

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)

9. Commentary on the Chronicle of the Buddha Anomadassī
(9. Anomadassībuddhavaṃsavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

9. Explanation on the Lineage of the Buddha Anomadassī

Now, when the Buddha Sobhita had attained final Nibbāna, in the period after him, one incalculable period was devoid of the arising of a Buddha. But in the past, in that incalculable period, in one cosmic cycle, three Buddhas arose - Anomadassī, Paduma, and Nārada. Therein, the Blessed One Anomadassī, having fulfilled the perfections for sixteen incalculable periods and a hundred thousand cosmic cycles, having been reborn in the Tusita city, being requested by the gods, having passed away from there, took conception in the womb of the chief queen named Yasodharā, who had elevated and beautiful breasts, in the family of a king named Yasavā, in the royal capital named Candavatī. When the prince Anomadassī had entered the womb of Queen Yasodharā, it is said, by the power of his merit, a radiance, having pervaded a region of eighty cubits in extent, stood. It was not surpassable by the radiance of the moon and the sun. She, after the elapse of ten months, gave birth to the Bodhisatta in the Sucandana pleasure grove. The wonders were in the manner already stated below.

On the name-giving day, those giving him a name, since at his birth seven jewels fell from the sky, because he was the cause for the arising of superior jewels, they named him "Anomadassī." He, having gradually come of age, being entertained with divine types of sensual pleasure, dwelt in the house for ten thousand years. He had, it is said, three mansions - Siri, Upasiri, and Sirivaḍḍha. Twenty-three thousand women headed by Queen Sirimā were in attendance. He, when a son named Upavāṇa was born to Queen Sirimā, having seen the four signs, having gone forth in the great renunciation by a palanquin vehicle, went forth. Three crores of people went forth following him.

Surrounded by them, the Great Man practised the practice of striving for ten months. Thereupon, on the full moon day of Vesākha, having walked for almsfood in the brahmin village of Anupama, having eaten the milk-rice given by the daughter of the millionaire Anupama, having spent the day residence in a sal grove, having taken eight handfuls of grass given by a naked ascetic named Anoma, having circumambulated the Ajjuna tree of enlightenment, having spread a grass mat thirty-eight cubits wide, having determined the fourfold energy, having folded his legs crosswise, having destroyed the forces of Māra together with Māra, having produced the three true knowledges in the three watches - "Through the round of many births, etc. it has reached the elimination of cravings" - he uttered an inspired utterance. Therefore it was said -

1. After Sobhita, the Perfectly Enlightened One, the best of bipeds; Anomadassī, of immeasurable fame, radiant, difficult to surpass.

2. "He, having cut off all bondage, having destroyed the three existences;
Taught the path leading to non-return, to gods and humans.
3. "Unshakeable like the ocean, difficult to approach like a mountain;
He is infinite like space, like a king of sal trees in full bloom.
4. "Even by seeing that Buddha, living beings are pleased;
Having heard the word he speaks, they attain the Deathless."

1-4. Therein, "Anomadassī" means one of incomparable vision, or one of immeasurable vision. "Of immeasurable fame" means of immeasurable renown, or of immeasurable renown. "Radiant" means possessed of the radiance of morality, concentration, and wisdom. "Difficult to surpass" means difficult to assail; the meaning is unable to be surpassed by any other god or Māra or anyone whatsoever. "He, having cut off all bondage" means having cut through all the tenfold mental fetters. "Having destroyed the three existences" means having destroyed the action leading to the three existences by the knowledge that brings about the elimination of action, having brought it to non-existence - this is the meaning. "The path leading to non-return" - Nibbāna, which is the counterpart of the occurrence of turning back, is called "non-return"; that which goes to that non-return by means of this is "leading to non-return." The meaning is he taught that path leading to non-return, the eightfold path. "Dasseti" is also a reading; the meaning is the same. "To gods and humans" means of gods and humans; the accusative case should be understood as used in the genitive sense.

"Unshakeable" means unable to be disturbed or shaken, thus imperturbable. Just as indeed the ocean, eighty-four thousand yojanas deep, the abode of beings of many thousands of yojanas, is imperturbable, so too he is imperturbable - this is the meaning. "Infinite like space" - just as space has no end, and is thus infinite, immeasurable, and boundless, so too the Blessed One is infinite, immeasurable, and boundless in the virtues of a Buddha. "He" means that Blessed One. "Like a king of sal trees in full bloom" means because his body is adorned with all the marks and features, he shines like a king of sal trees in full bloom - this is the meaning. "Even by seeing that Buddha" means even by the seeing of that Buddha - this is the meaning. Even in such cases, those skilled in grammar employ the genitive case. "Pleased" means fully pleased, gladdened. "Him who speaks" means of him who speaks; the accusative case is used in the sense of the genitive. "The Deathless" means Nibbāna. "They attain" means they reach. "They" means those who hear his word, the proclamation of the Teaching, they attain the Deathless - this is the meaning.

Now the Blessed One, having spent seven weeks at the foot of the Bodhi tree, requested by Brahmā for the proclamation of the Teaching, surveying the world with the Buddha-eye, saw three ten million people who had gone forth together with him, accomplished with decisive support - While reflecting "Where indeed are they dwelling now?" having seen them dwelling in the Sudassana Park in the city of Subhavatī, having gone through space, he descended into the Sudassana Park. He, surrounded by them, in the midst of the assembly including gods and humans, set in motion the wheel of the Teaching. There, the first full realisation was of a hundred ten million. Therefore it was said -

- 5.** "The full realisation of the teaching for him was then prosperous and flourishing;
Hundreds of koṭṭis fully realised, at the first teaching of the Dhamma."

Therein, "flourishing" means having reached abundance by way of the multitude. "Hundreds of koṭṭis" means hundreds of koṭṭis are hundreds of koṭṭis. "Koṭṭisatayo" is also a reading; its meaning is a hundred koṭṭis.

Then at another time, having performed the Twin Miracle at the gate of the city of Osadhī at the foot of an asana tree, seated on the Paṇḍukambala stone in the Tāvatiṃsa realm which is difficult to overcome by the titans, he rained the rain of the Higher Teaching for three months. Then eighty koṭṭis of deities fully realised. Therefore it was said -

- 6.** Thereafter at the full realisation, when the showers of the Teaching were raining;
Eighty million fully realised, at the second teaching of the Dhamma.

Therein, "vassante" means when the great cloud of the Buddha was raining. "Dhammavuṭṭhiyo" means the rain showers of the talk on the Teaching.

Thereupon at a later time, at the exposition of the question on blessings, seventy-eight million fully realised. That was the third full realisation. Therefore it was said -

- 7.** "Thereafter also when raining, and satisfying living beings;
For seventy-eight crores, there was the third full realisation."

Therein, "vassante" means when raining the shower of water of the talk on the Teaching. "Tappayante" means satisfying by the rain of the nectar of the Teaching, making satisfaction - with reference to the Blessed One - this is the meaning.

The Blessed One Anomadassī too had three assemblies of disciples. Therein, in the city of Soreyya, when the Teaching was being taught to King Isidatta, having gained confidence, he recited the Pātimokkha in the midst of eight hundred thousand Worthy Ones gone forth by the "Come, monk" ordination. This was the first assembly. In the city of Rādhavatī, when the Teaching was being taught to a king named Sundarindhara, he recited the Pātimokkha in the midst of seven hundred thousand Worthy Ones gone forth by the "Come, monk" ordination. This was the second assembly. Again in the city of Soreyya itself, together with King Soreyya, he recited the Pātimokkha in the midst of six hundred thousand Worthy Ones gone forth by the "Come, monk" ordination. This was the third assembly. Therefore it was said -

- 8.** "There were three assemblies of that great sage too;
Of those who had attained the power of direct knowledge, fully blown with liberation.
- 9.** "There was then an assembly of eight hundred thousand,
Of those who had abandoned vanity and delusion, of peaceful minds, such ones.
- 10.** "The second meeting was of seven hundred thousand,
Of those without blemish, stainless, at peace, such ones.

11. "The third meeting was of six hundred thousand,
Of those who had attained the power of direct knowledge, quenched, austere
ascetics."

8-11. Therein, "of that great sage too" means of that great sage Anomadassī too. "The best of bipeds too" is also a reading; the meaning is of that best of bipeds too. The grammatical rule should be understood from the science of grammar. "Of those who had attained the power of direct knowledge" means of those who had attained the power of direct knowledges; the meaning is of those who had attained firmness in the direct knowledges through the swiftness of comprehension by practised mastery. "Fully blown" means of those who had attained exceeding splendour through the state of being in full bloom on every branch. "Of liberation" means of the liberation of the fruition of arahantship.

"Without blemish" - here this word "blemish" is seen somewhere in the sense of mental defilements. As he said - "Therein, what are the three blemishes? Lust is a blemish, hate is a blemish, delusion is a blemish." "This, friend, is a designation for evil unwholesome spheres of desire, namely 'blemish'." Sometimes in the sense of whatever stain. As he said - "One strives for the abandoning of that very dust or blemish." Sometimes for such a piece of ground, as in "shrine courtyard, Bodhi-tree courtyard, royal courtyard." But here it should be seen in the sense of mental defilements. Therefore the meaning is "of those free from mental defilements." "Stainless" is a synonym for that very thing. "Austere ascetics" means those for whom there is austere asceticism reckoned as the noble path that effects the destruction of mental defilements, they are austere ascetics; of those austere ascetics; the meaning is of those who have eliminated the mental corruptions.

At that time our Bodhisatta was a certain influential demon general, of great supernormal power and great might, lord over many hundreds of thousands of crores of demons. He, having heard "A Buddha has arisen in the world," having come, having created a pavilion of supremely beautiful appearance, made of the seven precious things, resembling the disc of the exceedingly beautiful moon, gave a great gift there for seven days to the Community headed by the Buddha. Then the Blessed One, at the time of the thanksgiving after the meal, declared concerning him "In the future, when one incalculable period exceeding a hundred thousand cosmic cycles has passed, he will become a Buddha named Gotama." Therefore it was said -

12. "I at that time, was a demon of great supernormal power;
Lord wielding power over many tens of millions of demons.
13. "Even then, having approached that excellent Buddha, the great sage,
I satisfied with food and drink the leader of the world together with the
Community.
14. He too, the sage with purified vision, declared of me then;
'Immeasurable cosmic cycles from now, this one will be a Buddha.'
15. "Having striven in striving, etc. we shall be face to face with him."
16. "Having heard his word too, joyful, with an agitated mind;

I determined upon further ascetic practice, for the fulfilment of the ten perfections."

12-16. Therein, "I determined upon further ascetic practice" means for the sake of fulfilling the perfections, he made even more firm effort. That is the meaning.

Now that Blessed One Anomadassī's city was named Candavatī, his father was a king named Yasavā, his mother was named Yasodharā, Nisabha and Anoma were the two chief disciples, his attendant was named Varuṇa, Sundarī and Sumanā were the two chief female disciples, the Bodhi tree was an ajjuna tree, his body was fifty-eight cubits in height, the life span was a hundred thousand years, his chief queen was named Sirimā, his son was named Upavāṇa, and he dwelt in the house for ten thousand years. He departed by a palanquin vehicle. The going by palanquin vehicle, however, should be understood by the method stated in the account of going to the mansion in the commentary on the chronicle of the Buddha Sobhita. A king named Dhammaka was the attendant. It is said that the Blessed One dwelt in the Dhamma Park. Therefore it was said -

17. "The city was named Candavatī, the warrior was named Yasavā;
The mother was named Yasodharā, of the Teacher Anomadassī.
22. "Nisabha and Anoma were the chief disciples;
Varuṇa by name was the attendant of the Teacher Anomadassī.
23. "Sundarī and Sumanā were the chief female disciples;
The enlightenment tree of that Blessed One is called the Ajjuna tree.
25. "Fifty-eight cubits, very high, the great sage;
Radiance radiates from him, like the risen sun.
26. "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
27. The Scriptures, fully in bloom, with Worthy Ones, such ones;
With those without lust, with the unstained, the Conqueror's Dispensation was made resplendent.
28. "And that Teacher of immeasurable fame, those pairs incomparable;
All that has disappeared, are not all activities empty?"

17-28. Therein, "radiance radiates forth" means radiance goes forth from his body. His bodily radiance constantly pervades and remains over a region measuring twelve yojanas in extent. "Those pairs" means the pairs such as the pair of chief disciples and so on. "All that has disappeared" means all of the aforesaid manner has entered the door of impermanence and perished - this is the meaning. "Nanu rittakameva saṅkhārā" is also a reading; its meaning is: are not all activities indeed void and hollow? The syllable "ma" serves as a word-connector. In the remaining verses, the meaning is manifest everywhere.

Now, in the presence of this Blessed One Anomadassī, Sāriputta and Mahāmoggallāna - these two chief disciples made their aspiration for the purpose of attaining the state

of chief disciples. But the stories of these elders should be told here. They have not been included by me for fear of the expansion of the text.

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

The seventh 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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