

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)

7. Commentary on the Chronicle of the Buddha Revata
(7. Revatabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

7. Explanation on the Lineage of the Buddha Revata

Now, in the period after the Blessed One Sumana, when his Dispensation had disappeared, human beings with a lifespan of ninety thousand years, having gradually declined, having become those with a lifespan of ten years, having again gradually increased, having become those of incalculable lifespan, again declining, had a lifespan of sixty thousand years. At that time a Teacher named Revata arose. He too, having fulfilled the perfections, having been reborn in the Tusita realm, a dwelling resplendent with many jewels, having passed away from there, in the city of Sudhaññavatī abounding in all wealth and grain, in the family of a king named Vipula, who was endowed with all prosperity and abundance, surrounded by an immeasurable and beautiful retinue fully adorned with all ornaments, bustling with the accumulation of glory and wealth, he took conception in the womb of the chief queen named Vipulā, who was bustling with rows and lines of the eyes of all people, resplendent with the splendour of a mine of face-lotuses, smooth and glorious like fully-blown eye-water-lilies, abundant in a multitude of exceedingly beautiful and captivating virtues, and after the elapse of ten months, like a golden swan king from Mount Cittakūṭa, he came forth from the mother's womb.

The wonders at his conception and birth were in the manner already stated before. And he had three mansions named Sudassana, Ratana, and Āveḷa. Thirty-three thousand women headed by Queen Sudassanā were in attendance. Surrounded by them, like a divine prince surrounded by celestial maidens, he dwelt in the house experiencing sensual happiness for six thousand years. He, when a son named Varuṇa was born to a queen named Sudassanā, having seen the four signs, wearing various dispassion-coloured excellent fine garments, with pearl necklaces and jewelled earrings put on, wearing excellent bracelets, a crown, and bangles, adorned with supremely fragrant flowers, with a multitude of supremely beautiful rays, like the autumn night-maker, like the moon surrounded by a host of stars, like the thousand-eyed one surrounded by a host of the Thirty-three, and like Hārīta the Great Brahmā surrounded by a host of Brahmās, surrounded by a great fourfold army, having gone forth in the great renunciation by a thoroughbred chariot, having taken off all ornaments, having given them into the hands of the storekeeper, having cut off his hair-crown with a sword exceedingly sharp and exceedingly keen, resembling an unblemished dark blue water-lily petal born from water, he threw it into the sky. Sakka, the king of gods, having received it with a golden casket, having led it to the realm of the Thirty-three, made a shrine of the seven precious things on the summit of Sineru.

The Great Man, however, having put on the ochre robes given by the gods, went forth, and one ten million men went forth following him. He, surrounded by them, having practised the practice of striving for seven months, on the full moon day of Vesākha, having eaten the milk-rice given by a certain millionaire's daughter named

Sāhudevī, having spent the day residence in a sal grove, in the evening time, having taken eight handfuls of grass given by a certain naked ascetic, walking with the gait of an excellent bull elephant, having circumambulated the Nāga Bodhi tree, having spread a grass mat fifty-three cubits wide, having determined the fourfold energy, having sat down, having scattered the forces of Māra, having penetrated the knowledge of omniscience - "Through the round of many births, etc. it has reached the elimination of cravings" - he uttered an inspired utterance. Therefore it was said -

1. "After Sumana, the Leader named Revata;
Incomparable, matchless, unequalled, the highest Conqueror."

Revata, it is said, the Teacher, having spent seven weeks in the very vicinity of the Bodhi tree, having accepted Brahmā's request for the purpose of expounding the Teaching - while reflecting "To whom indeed should I first expound the Teaching?" having seen ten million monks who had gone forth together with him, and many other gods and humans accomplished with decisive support, having gone through space, having descended into the Varuṇa Park, surrounded by them, having set in motion the profound, subtle, with three rounds, not to be rolled back by another, unsurpassed wheel of the Teaching, he established ten million monks in arahantship. There is no limit to the counting of those established in the three paths and fruits. Therefore it was said -

2. "He too made known the Teaching, being requested by Brahmā;
The defining of the aggregates and elements, the non-occurrence in any kind of existence."

Therein, "the defining of the aggregates and elements" means the making of a classification by way of the defining of mentality-materiality and so on of the five aggregates and the eighteen elements. The discernment of material and immaterial phenomena by way of intrinsic nature characteristic, common characteristic and so on is called the defining of the aggregates and elements. Or alternatively, matter is like a lump of foam because of not being able to withstand crushing and because of having the nature of being perforated and unperforated and so on; feeling is like a water bubble because of being delightful only for a moment; perception is like a mirage because of deceiving; activities are like a plantain trunk because of being coreless; consciousness is like a magical illusion because of cheating - by such a method as this too, the defining of the aggregates and elements should be understood by way of the observation of impermanence and so on. "The non-occurrence in any kind of existence" - here "existence" means growth; "non-existence" means deterioration. "Existence" means the eternalist view; "non-existence" means the annihilationist view. "Existence" means lesser existence; "non-existence" means greater existence. "Existence" means sensual existence; "non-existence" means fine-material and immaterial existence - by such a method as this the meaning of "any kind of existence" should be understood. The meaning is that he made known the Teaching that is the cause of the non-occurrence of those kinds of existence. Or alternatively, "existence" means that by which one comes to be, the sign of rebirth in the three existences, namely action and so on. The becoming of rebirth is called "non-existence." The meaning is that he expounded the Teaching of

non-occurrence that effects the abandoning of attachment in both cases. But for that Buddha Revata there were just three full realisations. But the first of his passed beyond the path of counting. Therefore it was said -

- 3.** "At his full realisations there were three, at the teaching of the Dhamma;
The first full realisation was not to be told by counting."

Therein, "tīṇi" means three; a change of gender has been made; this was the first full realisation.

Then at another time, to the north of the city, in the northern city, there was a king named Arindama, the tamer of all enemies. It is said that he, having heard that the Blessed One had arrived at his own city, surrounded by three koṭis of people, having gone out to meet the Blessed One, having invited him for the morrow, having carried on a great giving for seven days to the Community of monks headed by the Buddha, having made an offering of lamps extending three gāvutas, having approached the Blessed One, sat down. Then the Blessed One expounded the Teaching to him in a variegated method agreeable to his mind. There, there was the second full realisation of a thousand koṭis of gods and humans. Therefore it was said -

- 4.** "When the sage Revata trained King Arindama;
Then of a thousand koṭis, there was the second full realisation."

This was the second full realisation.

Then at another time the Teacher Revata, dwelling in dependence on a market town named Uttara, having entered upon the attainment of cessation for seven days, sat down. At that time, it is said, the people dwelling in the Uttara market town, having brought rice gruel, meals, sweet-meats, medicines, beverages, and so on, having given a great gift to the community of monks, inquired of the monks - "Where, venerable sir, is the Blessed One?" Thereupon the monks said to them - "The Blessed One, friends, has attained the attainment of cessation." Then when that week had passed, having seen the Blessed One who had emerged from the attainment of cessation, shining with his own incomparable Buddha's glory like the sun in the autumn season, they asked about the virtuous benefits of the attainment of cessation. And the Blessed One spoke to them of the virtuous benefits of the attainment of cessation. Then a hundred koṭis of gods and humans became established in arahantship. This was the third full realisation. Therefore it was said -

- 5.** "For seven days from seclusion, having emerged, the lord of men;
A hundred crores of humans and deities, he trained in the highest fruit."

In the city of Sudhañṇavatī, at the first great recitation of the Pātimokkha, the first assembly was of Worthy Ones gone forth by the "Come, monk" ordination, who had passed beyond the path of counting. In the city of Mekhalā, the second assembly was of Worthy Ones gone forth by the "Come, monk" ordination, reckoned as a hundred thousand koṭis. Now, the Blessed One Revata's follower of the Wheel of the Teaching, the chief disciple named Varuṇa, the foremost among the wise, became sick. There, having expounded the Teaching illuminating the three characteristics to the great multitude that had assembled for the purpose of enquiring after the sick one, having given the going forth by the "Come, monk" ordination to a hundred thousand koṭis of

men, having established them in arahantship, he recited the Pātimokkha at an assembly possessed of four factors. This was the third assembly. Therefore it was said -

6. "There were three assemblies of the great sage Revata;
Of those who had eliminated the mental corruptions, spotless ones, well-liberated ones of such quality.
7. "Those who assembled first surpassed the path of counting;
The second meeting was of a hundred thousand koṭis.
8. "He who was matchless in wisdom, a follower of his Wheel;
He was then diseased, having reached danger of life.
9. "Those sages who then came to enquire after his illness;
A hundred thousand koṭis of Worthy Ones, the third meeting was."

6-9. Therein, "one who keeps the wheel turning" means a follower of the wheel of the Teaching. "Having reached danger of life" - here, doubt about life is danger of life; he reaches the destruction of life, or does not reach it - thus having reached danger of life; due to the powerful state of the illness, he dies or does not die - the meaning is one who has reached doubt about life. "Those sages who then came" - thus, when it is long, it applies to the monks; when it is short, together with the recollection, it applies to Varuṇa.

At that time our Bodhisatta, having been a brahmin named Atideva in the city of Rammavatī, having gone to the far shore in the brahmin practices, having seen Revata the Perfectly Enlightened One, having heard his talk on the Teaching, having become established in the refuges, having praised the One of Ten Powers with a thousand verses of praise, venerated the Blessed One with an upper robe worth a thousand. That Buddha too declared concerning him - "At the summit of two incalculable periods exceeding a hundred thousand cosmic cycles from now, he will become a Buddha named Gotama." Therefore it was said -

10. "I at that time, a brahmin named Atideva;
Having approached Revata the Buddha, I went for refuge to him.
11. "Having praised his morality and concentration, and the highest quality of wisdom,
According to my strength, I gave a cloak.
12. "That Buddha too declared of me, Revata, the leader of the world;
'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. "Even then, having remembered that Buddha-teaching, I developed it;
I will bring that teaching, which was longed for by me."

10-15. Therein, "I went for refuge to him" means I went to that refuge; the genitive case is used in the accusative sense. "Quality of wisdom" means the achievement of wisdom. "Highest" means foremost. "Paññāvimuttiguṇamuttama" is also a reading; it is self-evident. "Having praised" means having praised, having extolled. "According to one's strength" means according to one's power. "Cloak" means the upper robe. "Adāsahaṃ" means I gave. "Buddha-teaching" means the teaching that produces the state of a Buddha; the meaning is the teaching of the perfections. "Having remembered" means having recollected. "I developed" means I increased. "I shall bring" means I shall fetch. "That teaching" means that state of a Buddha. "Which was longed for by me" means the state of a Buddha which was longed for by me - I shall bring that; this is the meaning.

Now that Blessed One Revata's city was named Sudhaññavatī, his father was a warrior named Vipula, his mother was named Vipulā, Varuṇa and Brahmadeva were the two chief disciples, Sambhava by name was the attendant, Bhaddā and Subhaddā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was eighty cubits in height, the life span was sixty thousand years, Sudassanā by name was the chief queen, Varuṇa by name was the son, and he departed by a thoroughbred chariot.

"The unsurpassed net of radiance issuing forth from his body;
By day and also then by night, constantly pervades a yojana.

"May all my relics be scattered" - thus that Conqueror;
The great hero determined, the one compassionate towards all beings.

"In the great elephant forest park, of the great city, he;
Venerated by men and gods, Revata attained final Nibbāna."

Therefore it was said -

16. "The city was named Sudhaññavatī, the warrior was named Vipula;
The mother was named Vipulā, of the great sage Revata.
21. "Varuṇa and Brahmadeva were the chief disciples;
Sambhava by name was the attendant of the great sage Revata.
22. "Bhaddā and Subhaddā were the chief female disciples;
That Buddha too, equal to the matchless, was awakened at the foot of a nāga tree.
23. "Paduma and Kuñjara were the chief male attendants;
Sirīmā and Yasavatī were the chief female attendants.
24. "That Buddha, risen to eighty cubits in height,
Illuminates all directions, like the risen banner of Indra.
25. "Arisen in his body, an unsurpassed garland of radiance;

By day or by night, it pervades a yojana all around.

26. "For sixty thousand years, life span exists for that long;
Being seen for that long, he helped many people to cross.
27. "Having shown the Buddha's power, proclaiming the Deathless in the world;
He attained Nibbāna without clinging, like a fire with the elimination of fuel.
28. "That body like a jewel, that Teaching incomparable;
All that has disappeared, are not all activities empty?"

16-28. Therein, "illuminates" means makes known. "Risen" means raised up. "Radiance-garland" means radiance-boundary. "Like fire" means like a fire. "By the extinction of fuel" means by the exhaustion of firewood. "And that body like a jewel" means and that body of that Blessed One was golden-coloured. "Tañca kāyaṃ ratananibha" is also a reading; it is said with a change of gender. But the meaning is the same. In the remaining verses, the meaning is manifest everywhere.

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

The fifth 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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