

Aṅguttara Nikāya

The Numerical Discourses

Atthakanipāta
(Book of the Eights)

AN VIII:

Suttas 41-50

Uposatha Vagga

“The Section on Observing the Full Moon Uposatha”

Translated by Bhikkhu Candana

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41. Saṁkhittūposatha Sutta (Full Moon Uposatha - In Brief)

I have personally heard this.

Once, when The Blessed One was living at the monastery offered by Anāthapiṇḍika in Jeta's Park, in the City of Sāvattthī, The Blessed One addressed the Bhikkhus by saying:

“Bhikkhus, when you observe the Uposatha’s Full Moon Day while also having within you these eight factors of the one observing the training that must be there during the Uposatha, it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And what, Bhikkhus, are those eight factors of the one observing the training that must be there during the Uposatha, becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

1. “Here, Bhikkhus, the Noble Disciple in Training reflects:

‘As long as they are still alive, the Arahants live while having given up the harming and killing of living beings, for they have utterly abandoned weapons, leaving behind the use of sticks and swords, and instead, live out the rest of their days with meticulous and kind consideration towards both themselves and all other beings, remaining compassionate towards all. So here, throughout this day and night, I also am giving up the harming and killing of living beings, by

utterly abandoning weapons, leaving behind the use of sticks and swords, and instead, behave with meticulous and kind consideration towards both myself and all other beings, remaining compassionate towards all.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the first factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

2. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up taking what is not freely given; for they only take what is given to them with free will, as they remain abiding in honesty, and absolutely without any thoughts of coveting or theft. So here, throughout this day and night, I also am giving up the taking of what is not freely given; and instead, only take what is given to me with free will, as I remain abiding in honesty, and absolutely without any thoughts of coveting or theft.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the second factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

3. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up sexual activities of all kinds, as they observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings. So here, I also have given up sexual activities of all kinds, as I too observe celibacy throughout my life; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the third factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

4. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up lying or the speaking of what is untrue and false; and instead speaking only what is true, for they are truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in their behavior. So here, throughout this day and night, I also am giving up lying or the speaking of what is untrue'

and false. Thus, I will be speaking only what is true, for they are truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in my behavior.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fourth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

5. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent. So here, throughout this day and night, I also am giving up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fifth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

6. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while eating once per day; having given up the consumption of solid food at night and outside the appropriate time. From this night and day, I too will eat once; having given up the consumption of solid food at night, and outside the appropriate time.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the sixth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

7. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying themselves by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and perfumes for aesthetic purposes. So here, throughout this day and night, I also am giving up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying myself by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and perfumes for aesthetic purposes.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

8. “Next, Bhikkhus, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up using high and luxurious beds and seats, and instead they take whatever is available for them, whether a low seat or a spread of grass for their bed. So here, throughout this day and night, I also am giving up using high and luxurious beds and seats, and instead I will take whatever is available for me, whether a low seat or a spread of grass for my bed.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

“So, you see, Bhikkhus, when you observe the Uposatha, you must also have within you these eight factors of the one observing the training that must be there during the Uposatha, it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.”

42. *Vitthatūposatha Sutta* (Full Moon Uposatha - In Detail)

“Bhikkhus, when you observe the Uposatha’s Full Moon Day while also having within you these eight factors of the one observing the training that must be there during the Uposatha, it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And what, Bhikkhus, are those eight factors of the one observing the training that must be there during the Uposatha, where becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

1. “Here, Bhikkhus, the Noble Disciple in Training reflects:

‘As long as they are still alive, the Arahants live while having given up the harming and killing of living beings, for they have utterly abandoned weapons, leaving behind the use of sticks and swords, and instead, live out the rest of their days with meticulous and kind consideration towards both themselves and all other beings, remaining compassionate towards all. So here, throughout this day and night, I also am giving up the harming and killing of living beings, by utterly abandoning weapons, leaving behind the use of sticks and swords, and instead, I will

behave with meticulous and kind consideration towards both myself and all other beings, remaining compassionate towards all.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the first factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

2. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up taking what is not freely given; for they only take what is given to them with free will, as they remain abiding in honesty, and absolutely without any thoughts of coveting or theft. So here, throughout this day and night, I also am giving up the taking of what is not freely given; and instead, only take what is given to me with free will, as I remain abiding in honesty, and absolutely without any thoughts of coveting or theft.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the second factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

3. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up sexual activities of all kinds, as they observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings. So here, I also have given up sexual activities of all kinds, as I too observe celibacy throughout my life; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the third factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

4. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up lying or the speaking of what is untrue and false; and instead speak only what is true, for they are truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in their behavior. So here, throughout this day and night, I also am giving up lying or the speaking of what is untrue and false. Thus, I will be speaking only what is true, being truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in my behavior.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fourth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

5. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent. So here, throughout this day and night, I also am giving up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fifth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

6. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while eating once per day; having given up the consumption of solid food at night and outside the appropriate time. From this night and day, I too will eat once; having given up the consumption of solid food at night, and outside the appropriate time.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the sixth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

7. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying themselves by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and perfumes for aesthetic purposes. So here, throughout this day and night, I also am giving up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying myself by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and perfumes for aesthetic purposes.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh

factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

8. "Next, Bhikkhus, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up using high and luxurious beds and seats, and instead they take whatever is available for them, whether a low seat or a spread of grass for their bed. So here, throughout this day and night, I also am giving up using high and luxurious beds and seats, and instead I will take whatever is available for me, whether a low seat or a spread of grass for my bed.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the eighth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

"So, you see, Bhikkhus, when you observe the Uposatha, you must also have within you these eight factors of the one observing the training that must be there during the Uposatha, where it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

"And to what degree, Bhikkhus, does it become truly of great fruit and benefit? To what extent does your observance of the Uposatha turn into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

"Here, Bhikkhus, if you were to compare, then imagine having sovereignty and complete dominion over the vast countries of the Angas, Magadhans, Kāsis, Kosalans, Vajjis, Mallas, Cetis, Vangas, Kurus, Pañcālas, Macchas, Sūrasenas, Assakas, Avantis, Gandhāras and Kambojans, along with all their countless jewels and wealth, now, all that is not worth even one-sixteenth of that which can be obtained from observing the Uposatha with the eight-factors, we just mentioned. And what is the reason for this?

"The reason is that no matter how great it may seem, human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.

a. "After all, Bhikkhus, bear in mind that a single period of night and day spent in the heavenly realm of the Four Guardian God-Kings, is equivalent to fifty human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of the Four Guardian God-Kings is five hundred celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Four Guardian God-Kings.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

b. “Similarly, Bhikkhus, a single period of night and day spent in the Tāvātimsa heavenly realm of the Thirty-Three Gods, is equivalent to hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tāvātimsa is one thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to reborn in the companionship of the Devas of the Thirty-Three.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

c. “Similarly, Bhikkhus, a single period of night and day spent in the heavenly realm of the Yāma Gods, is equivalent to two hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Yāma Devas is two thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Yāma heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

d. “Similarly, Bhikkhus, a single period of night and day spent in the heavenly realm of the Tusita Gods, is equivalent to four hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tusita Devas is four thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Tusita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

e. “Similarly, Bhikkhus, a single period of night and day spent in the heavenly realm of the Nimmānarati Gods that delight in creating, is equivalent to eight hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Nimmānarati Devas is eight thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every

possibility for such a person to be reborn in the companionship of the Devas of the Nimmānarati heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

f. “Similarly, Bhikkhus, a single period of night and day spent in the heavenly realm of the Paranimmita Gods that delight in controlling and manipulating the creations of other gods, is equivalent to sixteen hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Paranimmita Devas is sixteen thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Paranimmita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

*Do not kill or harm any living beings nor take that which is not freely given.
Do not speak lies, nor be deceptive, or consume any kinds of intoxicants.
Keep yourself free and far removed from engaging in any kind of sexual behavior,
As you begin to live the Holy Life, yourself, while also
Abstaining from taking food at night, or at the inappropriate times.*

*Do not beautify yourself with flowers or applying any perfume or oils, to try and be attractive.
Instead, sleep on the floor or on an unpretentious mat,
Thus, you will be observing the eight factors for the Full-Moon Uposatha
Extolled by the Buddha, who has gone to the farther shore,
Beyond the reach of suffering.*

*The resplendent Moon and Sun illuminating the skies,
While dispelling darkness all around,
Continue to shed their light,
So utterly beautiful to behold, as they move through space.*

*Whatever wealth that may lie within this realm,
Whether it's pearls, precious stones, diamonds, emeralds and rubies,
Lapis lazuli, the purest of gold, or gold and silver collected from mountains
All that, is not even one-sixteenth when compared to
The Uposatha one completes with all its eight factors,
For the treasures of the world are simply like
The faint luminance of far-off stars in the constellations,
Shining in the distance of space,
Are all dimmed when compared to the bright radiance of the Moon.*

*In this way, the virtuous woman or man
Observing the eight-factored Full Moon Uposatha,
Having made such enormously great merits,
Goes to enjoy their long life of blameless happiness
To be spent in the various celestial realms.*

43. *Paṭhama Visākhā Sutta* (To Visākhā – Part 1)

At one time, The Blessed One was staying in Sāvatti's Pubba Monastery, at the palace of Migāra's mother.

It was then that Lady Visākhā, the Upāsikā, approached The Blessed One, and after paying her respects, she sat to one side. The Blessed One then addressed Lady Visākhā, as He instructed her:

“Visākhā, when you observe the Uposatha's Full Moon Day while also having within you these eight factors of the one observing the training that must be there during the Uposatha, it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And what, Visākhā, are those eight factors of the one observing the training that must be there during the Uposatha, where becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

1. “Here, Visākhā, the Noble Disciple in Training reflects:

‘As long as they are still alive, the Arahants live while having given up the harming and killing of living beings, for they have utterly abandoned weapons, leaving behind the use of sticks and swords, and instead, live out the rest of their days with meticulous and kind consideration towards both themselves and all other beings, remaining compassionate towards all. So here, throughout this day and night, I also am giving up the harming and killing of living beings, by utterly abandoning weapons, leaving behind the use of sticks and swords, and instead, behave with meticulous and kind consideration towards both myself and all other beings, remaining compassionate towards all.’

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the first factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

2. “Next, Visākhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up taking what is not freely given; for they only taking what is given to them with free will, as they remain abiding in honesty, and absolutely without any thoughts of coveting or theft. So here, throughout this day and night, I also am giving up the taking of what is not freely given; and instead, only take what is given to me with free will, as I remain abiding in honesty, and absolutely without any thoughts of coveting or theft.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the second factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

3. “Next, Visakhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up sexual activities of all kinds, as they observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings. So here, throughout this day and night, I also am giving up sexual activities of all kinds, as I too observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the third factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

4. “Next, Visakhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up lying or the speaking of what is untrue and false; and instead speaking only what is true, for they are truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in their behavior. So here, throughout this day and night, I also am giving up lying or the speaking of what is untrue and false. Thus, I will be speaking only what is true, being truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in my behavior.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fourth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

5. “Next, Visakhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent. So here, throughout this day and night, I also am giving up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fifth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

6. “Next, Visakhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while eating once per day; having given up the consumption of solid food at night and outside the appropriate time. From this night and day, I too will eat once; having given up the consumption of solid food at night, and outside the appropriate time.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the sixth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

7. “Next, Visakhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying themselves by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and perfumes for aesthetic purposes. So here, throughout this day and night, I also am giving up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying myself by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting on of oils and perfumes for aesthetic purposes.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

8. “Next, Visakhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up using high and luxurious beds and seats, and instead they take whatever is available for them, whether a low seat or a spread of

grass for their bed. So here, throughout this day and night, I also am giving up using high and luxurious beds and seats, and instead I will take whatever is available for me, whether a low seat or a spread of grass for my bed.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

“So, you see, Visakhā, when you observe the Uposatha, you must also have within you these eight factors of the one observing the training that must be there during the Uposatha, where it becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And to what degree, Visakhā, does it become truly of great fruit and benefit? To what extent does your observance of the Uposatha turn into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

“Here, Visakhā, if you were to compare, then imagine having sovereignty and complete dominion over the vast countries of the Angas, Magadhans, Kāsis, Kosalans, Vajjis, Mallas, Cetis, Vangas, Kurus, Pañcālas, Macchas, Sūrasenas, Assakas, Avantis, Gandhāras and Kambojans, along with all their countless jewels and wealth, now, all that is not worth even one-sixteenth of that which can be obtained from observing the Uposatha with the eight-factors, we just mentioned. And what is the reason for this?

“The reason is that no matter how great it may seem, human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.

a. “After all, Visakhā, bear in mind that a single period of night and day spent in the heavenly realm of the Four Guardian God-Kings, is equivalent to fifty human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of the Four Guardian God-Kings is five hundred celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Four Guardian God-Kings.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

b. “Similarly, Visakhā, a single period of night and day spent in the Tāvātimsa heavenly realm of the Thirty-Three Gods, is equivalent to one hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tāvātimsa is one thousand celestial years! So, when

someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Thirty-Three.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

c. “Similarly, Visakhā, a single period of night and day spent in the heavenly realm of the Yāma Gods, is equivalent to two hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Yāma Devas is two thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Yāma heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all the possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

d. “Similarly, Visakhā, a single period of night and day spent in the heavenly realm of the Tusita Gods, is equivalent to four hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tusita Devas is four thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Tusita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

e. “Similarly, Visakhā, a single period of night and day spent in the heavenly realm of the Nimmānarati Gods that delight in creating, is equivalent to eight hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Nimmānarati Devas is eight thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Nimmānarati heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

f. “Similarly, Visakhā, a single period of night and day spent in the heavenly realm of the Paranimmita Gods that delight in controlling and manipulating the creations of other gods, is equivalent to sixteen hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Paranimmita Devas is sixteen thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Paranimmita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

*Do not kill or harm any living beings nor take that which is not freely given.
Do not speak lies, nor be deceptive, or consume any kinds of intoxicants.
Keep yourself free and far removed from engaging in any kind of sexual behavior,
As you begin to live the Holy Life, yourself, while also
Abstaining from taking food at night, or at the inappropriate times.*

*Do not beautify yourself with flowers or applying any perfume or oils, to try and be attractive.
Instead, sleep on the floor or on an unpretentious mat,
Thus, you will be observing the eight factors for the Full-Moon Uposatha
Extolled by the Buddha, who has gone to the farther shore,
Beyond the reach of suffering.*

*The resplendent Moon and Sun illuminating the skies,
While dispelling darkness all around,
Continue to shed their light,
So utterly beautiful to behold, as they move through space.*

*Whatever wealth that may lie within this realm,
Whether it's pearls, precious stones, diamonds, emeralds and rubies,
Lapis lazuli, the purest of gold, or gold and silver collected from mountains
All that, is not even one-sixteenth when compared to
The Uposatha one completes with all its eight factors,
For the treasures of the world are simply like
The faint luminance of far-off stars in the constellations,
Shining in the distance of cold space,
That are all dimmed when compared to the bright radiance of the Moon.*

*In this way, the virtuous woman or man
Observing the eight-factored Full Moon Uposatha,
Having made such enormously great merits,
Goes to enjoy their long life of blameless happiness
To be spent in the various celestial realms.*

44. *Vāseṭṭha Sutta (To Vāseṭṭha)*

Once, while The Blessed One was staying at the Gabled Hall, within the Great Forest in the Princely City of Vesālī, the lay disciple Vāseṭṭha came and approached The Blessed One, and after worshipping and paying his respects, he sat to one side. And The Blessed One said this to him:

“Vāseṭṭha, when you observe the Uposatha’s Full Moon Day while also having within you these eight factors of the one observing the training that must be there during the Uposatha, it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And what, Vāseṭṭha, are those eight factors of the one observing the training that must be there during the Uposatha, where it becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

1. “Here, Vāseṭṭha, the Noble Disciple in Training reflects:

‘As long as they are still alive, the Arahants live while having given up the harming and killing of living beings, for they have utterly abandoned weapons, leaving behind the use of sticks and swords, and instead, live out the rest of their days with meticulous and kind consideration towards both themselves and all other beings, remaining compassionate towards all. So here, throughout this day and night, I also am giving up the harming and killing of living beings, by utterly abandoning weapons, leaving behind the use of sticks and swords, and instead, I shall behave with meticulous and kind consideration towards both myself and all other beings, remaining compassionate towards all.’

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the first factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

2. “Next, Vāseṭṭha, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up the taking of what is not freely given; for they only take what is given to them with free will, as they remain abiding in honesty, and absolutely without any thoughts of coveting or theft. So here, throughout this day and night, I also am giving up the taking of what is not freely given; and instead, only take what is given to me with free will, as I remain abiding in honesty, and absolutely without any thoughts of coveting or theft.’

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the second factor of the eight factors that make the observance of the one training during the Uposatha, become

truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

3. "Next, Vāsetṭha, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up sexual activities of all kinds, as they observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings. So here, throughout this day and night, I also am giving up sexual activities of all kinds, as I too observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the third factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

4. "Next, Vāsetṭha, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up lying or the speaking of what is untrue and false; and instead speaking only what is true, for they are truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in their behavior. So here, throughout this day and night, I also am giving up lying or the speaking of what is untrue and false. Thus, I will be speaking only what is true, being truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in my behavior.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fourth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

5. "Next, Vāsetṭha, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent. So here, throughout this day and night, I also am giving up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fifth factor of the eight factors that make the observance of the one training during the Uposatha, become truly

of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

6. "Next, Vāsetṭha, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while eating once per day; having given up the consumption of solid food at night and outside the appropriate time. From this night and day, I too will eat once; having given up the consumption of solid food at night, and outside the appropriate time.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the sixth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

7. "Next, Vāsetṭha, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying themselves by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and perfumes on for aesthetic purposes. So here, throughout this day and night, I also am giving up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying myself by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting on of oils and perfumes for aesthetic purposes.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

8. "Next, Vāsetṭha, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up using high and luxurious beds and seats, and instead they take whatever is available for them, whether a low seat or a spread of grass for their bed. So here, throughout this day and night, I also am giving up using high and luxurious beds and seats, and instead I will take whatever is available for me, whether a low seat or a spread of grass for my bed.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

“So, you see, Vāsetṭha, when you observe the Uposatha, you must also have within you these eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And to what degree, Vāsetṭha, does it become truly of great fruit and benefit? To what extent does your observance of the Uposatha turn into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

“Here, Vāsetṭha, if you were to compare, then imagine having sovereignty and complete dominion over the vast countries of the Angas, Magadhans, Kāsis, Kosalans, Vajjis, Mallas, Cetis, Vangas, Kurus, Pañcālas, Macchas, Sūrasenas, Assakas, Avantis, Gandhāras and Kambojans, along with all their countless jewels and wealth, now, all that is not worth even one-sixteenth of that which can be obtained from observing the Uposatha with the eight-factors, we just mentioned. And what is the reason for this?

“The reason is that no matter how great it may seem, human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.

a. “After all, Vāsetṭha, bear in mind that a single period of night and day spent in the heavenly realm of the Four Guardian God-Kings, is equivalent to fifty human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of the Four Guardian God-Kings is five hundred celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be born in the companionship of the Four Guardian God-Kings.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

b. “Similarly, Vāsetṭha, a single period of night and day spent in the Tāvātimsa heavenly realm of the Thirty-Three Gods, is equivalent to one hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tāvātimsa is one thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Thirty-Three.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

c. “Similarly, Vāsetṭha, a single period of night and day spent in the heavenly realm of the Yāma Gods, is equivalent to two hundred human years! So, consider how thirty of those days make up

a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Yāma Devas is two thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Yāma heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

d. “Similarly, Vāsetṭha, a single period of night and day spent in the heavenly realm of the Tusita Gods, is equivalent to four hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tusita Devas is four thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Tusita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

e. “Similarly, Vāsetṭha, a single period of night and day spent in the heavenly realm of the Nimmānarati Gods that delight in creating, is equivalent to eight hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Nimmānarati Devas is eight thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Nimmānarati heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

f. “Similarly, Vāsetṭha, a single period of night and day spent in the heavenly realm of the Paranimmita Gods that delight in controlling and manipulating the creations of other gods, is equivalent to sixteen hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Paranimmita Devas is sixteen thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Paranimmita heavenly realm.

“Therefore, it was on account of this that it was said, ‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’

*Do not kill or harm any living beings nor take that which is not freely given.
Do not speak lies, nor be deceptive, or consume any kinds of intoxicants.
Keep yourself free and far removed from engaging in any kind of sexual behavior,
As you begin to live the Holy Life, yourself, while also
Abstaining from taking food at night, or at the inappropriate times.*

*Do not beautify yourself with flowers or applying any perfume or oils, to try and be attractive.
Instead, sleep on the floor or on an unpretentious mat,
Thus, you will be observing the eight factors for the Full-Moon Uposatha
Extolled by the Buddha, who has gone to the farther shore,
Beyond the reach of suffering.*

*The resplendent Moon and Sun illuminating the skies,
While dispelling darkness all around,
Continue to shed their light,
So utterly beautiful to behold, as they move through space.*

*Whatever wealth that may lie within this realm,
Whether it’s pearls, precious stones, diamonds, emeralds and rubies,
Lapis lazuli, the purest of gold, or gold and silver collected from mountains
All that, is not even one-sixteenth in value when compared to
The Uposatha one completes with all its eight factors,
For the treasures of the world are simply like
The faint luminance of far-off stars in the constellations,
Shining in the distance of space,
That are all dimmed when compared to the bright radiance of the Moon.*

*In this way, the virtuous woman or man
Observing the eight-factored Full Moon Uposatha,
Having made such enormously great merits,
Goes to enjoy their long life of blameless happiness
To be spent in the various celestial realms.*

Having just listened to these words spoken by The Blessed One, Vāsetṭha then addressed the Blessed One and said:

“Bhante, if those dear to me, such as my family and relatives were to observe the Full Moon Uposatha like this, while maintaining these eight factors then that would indeed make the observance of the training during the Uposatha, become truly of great fruit and of much benefit for them; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space!

“Similarly, Bhante, if those of the royal Khattiya class, the brahmins and other religious practitioners, the wealthy merchant householders, and even the worker class of people were to observe the Full Moon Uposatha like this, while maintaining these eight factors then that would indeed make the observance of the training during the Uposatha, become truly of great fruit and of much benefit for them; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space!

“There you go, Vāsetṭha! You’ve said it! For indeed, if this entire world, together with its gods, Māra and Brahmā, along with the community of recluses and religious practitioners, terrestrial devas and humans were to observe the Full Moon Uposatha like this, while maintaining these eight factors then that would indeed make the observance of the training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space!

“Know this also, Vāsetṭha, that if these Sala trees themselves had been able to observe the Full Moon Uposatha with its eight factors, then that would even make *their* observance of the training during the Uposatha, become truly of great fruit and of much benefit *for them*, as well; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space!

“So, Vāsetṭha, if that would be the case with trees, imagine what it could do to humans, if they were to uphold the Full Moon Uposatha with all its eight factors!”

45. *Bojjhā Sutta* (The Female Lay Disciple, *Bojjhā*)

At one time, The Blessed One was living at the monastery offered by Anāthapiṇḍika in Jeta's Park, in the City of Sāvattihī. It was then that Upāsikā Bojjhā, the female lay disciple came and approached The Blessed One, and after worshipping and paying her respects, she sat to one side.

The Blessed One then said to Bojjhā:

“Bojjhā, when you observe the Uposatha’s Full Moon Day while also having within you these eight factors of the one observing the training that must be there during the Uposatha, it then becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And what, Bojjhā, are those eight factors of the one observing the training that must be there during the Uposatha, where it becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

1. “Here, Bojjhā, the Noble Disciple in Training reflects:

‘As long as they are still alive, the Arahants live while having given up the harming and killing of living beings, for they have utterly abandoned weapons, leaving behind the use of sticks and

swords, and instead, live out the rest of their days with meticulous and kind consideration towards both themselves and all other beings, remaining compassionate towards all. So here, throughout this day and night, I also am giving up the harming and killing of living beings, by utterly abandoning weapons, leaving behind the use of sticks and swords, and instead, I shall behave with meticulous and kind consideration towards both myself and all other beings, remaining compassionate towards all.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the first factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

2. "Next, Bojjhā, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up the taking of what is not freely given; for they only take what is given to them with free will, as they remain abiding in honesty, and absolutely without any thoughts of coveting or theft. So here, throughout this day and night, I also am giving up the taking of what is not freely given; and instead, only take what is given to me with free will, as I remain abiding in honesty, and absolutely without any thoughts of coveting or theft.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the second factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

3. "Next, Bojjhā, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up sexual activities of all kinds, as they observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings. So here, throughout this day and night, I also am giving up sexual activities of all kinds, as I too observe celibacy; living secluded, while fully abstaining from sexual intercourse of any kind, which is the practice of common ordinary beings.'

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the third factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

4. "Next, Bojjhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up lying or the speaking of what is untrue and false; and instead speaking only what is true, for they are truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in their behavior. So here, throughout this day and night, I also am giving up lying or the speaking of what is untrue and false. Thus, I will be speaking only what is true, being truly trustworthy, honest, and reliable, while living without any form of deceptions or cunningness, in my behavior.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fourth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

5. “Next, Bojjhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent. So here, throughout this day and night, I also am giving up the consumption of liquor and wine, [cigarettes & the chewing of betel nut], along with all kinds of intoxicating drugs, and mind-altering substances that are the basis for becoming deluded and negligent.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the fifth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

6. “Next, Bojjhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while eating once per day; having given up the consumption of solid food at night and outside the appropriate time. From this night and day, I too will eat once; having given up the consumption of solid food at night, and outside the appropriate time.

‘In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the sixth factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.’

7. “Next, Bojjhā, the Noble Disciple reflects:

‘As long as life lasts, the Arahants live while having given up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying themselves by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting of oils and

perfumes for aesthetic purposes. So here, throughout this day and night, I also am giving up dancing, singing, playing or listening to entertainment and music; from adorning and beautifying myself by wearing garlands, decorated clothing or head-gear, ornaments, as well as the putting on of oils and perfumes for aesthetic purposes.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

8. “Next, Bojjhā, the Noble Disciple reflects:

'As long as life lasts, the Arahants live while having given up using high and luxurious beds and seats, and instead they take whatever is available for them, whether a low seat or a spread of grass for their bed. So here, throughout this day and night, I also am giving up using high and luxurious beds and seats, and instead I will take whatever is available for me, whether a low seat or a spread of grass for my bed.

'In this manner, I will emulate the Noble Arahants, as I observe this Full Moon Night and Day of the Uposatha, and through my intentional dedication to this, I will thus possess the seventh factor of the eight factors that make the observance of the one training during the Uposatha, become truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.'

“So, you see, Bojjhā, when you observe the Uposatha, you must also have within you these eight factors of the one observing the training that must be there during the Uposatha, where it becomes truly of great fruit and of much benefit; turning it into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space.

“And to what degree, Bojjhā, does it become truly of great fruit and benefit? To what extent does your observance of the Uposatha turn into such an offering that it continues growing perpetually, as it permeates throughout, beyond time and space?

“Here, Bojjhā, if you were to compare, then imagine having sovereignty and complete dominion over the vast countries of the Angas, Magadhans, Kāsis, Kosalans, Vajjis, Mallas, Cetis, Vangas, Kurus, Pañcālas, Macchas, Sūrasenas, Assakas, Avantis, Gandhāras and Kambojans, along with all their countless jewels and wealth, now, all that is not worth even one-sixteenth of that which can be obtained from observing the Uposatha with the eight-factors, we just mentioned. And what is the reason for this?

“The reason is that no matter how great it may seem, human rulership or earthly dominion, along with all the possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.

a. “After all, Bojjhā, bear in mind that a single period of night and day spent in the heavenly realm of the Four Guardian God-Kings, is equivalent to fifty human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of the Four Guardian God-Kings is five hundred celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be born in the companionship of the Four Guardian God-Kings.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

b. “Similarly, Bojjhā, a single period of night and day spent in the Tāvātimsa heavenly realm of the Thirty-Three Gods, is equivalent to one hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tāvātimsa is one thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Thirty-Three.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

c. “Similarly, Bojjhā, a single period of night and day spent in the heavenly realm of the Yāma Gods, is equivalent to two hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Yāma Devas is two thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Yāma heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*

d. “Similarly, Bojjhā, a single period of night and day spent in the heavenly realm of the Tusita Gods, is equivalent to four hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Tusita Devas is four thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Tusita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

e. “Similarly, Bojjhā, a single period of night and day spent in the heavenly realm of the Nimmānarati Gods that delight in creating, is equivalent to eight hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Nimmānarati Devas is eight thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Nimmānarati heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all the possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

f. “Similarly, Bojjhā, a single period of night and day spent in the heavenly realm of the Paranimmita Gods that delight in controlling and manipulating the creations of other gods, is equivalent to sixteen hundred human years! So, consider how thirty of those days make up a month, and twelve such months make up a year. Now, the average lifespan of those born into that heavenly realm of Paranimmita Devas is sixteen thousand celestial years! So, when someone, whether a man or a woman observes the Uposatha fully, that is, while possessing the eight factors discussed, then if they desire it, there is every possibility for such a person to be reborn in the companionship of the Devas of the Paranimmita heavenly realm.

“Therefore, it was on account of this that it was said, *‘human rulership or earthly dominion, along with all the possessions they may provide, in all actuality are quite pitiable and menial in their poverty, when compared to heavenly bliss and happiness.’*”

*Do not kill or harm any living beings nor take that which is not freely given.
Do not speak lies, nor be deceptive, or consume any kinds of intoxicants.
Keep yourself free and far removed from engaging in any kind of sexual behavior,
As you begin to live the Holy Life, yourself, while also
Abstaining from taking food at night, or at the inappropriate times.*

*Do not beautify yourself with flowers or applying any perfume or oils, to try and be attractive.
Instead, sleep on the floor or on an unpretentious mat,
Thus, you will be observing the eight factors for the Full-Moon Uposatha
Extolled by the Buddha, who has gone to the farther shore,
Beyond the reach of suffering.*

*The resplendent Moon and Sun illuminating the skies,
While dispelling darkness all around,
Continue to shed their light,
So utterly beautiful to behold, as they move through space.*

*Whatever wealth that may lie within this realm,
Whether it's pearls, precious stones, diamonds, emeralds and rubies,
Lapis lazuli, the purest of gold, or gold and silver collected from mountains
All that, is not even one-sixteenth in value when compared to
The Uposatha one completes with all its eight factors,
For the treasures of the world are simply like
The faint luminance of far-off stars in the constellations,
Shining in the distance of space,
That are all dimmed when compared to the bright radiance of the Moon.*

*In this way, the virtuous woman or man
Observing the eight-factored Full Moon Uposatha,
Having made such enormously great merits,
Goes to enjoy their long life of blameless happiness
To be spent in the various celestial realms.*

46. Anuruddha Sutta (To Venerable Anuruddha)

Once, The Blessed One was living at the Ghosita Monastery, in Kosambi.

It was during that time that Venerable Anuruddha was spending his day in seclusion. Then, several Devas charming and beautiful in their appearance, came and approached the Venerable Anuruddha, and after worshipping and paying their respects to him, stood to one side and said:

“Bhante Anuruddha, we are known as the Charming Devas with Unimaginable Beauty, and as such we wield power over three things:

“Whenever we have the desire to appear in a certain different color, we immediately manifest in the color we intended.

“Whatever kind of pleasure we want to experience, we just have to will it and we immediately experience it, as intended.

“And whatever we desire to change our voice into or hear a certain sound, our voice immediately changes into that, creating the very sound we intended.

“Therefore, Bhante Anuruddha, we are known as the Charming Devas with Unimaginable Beauty, and as such we wield power over these three things.”

Then, the following thought occurred to the Venerable Anuruddha:

‘I wonder if these goddesses could now all turn into the color blue; completely dressed and decorated in blue.’

Suddenly, those Devas who saw and knew his thought, quickly all became blue, completely dressed and decorated in blue.

Then it occurred to the Venerable Anuruddha:

'I wonder if these goddesses could now all turn into the color yellow; completely dressed and decorated in yellow.'

Suddenly, those Devas who saw and knew his thought, quickly all became yellow, completely dressed and decorated in yellow.

Then it occurred to the Venerable Anuruddha:

'I wonder if these goddesses could now all turn into the color red; completely dressed and decorated in red.'

Suddenly, those Devas who saw and knew his thought, quickly all became red, completely dressed and decorated in red.

Then it occurred to the Venerable Anuruddha:

'I wonder if these goddesses could now all turn into the color white; completely dressed and decorated in white.'

Suddenly, those Devas who saw and knew his thought, quickly all became white, completely dressed and decorated in white.

Then the Devas while becoming delighted, started actively displaying these skills, as one goddess began singing in a heavenly voice, while the other danced, and the other created celestial musical melodies and chorus to complete their entertainment.

All this was just like the sounds produced by a quintet of master musicians, playing in harmony with their unmatched musicianship and rhythm, while also being accompanied by lyrics that were emotionally charged and touching, as they sang in mesmerizing and delightful ways, that would entice and capture the hearts and minds of many a being. In this way, those Devas moved gracefully, while dancing and singing, in a way that was mesmerizing and enticing, intended to capture the hearts and minds of all who came to witness them.

However, the Venerable Anuruddha, not being interested in any of that, kept all his senses fully restrained.

Then, those female Devas realizing that despite their celestial charms, all the entertainment they were creating had no effect on the Venerable Anuruddha's heart or mind; seeing how they were neither able to entice nor overwhelm his senses, as he was not enjoying any of it. So, they quickly disappeared from there.

Then, when it was evening, the Venerable Anuruddha got up from his seclusion and approached The Blessed One. After paying his respects, he sat to one side, and reported to The Blessed One the encounter he had had with the female Devas earlier that day. And then, he added a question, by asking The Teacher:

“Bhante, how many qualities do women have to have while being alive that, once their body breaks down, after death, they could be reborn into the company of the Charming Devas with Unimaginable Beauty?”

“Anuruddha, when a woman possesses eight qualities, at the end of her life, once her body breaks down, after death, if she desires, she could be reborn into the company of Charming Devas with Unimaginable Beauty. Now what are these eight qualities?

1. “Here, Anuruddha, when the mother and father of the woman wanting the best for their child in life, give her hand in marriage to whomever husband they choose for her, she becomes his wife and lives with him while desiring his ultimate good. Being kind and considerate towards him, as she always rises in the mornings before him, while going to bed after him; always thinking as to how she could oblige him by doing things for him that are agreeable while speaking to him with kindness and love.
2. “Also, she pays her respect towards all whom her husband pays respect, such as her mother-in-law and father-in-law, her elders, the recluses and brahmins, offering them a seat and water to wash their feet whenever they visit her. She does this while revering and honoring them.
3. “Also, instead of becoming lazy, she works ceaselessly doing her domestic chores to the fullest but without sacrificing her contribution in her complete support for her husband, by helping him in his trade or business, whether by making cotton or silk yarn or knitting, becoming skilled at identifying how to best help her husband, in what should and should not be done.
4. “Also, she is very engaged with what is being done by her domestic helpers, messengers, or slaves, being on top of things; knowing what work has been done and whatever work still needs to be done by the people working for her husband. She is also very dedicated in making sure they are well treated and are taken care of, every last one of them. In this way, she is attentive of their workers’ wellbeing, as she works to maintain their good health while also making sure they are all well-fed by distributing food and drinks to them, up to the last.
5. “Also, she is not wasteful nor squanders her husband’s income, instead she is protective of it, whereby whatever her husband brings in whether in wealth, grains, gold and silver, she guards them but without becoming attached to their family earnings.
6. “Furthermore, she is a lay disciple: an Upāsikā, who, everyday takes Refuge in The Buddha, the Dhamma, and the Sangha of Bhikkhus.
7. “Thus, she is virtuous, behaving with high ethical standards while abstaining from, harming or killing of living beings, abstaining from taking that which is not freely given, she does not engage in any sexual misbehavior, she abstains from speaking what is false or the telling of lies,

and she does not consume any kind of intoxicating substances and brewed drinks that are the cause for deluding the mind, as well as making one become negligent.

8. “Also, she is generous and open-handed with the things she has, possessing a mind that is free from the stains of stinginess, being charitable and always ready to give to those less fortunate and the needy.

“Therefore, Anuruddha, when a woman possesses these eight qualities, at the end of her life, once her body breaks down, after death, if she desires, she could be reborn into the company of Charming Devas with Unimaginable Beauty.”

*Be constantly eager to help and support
The one who works hard to take care of you every day.
Do not look down on your husband who looks after all your needs.
Don't make him miserable by exposing him to your mean and emotionally damaging words.*

*The wise and good woman thus respectfully attends to her husband's needs
As well as the needs of the elders in her husband's house.
For she is not lazy, and instead is diligent in waking up before everyone
And with her aroused effort she is involved in the welfare of her domestic helpers and staff.*

*Being the beloved of her husband,
She does not go beyond the words of the husband, protecting his wealth.
Such a wise woman lives while fulfilling her duties as a wife and a partner to her husband,
Fostering a behavior that is in the interest of her family and everyone involved, especially
herself,
For it is through such selfless and lovingly caring behavior that after her death,
She is to be reborn among the charming Devas with unimaginable beauty.*

47. Dutiya Visākhā Sutta (To Visākhā – Part 2)

At one time, The Blessed One was staying in Sāvatti's Pubba Monastery, at the palace of Migāra's mother.

It was then that Lady Visākhā, the Upāsikā, approached The Blessed One, and after paying her respects, she sat to one side. The Blessed One then addressed Lady Visākhā, as He instructed her by saying:

“Visākhā, when a woman possesses eight qualities, at the end of her life once her body breaks down, after death, if she desires, she could be reborn into the company of the Charming Devas with Unimaginable Beauty. Now what are these eight qualities?

1. “Here, Visākhā, when the mother and father of the woman wanting the best for their child in life, give her hand in marriage to whomever husband they choose for her, she becomes his wife and lives with him while desiring his ultimate good. Being kind and considerate towards him, as she always rises in the mornings before him, while going to bed after him; always thinking as to

how she could oblige him by doing things for him that are agreeable while speaking to him with kindness and love.

2. “Also, she pays her respect towards all whom her husband pays respect, such as her mother-in-law and father-in-law, her elders, the recluses and brahmins, offering them a seat and water to wash their feet whenever they visit her. She does this while revering and honoring them.

3. “Also, instead of becoming lazy, she works ceaselessly doing her domestic chores to the fullest but without sacrificing her contribution in her complete support for her husband, by helping him in his trade or business, whether by making cotton or silk yarn or knitting, becoming skilled at identifying how to best help her husband, in what should and should not be done.

4. “Also, she is very engaged with what is being done by her domestic helpers, messengers, or slaves, being on top of things; knowing what work has been done and whatever work still needs to be done by the people working for her husband. She is also very dedicated in making sure they are well treated and are taken care of, every last one of them. In this way, she is attentive of their workers’ wellbeing, as she works to maintain their good health while also making sure they are all well-fed by distributing food and drinks to them, up to the last.

5. “Also, she is not wasteful nor squanders her husband’s income, instead she is protective of it, whereby whatever her husband brings in whether in wealth, grains, gold and silver, she guards them but without becoming attached to their family earnings.

6. “Furthermore, she is a lay disciple: an Upāsikā, who, everyday takes Refuge in The Buddha, the Dhamma, and the Sangha of Bhikkhus.

7. “Thus, she is virtuous, behaving with high ethical standards while abstaining from, harming or killing of living beings, abstaining from taking that which is not freely given, she does not engage in any sexual misbehavior, she abstains from speaking what is false or the telling of lies, and she does not consume any kind of intoxicating substances and brewed drinks that are the cause for deluding the mind, as well as making one become negligent.

8. “Also, she is generous and open-handed with the things she has, possessing a mind that is free from the stains of stinginess, being charitable and always ready to give to those less fortunate and the needy.

“Therefore, Visākhā, when a woman possesses these eight qualities, at the end of her life, once her body breaks down, after death, if she desires, she could be reborn into the company of the Charming Devas with Unimaginable Beauty.

*Be constantly zealous to help and support
The one who works hard to take care of you every day.
Do not look down on your husband who looks after all your needs.
Don't make him miserable by exposing him to your mean and emotionally damaging words.*

The wise and good woman thus respectfully attends to her husband’s needs

*As well as the needs of the elders in her husband's house.
For she is not lazy, and instead is diligent in waking up before everyone
And with her aroused effort she is involved in the welfare of her domestic helpers and staff.*

*Being the beloved of her husband,
She does not go beyond the words of the husband, protecting his wealth.
Such a wise woman lives while fulfilling her duties as a wife and a partner to her husband,
Fostering a behavior that is in the interest of her family and everyone involved, especially
herself,
For it is through such selfless and lovingly caring behavior that after her death,
She is to be reborn among the charming Devas with Unimaginable Beauty.*

48. Nakulamātā Sutta (The Female Lay Disciple, Nakulamātā)

Once, while The Blessed One was living at the deer park in the Bhesakalā Forest among the Sunsumāra Peaks within the kingdom of the Bhaggas, the female lay disciple Nakulamātā came and approached Him. And after paying her respects by worshipping The Blessed One, she sat to one side. The Blessed One then began instructing her by saying:

“Nakulamātā, when a woman possesses eight qualities, at the end of her life once her body breaks down, after death, if she desires, she could be reborn into the company of the Charming Devas with Unimaginable Beauty. Now what are these eight qualities?

1. “Here, Nakulamātā, when the mother and father of the woman wanting the best for their child in life, give her hand in marriage to whomever husband they choose for her, she becomes his wife and lives with him while desiring his ultimate good. Being kind and considerate towards him, as she always rises in the mornings before him, while going to bed after him; always thinking as to how she could oblige him by doing things for him that are agreeable while speaking to him with kindness and love.
2. “Also, she pays her respect towards all whom her husband pays respect, such as her mother-in-law and father-in-law, her elders, the recluses and brahmins, offering them a seat and water to wash their feet whenever they visit her. She does this while revering and honoring them.
3. “Also, instead of becoming lazy, she works ceaselessly doing her domestic chores to the fullest but without sacrificing her contribution in her complete support for her husband, by helping him in his trade or business, whether by making cotton or silk yarn or knitting, becoming skilled at identifying how to best help her husband, in what should and should not be done.
4. “Also, she is very engaged with what is being done by her domestic helpers, messengers, or slaves, being on top of things; knowing what work has been done and whatever work still needs to be done by the people working for her husband. She is also very dedicated in making sure they are well treated and are taken care of, every last one of them. In this way, she is attentive of their workers’ wellbeing, as she works to maintain their good health while also making sure they are all well-fed by distributing food and drinks to them, up to the last.

5. “Also, she is not wasteful nor squanders her husband’s income, instead she is protective of it, whereby whatever her husband brings in whether in wealth, grains, gold and silver, she guards them but without becoming attached to their family earnings.

6. “Furthermore, she is a lay disciple: an Upāsikā, who, everyday takes Refuge in The Buddha, the Dhamma, and the Sangha of Bhikkhus.

7. “Thus, she is virtuous, behaving with high ethical standards while abstaining from, harming or killing of living beings, abstaining from taking that which is not freely given, she does not engage in any sexual misbehavior, she abstains from speaking what is false or the telling of lies, and she does not consume any kind of intoxicating substances and brewed drinks that are the cause for deluding the mind, as well as making one become negligent.

8. “Also, she is generous and open-handed with the things she has, possessing a mind that is free from the stains of stinginess, being charitable and always ready to give those less fortunate and the needy.

“Therefore, Nakulamātā, when a woman possesses the eight qualities, at the end of her life, once her body breaks down, after death, if she desires, she could be reborn into the company of Charming Devas with Unimaginable Beauty.”

*Be constantly eager to help and support
The one who works hard to take care of you every day.
Do not look down on your husband who looks after all your needs.
Don't make him miserable by exposing him to your mean and emotionally damaging words.*

*The wise and good woman thus respectfully attends to her husband’s needs
As well as the needs of the elders in her husband's house.
For she is not lazy, and instead is diligent in waking up before everyone
And with her aroused effort she is involved in the welfare of her domestic helpers and staff.*

*Being the beloved of her husband,
She does not go beyond the words of the husband, protecting his wealth.
Such a wise woman lives while fulfilling her duties as a wife and a partner to her husband,
Fostering a behavior that is in the interest of her family and everyone involved, especially herself,
For it is through such selfless and lovingly caring behavior that after her death,
She is to be reborn among the Charming Devas with Unimaginable Beauty.*

49. Paṭhama Idhalokika Sutta (Success in This World – Part 1)

Once, The Blessed One was staying in Sāvatthi’s Pubba Monastery, at the palace of Migāra’s mother.

It was then that Lady Visākhā, the female lay disciple, came and approached The Blessed One, and after paying her respects, she sat to one side. The Blessed One then addressed Lady Visākhā, as He instructed her by saying:

“Visākhā, when a woman has cultivated and now possesses these four traits, she can be declared to be set on her way for attaining success in this world; accomplishing the goals she had set for herself in the world. Now, what are these four?

“Here, Visākhā, the woman is kind and loving towards her husband, whom she treats obligingly and with respect. She is also very organized in the work she does; while being considerate and empathic in her relationships with each of her workers and domestic staff. In addition, she works diligently to protect her husband’s wealth.

1. “And how, Visākhā, can a woman be kind and loving towards her husband, whom she treats obligingly and with respect?

“Here, Visākhā, the woman does not behave in any way that her husband may look upon or consider as a misconduct, cruel, or narcissistic. She would protect her virtue, even if it were to cost her, her very life. In this way, a woman becomes kind and loving towards her husband, by treating him obligingly and with respect.

2. “And how, Visākhā, can a woman become very organized in the work she does?

“Here, Visākhā, the woman is diligent in performing her daily tasks skillfully, while handling all manner of duties; whatever work she does, whether in her domestic chores or in contributing in support of her husband, or helping him in his trade or business, or in making cotton or silk yarn or knitting, she does all this by committing to the fullest, with responsibility and accountability. In this way, a woman becomes very organized in the work she does

3. “And how, Visākhā, can a woman be considerate and empathic in her relationships with each of her workers and domestic staff?

“Here, Visākhā, a woman is fully engaged with what is being done by her domestic helpers, messengers, or slaves, being on top of things; knowing what work has been done and whatever work still needs to be done by the people working for her husband. She is also very dedicated in making sure they are well treated and are taken care of, every last one of them. In this way, she is attentive of their workers’ wellbeing, as she works to maintain their good health while also making sure they are all well-fed by distributing food and drinks to them, up to the last.

“In this way, a woman becomes considerate and empathic in her relationships with each of her workers and domestic staff.

4. “And how, Visākhā, does a woman work diligently to protect her husband’s wealth?

“Here, Visākhā, a woman is not wasteful nor squanders her husband’s income, instead she is protective of it, whereby whatever her husband brings in whether in wealth, grains, gold and

silver, she guards them but without becoming attached to their family earnings. In this way, a woman works diligently to protect her husband's wealth.

“Thus, Visākhā, such a woman would have cultivated and now possesses these four traits, where she can be declared to be set on her way for attaining success in this world; accomplishing the goals she had set for herself in the world.

“Furthermore, Visākhā, when a woman has cultivated and now possesses these other four traits, she can be declared to be set on her way for attaining success in the next world; accomplishing the goals she had set for herself in the life to come, in the world where she will be reborn, after her death. And what are these four?

“Here, Visākhā, the woman has cultivated a strong sense of faith in her heart, while also living her life with genuine virtuous behavior throughout, as well as generosity, while possessing wisdom.

1. “And how, Visākhā, is a woman declared as having cultivated a strong sense of faith in her heart?

“Here, Visākhā, a woman lives with complete faith in the Awakening of The Tathāgata, as she knows for sure how, *‘The Blessed One is an Arahant, Perfectly Awakened, endowed with Sublime Knowledge and Supremely Pure Conduct, the Well-Gone, the Knower of worlds, the Incomparable Tamer of those to be tamed, the Teacher of gods and humans, the Enlightened and Blessed.’*

“In this way, a woman is declared as having cultivated a strong sense of faith in her heart.

2. “And how, Visākhā, does a woman live her life with genuine virtuous behavior throughout?

“Here, Visākhā, the woman is virtuous, behaving with high ethical standards while abstaining from, harming or killing of living beings, abstaining from taking that which is not freely given, she does not engage in any sexual misbehavior, she abstains from speaking what is false or the telling of lies, and she does not consume any kind of intoxicating substances and brewed drinks that are the cause for deluding the mind, as well as making one become negligent.

“In this way, a woman lives her life with genuine virtuous behavior throughout.

3. “And how, Visākhā, does a woman live her life with generosity?

“Here, Visākhā, the woman is generous and open-handed with the things she has, possessing a mind that is free from the stains of stinginess, being charitable and always ready to give to those less fortunate and the needy. In this way, the woman lives her life with generosity.

4. “And how, Visākhā, can a woman be possessing wisdom?

“Here, Visākhā, the woman is wise for she is able to discern the arising and disappearance of phenomena, which in itself is noble as it allows one to gain the penetrative insight to see through things; leading one to gain the complete obliteration and destruction of suffering. In this way, the woman is declared as one possessing wisdom.

“Thus, Visākhā, when a woman has cultivated and now possesses these other four traits, she can be declared to be set on her way for attaining success in the next world; accomplishing the goals she had set for herself in the life to come, in the world where she will be reborn, after her death.”

*The woman is kind and loving towards her husband,
While being diligent and well-organized in her work,
Not to mention, considerate and empathic towards each of her workers and staff,
She works to safeguard and protect her husband’s wealth.*

*With a strong sense of faith in her heart,
She lives with genuine virtue throughout,
As well as truly generous, with a mind that is free from stinginess.
She constantly is driven to clearing the path to the next life,
Making it safe to traverse.*

*It is such a rare woman who is declared as the one
Possessing of the eight qualities, with virtue in her heart,
Firmly established in the Dhamma,
Speaking only what is true.*

*By having cultivated herself in sixteen ways,
All completed in their eight factors,
Such a virtuous female lay disciple (Upāsikā) is surely
To be reborn in the company of the Charming Devas with Unimaginable Beauty.*

50. *Dutiya Idhalokika Sutta* (Success in This World – Part 2)

“Bhikkhus, when a woman has cultivated and now possesses these four traits, she can be declared to be set on her way for attaining success in this world; accomplishing the goals she had set for herself in the world. Now, what are these four?

“Here, Bhikkhus, the woman is kind and loving towards her husband, whom she treats obligingly and with respect. She is also very organized in the work she does; while being considerate and empathic in her relationships with each of her workers and domestic staff. In addition, she works diligently to protect her husband’s wealth.

1. “And how, Bhikkhus, can a woman be kind and loving towards her husband, whom she treats obligingly and with respect?

“Here, Bhikkhus, the woman does not behave in any way that her husband may look upon or consider as a misconduct, cruel, or narcissistic. She would protect her virtue, even if it were to

cost her, her very life. In this way, a woman becomes kind and loving towards her husband, by treating him obligingly and with respect.

2. “And how, Bhikkhus, can a woman become very organized in the work she does?”

“Here, Bhikkhus, the woman is diligent in performing her daily tasks skillfully, while handling all manner of tasks; whatever work she does, whether in her domestic chores or in contributing in her support for her husband, or helping him in his trade or business, or in making cotton or silk yarn or knitting, she does all this by committing to the fullest, with responsibility and accountability. In this way, a woman becomes very organized in the work she does

3. “And how, Bhikkhus, can a woman be considerate and empathic in her relationships with each of her workers and domestic staff?”

“Here, Bhikkhus, a woman is fully engaged with what is being done by her domestic helpers, messengers, or slaves, being on top of things; knowing what work has been done and whatever work still needs to be done by the people working for her husband. She is also very dedicated in making sure they are well treated and are taken care of, every last one of them. In this way, she is attentive of their workers’ wellbeing, as she works to maintain their good health while also making sure they are all well-fed by distributing food and drinks to them, up to the last.

“In this way, a woman becomes considerate and empathic in her relationships with each of her workers and domestic staff.

4. “And how, Bhikkhus, does a woman work diligently to protect her husband’s wealth?”

“Here, Bhikkhus, a woman is not wasteful nor squanders her husband’s income, instead she is protective of it, whereby whatever her husband brings in whether in wealth, grains, gold and silver, she guards them but without becoming attached to their family earnings. In this way, a woman works diligently to protect her husband’s wealth.

“Thus, Bhikkhus, the woman would have cultivated and now possesses these four traits, where she can be declared to be set on her way for attaining success in this world; accomplishing the goals she had set for herself in the world.

“Furthermore, Bhikkhus, when a woman has cultivated and now possesses these other four traits, she can be declared to be set on her way for attaining success in the next world; accomplishing the goals she had set for herself in the life to come, in the world where she will be reborn, after her death. And what are these four?”

“Here, Bhikkhus, the woman has cultivated a strong sense of faith in her heart, while also living her life with genuine virtuous behavior throughout, as well as generosity, while possessing wisdom.

1. “And how, Bhikkhus, a woman is declared as having cultivated a strong sense of faith in her heart?”

“Here, Bhikkhus, a woman lives with complete faith in the Awakening of The Tathāgata, as she knows for sure how, *‘The Blessed One is an Arahant, Perfectly Awakened, endowed with Sublime Knowledge and Supremely Pure Conduct, the Well-Gone, the Knower of worlds, the Incomparable Tamer of those to be tamed, the Teacher of gods and humans, the Enlightened and Blessed.’*

“In this way, a woman is declared as having cultivated a strong sense of faith in her heart.

2. “And how, Bhikkhus, does a woman live her life with genuine virtuous behavior throughout?

“Here, Bhikkhus, the woman is virtuous, behaving with high ethical standards while abstaining from, harming or killing of living beings, abstaining from taking that which is not freely given, she does not engage in any sexual misbehavior, she abstains from speaking what is false or the telling of lies, and she does not consume any kind of intoxicating substances and brewed drinks that are the cause for deluding the mind, as well as making one become negligent.

“In this way, a woman lives her life with genuine virtuous behavior throughout.

3. “And how, Bhikkhus, does a woman live her life with generosity?

“Here, Bhikkhus, the woman is generous and open-handed with the things she has, possessing a mind that is free from the stains of stinginess, being charitable and always ready to give to those less fortunate and the needy. In this way, the woman lives her life with generosity.

4. “And how, Bhikkhus, can a woman be possessing wisdom?

“Here, Bhikkhus, the woman is wise for she is able to discern the arising and disappearance of phenomena, which in itself is noble as it allows one to gain the penetrative insight to see through things; leading one to gain the complete obliteration and destruction of suffering. In this way, the woman is declared as one possessing wisdom.

“Thus, Bhikkhus, when a woman has cultivated and now possesses these other four traits, she can be declared to be set on her way for attaining success in the next world; accomplishing the goals she had set for herself in the life to come, in the world where she will be reborn, after her death.”

*The woman is kind and loving towards her husband,
While being diligent and well-organized in her work,
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Sādhu

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