

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

12. The Chronicle of the Buddhas (12. Buddhavaṃsapāli)

26. The Chronicle of the Buddha Kassapa
(26. Kassapabuddhavaṃso)

[Bv 26, PTS 1.62-1.64]



PaliVerse

5. The Collection of Minor Texts

12. The Chronicle of the Buddhas

26. The Chronicle of the Buddha Kassapa

- 1.** After Koṇāgamana, the Perfectly Enlightened One, the best of bipeds;
Kassapa by clan, the king of righteousness, the light-bringer.
- 2.** Having abandoned the family estate, with abundant food and drink,
Having given gifts to beggars, having fulfilled the mind;
Like a bull having broken through the pen, attained the highest enlightenment.
- 3.** When Kassapa, the leader of the world, was setting in motion the wheel of the
Teaching;
There was the first full realisation for twenty thousand koṭis.
- 4.** When for four months the Buddha wandered on a journey in the world;
For ten thousand crores, there was the second full realisation.
- 5.** Having performed the twin miracle, he proclaimed the element of knowledge;
For five thousand crores, there was the third full realisation.
- 6.** In the charming celestial city Sudhammā, there he proclaimed the Teaching;
The Conqueror awakened thirty billion gods.
- 7.** At the proclamation of the Teaching to the demon, the king of men,
The full realisations of those are incalculable by counting.
- 8.** 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.
- 9.** Of twenty thousand monks, then was the meeting;
Of those who had gone beyond existence, such ones with shame and morality.
- 10.** I was then a young man, renowned as Jotipāla;
A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas.
- 11.** In the marks of a great man and in history, having reached perfection in his
own teaching;
Skilled in earth and sky, accomplished in knowledge, without deficiency.
- 12.** Ghaṭikāra by name was the attendant of the Blessed One Kassapa;
Respectful, deferential, he attained final Nibbāna at the third fruit.
- 13.** Ghaṭikāra, having taken me, approached Kassapa the Conqueror;
Having heard his teaching, I went forth in his presence.

- 14.** Having become one putting forth strenuous energy, skilled in duties great and small;
Nowhere do I decline, I fulfilled the Conqueror's Dispensation.
- 15.** As far as what was spoken by the Buddha, the ninefold Conqueror's Dispensation;
Having learnt all thoroughly, I made resplendent the Conqueror's Dispensation.
- 16.** Having seen my marvel, that Buddha too predicted;
"In this fortunate cosmic cycle, this one will be a Buddha.
- 17.** "Having gone forth from the delightful city called Kapila, the Truth-finder;
Having striven in striving, having performed austerities.
- 18.** "Having sat down at the root of the goatherd's tree, the Truth-finder;
Having taken up the milk-rice there, he will approach the Nerañjarā.
- 19.** "On the bank of the Nerañjarā, having eaten the milk-rice;
By the prepared excellent path, he will approach the foot of the Bodhi tree.
- 20.** "Then, having circumambulated, the unsurpassed one, the ground of enlightenment;
At the unconquered place, on the excellent seat of enlightenment;
Having sat down cross-legged, the one of great fame will awaken.
- 21.** "'His mother who gave him birth will be named Māyā;
His father will be named Suddhodana, this one will be Gotama.
- 22.** "Without mental corruptions, without lust, with peaceful minds, concentrated;
Kolita and Upatissa will be the chief disciples;

Ānanda by name will be the attendant, he will attend upon this Conqueror.
- 23.** "Khemā and Uppalavaṇṇā will be the chief female disciples;
Without mental corruptions, with peaceful minds, without lust, concentrated;
The enlightenment tree of that Blessed One is called the holy fig tree.
- 24.** "Citta and Hatthaka of Āḷavī will be the chief male attendants;
Nanda's mother and Uttarā will be the chief female attendants."
- 25.** Having heard this word of the hermitage's great sage;
Rejoicing, men and deities said: "This one is indeed a Buddha-seed."
- 26.** Sounds of acclamation occur, they clap their hands and laugh;
With joined palms they pay homage, the ten-thousand world-system together
with the gods.
- 27.** "If we miss the Dispensation of this Protector of the World,
In the future time, we shall be face to face with him."
- 28.** "Just as people crossing a river, having missed the opposite ford;

Having taken a lower ford, they cross over the great river.

- 29.** "Just so, all of us, if we let go of this Conqueror;
In the future time, we shall be face to face with him."
- 30.** Having heard his word too, I gladdened my mind even more;
I determined upon further ascetic practice, for the fulfilment of the ten
perfections.
- 31.** Thus having wandered in the round of rebirths, avoiding misconduct;
And difficult deeds were done by me, because of enlightenment itself.
- 32.** There was a city named Bārāṇasī, there was a warrior named Kikī;
There in that city dwelt the great family of the Perfectly Enlightened One.
- 33.** The brahmin Brahmadatta was the father of that Buddha;
Dhanavatī by name was the mother, of Kassapa the great sage.
- 34.** For two thousand years, he dwelt in the house;
Haṃsa, Yasa, and Sirinanda, three excellent mansions.
- 35.** Thirty-six thousand women, fully adorned;
Sunandā was the name of that woman, Vijitasena was her son.
- 36.** Having seen the four signs, he departed from the palace;
For seven days the striving conduct, the highest of men practised.
- 37.** Asked by Brahmā, the peaceful one, Kassapa, the leader of the world;
The great hero turned the wheel, at the deer-park, the highest of men.
- 38.** Tissa and Bhāradvāja were the chief disciples;
Sabbamitto by name was the attendant, of Kassapa the great sage.
- 39.** Anuḷā and Uruveḷā were the chief female disciples;
The enlightenment tree of that Blessed One is called the banyan tree.
- 40.** Sumaṅgala and Ghaṭikāra were the chief male attendants;
Vicitasenā and Bhaddā were the chief female attendants.
- 41.** That Buddha, risen to twenty cubits in height,
Like a lightning-staff in the sky, like the moon surrounded by a halo.
- 42.** Twenty thousand years was the life span of that great sage;
Remaining for that long, he helped many people to cross.
- 43.** Having built a lake of the Dhamma, having given morality as cosmetic;
Having put on the cloth of the Dhamma, having distributed the garland of the
Dhamma.
- 44.** Having placed the stainless mirror of the Dhamma among the great assembly;
Let those aspiring for Nibbāna see my adornment.

- 45.** Having given the jacket of morality, armoured with the armour of meditative absorption,
Having wrapped in the leather of the Dhamma, having given the highest armour.
- 46.** Having given the shield of mindfulness, with a sharp knowledge-lance,
Having given the excellent sword of the Dhamma, for crushing the association with defilements through morality.
- 47.** Having given the ornament of the threefold true knowledge, a garland of the four fruits;
Having given the adornment of the six higher knowledges, the ornament of Dhamma flowers.
- 48.** Having given the white umbrella of the Good Teaching, which wards off evil;
Having created the flower of fearlessness, he, together with his disciples, attained final Nibbāna.
- 49.** For he is the Perfectly Enlightened One, immeasurable, difficult to approach;
For he is the jewel of the Teaching, well proclaimed, inviting one to come and see.
- 50.** For he is the jewel of the Community, practicing well, unsurpassed;
All that has disappeared, are not all activities empty?
- 51.** The Conqueror Mahākassapa, the Teacher, attained final Nibbāna in Setabya Park;
Right there is the stūpa of the Conqueror, one yojana in height.

The lineage of the Blessed One Kassapa is twenty-fourth.



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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