

Anguttara Nikāya

The Numerical Discourses

Atthakanipāta
(Book of the Eights)

AN 8.22

Gahapati Vagga
(The Section on Householders)

Dutiya Ugga Sutta
“*Ugga of Hatthigāma: The Second Ugga*”

Translated by Bhikkhu Candana

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At one time, while The Blessed One was living among the Vajjis at Hatthigāma, He addressed the Bhikkhus thus:

“Bhikkhus, you must ponder and bring to mind how the householder Ugga of Hatthigāma is endowed with eight wonderful and amazing qualities.” Having said this, The Tathāgata arose from His seat and went into His *kuti*.

Then, when it was morning, a certain Bhikkhu, having put on his robes while taking his bowl and outer robe, paid a visit to the householder Ugga of Hatthigāma and sat on the prepared seat. By approaching that Bhikkhu, the householder Ugga of Hatthigāma paid homage to him with clasped hands and sat to one side. Then, that Bhikkhu addressed Ugga, the householder of Hatthigāma thus:

“Householder, The Blessed One has declared that you are endowed with eight wonderful and amazing qualities. Householder, what are those eight wonderful and amazing qualities which you possess, as told by The Blessed One?”

“Bhante, I do not know of the wonderful and amazing qualities that The Blessed One has declared. Yet, there are eight wonderful and amazing qualities that are undeniably present in me. Listen and attend carefully, Bhante, I will list them for you.”

“Yes, householder,” said the Bhikkhu by consenting, and the householder Ugga of Hatthigāma continued:

“Bhante, the first day that I saw The Blessed One approaching in the distance, I was in the elephants’ grove. The moment I saw Him, suddenly, my mind became established in Faith by acquiring confidence in The Tathāgata. This is the first wonderful and amazing quality that is undeniably present in me.

“Bhante, with a delighted mind supported by that confidence, I attended on The Blessed One, and The Blessed One gave me a gradual discourse, while teaching me the benefits of making offerings; of living a virtuous life; and on heavenly bliss. In addition, He showed me the dangers of sensuality, their defiling nature, leading one to vile and low states of being, as well as the blessings of renunciation. Then, when The Blessed One knew that my mind was ready, tender, free from obstructions, exalted and tranquilized, He gave me The Teaching that is specifically taught by The Buddhas, which is: the Truth of suffering; the Truth of the cause and origin of suffering; the Truth of the cessation of suffering; and the Path leading to the cessation of suffering.

“Then, while I sat there motionless, just as a clean cloth, free of any stains or impurities, would easily and evenly take on the dye, in the same manner, suddenly, the stainless and purified Eye of Dhamma arose in me, as I saw and understood clearly:

‘Whatever arises from a cause, is also destined to cease.’

“At that exact instant, I saw the Truth that is The Dhamma, I understood The Dhamma, I penetrated The Dhamma, and suddenly bewilderments disappeared, and I crossed, once and for all, the sea of doubts, by attaining the self-confidence that The Dhamma provides, as I became solidly established in the Dispensation of the Great teacher, no longer needing to look for any other teacher, henceforth. It was right there that I took Refuge in The Blessed One, in The Dhamma, and in The Sangha of Bhikkhus, and I observed the five precepts of the Holy life, including the precept to remain celibate. This, Bhante, is the second wonderful and amazing quality that is undeniably present in me.

“Bhante, I had four young wives. I approached all of them and told them: ‘Sisters, I now observe the five precepts of the holy life, including the precept to remain celibate. If you so desire, you may stay and partake of the wealth I possess while engaging in actions that produce merits. Or you may go back to your parents and relatives. Or if you desire to be married to another man, then do let me know, and I will give you to him to marry.’

“When this was said, the most senior among them replied: ‘Young Lord, please give me to such and such a man.’ So, I sent for that man, and with my left hand I took the hand of my young wife and with my right hand I took the ceremonial water jar, as I sprinkled water and gave her away to that man, in marriage. While I was giving up my young wife, I did not detect any changes taking place in my heart. This is the third wonderful and amazing quality that is undeniably present in me.

“Bhante, I come from a very wealthy family, where generosity reigns, and the wealth is freely distributed with those individuals who possess good character and are virtuous in behavior. This is the fourth wonderful and amazing quality that is undeniably present in me.

“Bhante, if I associate with and attend on Bhikkhus, I do so with the fullness of my attention and with respect. If the Bhikkhus teach me The Dhamma, I listen with the fullness of my attention and with respect. And if it so happens that they do not teach me, then *I* teach them The Dhamma. This is the fifth wonderful and amazing quality that is undeniably present in me.

“Bhante, when the Sangha has been invited for a meal at my home, it is quite common for the Devas and divine beings to approach and tell me: ‘Householder, this Bhikkhu is liberated by both methods; that other Bhikkhu is liberated through wisdom; the other one is a body witness; that other Bhikkhu has attained to Right View; the other one is liberated through Faith; that one is a Dhamma follower; the other Bhikkhu follows through faith; that one over there is virtuous and of good behavior; the other Bhikkhu there is without any virtue, an immoral man, and of bad character!’ But despite knowing these facts about them, as I am serving the Sangha, I do not recall ever pondering to myself: ‘Well, let me give more food to this Bhikkhu, and much less to that one!’ Instead, I look upon them non-preferentially, by offering them food with an equanimous mind. This is the sixth wonderful and amazing quality that is undeniably present in me.

“Bhante, it is quite common for the Devas and divine beings to approach and tell me: ‘Householder, The Dhamma of The Blessed One is well-taught, indeed!’ Then, I tell them: ‘Well, whether you say so or not, I *know* that The Dhamma of The Blessed One is well-taught!’ But, on account of this and the fact that Devas and divine beings approach and converse with me, this does not make me feel any elation, as I do not detect the presence of conceit in my heart. This is the seventh wonderful and amazing quality that is undeniably present in me.

“And Bhante, if I were to die before The Blessed One, I live with confidence that The Blessed One would declare about me: ‘Ugga of Hatthigāma is no more bound by those fetters that would lead him to be reborn in this human world again.’ This is the eighth wonderful and amazing quality that is undeniably present in me.”

Having listened carefully to what Ugga of Hatthigāma stated, and after accepting the food offered at the home of the householder Ugga of Hatthigāma, that Bhikkhu went away. Once the meal was over, the Bhikkhu approached The Blessed One, and after paying homage to The Teacher, he sat to one side and related all that took place earlier that day, the conversation between himself and the householder Ugga of Hatthigāma. In response, The Blessed One said this:

“Good, good, Bhikkhu! The householder Ugga of Hatthigāma has correctly declared it. For, those are the very same eight wonderful and amazing qualities that are undeniably present in him, which I declared the householder Ugga of Hatthigāma does possess. Therefore, you must ponder and bring to mind what you witnessed, by becoming inspired yourself, on how Ugga of Hatthigāma, being a householder, is fully endowed with these eight wonderful and amazing qualities.”

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