

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

3. Commentary on the Discourse on the Universal Monarch
(3. Cakkavattisuttavaṇṇanā)

[DN 26, PTS 3.58-3.79]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

3. Explanation of the Discourse on the Universal Monarch

Commentary on Having Oneself as an Island and Refuge

80. "Thus have I heard" - this is the Discourse on the Wheel-Turning Monarch. Herein, this is the explanation of obscure terms - "At Mātulā" means in the city so named. Making that city his village as food resort, he dwells in a jungle thicket not far away. "There the Blessed One addressed the monks" - here this is the progressive discourse

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It is said that the Blessed One, at the time of the origination of this discourse, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen the full realisation of the teaching by eighty-four thousand living beings among the inhabitants of Mātula city through this discourse talk illuminating the future lineage, right early, attended by a retinue of twenty thousand monks, arrived at Mātula city. The warriors dwelling in Mātula city, having heard "The Blessed One has come," having gone out to meet him, having invited the one of ten powers, having ushered him into the city with great honour, having arranged a place for sitting, having caused the Blessed One to sit down on a costly divan, gave a great gift to the Community of monks headed by the Buddha. The Blessed One, having finished the meal duty, thought - "If I were to expound the Teaching to these human beings in this place, this area is confined; there will be no opportunity for the human beings to stand or to sit down; but there must be a great assembly."

Then, without even giving the thanksgiving for the meal to the royal family, taking his bowl, he departed from the city. The people thought - "The Teacher goes without even giving us a thanksgiving; surely the refectory was disagreeable; it is not possible to grasp the mind of Buddhas; making intimacy with Buddhas is like grasping a venomous snake with a raised hood by the neck. Come, friends, let us ask forgiveness of the Truth-finder." All the inhabitants of the city departed together with the Blessed One. The Blessed One, while still going, having seen a single mātula tree standing in the Magadhan field, endowed with branches and boughs, giving dense shade, with ground spread out to the extent of about an acre, thought "If I sit down at the root of this tree and the Teaching is being taught, there will be opportunity for the public to stand and sit." Having turned back, having left the road, having approached the tree-root, he looked at the Elder Ānanda, the treasurer of the Teaching. The Elder, by the mere sign of being looked at, having known "The Teacher wishes to sit down," prepared and offered the Fortunate One's great robe. The Blessed One sat down on the prepared seat. Then the people sat down in front of him. On both sides and behind was the Community of monks; in the sky deities stood. Thus, having come into the midst of the great assembly, there the Blessed One addressed the monks.

"Those monks" means the monks who were seated there as recipients of the Teaching. "Having yourselves as an island" means the meaning is: dwell having made oneself an island, a shelter, a rock cell, a destination, an ultimate goal, a support. "Having yourselves as a refuge" - this is a synonym for that very thing. "With no other refuge" - this is a statement rejecting another as refuge. For one person is not a refuge for another, because another is not purified by another's effort. And this too has been said: "Indeed, oneself is one's own protector, for who else could be a protector?" Therefore he said "with no other refuge." But what here is called "self"? The mundane and supramundane Teaching. Therefore he said - "Having the Teaching as an island, having the Teaching as a refuge, with no other refuge." "Observing the body in the body" and so on are expanded in the Mahāsatipaṭṭhāna.

"Resort" means in a place suitable for walking. "One's own" means in what belongs to oneself. "In the paternal domain" means in the domain handed down from the father. "Carataṃ" means of those who walk. "Caranta" is also a reading; the meaning is the same. "Will not gain" means will not obtain, will not find. "Māra" means the Māra who is a son of a god, the Māra who is death, and the Māra who is mental defilement. "Access" means a weak spot, a fissure, an opening. But this meaning should be illustrated by the story of the swooping hawk bird, having come out from the place of clods, having perched on the gateway, and having seized the quail bird warming itself in the morning sun. It should be illustrated by the story of the swooping hawk bird. For this was said:

"Once in the past, monks, a hawk suddenly swooped down upon a quail and seized it. Then, monks, the quail, being carried off by the hawk, lamented thus - 'We are indeed unlucky, we are of little merit, we who wandered outside our own resort, in another's domain. If today we were to walk in our own resort, in our own paternal domain, this hawk would not have been a match for me, that is to say, for battle.' But what, quail, is your own resort, your own paternal domain? That is to say, the freshly ploughed field, the place of clods. Then, monks, the hawk, not proud of her own strength, not boasting of her own strength, released the quail - 'Go then, quail, even having gone there you will not escape.'

Then, monks, the quail, having gone to the freshly ploughed field, the place of clods, having climbed upon a large clod, stood there calling to the hawk - 'Come now to me, hawk, come now to me, hawk!' Then, monks, that hawk, not proud of her own strength, not boasting of her own strength, having tucked in both wings, suddenly swooped down upon the quail. When, monks, the quail knew 'This hawk has come close to me,' then it slipped behind that very clod. Then, monks, the hawk right there struck her breast. For thus it is, monks, for one who walks outside one's own resort, in another's domain.

Therefore, monks, do not walk outside your own resort, in another's domain. Monks, for those walking outside their own resort, in another's domain, Māra will gain access, Māra will gain an object. And what, monks, is a monk's improper resort, another's domain? That is to say, the five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; odours cognisable by nose that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; flavours

cognisable by tongue that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. This, monks, is a monk's improper resort, another's domain.

Monks, walk in your own resort, etc. Māra will not gain an object. And what, monks, is a monk's own resort, his own paternal domain? That is to say, the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - This, monks, is a monk's own resort, his own paternal domain.

"Wholesome" means those having the characteristic of being blameless. "Because of undertaking" means because of conducting oneself having accepted. "Thus this merit increases" means thus this mundane and supramundane fruit of merit grows; and "fruit of merit" should be understood as both merit ever higher and higher and the result of merit.

Commentary on the Discussion of King Daḷhanemi the Universal Monarch

81. Therein, the wholesome is twofold - leading to the round of rebirths and leading to the end of the round of rebirths. Therein, wholesome leading to the round of rebirths means the soft and gentle consciousness arising through affection of parents towards sons and daughters, and of sons and daughters towards parents. Wholesome leading to the end of the round of rebirths means the thirty-seven qualities conducive to enlightenment, classified as "the four establishments of mindfulness" and so on. Among those, the final goal of merit leading to the round of rebirths is the glory and splendour of a universal monarch in the human world. The achievement of path, fruition and Nibbāna is of the wholesome leading to the end of the round of rebirths. Therein, he will show the result of the wholesome leading to the end of the round of rebirths at the conclusion of the discourse.

Here, however, for the purpose of showing the result of the wholesome leading to the round of rebirths, having said "Monks, when sons and daughters did not stand firm in the exhortation of parents, then they declined in life span, in beauty and in sovereignty. But when they stood firm, then they prospered," he began the teaching "Once upon a time, monks" by way of the connection with the wholesome leading to the round of rebirths. Therein, "universal monarch" and so on were explained in detail in the Mahāpadāna.

82. "Drawn back" means retreated even slightly. "Fallen from its place" means departed from its place altogether. That wheel treasure, it is said, stood in the sky at the door of the inner palace as if fixed on its axle. Then, having buried two acacia pillars on both sides of it, they tied one string at the top of the wheel treasure facing towards the rim. At the lower part too, they tied one facing towards the rim. Among those, the wheel treasure that has descended even a trifle from the upper string is

called "drawn back"; when the place of the lower string has been passed beyond by the upper edge, it is called "fallen from its place"; that occurs thus when there is an exceedingly powerful misfortune. Even if it has dropped by a mere string's width, or by one or two finger-breadths, it is indeed "fallen from its place." With reference to that, this was said: "drawn back, fallen from its place."

"Then you should inform me" means: dear son, you, beginning from today, go three times a day to attend upon the wheel treasure; thus going, when you see the wheel treasure drawn back even slightly, fallen from its place, then you should tell me. For my life is placed in your hands. "He saw" means being diligent, having gone three times a day and looking, one day he saw.

83. "Then, monks" means monks; then King Daḥhanemi, having heard that "the wheel treasure has retreated," with powerful displeasure having arisen, having cried and lamented thinking "I shall not live long now, my life span has little remaining, now is not the time for me to enjoy sensual pleasures, now is the time for my going forth," having had his eldest son, the prince, summoned, said this. "Bounded by the ocean" means only that which is enclosed and bounded by a single ocean. For this was his family's property. But that which extended to the limit of the world-circle had arisen through the power of merit and supernormal power; that cannot be given. But in handing over the family's property, he said "bounded by the ocean." "Hair and beard" means for even those going forth into the going forth of a hermit first shave off the hair and beard. Thenceforth they go about having tied up their grown hair. Therefore it was said - "Having shaved off the hair and beard."

"Ochre robes" means dyed yellow with astringent dye. Having done thus at first, afterwards they also wear bark garments. "Went forth" means one who has gone forth. And having gone forth, he dwelt in his own auspicious pleasure grove. "In the royal seer" means in the royal seer. For those who have gone forth as brahmins are called "brahmin sages." But those who have gone forth from royalty, having abandoned the white parasol, are royal sages. "Disappeared" means it had disappeared, having reached non-existence like an extinguished lamp flame. "Experienced" means he made known while crying and lamenting. "Paternal" means it is not an inheritance come from the father; it cannot be attained by one who is lazy, lacking in energy, and conducting oneself having undertaken the ten unwholesome courses of action. It explains that this is to be attained only by one who fulfils the tenfold or twelvefold duty of a wheel-turning monarch in dependence on one's own well-done action. Then, urging him in the practice of the duty, he said beginning with "Come now, you." Therein, "noble" means faultless. "Duty of a wheel-turning monarch" means in the duty of wheel-turning monarchs.

Commentary on the Noble Duty of the Universal Monarch

84. "The Teaching" means the teaching of the ten wholesome courses of action. "Relying on" means with a mind having that as its determination, having made that very thing the support. "Honouring the Teaching" means doing it in such a way that the Teaching, when practised, is well practised. "Respecting the Teaching" means respecting it through the arising of respect towards it. "Revering the Teaching" means dwelling having made that very Teaching dear and worthy of cultivation. "Venerating the Teaching" means having cited it, making veneration to it through

offerings of perfume, garlands and so on. "Paying homage to the Teaching" means conducting oneself humbly towards that very Teaching through making salutations with joined palms and so on. "Having the Teaching as one's banner, having the Teaching as one's standard" means the meaning is having put that Teaching in front like a banner and having raised it up like a standard, in practice having become one with the Teaching as one's banner and the Teaching as one's standard. "Having the Teaching as authority" means having become one who has the Teaching as authority, by having become one who has the Teaching as predominant through the state of having arrived at it, and by performing all actions by the power of the Teaching alone. "Arrange righteous protection, shelter and safeguarding" means "righteous" is one who possesses the Teaching; protection and shelter and safeguarding is protection-shelter-safeguarding. Therein, from the statement "protecting others, one protects oneself," patience and so on are the protection. For this was said: "And how, monks, does one protecting others protect oneself? Through patience, through non-violence, through having a mind of friendliness, through compassion." Shelter is the warding off of inner robes, outer robes, houses and so on; safeguarding is the guarding for the purpose of warding off dangers from thieves and so on. Arrange all that well, set it in operation - this is the meaning. Now, showing where that should be arranged, he said beginning with "for the people within."

Therein this is the meaning in brief - Establish your children and wife, reckoned as the people within, in moral restraint, and give them cloth, perfume, garlands and so on, and ward off all dangers from them. For the army and so on too, the same method applies. But this is the distinction - The army should be supported also by providing food and wages without exceeding the proper time. The anointed warrior nobles should be assisted also by providing excellent thoroughbred horses and other precious things. The dependent warrior nobles should be gratified also by providing them with suitable vehicles and conveyances. The brahmins with gifts of food, drink, cloth and so on. The householders by providing food, seeds, ploughs, ploughshares, draught oxen and so on. Likewise, those dwelling in market towns are townspeople, and those dwelling in the countryside are country folk. The ascetics and brahmins, who have calmed evil and warded off evil, should be honoured by providing ascetic requisites. The beasts and birds should be comforted by the gift of fearlessness.

"In your realm" means in the place where one's authority operates. "Wrongdoing" means unrighteous action. "Should not prevail" means arrange it so that it does not prevail - this is the meaning. "Ascetics and brahmins" means those who have calmed evil and warded off evil. "Abstaining from vanity and negligence" means abstaining from the ninefold conceit-vanity and from negligence reckoned as the surrendering of the mind to the five types of sensual pleasure. "Established in patience and meekness" means established in the patience of endurance and in the state of gentleness. "Themselves alone" means they are said to tame, calm and bring to final quenching one self alone, by taming and so on of one's own lust and so on. "From time to time" means at each time. "You should completely avoid" means you should well avoid, as one would faeces, as one would poison, and as one would fire. "Having accepted" means having rightly taken up, like a garland of fragrant flowers, like the Deathless, you should practise.

Standing here, the duty should be brought together. For the people within and the army one, for the warrior nobles one, for the dependents one, for the brahmins and householders one, for the townspeople and country folk one, for the ascetics and brahmins one, for the beasts and birds one, the rejecting of wrongdoing one, the giving of wealth to those without wealth one, approaching ascetics and brahmins and asking questions one - thus this is tenfold. But for one counting the householders and the birds and beasts separately, it becomes twelvefold. Or for one counting what was not previously stated, it should be understood as twelvefold by way of the abandoning of wrongful lust and unrighteous greed. "This, dear son, is that" means this tenfold and twelvefold noble duty of a wheel-turning monarch. "Of one practising" means of one practising having fulfilled. "On that uposatha day" and so on is stated in the Mahāsudassana.

90. "By his own judgement" means by his own idea. "Su" is merely a particle. "Pasāsati" means instructs. This is what is meant - having abandoned the ancient royal lineage, the royal tradition, the duty of a king, and standing merely on his own idea, he instructs the country. Thus this one arose as the last man, the destroyer of the Daḷhanemi lineage, just as Kaḷārajanaka was of the Maghadeva lineage. "As before" means having been similar to the former time, in the later time. "The country does not prosper" means does not grow. "As it had for the former kings" means just as for the former kings, having been similar both before and after, they prospered, so they do not prosper. In some places they become empty, destroyed and plundered; even the nutritive essence in oil, honey, molasses and so on, and in rice gruel, meals and so on, declined - this is the meaning.

"Ministers and councillors" means ministers and members of the assembly. "Accountants and chief ministers" means accountants who reckon texts beginning with those without gaps, and great councillors. "Military commanders" means elephant trainers and so on. "Doorkeepers" means door guards. "Those who live by their wisdom" - "mantā" is called wisdom; those wise chief ministers who live in dependence on that, this is their name.

Commentary on the Discussion of the Decline of Life Span, Beauty and So On

91. "But not to the poor" means that due to powerful greed, however, he did not give wealth to the poor, destitute people. "Nānuppadiyamāne" means "when not being given"; or this itself is the reading. "Poverty" means the state of being poor. "You should live yourself" means the meaning is "you should sustain your own livelihood." Regarding "conducive to higher states" and so on: because by way of giving fruit in successively higher planes, its path is upward, thus it is "conducive to higher states." "Leading to heaven" means beneficial for heaven, because it produces rebirth there. "Resulting in happiness" means its result in the place of rebirth would be happiness. "Conducive to heaven" because of the well arising of the ten distinctions, the highest, such as divine beauty and so on. The meaning is: one establishes such an offering, a gift.

92. "Will increase" means it will grow, it will become much. "Thoroughly restrain" means well restrained, should restrain. "Make an end at the root" means destroyed at the root. "With a harsh sound" means with a rough noise. "With a drum" means with an execution drum.

93. "We shall cut off their heads" means: those from whom we shall take even at least a handful of roots, we shall likewise cut off their heads, so that no one will even know of the fact of being robbed. "What is it here now? Even the king, having risen up thus, kills others" - this is their intention. "They began" means they started. "Highway robbery" means highway slaughter, standing on the road and committing the work of thieves.

94. "No indeed, Sire" - it is said that he thought - "This king, when the verbal acknowledgment 'true, Sire' has been given, causes one to be killed; come, let me speak a lie," and out of fear of death he said "No indeed, Sire."

96. "Ekidan" - here "ida" is merely a particle; the meaning is "some beings." "Conduct" means misconduct. "Covetousness-and-anger" means covetousness and anger. "Wrong view" means the extreme-grasping, opposing view beginning with "there is no gift."

101. "Lust for what is not according to the Teaching" means lust in inappropriate places such as one's mother, maternal aunt, paternal aunt, maternal uncle's wife, and so on. "Unrighteous greed" means excessively powerful greed even in places appropriate for use. "Wrong conduct" means desire and lust of men towards men and of women towards women.

Regarding "disrespect towards one's mother" and so on: one who is devoted to the welfare of one's mother is "matteyya" (one who respects one's mother); the state of that is "matteyyatā" (filial love towards one's mother); this is the name for right practice towards one's mother. The absence of that and its opposite is "disrespect towards one's mother." For "irreverence towards one's father" and so on too, the same method applies. "No honouring of elders in the family" means the state of non-performance of esteem and humble conduct towards elders in the family.

Commentary on the Period of a Ten-Year Life Span

103. "Yaṃ imesaṃ" means at the time of these. "Alaṃpateyyā" means suitable to be given to a husband. "Imāni rasāni" means these are the finest flavours in the world. "Atibhāḍissanti" means they will greatly flourish; or this itself is the reading. "Kusalantipi na bhavissati" means even the name "wholesome" will not exist; the meaning is that not even the mere concept will be discerned. "Pujjā ca bhavissanti pāsaṃsā ca" means they will be worthy of veneration and worthy of praise. At that time, it is said, people will venerate and praise that very person, saying: "Such and such a one has struck his mother, struck his father, deprived ascetics and brahmins of life, does not even acknowledge the existence of elders in the family - what a man!"

"Na bhavissati mātāti vā" means the respectful thought "This is my mother" will not exist. Speaking various kinds of improper talk, like speaking to a woman in one's own house, they will approach with disrespectful conduct. For mother's sister and so on too, the same method applies. And here, "mātucchā" means mother's sister. "Mātulānī" means maternal uncle's wife. "Ācariyabhariyā" means the wife of a teacher who teaches the fields of crafts. "Garūṇaṃ dārā" means the wives of father's younger brother, father's elder brother, and so on. "Sambheda" means a state of mixing, or the breaking of boundaries.

"Tibbo āghāto paccupaṭṭhito bhavissati" means powerful irritation will be present by way of arising again and again. The other two are synonyms of this very one. Because irritation strikes the mind, it is called "resentment." Because it destroys the welfare and happiness of oneself and others, it is called "anger." Because of corrupting the mind, it is called "ill-will." "Fierce murderous mind" means a murderous mind for the purpose of killing another, even one who is dear. To show the basis for that, "even of a mother towards her son" and so on was said. "Māgavikassa" means of a deer-hunter.

104. "Sword-interval" (satthantarakappo) means an intermediary cosmic cycle of the sword. Without reaching the cosmic cycle of universe-contraction, the destruction of the world occurs in between. This intermediary cosmic cycle is threefold: the famine-interval, the disease-interval, and the sword-interval. Therein, for a generation abundant in greed, there is a famine-interval. For one abundant in delusion, a disease-interval. For one abundant in hate, a sword-interval. Therein, those who perished through the famine-interval are for the most part reborn in the sphere of ghosts. Why? Because of the powerfulness of attachment to food. Those who perished through the disease-interval are for the most part reborn in heaven. Why? Because for them a mind of friendliness arises thus: "Alas, may such a disease not befall these other beings." Those who perished through the sword-interval are for the most part reborn in hell. Why? Because of powerful mutual resentment.

"Perception as deer" (migasaññaṃ) means the perception "This is a deer, this is a deer." "Sharp knives will appear in their hands" means that, it is said, whatever they merely touch with their hand, including at least grass and leaves, will become a weapon. "Let us not kill anyone" (mā ca mayaṃ kañcī) means let us not deprive even a single person of life. "And let no one kill us" (mā ca amhe kocī) means let not even a single person deprive us of life. "What if we" (yaṃnūna mayaṃ) - thinking "This destruction of the world has arisen; it is not possible for two standing in one place to obtain life," they thought thus. "Jungle thicket" (vanagahanaṃ) means a thicket, a place difficult to enter, consisting of grass, bushes, creepers and so on, which are termed jungle. "Thicket of trees" (rukkhagahanaṃ) means a thicket, a place difficult to enter, consisting of trees. "River fastness" (nadīviduggaṃ) means a place difficult to traverse, such as islands in the middle of rivers and so on. "Mountain unevenness" (pabbatavisamaṃ) means unevenness due to mountains, or an uneven place in the mountains. "They will rejoice together" (sabhāgāyissantī) means they will make others like themselves through cordial conversation thus: "Good to see you, friend, you are alive! You too are alive just as I am."

Commentary on the Discussion of the Increase of Life Span, Beauty and So On

105. "Extended" means great. "We would abstain from killing living beings" means we would draw back from killing living beings. Some recite "we would abstain from killing living beings"; therein the meaning is "we would abandon killing living beings." "Having a life span of twenty years" - the mother and father abstained from killing living beings, why did the sons have a life span of twenty years? Because of the purification of the field. For their mother and father had become moral. Thus, because of having grown in the womb of morality, through this purification of the field they had a long life span. But those who, having died here, were reborn right there, they themselves had a long life span through the accomplishment of morality.

"We would be" means we would become. The portions beginning with "having a life span of forty years" should be understood by way of those who abstained from taking what is not given and so on.

Commentary on the Arising of King Saṅkha

106. "Desire" means craving that arises thus: "Give me food." "Lack of appetite" means not eating, the state of being inactive, bodily laziness; the meaning is the state of bodily weakness that produces the wish to lie down on account of drowsiness after a meal for those who have eaten food. "Ageing" means obvious ageing. "So close that a cock could fly from one to another" means the cock's flight, reckoned as flying up from the rooftop of one village and alighting on the rooftop of another village. "In these there is" means "so close that a cock could fly from one to another." "Kukkuṭasampādikā" is also a reading; the meaning is the cock's walking, reckoned as the going on foot of cocks from one village to another village, exists in these. Both of these explain only the dense habitation. "Will be, methinks, as filled as Avīci" means it will be filled without interruption, like the great hell of Avīci.

107. "When humans have a life span of eighty thousand years, monks, a Blessed One named Metteyya will arise in the world" - this was not said by way of the increasing period. For Buddhas are not born when the life span is increasing, but they are born when it is diminishing. Therefore, when that life span, having increased and reached the incalculable, again diminishing, will stand at the time of eighty thousand years, then he will arise - this is the meaning. "Will look after" - this, however, is said by way of those who go about surrounding him. "Sacrificial post" means a mansion. "Caused to be made by King Mahāpanāda" means caused to be made by the king as the cause, for his sake, by Sakka the king of gods, having sent the young god Vissakamma. Formerly, it is said, two reed-workers, a father and son, having had a hermitage made of reeds and fig-wood for an Individually Enlightened One, having caused him to dwell there, attended upon him with the four requisites. They, having died, were reborn in the heavenly world. Among them, the father remained in the heavenly world itself. The son, having passed away from the heavenly world, was reborn in the womb of Sumedhā, the queen of King Suruci. He was a prince named Mahāpanāda. He afterwards, having raised the parasol, became a king named Mahāpanāda. Then, through the power of his merit, Sakka the king of gods sent the young god Vissakamma, saying "Make a mansion for the king." He created for him a mansion twenty-five yojanas in height, made of the seven precious things, with a hundred storeys. With reference to which it was said in the Jātaka -

"Panāda was the name of that king, whose sacrificial post was of gold;
Across it measured sixteen in height, upwards they said a thousandfold.

With a thousand storeys, a hundred pinnacles, adorned with flags, made of
green gold;
There the gandhabbas danced, six thousand in seven groups.

"So it was then, as you speak, Bhaddaji;
I was Sakka then, your steward."

That king, having dwelt there as long as life lasted, having died, was reborn in the

heavenly world. When he was reborn in the heavenly world, that mansion fell downstream in the Great Ganges. At the place facing its front stairway, a city named Payāgapatiṭṭhāna was built. At the place facing its spire, there was a village named Koṭigāma. Afterwards, in the time of our Blessed One, that young god the reed-worker, having passed away from the heavenly world, having become a millionaire named Bhaddaji in the human realm, having gone forth in the presence of the Teacher, attained arahantship. The story should be expanded as to how he, on the day of crossing the Ganges by boat, showed that mansion to the Community of monks. But why did this mansion not disappear? Through the power of the other one. The son of good family who, having made merit together with him, was reborn in the heavenly world, will in the future become a king named Saṅkha. For his use that mansion will rise up; therefore it did not disappear.

108. "Having raised up" means having raised up that mansion. "Having dwelt in" means having dwelt there. "Having given it away, having relinquished it" means having given that mansion by way of giving, and being without concern, having relinquished it by way of renunciation. And to whom was it thus given? To ascetics and so on. Therefore he said - "Having given gifts to ascetics, brahmins, the destitute, travellers, paupers, and beggars." But how will he give one mansion to many? For thus, it is said, the thought will arise in him: "Let this mansion be distributed." It will be distributed piece by piece. He, being as one not attached to it, will relinquish it by way of giving, saying "Whoever wishes for however much, let him take that much." Therefore it was said - "Having given gifts, of the Blessed One Metteyya, etc. he will dwell." By this much, the Blessed One shows the connection of the wholesome leading to the round of rebirths.

109. Now, showing the connection of the wholesome leading to the end of the round of rebirths, he again said beginning with "Monks, dwell having yourselves as an island."

Commentary on the Discussion of the Increase of Life Span, Beauty and So On for a Monk

110. "This, monks, is for a monk regarding life span" - monks, that which I said to you "you will grow in life span," therein this is for a monk regarding life span, this is the cause of life span - this is the meaning. Therefore, it shows that by you who wish to grow in life span, these four bases for spiritual power are to be developed.

"Regarding beauty" - that which I said to you "you will grow in beauty," this is therein the cause of beauty. For indeed, for one who is virtuous, by the power of absence of remorse and so on, both bodily beauty grows, and by the power of fame, the beauty of virtues also grows. Therefore, it shows that by you who wish to grow in beauty, you should be accomplished in morality.

"Regarding happiness" - that which I said to you "you will grow in happiness," this is therein the happiness of meditative absorption of various kinds beginning with rapture and happiness born of seclusion. Therefore, by you who wish to grow in happiness, these four meditative absorptions are to be developed.

"Regarding wealth" - that which I said to you "you will grow in wealth," this is that wealth of the divine abidings spread in all directions, which brings non-aversion towards immeasurable beings, having eleven benefits beginning with sleeping happily. Therefore, by you who wish to grow in wealth, these divine abidings are to be developed.

"Regarding power" - that which I said to you "you will grow in power," this is the power reckoned as the fruition of arahantship, arisen at the conclusion of the elimination of mental corruptions. Therefore, by you who wish to grow in power, exertion for the attainment of arahantship is to be done.

"As this, monks, the power of Māra" - just as this power of the Māra who is a son of a god, the Māra who is death, and the Māra who is mental defilement is difficult to overcome, difficult to conquer, thus I do not perceive any other single power in the world. Even that power, this very fruition of arahantship subdues, overcomes, and overwhelms. Therefore, it shows that exertion is to be done right here.

"Thus this merit" - thus, concluding the connection of wholesome leading to the end of the round of rebirths, that this supramundane merit also increases up to the elimination of mental corruptions, he concluded the teaching with the pinnacle of arahantship. At the conclusion of the discourse, twenty thousand monks attained arahantship. Eighty-four thousand living beings drank the deathless drink.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse on the Universal Monarch is finished.



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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