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(Hatthi,gāmaka) Ugga Sutta

The Discourse to Ugga (of Hatthi,gāma) | A 8.22
 or **Dutiya Ugga Sutta = Ugga Sutta 2** The Second Discourse to Ugga
 Theme: The 8 qualities of a layman non-returner
 Translated & annotated by Piya Tan ©2014

1 Sutta summary and highlights

The (Hatthi,gāmaka) Ugga Sutta (A 8.22) is about the layman non-returner and his 8 wonderful qualities.

[§§1-2] The Buddha simply declares that Ugga the householder of Hatthi,gāma has “8 wonderful and marvellous qualities” and then enters his quarters. [§§3-4] A certain unnamed monk, on his almsround, approaches Ugga and asks him what these 8 qualities are. [§§5-12] Ugga then lists them with some explanation. [§13] The monk then relates to the Buddha what Ugga has said. [§14] The Buddha confirms Ugga’s words.

2 Ugga Gaha,pati Hatthi,gāmaka

2.1 HATTHI,GĀMA. Ugga is a householder (*gaha,pati*) of Hatthi,gāma or “Elephant Village” in Vajjī country. It is a village on the road between Vesālī and Bhoga,nagara. The Buddha stays there on at least two occasions, and is visited by Ugga each time, as recorded in these Suttas:

(Ugga) Vajjī Sutta On the attaining of nirvana in this life itself (S 35.125/4:109) SD 74.18
(Hatthi,gāmaka) Ugga Sutta The 8 qualities of a layman non-returner (A 8.22/4:212) SD 45.15

The Buddha, on his last journey, again rested in Hatthi,gāma (D 9,4.5/2:123).

2.2 UGGA AS A SETH. On his father’s death, Ugga is himself made a seth (*setthi*). **The (Hatthi,gāmaka) Ugga Sutta** (A 8.22) records how once when the Buddha visits Hatthi,gāma and stays in the Nāga Forest (owned by Ugga). Ugga, too, is in the Forest, but enjoying himself with drinks and dancers for seven days. Then, he sees the Buddha from afar, and is overcome with shame so that his intoxication vanishes.

The Buddha instructs him and he becomes a non-returner. Thereupon, he dismisses his dancers and wives, and devotes himself to looking after the sangha. Devas visit him at night and tell him of the attainments of various monks, suggesting that he should serve and support only the eminent ones. But when he gives, he does so to all with the same joyful heart. (AA 4:113)

As such, among householders, Ugga is declared by the Buddha to be the foremost of those who wait on the order (*saṅgh’upaṭṭhākānam*) (A 1:26,12).

2.3 UGGA’S 8 QUALITIES. The Buddha once states that Ugga possesses 8 special and wonderful qualities, without elaborating. Then, one of the monks, on his almsround to Ugga’s house, asks him what these qualities are. Ugga replies that he is not aware of what the Buddha has in mind and then describes the 8 wonderful things that have happened to him, thus:

- (1) As soon as he sees the Buddha, his drunkenness vanishes and venerates the Buddha, who then instructs him on the gradual teaching.
- (2) When the Buddha sees that Ugga’s mind is ready, he teaches him the 4 noble truths, which he penetrates.
- (3) He undertakes the 5 precepts with the *celibacy* rule. So he gives up his four young wives, giving them ample support. The eldest of them re-marries and he himself gives her away without any animosity.
- (4) He freely shares his wealth with those who are good and wholesome.
- (5) He waits on the monks diligently. He is attentive when they teach him the Dharma. Otherwise, he instructs them the Dharma.
- (6) Although devas advise him of the different attainments of various monks, he gives to all alike.

(7) Even when the devas visit him, he feels no pride about this.

(8) He is not worried about death because he is a non-returner.

The monk reports this conversation to the Buddha, who tells him to remember Ugga’s qualities (A 8.22).

2.4 UGGA’S PAST LIVES. Ugga was a householder in the time of Padum’uttara Buddha.¹ Once, he hears the Buddha teaching, and at the end of it, declaring one of his lay disciples to be the foremost of those who waited on the order. He wishes for himself the same attainment and does many good deeds towards that end (AA 4:113).

He is also known as Uggata (such as in the Aṅguttara Commentary, AA 1:395 f).

3 The path is gradual

3.1 THE 7 INDIVIDUALS

3.1.1 In Ugga’s quality (6), the following 7 categories of individuals, always listed in this order, are very significant:

Such and such a monk is	liberated both ways.	<i>ubhato,bhāga,vimutta</i>	
Such and such a monk is	wisdom-liberated.	<i>paññā,vimutta</i>	
Such and such a monk is	a body-witness.	<i>kāya,sakkhī</i>	
Such and such a monk is	a view-attainer.	<i>diṭṭhi-p,patta</i>	
Such and such a monk is	one faith-liberated.	<i>saddhā,vimutta</i>	
Such and such a monk is	a truth-follower.	<i>dhammānusārī</i>	
Such and such a monk is	a faith-follower.	<i>saddhā’nusārī</i>	[§10.1]

In the **Kīṭā,giri Sutta** (M 70), these 7 types of monks are merely referred to as “individuals” (*puggala*), not as “noble individuals” (*ariya,puggala*).² This is because the last two individuals are not necessarily saints of the path, but those very close to sainthood, that is, to attaining streamwinning.³

3.1.2 The nature of these 7 individuals have been explained elsewhere.⁴ Here is only a brief mention of each of them for the purpose of explaining the gradual nature of the Buddha’s teaching. [3.2]

- (1) THE LIBERATED BOTH WAYS (*ubhato,bhāga,vimutta*) is liberated from the physical body (*rūpa,kāyato*) by the formless attainments and from the mental body (*nāma,kāyato*)—that is, from the mind (feeling, perception, mental formations and consciousness)—through the path of arhathood.⁵
- (2) THE WISDOM-LIBERATED (*paññā,vimutta*) are the arhats who do not attain the higher dhyanas called the 8 liberations.⁶
- (3) THE BODY-WITNESS (*kāya,sakkhī*) is a saint whose dominant spiritual faculty is concentration (*samādh’indriya*).
- (4) THE VIEW-ATTAINER (*diṭṭhi-p,patta*) is a saint whose dominant spiritual faculty is wisdom (*paññ’in’indriya*).
- (5) THE FAITH-LIBERATED (*saddhā,vimutta*) is a saint whose dominant spiritual faculty is faith (*saddh’in’indriya*).
- (6) THE TRUTH-FOLLOWER (*dhammānusārī*) is one working with the wisdom faculty to attain streamwinning.
- (7) THE FAITH-FOLLOWER (*saddhā’nusārī*) is one working with the faith faculty to attain streamwinning.⁷

¹ Padum’uttara is the 15th past buddha from our Gotama Buddha.

² M 70,14/1:477 (SD 11.1).

³ See SD 11.1 (5.2 (6) + 5.2(7)).

⁴ See SD 11.1 (5.2).

⁵ DA 2:514, 3:889; MA 3:188; AA 4:207; SnA 2:594.

⁶ “The 8 liberations” (*aṭṭha,vimokkha*): see SD 5.17 (10); also **Mahā Nidāna S** (D 15.35/2:70 f), SD 5.17 (8). See also D 3:262, 228; **Vimokkha S**, A 8.66/4:306; also M 120,37/3:103, SD 3.4.37.

⁷ On these last two individuals, see (**Anicca Cakkhu S** (S 25.1), SD 16.7).

3.2 THE GRADUAL PATH

3.2.1 Nature of the path

3.2.1.1 A **streamwinner** is often described as follows:

He is descending⁸ into the certainty of rightness [the fixed course to rightness],⁹ descending into the plane of true individuals; he has gone beyond the plane of the worldlings.

*Okkanto sammatta,niyāmaṃ sappurisa,bhūmiṃ okkanto vīti,vatto puthujjana,bhūmiṃ.*¹⁰

Or, more briefly,

No longer bound for the lower world,¹¹ sure of going over to self-awakening.

*Sotāpanno avinipāta,dhammo niyato sambodhi,parāyano.*¹²

3.2.1.2 **The (Anicca) Cakkhu Sutta** (S 25.1), and the nine suttas following it in the Okkanta Saṃyutta, all say that those who reflect on impermanence would win “the certainty [fixed course] of rightness” (*sammatta,niyāma*), that is, enter the eightfold path. The suttas continue by declaring that no such individual will pass away without realizing the fruit of streamwinning.¹³ This clearly implies the need for further practice, the result of which will arise in this life itself, if not certainly at the moment of passing away.¹⁴

3.2.1.3 Once the practitioner has found the path, “**then he pursues, cultivates and develops that path**” so that “**the mental fetters¹⁵ are abandoned and the latent tendencies¹⁶ are destroyed.**”¹⁷ All this clearly shows that the path is not “immediate” or “sudden,” as viewed by the Commentaries, Abhidhamma and later Buddhism. Of course, the “moment” of breakthrough appears to be sudden, but it only marks the culmination or end of a process.

3.2.1.4 After all, a “**path**” (*magga*) refers to a process of development, not a sudden event. It is the journey that brings us to the goal. The “**fruition**” (*phala*) is simply the attainment of a phase of awakening, not some special dhyanic or samadhi “experience.” Each phase of awakening marks a greater letting-go or uprooting of a deeper level or the roots of views, so that when all remnants of views have been uprooted, true wisdom arises, and we awaken as arhats.

3.2.2 The (Hatthi,gāmaka) Uggā Sutta (A 8.22) mentions the 7 kinds of individuals—the first five of whom are saints—as being given food offerings [§10]. If any of these individuals existed for only a

⁸ Here, “descending” (*okkanto*) is figuratively used to allude to one going down into a boat to sail on the stream (the path).

⁹ *Sammatta,niyāmaṃ*. See SD 16.7 (1.5).

¹⁰ **(Anicca) Cakkhu S** (S 25.1.4.2 + 5.2), SD 16.7. On how this should be tr, see SD 16.7 (1.6.3).

¹¹ *Avinipāta*, alt tr “not fated for birth in a suffering state”; opp of *vinipāta*, “the world of suffering,” another name for the 4 woeful courses (*duggati*) or the 4 lower worlds (*apāya*) (Vism 13.92 f). Sometimes 5 woeful courses (*pañca,gati*) (D 33,2.1/3:234; A 11.68) are mentioned: the hells (*niraya*), the animal birth (*tirachāna,yoni*), the ghost realm (*pitti,visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first three are woeful, with the asura-demons (*asura,kāya*) as the fourth woeful course. The remaining two are “happy courses” (*sugati*). For a discussion, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

¹² **(Anicca) Cakkhu S** (S 25.1.6), SD 16.7; also D 1:156; M 1:134; S 2:68; A 1:232; Pug 16.

¹³ **(Anicca) Cakkhu S** (S 25.1.4.3 + 5.3), SD 16.7.

¹⁴ **(Anicca) Cakkhu S** (S 25.1.4.3 + 5.3), SD 16.7.

¹⁵ The 10 fetters (*dasa saṃyojana*) are: (1) self-identity view (*sakkāya,dit̥ṭhi*), (2) spiritual doubt (*vicikicchā*), (3) attachment to rituals and vows (*sīla-b,bata,parāmāsa*), (4) sensual lust (*kāma,rāga*), (5) aversion (*paṭigha*), (6) greed for form existence (*rūpa,rāga*), (7) greed for formless existence (*arūpa,rāga*), (8) conceit (*māna*), (9) restlessness (or remorse) (*uddhacca*), (10) ignorance (*avijjā*). See **Kīṭa,giri S** (M 70) @ SD 11.1 (5.1); (**Sekha) Uddesa S** (A 4.85), SD 3.3(2); also S 5:61; A 5:13; Vbh 377.

¹⁶ Latent tendencies (*anusayā*). There are 7 of them: (1) sensual desire (*kāma-rāga*); (2) aversion (*paṭigha*); (3) wrong view (*dit̥ṭhi*); (4) spiritual doubt (*vicikicchā*); (5) conceit (*māna*); (6) desire for existence (*bhava,rāga*); (7) ignorance (*avijjā*). For details, see **Yuganaddha Paṭipadā S** (A 4.170,3.2) n, SD 41.5.

¹⁷ **Yuganaddha Paṭipadā S** (A 4.170,3.2), SD 41.5.

moment (as claimed by the Commentaries),¹⁸ it is hard to imagine how they could ever partake of such a meal offering. It certainly takes more than a thought-moment to chew a mouthful of food! The presence of such saints in a meal-offering clearly shows that any notion of the arising of such sainthood as taking only a thought-moment to be false.

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The Discourse to Ugga (of Hatthi,gāma)

A 8.22

The Buddha's declaration about Ugga

1 At one time, the Blessed One was staying in Hatthi,gāma, in Vajjī country.

There the Blessed One addressed the monks, thus:

2 “Bhikshus, remember Ugga, the houselord of Hatthi,gāma as one accomplished in 8 wonderful and marvellous qualities.”

The Blessed One said this. Having said that, the Blessed rose from this seat and entered his residence.

A certain monk asks Ugga

3 Then, early in the morning [at dawn], a certain monk, having dressed himself, taking robe and bowl, went to the house of Ugga, the houselord of Hatthi,gāma, and sat down on the prepared seat.

Then, Ugga the houselord of Hatthi,gāma approached the monk, saluted him and sat down at one side.

The monk said this to Ugga the houselord of Hatthi,gāma: [213]

4 “Houselord, it has been declared by the Blessed One that you are accomplished in 8 wonderful and marvellous qualities. What, houselord, are the 8 wonderful and marvellous qualities that the Blessed One has declared that you are accomplished in?”

4.2 “Bhante, I do not know what the 8 wonderful and marvellous qualities that the Blessed One has declared that have been accomplished by me.

4.3 But, bhante, there are these 8 wonderful and marvellous qualities that are found in me.

Listen, bhante, please pay close attention. I will speak.”

“Yes, houselord,” replied the monk in assent to Ugga the houselord of Hatthi,gāma.

Ugga's 8 wonderful qualities

4.4 Ugga the houselord of Hatthi,gāma said this:

5 (1) Bhante, I was wandering about carousing in the Nāga,vana [the elephant forest]¹⁹ when I first saw the Blessed One from afar.²⁰ With that very vision of the Blessed One, **faith** arose in my heart, and my *drunkenness* vanished.²¹

This, bhante, is the first wonderful and marvellous quality of mine.

(2) Now, bhante, with faith in my heart, I *attended* to the Blessed One. The Blessed One gave me a **progressive talk**—that is to say, he spoke²²

on giving (*dāna*),

on moral virtue (*sīla*) and

on the heavens (*sagga*);

and proclaimed the danger, the vanity and disadvantage of sense-pleasure (*kām'ādīnava*),

¹⁸ The supramundane path, eg, is said to last only a thought-moment (*lok'uttara,magga-k,khaṇe*, MA 1:109).

¹⁹ Comy only says that (*setṭhino nāga,vanam nāma uyyānam*, AA 1:113).

²⁰ *Yadā'ham bhante nāga,vane paricaranto bhagavantam paṭhamam dūrato'va addasam*.

²¹ *Saha dassanen'eva me bhante bhagavato cittam pasīdi, surā,mado ca pahīyi*.

²² For details, see **Mahā'padāna S** (D 14,3.15) nn, SD 49.8.

and the advantage of renunciation (*nekkhamm'ānisaṃsa*).

6 When the Blessed One knew that my mind was ready, pliant, hindrance-free, elevated and lucid, then he explained to me the teaching peculiar to the Buddhas,²³ that is to say, **suffering, its arising, its ending, and the path.**²⁴

6.2 And just as a clean cloth, free of stains, would take dye well, even so, while right there on my seat, there arose in me the dust-free stainless Dharma-eye [vision of truth],²⁵ thus:

“**What is of the nature of arising, all that is of the nature of ending.**”

(*Yaṃ kiñci samudaya, dhammaṃ sabbantaṃ nirodha, dhammaṃ ti*)²⁶

6.3 Then I, having seen the truth,²⁷ won the truth, knew the truth, plunged into the truth, crossed over doubt, abandoned uncertainty, one who has gained self-confidence in the Teacher's Teaching, *one independent of others*,²⁸ [214]

6.4 right there went to the Buddha and the Dharma and the Sangha for refuge.

6.5 I undertook the 5 training-rules with *the celibacy rule*.²⁹

This, bhante, is the second wonderful and marvellous quality of mine.

7 (3) There are these four young lordly wives of mine.³⁰

Then, I, bhante, approached those lordly wives, and said this to them,

7.2 ‘Sisters, I have undertaken the 5 training-rules with the rule of celibacy.

7.3 If you wish, you can right here enjoy wealth and make merit, or return to your relatives and families, or I may give you away to any man you like.’³¹

7.4 When this was said, bhante, the eldest of the lordly wives said this to me:

‘Young sir, give me to such-and-such a man.’

7.5 Then, bhante, I sent for that man. With my left hand I held the lordly wife, and held the golden vase dedicated her to that man.³²

²³ *Buddhānaṃ sāmukkaṃsikaṃ desanā*.

²⁴ This is stock: V 1:15, 2:156, 192; D 1:110, 148, 2:41; M 1:379; A 3:184, 4:186, 209; U 49.

²⁵ *Evam evaṃ kho me tasmīṃ yeva āsane virajaṃ vītamalaṃ dhamma, cakkhuṃ udapādi*. Comy says that the “Dharma-eye” (*dhamma, cakkhu*) is the path of streamwinning (MA 3:92): in **Brahmāyu S** (M 91,36/ 2:145), it refers to the 3 paths (*tiṇṇaṃ maggānaṃ*), ie culminating in non-return; in **Cūḷa Rāhul’ovāda S** (M 147,9/ 3:280), the destruction of influxes (*āsava-k, khaya*). The following sentence: “All that is subject to arising is subject to ending,” shows the mode in which the path arises. The path takes ending (nirvana) as its object, but its function is to penetrate all conditioned states as being subject to arising and ending. (MA 3:92). Clearly here, the Dharma-eye refers to Uggā’s non-return.

²⁶ §§5.2-6.2 are stock: see **Mahā’padāna S** (D 14,3.15) n, SD 49.8.

²⁷ “The truth” (*dhamma*) here refers to the 4 noble truths. Having seen the truth for himself, he cuts off the fetter of doubt and now has “the noble and liberating view that accordingly leads the practitioner to the complete destruction of suffering” (*yā’yaṃ dīṭṭhi ariyā niyyānikā niyyāti tak, karassa sammā, dukkha-k, khayāya*, **Kosambiya S**, M 48,7/1:322)

²⁸ *Atha kho kūṭadanto brāhmaṇo dīṭṭha, dhammo patta, dhammo vidita, dhammo pariyogāḷha, dhammo tiṇṇa, vicikiccho vigata, kathaṃ, katho vesārajja-p, patto apara-p, paccayo satthu, sāsane*. As at **Ambaṭṭha S** (D 3,2.21-22/-1:110); **Kūṭadanta S** (D 1:150); **Cūḷa Saccaka S** (M 5/1:234 f x2); **Upāli S** (M 1:380); **Mahā Vaccha, gotta S** (M 1,491); **Dīgha, nakha S** (M 1:501); **Brahmāyu S** (M 2:145); **Siha S** (A 4:186); **Uggā S 1** (A 4:209); **Uggā S 2** (A 4:214); **Kuṭṭhi S** (U 5.3/49).

²⁹ *Brahma, cariya, pañcamāni ca sikkhā, padāni samādiyim*, lit “I undertook the training-rules with celibacy as the fifth.” This observance of celibacy

³⁰ *Tassa mayhaṃ bhante catasso komāriyo pajā, patiyo ahesuṃ*.

³¹ *Yā icchati, sā idh’eva bhoge ca bhuñcatu, puññāni ca karotu, sakāni vā ñāti, kulāni gacchatu, hoti vā pana puris’ādhippāyo kassa vo dammī’ti*

³² *Atha kho ahaṃ bhante taṃ purisaṃ pakkosāpetvā vāmena hatthena pajā, patiṃ gahetvā dakkhiṇena hatthena bhiṅgāraṃ gahetvā tassa purisassa oṇojesiṃ*. This long sentence describes the actual ancient Indian marriage rites of giving away a bride. *Oṇojeti* is a special verb for giving the bride away to the groom by the pouring of the water of dedication over her hands.

7.6 Now, bhante, as I was giving away the young woman, I do not recall any change of heart.³³
This, bhante, is the third wonderful and marvellous quality of mine.

8 (4) My family, bhante, is wealthy, and we freely share our wealth with the morally virtuous of good character.³⁴

This, bhante, is the fourth wonderful and marvellous quality of mine. [215]

9 (5) Whenever I, bhante, attend to a monk, I do so with respectful care, not carelessly.³⁵

If the venerable teaches me Dharma, I will listen with every respectful care, not carelessly.

9.2 If the venerable does not teach me Dharma, I will teach him Dharma.

This, bhante, is the fifth wonderful and marvellous quality of mine.

10 (6) It is not strange at all, bhante, that when the sangha has been invited by me, deities would approach me, saying, ‘Houselord,³⁶

such and such a monk is liberated both ways;

such and such a monk is wisdom-liberated;

such and such a monk is a body-witness;

such and such a monk is view-attained;

such and such a monk is one faith-liberated;

such and such a monk is a truth-follower;

such and such a monk is a faith-follower;

such and such a monk is morally virtuous and good in character;

such and such a monk is immoral and bad in character.

*ubhato, bhāga, vimutta
paññā, vimutta
kāya, sakkhī
ditṭhi-p, patta
saddhā, vimutta
dhammānusārī
saddhā’ nusārī
sīlavā kalyāṇa, dhamma
dussīla pāpa, dhamma*

10.2 Yet, when I’m serving the sangha,

I do not recall it ever occurring to my mind, thus:

‘Let me give this one little; let me give this one much.’

Rather, bhante, I give with just the same heart.³⁷

This, bhante, is the sixth wonderful and marvellous quality of mine.

11 (7) It is not strange at all, bhante, that the deities approach me and report thus:

‘Well taught, houselord, is the Blessed One’s Dharma.’

11.2 Bhante, when the deities say thus to me, this is what I say to them:

‘Whether you deities were to tell me so, or not, still, well taught is the Blessed One’s Dharma.’

I do not, bhante, recall any haughtiness of heart on that account, that the deities approached me, or that I conversed with the deities.

This, bhante, is the seventh wonderful and marvellous quality of mine. [216]

12 (8) If I were to pass away before the Blessed One, it would not be surprising that he would say this of me:

‘There is no fetter by which Ugga the houselord of Hatthi, gāma is fettered that would bring him back to this world.’³⁸

This, bhante, is the eighth wonderful and marvellous quality of mine.

12.2 These, bhante, are the 8 wonderful and marvellous qualities found in me.

³³ *Komāriṃ kho panāhaṃ bhante dāraṃ pariccajanto nābhijānāmi cittassa aññath’atthaṃ.*

³⁴ *Saṃvijjanti kho pana me bhante kule bhogā, te ca kho appaṭivibhattā sīlavantehi kalyāṇa, dhammehi.*

³⁵ *Yaṃ kho panāhaṃ bhante bhikkhu payirupāsāmi, sakkaccaṃ yeva payirupāsāmi no asakkaccaṃ.*

³⁶ On these 7 kinds of saints, see (3.1.2).

³⁷ *Atha khvāhaṃ bhante sama, citto’va demī.*

³⁸ *N’atthi taṃ saṃyojanaṃ, yena saṃyojanena saṃyutto citto gaha, pati puna imaṃ lokam āgaccheyyāti.* This means that Ugga is a non-returner, one who has broken the 5 lower fetters (orambhāgiya saṃyojana), ie, (1) self-identity view, (2) doubt, (3) clinging to rituals and view; (4) sensual craving, (5) ill will; (6) craving for form existence, (7) craving for formless existence, (8) conceit, (9) restlessness, (10) ignorance: see (**Sekha**) **Uddesa S** (A 4.85), SD 3.3(2); **Oram, bhāgiya S** (S 45.179), SD 98.11; SD 11.1 (5.1). This is also spoken by Citta the household-er, (**Arahatta**) **Acelaka Kassapa S** (S 41.9, 8.3), SD 45.13; also declared by Ugga the householder of Vesālī, (**Vesālika**) **Ugga S** (A 8.21, 12), SD 70.3, but in different words.

12.3 But, bhante, I do not know what the 8 wonderful and marvellous qualities that the Blessed One has declared that have been accomplished by me.” [§4.2]

The Buddha confirms Ugga’s 8 qualities

13 Then, the monk, taking his almsfood, rose from his seat and departed from Ugga the houselord of Hatthi,gāma’s house.

13.2 Then, the monks, having returned from his almsround, after his meal, approached the Blessed One, saluted him, and sat down at one side.

Sitting thus at one side, the monk reported the whole conversation that he just had with Ugga the houselord of Hatthi,gāma.

14 “Sadhu! Sadhu! Bhikshu, Ugga the householder of Hatthi,gāma, in explaining rightly, would explain what is true³⁹—

these are the very same 8 wonderful and marvellous qualities of Ugga the houselord of Hatthi,gāma that have been declared by me!⁴⁰

14.2 And so remember, bhikshu, that the Ugga the houselord of Hatthi,gāma is accomplished in these 8 wonderful and marvellous qualities.”

— evaṃ —

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³⁹ *Sādhu sādhu bhikkhu yathā taṃ uggo gaha,pati hatthi,gāmako sammā vyākaramāno vyākareyya.*

⁴⁰ *Imeh’eva kho bhikkhu aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato uggo gaha,pati hatthi,gāmako mayā vyākato.*