

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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The Canon of Discourses - Commentaries (Sutta  
Piṭaka - Aṭṭhakathā)

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

02. Commentary on the Teaching in Verses (02. Dhammapada-  
aṭṭhakathā)

16. The Chapter on Love (16. Piyavaggo)



PaliVerse

## 5. The Collection of Minor Texts

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### 02. Commentary on the Teaching in Verses

## 16. The Chapter on Love

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### 1. The Story of the Three Persons Who Went Forth

**209-211.** "Not exertion" - the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to three persons who had gone forth.

It is said that in Sāvathī, in a certain family, there was an only son of the mother and father, dear and beloved. One day, having heard the talk on the Teaching of monks who had been invited to the house and were giving thanksgiving, having become desirous of going forth, he requested the going forth from his mother and father. They did not allow him. This occurred to him - "I shall go outside when my mother and father are not looking and go forth." Then his father, when going outside, entrusted the mother saying "You should guard this one," and the mother, when going outside, entrusted the father. Then one day, when the father had gone outside, the mother, thinking "I shall guard the son," leaning against one door-post, having pressed down the other with her feet, seated on the ground, was spinning thread. He, having thought "I shall deceive her and go," having said "Mother, move aside for a moment; I shall attend to bodily needs," when she drew in her feet, having gone out, having gone quickly to the monastery, having approached the monks, having requested "Give me the going forth, venerable sir," he went forth in their presence.

Then his father, having come, asked the mother - "Where is my son?" "Husband, he was in this area." He, looking around thinking "Where indeed is my son?" not seeing him, thinking "He must have gone to the monastery," having gone to the monastery, having seen his son gone forth, having cried and wept, having said "Dear son, why have you ruined me?" thinking "Now that my son has gone forth, what shall I do at home?" he himself too, having requested the monks, went forth. Then his mother too, thinking "Why indeed are my son and husband tarrying? Could they have gone to the monastery and gone forth?" looking for them, having gone to the monastery, having seen both gone forth, thinking "When these have gone forth, what use is my house to me?" she herself too, having gone to the nuns' dwelling, went forth. Even having gone forth, they were unable to be apart; sitting together in the monastery and in the nuns' dwelling, conversing, they spent the day. Because of that, both the monks and the nuns were harassed.

Then one day the monks reported their conduct to the Teacher. The Teacher, having had them summoned, having asked "Is it true that you act thus?" when it was said "True," said "Why do you act thus? For this is not the exertion of those gone forth." "Venerable sir, we are unable to be apart." "From the time of going forth, such conduct is inappropriate. For not seeing the dear, and seeing the not dear, is nothing but suffering. Therefore, it is not fitting to make anyone dear or not dear among beings and activities" - having said this, he spoke these verses -

209. "Engaging oneself in what is not exertion, and not engaging in exertion;  
Having abandoned the good, grasping at the dear, one envies those devoted  
to self-development.
210. "Do not meet with the dear, nor ever with the not dear;  
Not seeing the dear is suffering, and so is seeing the not dear.
211. "Therefore one should not make anything dear, for separation from the dear is  
evil;  
Mental knots are not found in those for whom there is nothing dear or not  
dear."

Therein, "in what is not exertion" means in unwise attention that should not be engaged in. For the frequenting of the sixfold improper resort, classified as prostitutes' resort and so on, is here called "unwise attention"; the meaning is that one engages oneself in that unwise attention. "In exertion" means and not engaging in wise attention, which is the opposite of that; this is the meaning. "Having abandoned the good" means from the time of going forth, the threefold training beginning with higher morality is called the good; having abandoned that good. "Grasping at the dear" means grasping only what is dear, reckoned as the five types of sensual pleasure. "One envies those devoted to self-development" means by that practice, having fallen from the Dispensation and having reached the state of a householder, afterwards he envies those who, devoted to self-development, having accomplished morality and so on, receive honour from the presence of gods and humans; the meaning is that he wishes "Oh, may I too be of such a form."

"Not with the dear" means one should not come together with dear beings or activities even at any time, even for a single moment; likewise with the not dear. Why? For the non-seeing of the dear by way of separation, and the seeing of the not dear by way of their approach, is indeed suffering. "Therefore" means because both of these are suffering, therefore one should not make any being or activity dear. "For separation from the dear" means the loss of, the separation from, the dear. "Evil" means inferior. "Mental knots are not found in those" means for those for whom there is nothing dear, the bodily knot of covetousness is abandoned. For those for whom there is nothing not dear, the bodily knot of anger. But when those two are abandoned, the remaining mental knots are abandoned. Therefore the meaning is that one should not make anything dear or not dear.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. But those three persons, saying "We are unable to be apart," having left the monastic community, went back to their home.

*The story of the three persons who went forth is the first.*

## 2. The Story of a Certain Householder

**212.** "From the dear arises": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain householder.

For he, when his son had died, overcome by sorrow for his son, having gone to the cremation ground, weeps, and is unable to hold back his sorrow for his son. The Teacher, towards the break of dawn, surveying the world, having seen the decisive support for the path of stream-entry in him, having returned from his alms round, taking one attendant monk, went to his house door. He, having heard of the Teacher's arrival, thinking "He will wish to exchange friendly welcome with me," having ushered the Teacher in, having prepared a seat in the middle of the house, when the Teacher was seated, having come, sat down to one side. Then the Teacher, having asked him "Why, lay follower, are you afflicted?" when the suffering of separation from his son was reported by him, said "Lay follower, do not worry; this so-called death does not occur in just one place, nor does it occur to just one person; but as far as there is such a thing as rebirth in existence, it occurs indeed for all beings. There is not even a single activity that is permanent. Therefore, it should be wisely reviewed thus: 'What is subject to death has died, what is subject to breaking has broken' - it should not be grieved over. For even the wise of old, at the time of their son's death, without making sorrow, thinking 'What is subject to death has died, what is subject to breaking has broken,' developed only the recollection of death." Having said this, when requested "Venerable sir, who acted thus, and when did they act thus? Please tell me," for the purpose of making known the meaning of that, he brought up the past -

"Just as a snake goes, leaving behind its worn-out skin;  
So too when the body is useless, when the departed one has died.

"The one burning does not know the lamentation of relatives;  
Therefore I do not grieve for this, he has gone to whatever destination is his."

Having expanded this Uruga Jātaka in the Book of Fives, he said "Thus in the past, when their dear son had died, the wise, unlike you who now, having given up your activities, go about without food, weeping, not having gone about thus, by the power of the development of the recollection of death, without making sorrow, consumed food and attended to their activities. Therefore do not think 'My dear son has died.' For sorrow or fear, when arising, arises only in dependence on what is dear." Having said this, he spoke this verse -

212. "From the dear arises sorrow, from the dear arises fear;  
For one who is free from the dear, there is no sorrow, whence fear?"

Therein, "from the dear" means: for sorrow or fear, rooted in the round of rebirths, when arising, arises only in dependence on a dear being or activity; but for one who is free from that, both of these do not exist - this is the meaning.

At the conclusion of the teaching, the householder became established in the fruition of stream-entry, and the proclamation of the Teaching was beneficial for those who had assembled.

*The story of a certain householder is the second.*

### 3. The Story of Visākhā

**213.** "From love arises": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the female lay follower Visākhā.

She, it is said, having established her son's daughter, a girl named Sudattā, in her own place, had her perform service for the community of monks in the house. She at a later time died. She, having had the laying down of her body performed, being unable to hold back the sorrow, afflicted, unhappy, having gone to the Teacher's presence, having paid homage, sat down to one side. Then the Teacher said to her "Why, Visākhā, are you sitting afflicted, unhappy, with tearful face, weeping?" She, having reported that matter, said "That girl was dear to me, venerable sir, accomplished in duties; now I do not see such a one." "But how many, Visākhā, are the people in Sāvattihī?" "Venerable sir, it was told to me by you yourself - seven crores of people." "If, however, this many people were similar to your granddaughter, would you wish that or not?" "Yes, venerable sir." "But how many people die daily in Sāvattihī?" "Many, venerable sir." "Is it not so, venerable sir, that there would be no time for you without sorrowing; you would go about weeping night and day?" "Let it be, venerable sir, it is understood by me." Then the Teacher, having said to her "If so, do not grieve; sorrow or fear arises only from love," spoke this verse -

213. "From love arises sorrow, from love arises fear;  
For one who is free from love, there is no sorrow, whence fear?"

Therein, "from love" means: the meaning is that sorrow arises in dependence on the love made towards sons, daughters, and so on.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

*The story of Visākhā is the third.*

#### 4. The Story of the Licchavis

**214.** "From delight arises": the Teacher, while dwelling in dependence on Vesālī in the Pinnacled Hall, spoke this proclamation of the Teaching referring to the Licchavis.

They, it is said, on a certain festival day, having adorned themselves with incomparable ornaments each different from the others, went out from the city for the purpose of going to the pleasure grove. The Teacher, while entering for almsfood, having seen them, addressed the monks - "See, monks, the Licchavis, by whom the gods of the Thirty-three have never been seen before; look at these ones!" - having said this, he entered the city. They too, while going to the pleasure grove, having taken along a certain city-belle woman, having gone, in dependence on her, overcome by jealousy, having struck one another, caused blood to flow like a river. Then they, having lifted them up on beds, carried them back. The Teacher too, having finished the meal, went out from the city. The monks too, having seen the Licchavis being carried away thus, said to the Teacher - "Venerable sir, the Licchavi kings, right early, adorned and prepared, having gone out from the city like gods, have now, in dependence on one woman, come to this disaster." The Teacher, having said "Monks, sorrow or fear, when arising, arises only in dependence on delight," spoke this verse -

214. "From delight arises sorrow, from delight arises fear;  
For one who is free from delight, there is no sorrow, whence fear?"

Therein, "from delight" means from delight in the five types of sensual pleasure; "in dependence on that" is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

*The story of the Licchavīs is the fourth.*

## 5. The Story of the Young Man with No Scent of Women

**215.** "From sensuality": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the boy named Anitthigandha.

It is said that he, a being who had passed away from the Brahma world, was reborn in a family of great wealth in Sāvattthī; from the day of birth he did not wish to approach the vicinity of a woman, and when held by a woman he cried. They held him with a cloth pad and gave him mother's milk to drink. He, having come of age, when it was said by his mother and father "Dear son, we shall arrange a marriage for you," having refused saying "I have no need of a woman," being entreated again and again, having summoned five hundred goldsmiths, having had them given a thousand gold coins of red gold, having had an exceedingly pleasing, solidly wrought figure of a woman made, when again it was said by his mother and father "Dear son, with you not making a marriage, the family lineage will not be established; we shall bring a young woman for you," he shows them that golden figure, saying "If so, if you will bring me a young woman of such a form, I shall do as you say." Then his mother and father, having summoned well-known brahmins, sent them saying "Our son is of great merit; surely there will be a young woman who has made merit together with him. Go, take this golden figure and bring a young woman of such a form." They, saying "Very well," wandering on a journey, went to the city of Sāgala in the Madda country. And in that city there was one lovely young woman about sixteen years of age; her mother and father had her dwell on the uppermost storey of a seven-storeyed mansion. Those brahmins too, thinking "If there is a young woman of such a form here, having seen this, they will say 'She is as lovely as the daughter of such and such a family,'" having placed that golden figure on the path to the bathing ford, sat down to one side.

Then the nurse of that young woman, having bathed that young girl, herself wishing to bathe, having come to the bathing ford, having seen that figure, with the perception "It is my daughter," said "You are ill-mannered! I have just now bathed you and come out, yet you have come here before me!" Having struck it with her hand, and having known its stiffness and lack of reaction, she said "I had the perception 'It is my daughter' - what indeed is this?" Then those brahmins asked her "Is your daughter of such a form, mother?" What is this worth in the presence of my daughter? If so, give your daughter to us. She, having gone home together with them, informed her masters. They, having exchanged friendly greetings with the brahmins, having brought their daughter down, placed her at the lower mansion near the golden figure. The golden figure was without lustre; the young woman was radiant. The brahmins, having given that to them, having had the young woman accepted, having gone, informed the mother and father of the boy Anitthigandha. They, with satisfied

minds, sent them with great honour, saying "Go, bring her quickly."

The boy too, having heard that news, having developed affection merely by hearing "There is indeed a girl more lovely than the golden figure," said "Let them bring her quickly." She too, having been placed on a vehicle and being brought, due to her exceedingly delicate constitution, having developed a wind disease from the jolting of the vehicle, died right on the way. The boy too continuously asked "Has she arrived?" Not informing him suddenly as he asked with excessive affection, having made a diversion for a few days, they informed him of that matter. He, thinking "He did not obtain a meeting with a woman of such a kind," with displeasure arisen, was overwhelmed by the suffering of sorrow like a mountain. The Teacher, having seen his decisive support, while walking for almsfood, went to that house door. Then his mother and father, having ushered the Teacher into the inner house, served him carefully with food. The Teacher, at the conclusion of the meal, asked "Where is the boy Anitthigandha?" "He, venerable sir, having made an arrest of food, is seated in the inner room." "Summon him." He, having come, having paid homage to the Teacher, sat down to one side. When the Teacher said "Has a powerful sorrow arisen, young man?" he replied "Yes, venerable sir, having heard that 'a woman of such a form has died on the road,' a powerful sorrow has arisen; even food is not agreeable to me." Then the Teacher asked him "But do you know, young man, in dependence on what your sorrow has arisen?" "I do not know, venerable sir." "In dependence on sensuality, young man, a powerful sorrow has arisen; sorrow or fear arises in dependence on sensuality" - having said this, he spoke this verse -

215. "From sensuality arises sorrow, from sensuality arises fear;  
For one who is free from sensuality, there is no sorrow, whence fear?"

Therein, "from sensuality" means from sensuality as object of desire and sensuality as defilement; "in dependence on this twofold sensuality" is the meaning.

At the conclusion of the teaching, the young man Anitthigandha became established in the fruition of stream-entry.

*The story of the young man with no scent of women is the fifth.*

## 6. The Story of a Certain Brahmin

**216.** "From craving arises": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain brahmin.

It is said that he, being one of wrong view, one day having gone to the riverbank, cleans the field. The Teacher, having seen the achievement of his decisive support, went to his presence. He, even having seen the Teacher, without doing the proper duties, remained silent. Then the Teacher, having addressed him before anyone else, said "Brahmin, what are you doing?" "I am cleaning the field, Master Gotama." The Teacher, having said just that much, departed. On the following day too, having gone to the presence of him who had come to plough the field, having asked "Brahmin, what are you doing?" having heard "I am ploughing the field, Master Gotama," he departed. On the following days and so on too, having gone in just the same way and having asked, having heard "Master Gotama, I am sowing, I am weeding, I am guarding the field," he departed. Then one day the brahmin said to him - "Master

Gotama, you have come from the day of the field-cleaning onwards. If my crop succeeds, I shall make a sharing with you too; without giving to you, I shall not eat myself. From now on you are my friend."

Then at a later time his crop succeeded, and on the night when the task to be done for the purpose of reaping was due, thinking "My crop is accomplished; tomorrow now I shall have it reaped," a great rain cloud, having rained, carried away all the crop; the field was as if it had been pared and left bare. The Teacher, however, on the very first day knew "That crop will not succeed." The brahmin, having gone right early thinking "I shall look at the field," having seen the hollow field, with powerful sorrow arisen, thought - "The ascetic Gotama has come from the time of my field-cleaning onwards, and I too said to him 'When this crop is accomplished, I shall make a sharing with you too; without giving to you, I shall not eat myself. From now on you are my friend.' That wish of mine too did not reach its summit." Having made an arrest of food, he lay down on the small bed. Then the Teacher went to his house door. He, having heard of the Teacher's arrival, said "Bring my friend and have him seated here." The attendants did so. The Teacher, having sat down, having asked "Where is the brahmin?" when it was said "He is lying down in the inner room," having had him summoned saying "Summon him," when he had come and sat down to one side, said "What is it, brahmin?" "Master Gotama, you have come from the day of the field-cleaning onwards, and I too said 'When the crop is accomplished, I shall make a sharing with you.' That wish of mine is unaccomplished; because of that, sorrow has arisen in me; even food is not agreeable to me." Then the Teacher, having asked him "But do you know, brahmin, in dependence on what your sorrow has arisen?" when it was said "I do not know, Master Gotama, but do you know?" having said "Yes, brahmin, sorrow or fear, when arising, arises in dependence on craving," spoke this verse -

216. "From craving arises sorrow, from craving arises fear;  
For one who is free from craving, there is no sorrow, whence fear?"

Therein, "from craving" means from craving belonging to the six doors; in dependence on this craving it arises - this is the meaning.

At the conclusion of the teaching, the brahmin became established in the fruition of stream-entry.

*The story of a certain brahmin is the sixth.*

## 7. The Story of the Five Hundred Boys

**217.** "Accomplished in morality and vision": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to five hundred boys on the road.

For one day the Teacher, attended by a retinue of five hundred monks together with the eighty great elders, while entering Rājagaha for almsfood, on a certain festival day saw five hundred boys, having had baskets of cakes lifted up, going out from the city to a pleasure grove. They too, having paid homage to the Teacher, departed; they did not say to even one monk "Take a cake." The Teacher, at the time when they had gone, said to the monks - "You will eat cakes, monks." "Where, venerable sir, are

the cakes?" "Do you not see those boys having had baskets of cakes lifted up, having passed by?" "Venerable sir, such boys do not give a cake to anyone." "Monks, although these did not invite me or you with cakes, however the monk who is the owner of the cakes comes behind; it is fitting to go only after eating the cakes." For in the Buddhas there is neither envy nor hatred towards even a single person; therefore, having said this, taking the community of monks, he sat down in the shade at the foot of a certain tree. The boys, having seen the Elder Mahākassapa coming behind, with affection arisen, their bodies filled with the force of joy, having lowered the baskets, having paid homage to the elder with the fivefold prostration, having lifted up the cakes together with the baskets, said to the elder "Accept them, venerable sir." Then the elder said to them - "This Teacher is seated at the foot of a tree having taken the community of monks; having taken your gift, go and make a sharing with the community of monks." They, having said "Good, venerable sir," having turned back, having gone together with the elder, having given the cakes, looking on, standing to one side, at the conclusion of the eating they gave water. The monks grumbled: "Almsfood was given by the boys by looking at faces; without asking the Perfectly Enlightened One or the great elders with cakes, having seen the Elder Mahākassapa, they came bringing them together with the baskets." The Teacher, having heard their talk, having said "Monks, a monk similar to my son Mahākassapa is dear to gods and humans, and they indeed make offerings to him with the four requisites" - spoke this verse -

217. "One accomplished in morality and vision, righteous, a knower of truth;  
Doing one's own work, that one people hold dear."

Therein, "accomplished in morality and vision" means accomplished with the morality of fourfold purity and with right vision associated with path and fruition. "Righteous" means established in the ninefold supramundane states; the meaning is one who has realised the supramundane states. "A knower of truth" means a knower of truth through the knowledge of truth, because of having realised the four truths in sixteen ways. "Doing one's own work" means one's own work is the three trainings; the meaning is one who is fulfilling them. "That one people" means the mundane great multitude holds that person dear; the meaning is they are indeed desirous of seeing, desirous of paying homage, desirous of venerating with requisites.

At the conclusion of the teaching, all those boys became established in the fruition of stream-entry.

*The story of the five hundred boys is the seventh.*

## 8. The Story of a Certain Non-Returner Elder Monk

**218.** "One in whom desire has arisen": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain elder monk who was a non-returner.

For one day, co-resident pupils asked that elder monk - "But is there, venerable sir, any specific attainment for you?" The elder monk, being ashamed, thinking "Even householders attain the fruition of non-returning; I shall speak with them only at the time when I have attained arahantship," without having said anything, died and was reborn in the Pure Abode heavenly world. Then his co-resident pupils, having cried

and lamented, having gone to the Teacher's presence, having paid homage to the Teacher, sat down to one side while still weeping. Then the Teacher said to them "Why, monks, do you weep?" "Our preceptor, venerable sir, has died." "Let it be, monks, do not worry; this is indeed subject to death by nature." "Yes, venerable sir, we too know that; but we asked our preceptor about his specific attainment, and he died without having said anything; because of that we are grieved." The Teacher, having said "Monks, do not worry; the fruition of non-returning was attained by your preceptor. He, being ashamed, thinking 'Even householders attain this; I shall speak to them only after having attained arahantship,' without having said anything to you, having died, has been reborn in the Pure Abodes. Be consoled, monks, your preceptor has attained the state of consciousness unbound to sensual pleasures," spoke this verse -

218. "One in whom desire has arisen for the undeclared, and who would be pervaded by mind;  
And with consciousness unbound to sensual pleasures, is called an upstream-goer."

Therein, "one in whom desire has arisen" means one in whom desire has arisen by way of the wish to act, who has reached endeavour. "For the undeclared" means for Nibbāna. For that is called "undeclared" because it cannot be said "It was made by such and such a person" or "It is of such a form among blue and so on." "And who would be pervaded by mind" means one would be pervaded, filled, by the three lower path and fruition consciousnesses. "With consciousness unbound" means with consciousness unbound to sensual pleasures by the influence of the path of non-returning. "An upstream-goer" means such a monk, having been reborn in the Aviha realm, thenceforth going by way of conception to Akaniṭṭha, is called an upstream-goer. The meaning is: such is your preceptor.

At the conclusion of the teaching, those monks became established in the fruition of arahantship. The proclamation of the Teaching was beneficial for the great multitude as well.

*The story of a certain non-returner elder monk is the eighth.*

## 9. The Story of Nandiya

**219-220.** "A person long absent from home" - the Teacher, while dwelling at Isipatana, spoke this proclamation of the Teaching referring to Nandiya.

It is said that in Bārāṇasī there was a son named Nandiya of a family accomplished in faith; he, suitable to his mother and father, was accomplished in faith and an attendant of the monastic community. Then his mother and father, when he had come of age, wished to bring from the house opposite a maternal uncle's daughter named Revatī. But she was faithless and habitually not giving; Nandiya did not wish for her. Then his mother said to Revatī - "Dear girl, you, in this house, having smeared the sitting place for the community of monks, prepare the seats, set up the stands; when the monks have arrived, having taken the bowl, having caused them to sit down, having filtered the drinking water with a filter waterpot, when they have eaten, wash the bowls; thus you will have won the favour of my son." She did so. Then, having informed her son "She has become amenable to exhortation," when he had

accepted saying "Very well," having fixed a day, they arranged the marriage.

Then Nandiya said to her - "If you will attend upon the community of monks and my mother and father, thus you will be allowed to live in this house; be diligent." She, having assented "Very well," for a few days being as if faithful, while attending upon her husband, gave birth to two sons. Nandiya's mother and father also died; all authority in the house was hers alone. Nandiya too, from the time of his mother and father's death, having become a great master of giving, established a gift for the community of monks. He also established a continuous supply of food at the house-gate for the poor, travellers, and so on. He, afterwards, having heard the Teacher's proclamation of the Teaching, having considered the benefit in the giving of a residence, having had a quadrangle adorned with four inner rooms built at the great monastery at Isipatana, having had beds, chairs, and so on spread, while presenting that residence, having given a gift to the community of monks headed by the Buddha, he gave the water of offering to the Truth-finder. Together with the very establishment of the water of offering on the Teacher's hand, in the Tāvātimsa god realm, a celestial mansion made of the seven precious things, twelve yojanas in all directions, one hundred yojanas in height upwards, endowed with a company of women, arose.

Then one day the Elder Mahāmoggallāna, having gone on a journey in heaven, standing not far from that mansion, asked the young gods who had come near him - "For whom has this celestial mansion surrounded by a company of nymphs arisen?" Then the young gods, explaining the owner of the mansion, said - "Venerable sir, by a householder's son named Nandiya, having had a monastery built for the Teacher at Isipatana, it was given; for his benefit this mansion has arisen." The company of nymphs too, having seen him, having descended from the mansion, said - "Venerable sir, we have been reborn here thinking 'We shall be Nandiya's attendants'; but not seeing him, we are exceedingly dissatisfied. Like breaking a clay dish and obtaining a golden dish, abandoning human success and obtaining divine success - please tell him to come here for the purpose of coming here." The Elder, having come from there, having approached the Teacher, asked - "Does divine success arise, venerable sir, for those who have done good deeds while still standing in the human world?" "Moggallāna, was not the divine success arisen for Nandiya in the heavenly world seen by you yourself? Why do you ask me?" "Thus, venerable sir, it arises."

Then the Teacher said to him "Moggallāna, what indeed is this you are speaking of? Just as someone standing at the village entrance, having seen a son or a brother who has been long absent from home coming from abroad, having come to the house with speed, might announce 'Such and such a person has arrived'; then his relatives, joyful and delighted, having gone out with speed, might welcome him saying 'You have come, dear son, you are well, dear son'; just so, a woman or a man who has done good deeds here, having left this world and gone to the world beyond, deities, having taken a tenfold divine present, having gone out to meet them saying 'I first, I first,' welcome them" - having said this, he spoke these verses -

219. A man long absent from home, who has returned safely from afar;  
Relatives, friends and companions delight in his arrival.

220. Likewise one who has done merit, gone from this world to the beyond;

Merits receive him, like relatives a dear one who has arrived."

Therein, "long absent from home" means one who has dwelt away for a long time. "Who has returned safely from afar" means having engaged in trade or government service, having obtained gain, having achieved success, having come without danger from a distant place. "Relatives, friends and companions" means relatives by way of family connection, friends by way of being acquaintances and so on, and companions by way of being good-hearted. "Delight in his arrival" means having seen him, by the mere utterance "he has come" or by the mere making of a salutation with joined palms, but when he has arrived at the house, they delight in him by way of bringing various kinds of presents. "Likewise" means in that very same manner, a person who has done merit, gone from this world to the world beyond - having taken this tenfold present, namely divine life span, beauty, happiness, fame and authority, and divine forms, sounds, odours, flavours and tangible objects - the merits, standing in the place of mother and father, delighting, receive him. "Like relatives a dear one" means like the remaining relatives welcoming a dear relative who has arrived in this world. This is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on.

*The story of Nandiya is the ninth.*

*The commentary on the Dear Chapter is finished.*

*The sixteenth chapter.*



## 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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