

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

3. The Chapter on Pāthika (3. Pāthikavaggaṇṇapāli)

2. The Discourse at Udumbarikā's Monastery
(2. Udumbarikasuttaṇṇam)

[DN 25, PTS 3.36-3.57]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

2. The Discourse at Udumbarikā's Monastery

The Story of the Wandering Ascetic Nigrodha

49. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time the wandering ascetic Nigrodha was dwelling at the wandering ascetics' park of Udumbarikā together with a great assembly of wandering ascetics, about three hundred wandering ascetics. Then the householder Sandhāna went out from Rājagaha during the day to see the Blessed One. Then this occurred to the householder Sandhāna: "It is not the right time to see the Blessed One. The Blessed One is in seclusion. It is also not the right time to see the monks who cultivate the mind. The monks who cultivate the mind are in seclusion. What if I were to approach the wandering ascetics' park of Udumbarikā, where the wandering ascetic Nigrodha is?" Then the householder Sandhāna approached the wandering ascetics' park of Udumbarikā.

50. Now at that time the wandering ascetic Nigrodha was seated together with a great assembly of wandering ascetics, noisy, with loud noise and great noise, engaging in various kinds of pointless talk. That is: talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence, and so on.

51. The wandering ascetic Nigrodha saw the householder Sandhāna coming from afar. Having seen him, he settled his own assembly - "Let the venerable ones be quiet, let the venerable ones not make a sound. This disciple of the ascetic Gotama, the householder Sandhāna, is coming. As far as the lay disciples of the ascetic Gotama who are clad in white dwell at Rājagaha, this householder Sandhāna is one of them. These venerable ones desire quietness, are disciplined in quietness, and speak in praise of quietness. Perhaps, having noticed that the assembly is quiet, he might think it fit to approach." When this was said, those wandering ascetics became silent.

52. Then the householder Sandhāna approached the wandering ascetic Nigrodha, and having approached, he exchanged friendly greetings with the wandering ascetic Nigrodha. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the householder Sandhāna said this to the wandering ascetic Nigrodha - "These venerable heterodox wandering ascetics, having come together and assembled, are noisy, with loud noise and great noise, engaged in various kinds of pointless talk. That is: talk about kings, etc. talk about existence and non-

existence, and so on. But that Blessed One resorts to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat."

53. When this was said, the wandering ascetic Nigrodha said this to the householder Sandhāna - "May you know, householder, with whom does the ascetic Gotama converse, with whom does he engage in discussion, with whom does he engage in lucidity of wisdom? The wisdom of the ascetic Gotama has been destroyed by empty houses; the ascetic Gotama does not frequent assemblies; he is not capable of conversation. He frequents only the fringes. Just as a one-eyed cow, wandering along the borders, frequents only the fringes. Just so, the wisdom of the ascetic Gotama has been destroyed by empty houses; the ascetic Gotama does not frequent assemblies; he is not capable of conversation. He frequents only the fringes. Come now, householder, should the ascetic Gotama come to this assembly, with just one question we would confound him; methinks we would roll him over like a hollow pot."

54. The Blessed One heard this friendly conversation of the householder Sandhāna with the wandering ascetic Nigrodha with the divine ear element, purified and surpassing the human. Then the Blessed One, having descended from the Vulture's Peak mountain, approached the Peacock Feeding Ground on the bank of the Sumāgadhā pond; having approached, he walked up and down in the open air at the Peacock Feeding Ground on the bank of the Sumāgadhā pond. The wandering ascetic Nigrodha saw the Blessed One walking up and down in the open air at the Peacock Feeding Ground on the bank of the Sumāgadhā pond. Having seen him, he settled his own assembly - "Let the venerable ones be quiet, let the venerable ones not make a sound. This ascetic Gotama is walking up and down in the open air at the Peacock Feeding Ground on the bank of the Sumāgadhā pond. That venerable one desires quietness and speaks in praise of quietness. Perhaps, having noticed that the assembly is quiet, he might think it fit to approach. If the ascetic Gotama should come to this assembly, we would ask him this question - 'What, venerable sir, is that Teaching of the Blessed One by which the Blessed One trains disciples, by which the Blessed One's disciples, being trained, having attained comfort, acknowledge the fundamentals of the holy life as their disposition?'" When this was said, those wandering ascetics became silent.

The Doctrine of Disgust with Austerity

55. Then the Blessed One approached the wandering ascetic Nigrodha. Then the wandering ascetic Nigrodha said this to the Blessed One - "Come, venerable sir, Blessed One. Welcome, venerable sir, to the Blessed One. It has been a long time, venerable sir, since the Blessed One made this occasion, that is to say, for coming here. Let the Blessed One sit down, venerable sir, this seat is laid down." The Blessed One sat down on the prepared seat. The wandering ascetic Nigrodha too, having taken a certain low seat, sat down to one side. To the wandering ascetic Nigrodha seated to one side, the Blessed One said this - "Nigrodha, what discussion were you having as you sat together here? And what was the conversation that was interrupted?" When this was said, the wandering ascetic Nigrodha said this to the Blessed One: "Here, venerable sir, we saw the Blessed One walking up and down in the open air at the Peacock Feeding Ground on the bank of the Sumāgadhā pond. Having seen him, we said thus - 'If the ascetic Gotama should come to this assembly,

we would ask him this question - What, venerable sir, is that Teaching of the Blessed One by which the Blessed One trains disciples, by which the Blessed One's disciples, being trained, having attained comfort, acknowledge the fundamentals of the holy life as their disposition?' This, venerable sir, was our discussion that was interrupted; then the Blessed One arrived."

56. "This is difficult to know, Nigrodha, by you who hold a different view, a different acceptance, a different preference, a different practice, a different teacher's doctrine - by which I train disciples, by which my disciples, being trained, having attained comfort, acknowledge the fundamentals of the holy life as their disposition. Come now, Nigrodha, ask me a question concerning your teacher's own doctrine of the practice of loathing evil - 'How is it, venerable sir, that austere asceticism and disgust for evil is fulfilled, and how is it unfulfilled?' When this was said, those wandering ascetics became noisy, making loud sounds and great sounds - "Wonderful indeed, friend, marvellous indeed, friend, is the great power and great majesty of the ascetic Gotama, that he will set aside his own doctrine and invite us to admonish him with another's doctrine."

57. Then the wandering ascetic Nigrodha, having made those wandering ascetics quiet, said this to the Blessed One - "We, venerable sir, are advocates of austere asceticism and disgust for evil, we hold austere asceticism and disgust for evil as our core, we dwell clinging to austere asceticism and disgust for evil. How is it, venerable sir, that austere asceticism and disgust for evil is fulfilled, and how is it unfulfilled?"

"Here, Nigrodha, an austere ascetic is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir,' he does not accept food brought to him, nor food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming, nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, or a seven-house man taking seven morsels; he sustains himself with one small dish of food, he sustains himself with two small dishes of food, he sustains himself with seven small dishes of food; he takes food once a day, he takes food once every two days, he takes food once every seven days. Thus he dwells devoted to the practice of eating food in rotation even up to half a month. He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung; he sustains himself on forest roots and fruits, feeding on fallen fruits. He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robles, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments, he is one who plucks out hair and beard being devoted to the practice of plucking out

hair and beard, he is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns making his sleeping place on a bed of thorns, he makes his sleeping place on a plank, he makes his sleeping place on bare ground, he is one who lies on one side being a wearer of dust and dirt, he is one who lives in the open air accepting whatever seat is offered, he is one who eats filth being devoted to the practice of eating filth, he is one who abstains from drinking being devoted to abstaining from drinking, he dwells devoted to the practice of going down into the water three times including the evening. What do you think, Nigrodha, this being so, is austere asceticism and disgust for evil fulfilled or unfulfilled?" "Certainly, venerable sir, this being so, austere asceticism and disgust for evil is fulfilled, not unfulfilled." "Even in such fulfilled austere asceticism and disgust for evil, Nigrodha, I speak of various kinds of impurities."

Impurities

58. "But in what way, venerable sir, does the Blessed One speak of various kinds of impurities in such fulfilled austere asceticism and disgust for evil?" "Here, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he is delighted, his thought fulfilled. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he is delighted, his thought fulfilled. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he exalts himself and scoffs at others. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he exalts himself and scoffs at others. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he becomes intoxicated, infatuated, and falls into heedlessness. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he becomes intoxicated, infatuated, and falls into heedlessness. This too, Nigrodha, is an impurity of the austere ascetic.

59. "Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he is delighted, his thought fulfilled. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he is delighted, his thought fulfilled. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he exalts himself and scoffs at others. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he exalts himself and scoffs at others. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he becomes intoxicated, infatuated, and falls into heedlessness. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he becomes intoxicated, infatuated, and falls into heedlessness. This too, Nigrodha, is an impurity of the austere ascetic.

60. "Furthermore, Nigrodha, an austere ascetic commits to discrimination regarding food - 'This is agreeable to me, this is not agreeable to me.' And whatever is not agreeable to him, that he abandons with longing. But whatever is agreeable to him, that he consumes greedy, infatuated, transgressing, not seeing the danger, without wisdom of escape. Etc. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism because of attachment to material gain, honour, and praise - 'Kings, royal ministers, nobles, brahmins, householders, and sectarians will honour me.' Etc. This too, Nigrodha, is an impurity of the austere ascetic.

61. "Furthermore, Nigrodha, an austere ascetic disparages a certain ascetic or brahmin - 'Why does this one who lives on abundant food devour everything? That is: root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds as the fifth - a thunderbolt wheel, a deceitful tooth, by the mere claim of being an ascetic.' Etc. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic sees a certain ascetic or brahmin being honoured, respected, revered, and venerated among families. Having seen this, he has this thought: 'Indeed, they honour, respect, revere, and venerate this one who lives on abundant food among families. But me, an austere ascetic who leads a miserable life, they do not honour among families, they do not respect, they do not revere, they do not venerate.' Thus he arouses jealousy and stinginess among families. Etc. This too, Nigrodha, is an impurity of the austere ascetic.

62. "Furthermore, Nigrodha, an austere ascetic sits down within range of sight... etc. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic goes about among families displaying himself - 'This too is my austere asceticism, this too is my austere asceticism.' Etc. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic practises something concealed. When asked 'Is this agreeable to you?' while it is not agreeable, he says - 'It is agreeable.' While it is agreeable, he says - 'It is not agreeable.' Thus he becomes a conscious speaker of falsehood. Etc. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, when the Truth-finder or a disciple of the Truth-finder is expounding the Teaching, an austere ascetic does not approve of an existing exposition that should be approved. Etc. This too, Nigrodha, is an impurity of the austere ascetic.

63. "Furthermore, Nigrodha, an austere ascetic is prone to wrath and bears grudges. Since, Nigrodha, an austere ascetic is prone to wrath and bears grudges. This too, Nigrodha, is an impurity of the austere ascetic.

"Furthermore, Nigrodha, an austere ascetic is one who depreciates another's worth and is spiteful... etc. He is envious and stingy. He is fraudulent and deceitful. He is obstinate and arrogant. He has evil desires and has come under the control of evil desires. He holds wrong views and is possessed of an extreme view. He is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. Since, Nigrodha, an austere ascetic is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. This too, Nigrodha, is an impurity of the austere ascetic.

"What do you think, Nigrodha, are these impurities of austere asceticism and disgust for evil or not impurities?" "Certainly, venerable sir, these are impurities of austere asceticism and disgust for evil, not non-impurities. Now, venerable sir, there is this possibility that here some austere ascetic might be possessed of all these impurities; what then to say of one or another of them?"

The Discussion on Attaining the Pure Outer Bark

64. "Here, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he is not delighted, his thought not fulfilled. Since, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he is not delighted, his thought not fulfilled. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he does not exalt himself nor scoff at others. Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he does not become intoxicated, does not become infatuated, does not fall into heedlessness. Etc. Thus he is pure in that state.

65. "Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he is not delighted, his thought not fulfilled. Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he does not exalt himself nor scoff at others. Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic takes upon himself austere asceticism, and by that austere asceticism he brings into existence material gain, honour and fame, and by that material gain, honour and fame he does not become intoxicated, does not become infatuated, does not fall into heedlessness. Etc. Thus he is pure in that state.

66. "Furthermore, Nigrodha, an austere ascetic does not commit to discrimination regarding food - 'This is agreeable to me, this is not agreeable to me.' And whatever is not agreeable to him, that he abandons without longing. But whatever is agreeable to him, that he consumes not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic does not take upon himself austere asceticism because of attachment to material gain, honour, and praise - 'Kings, royal ministers, nobles, brahmins, householders, and sectarians will honour me.' Etc. Thus he is pure in that state.

67. "Furthermore, Nigrodha, an austere ascetic does not disparage a certain ascetic or brahmin - 'Why does this one who lives on abundant food devour everything? That is: root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds as the fifth - a thunderbolt wheel, a deceitful tooth, by the mere claim of being an ascetic.' Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic sees a certain ascetic or brahmin being honoured, respected, revered, and venerated among families. Having seen this, he does not have this thought: 'Indeed, they honour, respect, revere, and venerate this one who lives on abundant food among families. But me, an austere ascetic who leads a miserable life, they do not honour among families, they do not respect, they do not revere, they do not venerate.' Thus he does not arouse jealousy and stinginess among families. Etc. Thus he is pure in that state.

68. "Furthermore, Nigrodha, an austere ascetic does not sit down within range of sight... etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic does not go about among families displaying himself - 'This too is my austere asceticism, this too is my austere asceticism.' Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic does not practise anything concealed. He - When asked 'Is this agreeable to you?' while it is not agreeable, he says - 'It is not agreeable.' While it is agreeable, he says - 'It is agreeable.' Thus he is not a conscious speaker of falsehood. Etc. Thus he is pure in that state.

"Furthermore, Nigrodha, when the Truth-finder or a disciple of the Truth-finder is expounding the Teaching, an austere ascetic approves of an existing exposition that should be approved. Etc. Thus he is pure in that state.

69. "Furthermore, Nigrodha, an austere ascetic is without wrath and without resentment. Since, Nigrodha, an austere ascetic is without wrath and without resentment, thus he is pure in that state.

"Furthermore, Nigrodha, an austere ascetic is without depreciation and without spite. Etc. He is without envy and without stinginess. He is not fraudulent and not deceitful. He is not obstinate and not arrogant. He does not have evil desires and has not come under the control of evil desires. He does not hold wrong views and is not possessed of an extreme view. He is not adhering to his own views, not holding on to them

tenaciously, relinquishing them easily. Since, Nigrodha, an austere ascetic is not adhering to his own views, not holding on to them tenaciously, relinquishing them easily. Thus he is pure in that state.

"What do you think, Nigrodha, this being so, is austere asceticism and disgust for evil pure or impure?" "Certainly, venerable sir, this being so, austere asceticism and disgust for evil is pure, not impure, and has reached the summit and reached the substance." "Not so, Nigrodha, to that extent austere asceticism and disgust for evil has not reached the summit and reached the substance; but rather it has only reached the outer bark."

The Discussion on Attaining the Pure Inner Bark

70. "But in what way, venerable sir, does austere asceticism and disgust for evil reach the summit and reach the substance? It would be good, venerable sir, if the Blessed One would lead me to the very summit of austere asceticism and disgust for evil, to the very substance." "Here, Nigrodha, an austere ascetic is restrained by the fourfold restraint. And how, Nigrodha, is an austere ascetic restrained by the fourfold restraint? Here, Nigrodha, an austere ascetic does not kill a living being, does not cause a living being to be killed, and is not approving of one who kills a living being. He does not take what is not given, does not cause what is not given to be taken, and is not approving of one who takes what is not given. He does not speak falsely, does not cause falsehood to be spoken, and is not approving of one who speaks falsely. He does not desire what is cultivated, does not cause what is cultivated to be desired, and is not approving of one who desires what is cultivated. Thus, Nigrodha, an austere ascetic is restrained by the fourfold restraint.

"When, Nigrodha, an austere ascetic is restrained by the fourfold restraint, this is for him by way of his austere asceticism. He progresses and does not return to the lower life. He resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

71. "He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, dwells having pervaded one direction with a mind accompanied by friendliness. Likewise the second. Likewise the third. Likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a

mind accompanied by altruistic joy... etc. he dwells having pervaded one direction with a mind accompanied by equanimity. Likewise the second. Likewise the third. Likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

"What do you think, Nigrodha. This being so, is austere asceticism and disgust for evil pure or impure?" "Certainly, venerable sir, this being so, austere asceticism and disgust for evil is pure, not impure, and has reached the summit and reached the substance." "Not so, Nigrodha, to that extent austere asceticism and disgust for evil has not reached the summit and reached the substance; but rather it has only reached the bark."

The Discussion on Attaining the Pure Softwood

72. "But in what way, venerable sir, does austere asceticism and disgust for evil reach the summit and reach the substance? It would be good, venerable sir, if the Blessed One would lead me to the very summit of austere asceticism and disgust for evil, to the very substance." "Here, Nigrodha, an austere ascetic is restrained by the fourfold restraint. And how, Nigrodha, is an austere ascetic restrained by the fourfold restraint? Etc. When, Nigrodha, an austere ascetic is restrained by the fourfold restraint, this is for him by way of his austere asceticism. He progresses and does not return to the lower life. He resorts to a secluded lodging... etc. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, with a mind accompanied by friendliness... etc. with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. he dwells having pervaded with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"What do you think, Nigrodha, this being so, is austere asceticism and disgust for evil pure or impure?" "Certainly, venerable sir, this being so, austere asceticism and disgust for evil is pure, not impure, and has reached the summit and reached the substance." "Not so, Nigrodha, to that extent austere asceticism and disgust for evil has not reached the summit and reached the substance; but rather it has only reached the softwood."

The Discussion on Attaining the Pure Heartwood and Core

73. "But in what way, venerable sir, does austere asceticism and disgust for evil reach the summit and reach the substance? It would be good, venerable sir, if the Blessed One would lead me to the very summit of austere asceticism and disgust for evil, to the very substance." "Here, Nigrodha, an austere ascetic is restrained by the

fourfold restraint. And how, Nigrodha, is an austere ascetic restrained by the fourfold restraint? Etc. When, Nigrodha, an austere ascetic is restrained by the fourfold restraint, this is for him by way of his austere asceticism. He progresses and does not return to the lower life. He resorts to a secluded lodging... etc. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, with a mind accompanied by friendliness... etc. he dwells having pervaded with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. He recollects manifold past lives. That is: one birth, two births, three births, four births, five births... etc. thus with aspects and terms he recollects manifold past lives. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions: 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

"What do you think, Nigrodha, this being so, is austere asceticism and disgust for evil pure or impure?" "Certainly, venerable sir, this being so, austere asceticism and disgust for evil is pure, not impure, and has reached the summit and reached the substance."

74. "To this extent indeed, Nigrodha, austere asceticism and disgust for evil has reached the summit and reached the substance. Thus indeed, Nigrodha, what you said to me - 'What, venerable sir, is that Teaching of the Blessed One by which the Blessed One trains disciples, by which the Blessed One's disciples, being trained, having attained comfort, acknowledge the fundamentals of the holy life as their disposition?' Thus indeed, Nigrodha, that state is more superior and more sublime, by which I train disciples, by which my disciples, being trained, having attained comfort, acknowledge the fundamentals of the holy life as their disposition."

When this was said, those wandering ascetics became noisy, making loud sounds and great sounds - "Here we are lost together with our teachers, we do not understand anything further beyond this."

Nigrodha's Brooding

75. When the householder Sandhāna knew - "Surely now these heterodox wandering ascetics listen to what the Blessed One has said, lend an ear, and apply their minds to final knowledge." Then he said this to the wandering ascetic Nigrodha - "Thus indeed, Venerable Nigrodha, what you said to me - 'May you know, householder, with whom does the ascetic Gotama converse, with whom does he engage in discussion, with whom does he engage in lucidity of wisdom? The wisdom of the ascetic Gotama has

been destroyed by empty houses; the ascetic Gotama does not frequent assemblies; he is not capable of conversation. He frequents only the fringes; just as a one-eyed cow, wandering along the borders, frequents only the fringes. Just so, the wisdom of the ascetic Gotama has been destroyed by empty houses; the ascetic Gotama does not frequent assemblies; he is not capable of conversation; he frequents only the fringes; come now, householder, should the ascetic Gotama come to this assembly, with just one question we would confound him; methinks we would roll him over like a hollow pot.' This, venerable sir, is that Blessed One, the Worthy One, the Perfectly Enlightened One, who has arrived here; now make him one who does not frequent assemblies, make him a one-eyed cow wandering along the borders, confound him with just one question, roll him over like a hollow pot." When this was said, the wandering ascetic Nigrodha sat silent, downcast, with drooping shoulders, face cast down, brooding, without response.

76. Then the Blessed One, having understood that the wandering ascetic Nigrodha had become silent, downcast, with drooping shoulders, with face cast down, pondering, bewildered, said this to the wandering ascetic Nigrodha - "Is it true, Nigrodha, that this speech was spoken by you?" "True, venerable sir, this speech was spoken by me, as by a fool, as by one confused, as by one unskilled." "What do you think, Nigrodha. What have you heard from wandering ascetics who are senior, elderly, teachers and teachers' teachers, when they speak - 'Those who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, did those Blessed Ones thus, having come together and assembled, dwell noisy, with loud noise and great noise, engaged in various kinds of pointless talk. That is: talk about kings, talk about thieves, etc. talk about existence and non-existence, and so on. Just as you do now together with your teacher. Or did those Blessed Ones thus resort to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, just as I do now?'

"I have heard this, venerable sir. From wandering ascetics who are senior, elderly, teachers and teachers' teachers, when they speak - 'Those who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, those Blessed Ones did not thus, having come together and assembled, dwell noisy, with loud noise and great noise, engaged in various kinds of pointless talk. That is: talk about kings, talk about thieves, etc. talk about existence and non-existence, and so on, just as I do now together with my teacher. Thus those Blessed Ones resort to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, just as the Blessed One does now.'"

"Did it not occur to you, Nigrodha, being intelligent, mindful, and elderly - 'That Blessed One is enlightened, he expounds the Teaching for enlightenment; that Blessed One is tamed, he expounds the Teaching for taming; that Blessed One is peaceful, he expounds the Teaching for peace; that Blessed One has crossed over, he expounds the Teaching for crossing over; that Blessed One has attained final Nibbāna, he expounds the Teaching for final Nibbāna?'"

The Realisation of the Consummation of the Holy Life

77. When this was said, the wandering ascetic Nigrodha said this to the Blessed One - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I spoke thus to the Blessed One. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future." "Truly, Nigrodha, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you spoke thus to me. But since you, Nigrodha, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, Nigrodha, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future. But I, Nigrodha, speak thus -

'Let an intelligent person come, one who is not fraudulent, not deceitful, of upright nature; I will instruct him, I will expound the Teaching. Practising in accordance with the instruction, within seven years he will realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he will dwell in it. Let alone seven years, Nigrodha. Let an intelligent person come, one who is not fraudulent, not deceitful, of upright nature; I will instruct him, I will expound the Teaching. Practising in accordance with the instruction, within six years he will realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he will dwell in it. Five years... four years... three years... two years... one year. Let alone one year, Nigrodha. Let an intelligent person come, one who is not fraudulent, not deceitful, of upright nature; I will instruct him, I will expound the Teaching. Practising in accordance with the instruction, within seven months he will realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he will dwell in it. Let alone seven months, Nigrodha... six months... five months... four months... three months... two months... one month... a fortnight. Let alone a fortnight, Nigrodha. Let an intelligent person come, one who is not fraudulent, not deceitful, of upright nature; I will instruct him, I will expound the Teaching. Practising in accordance with the instruction, within seven days he will realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he will dwell in it.'

The Brooding of the Wandering Ascetics

78. "Now, Nigrodha, you might think thus - 'The ascetic Gotama speaks thus out of desire for pupils.' But this, Nigrodha, should not be seen thus. Whoever is your teacher, let him remain your teacher. Now, Nigrodha, you might think thus - 'The ascetic Gotama speaks thus wishing to divert us from our recitation.' But this, Nigrodha, should not be seen thus. Whatever is your recitation, let it remain your recitation. Now, Nigrodha, you might think thus - 'The ascetic Gotama speaks thus wishing to divert us from our livelihood.' But this, Nigrodha, should not be seen thus. Whatever is your livelihood, let it remain your livelihood. Now, Nigrodha, you might

think thus - 'The ascetic Gotama speaks thus wishing to establish us in those mental states that are unwholesome and reckoned as unwholesome together with our teachers.' But this, Nigrodha, should not be seen thus. Let those mental states of yours remain unwholesome and reckoned as unwholesome together with your teachers. Now, Nigrodha, you might think thus - 'The ascetic Gotama speaks thus wishing to separate us from those mental states that are wholesome and reckoned as wholesome together with our teachers.' But this, Nigrodha, should not be seen thus. Let those mental states of yours remain wholesome and reckoned as wholesome together with your teachers. Thus indeed, Nigrodha, I do not speak thus out of desire for pupils, nor do I speak thus wishing to divert you from your recitation, nor do I speak thus wishing to divert you from your livelihood, nor do I speak thus wishing to establish you in those mental states that are unwholesome and reckoned as unwholesome together with your teachers, nor do I speak thus wishing to separate you from those mental states that are wholesome and reckoned as wholesome together with your teachers. But there are, Nigrodha, unwholesome mental states that have not been abandoned, that are subject to defilement, that lead to rebirth, that give trouble, that have painful results, that lead to future birth, ageing and death, for the abandoning of which I expound the Teaching. For those of you who practise accordingly, defiling mental states will be abandoned, purifying mental states will increase, and you will, in this very life, having realised by direct knowledge yourselves, having attained the fulfilment and expansion of wisdom, dwell therein."

79. When this was said, those wandering ascetics sat silent, downcast, with drooping shoulders, with faces cast down, pondering, bewildered, as if their minds were possessed by Māra. Then this occurred to the Blessed One: "All these foolish men are touched by the Evil One. For not even one of them will think thus: 'Come, let us live the holy life under the ascetic Gotama even for the purpose of knowing - what will seven days do?'" Then the Blessed One, having roared a lion's roar at the wandering ascetics' park of Udumbarikā, having risen up into the sky, appeared on the Vulture's Peak mountain. And the householder Sandhāna at that very moment entered Rājagaha.

The Discourse on Udumbarikā is concluded as second.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 1. The Collection of the Long Discourses. 3. The Chapter on Pāthika. 2. The Discourse at Udumbarikā's Monastery Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org