

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)

20. Commentary on the Chronicle of the Buddha Phussa
(20. Phussabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

20. Explanation of the Chronicle of the Buddha Phussa

In the later period of that Blessed One Tissa, having gradually declined and then having increased again, having become those of unlimited life span, having gradually diminished, when beings with a life span of ninety thousand years had arisen, in that very cosmic cycle, a Teacher named Phussa arose in the world. That Blessed One too, having fulfilled the perfections, having been reborn in the Tusita city, having passed away from there, took conception in the womb of a queen named Sirimā, the chief queen of King Jayasena in the city of Kāsika, and after the elapse of ten months, he came forth from the mother's womb in the Siri Park. He dwelt in the house for nine thousand years. He had, it is said, three mansions - Garuḷapakkha, Haṃsa, and Suvaṇṇabhārā. Thirty thousand women headed by Kisāgotamī were in attendance.

He, having seen the four signs, when a son named Anupama had been born to Kisāgotamī, seated on the back of an adorned excellent elephant, having gone forth in the great renunciation, he went forth. Ten million people went forth following that one who had gone forth. He, surrounded by them, having practised the practice of striving for six months, thereupon having abandoned the group, having dwelt for seven days cultivating the solitary life, on the full moon day of Vesākha, in a certain city, having eaten the milk-rice given by one named Sirivaḍḍhā, the daughter of a certain millionaire, having spent the day residence in a siṃsapā grove, in the evening time, having taken eight handfuls of grass given by a lay follower named Sirivaḍḍha, having approached the Āmalaka Bodhi tree, 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 seen the capability for the penetration of the Teaching of the ten million monks who had gone forth together with him, having gone through space, having descended into the Deer Park at Isipatana in the city of Saṅkassa, in their midst he set in motion the wheel of the Teaching. Then there was the first full realisation for a hundred thousand koṭis. Therefore it was said -

1. "In that very Maṇḍa cosmic cycle, there was an unsurpassed Teacher; Incomparable, equal to the matchless, Phussa, the chief leader of the world.
2. "He too, having destroyed all darkness, having disentangled the great tangle; Satisfying the world including the gods, he rained down with the water of the Deathless.
3. "When setting in motion the wheel of the Teaching, at the auspicious constellation of Phussa; There was the first full realisation for a hundred thousand koṭis."

1-3. "In that very Maṇḍa cosmic cycle" means in whatever cosmic cycle two Buddhas arise, that is called a "cream cosmic cycle" as stated above. "Having disentangled" means having resolved. "The great tangle" - here "tangle" is a designation for craving. For since it arises again and again among objects such as matter and so on, from below and above, in the sense of interweaving, it is called a tangle - like the tangle reckoned as a pancake of a network of a thicket of threads - thus it is called a tangle; that is the great tangle. "Including the gods" means the world including the gods. "Rained down" means shed rain. "With the water of the Deathless" means satisfying with the water of Dhamma discourse reckoned as the Deathless, he shed rain - this is the meaning.

But when in the city of Bārāṇasī, a king named Sirivaḍḍha, having abandoned a great mass of wealth, went forth into the going forth of a hermit. There were ninety hundred thousand hermits who had gone forth together with him. The Blessed One expounded the Teaching to them. Then there was the second full realisation of ninety hundred thousand. But when he expounded the Teaching to his own son, Prince Anupama, then there was the third full realisation of eighty hundred thousand. Therefore it was said -

- 4.** "For ninety hundred thousand, there was the second full realisation;
For eighty hundred thousand, there was the third full realisation."

Thereupon at a later time, in the city of Kaṇṇakujja, the prince Surakkhita and the son of the royal chaplain, the young man Dhammasena, having heard that the Perfectly Enlightened One Phussa had arrived at their own city, together with sixty hundred thousand men, having gone out to meet him, having paid homage, having invited him, having given a great gift for seven days, having heard the talk on the Teaching of the One of Ten Powers, having gained confidence in the Blessed One, they together with their retinues, having gone forth, attained arahantship. In the midst of those sixty hundred thousand monks, the Blessed One recited the Pātimokkha. That was the first assembly. Again, in the city of Kāsi, at the gathering of about sixty relatives of King Jayasena, he taught the Buddhavaṃsa. Having heard that, fifty hundred thousand, having gone forth by the "Come, monk" ordination, attained arahantship. Having reached the middle of them, the Blessed One recited the Pātimokkha. That was the second assembly. Again, at the great blessing assembly, having heard the talk on blessings, forty hundred thousand men, having gone forth, attained arahantship. Having reached the middle of them, the Fortunate One recited the Pātimokkha. That was the third assembly. Therefore it was said -

5. "There were three assemblies of the great sage Phussa too;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.
6. "The first meeting was of sixty hundred thousand;
The second meeting was of fifty hundred thousand.
7. "The third meeting was of forty hundred thousand;
Liberated by non-clinging, whose conception was cut off."

5-7. At that time our Bodhisatta, having been a warrior named Vijitāvī in the city of Arindama, having heard his Teaching, having gained confidence in the Blessed One, having given a great gift to him, having abandoned the great kingdom, having gone forth in the presence of the Blessed One, having learnt the three Canons, as one who knew the Triple Canon by heart, gave a talk on the Teaching to the public, and fulfilled the perfection of morality. He too declared concerning him "He will become a Buddha." Therefore it was said -

8. "I at that time, a warrior named Vijitāvī;
Having abandoned the great kingdom, I went forth in his presence.
9. "That Buddha too declared of me, Phussa, the chief leader of the world;
Ninety-two cosmic cycles from now, this one will be a Buddha.
10. "Having striven in striving, etc. for the fulfilment of the ten perfections.
12. "The discourses and also the monastic discipline, the ninefold Teacher's instruction;
Having learnt all thoroughly, I made resplendent the Conqueror's Dispensation.
13. "There, dwelling diligent, having developed the supreme meditation;
Having gone to the perfection of direct knowledge, I went to the Brahma world."

8-13. But that Blessed One's city was named Kāsika. His father was a king named Jayasena, his mother was named Sirimā, Surakkhita and Dhammasena were the two chief disciples, Sabhiya by name was the attendant, Cālā and Upacālā were the two chief female disciples, the emblic myrobalan tree was the enlightenment tree, his body was fifty-eight cubits in height, the life span was ninety thousand years, his chief queen was named Kisāgotamī, his son was named Anupama, and he departed by elephant vehicle. Therefore it was said -

14. "A city named Kāsika, a warrior named Jayasena;
The mother was named Sirimā, of the great sage Phussa too, etc....
The enlightenment tree of that Blessed One is called the gallnut tree, etc.
22. "Fifty-eight cubits, he too very high, the sage;
Shines like the sun, like the king of stars when full.
23. "For ninety thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
24. "Having exhorted many beings, having helped many people cross over;
That Teacher too, of incomparable fame, together with his disciples, attained final Nibbāna."

14-24. Therein, "āmaṇḍa" means the emblic myrobalan tree. "Having exhorted" means having given exhortation; the meaning is "having instructed." "That Teacher too, of incomparable fame" means that Teacher too was of immeasurable fame - this

is the meaning. "So jahitvā amitayaso" is also a reading; its meaning is that he, having abandoned all the distinction of the aforesaid manner.

The Perfectly Enlightened One Phussa, it is said, attained final Nibbāna at the Senā Monastery in Kusinārā. His relics, it is said, were widespread. In the remaining verses, everything is obvious everywhere.

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

The eighteenth 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: 16 August 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. 20. Commentary on the Chronicle of the Buddha Phussa Retrieved from paliverse.org

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