

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)

19. Commentary on the Chronicle of the Buddha Tissa
(19. Tissabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

19. Explanation of the Chronicle of the Buddha Tissa

But in the later period of that Blessed One Siddhattha, one cosmic cycle was devoid of a Buddha. At the summit of ninety-two cosmic cycles from now, Tissa and Phussa - two Buddhas arose in one cosmic cycle. Therein, the great man named Tissa, having fulfilled the perfections, having been reborn in the Tusita city, having passed away from there, having taken conception in the womb of a queen named Padumā, whose eyes were like lotus petals, the chief queen of a king named Janasandha in the city of Khemaka, after the elapse of ten months, he came forth from the mother's womb in the Anoma Park. He dwelt in the house for seven thousand years. He had three mansions named Guhāsela, Nārisaya, and Nisabha. There were thirty-three thousand women headed by Queen Subhaddā.

He, having seen the four signs, when a son named Ānanda was born to Queen Subhaddā, having mounted an unsurpassed excellent steed named Sonuttara, having gone forth in the great renunciation, he went forth. Ten million people went forth following him. He, surrounded by them, having practised the practice of striving for eight months, on the full moon day of Vesākha, having eaten the milk-rice given by the daughter of the millionaire Vīra in the town of Vīra, having spent the day residence in a salala grove, in the evening time, having taken eight handfuls of grass brought by a barley-field keeper named Vijitasāṅgāmaka, having approached the Asana Bodhi tree, having spread a grass mat forty cubits wide, there having folded his legs crosswise, having scattered the forces of Māra together with Māra, having attained the knowledge of omniscience - "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 gone through space to the city of Yasavatī, having seen two princes, Brahmadeva and Udaya, together with their retinues, accomplished with decisive support, having descended into the Yasavatī Deer Park, having had the princes summoned by the park keeper, informing the ten-thousandfold world system with a euphonious, pervasive, sweet, divine voice for them together with their retinues, he set in motion the wheel of the Teaching; then there was the first full realisation of the teaching for a hundred koṭis. Therefore it was said -

1. "After Siddhattha, matchless, without equal;
Of infinite power, of immeasurable fame, Tissa, the chief leader of the world.
2. "Having dispelled the darkness of ignorance, having illuminated the world with its gods;
The compassionate great hero, the one with vision, arose in the world.

3. "His supernormal power too was incomparable, incomparable were his morality and concentration;
Having gone to perfection in all respects, he set in motion the wheel of the Teaching.
4. "That Buddha, in the ten thousand world systems, proclaimed the pure word;
Hundreds of koṭis fully realised, at the first teaching of the Dhamma."

1-4. Therein, "everywhere" means having gone to the far shore in all phenomena."In the ten-thousandfold world system" means in the ten-thousandfold world system. Then at another time, a koṭi of monks who had gone forth together with Tissa the Teacher went elsewhere at the time of the Great Man's abandoning group-dwelling and approaching the foot of the Bodhi tree. That group, having heard that the wheel of the Teaching had been set in motion by Tissa the Perfectly Enlightened One, having come to the Yasavatī deer-park, having paid homage to the One of Ten Powers, having surrounded him, sat down. The Blessed One expounded the Teaching to them; then there was the second full realisation for ninety koṭis. Again, at the great blessing assembly, at the conclusion of the blessing, there was the third full realisation for sixty koṭis. Therefore it was said -

- 5.** "The second was of ninety koṭis, the third of sixty koṭis;
He released beings from bondage, men and deities, then."

Therein, "the second was of ninety koṭis" means the second full realisation was of ninety koṭis of beings - this is the meaning. "From bondage" means from bondage; he delivered them from the ten mental fetters - this is the meaning. Now, showing the beings who were delivered in their own form, he said "men and deities." "Men and deities" means men and immortals.

In the city of Yasavatī, it is said, surrounded by a hundred thousand Worthy Ones who had gone forth during the rainy season, he celebrated the invitation to admonish. That was the first assembly. When the Blessed One, the Lord of the World, had arrived at the city of Nārivāhana, Prince Nārivāhana, the son of the king named Sujāta who was well-born on both sides, together with his retinue, having gone forward to meet him, having invited the One of Ten Powers together with the community of monks, having given an incomparable gift for seven days, having handed over his own kingdom to his son, together with his retinue, went forth by the "Come, monk" ordination in the presence of Tissa, the Perfectly Enlightened One, the sovereign of all the world. That going forth of his, it is said, became well-known in all directions. Therefore, having come from here and there, the great multitude went forth following Prince Nārivāhana. Then the Truth-finder, having reached the middle of ninety hundred thousand monks, recited the Pātimokkha. That was the second assembly. Again, in the city of Khemavatī, at the gathering of relatives, having heard a talk on the Teaching of the Buddhavaṃsa, eighty hundred thousand, having gone forth in his presence, attained arahantship. Surrounded by them, the Fortunate One recited the Pātimokkha. That was the third assembly. Therefore it was said -

6. "There were three assemblies of Tissa, the chief leader of the world;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.

7. "The first meeting was of a hundred thousand who had eliminated the mental corruptions;
The second meeting was of ninety hundred thousand.
8. "The third meeting was of eighty hundred thousand;
Of those who had eliminated the mental corruptions, spotless ones, fully blown with liberation."

6-8. At that time our Bodhisatta, having been a king named Sujāta in the city of Yasavatī, having given up the prosperous, flourishing country, the accumulation of wealth of many tens of millions, and the retinue whose hearts had reached devotion, as if they were grass and reeds, having gone forth with an agitated heart regarding birth and so on, having gone forth into the going forth as a hermit, having become one of great supernormal power and great might, having heard "A Buddha has arisen in the world," with his body pervaded by fivefold rapture, having reverently approached the Blessed One Tissa and having paid homage, he thought - "Come, I shall venerate the Blessed One with divine flowers such as mandārava, coral tree blossoms, and so on." Then he, having thought thus, having gone to the heavenly world by supernormal power, having entered the Cittalatā grove, having filled a jewel-made basket measuring one league with divine flowers such as lotuses, coral tree blossoms, mandārava, and so on, having taken it, having come through the expanse of the sky, he venerated the Blessed One with divine fragrant flowers. And holding a lotus umbrella - with a single jewel handle, a pericarp made of gold, petals made of ruby gems, like a fragrant-stamened umbrella - upon the head of the Blessed One, he stood in the midst of the fourfold assembly. Then the Blessed One concerning him - "Ninety-two cosmic cycles from now, he will become a Buddha named Gotama" - thus he declared. Therefore it was said -

9. "I at that time, a warrior named Sujāta;
Having abandoned great wealth, I went forth in the seer's going forth.
10. "When I had gone forth, the leader of the world arose;
Having heard the sound "Buddha," rapture arose in me.
11. Divine mandārava flowers, lotuses, and coral tree blossoms;
Having held up with both hands, shaking them, I approached.
12. "Surrounded by the four castes, Tissa, the supreme leader of the world;
Having taken a flower, I held it on the head of that Conqueror.
13. "That Buddha too declared of me, having sat down in the midst of the people;
Ninety-two 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, I gladdened my mind even more;
I determined upon further ascetic practice, for the fulfilment of the ten perfections."

9-15. Therein, "when I had gone forth" means when I had attained the state of having gone forth. They write in manuscripts "mama pabbajitaṃ santa"; that should be understood as a careless writing. "Upapajjathā" means arose. "Ubho hatthehi" means with both hands. "Paggayhā" means having taken up. "Dhunamāno" means as if shaking off bark garments. "Cātuvaṇṇaparivutan" means surrounded by the fourfold assembly; the meaning is surrounded by warriors, brahmins, householders and ascetics. Some read "catuvaṇṇehi parivuta."

Now that Blessed One's city was named Khema. His father was a warrior named Janasandha, his mother was named Padumā, Brahmadeva and Udaya were the two chief disciples, Samaṅga by name was the attendant, Phussā and Sudattā were the two chief female disciples, the asana tree was the Bodhi tree, his body was sixty cubits in height, the life span was a hundred thousand years, his chief queen was named Subhaddā, his son was named Ānanda, and he departed by horse vehicle. Therefore it was said -

16. "The city was named Khemaka, the warrior was named Janasandha; Padumā was the name of the mother of Tissa, the great sage.
21. "Brahmadeva and Udaya were the chief disciples; Samaṅga was the name of the attendant of Tissa, the great sage.
22. "Phussā and Sudattā were the chief female disciples; The enlightenment tree of that Blessed One is called the Asana tree.
24. "That Buddha was sixty cubits, the Conqueror was in height; Incomparable, matchless, he appears like the Himalaya.
25. "For him too, of incomparable power, his life span was unsurpassed; For a hundred thousand years, the one with vision stood in the world.
26. "Having experienced the highest, the excellent, the foremost, the great fame; Having blazed like a great mass of fire, he, together with his disciples, attained final Nibbāna.
27. "Like a rain cloud by the wind, like dew by the sun; Like darkness by a lamp, he, together with his disciples, attained final Nibbāna."

16-27. Therein, "in loftiness" means by the state of being high. "Appears like the Himalaya" means he is seen just like the Himalaya. Or this itself is the reading. Just as the Himalaya, the five-peaked mountain, a hundred yojanas high, even for those standing very far away, being exceedingly delightful by its state of loftiness and its state of gentleness, appears, so too the Blessed One appears - this is the meaning. "Unsurpassed" means not too long, not too short. The meaning is the life span was a hundred thousand years. "Highest, excellent, foremost" are mutual synonyms. "Festival" means just as snow-drops, cloud-festival-darkness are troubled by wind, sun, and lamps, so too the Blessed One, troubled by the impermanence-wind, sun, and lamps, attained final Nibbāna together with his disciples - this is the meaning.

The Blessed One Tissa, it is said, attained final Nibbāna in the city of Sunandavatī, in the Sunanda Park. The remainder here in the verses is obvious.

The explanation of the Chronicle of the Buddha Tissa is completed.

The seventeenth lineage of the Buddhas 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 12. Commentary on the Chronicle of the Buddhas. 19. Commentary on the Chronicle of the Buddha Tissa Retrieved from paliverse.org

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