

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)

25. Commentary on the Chronicle of the Buddha Koṇāgamana
(25. Koṇāgamanabuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

25. Explanation of the Chronicle of the Buddha Koṇāgamana

Now, in the period after the Blessed One Kakusandha, when his Dispensation had disappeared, when beings had been born with a life span of thirty thousand years, the Teacher named Koṇāgamana, who came for the welfare of others, arose in the world. Or else, because of the coming of gold, the Teacher named Koṇāgamana arose in the world. Therein, having made the substitution of "ko" for the letter "ka," having made the substitution of "ṇa" for the letter "na," having made the elision of one letter "ka," by the method of language analysis, the Blessed One at whose time of arising there was the coming, the raining down of gold and ornaments beginning with gold, he is named Koṇāgamana. But here, the life span appears to have been made as a gradual decline, but it did not decline in this way; it should be understood that it declined after having increased again. How? In this very cosmic cycle, the Blessed One Kakusandha arose at the time when the life span was forty thousand years. But that life span, declining, having reached the time of ten years, again having reached the incalculable, then declining, stood at the time when the life span was thirty thousand years; then it should be understood that the Blessed One Koṇāgamana arose in the world.

He too, having fulfilled the perfections, having been reborn in the Tusita city, having passed away from there, took conception in the womb of a brahmin woman named Uttarā, who was unsurpassed in virtues such as beauty and so on, the wife of the brahmin Yaññadatta, in the city of Sobhavatī, and after the elapse of ten months, he came forth from the mother's womb in the Subhavatī Park. Now, when he was being born, the god rained a rain of gold over the entire Indian subcontinent. Therefore, because of the reason of the coming of gold, they gave him the name "Kanakāgamana." But that name of his, gradually transforming, became "Koṇāgamana." He then dwelt in the house for three thousand years. He had three mansions named Tusita, Santusita, and Santuṭṭha. There were sixteen thousand women headed by the brahmin woman Rucigattā.

He, having seen the four signs, when a son named Satthavāha was born to the brahmin woman Rucigattā, mounted upon the excellent back of an elephant, having gone forth in the great renunciation by elephant vehicle, went forth. Thirty thousand men went forth following him. He, surrounded by them, having practised the practice of striving for six months, on the full moon day of Vesākha, having eaten the milk-rice given by the daughter of the brahmin Aggisona, the brahmin maiden Aggisona, having spent the day residence in an acacia grove, in the evening time, having taken eight handfuls of grass given by a barley-field keeper named Jaṭātinduka, having approached the Udumbara Bodhi tree from the south, a white lotus of the stated measure, accomplished in the splendour of fruit, having spread a grass mat twenty cubits wide, having folded his legs crosswise, having destroyed the forces of Māra, having obtained the ten power knowledges - "Through the round of many births, etc.

it has reached the elimination of cravings" - having uttered an inspired utterance, having spent seven weeks, having seen the achievement of decisive support of the thirty thousand monks who had gone forth together with him, having gone through the sky-path, having descended into the Deer Park at Isipatana near the city of Sudassana, having reached the middle of them, he set in motion the wheel of the Teaching; then there was the first full realisation for thirty thousand koṭis.

Again, having performed the Twin Miracle at the gate of the city of Sundara at the foot of a great sal tree, he gave the nectar of the Teaching to drink to twenty thousand koṭis; that was the second full realisation. When the Blessed One, having made his own mother Uttarā the chief, was teaching the Canon of the Higher Teaching to the deities assembled in the ten thousand world-systems, there was the third full realisation for ten thousand koṭis. Therefore it was said -

1. After Kakusandha, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Koṇāgamana, the elder of the world, the lord of men.
2. "Having fulfilled the ten qualities, he crossed over the wilderness;
Having washed away all stain, he attained the highest enlightenment.
3. "When Koṇāgamana, the leader, was setting in motion the wheel of the Teaching;
There was the first full realisation for thirty thousand koṭis.
4. "And while performing the miracle, in the crushing of the opponents' views;
For twenty thousand crores, there was the second full realisation.
5. "Then, having performed a miraculous transformation, the Conqueror went to the city of the gods;
There the Perfectly Enlightened One dwelt, on the Paṇḍukambala stone.
6. "Teaching the seven treatises, that sage resided for the rains retreat;
For ten thousand koṭis, there was the third full realisation."

1-6. Therein, "having fulfilled the ten qualities" means having fulfilled the ten qualities of perfection. "He crossed over the wilderness" means he crossed over the wilderness of birth. "Having washed away" means having removed. "All stain" means the triad of stains beginning with lust. "And while performing the miracle, in the crushing of the opponents' views" means in the crushing of the views of the opponents' doctrines, when the Blessed One was performing the wonder - this is the meaning. "Miraculous transformation" means the supernatural power of transformation; having performed the Twin Miracle at the gate of the city of Sundara, he went to the city of the gods and there dwelt on the Paṇḍukambala stone. How did he dwell? "Teaching the seven treatises" means there he dwelt teaching to the gods the Canon of the Higher Teaching reckoned as the seven treatises. Thus, when the Blessed One was teaching the higher teaching there, there was the full realisation for ten thousand koṭis of gods - this is the meaning.

For Koṇāgamana too, whose coming was through the fulfilment of pure perfections, there was one assembly of disciples. While dwelling in the city of Surindavatī in the Surindavata park, having expounded the Teaching to both the prince Bhiyyasa and the prince Uttara, each with a retinue of thirty thousand, having given the going forth to all of them by the "Come, monk" ordination, having reached the middle of them, on the full moon day of Māgha he recited the Pātimokkha. Therefore it was said -

7. "Of that god of gods too, there was one meeting;
Of those who had eliminated the mental corruptions, spotless ones, of peaceful minds, such ones.
8. "Of thirty thousand monks, then was the meeting;
Of those who had overcome the floods, and broken free from death."

7-8. Therein, "of the mental floods" means of the flood of sensual pleasure and so on; this is a designation for the four mental floods. But for whomever they are found, they strike him down in the round of rebirths, causing him to sink - thus they are "mental floods"; "of those mental floods" - the genitive case should be seen as used in the accusative sense. The meaning is those who have gone beyond the fourfold mental floods. "Of those who have broken" - here too the same method applies. "Maccuyā" means of Death.

At that time our Bodhisatta was a king named Pabbata in the city of Mithilā; then, having heard "Koṇāgamana, the coming of all beings who have gone for refuge, has arrived at the city of Mithilā," the king together with his retinue, having gone out to meet him, having paid homage, having invited the One of Ten Powers, having given a great gift, having entreated the Blessed One there for the purpose of the rains residence, having attended on the Teacher together with the community of disciples for three months, he gave woollen cloth, Chinese silk, woollen blankets, silk fabric, fine muslin, cotton and other very costly and fine garments, as well as golden slippers and many other requisites. That Blessed One too declared concerning him - "In this very fortunate cosmic cycle, this one will be a Buddha." Then that great man, having heard the declaration of that Blessed One, having given up the great kingdom, went forth in the presence of that very Blessed One. Therefore it was said -

9. "I at that time, a warrior named Pabbata;
Accomplished with friends and colleagues, with infinite forces and vehicles.
10. "Having gone to see the Enlightened by himself, having heard the unsurpassed teaching;
Having invited the Community with the Conqueror, having given a gift as much as wished.
11. "Woollen cloth and Chinese silk, silk fabric and woollen blanket too;
And golden slippers as well, I gave to the Teacher's disciples.
12. "That Buddha too declared of me, having sat down in the midst of the Community;
In this fortunate cosmic cycle, this one will be a Buddha.

13. "Having gone forth from the delightful city called Kapila, etc. we shall be face to face with him."
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. Seeking omniscience, having given a gift to the Highest of Men;
Having abandoned the great kingdom, I went forth in the presence of the Conqueror."

9-15. Therein, "with infinite forces and vehicles" means many, infinite forces of mine, such as horses, elephants and so on, and vehicles - this is the meaning. "Seeing the Perfectly Enlightened One" means for the purpose of seeing the Perfectly Enlightened One. "As much as wished" means having invited the Community headed by the Buddha with the fourfold nutriment to the point of saying "enough, enough," having made them cover with the hand - this is the meaning. "To the Teacher and disciples" means I gave to the Teacher and to the disciples. "Of the lord of men" means to the lord of men. "Having left behind" means having given up, having relinquished.

Now that Blessed One Koṇāgamana's city was named Sobhavaṭī, his father was a brahmin named Yaññadatta, his mother was a brahmin woman named Uttarā, Bhiyyaso and Uttara were the two chief disciples, Soṭṭhija by name was the attendant, Samuddā and Uttarā were the two chief female disciples, the glamorous fig tree was the enlightenment tree, his body was thirty cubits in height, his life span was thirty thousand years, his wife was a brahmin woman named Rucigattā, his son was named Satthavāha, and he departed by elephant vehicle. Therefore it was said -

16. "The city was named Sobhavaṭī, the warrior was named Sobha;
There in that city dwelt the great family of the Perfectly Enlightened One.
17. "The brahmin Yaññadatta was the father of that Buddha;
The mother was named Uttarā, of the Teacher Koṇāgamana;
22. "Bhiyyaso and Uttara by name were the chief disciples;
Soṭṭhija by name was the attendant of the Teacher Koṇāgamana.
23. "Samuddā and Uttarā were the chief female disciples;
The enlightenment tree of that Blessed One is called the glamorous fig tree.
25. "That Buddha, risen to thirty cubits in height,
Like gold in the mouth of a forge, thus adorned with rays.
26. "Thirty thousand years was the life span of that Buddha;
Remaining for that long, he helped many people to cross.
27. "Having raised up a shrine of the Dhamma, adorned with the cloth of the Dhamma;
Having made a garland-ball of Dhamma-flowers, he, together with his disciples, attained final Nibbāna.

28. His people of great splendour, proclaiming the glorious teaching;
All that has disappeared, are not all activities empty?"

16-28. Therein, "in the mouth of a forge" means in a smith's furnace. "Like gold" means like a gold coin. "Thus adorned with rays" means thus adorned with rays, decorated. "Having raised up a shrine of the Dhamma" means having established a shrine made of the thirty-seven qualities conducive to enlightenment. "Adorned with the cloth of the Dhamma" means adorned with the banners of the Teaching of the four truths. "Having made a garland-ball of Dhamma-flowers" means having made a garland-ball of flowers made of the Teaching. The meaning is that having established a shrine of the Teaching for the purpose of veneration by the public standing in the courtyard of the insight shrine, the Teacher together with the Community of disciples attained final Nibbāna. "Of great splendour" means one who had attained the splendour of great supernormal power. "Of him" means of that Blessed One. "People" means the people who were disciples. "The proclaimer of the glorious Teaching" means the proclaimer of the supramundane Teaching; the meaning is that Blessed One and all that has disappeared.

"Happily Koṇāgamana, with mental corruptions gone, the great sage who
came without sensual pleasure and life;
In the forest of seclusion named Glorious, he of pure lineage who came, the
best."

In the remaining verses, everything is obvious everywhere.

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

The twenty-third 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.

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