

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)

2. Commentary on the Discourse at Udumbarikā's Monastery
(2. Udumbarikasuttavaṇṇanā)

[DN 25, PTS 3.36–3.57]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

2. Explanation of the Discourse at Udumbarikā's Monastery

Commentary on the Story of the Wandering Ascetic Nigrodha

49. "Thus have I heard" - this is the Udumbarikā Discourse. Herein this is the explanation of terms not previously explained - "Wandering ascetic" means a clothed wandering ascetic. "At the wandering ascetics' park of Udumbarikā" means at the wandering ascetics' park belonging to Queen Udumbarikā. "Sandhāna" is his name. He was of great might, the foremost person among five hundred lay followers who went about surrounding him, a non-returner, praised thus by the Blessed One in the midst of a great assembly -

"Monks, the householder Sandhāna, possessed of six factors, has reached a conclusion regarding the Truth-finder and lives in the Good Teaching. With which six? With unwavering confidence in the Buddha, with unwavering confidence in the Teaching, with unwavering confidence in the Community, with noble morality, with noble knowledge, with noble liberation. Monks, the householder Sandhāna, possessed of these six factors, has reached a conclusion regarding the Truth-finder and lives in the Good Teaching."

He, early in the morning, having determined the Observance factors, having given a gift to the monastic community headed by the Buddha in the earlier period of the day, when the monks had gone to the monastery, troubled by the sound of young and old children at home, went out thinking "I shall listen to the Teaching" in the presence of the Teacher. Therefore it was said "he went out from Rājagaha during the day." Therein, "during the day" means the daytime of the day is called the passing of midday; when the daytime of that day had come, just when midday had passed, he went out - this is the meaning. "In seclusion" means having withdrawn the mind from this and that sensory field of visible form and so on, he was hidden, having gone to a state of oneness by way of cultivating the delight of meditative absorption. "Who cultivate the mind" means those who increase the mind. Those in whose case, when one reflects and attends, the mind becomes free from mental hindrances, rises up, and grows.

50. "Noisy" and so on should be understood by the very method explained in the Poṭṭhapāda Sutta.

51. "As far as" means however many. "This one of them" means this is one disciple among them, an insider. It is said that five hundred lay disciples of the Blessed One who were non-returners dwelt at Rājagaha. Each one of them had five hundred lay

followers as retinue; with reference to them he said "this one of them." "Perhaps" - he said this desiring his approach. But the reason for the aspiration has been stated in the Poṭṭhapāda Sutta itself.

52. "He said this" means while coming, right on the way, because of having heard their talk, he said this utterance beginning with "these venerable ones are different." Therein, "heterodox" means those who are different sectarians by way of seeing, by deportment, by behaviour, by conduct, by dwelling, and by posture - thus they are heterodox. "Having come together and assembled" means having come together, having assembled, having become a group, at the place where they were seated. "Remote forest and woodland lodgings" means remote forest and woodland lodgings are distant lodgings free from the precincts of the village. "Secluded" means more distant, devoid of the vicinity of human beings. "With little sound" means with faint sound, even from the sound of travellers going through the precincts of the monastery. "With little noise" means with faint noise, noise whose meaning is indistinct. "Having an atmosphere of solitude" means free from the atmosphere of people moving about within. "Suitable for human seclusion" means suitable and befitting for the making of seclusion by human beings. "Suitable for retreat" means conforming to solitude. Thus the householder Sandhāna, having raised joined palms and placed them on the head, the highest part, sat down uttering this inspired utterance: "Oh, my Teacher who resorts to such lodgings!"

53. "When this was said" means when this was said by the householder Sandhāna uttering an inspired utterance. The wandering ascetic Nigrodha, thinking "This householder, even while seated near me, praises and extols only his own Teacher, and does not even consider us as existing; I shall cast the irritation arisen towards him upon the ascetic Gotama," said this to the householder Sandhāna.

"Yagghe" is an indeclinable particle used in the sense of urging. "May you know" means you would understand, you would see. "With whom does the ascetic Gotama converse" means for what reason, with what person does the ascetic Gotama converse, speak, talk. What is meant? "If there were any reason for conversation, or if anyone desirous of conversation were to go to the presence of the ascetic Gotama, he might converse; but there is no reason, no one goes to his presence; so with whom does the ascetic Gotama converse? Not conversing, how will he become a loud talker?"

"Discussion" means comparison. "Lucidity of wisdom" means the state of experienced knowledge by way of giving answers and counter-answers. "Destroyed by empty houses" means destroyed in empty houses; for by the ascetic Gotama only a small amount of wisdom was attained at the foot of the Bodhi tree, and even that has been destroyed while he sits alone in empty houses. It shows that if, however, he were to sit engaging in the company of groups as we do, his wisdom would not be destroyed. "Does not frequent assemblies" means due to lack of self-confidence he is not able to enter an assembly. "Not capable of conversation" means not able to engage in conversation. "Frequents only the fringes" means fearing questions, thinking "someone might ask me a question," he frequents only secluded lodgings at the fringes. "A one-eyed cow" means a cow that has lost one eye, a blind-in-one-eye cow. It is said that she is one who wanders along the borders, she frequents only the fringes. It is said that due to the state of having a blind eye, she is not able to face

towards the edge of the forest. Why? Because she fears a blow from a leaf, or a branch, or a thorn. She is not able to face towards the cattle either. Why? Because she fears a blow from a horn, or an ear, or a tail. "Ingha" is an indeclinable particle used in the sense of urging. "We would confound him" means by the asking of just one question we would cause confounding, we would make him fallen into dejection. "Like a hollow pot, him" means him like an empty water-pot. "We would roll him over" means we would encircle him. For a filled pot, having been turned this way and that way, is not easily encircled. An empty one, having been turned as one pleases, can be encircled; just so, he says, we shall completely encircle the ascetic Gotama, who is similar to an empty pot due to his destroyed wisdom, by encircling him with a net of debate on all sides.

Thus the wandering ascetic, not seeing the gold-coloured circle of the forehead of the Teacher, displaying his own power behind the back of the One of Ten Powers, like an outcast's son offending an unmixed warrior prince by birth, and like an old jackal challenging by strength an unmixed maned lion, the king of beasts, roared various kinds of hollow roars. The lay follower too thought: "This wandering ascetic roars as if excessively; like one stretching out his foot for the purpose of touching Avīci, and stretching out his hand for the purpose of grasping the highest point of existence, he strives in vain. If my Teacher were to come to this place, he would bring down on the spot the banner of conceit of this wandering ascetic, raised up as far as the highest point of existence."

54. The Blessed One too indeed heard that friendly conversation of theirs. Therefore it was said "heard this friendly conversation."

"Sumāgadhāya" means Sumāgadhā is the name of a pond, on whose bank a certain man sitting saw the titan army entering the titan realm through the spaces between the lotus stalks. "Moranivāpa" means nivāpa is called food; the place where food was given to the peacocks together with safety - that is the meaning. "In the open air" means in an open space. "Having attained comfort" means having attained satisfaction, having attained pleasure. "Disposition" means that which constitutes the highest support. "Fundamentals of the holy life" means the noble path reckoned as the ancient holy life. This is what is meant - "What, venerable sir, is that Teaching by which the Blessed One's disciples, being trained, having fulfilled the noble path which constitutes the fundamentals of the holy life as their disposition, having attained comfort by means of the achievement of arahantship, acknowledge?"

Commentary on the Doctrine of Austere Asceticism and Disgust

55. "Interrupted" means unfinished on account of my arrival, having remained as it stood. Tell me; I shall bring it to completion, bring it to its summit, and show it - thus he made the invitation of the Omniscient One.

56. "Difficult to know indeed" - the Blessed One, having heard the wandering ascetic's words, thought: "This wandering ascetic asks about the Teaching to be expounded by me to disciples, the practice to be fulfilled by them. If I were to speak to him about that from the very beginning, even when spoken about he will not understand it. But this one holds the doctrine of loathing evil through energy. Come, let me, having had him ask a question in this very domain, show the uselessness of the views of the various ascetics and brahmins. Then afterwards I shall answer this

question" - having thus reflected, he said beginning with "Difficult to know indeed is this." Therein, "concerning your own teacher's doctrine" means in one's own teacher's teaching. "Concerning the practice of loathing evil" means in the state of loathing evil through energy. "How being" means how having come to be. "Austere asceticism and disgust for evil" means loathing evil through energy, the avoidance of evil. "Fulfilled" means purified. "How unfulfilled" means how does it become impure - thus he asks. "Yatra hi nāma" means "whoever indeed."

57. "Having made quiet" means having made them still and quiet. It is said that he thought - "The ascetic Gotama does not speak even a single question, and his friendly talk is not overly abundant either; but these from the very beginning conform to the ascetic Gotama and praise him. Well then, let me make them silent and speak myself." He did so. Therefore it was said "having made quiet." In the passage beginning with "advocates of austere asceticism and disgust for evil," the meaning is: we advocate austere asceticism and disgust for evil, even in mind we go about having taken that very thing as the core, even with the body we are clinging to that very thing, we dwell engaged in the pursuit of self-mortification of various kinds.

Commentary on the Impurities

58. "Austere ascetic" means one dependent on austere asceticism. "Naked ascetic" and so on should be understood by the very method explained in the Lion's Roar. "Takes upon himself austere asceticism" means he rightly takes up austere asceticism such as the state of being a naked ascetic and so on; he firmly grasps it. "He is delighted" means he is contented in mind, thinking "Who else is there equal to me in this austere asceticism?" "His thought fulfilled" means his thought is concluded thus: "This much is enough." And this has come by way of the sectarians. But it should also be illustrated by way of one observing the Dispensation. For a certain person takes upon himself ascetic practices, and by those very ascetic practices, thinking "Who else is there equal to me as an observer of ascetic practices?" he is delighted, his thought fulfilled. "This is an impurity of the austere ascetic" means this is an impurity of the austere ascetic who is of both kinds. To this extent, I say, this is an impurity of austere asceticism.

"He exalts himself" means thinking "Who is there equal to me?" he exalts himself, raises himself up. "He scoffs at others" means thinking "This one is not like me," he disparages others, casts them down.

"He becomes intoxicated" means he becomes intoxicated by the production of the vanity of conceit. "He becomes infatuated" means he becomes infatuated, greedy, transgressing. "He falls into heedlessness" means regarding this very thing as the substance, he falls into heedlessness. Even one gone forth in the Dispensation becomes one pure only in ascetic practices, not one pure in the meditation subject. He falls back on the ascetic practices alone as having substance, as if they were arahantship.

59. "Material gain, honour and fame" - here, "material gains" means the four requisites are obtained; "honour" means those very same requisites obtained well, having been prepared with care; "fame" means the speaking of praise. "Brings into existence" means in dependence on the state of being a naked ascetic and so on, or

the observance of the thirteen ascetic practices, great material gain arises; therefore "brings into existence" is said. The remainder here should be understood by the method of the former section, by way of the austere ascetic who is of both kinds.

60. "Commits to discrimination" means commits to two portions, makes two parts. "Is agreeable" means finds delight in. "Is not agreeable" means does not find delight in. "Abandons with longing" means abandons with craving. How? Right early he has eaten a meal of milk-rice. Then someone brings him a meat dish. He thinks thus: "When shall we obtain such a thing again now? If we had known, right early we would not have eaten the meal of milk-rice. What am I able to do? Go, my dear, you yourself eat it." As though giving up his life, he abandons with longing. "Greedy" means greed has arisen. "Infatuated" means infatuated by powerful craving, having become one whose mindfulness is confused. "Transgressing" means excessively attached to material gains; without even making a mere rightful invitation saying "Will you eat, friend?" he makes very large mouthfuls. "Not seeing the danger" means he does not see even a mere trace of danger. "Without wisdom of escape" means here he does not even make use of even a mere amount of reviewing as escape through moderation. "Because of attachment to material gain, honour, and praise" means because of craving for material gain and so on.

61. "Devours" means eats up. "Thunderbolt wheel" means a thunderbolt itself in the shape of a wheel. This is what is meant: "This thunderbolt wheel, this deceitful tooth, does not fail to devour anything among root-propagated seeds and so on. And yet people perceive him as an ascetic by the mere claim of being an ascetic." Thus he disparages, casts down. This has come by way of sectarians. But here, by way of monks, this is the explanation: he himself is an observer of ascetic practices, and he disparages another thus: "Why do these so-called ascetics say 'We are ascetics'? They do not have even a mere ascetic practice; seeking designated meals and so on, they go about indulging in requisites." "Who leads a miserable life" means one who leads a miserable life either by way of being a naked ascetic and so on, or by way of ascetic practices. "Jealousy and stinginess" means jealousy, which has the characteristic of wishing for the destruction of another's success in honour and so on, and stinginess, which has the characteristic of being unable to bear others receiving honour and so on.

62. "Sits down within range of sight" means he sits down within the range of sight of human beings, in a place where they can see him. Where they can see him, standing there he practises the bat-observance, heats himself with the five-fire asceticism, stands on one foot, and venerates the sun. Even one gone forth in the Dispensation, having undertaken ascetic practices, having slept the whole night, performs austere asceticism in the range of vision of human beings; in the late evening itself he makes a robe-hut, when the sun has risen he folds it away; having known that human beings have come, having struck the bell, having placed the robe on his head, he descends to the walking path; having taken a broom, he sweeps the monastery courtyard.

"Himself" means his own virtue; regarding "adassayamāno" (displaying), here the prefix "a" is merely a particle; the meaning is "dassayamāno" (displaying). "This too is in my austere asceticism" means this action too is indeed in my austere asceticism; or the locative is used in the reflexive sense; the meaning is "this too is my austere asceticism." For he, having heard such things as "In such and such a place there is a

naked ascetic of loose habits," speaks such things as "That is our austere asceticism, he is our pupil." Or else, having heard such things as "In such and such a place there is a rag-robe wearing monk," he speaks such things as "That is our austere asceticism, he is our pupil."

"Something" means some fault or wrong view. "Practises something concealed" means he practises it in such a way that others do not know. "While it is not agreeable, he says 'It is agreeable'" means while it is not pleasing to him, he says "It pleases me." He makes known a fault committed by himself, even a very great one, by making it appear trifling; he shows a transgression committed by another, even a mere wrong-doing, by making it appear similar to an offence of expulsion. "Should be approved" means should be allowed, should be given thanks for.

63. "Is prone to wrath and bears grudges" means he is possessed of wrath having the characteristic of anger, and of hostility having the characteristic of not giving up enmity. "Is one who depreciates another's worth and is spiteful" means he is possessed of contempt having the characteristic of smearing over the virtues of others, and of insolence having the characteristic of rivalry.

"Is envious and stingy" means he is possessed of envy having the characteristic of jealousy towards the honours and so on received by others, and of the fivefold stinginess having the characteristic of being miserly regarding residence, family, material gain, beauty, and teachings. "Is fraudulent and deceitful" means he is possessed of fraudulence having the characteristic of deceitfulness, and of deceit having the characteristic of concealing what one has done. "Is obstinate and arrogant" means he is possessed of obstinacy having the characteristic of being rigid through lack of affection and mercilessness, and of arrogance having the characteristic of imagining oneself to have surpassed others. "Has evil desires" means he is possessed of evil desire having the characteristic of longing for esteem for qualities one does not possess. "Of evil" means he has come under the control of those very same inferior desires. "Holds wrong views" means he is endowed with a view that is not in accordance with reality, which operates in the manner beginning with "there is nothing given." "Of an extreme view" means that very view is called "extreme-grasping" because it has grasped the extreme of annihilation; the meaning is possessed of that. In the terms beginning with "adhering to his own views," one's own view is one's personal view; one who adheres to one's personal view, having grasped it and declaring it, is one adhering to his own views. "Ādhāna" is called what is firmly and well established; one who takes hold in that manner is one holding on to them tenaciously. Like Ariṭṭha, he cannot be made to relinquish - thus he is one relinquishing them with difficulty. "Yadime" means "if these."

Commentary on the Discussion of Attaining the Pure Outer Bark

64. "Here, Nigrodha, an austere ascetic" - thus the Blessed One, having shown the passage on impurities, that the austere asceticism guarded by those who held the view grasped by the heterodox was entirely defiled, now beginning the teaching for the purpose of showing the passage on purity, said "Here, Nigrodha" and so on. Therein, "not delighted" and so on should be understood by way of the opposite of what was stated. And in all instances, the explanation should be understood by way of both the rough austere ascetic and the observer of ascetic practices. "Thus he is

pure in that state" means thus he, by that reason reckoned as the absence of delight and the absence of fulfilled thought, is pure, free from impurities; striving further, having become one pure in the meditation subject, he attains arahantship. By this method, the meaning should be understood in all instances.

69. "Certainly, venerable sir" - he allows thus: "Venerable sir, this being so, definitively the doctrine of loathing evil through energy is pure." And not knowing what lies beyond this as the summit state or the substance state, he said "has reached the summit and reached the substance." Then the Blessed One, rejecting his claim of having reached the substance, said beginning with "Not so, Nigrodha." "Has only reached the outer bark" - this shows that, of a tree possessing substance, having passed over the substance, the softwood, and the bark, it is like the outer dry bark.

Commentary on the Discussion of Attaining the Pure Skin and So On

70. "Lead to the summit" means he requests the one of ten powers thus: "Having brought to the summit by way of the Teaching, may he teach; having brought to the substance, may he teach." "Restrained by the fourfold restraint" means closed by the fourfold restraint. "Does not kill a living being" means he does not kill a living being. "Does not desire what is cultivated" - what is cultivated means, according to their perception, the five types of sensual pleasure; he does not long for them, does not practise them - this is the meaning.

"This is for him" means this characteristic now being stated beginning with "he progresses" is for him. "By way of his austere asceticism" means it is by way of the state of being an austere ascetic. Therein, "he progresses" means he progresses in that morality, increases it ever higher and higher. "My morality is fulfilled, austere asceticism is undertaken, this much is enough" - he does not give up energy thus. "Does not return to the lower life" means he does not return to the lower state of the household life. He indeed makes energy for the purpose of specific attainment beyond morality; doing thus, he resorts to a secluded lodging. "Forest" and so on were explained in detail in the Sāmaññaphala. "Accompanied by friendliness" and so on were explained in the Visuddhimagga. "Has reached the bark" means having reached the bark interior to the outer dry bark. "Has reached the softwood" means having reached the softwood interior to the bark; it is like the softwood - this is the meaning.

74. "To this extent indeed, Nigrodha, austere asceticism and disgust for evil has reached the summit and reached the substance" - this the Blessed One said by way of the sectarians. For the sectarians, material gain and honour is like the branches and leaves of a tree. The mere five precepts is like the outer dry bark. The mere eight meditative attainments is like the bark. The direct knowledges ending with the knowledge of past lives are like the softwood. But they go about taking the divine eye to be arahantship. Therefore, for them, that is like the substance of a tree. In the Dispensation, however, material gain and honour is like the branches and leaves. Accomplishment in morality is like the outer dry bark. The meditative absorptions and attainments are like the bark. Mundane direct knowledges are like the softwood. The path and fruit is the substance. Thus by the Blessed One his own Dispensation was compared by the simile of a tree laden with the burden of fruit, bent down and bowed. He, through skilfulness in teaching, in order to show the distinction of his own

teaching - "My Dispensation is more superior and more sublime than that achievement of bark and substance; when will you know that?" - began the teaching "Thus indeed, Nigrodha." "Those wandering ascetics" means those wandering ascetics numbering three thousand who were his retinue. "Here we are lost" means here among the naked ascetic practice and so on; this is what is meant: "We do not have even the mere naked ascetic practice, whence the purified practice. We do not have even the mere purified practice, whence the fourfold restraint and so on. Even the fourfold restraint there is not, whence dwelling in the forest and so on. Even dwelling in the forest there is not, whence the abandoning of mental hindrances and so on. Even the abandoning of mental hindrances there is not, whence the divine abidings and so on. Even the mere divine abidings there is not, whence the past life knowledge and so on. Even the mere knowledge of past lives there is not, whence our divine eye. Here we, together with our teachers, are lost." "Anything further beyond this" means from this attainment of the knowledge of the divine eye, any other more superior specific attainment, we do not know even by way of hearing - thus they say.

Commentary on Nigrodha's Brooding

75. "Then to the wandering ascetic Nigrodha" - for thus it occurred to him: "These wandering ascetics now listen to what the Blessed One has said, and by this Nigrodha, in the Blessed One's absence, a harsh and unapproachable utterance was spoken; now he too has become willing to hear. It is now time for me, having brought down the banner of conceit of this one, to raise up the Blessed One's Dispensation." Then he said this to the wandering ascetic Nigrodha. Furthermore, this occurred to him: "If I do not speak, this one will not ask forgiveness of the Teacher; that will lead to his harm and suffering in the future. But when I have spoken, he will ask forgiveness; that will be for his welfare and happiness for a long time." Then he said this to the wandering ascetic Nigrodha. "Now make him one who does not frequent assemblies" - here "now" (pana) is an indeclinable particle; the meaning is "then make him one who does not frequent assemblies." "Aparisāvacareta" is also a reading; the meaning is either "make this one who does not frequent assemblies," or "any one among the one-eyed cow and so on."

"A one-eyed cow" - here too the meaning is "make him like a one-eyed cow wandering along the borders." "Silent" (tuṇhībhūto) means one who has reached a state of silence. "Downcast" (maṅkubhūto) means one who has fallen into a state of powerlessness. "With drooping shoulders" (pattakkhandho) means with neck bent down. "Face cast down" (adhomukho) means with face turned downwards.

76. "That Blessed One is enlightened, for enlightenment" means he himself is enlightened and expounds the Teaching for the purpose of beings' awakening to the four truths as well. "Tamed" means tamed through the eye too, etc. tamed through the mind too. "For taming" means for the purpose of taming others too, not for the purpose of controversy. "Peaceful" means peaceful through the stilling of lust, peaceful through the stilling of hate and delusion, through the stilling of all unwholesome states and all volitional activities. "For peace" means he expounds the Teaching for the purpose of the stilling of lust and so on for the public. "One who has crossed over" means one who has crossed over the four mental floods. "For crossing over" means for the purpose of the public's crossing over the mental floods. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the

mental defilements. "For final Nibbāna" means he expounds the Teaching for the purpose of the final extinguishment of all mental defilements for the public as well.

Commentary on the End of the Holy Life and So On

77. "Transgression" and so on were stated in the Sāmaññaphala. "Of upright nature" means the intrinsic nature of uprightness, free from crookedness of body and so on. "I will instruct" means I instruct such a person, I expound the Teaching to him. "Seven days" means seven days. All this the Blessed One said with reference to a person of slow wisdom; but one who is not fraudulent, not deceitful, of upright nature, will be able to attain arahantship in that very moment. Thus the Blessed One, by the utterance beginning with "not fraudulent," explaining that one who is fraudulent is indeed thoroughly crooked, and cannot be instructed even by me, seized the wandering ascetic by the feet and cast him down, as it were, at the base of Mount Meru. Why? For this one is exceedingly fraudulent, of crooked mind; even when the Teacher speaks thus, he does not resolve upon the Buddha, the Teaching, and the Community; he does not lend an ear for the purpose of resolving; established in hypocrisy, he asks forgiveness of the Teacher. Therefore the Blessed One, having known his disposition, said beginning with "Let an intelligent person come, one who is not fraudulent." But I am not able to instruct a fraudulent one.

78. "Out of desire for pupils" means through desire for pupils, wishing us to be his pupils. "Speaks thus" means he said beginning with "Let an intelligent person come." "Whoever is your teacher" means whoever is naturally your teacher. "Wishing to divert us from our recitation" means having made us accept his own instruction, he wishes to divert us from our recitation. "Let that be your recitation" means whatever is naturally your recitation, let it remain yours; we have no need of your recitation. "From livelihood" means from livelihood. "Reckoned as unwholesome" means having reached the portion classified as "unwholesome." "Unwholesome mental states" means the mental states of the twelve unwholesome arisings of consciousness, or specifically craving. For that is called "leading to rebirth" because it causes renewed existence. "That give trouble" means associated with the disturbance of mental defilements. "Leading to future birth, ageing and death" means being a condition for birth, ageing and death. "Mental states subject to defilement" means the twelve unwholesome arisings of consciousness. "Purifying" means the mental states of serenity and insight meditation. For they purify beings, therefore they are called "purifying." "Fulfilment of wisdom" means the fulfilment of path wisdom. "And expansion" means the expansion of fruition wisdom, or both of these are merely synonyms for each other. This is what is meant: "Thereupon you will, in this very life, having realised by direct knowledge yourselves both path wisdom and fruition wisdom, having attained, dwell therein." Thus the Blessed One, referring to the wandering ascetics, showing the fruit of his own exhortation and instruction, concluded the teaching with the pinnacle of arahantship.

79. "As if by Māra" means just as those whose minds are possessed by Māra sit down, just so they sat silent, etc. bewildered.

Māra, it is said, thought: "The Teacher, roaring very much, having displayed the power of the Buddha, expounds the Teaching to these wandering ascetics; at some time there might be a full realisation of the teaching; come, let me possess them" -

so he possessed their minds. Indeed, the mind of those whose illusions have not been abandoned is to be done with by Māra as he wishes. They too, with minds possessed by Māra, sat silent, bewildered, as if with stiffened limbs and minor limbs. Then the Teacher, attending to "Why indeed are these wandering ascetics sitting exceedingly silent?", knew the state of being possessed by Māra. If, however, there were a cause for the arising of path and fruition for them, the Blessed One would expound the Teaching even having warded off Māra; but that does not exist for them. He knew "All these are hollow men." Therefore it was said "Then this occurred to the Blessed One: 'All these are foolish men'" and so on.

Therein, "touched by the Evil One" means touched by the Evil One, by Māra. "Yatra hi nāma" means "in whom indeed." "Even for the purpose of knowing" means even for the purpose of knowing. "What will seven days do" means the week determined by the ascetic Gotama, what will it do to us? This is what is meant: "It was said by the ascetic Gotama 'He will, having realised by direct knowledge himself, having attained, dwell therein for a week'; what discomfort will that week cause us? Come, let us live the holy life even for the purpose of knowing whether it is possible or not possible to realise this teaching within a week." Or alternatively, "let us know his teaching at least" - not even once on a single day did the thought arise in them even for the purpose of knowing; but what will a week do for these lazy ones? Will they be able to fulfil a week? - this is the intention here. "Lion's roar" means having roared a fearless roar that breaks the doctrines of others and raises up one's own doctrine. "Appeared" means was established. "At that very moment" means at that very moment. "Entered Rājagaha" means he entered Rājagaha itself. Although for those wandering ascetics no distinction arose from having heard this discourse, yet it will be a condition for their habituation in the future. The remainder is clear everywhere.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse at Udumbarikā's Monastery is finished.



ABOUT THIS TRANSLATION

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