

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)

8. Commentary on the Chronicle of the Buddha Sobhita
(8. Sobhitabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

8. Explanation on the Lineage of the Buddha Sobhita

In the period after him, when his Dispensation too had disappeared, the Bodhisatta named Sobhita, having fulfilled the perfections for four incalculable periods exceeding a hundred thousand cosmic cycles, having been reborn in the Tusita city, having remained there as long as life lasted, having been requested by the gods, having passed away from the Tusita city, took conception in the womb of a queen named Sudhammā in the family of King Sudhamma in the city of Sudhamma. He, after the elapse of ten months, came forth from the mother's womb in the Sudhamma Park, like a full moon from a pure, resplendent, dense mass of clouds. The wonders at his conception and birth were of the kind previously stated.

He dwelt in the house for ten thousand years, and when a son named Prince Sīha had been born in the womb of Queen Makhilā, the chief queen, foremost among thirty-seven thousand dancing women, having seen the four signs, with a sense of urgency arisen, having gone forth right in the mansion, having developed the concentration of mindfulness of breathing right there, having attained the four meditative absorptions, he practised the practice of striving right there for a week. Then, having eaten the supremely sweet milk-rice given by Queen Makhilā, he produced the thought for the purpose of the renunciation - "Let this mansion, decorated and prepared, while the great multitude is watching, having gone through the sky, having centred upon the Bodhi tree, descend to the earth, and let these women, without being told, depart from the mansion of their own accord when I am seated at the foot of the Bodhi tree." Together with the arising of the thought, the mansion, having flown up from the palace of King Sudhamma, rose up into the sky resembling dark collyrium. It, with its mansion floor adorned with assembled fragrant flower garlands, as if decorating the entire expanse of the sky, shining like the sun with its multitude of beautiful rays resembling streams of liquid gold, and like the autumn night-maker, with its net of various variegated tinkling bells hanging down, whose sound, it is said, when stirred by the wind, was like that of a five-piece musical ensemble played by very skilled people - lovely, enticing, and desirable.

Flooding the ears of beings with a sweet sound heard from afar, as if enticing people who were standing in house-courtyards, crossroads, streets, and so on, engaged in friendly conversation, through the sky neither too low nor too high, not far from the tops of the excellent forest trees, as if drawing the eyes of the people with its colour resplendent with the spreading radiance of various jewels on the branches of the excellent trees, and as if proclaiming the power of merit, it proceeded across the expanse of the sky. There the dancing women too sang and lamented with the sweet sound of the excellent five-piece musical ensemble. His fourfold army too, it is said, adorned with ornaments, bodily decorations, the arising of the radiance of various

coloured fragrant flowers, garments, and ornaments, like an excellent army of immortals, supremely beautiful to behold, like the earth, having surrounded the mansion through the expanse of the sky, went along.

Then the mansion, having gone, having centred upon the iron-wood tree - eighty-eight cubits in height, with a straight, broad, round trunk, adorned with flowers, young leaves, and buds - having descended, was established on the ground. And the dancing women, without being told by anyone, having descended from that mansion, departed. The Great Man Sobhita too, it is said, adorned with manifold virtues, surrounded by a retinue made by the great multitude, in the three watches of the night produced the three true knowledges. But the forces of Māra went the way they had come by the power of natural law alone. But the mansion stood right there. The Blessed One Sobhita, having attained the highest enlightenment - "Through the round of many births, etc. it has reached the elimination of cravings" - having uttered an inspired utterance, having spent seven weeks in the very vicinity of the Bodhi tree, having consented to Brahmā's request for the proclamation of the Teaching - "To whom indeed should I first expound the Teaching?" - looking with the Buddha-eye, having seen his own half-brothers, the youngest brothers, Prince Asama and Prince Sunetta - "These two princes are accomplished with decisive support, able to penetrate the profound, subtle Teaching; come, let me expound to them the Teaching" - having come through the sky, having descended into the Sudhamma Park, having had both princes summoned by the park keeper, surrounded by them together with their retinues, he set in motion the wheel of the Teaching in the midst of the great multitude. Therefore it was said -

1. After Revata, the Leader named Sobhita;
Concentrated, with peaceful mind, matchless, without equal.
2. "That Conqueror, in his own home, turned around his mind;
Having attained consummate enlightenment, he set in motion the wheel of the Teaching.
3. "From below, from Avīci, and also from above, from the highest point of existence;
In between here, there was one assembly, at the teaching of the Dhamma.
4. "To that assembly the Perfectly Enlightened One set in motion the wheel of the Teaching;
The first full realisation was not to be told by counting."

1-4. Therein, "in his own home" means in his own dwelling itself; the meaning is within the upper floor of the mansion itself. "Turned his mind" means he transformed his consciousness; the meaning is that, standing in his own home, within the interval of seven days itself, having turned his consciousness away from the state of a worldling, he attained Buddhahood. "Below" means from below. "The summit of existence" means from the Akaniṭṭha realm. "To that assembly" means in the midst of that assembly. "Not to be told by counting" means gone beyond the path of counting; this is the meaning. "The first full realisation" means the first full realisation of the teaching. "Was" means there was an assembly not to be told by counting; this is the

meaning. "At the first they fully realised indeed" is also a reading; its meaning is those people who fully realised at his first teaching of the Dhamma, they were not to be told by counting.

Then at another time, having performed the Twin Miracle at the gate of the city of Sudassana at the foot of the variegated trumpet-flower tree, having sat down in the Tāvatiṃsa realm - the abode made of new gold and jewels - at the foot of the Pāricchattaka tree on the surface of the Paṇḍukambala stone, he expounded the Higher Teaching. At the conclusion of the teaching, there was the full realisation of the teaching for ninety thousand koṭis. This was the second full realisation. Therefore it was said -

- 5.** "Then also, while he was teaching, at the assembly of deities;
For ninety thousand crores, there was the second full realisation."

Then at another time, in the city of Sudassana, a prince named Jayasena, having had a monastery of one yojana in extent built, and having planted a park densely filled with excellent trees such as asoka, assakaṇṇa, campaka, nāga, punnāga, vakula, surabhi, mango, jackfruit, asana, sāla, jasmine, fragrant mango, oleander and so on, he dedicated it to the community of monks headed by the Buddha. Having given the thanksgiving for the gift and having praised the sacrifice, the Blessed One expounded the Teaching. Then there was the full realisation of the teaching for a hundred thousand crores of beings. This was the third full realisation. Therefore it was said -

6. "Furthermore, a prince, a warrior named Jayasena;
Having planted a park, he then dedicated it to the Buddha.
7. "Praising his sacrifice, the one with vision expounded the Teaching;
Then of a thousand koṭis, there was the third full realisation."

6-7. Again, a king named Uggata, having had a monastery named Sunanda built in the city of Sunanda, gave it to the community of monks headed by the Buddha. At that gift, there was an assembly of a hundred koṭis of Worthy Ones who had gone forth by the "Come, monk" ordination; in their midst, the Blessed One Sobhita recited the Pātimokkha. This was the first assembly. Again, in the city of Mekhalā, Dhammagaṇa, having had a great monastery built - an excellent park named Dhammagaṇārāma - and having given it to the community of monks headed by the Buddha, gave a gift together with all requisites. At that assembly, at the gathering of ninety koṭis of Worthy Ones who had gone forth by the "Come, monk" form, he recited the Pātimokkha. This was the second assembly. But when the Blessed One, having dwelt for the rains retreat in the city of Dasasatanayana, descended at the invitation ceremony to admonish, surrounded by excellent gods, then he celebrated the pavāraṇā at an assembly possessed of four factors together with eighty koṭis of Worthy Ones. This was the third assembly. Therefore it was said -

8. "There were three assemblies of the great sage Sobhita;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.
9. "Uggata was the name of that king, who gives a gift to the Highest of Men;

At that gift, a hundred koṭis of Worthy Ones assembled.

10. "Furthermore, the city's group gives a gift to the Highest of Men;
Then the second meeting was of ninety koṭis.
11. "Having dwelt in the heavenly world, when the Conqueror descended;
Then the third meeting was of eighty koṭis."

8-11. At that time, it is said, our Bodhisatta, having been a brahmin named Sujāta, well-born on both sides, in the city of Rammavatī, having heard the Blessed One Sobhita's proclamation of the Teaching, having become established in the refuges, gave a great gift for three months to the community of monks headed by the Buddha. He too declared concerning him "In the future he will become a Buddha named Gotama." Therefore it was said -

12. "I at that time, a brahmin named Sujāta;
Then I satisfied the Buddha together with his disciples with food and drink.
13. "That Buddha too declared of me, Sobhita, the leader of the world;
'Immeasurable cosmic cycles from now, this one will be a Buddha.'
14. "Having striven in striving, etc. we shall be face to face with him."
15. "Having heard his word too, joyful, with an agitated mind;
For the attainment of that very purpose, I made fierce energy."

12-15. Therein, "for the attainment of that very purpose" means for the purpose of attaining that state of a Buddha; and of that Buddha Sobhita - having heard the word "In the future this one will become a Buddha named Gotama," "for Buddhas are unerring in their words" - thus the meaning is "for the purpose of attaining the state of a Buddha." "Uggaṇ" means intense, terrible. "Dhitiṇ" means energy. "Akāsahan" means I did.

Now that Blessed One Sobhita's city was named Sudhamma, his father was a king named Sudhamma, his mother was a queen named Sudhammā, Asama and Sunetta were the two chief disciples, Anoma by name was the attendant, Nakulā and Sujātā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was fifty-eight cubits in height, the life-span was ninety thousand years, Makhilā was the name of his chief queen, Prince Sīha was his son, thirty-seven thousand were the dancing women, and he dwelt in the house for nine thousand years. He went forth by mansion. A king named Jayasena was the attendant. It is said he dwelt in the Seta Park. Therefore it was said -

16. "The city was named Sudhamma, the warrior was named Sudhamma;
The mother was named Sudhammā, of the great sage Sobhita.
21. "Asama and Sunetta were the chief disciples;
Anoma by name was the attendant of the great sage Sobhita.
22. "Nakulā and Sujātā were the chief female disciples;
And that Buddha, while awakening, was awakened at the foot of a nāga tree.

24. "Fifty-eight cubits, very high, the great sage;
It illuminates all directions, like the risen sun.
25. "Just as a forest in full bloom, perfumed with various fragrances;
So too his Scriptures, perfumed with the fragrance of morality.
26. "Just as the ocean, by name, is not satiable by seeing;
So too his Scriptures, are not satiable by hearing.
27. "For ninety thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
28. "Having given exhortation and advice to the remaining people;
Having scorched like fire, he, together with his disciples, attained final Nibbāna.
29. "And that Buddha, equal to the matchless, and those disciples who had
attained power;
All that has disappeared, are not all activities empty?"

16-29. Therein, "like the hundred-rayed one" means like the sun; the meaning is he illuminates all directions. "Forest wilds" means the great forest. "Fumigated" means perfumed, scented. "Not satiable" means one who does not produce satisfaction, or one who generates non-satisfaction. "At that very moment" means at that time; the meaning is "that much time." "He helped to cross" means he assisted. "Exhortation" - a single utterance is called exhortation. "Advice" - repeated utterance is called advice. "To the remaining people" means to the remaining people who have not attained the penetration of truth; the locative case is used in the genitive sense. "Having scorched like fire" means having satisfied like a fire. Or this itself is the reading; the meaning is the Blessed One attained final Nibbāna through the elimination of clinging. In the remaining verses, the meaning is manifest everywhere.

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

The sixth 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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