completed.

The third 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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