

The Buddha's Teachings to Lay People

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AIDE TO BHIKKHU BODHI WITH HIS AṄGUTTARA NIKĀYA TRANSLATION

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ABSTRACT

In this work, all the discourses addressed to lay people in the four main nikāyas of the Pāli Canon, and most of those in the fifth (Khuddaka), have been surveyed, categorized, and analysed. The different ways in which the Buddha customized his style of teaching and the Dhamma being taught according to the various demographic characteristics of his audience (i.e., age, gender, class, and spiritual attainment) are explored, highlighted and discussed.

Some of the findings are to be expected, whereas others are less so. There are several clear gender and class differences in the type of discourse used, the topics of the teaching, and in whether the sutta is oriented to lead the listener to the more worldly goals of happiness in this life or a good rebirth, as opposed to being directed towards complete liberation from rebirth. There are differences too based on the age of the addressees, but less pronounced.

This survey has also brought forth some distinct characteristics of the different nikāyas of the Pāli Canon in terms of their suttas to the lay community. The Aṅguttara Nikāya contains more suttas targeted directly to lay people, plus many others of the 'indirect' variety, more suttas addressed to women and to the middle-class, and a higher emphasis on the goals of happiness in this life and a good rebirth.

Overall the suttas addressed to lay people show a very strong emphasis on good conduct by body, speech, and mind. But this paper has not addressed whether there would be a different emphasis shown in an examination of the suttas addressed exclusively to the monastic community, and this is an area that warrants further exploration.

A comprehensive catalogue of suttas in the Pāli Canon that are addressed to householders is included in an appendix.

Keywords

Lay Buddhism, five Nikāyas, Pali Suttas

1. INTRODUCTION

Aims

My aim in this paper has been to analyse all the *suttas* ('discourses')¹ from the Pāli Canon addressed to lay people. To this end I have surveyed all the Pāli *nikāyas*, identified and categorized those 'lay suttas' therein, and examined how the Buddha² frames the teaching method used, and the content, in different ways when he addresses the different kinds of householder with whom he comes in contact. In the process, I have also distinguished the different characteristics of lay suttas from the five different *nikāyas*.

The Pāli Canon comprises three parts or *piṭakas* ('baskets', as the Pāli term literally means) — the *Vinaya*, *Suttanta*, and *Abhidhamma Piṭakas*. While there are a number of occasions in the *Vinaya Piṭaka* where the Buddha addresses lay people (e.g., Vin I 290 ff, to Visākha), I have restricted my survey and analysis to the *Suttanta Piṭaka* only. This was to keep the project within manageable bounds and because, as the name implies, the *Suttanta Piṭaka* contains by far the majority of the relevant discourse material.

Among Western scholars, the Buddha's teachings to lay people have traditionally received far less attention than those addressed to the monastic community. Conze argues that '[i]n its essence and core, Buddhism is a movement of monastic ascetics' (1951, 70). Furthermore, as Bluck points out:

Although there are large numbers of lay disciples in the Pāli texts, even the term *upāsaka* for the 'devout layman (or laywoman — *upāsikā*)' means one who follows, serves, attends or accords honour. (2002, 1)

However, the Buddha's message to lay people should not be ignored since, as we will see in the course of this paper, the number of suttas addressed to the lay community and the variety of topics covered is not insignificant. I feel that Bhikkhu Basnagoda Rahula makes a pithy point in his statement:

While the Buddha made every effort to lead his ordained disciples to the highest spiritual progress, he also made every effort to guide his lay followers towards prosperity, wisdom, and inner peace — yet history seems to have largely buried this part of his guidance! (2008, xi)

That lay people during the Buddha's time were eager to hear his teachings is proven by the fact that in many suttas lay people came and asked explicitly for instruction. In many cases the request is specifically directed towards teachings oriented to the mundane concerns of the lay community. For example, a common refrain seen in the canon is:

'Master Gotama, we have such wishes and desires, and hopes as these: "May we dwell in a home crowded with children! May we enjoy Kāśian sandalwood! May we wear garlands, scents and unguents! May we receive gold and silver! With the breakup of the body, after death, may we be reborn in a good destination, in a

1. *Sutta* (Pāli) / *sūtra* (Sanskrit) is a word meaning a 'thread, string' and is generally used as the term for 'the (discursive, narrational) part of the Buddhist Scriptures' (Rhys Davids and Stede 1921, 718), and often simply translated as 'discourse'. Throughout the remainder of this dissertation I will use the Pāli term without italicising it.
2. Or one or more of his senior disciples, as is sometimes the case.

heavenly world!" As we have such wishes, desires, and hopes, let Master Gotama teach us the Dhamma in such a way that we might dwell in a home crowded with children ... and with the breakup of the body, after death, we might be reborn in a good destination, in a heavenly world'.³ (SN V 353 / Bodhi 2000, 1797)

A subsidiary aim and planned by-product of my research for this paper has been the compilation of a comprehensive catalogue of suttas in the Pāli Canon that are addressed to householders. This catalogue (see Appendix A) includes identification information about the sutta (abbreviation, name in Pāli and English, PTS volume and page reference), the person or persons to whom the sutta is addressed and a brief summary of the primary content of the sutta. As far as I have been able to ascertain, this is the first time that such a catalogue has been produced in the English language, though something similar has been done in German (Schäfer, 2002).

I believe that it would be useful to statistically compare the themes occurring in the suttas addressed to lay people with the far larger number of suttas addressed to monastics and examine the differences. This however is well beyond the scope of the current work.

Methodology

The approach I have taken during the preparation of this paper has encompassed the following distinct phases of work: 1) Survey and catalogue the source material using original Pāli texts and English translations; 2) Decide on appropriate categories for analysis, then analyse and record the data in detail; 3) Cross-tabulate the detailed data into a number of statistical tables, look for patterns or themes, and discuss; 4) Make final conclusions. Each of these phases is discussed in detail in the sections 2 through 5 which follow.

Throughout this paper, the name of the sutta in English is taken from the following English translations: *Dīgha Nikāya* (Walshe, 1987), *Majjhima Nikāya* (Ñānamoli and Bodhi, 1995), *Saṃyutta Nikāya* (Bodhi, 2000), *Aṅguttara Nikāya* (Bodhi 2012)⁴, *Udāna* (Ireland, 1990)⁵, *Sutta-nipāta* (Norman, 1984), *Theragāthā* (Norman, 1969), and *Therīgāthā* (Norman, 1971).

The sutta numbers I use for the *Saṃyutta* and *Aṅguttara Nikāyas* follow the recent standards set by Bhikkhu Bodhi in his 2000 translation of the *Saṃyutta Nikāya* and in his forthcoming translation of the *Aṅguttara Nikāya*, and it should be noted that sometimes these differ from the sutta numbers used in the PTS Pāli editions. In the complete catalogue of suttas included in Appendix A, those PTS numbers that are different are included as well in angle brackets.

3. From SN 55:7 *Veḷudvāreyya* (The People of Bamboo Gate).

4. This translation of the *Aṅguttara Nikāya* by Bhikkhu Bodhi is still in the process of being prepared, and is currently planned to be published by Wisdom Publications (Boston) in 2011 under the tentative name *The Incremental Discourses of the Buddha: a Translation of the Aṅguttara Nikāya*. I have access to the preliminary drafts since I am assisting Ven. Bodhi with editing and checking. Throughout, when referring to this work I will maintain an asterisk next to the year, since the publication date is necessarily still uncertain.

5. I also reviewed Peter Masefield's 1994 translation of the *Udāna*, but here have used the sutta names from Ireland.

Caveat Lector

Let the reader beware! ‘There are three kinds of lies: lies, damned lies, and statistics’.⁶ This paper is replete with numbers and statistics which tend to lend an air of exaggerated authority. But the following caveats should be borne in mind.

The Pāli Canon is a rich tapestry of stories and teachings given to a wide variety of people, distilled over time from the forty-five years of the Buddha’s teaching life. Reducing this richness and diversity to sets of numbers can tell only part of the story.

The process of distilling and summarising the various characteristics of suttas addressed to lay people, prior to tabulation and analysis, has necessarily involved a number of subjective decisions on my part, and so a similar analysis done by someone else might well have yielded somewhat different results.

And finally, it should be mentioned that the discourses of the Buddha, which have come down to us over a span of 2,500 years, were preserved for posterity for several hundred years by means of an exclusively oral tradition. This fact and the evidence of the texts themselves indicate that there would have been a certain amount of trimming down and standardisation in order to reduce the burden on the memory of those who recited them. This is particularly so in the *Samyutta* and *Aṅguttara Nikāyas*, where often elaborate frame stories are missing. Thus, I think we can be fairly sure that in many cases where a sutta describes the Buddha as addressing just one person, many others would have been present whose names were not recorded; and this in turn would have changed, to some unknown degree, the results of my survey and analysis. One particularly striking example illustrates this. In DN 2 (The Fruits of the Homeless Life),⁷ King Ajātasattu is described as approaching the Buddha accompanied by his 500 wives on 500 she-elephants and an unspecified number of torch bearers, and we can safely assume many attendants, elephant handlers, guards, courtiers, etc., as well. Though all these people would have been in attendance while the Buddha was addressing the king, they are not mentioned again in the sutta nor considered in the tabulations contained in this paper.

However, despite these caveats, I am confident that some important truths about the suttas addressed to lay people have been uncovered in this paper.

2. SURVEY

My survey encompassed all the five *Nikāyas* of the Pāli Canon (*Dīgha*, *Majjhima*, *Samyutta*, *Aṅguttara*, and *Khuddaka*⁸), and during this process I identified and documented all the suttas where the Buddha or one of his disciples interacts with a named layperson or group of laypersons — whether they be brahmins, royalty, merchants, paupers, craftsmen, etc. Ignored have been the vast majority of suttas in the canon which are addressed to the generic ‘Monks!’ (*bhikkhave*), and those

6. This expression is ‘part of a phrase attributed to the 19th Century British Prime Minister Benjamin Disraeli and later popularized in the United States by Mark Twain’ (Wikipedia, 2009).

7. DN 1 47 *Sāmaññaphala*. Note that only the start page number of suttas are indicated in this paper, other than in the appendices.

8. These *nikāya* names literally mean ‘long’, ‘middle-length’, ‘connected’, ‘incrementally factored’, and ‘minor’, respectively.

to named *bhikkhus* or *bhikkhunīs*, plus that smaller body of suttas addressed to miscellaneous *devas* and other non-humans (*amanussa*), or Māra. Also ignored have been the many suttas addressed to various wanderers (*paribbājaka*), ascetics (*acela*), and recluses (*samaṇa*) of other sects, since these by their very nature do not fall under the classification of householder or layperson.

My original intention was to also leave out of this survey those suttas addressed to non-specific, that is unnamed, lay people, e.g., 'a certain brahmin' (*aññatarabrāhmaṇa*); my reason being that I wished to limit my study to those suttas addressed to specific people about whom something is known, so that correlations can be made between who they were and what teaching content and method they received. However, after reflection and discussion with two advisers,⁹ I was persuaded that having a study that covers *all* suttas to laypersons would be of some significant value to the wider Buddhist community, particularly in terms of my stated secondary aim of producing a catalogue of lay suttas, and thus this latter category has been included.

Note that there are numerous suttas in the canon which do not specify a particular person being addressed, but which, according to the commentary, were spoken to a specific person or persons, e.g., most of the verses of the *Dhammapada*, and Sn 2:3 (*Hiri*), among many others. I have not included these in my survey and analysis, since I want to restrict my work to those canonical texts that are, based on evidence from the suttas only, clearly addressed to either a lay person or members of the lay community.

Additionally note, however, that I have included in my survey, and highlighted separately as 'indirect', those suttas that, while recorded as being addressed to the *bhikkhus* or a particular *bhikkhu*, are clearly intended for lay people. The reason I have done this is because it acknowledges the importance of such suttas to the lay reader/listener and also because Schäfer's work, alluded to above, included this same category of discourses. A good example of this type of sutta is AN 3:31 (AN I 132 *Sabrahmaka* [With Brahmā]) which is spoken to the *bhikkhus* about lay veneration of parents:

- (1) Bhikkhus, those families dwell with Brahmā where at home the mother and father are venerated by their children. (2) Those families dwell with the first teachers where at home the mother and father are venerated by their children. (3) Those families dwell with the gift-worthy where at home the mother and father are venerated by their children. (Bodhi 2012)

The four main *nikāyas* (*Dīgha*, *Majjhima*, *Saṃyutta*, and *Āṅguttara*) were surveyed in their entirety, but only certain sections of the *Khuddaka Nikāya* were tackled. The *Khuddaka Nikāya* is a heterogeneous collection of diverse works, some clearly identifiable as very early parts of the canon and others equally obviously identifiable as later additions. This *nikāya* consists of the following sixteen elements: *Khuddakapāṭha* (10 suttas), *Dhammapada* (423 inspirational verses), *Udāna* (80 suttas), *Itivuttaka* (112 suttas), *Sutta-nipāta* (72 suttas), *Vimānavatthu* (83 stories in verse about rebirth in the *deva* realm), *Petavatthu* (51 poems about rebirth in the *peta* realm), *Theragāthā* (264 poems recited by the elder *bhikkhus*), *Therīgāthā* (73 poems recited by the elder *bhikkhunīs*), *Jātaka* (547 birth stories of the Buddha in verse), *Mahāniddesa* (commentary on the *Aṭṭhaka-vagga* of the *Sutta-nipāta*),

9. Bhikkhu Bodhi and Bhante Dhammasīha.

Cūḷaniddesa (commentary on the *Parāyana Vagga* and the *Khaggavisāṇa Sutta* of the *Sutta-nipāta*), *Paṭisambhidāmagga* (an analytical work attributed to Ven. Sāriputta), *Apadāna* (past life stories in verse of the Buddha and many of his male and female disciples), *Buddhavaṃsa* (stories in verse of the Buddha Gotama and the twenty-four previous Buddhas), *Cariyāpīṭaka* (stories in verse of the past lives of Buddha Gotama as a *bodhisatta*). In addition, the Burmese recension of the Pāli Canon includes three additional works (*Nettipakaraṇa*, *Petakopadesa*, and *Milindapañha*), which the other Theravādin traditions consider as para-canonical.

In my survey of the *Khuddaka Nikāya*, only the *Khuddakapāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Sutta-nipāta*, *Theragāthā*, and *Therīgāthā* were looked at in detail as none of the others seemed to offer much scope for teachings packaged as ‘suttas’ addressed specifically to householders, nor did I have the time for such an undertaking as the entire *Khuddaka Nikāya* is far larger than all the other *nikāyas*. Indeed, as it turned out, of the seven sections of this *nikāya* examined, only the *Udāna*, *Sutta-nipāta*, *Theragāthā*, and *Therīgāthā* contained suttas specifically addressed to householders and, I was delighted to find, Schäfer’s work in German (2002, 826–828) corroborated my finding.

For each *nikāya* the broad numerical totals of suttas to lay people obtained from my survey of the canon are as follows:

	<i>Dīgha</i>	<i>Majjhima</i>	<i>Samyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	<i>Totals</i>
Total Suttas in the <i>nikāya</i>	34	152	2904 ¹⁰	8122 ¹¹	601 ¹²	6072
Directly to Lay People	14	47	121	125	30	337
Directly to Lay (Named)	14	42	108	103	20	287
Directly to Lay (Not Named)	0	5	13	22	10	50
Indirectly to Lay People	1	3	7	36	6	53
All Suttas to Lay People	15 (44%)	50 (33%)	128 (4%)	161 (2%)	36 (6%)	390

Table 1. Suttas to Lay people by *Nikāya*.

The first impression that one gets from looking at this table is that the *Aṅguttara Nikāya* has the largest absolute total of suttas directed to lay people, followed by the *Samyutta Nikāya*. The second impression, however, would be that the *Dīgha Nikāya* has the largest relative number, 44%, followed by the *Majjhima Nikāya*. Nevertheless, the percentages for the *Samyutta*, *Aṅguttara* and *Khuddaka Nikāyas* are somewhat meaningless, for the following reasons. First, the total number of suttas shown for these *Nikāyas* is quite imprecise, as explained in the footnotes attached to each. Also, the very nature of the *Samyutta* and *Aṅguttara Nikāyas* is starkly different from the *Dīgha* and *Majjhima Nikāyas* in that many of the suttas in the SN and AN do not have the detailed set up of time, place, or occasion that the suttas in the DN and

10. In the different preserved editions of the Pāli Canon (the main ones being the Burmese, the Sri Lankan, the Thai, and the PTS Romanized edition) there are widely different sutta totals for the *Samyutta* and *Aṅguttara Nikāyas*, due to the way some of the smaller suttas are combined or split apart by the different editors. The numbers I have used here for these two *nikāyas* are those produced by Bhikkhu Bodhi in his translation of the *Samyutta Nikāya* (2000) and in his forthcoming translation of the *Aṅguttara* (2012).

11. See previous footnote, but note that the latter is a work still in preparation and the final number may yet change, although at this point I believe it is fairly set.

12. This only includes the seven works of the *nikāya* that were surveyed: *Khuddakapāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Sutta-nipāta*, *Theragāthā*, and *Therīgāthā*.

MN have, and, being often composed of short suttas, there are many occurrences in both the SN and AN where the number of suttas is inflated in a formulaic way, often by what Bhikkhu Bodhi calls 'template parallelism'. In his words:

Template parallels are suttas constructed in accordance with the same formal pattern but which differ in the content to which this pattern is applied. The template is the formal pattern or mould; the template sutta, a text created by applying this mould to a particular subject, the 'raw material' to be moulded into a sutta. Template parallels cut across the division between *saṃyuttas* and show how the same formula can be used to make identical statements about different categories of phenomena, for example, about the elements, aggregates, and sense bases (*dhātu, khandha, āyatana*), or about path factors, enlightenment factors, and spiritual faculties (*maggaṅga, bojjhaṅga, indriya*). (2000, 36–37)

All the *nikāyas* have important suttas addressed to laypersons, but the characteristics of these are somewhat different in the different collections. Bhikkhu Bodhi, again in the introduction to his translation of the *Saṃyutta Nikāya* (2000, 33–34), contends that the *Dīgha* has a lot of material addressed to lay people who are not committed Buddhist disciples and which shows the methods the Buddha used to 'convert' others to the Dhamma. The *Āṅguttara* has a preponderance of suttas addressed to lay disciples, that is, to lay people who were already followers of the Buddha, and the *Majjhima* and *Saṃyutta* have a balance of both.

Also notice (from Table 1) that the *Āṅguttara Nikāya* contains the greatest number of suttas indirectly targeting lay people (36 out of the 53 in all the *nikāyas*), that is, those suttas addressed to the monastics but clearly meant as instructions for the lay people. In particular, about the *Āṅguttara Nikāya*, Bhikkhu Bodhi says:

The AN also includes a notable proportion of suttas addressed to lay disciples, dealing with the mundane, ethical, and spiritual concerns of life within the world. This makes it especially suitable as a text for the edification of the laity ... And, in AN, persons are as a rule not reduced to mere aggregates, elements, and sense bases, but are treated as real centres of living experience engaged in a heartfelt quest for happiness and freedom from suffering. (2000, 33–34)

For this reason, I originally intended to focus my research exclusively on the suttas from the *Āṅguttara Nikāya*, both to develop and refine my methodology and to provide a 'safety valve' in case the scope of the work became too large to complete in the time frame for finishing the MA dissertation that became this paper. As it happened, I activated this safety valve in early March 2009, as the scope of the work ahead of me seemed daunting. However, realizing that the results of my efforts would be far more valuable if my research included the other four *nikāyas* as well, I later changed my mind, and thus this final paper reflects that.

3. CATEGORIES FOR ANALYSIS

While performing the survey, in order to do any meaningful analysis, I needed to classify each of the suttas directed to lay people, and the people themselves, into different categories. Deciding exactly what categories to use was probably the most difficult part of the process. For better or worse, and given the time limitations for the project, I analysed the suttas according to the following broad principles: 1) categories of layperson addressed; 2) goal of the sutta; 3) type of discourse; 4) method of instruction; and 5) main Dhamma content.

Categorization of Layperson Addressed

Of the 337 suttas addressed directly to lay people, 287 are to persons who are named and the other fifty to unnamed persons or groups. These 287 suttas to named householders comprise 148 separate individuals. Table 2 below shows who these individuals were and which ones have the most suttas addressed to them, in descending order of frequency. Of these 148 people, forty have more than one sutta addressed to them, whereas the remaining 108 each only have one.

Before conducting this survey and obtaining the results shown below, I had assumed, as I suspect many others might have, that the layperson to whom the most suttas were addressed would have been the Buddha's greatest benefactor, the devoted lay follower Anāthapiṇḍika. Thus I was a little surprised to find that King Pasenadi of Kosala won this title numerically since the canon records thirty suttas addressed to him, compared to twenty-three to Anāthapiṇḍika. Twenty-one of those to King Pasenadi appear in the *Kosala Saṃyutta* of the *Saṃyutta Nikāya* (SN 3).¹³ As is well known, many of the suttas recorded in the canon occurred when the Buddha was staying for the rains retreat at Anāthapiṇḍika's monastery in Jeta's Grove, Sāvathī, which he did for nineteen of the forty-five years of his teaching life, and no doubt Anāthapiṇḍika attended many of these discourses. But 'Anāthapiṇḍika was reticent about asking the Blessed One questions' (Nyanaponika and Hecker 2003, 351) since he didn't want others to think that getting special treatment was the reason for his generosity to the Sangha. The majority of the suttas addressed directly to Anāthapiṇḍika are recorded in the *Aṅguttara Nikāya* (see Appendix B for details) and these collectively form a 'comprehensive code of lay Buddhist ethics' (Nyanaponika and Hecker 2003, 351).

What Appendix B contains is a useful table which cross-references all the above 148 named lay people to whom a sutta has been addressed, in alphabetical order by name, with the second column showing the number of suttas addressed to that person, and the third column specifying these suttas.

To give one some idea of the variety of people whom the Buddha addresses, the types of lay people represented are as follows, in order of decreasing frequency:

householder (121), brahmin (99), king (36), female lay follower (18), brahmin student (16), headman (13), minister (10), prince (6), carpenter (4), housewife (3), general (3), bandit (2), brahmin lady (2), chamberlain (2), child (2), physician (2), princess (2), smith (2), youth (2), courtesan (1), cowherd (1), elephant driver's son (1), goldsmith's son (1), herdsman (1), horse-trainer (1), leper (1), queen (1), ruler (1), saltmaker's son (1), and young woman (1).

The characteristics of each layperson that I thought might provide some interesting data on further analysis included: 1) age, 2) gender, 3) class, and 4) spiritual attainment. This information is usually provided in the sutta itself or in other suttas (if a person appears more than once in the canon). At times I have also relied on Malalasekera's *Dictionary of Pāli Proper Names* (1998) for more information. That background information sourced from the commentaries has been treated with caution, since the commentarial material is of uncertain date and one does not know how far it was based on authentic narratives or on later legend and imaginative embellishment.

13. SN I 68–102.

<i>Name of Layperson</i>	<i>Total Suttas addressed to them</i>
Pasenadi	30
Anāthapiṇḍika	23
Mahānāma (the Sakyan)	17
Jāṇussoṇi	12
Citta	10
Saṅgārava	7
Vassakāra	7
Visākhā Migāramātā	6
Vāsetṭha	5
Asibandhakaputta, Bhāradvāja, Nakulapitā, Pañcakaṇḍa ¹⁴ [4 people]	4 each
Hālidakkāni, Hatthaka of Ālavī, Mahāli (the Licchavi), Mahāpajāpatī Gotamī, Nandiya (the Sakyan), Sīha, Soṇa, Subha, Ugga (of Vesālī) [9 people]	3 each
Abhaya (prince), Abhaya (the Licchavi), Aggika Bhāradvāja, Cunda, Dasama (of Aṭṭhakanagara), Doṇa, Jīvaka Komārabhacca, Kasi Bhāradvāja, Lohicca, Migasālā, Nakulamātā, Sela, Sundarika Bhāradvāja, Suppavāsā (the Koliyan daughter), Ugga (of Hatthigāma), Ujjaya, Uṇṇābha, Upālī [18 people]	2 each
Ahimsika Bhāradvāja, Ajātasattu, Akkosaka Bhāradvāja, Ambapālī, Ambaṭṭha, Aṅgulimāla, Ārāmaṇḍa, Assalāyana, Assāroha the Cavalry Warrior, Asurindika Bhāradvāja, Avantiputta, Bhaddiya (the Licchavi), Bhaddiya (the Sakyan), Bhadraka, Bharāṇḍu (the Kālāma), Bilaṅgika Bhāradvāja, Bimbisāra, Bodhi, Bojjhā, Brahmāyu, Caṇḍa the Wrathful, Caṅkī, Citta (elephant trainer's son), Cundī, Daṇḍapāni (the Sakyan), Dārūkammika, Devahita, Dhammadinna, Dhammika, Dhānañjāni, Dhaniya, Dīghajānu, Dīghāvu, Esukārī, Gaṇaka Moggallāna, Ghosita, Ghoṭamukha, Godhā (the Sakyan), Gopaka Moggallāna, Hatthāroha the Elephant Warrior, Isidatta, Jaṭā Bhāradvāja, Jayasena, Kālī (of Kuraraghara), Kāligodhā, Kaṇḍarāyana, Kāpaṭhika Bhāradvāja, Kāraṇapālī, Kassapa, Kesi, Kevaddha, Koravya, Kūṭadanta, Māgaṇḍiya, Māgha, Mahānāma (the Licchavi), Mallikā, Mānadinna, Mānatthaddha, Maṇicūḷaka, Muṇḍa, Nanda, Nandaka, Navakammika Bhāradvāja, Oṭṭhaddha Mahāli, Paccanīkasāta, Paṇḍitakumāraka (the Licchavi), Pāṭaliya, Pāyāsī, Pessa, Piṅgalakoccha, Piṅgiyāni, Potaliya, Pukkusa (the Malla), Purāṇa, Rāsiya, Rohaṇa (Pekhuṇiya's grandson), Rohini's father, Sālha (Migāra's grandson), Sālha (the Licchavi), Sānu, Sigālaka, Sikhāmogallāna, Sirivaḍḍha, Sonadaṇḍa, Suddhika Bhāradvāja, Sujātā, Sumanā, Sumedhā's parents, Sunakkhata (the Licchavi), Sunīdha, Suppabuddha, Talapuṭa, Tapussa, Tikaṇṇa, Udaya, Udāyī, Udena, Ugga, Uggatasarīra, Upaka Maṇḍikāputta, Uttara, Vacchagotta, Vajjiyamāhita, Vappa (the Sakyan), Veḷukaṇṭakī Nandamātā, Visākhā, Yodhājīva the Mercenary [108 people]	1 each
Total	304 ¹⁵

Table 2. Individual Layperson Totals.

14. Note that here, and in all similar listings of names throughout this dissertation, the names are shown in Roman rather than Pāli alphabetic order.

15. Even though there are just 287 suttas addressed directly to named lay people, the total 304

A brief summary of each of these categories and how they break down across the five *nikāyas* is provided below, while a more detailed analysis of these categories compared with other classifications of the suttas is given in section 4.

Age

The suttas seldom provide precise information about the age of the person addressed. For the most part we can only resort to broad age groups: quite young, quite old, and a large group of people of unspecified age who are presumably mature adults in the middle ranges.

Of all the 337 suttas addressed directly to householders, only eighteen (6.5%) are to young people, either children or young men and women. These include the many that are spoken to brahmin students (in particular, Vāseṭṭha and Bhāradvāja,¹⁶ and several others¹⁷); another is the famous *Sigālaka Sutta*¹⁸ to the young householder Sigālaka; and among the others are a couple spoken to some unnamed boys,¹⁹ and one to the daughters of the householder Uggaha.²⁰

An even smaller number, just five suttas (1.4%), are positively identified as having been addressed to old people. Four of these are spoken to aged brahmins: one to the old brahmin Brahmāyu,²¹ one to some unnamed wealthy aged brahmins²² and two others to some very old brahmins²³ also unnamed. The fifth is the famous *Anāthapiṇḍikovāda Sutta* (Advice to Anāthapiṇḍika) on the occasion when this generous benefactor of the Buddha was on his deathbed²⁴.

None of the addressees of the remaining suttas can be positively identified as being either old or young people, and consequently they have all been lumped together in the ‘unspecified’ category. However it does seem possible that some or even many of these were addressed to people who, at the time of hearing, were not in the prime of life. Perhaps the several suttas on aging and death addressed to King Pasenadi of Kosala in the *Kosala Saṃyutta* of the *Saṃyutta Nikāya*,²⁵ in particular SN 3:25 (The Simile of the Mountain),²⁶ were addressed to him when he

shown in this table reflects the fact that quite a number are addressed to more than one person (e.g., different sections of DN 16 are addressed to Vassakāra, Ambapālī, and Pukkusa (the Malla), and DN 27 is addressed to Vāseṭṭha and Bhāradvāja together). Thus these suttas are counted more than once in the table.

16. DN 13 [DN I 235], DN 27 [DN III 80], MN 98 [MN II 196], Sn 3:9 [Sn 115].

17. Other suttas to brahmin students are those to Assalāyana (MN 93 [MN II 197]), Kāpaṭhika Bhāradvāja (MN 95 [MN II 164]), Saṅgārava (MN 100 [MN II 209]), Māgha (Sn 3:5 [Sn 86]), Subha (DN 10 [DN I 204], MN 99 [MN II 196], MN 135 [MN III 202]), and Uttara (MN 152 [MN III 298]).

18. DN 31 [DN III 180].

19. Ud 2.3 [Ud 11] and Ud 5.4 [Ud 51].

20. AN 5:33 [AN III 36].

21. MN 91 [MN II 133].

22. Sn 2:7 [Sn 50].

23. AN 3:51 [AN I 155] and AN 3:52 [AN I 156]: *dve brāhmaṇā jīṇṇā vuddhā mahallakā addhagatā vayoanuppattā viśavassasatikā jātiyā* (two brahmins who were old, aged, burdened with years, advanced in life, come to the last stage, a hundred and twenty years of age).

24. MN 143 [MN III 258].

25. SN 3, [SN I 68–102].

26. SN 3:25 [SN I 100] *Pabbatūpama*.

was advanced in years. On the other hand, it is perhaps more likely that these were simply warnings to a younger person not to forget that aging is inevitable for all.

Age	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
Old	0 (0%)	2 (3.9%)	0 (0%)	2 (1.5%)	1 (3%)	5 (1.4%)
Young	7 (36.8%)	8 (15.7%)	0 (0%)	3 (2.3%)	5 (15.2%)	23 (6.5%)
Unspecified	12 (63.2%)	41 (80.4%)	123 (100%)	125 (96.2%)	27 (81.8%)	328 (92.1%)
Total ²⁷	19 (100%)	51 (100%)	123 (100%)	130 (100%)	33 (100%)	356 (100%)

Table 3. By Age and *Nikāya*.

Since relatively few suttas are directed to those specified as old or young, the above table does not convey much meaningful information. However, it is of some interest that a fairly high percentage (37%) of the *Dīgha Nikāya* lay suttas are addressed to young people. Since these are all to young brahmin students, this fits in well with the comment made above about the *Dīgha Nikāya* being a collection oriented towards converting people from traditional brahminical thought to that of the Buddha, and if one's purpose is conversion what better target than the young and impressionable?

Gender

When looking at the suttas addressed to lay people by gender, we find that a mere twenty-six (7.6%) are addressed to females and the rest to males. Of course, we must bear in mind that there is probably some distortion in this statistic, since the number for males includes seventeen suttas simply addressed to a group of householders, and in these cases, it seems highly likely that wives were present too, and that the address 'gahapati' (householder) is intended to cover both.

Interestingly, it is the *Aṅguttara Nikāya* that has the highest percentage of its lay-related suttas directed solely to women (14.6% of those when the gender of the addressee is known), while at the opposite end of the spectrum the *Dīgha Nikāya* has none.

Gender	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
Female	0 (0%)	1 (2%)	4 (3.3%)	19 (14.6%)	3 (9.1%)	27 (7.6%)
Male	19 (100%)	50 (98%)	119 (96.7%)	111 (85.4%)	30 (90.9%)	329 (92.4%)
Total	19 (100%)	51 (100%)	123 (100%)	130 (100%)	33 (100%)	356 (100%)

Table 4. By Gender and *Nikāya*.

This low percentage of suttas addressed to women is perhaps not surprising given the society and times that the Buddha lived in. As Bhikkhu Rahula says:

27. The astute reader might notice that the total numbers in this line differ from the total numbers shown in Table 1 above. This is because many suttas are addressed to more than one person, thus, depending on the characteristic being tabulated, sometimes a single sutta will be counted more than once. This apparent discrepancy in totals re-occurs in many of the subsequent tables below, but this footnote has not been repeated. Additionally, we note that DN 16 (DN II 72 *Mahāparinibbāna*) has separate sections to four different categories of lay people (to the brahmin Vassakāra; to the householders of Pāṭaligāma; to Ambapālī the courtesan; and to Pukkusa the Malla), hence it is counted four times in many of the tables. This makes sense too, given that scholarly opinion considers this sutta to be 'a composite one, many portions of which are found in other parts of the Canon' (Walshe 1987, 567).

Gender discrimination was at its height at the time. As in most ancient societies, female rights were suppressed. Men held the social power, and they regarded women as objects for sensual satisfaction, bearers of children, and caretakers of daily chores at home. In this social situation, the dignity and intellectual strength of women received hardly any attention. (2008, 98)

We must allow for the fact that perhaps part of this male/female discrepancy in number of suttas lies in the fact that the men of that time would likely have had far more opportunity to go out and listen to the Buddha's teaching. In a male-dominated society, women would be more likely to be tied to the home and home-making pursuits and perhaps not very many would even be allowed out on their own without male company. When they did go out with their husbands or fathers, they would likely have been present at suttas which the Buddha addressed to the men.

The Buddha's attitude to women, as recorded in the Pāli Canon, is quite ambiguous. In many cases he seems to be working against the predominant discriminatory attitude, and indeed, when asked by his attendant, Ven. Ānanda, whether women could attain the ultimate goal of enlightenment and become *arahants*, the Buddha responded:

If, Ānanda, a woman were to go forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata, it would be possible for her to realize the fruit of stream-entry, the fruit of the once-returner, the fruit of the non-returner, and the fruit of arahantship.²⁸ (AN IV 276 / Bodhi 2012)

Another example of this more enlightened attitude is seen when Ven. Mahākaccāna, one of the Buddha's foremost disciples, gives a female lay follower detailed instructions on reaching the highest attainments through meditation on the ten *kaṣiṇas*.²⁹ A further example is found in the *Cūlavedalla Sutta*: after the male lay follower Visākha has received a detailed teaching from the *bhikkhunī* Dhammadinnā, he approaches the Buddha and asks for confirmation, and receives the following reply:

The *bhikkhunī* Dhammadinnā is wise [*paññitā*], Visākha, the *bhikkhunī* Dhammadinnā has great wisdom [*mahāpaññā*]. If you had asked me the meaning of this, I would have explained it to you in the same way that the *bhikkhunī* Dhammadinnā has explained it. Such is its meaning, and so you should remember it.³⁰ (MN I 304–305 / Ñāṇamoli and Bodhi 1995, 403)

On the other hand, we occasionally find suttas with a distinctly sexist tone, such as in AN 5:229 and 5:230, the Snake suttas.³¹ I quote from the second of these:

Bhikkhus, there are these five dangers in a black snake. What five? It is wrathful, hostile, of virulent venom, double-tongued, and it betrays friends. These are the five dangers in a black snake. So too, bhikkhus, there are these five dangers in women. What five? They are wrathful, hostile, of virulent venom, double-tongued, and they betray friends [*kodhano, upanāhi, ghoraviso, dujjivho, mittadubbhī*].

28. From AN 8:51 *Gotamī*.

29. AN 10:26 [AN V 46] *Kāḷī*.

30. From MN 44 [MN I 299] *Cūlavedalla* (The Shorter Series of Questions and Answers).

31. AN III 260–261.

Bhikkhus, this is how women are of virulent venom: for the most part they have strong lust. This is how women are double-tongued: for the most part they utter divisive speech. This is how women betray friends: for the most part they are adulterous. These are the five dangers in women.³² (AN III 260–261 / Bodhi 2012)

Suttas such as this seem quite out of character with the Buddha's teaching taken as a whole. Although we can probably never know for certain, I suspect that these suttas were added later by misogynous monks, or at least by elder monks desperately trying to warn younger monks of the dangers that they faced in keeping their vows of celibacy if they associated too closely with members of the opposite sex!

Another way to interpret the low percentage of suttas recorded as being addressed to female lay followers is to consider that, while the Buddha may have actually addressed his talks to male and female followers in much more equitable ratios, the suttas, in most cases, simply record the main interlocutor with the Buddha as the person with the highest status in society, most frequently a man, even though many women may also have been in attendance. See the comments made in the Introduction section above regarding the *Sāmaññaphala Sutta* (DN 2) where the discourse was formally addressed to King Ajātasattu even though we are informed early in the sutta that his 500 wives were also in attendance.

From the small sampling of suttas recorded as being addressed to female lay followers, we find that the woman to whom the highest number of suttas was addressed is Visākhā Migāramāta. She is the recipient of six discourses,³³ followed by Mahāpajāpati Gotamī with three,³⁴ Nakulamātā,³⁵ Migasālā,³⁶ and the Koliyan daughter Suppavāsā³⁷ with two each; and twelve others with one each.³⁸

Class

India at the time of the Buddha was divided into four main classes (*varṇa* (Pāli), *varṇa* (Sanskrit)³⁹), namely: the brahmins (*brāhmaṇa*), rulers or warriors (*khattiya/ksatriya*), merchants or farmers (*vessa/vaiśya*), and the servants or working class (*sudda/sūdra*) (Gethin 1998, 12–13).

32. The preceding sutta has a similarly misogynous tone.

33. AN 3:70 [AN I 205], AN 8:43 [AN IV 255], AN 8:47 [AN IV 267], AN 8:49 [AN IV 269], Ud 2:9 [Ud 18], and Ud 8:8 [Ud 91].

34. MN 142 [MN III 253], AN 8:51 [AN IV 274], and AN 8:53 [AN IV 280].

35. AN 4:55 [AN II 61], and AN 8:48 [AN IV 268].

36. AN 6:44 [AN III 347] and AN 10:75 [AN V 137].

37. AN 4:57 [AN II 62] and Ud 2:8 [Ud 15].

38. Bojjhā, AN 8:45 [AN IV 259]; Cundī, AN 5:32 [AN III 35]; Kālī (of Kuraraghara), AN 10:26 [AN V 46]; Kāligodhā, SN 55:39 [SN V 396]; Mallikā, AN 4:197 [AN II 202]; Sānu, SN 10:5 [SN I 208]; Sujātā, AN 7:63 [AN IV 91]; Sumanā, AN 5:31 [AN III 32]; Velukaṇṭakī Nandamātā, AN 7:53 [AN IV 63]; a lady (mother of Brahmadeva), SN 6:3 [SN I 140]; a lady of the Verahaccāni clan, SN 35:133 [SN IV 121]; the daughters of the householder Uggaha, AN 5:33 [AN III 36].

39. My convention from here on throughout this dissertation, when including both the Pāli and the Sanskrit words for a term used in the text, is to show the Pāli first, followed by the Sanskrit, separated by a '/'.

Bluck (2002, 5) states that ‘the Buddha’s teaching drew lay disciples from all classes, partly because “it did not stamp lay-followers as second-rate Buddhists”’.⁴⁰ Throughout his teachings, the Buddha was very clear that he did not put much stock in the standard class divisions of his society, and was very specific that one’s birth or status had nothing to do with one’s worth. As he says:

I do not call one a better or a worse person because of one’s birth in a high-class family [-*kulīnatā*]. I do not call one a better or a worse person because of one’s colour [-*vaṇṇatā*]. I do not call one a better or a worse person because of one’s wealth [-*bhogatā*].⁴¹ (MN II 179 / Rahula 2008, 97)

This attitude is shown even more explicitly when the Buddha, talking to the brahmin Aggika Bhāradvāja, says:

One does not become an outcast [*vasalo*] by birth, one does not become a brahmin by birth. It is by deed that one becomes an outcast, it is by deed that one becomes a Brahmin.⁴² (Sn 23 / Saddhatissa 1994, 14).

Table 5 below shows the totals and percentages by class and *nikāya* and highlights some interesting differences.

Class Addressed	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
Brahmin	8 (47%)	21 (45%)	32 (26%)	38 (30%)	11 (37%)	110 (32%)
<i>Khattiya</i>	4 (24%)	11 (23%)	38 (31%)	16 (13%)	3 (10%)	72 (21%)
Vessa	3 (18%)	10 (21%)	49 (40%)	68 (54%)	11 (37%)	141 (41%)
<i>Sudda</i>	2 (12%)	5 (11%)	2 (2%)	3 (2%)	5 (16%)	17 (5%)
All Suttas to Lay people	17 (100%)	47 (100%)	121 (100%)	125 (100%)	30 (100%)	340 (100%)

Table 5. By Class and *Nikāya*.

The *Dīgha Nikāya* has 71% of lay suttas directed to the brahmins and *khattiyas* compared to 43% in the *Aṅguttara*, whereas the *Aṅguttara Nikāya* has 54% of lay suttas directed to the *vessas* compared to 18% in the *Dīgha*. This correlates well with the thesis proposed by Bodhi (and mentioned above in section 2) that the *Dīgha Nikāya* was more oriented to converting people from a prior world-view, since it was the brahmins who had their own established ritual and spiritual practices. On the other hand, the *vessas*, being less tied to the class system where both the brahmins and *khattiyas* considered themselves of superior breeding, were more open to the Buddha’s message. As Harvey puts it:

State officials and merchants were the dominant groups in urban society, but neither had an established niche in the *varṇa* system (though merchants later came to be seen as *Vaiśyas*). These groups seem to have been particularly attracted to the Buddha’s message, which addressed people as individuals in charge of their own moral and spiritual destiny, rather than as members of the *varṇa* system. (1990, 24–25)

40. Here, at the end of his sentence, Bluck is quoting from H.W. Schumann, *The Historical Buddha*, London 1989, 190.

41. From MN 96 *Esukāri* (To Esukāri).

42. Verse 136 from Sn 1:7 *Vasala* (The Outcast).

One thing to bear in mind when noting the quite low number of suttas addressed to *suddas* (5%) is the fact that, in the same way as discussed above for women, this may simply be a reflection of their low hierarchical status affecting what was recorded in the canon, as opposed to who was actually in attendance. If some *suddas* were in attendance at a sermon of the Buddha along with a brahmin or *khattiya*, the Buddha would likely have formally addressed the higher ranking person, even while intending his message for all.

Spiritual Attainment

Bhikkhu Bodhi informs us that 'many of the Buddha's followers who attained the first three stages of awakening, from stream-entry through non-returning, were lay people' (2001, 38). Indeed, in MN 73 the Buddha tells the wanderer Vacchagotta that there are many hundreds of lay followers, men and women, who are stream-enterers, once-returners, and non-returners (MN I 490–1).

We find, in AN 6:120–139 (Bhallika, etc.)⁴³, that the Buddha clearly identifies twenty named male lay followers as all being stream-enterers. These are (in alphabetic order): Ariṭṭha, Bhallika, Citta of Macchikāsaṇḍa, Hatthaka of Āḷavī, Isidatta, Jīvaka Komārabhacca, Mahānāma the Sakyan, Meṇḍaka, Nakulapitā, Pūraṇa, Sandhāna, Sāragga, Sudatta Anāthapiṇḍika, Sūra of Ambaṭṭha, Tavakaṇṇika, Ugga of Vesālī, Uggata, Vajjiyamāhita, Vāsetṭha, and Vijaya. Each of these is said to have '[u]nwavering confidence [aveccappasādena] in the Buddha, unwavering confidence in the Dhamma, unwavering confidence in the Saṅgha, noble virtuous behavior, noble knowledge, and noble liberation' and they have 'reached certainty about the Tathāgata and become a seer of the deathless, one who lives having realized the deathless [*tathāgate niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyati*]' (Bodhi 2012). And in SN 55:39⁴⁴, addressing the Sakyan lady Kālīgodhā about the four factors of stream-entry, he ends with, 'It is a gain for you, Godhā! It is well gained by you, Godhā! You have declared the fruit of stream-entry [*sotāpattiphalaṃ tayā, godhe, byākatan*]' (SN V 397 / Bodhi 2000, 1826).

Based on this clear identification, I have used the status of 'noble one' (*ariya*) as one of the levels of spiritual attainment for categorising each layperson.

Elsewhere in the suttas we find that the Buddha speaks of twenty-one lay followers as being supreme or foremost (*agga*) in a particular respect. This occurs in AN 1:248–257⁴⁵ for male lay followers and AN 1:258–267⁴⁶ for female lay followers. The eleven men identified in this way are: Bhallika, Citta of Macchikāsaṇḍa, Hatthaka of Āḷavī, Jīvaka Komārabhacca, Mahānāma the Sakyan, Nakulapitā, Sudatta Anāthapiṇḍika, Sūra Ambaṭṭha, Tapussa, Ugga of Vesālī, and Uggata. And the ten women are: Kālī of Kuraraghara, Kātiyānī, Khujjuttarā, Nakulamātā, Sāmavātī, Sujātā the daughter of Senānī, Suppavāsā the Koliyan daughter, Suppiyā, Uttarā Nandamātā, and Visākhā Migāramātā. When suttas are addressed to any of these people, I have categorized their spiritual attainment as 'foremost'.

As one can see, there is some overlap in the above two categories. There are ten laymen who appear in both lists, namely: Bhallika, Citta of Macchikāsaṇḍa,

43. AN III 451 Bhallikādi.

44. SN V 396Kālīgodhā.

45. AN I 25–26.

46. AN I 26.

Hatthaka of Āḷavi, Jīvaka Komārabhacca, Mahānāma the Sakyan, Nakulapitā, Sudatta Anāthapiṇḍika, Sūra of Ambaṭṭha, Ugga of Vesālī, and Uggata. Those ‘noble ones’ not in the ‘foremost’ list are the laymen Aritṭha, Isidatta, Meṇḍaka, Pūraṇa, Sandhāna, Sāragga, Tavakaṇṇika, Vajjiyamāhita, Vāseṭṭha, and Vijaya; and the laywoman Kālīgodhā. And those identified as ‘foremost’ but not as ‘noble’ include the layman Tapussa, and all the laywomen identified as ‘foremost’. In the table below, and other tables that show spiritual attainment, these three categories (‘both noble and foremost’, ‘noble not foremost’, and ‘foremost not noble’) are tabulated separately, and all other lay followers are lumped together and listed separately as ‘unspecified’. The table of suttas addressed to lay people classified by spiritual attainment and *nikāya* is shown below.

Spiritual Attainment	<i>Dīgha</i>	<i>Majjhima</i>	<i>Samyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
Noble and Foremost	0 (0%)	4 (8%)	27 (22%)	31 (24%)	0 (0%)	62 (17%)
Noble	2 (11%)	2 (4%)	3 (2%)	4 (3%)	1 (3%)	13 (4%)
Foremost	0 (0%)	0 (0%)	0 (0%)	9 (7%)	3 (9%)	12 (3%)
Unspecified	17 (89%)	45 (88%)	93 (76%)	86 (66%)	29 (88%)	269 (76%)
Total	19 (100%)	51 (100%)	123 (100%)	130 (100%)	33 (100%)	356 (100%)

Table 6. By Spiritual Attainment and *Nikāya*.

One thing we notice from this table is that in the *Aṅguttara* and *Samyutta Nikāyas* 34% and 24%, respectively, of their suttas to lay people are to those of high spiritual attainment, whereas the percentages are significantly lower in the other three *nikāyas*.

Goal of the Sutta

Here I have attempted to categorise each sutta directed to lay people as to what its ultimate goal is: happiness in this life, a good rebirth, the first step on the way to release from *saṃsāra* (i.e., stream-entry), or complete liberation from *saṃsāra* (i.e., *nibbāna*). When a sutta indicates that the instruction is intended to bring several of these spiritual benefits, I have classified it under the highest. Thus, if the sutta states or implies that both happiness in this life *and* a good rebirth would accrue to one following the teachings and/or practices discussed, then I have classified it under ‘good rebirth’. When the sutta gives no clear indication of the goal towards which it is directed, then I have left it as ‘unspecified’. The table below charts the goals of suttas to lay people according to the *nikāyas*.

Goal	<i>Dīgha</i>	<i>Majjhima</i>	<i>Samyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
Happiness in This Life	1 (6%)	4 (8%)	13 (10%)	25 (16%)	10 (28%)	53 (13%)
Good Rebirth	5 (28%)	12 (24%)	31 (24%)	72 (45%)	11 (31%)	131 (33%)
Stream-entry	0 (0%)	3 (6%)	22 (17%)	9 (6%)	1 (3%)	35 (9%)
<i>Nibbāna</i>	9 (50%)	21 (42%)	36 (28%)	25 (16%)	12 (33%)	103 (26%)
Unspecified	3 (17%)	10 (20%)	26 (20%)	30 (19%)	2 (6%)	71 (18%)
Total	18 (100%)	50 (100%)	128 (100%)	161 (100%)	36 (100%)	393 (100%)

Table 7. By Goal and *Nikāya*.

Gombrich states that '[t]he Buddha's recorded sermons to the laity deal mainly with morality' (1988, 74). Thus, as we might expect, in the totals of suttas for all *nikāyas* directed to lay people, those leading towards a good rebirth are more numerous than those directed towards each of the other goals. While the combined total of those suttas directed towards a good rebirth and happiness in this life is 184, the total for suttas that propose the two *nibbānic* goals is 138. This is not as much of a difference as Gombrich's statement above might imply, but nonetheless significant. It would be illuminating to compare these totals with the corresponding totals for *all* the suttas in the canon directed to the *bhikkhus* and *bhikkhunīs*; but alas, that is beyond the scope of this paper!

The most interesting revelation of this table, however, is the discrepancy between the individual *nikāyas* with regard to the goals they propound. To make this clearer I have shown the same data in a new table below, which combines the totals for the two spiritually lower goals (happiness in this life and a good rebirth) and the totals for the two goals that lead to liberation, which is, for Buddhists, what ultimately distinguishes the Buddha's message from the brahminical religion current during that time.

Goal	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
This Life / Next Life	6 (33%)	16 (32%)	44 (34%)	97 (60%)	21 (58%)	184 (47%)
Liberation	9 (50%)	24 (48%)	58 (45%)	34 (21%)	13 (36%)	138 (35%)
Unspecified	3 (17%)	10 (20%)	26 (20%)	30 (19%)	2 (6%)	71 (18%)
Total	18 (100%)	50 (100%)	128 (100%)	161 (100%)	36 (100%)	393 (100%)

Table 8. By Lower/Higher Goal and *Nikāya*.

Here we notice that the *Aṅguttara Nikāya* has a much stronger emphasis (60%) than any of the other three main *nikāyas* on the two lower goals, which fits in with the comments made by Bhikkhu Bodhi (mentioned above) that the *Aṅguttara* seems to be more directed to what are generally seen as the more typical concerns of lay people. The *Khuddaka Nikāya* has a similar emphasis, but there the difference between lower and higher goals is not as pronounced.

It is worth mentioning here that the *Saṃyutta Nikāya* has a whole chapter of seventy-four suttas on stream-entry,⁴⁷ twenty-one of which are addressed to lay disciples, and this weighs the *Saṃyutta* heavily towards these goals. If we put this chapter to the side, the figures for SN become 44 for lower goal versus 37 for higher goal, which, though less pronounced, is still quite different from those of the *Aṅguttara*.

Type of Discourse

It was more challenging to categorise the lay suttas by their format or structure. In pursuing this task, I found some guidance in a paper by Joy Manné entitled 'Categories of Sutta in the Pāli Nikāyas and Their Implications for Our Appreciation of the Buddhist Teaching and Literature'. Here, basing her analysis entirely on the *Dīgha* and *Majjhima Nikāyas*, she identified three main types of sutta: Sermons, Debates, and Consultations (Manné 1990, 31).

47. *Sotāpatti Saṃyutta* [SN V 342–413].

Sermons are suttas in which the Buddha (or one of his chief disciples) gives instruction, not based on any challenge or question from the auditors, but either on the Buddha's own initiative or simply when a person approaches the Buddha and sits to one side awaiting instruction. However, when the discourse is given in response to a question (or questions) posed by the interlocutor, it is then classified as a Consultation. When it results from a challenge posed to the Buddha, which requires an argument or refutation as a response, it is classified as a Debate. One of the suttas addressed to the laity which I found does not fit into any of these three categories is AN 10:30 (Kosala 2),⁴⁸ where King Pasenadi of Kosala simply comes to the Buddha and declares ten reasons why the Buddha is to be praised. This I have classified as Other.

Discourse Type	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	All
Sermon	6 (33%)	14 (28%)	53 (41%)	90 (56%)	17 (47%)	180 (46%)
Consultation	9 (50%)	22 (44%)	51 (40%)	42 (26%)	12 (33%)	136 (35%)
Challenge / Debate	3 (17%)	14 (28%)	24 (19%)	28 (17%)	7 (19%)	76 (19%)
Other	0 (0%)	0 (0%)	0 (0%)	1 (1%)	0 (0%)	1 (0.3%)
Total	18 (100%)	50 (100%)	128 (100%)	161 (100%)	36 (100%)	393 (100%)

Table 9. By Discourse Type and *Nikāya*.

We see here that the *Aṅguttara Nikāya* has a much higher ratio of Sermon to Consultation type suttas than any of the other *nikāyas*.

There are a number of different sub-types of the Sermon category into which I have further broken down the data. These are:

1. Unsolicited — In this, the most common sub-type, the Buddha preaches a sermon completely unasked, or at least that is how it appears in the version of the sutta preserved in the canon. Typically a sutta like this would start off along the lines, 'Then X approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him'. One example among the many of this type is SN 12:41 (Five Fearful Animosity)⁴⁹ to the householder Anāthapiṇḍika, which explains five perils and enmities (non-virtuous behaviour), four factors of stream-entry (unwavering confidence in the Buddha, Dhamma, Sangha, and flawless virtue), and the penetration with wisdom of dependent origination.
2. Affirmation — where someone makes a statement to the Buddha which is then confirmed and perhaps expanded in greater detail. An example of this is AN 10:94 (*Vajjiyamāhita*)⁵⁰ where the householder Vajjiyamāhita refutes the views of some wanderers of other sects, who have misunderstood certain points of the Buddha's teaching on making wholesome qualities increase and unwholesome qualities decline. He then reports his conversation to the Buddha, who affirms his view-

48. AN V 65 *Dutiyakosala*.

49. SN II 68 *Pañcabhayavera*.

50. AN V 189 *Vajjiyamāhita*.

point by saying to him 'Good, good, householder! It is in such a way that those hollow men [*moghapurisā*] should from time to time be well refuted with reasons [*sahadhammena*]', and then elaborates on this teaching.

3. Indirect — where the Buddha provides the teaching to someone indirectly, either by preaching to another person in earshot of the intended auditor, or preaches to another person with the intent that this instruction be passed on to that person. An example of the former is SN 35:241 (The Simile of the Great Log 1)⁵¹ where the Buddha preaches to the *bhikkhus* on not veering to the near or far shore, etc., as a simile for not getting caught up by the six sense bases and their objects and desire and lust for them, and all this is happening while the cowherd Nanda is standing by listening and absorbing. An example of the latter is AN 5:179 (Householder)⁵² which is given after Anāthapiṇḍika and five hundred lay followers approach the Buddha and sit down to one side, after which the Buddha addresses Venerable Sāriputta about five training rules and four dwellings in happiness for a householder clothed in white.
4. Request — where the Buddha gives a sermon in response to a request for teaching. An example of this sub-type is SN 55:53 (Dhammadinna)⁵³ given to the lay follower Dhammadinna and five hundred lay followers about how it is not easy for householders to dwell upon those discourses that are deep in meaning, supramundane, dealing with emptiness, and about more easily attaining stream-entry through developing the four factors of stream-entry. In this sutta Dhammadinna approaches the Blessed One and says to him, 'Let the Blessed One, venerable sir, exhort us [*ovadatu*] and instruct us [*anusāsatu*] in a way that may lead to our welfare and happiness for a long time' (Bodhi 2000, 1833).
5. Situation — where a sermon is given in response to a particular situation. For example, the Buddha addressed SN 3:16 (Daughter)⁵⁴ to King Pasenadi after he noticed the king's displeasure on hearing that his wife had just given birth to a daughter. He therefore explained that a daughter may turn out even better than a son.
6. Statement — where the Buddha gives instruction to someone after he has heard that person make a certain statement. An example is AN 7:7 (Ugga the Chief Minister)⁵⁵ addressed to Ugga, King Pasenadi's chief minister. When the Buddha heard Ugga marvelling at how rich Migāra of Rohaṇa is — since he has 'a hundred thousand units of minted gold, not to mention silver' — he spoke about seven kinds of wealth not subject to destruction, namely, the wealth of faith, virtuous behaviour, moral shame, fear of wrongdoing, learning, generosity, and wisdom.

51. SN IV 179 *Paṭhamadārukkhandhopama* (shown in the PTS Pāli edition as SN 35:200).

52. AN III 211 *Gihī*.

53. SN V 406 *Dhammadinna*.

54. SN I 86 *Dhītu*.

55. AN IV 6 *Uggamahāmatta*.

Thus the 177 Sermon type suttas indicated in Table 9 above can be further classified according to these six sub-types as follows.

Sermon Sub-type	<i>Dīgha</i>	<i>Majjhima</i>	<i>Samyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	<i>All</i>
Unsolicited	0 (0%)	2 (14%)	17 (34%)	66 (73%)	3 (18%)	88 (50%)
Affirmation	0 (0%)	2 (14%)	7 (14%)	9 (10%)	0 (0%)	18 (10%)
Indirect	0 (0%)	1 (7%)	2 (4%)	1 (1%)	0 (0%)	4 (2%)
Request	2 (33%)	2 (14%)	9 (18%)	7 (8%)	1 (6%)	21 (12%)
Situation	2 (33%)	6 (43%)	12 (24%)	4 (4%)	11 (65%)	35 (20%)
Statement	2 (33%)	1 (7%)	3 (6%)	3 (3%)	2 (12%)	11 (6%)
Total	6 (100%)	14 (100%)	50 (100%)	90 (100%)	17 (100%)	177 (100%)

Table 10. By Sermon Sub-type and *Nikāya*.

This table again highlights the different flavour of the *Aṅguttara Nikāya*, where a large majority of its Sermon type suttas are unsolicited instructions, whereas in the other *nikāyas* the sermons are more often spoken in response to certain situations, statements or requests.

Pedagogical Method

I broke down the suttas into the following five types on the basis of their pedagogical style. These are:

1. Sequential Instruction — where the Buddha gives a straightforward teaching, laying out his points in a simple sequential manner. Many of the suttas fall into this category.
2. Response — where the Buddha responds to a question or a challenge. In other ways these are similar to the straightforward sequential instruction type above.
3. Socratic — in this pedagogical method, the Buddha leads the listener through the teaching with a series of questions. A well-known example of this type is AN 3:65,⁵⁶ the *Kesaputti* or *Kālāma* sutta, where almost the whole sutta is taken up with a series of questions and answers, for example:

‘What do you think, Kālāmas? Are these things [*dhammā*] wholesome or unwholesome?’ — ‘Unwholesome [*akusalā*], bhante.’ — ‘Blameworthy or blameless?’ — ‘Blameworthy [*sāvajjā*], bhante.’ — ‘Censured or praised by the wise?’ — ‘Censured by the wise [*viññugarahitā*], bhante.’ — ‘Accepted and undertaken, do they lead to harm and suffering or not, or how is it in this case?’ — ‘Accepted and undertaken, these things lead to harm and suffering. So we take it’. (AN I 190 / Bodhi 2012)

4. Question Posing — where the Buddha starts his teaching by asking the listener a question and then bases his instruction on the answer that follows. An example of this type is AN 6:59⁵⁷ where, after being

56. AN I 188.

57. AN III 391 *Dārukammika*.

approached by the householder Dārukammika, he asks him, 'Does your family give gifts, householder?', and then, on receiving an affirmative response, proceeds with a teaching on gifts to the Sangha.

5. Story — where the teaching is prefaced by, or included in, the relating of a story from the past. An example of this type is DN 5 (To Kūṭadanta)⁵⁸ where the Buddha gives a teaching to the brahmin Kūṭadanta about the kinds of sacrifices that are more profitable than the slaughter of animals (a common practice of brahmins in those times) by telling him the story of the ancient King Mahāvijita.

The following table shows how these five pedagogical methods are distributed among the different *nikāyas*.

<i>Pedagogical Style</i>	<i>Dīgha</i>	<i>Majjhima</i>	<i>Samyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	<i>All</i>
Sequential Instruction	4 (22%)	12 (24%)	49 (38%)	105 (65%)	16 (44%)	186 (47%)
Response	6 (33%)	19 (38%)	69 (54%)	38 (24%)	19 (53%)	151 (38%)
Socratic	6 (33%)	15 (30%)	8 (6%)	16 (10%)	0 (0%)	45 (11%)
Question Posing	0 (0%)	0 (0%)	1 (1%)	2 (1%)	1 (3%)	4 (1%)
Story	2 (11%)	4 (8%)	1 (1%)	0 (0%)	0 (0%)	7 (2%)
Total	18 (100%)	50 (100%)	128 (100%)	161 (100%)	36 (100%)	393 (100%)

Table 11. By Pedagogical Style and *Nikāya*.

Here we see that the last three *nikāyas* (*Samyutta*, *Aṅguttara*, and *Khuddaka*), that is, those with generally shorter suttas, have a higher percentage of suttas concerning lay people that are either a straightforward sequential instruction or a response to a question or challenge, whereas the two *nikāyas* containing longer discourses (*Dīgha* and *Majjhima*) display a significantly greater use of the Socratic or story-telling pedagogical style. Indeed, six of the seven story-telling suttas to lay people are in these latter *nikāyas*, which, in fact, perhaps explains their presence there — a sutta with a story would generally tend to be longer and thus placed in one of these collections.

There are two other pedagogical techniques that the Buddha very frequently used throughout his teaching career and which I also looked for during my survey and analysis. These are:

1. Change of Meaning— where the Buddha would take a word in common use in the society of that time and give it a completely new 'spin'. A frequent example of this is his redefinition of the word 'brahmin' to signify someone who is of superior behaviour rather than one born in a priestly clan, as in DN 4 (To Sonadaṇḍa).⁵⁹ In many other places he teaches that wisdom and morality are the qualities of a true brahmin. Another example occurs in SN 7:8 (Aggika)⁶⁰ where he instructs Aggika Bhāradvāja on the true triple knowledge, as opposed to the traditional triple knowledge of the brahmins.

58. DN I 127 *Kūṭadanta*.

59. DN I 111 *Sonadaṇḍa*.

60. SN I 166 *Aggika*.

2. Simile or Metaphor — this is an extremely common teaching technique used by the Buddha. There are in fact many suttas where the word ‘simile’ (*upama*) is even used in the title given to the discourse, e.g., MN 27 *Cūlahatthipadopama* (The Shorter Discourse on the Simile of the Elephant’s Footprint).⁶¹ And many other suttas use similes very effectively to facilitate understanding of the Dhamma being taught. One example among many occurs in SN 46:55 (*Saṅgārava*)⁶² where the brahmin *Saṅgārava* is given some excellent water similes as descriptions of the five hindrances. These are as fresh and instructive to the layperson of today as they would have been 2,500 years ago.

Since these two teaching techniques are used independently of the five pedagogical styles discussed above, I have found it necessary to tabulate these independently of each other. My initial attempt to combine them all together created tables that were hard to read and derive any useful information from. Hence these are shown separately in the table below.

<i>Pedagogical Technique</i>	<i>Dīgha</i>	<i>Majjhima</i>	<i>Samyutta</i>	<i>Āṅguttara</i>	<i>Khuddaka</i>	<i>All</i>
Meaning Change	1 (6%)	1 (2%)	7 (5%)	15 (9%)	6 (17%)	30 (8%)
Simile	9 (50%)	19 (38%)	14 (11%)	12 (7%)	0 (0%)	54 (14%)
Neither	8 (44%)	30 (60%)	107 (84%)	134 (83%)	30 (83%)	309 (79%)
Total	18 (100%)	50 (100%)	128 (100%)	161 (100%)	36 (100%)	393 (100%)

Table 12 — By Pedagogical Technique and *Nikāya*

Interestingly, we notice here that the use of similes as a pedagogical style is far more frequent in the suttas to lay people included in the *Dīgha* and *Majjhima Nikāyas*, which are themselves characterised by a richer narrative style.

Dhamma Content

The attempt to summarize in a word or two the content of the teaching for each of the suttas to lay people was also an extremely difficult part of the project, and required a considerable amount of subjective decision-making. Be that as it may, that is what has been done, and the results are shown in the table below. Decisions were based as closely as possible on the actual words of the text.

There are so many different Dhamma topics covered in the suttas to lay people that the table below can look a little overwhelming. To make it a little easier to work with, I have attempted to group together similar types of content as much as possible, in particular putting what might be considered more lay-oriented content towards the top of the table (e.g., generosity, good conduct, family concerns) and those focused more on wisdom and final liberation at the bottom. Those topics that stand out with the highest numerical counts have been highlighted in bold font.

61. MN I 175.

62. SN V 121 *Saṅgārava*.

<i>Dhamma Content</i>	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Āṅguttara</i>	<i>Khuddaka</i>	<i>Total</i>
good conduct (<i>sīla</i>) ⁶³	7	10	15	42	11	85
generosity, giving (<i>dāna</i>)		1	4	19	4	28
Buddha/Dhamma/Sangha	1		1	11	1	14
faith, <i>sīla</i> , [learning, giving,] wisdom			2	8		10
faith (<i>saddhā</i>)		1		2	1	4
reverence of parents, teachers, and/or the aged		1	4	3		8
marriage				8		8
qualities of a wife				5		5
sons, daughters, children			3	1		4
<i>uposatha</i>				5		5
wealth			1	4		5
middle way		1	1			2
class (<i>vaṇṇa</i>)		1				1
<i>kamma</i>	1	1	2	4	1	9
volition (<i>cetanā</i>)		1				1
higher qualities of a householder				9		9
lay relationship to Sangha		1		1		2
aging and death			3			3
good friends (<i>kalyāṇamitta</i>)			1			1
judging others			2	5	1	8
teachers, training	1		1	3		5
divine abodes (<i>brahmavihāra</i>) ⁶⁴	2	1		1		4
equanimity (<i>upekkhā</i>)		1				1
loving kindness (<i>mettā</i>)					1	1
non-violence		1	3	2	3	9
hatred, aversion, anger			7			7
attachment, lust, craving		4	10	2	8	24
sensual pleasures		2	6	2		10
sense bases (<i>saḷāyatana</i>)			3			3
feeling (<i>vedanā</i>)		1	3			4
renunciation (<i>nekkhamma</i>)		4	2	1	3	10
moderation in eating			1	1		2
celibacy (<i>brahmacariya</i>)				1		1
spiritual practice	7	7	1	2		17
<i>bhikkhunī</i> rules				1		1
seclusion		1	1	1		3
concentration (<i>samādhi, jhāna</i>)	1	2	2	9		14
mindfulness (<i>sati</i>)			4		2	6
range of Dhamma	1			1		2

<i>Dhamma Content</i>	<i>Dīgha</i>	<i>Majjhima</i>	<i>Saṃyutta</i>	<i>Aṅguttara</i>	<i>Khuddaka</i>	<i>Total</i>
right view (<i>sammādiṭṭhi</i>)	1	1	1			3
right effort (<i>sammāvāyāma</i>)	2			1		3
right speech (<i>sammāvācā</i>)	1			1		2
diligence/heedfulness (<i>appamāda</i>)			3	1	1	5
purification			2	3	1	6
three unwholesome roots (<i>lobha, dosa, moha</i>)	1	8		8		17
aggregates (<i>khandha</i>)	1	4				5
hindrances (<i>nīvaraṇa</i>)		3		1		4
faculties (<i>indriya</i>)				3		3
recollections (<i>anussati</i>)				3		3
enlightenment factors (<i>bojjhaṅga</i>)		2				2
impermanence (<i>anicca</i>)				4		4
spiritual powers (<i>iddhipāda</i>)			3	1		4
mental proliferation (<i>papañca</i>)	1					1
knowing truth	2					2
reality and perception	1					1
undeclared questions			1			1
dependent origination (<i>paṭicca-samuppāda</i>)			3	1		4
non-self (<i>anattā</i>)	2	1				3
wheel of life (<i>saṃsāra</i>)		1				1
wisdom (<i>paññā</i>)	1			4		5
taints (<i>āśava</i>)				1		1
beyond fear					1	1
stream-entry (<i>sotāpatti</i>)			19	2		21
noble ones (<i>ariya</i>)			1			1
cessation, liberation, <i>nibbāna</i>	4	2		3		9
Totals	22	58	137	192	39	448

Table 13. By Dhamma Content and *Nikāya*.

The reader should note that the grand total of 448 shown in the bottom right of this table is larger than the total number of suttas addressed to lay people, 390, because many suttas cover more than one Dhamma topic, which I have recorded, and thus are counted more than once in the table.

Here we see no real surprise in the topic that recurs most frequently in suttas addressed to lay people: good conduct and keeping the precepts (*sīla*) which

63. Those suttas whose content is categorized under *sīla* include all those concerning the five precepts for lay people (the traditional meaning of *sīla*) as well as those that focus on wholesome and unwholesome (*kusala* and *akusala*) behaviour.

64. These include those suttas that talk about the *brahmavihāras* as a whole: loving kindness (*mettā*), compassion (*karuṇā*), altruistic joy (*muditā*), and equanimity (*upekkhā*). Those discussing just one of these are tabulated separately

is mentioned 85 times. Other types of content often featured are generosity and giving (28); attachment, lust, craving and sensual pleasures collectively (34); and stream-entry (21). These are topics one would expect to see in discourses addressed to the lay community.

It is also noteworthy that other topics that feature quite frequently for lay auditors include the three unwholesome roots of greed, hatred, and delusion (*lobha, dosa, moha*), mental development through concentration and mindfulness, and spiritual practice in general. Thus the teachings to the lay community are not *all* just about keeping the precepts and generosity.

The above table also shows that the suttas to lay people in the *Samyutta* and *Aṅguttara Nikāyas* cover a somewhat greater variety of topics than the other *nikāyas*. This, of course, could simply be a result of there being more lay suttas recorded in these collections.

This concludes the section covering all the different categories of classification used in the analysis of suttas addressed to lay people.

4. CROSS-TABULATION AND DISCUSSION

In this section I have performed a variety of cross-tabulations, taking different pairs of the parameters discussed above and tabulating them against each other. Many of the tables thus generated reveal some interesting results.

Comparing the age groupings mapped against the purported goal of the teaching produces the following:

Goal	Old	Young	Unspecified	All
Happiness in This Life	1 (20%)	3 (13%)	37 (11%)	41 (12%)
Good Rebirth	3 (60%)	10 (43%)	98 (30%)	111 (31%)
Stream-entry	1 (20%)	1 (4%)	34 (10%)	36 (10%)
<i>Nibbāna</i>	0 (0%)	6 (26%)	96 (29%)	102 (29%)
None	0 (0%)	3 (13%)	63 (19%)	66 (19%)
Total	5 (100%)	23 (100%)	328 (100%)	356 (100%)

Table 14. By Age and Goal of Sutta.

Here we see that, whereas 26% of the suttas addressed to youth are directed towards *nibbāna*, none of the suttas addressed to the aged are. I suspect the sample size here is far too small to draw any meaningful conclusions from this, but one can speculate that perhaps it makes some sense that the Buddha would more often focus his teachings on ultimate liberation towards younger people for the simple reason that they have a longer lifespan ahead of them in which to practise.

Comparing these age groupings against the type of discourse yields:

Discourse Type	Old	Young	Unspecified	All
Sermon	3 (60%)	7 (30%)	128 (39%)	138 (39%)
Consultation	1 (20%)	10 (43%)	126 (38%)	137 (38%)
Challenge/Debate	1 (20%)	6 (26%)	73 (22%)	80 (22%)
Other	0 (0%)	0 (0%)	1 (0.3%)	1 (0.3%)
Total	5 (100%)	23 (100%)	328 (100%)	356 (100%)

Table 15. By Age and Discourse Type

Nothing very remarkable appears in this table. The only noteworthy point is the greater preponderance of Sermon type discourses addressed to the old as opposed to Consultation. Again, I believe the sample size is too small to read much significance into this disparity.

When we look at the goal of the sutta on a gender basis, we get the following:

Goal	Female	Male	Both
Happiness in This Life	5 (19%)	36 (11%)	41 (12%)
Good Rebirth	16 (59%)	95 (29%)	111 (31%)
Stream-entry	1 (4%)	35 (11%)	36 (10%)
Nibbāna	3 (11%)	99 (30%)	102 (29%)
Unspecified	2 (7%)	64 (19%)	66 (19%)
Total	27 (100%)	329 (100%)	356 (100%)

Table 16. By Gender and Goal of Sutta.

Here we see that for the suttas addressed to women, a very large percentage (78%) are directed towards the goal of a fortunate rebirth or happiness in this life, as opposed to the higher attainments related to release (15%). For men, the corresponding lower and higher goal percentages are 40% and 41% respectively. This is a significant difference, and would appear to be entirely consistent with the general male-dominated emphasis of the entire Pāli Canon which reflected the society in which the Buddha lived.

Note, however, that my comments made above about the likelihood of women being present at many of the suttas addressed explicitly to a male audience would offset the differences here. It doesn't seem particularly likely that the Buddha himself would have shown a gender bias in the aims of his discourses. Another important point to consider is that the texts were compiled entirely by monks, and their biases are likely to skew the formulation of the texts.

Now looking at the discourse type on a gender basis, we see:

Discourse Type	Female	Male	Both
Sermon	19 (70%)	119 (36%)	138 (39%)
Consultation	7 (26%)	130 (40%)	137 (38%)
Challenge/Debate	1 (4%)	79 (24%)	80 (22%)
Other	0 (0%)	1 (0.3%)	1 (0.3%)
Total	27 (100%)	329 (100%)	356 (100%)

Table 17. By Gender and Discourse Type

The above table shows that the suttas given to female lay followers are disproportionately of the Sermon type (70%) and much less frequently in the form of a Consultation (26%) and even more infrequently in the form of a Challenge or Debate (4%). This is quite different from the data for males, where the corresponding figures are much more evenly spread at 36%, 40% and 24%, respectively. Again, this seems to reflect a society where women might not feel so free to speak up to ask a question, and even less so to make a challenge.

When we run the same two sets of analyses, as in the above two tables, according to membership in the four main classes of Indian society, we find, in the first case, the following:

Goal of Sutta	Brahmin	Khattiya	Vessa	Sudda	Total
Happiness in This Life	4 (3%)	16 (21%)	21 (14%)	0 (0%)	41 (12%)
Good Rebirth	35 (30%)	30 (40%)	43 (29%)	3 (18%)	111 (31%)
Stream-entry	2 (2%)	2 (3%)	31 (21%)	1 (6%)	36 (10%)
Nibbāna	48 (41%)	8 (11%)	37 (25%)	9 (53%)	102 (29%)
Unspecified	27 (23%)	19 (25%)	16 (11%)	4 (24%)	66 (19%)
Total	116 (100%)	75 (100%)	148 (100%)	17 (100%)	356 (100%)

Table 18. By Class and Goal of Sutta.

Here we find that the higher goal / lower goal percentages are skewed more strongly towards the so-called lower classes: for *suddas* 59% — 18%. This is almost completely opposite to the percentages for the *khattiyas* at 14% — 61%. The brahmins at 43% — 33% and the *vessas* at 46% — 43% are both more evenly weighted. Perhaps this might have something to do with the fact that the *khattiyas*, being the rulers, leaders, and warriors of society, would have been far too tied up with worldly affairs, and the Buddha understanding this, would focus his teachings more on good conduct leading to happiness in this life and a fortunate rebirth, as opposed to preaching to them on the deeper Dhamma leading to *nibbāna*.

Looking at the class tabulated against discourse type, we notice in the following table that those in the upper levels of society, the brahmins and *khattiyas* are far more apt to consult with or challenge the Buddha, whereas the *vessas* and *suddas* are more likely to simply hear the Buddha's teaching in the form of a sermon. This appears entirely consistent with the premise that societal norms would discourage those from the lower classes in questioning or challenging those from the higher levels. It should be remembered that the Buddha himself was from the *khattiya* class.

Discourse Type	Brahmin	Khattiya	Vessa	Sudda	Total
Sermon	19 (16%)	26 (35%)	82 (55%)	11 (65%)	138 (39%)
Consultation	50 (43%)	34 (45%)	49 (33%)	4 (24%)	137 (38%)
Challenge/Debate	47 (41%)	14 (19%)	17 (11%)	2 (12%)	80 (22%)
Other	0 (0%)	1 (1%)	0 (0%)	0 (0%)	1 (0.3%)
Total	116 (100%)	75 (100%)	148 (100%)	17 (100%)	356 (100%)

Table 19. By Class and Discourse Type.

Taking the analysis by class a step further, I ran the tabulation against the use of the two main pedagogical techniques of meaning change and simile, and found that they were used far more frequently with the brahmins and *khattiyas*. In particular, the technique of changing the meaning of an existing word or concept was much more frequently used with the brahmins than for any of the other classes. This, of course, can be explained by the fact that the most common meaning change that shows up in the Buddha's discourses is that on the meaning of the word 'brahmin' itself! Still, the use of similes almost twice as frequently for the brahmins and *khattiyas* (20% and 19%) as compared to the *vessas* and *suddas* (11% and 12%) is quite intriguing, and no obvious reason for this leaps to mind.

<i>Pedagogical Technique</i>	<i>Brahmin</i>	<i>Khattiya</i>	<i>Vessa</i>	<i>Sudda</i>	<i>Total</i>
Meaning Change	26 (22%)	2 (3%)	0 (0%)	1 (6%)	29 (8%)
Simile	23 (20%)	14 (19%)	16 (11%)	2 (12%)	55 (15%)
Neither	67 (58%)	59 (79%)	132 (89%)	14 (82%)	272 (76%)
Total	116 (100%)	75 (100%)	148 (100%)	17 (100%)	356 (100%)

Table 20. By Class and Pedagogical Technique.

In examining the Dhamma content discussed in those suttas directed to women, we see in the table below that the most frequent topic is about generosity and giving, and the next most frequent ones are about marriage, the qualities of a good wife, and *uposatha* practice. Compare this with Table 13 in the previous section that shows the frequency of each topic for all lay followers, male and female, and where the most frequent topic by far was good conduct.

<i>Dhamma Content</i>	<i>Frequency for Females</i>
generosity, giving (<i>dāna</i>)	4
marriage	3
qualities of a wife	3
<i>uposatha</i>	3
Buddha/Dhamma/Sangha	2
attachment/lust/craving	2
good conduct (<i>sīla</i>)	2
judging others	2
<i>bhikkhunī</i> rules	1
faith, <i>sīla</i> , [learning, giving,] wisdom	1
<i>kamma</i>	1
sense bases (<i>saḷāyatana</i>)	1
diligence/heedfulness (<i>appamāda</i>)	1
concentration (<i>samādhi</i> , <i>jhāna</i>)	1
stream-entry (<i>sotāpatti</i>)	1
Total	28

Table 21. Dhamma Content for Female Lay Followers.

Next I ran a cross-tabulation for the spiritual attainment of the lay followers against the goal of the discourse. In the table thus produced, one interesting fact to note is that 32% of the suttas to lay people not identified as either noble or foremost lead to *nibbāna*, whereas only 17–18% of the suttas spoken to those who are noble ones or foremost in some way are concerned with the goal of *nibbāna*. Perhaps this can be explained by the fact that those who are noble ones have already ‘entered the stream’ leading to *nibbāna* and hence are less likely to have suttas addressed to them that are directed to that goal.

Goal	Noble and Foremost	Noble	Foremost	Unspecified attainment	Total
Happiness in This Life	10 (16%)	0 (0%)	3 (25%)	28 (10%)	41 (12%)
Good Rebirth	16 (26%)	4 (33%)	7 (58%)	84 (31%)	111 (31%)
Stream-entry	16 (26%)	3 (25%)	0 (0%)	17 (6%)	36 (10%)
<i>Nibbāna</i>	11 (18%)	2 (17%)	2 (17%)	87 (32%)	102 (29%)
Unspecified Goal	9 (15%)	3 (25%)	0 (0%)	54 (20%)	66 (19%)
Total	62 (100%)	12 (100%)	12 (100%)	270 (100%)	356 (100%)

Table 22. By Spiritual Attainment and Goal of Sutta.

It is interesting too to see that about 25% of the suttas addressed to noble disciples — in the sense of being identified, above, as being at least stream-enterers — have stream-entry as a goal. However, many of these would perhaps have been addressed to these lay people before they attained stream-entry and, indeed, the first kind of noble person is probably the one definitively practising for the realization of the fruit that is stream-entry.

In order to try and wrest a little more information from the above table, I combined the data in columns two and three (i.e., all the noble ones), rows two and three (the two lower goals), and rows four and five (the two higher goals), producing the following:

Goal	Noble	Foremost (but not specifically identified as Noble)	Unspecified Attainment	Total
This Life / Next Life	30 (41%)	10 (83%)	112 (41%)	152 (43%)
Stream-entry or Higher	32 (43%)	2 (17%)	104 (39%)	138 (39%)
Unspecified Goal	12 (16%)	0 (0%)	54 (20%)	66 (19%)
Total	74 (100%)	12 (100%)	270 (100%)	356 (100%)

Table 23. By Spiritual Attainment and Lower / Higher Goal.

For those lay followers identified as foremost but not specifically identified as noble, 83% of the suttas addressed to them pertain to the pursuit of happiness in this life or a good rebirth, whereas for the noble ones and those of unspecified attainment, the suttas leading to the lower or higher goals are roughly equally balanced. This is a fairly curious statistic, for which I can postulate no obvious reason. I would only note that with the sample size being quite small, the percentages may not be very meaningful.

Analysing spiritual attainment by discourse type, the following table was created. What comes to light here is that the noble ones and foremost lay disciples, no doubt because they have established faith in the Buddha, are far less likely to challenge or enter into debate with him. We also see that the Sermon type of discourse is much more commonly used with those of higher attainments than with all others.

Goal	Noble and Foremost	Noble	Foremost	Unspecified Attainment	Total
Sermon	35 (56%)	9 (75%)	10 (83%)	84 (31%)	138 (39%)
Consultation	24 (39%)	3 (25%)	2 (17%)	108 (40%)	137 (38%)
Challenge/Debate	3 (5%)	0 (0%)	0 (0%)	77 (29%)	80 (22%)
Other	0 (0%)	0 (0%)	0 (0%)	1 (0%)	1 (0%)
Total	62 (100%)	12 (100%)	12 (100%)	270 (100%)	356 (100%)

Table 24. By Spiritual Attainment and Discourse Type.

A point to note in this table is the fact that there are indeed three suttas addressed to noble disciples of the Challenge or Debate type, when one might think that there should be none at all. Since one of the factors of stream-entry is perfect confidence in the Buddha, then a noble person should not be challenging or arguing with him! However, in my classification of the suttas as to discourse type, this third category covers everything from a mild challenge to a vigorous debate. The three suttas concerned are MN 55 (To Jīvaka),⁶⁵ SN 41:4 (Mahaka's Miracle),⁶⁶ and AN 3:35 (Hatthaka),⁶⁷ which are all of this mild challenge variety, and also we must bear in mind that it is not clear in any of these suttas whether the lay people concerned attained stream-entry before or after the discourse occurred.

In table 25 below, I have mapped out the Dhamma content covered in the sutta against the age of the auditor.

Dhamma Content	Old	Young	Unspecified	Total ⁶⁸
good conduct (sīla)	2 (33.3%)	11 (44%)	56 (15.5%)	69 (17.6%)
generosity, giving (dāna)		1 (4%)	21 (5.8%)	22 (5.6%)
Buddha/Dhamma/Sangha		1 (4%)	11 (3%)	12 (3.1%)
faith, sīla, [learning, giving,] wisdom			4 (1.1%)	4 (1%)
faith (saddhā)			3 (0.8%)	3 (0.8%)
veneration of parents, teachers, and/or the aged			6 (1.7%)	6 (1.5%)
marriage		1 (4%)	5 (1.4%)	6 (1.5%)
qualities of a wife			3 (0.8%)	3 (0.8%)
sons, daughters, children			1 (0.3%)	1 (0.3%)
uposatha			5 (1.4%)	5 (1.3%)
wealth			4 (1.1%)	4 (1%)

65. MN I 368 Jīvaka.

66. SN IV 288 Mahakapāṭihāriya.

67. AN I 136 Hatthaka.

68. Note that the totals shown for all ages in the right-hand column of this table differ from those shown for all *nikāyas* in the right-hand column of table 13, because the former table covers the Dhamma content in *all* the suttas to lay people, including those that are indirect and not addressed at any specific person. These indirect suttas, where a demographic like age is not meaningful, are obviously not included in the current table. The same applies for the totals shown in the following table.

<i>Dhamma Content</i>	<i>Old</i>	<i>Young</i>	<i>Unspecified</i>	<i>Total</i>
middle way			2 (0.6%)	2 (0.5%)
class (<i>vaṇṇa</i>)		1 (4%)		1 (0.3%)
<i>kamma</i>		1 (4%)	6 (1.7%)	7 (1.8%)
volition (<i>cetanā</i>)			1 (0.3%)	1 (0.3%)
higher qualities of a householder			7 (1.9%)	7 (1.8%)
aging and death			3 (0.8%)	3 (0.8%)
good friends (<i>kalyāṇamitta</i>)			1 (0.3%)	1 (0.3%)
judging others			7 (1.9%)	7 (1.8%)
teachers, training			5 (1.4%)	5 (1.3%)
divine abodes (<i>brahmavihāra</i>)		2 (8%)	2 (0.6%)	4 (1%)
equanimity (<i>upekkhā</i>)		1 (4%)		1 (0.3%)
non-violence	1 (16.7%)	1 (4%)	6 (1.7%)	8 (2%)
hatred, aversion, anger			7 (1.9%)	7 (1.8%)
attachment, lust, craving	1 (16.7%)		22 (6.1%)	23 (5.9%)
sensual pleasures			8 (2.2%)	8 (2%)
sense bases (<i>saḷāyatana</i>)			3 (0.8%)	3 (0.8%)
feeling (<i>vedanā</i>)			4 (1.1%)	4 (1%)
renunciation (<i>nekkhamma</i>)		1 (4%)	9 (2.5%)	10 (2.5%)
moderation in eating			1 (0.3%)	1 (0.3%)
celibacy (<i>brahmacariya</i>)			1 (0.3%)	1 (0.3%)
spiritual practice	1 (16.7%)	2 (8%)	14 (3.9%)	17 (4.3%)
<i>bhikkhunī</i> rules			1 (0.3%)	1 (0.3%)
seclusion			3 (0.8%)	3 (0.8%)
concentration (<i>samādhi, jhāna</i>)			14 (3.9%)	14 (3.6%)
mindfulness (<i>sati</i>)			6 (1.7%)	6 (1.5%)
range of Dhamma			2 (0.6%)	2 (0.5%)
right view (<i>sammādiṭṭhi</i>)			3 (0.8%)	3 (0.8%)
right effort (<i>sammāvāyāma</i>)			3 (0.8%)	3 (0.8%)
right speech (<i>sammāvācā</i>)			2 (0.6%)	2 (0.5%)
diligence/heedfulness (<i>appamāda</i>)			5 (1.4%)	5 (1.3%)
purification			6 (1.7%)	6 (1.5%)
three unwholesome roots (<i>lobha, dosa, moha</i>)			17 (4.7%)	17 (4.3%)
aggregates (<i>khandha</i>)			5 (1.4%)	5 (1.3%)
hindrances (<i>nīvaraṇa</i>)			4 (1.1%)	4 (1%)
faculties (<i>indriya</i>)			3 (0.8%)	3 (0.8%)
recollections (<i>anussati</i>)			3 (0.8%)	3 (0.8%)
enlightenment factors (<i>bojjhaṅga</i>)			2 (0.6%)	2 (0.5%)
impermanence (<i>anicca</i>)			3 (0.8%)	3 (0.8%)
spiritual powers (<i>iddhipāda</i>)			4 (1.1%)	4 (1%)

<i>Dhamma Content</i>	<i>Old</i>	<i>Young</i>	<i>Unspecified</i>	<i>Total</i>
mental proliferation (<i>papañca</i>)			1 (0.3%)	1 (0.3%)
knowing truth		1 (4%)	1 (0.3%)	2 (0.5%)
reality and perception		1 (4%)		1 (0.3%)
undeclared questions			1 (0.3%)	1 (0.3%)
dependent origination (<i>paṭicca-samuppāda</i>)			4 (1.1%)	4 (1%)
non-self (<i>anattā</i>)			3 (0.8%)	3 (0.8%)
wheel of life (<i>saṃsāra</i>)			1 (0.3%)	1 (0.3%)
wisdom (<i>paññā</i>)			5 (1.4%)	5 (1.3%)
taints (<i>āśava</i>)			1 (0.3%)	1 (0.3%)
beyond fear			1 (0.3%)	1 (0.3%)
stream-entry (<i>sotāpatti</i>)			21 (5.8%)	21 (5.3%)
noble ones (<i>ariya</i>)			1 (0.3%)	1 (0.3%)
cessation, liberation, <i>nibbāna</i>	1 (16.7%)		8 (2.2%)	9 (2.3%)
Total	6 (100%)	25 (100%)	362 (100%)	393 (100%)

Table 25. By Dhamma Content and Age.

We noted above when discussing the contents of Table 13 that the most common topic addressed in the lay suttas was good conduct, with 85 occurrences out of 448 (19%). Here in the current table we see that this topic bias is even more pronounced in the suttas addressed to both the aged and to the young, with percentages of 40% and 44% respectively, more than twice the percentage for those whose age is not specified.

Table 26 below shows the Dhamma content tabulated by the spiritual attainment of the addressee.⁶⁹

<i>Dhamma Content</i>	<i>Noble and Foremost</i>	<i>Noble</i>	<i>Foremost</i>	<i>Unspecified Attainment</i>	<i>Total</i> ⁶⁹
good conduct (<i>sīla</i>)	12 (15.4%)	5 (38.5%)		52 (18.1%)	69 (17.6%)
generosity, giving (<i>dāna</i>)	5 (6.4%)	1 (7.7%)	1 (7.1%)	15 (5.2%)	22 (5.6%)
Buddha/Dhamma/Sangha	3 (3.8%)	1 (7.7%)		8 (2.8%)	12 (3.1%)
faith, <i>sīla</i> , [learning, giving,] wisdom	3 (3.8%)		1 (7.1%)		4 (1%)
faith (<i>saddhā</i>)	1 (1.3%)			2 (0.7%)	3 (0.8%)
veneration of parents, teachers, and/or the aged				6 (2.1%)	6 (1.5%)
marriage	2 (2.6%)		1 (7.1%)	3 (1%)	6 (1.5%)
qualities of a wife			3 (21.4%)		3 (0.8%)
sons, daughters, children				1 (0.3%)	1 (0.3%)
<i>uposatha</i>		1 (7.7%)	2 (14.3%)	2 (0.7%)	5 (1.3%)
wealth	3 (3.8%)			1 (0.3%)	4 (1%)
middle way				2 (0.7%)	2 (0.5%)

69. See footnote to the totals in the previous table.

Dhamma Content	Noble and Foremost	Noble	Foremost	Unspecified Attainment	Total
class (<i>vaṇṇa</i>)				1 (0.3%)	1 (0.3%)
kamma				7 (2.4%)	7 (1.8%)
volition (<i>cetanā</i>)				1 (0.3%)	1 (0.3%)
higher qualities of a householder	4 (5.1%)			3 (1%)	7 (1.8%)
aging and death				3 (1%)	3 (0.8%)
good friends (<i>kalyāṇamitta</i>)				1 (0.3%)	1 (0.3%)
judging others				7 (2.4%)	7 (1.8%)
teachers, training	1 (1.3%)			4 (1.4%)	5 (1.3%)
divine abodes (<i>brahmavihāra</i>)		1 (7.7%)		3 (1%)	4 (1%)
equanimity (<i>upekkhā</i>)				1 (0.3%)	1 (0.3%)
non-violence	1 (1.3%)			7 (2.4%)	8 (2%)
hatred, aversion, anger				7 (2.4%)	7 (1.8%)
attachment, lust, craving	5 (6.4%)		2 (14.3%)	16 (5.6%)	23 (5.9%)
sensual pleasures	2 (2.6%)			6 (2.1%)	8 (2%)
sense bases (<i>saḷāyatana</i>)	1 (1.3%)			2 (0.7%)	3 (0.8%)
feeling (<i>vedanā</i>)				4 (1.4%)	4 (1%)
renunciation (<i>nekkhamma</i>)			1 (7.1%)	9 (3.1%)	10 (2.5%)
moderation in eating				1 (0.3%)	1 (0.3%)
celibacy (<i>brahmacariya</i>)				1 (0.3%)	1 (0.3%)
spiritual practice				17 (5.9%)	17 (4.3%)
<i>bhikkhunī</i> rules		1 (7.7%)			1 (0.3%)
seclusion	1 (1.3%)			2 (0.7%)	3 (0.8%)
concentration (<i>samādhi</i> , <i>jhāna</i>)	4 (5.1%)		2 (14.3%)	8 (2.8%)	14 (3.6%)
mindfulness (<i>sati</i>)				6 (2.1%)	6 (1.5%)
range of Dhamma				2 (0.7%)	2 (0.5%)
right view (<i>sammādiṭṭhi</i>)	2 (2.6%)			1 (0.3%)	3 (0.8%)
right effort (<i>sammāvāyāma</i>)				3 (1%)	3 (0.8%)
right speech (<i>sammāvācā</i>)				2 (0.7%)	2 (0.5%)
diligence/heedfulness (<i>appamāda</i>)			1 (7.1%)	4 (1.4%)	5 (1.3%)
purification				6 (2.1%)	6 (1.5%)
three unwholesome roots (<i>lobha, dosa, moha</i>)	2 (2.6%)			15 (5.2%)	17 (4.3%)
aggregates (<i>khandha</i>)				5 (1.7%)	5 (1.3%)
hindrances (<i>nīvaraṇa</i>)	1 (1.3%)			3 (1%)	4 (1%)
faculties (<i>indriya</i>)	2 (2.6%)			1 (0.3%)	3 (0.8%)
recollections (<i>anussati</i>)	2 (2.6%)			1 (0.3%)	3 (0.8%)
enlightenment factors (<i>bojjhaṅga</i>)				2 (0.7%)	2 (0.5%)

<i>Dhamma Content</i>	<i>Noble and Foremost</i>	<i>Noble</i>	<i>Foremost</i>	<i>Unspecified Attainment</i>	<i>Total</i>
impermanence (<i>anicca</i>)	1 (1.3%)			2 (0.7%)	3 (0.8%)
spiritual powers (<i>iddhipāda</i>)	1 (1.3%)			3 (1%)	4 (1%)
mental proliferation (<i>papañca</i>)				1 (0.3%)	1 (0.3%)
knowing truth				2 (0.7%)	2 (0.5%)
reality and perception				1 (0.3%)	1 (0.3%)
undeclared questions				1 (0.3%)	1 (0.3%)
dependent origination (<i>paṭicca-samuppāda</i>)	1 (1.3%)			3 (1%)	4 (1%)
non-self (<i>anattā</i>)	1 (1.3%)			2 (0.7%)	3 (0.8%)
wheel of life (<i>samsāra</i>)				1 (0.3%)	1 (0.3%)
wisdom (<i>paññā</i>)	2 (2.6%)			3 (1%)	5 (1.3%)
taints (<i>āśava</i>)				1 (0.3%)	1 (0.3%)
beyond fear				1 (0.3%)	1 (0.3%)
stream-entry (<i>sotāpatti</i>)	12 (15.4%)	3 (23.1%)		6 (2.1%)	21 (5.3%)
noble ones (<i>ariya</i>)				1 (0.3%)	1 (0.3%)
cessation, liberation, <i>nibbāna</i>	3 (3.8%)			6 (2.1%)	9 (2.3%)
Total	78 (100%)	13 (100%)	14 (100%)	288 (100%)	393 (100%)

Table 26. By Dhamma Content and Spiritual Attainment

What we see in this table is that no less than seventeen out of the ninety-one topics (19%) preached to lay followers who were considered noble ones are about good conduct. This is practically identical to, and in fact marginally higher than, the percentage preached on this topic to all others, that is, fifty-two out of 302 (17%). This emphasises the importance of wholesome behaviour as a foundation stone of the Buddha's message to humanity. Since flawless *sīla* is one of the factors of stream-entry (along with unwavering confidence in the Buddha, Dhamma, and Sangha),⁷⁰ one might question why stream-enterers and other noble ones need further guidance on this. Many of these suttas were to people like Anāthapiṇḍika and Mahānāma the Sakyan before they attained this status and the tables I have created do not make any distinction between whether the sermons are preached before or after that status is reached. It is nonetheless significant that good conduct features so prominently as a topic for them.

5. CONCLUSIONS

What we have discerned from the tables and discussion in the previous two sections is that the suttas from the Pāli Canon, based on the texts as we now have them, do show evidence that the Buddha changed both his style of teaching and the content of the Dhamma being taught to some degree based on the differing characteristics of the lay followers that he was addressing, that is, with respect to their age, gender, class, and spiritual attainment.

70. SN V 386.

Many of these differences that have been highlighted above would probably have been predicted before this survey and statistical analysis was completed, based on what is known about the society the Buddha lived in. But even those for which reasons have been postulated could benefit from deeper analysis and examination in subsequent works; for example, the distinct gender differences in goal of sutta, discourse type, and Dhamma content.

Several of the differences that have appeared are perhaps a little more surprising. For example, why are there proportionally more suttas on good conduct to those who are younger and older as compared to those in middle-age? Why is there a higher percentage of suttas spoken to the young leading to *nibbāna* than for those addressed to the old? What would explain a greater usage of similes as a teaching technique in suttas addressed to the higher classes (brahmins and *khattiyas*)?

I would add, too, that in section 4 above there are many other possible cross-tabulations that could have been done if it weren't for space and time limitations in the present work.

I consider it a great blessing that we have recorded in the *nikāyas* as many suttas addressed to lay people as we do. Since the Pāli Canon was compiled by *bhikkhus*, not even *bhikkhunis*, it seems quite natural that they would have preserved a greater proportion of discourses addressed to themselves, or dealing with their concerns, than discourses addressed to the laity dealing with more worldly matters. As the Buddha and his disciples wandered around the towns and villages of northern India, it is likely that there were many more discourses spoken to lay people than have been passed down to us in the canon.

The maintenance of good *sīla* and all forms of wholesome conduct, bodily, verbal, and mental, are the foundations of the Buddha's message to everyone, and particularly in his teachings to the lay community. This fact has come out clearly in the results of this paper. Many contemporary works on Buddhism fail to emphasise this message, focusing instead on meditation and the higher spiritual practices. The central tenet of the Buddha's message to lay people is that all actions have consequences (*kamma*) and that what we do, say, and think matters — good conduct by body, speech, and mind is indispensable. Of course, the whole path of practice is important — that is, all the factors of the eightfold path⁷¹ — but Western Buddhists often downplay the foundations of generosity and good conduct. This complete path of practice is neatly summarised in the pithy *Mahāmaṅgala* (Great Good Fortune)⁷² sutta — a short discourse in verse form, extremely popular and frequently chanted in all the Theravādin Buddhist countries, such as Sri Lanka, Burma, and Thailand. For example (to quote three verses from it):

Great learning and craft,
Well-trained in discipline,
With every utterance well-spoken;
This is the greatest blessing.

The support of mother and father,
The welfare of spouse and children,
Engaging in upright livelihood;
This is the greatest blessing.

71. The noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

72. Sn 2:4 (vv. 258–269) [Sn 46].

Selfless giving, and living by the Dhamma,
 Looking after relatives and friends,
 And blameless actions;
 This is the greatest blessing.

An unexpected result of this survey of the suttas addressed to lay people has been that some distinct characteristics of the different *nikāyas* of the Pāli Canon have also been highlighted and confirmed, in particular in the ways that the *Āṅguttara* distinguishes itself in several key respects from the other *nikāyas*. We saw this predominantly in section 2 above, and they bear some recapitulation and summary here.

The *Āṅguttara Nikāya* contains more suttas targeted to lay people than any of the other *nikāyas* (161) and more suttas targeted *indirectly* to lay people than all the other four *nikāyas* combined (36 out of 53; see Table 1). It also contains the majority of suttas addressed to women (see Table 4); the majority of suttas addressed to the *vessas* or middle-class (see Table 5); a higher emphasis on the goals of happiness in this life and a good rebirth, goals more commonly associated with lay people than with monastics (see Table 8); and more suttas of the unsolicited sermon type (see Table 10). If I had restricted my survey and analysis only to the lay suttas of the *Āṅguttara Nikāya*, as I originally thought I might need to do, none of these differences would have been evident.

To conclude this paper, I would like to reiterate the importance of the Buddha's message to lay people about good conduct with the following words of the Buddha, which I consider to be a pithy summary of the entire Buddhist path:

*sabbapāpassa akaraṇaṃ
 kusalassa upasampadā
 sacittapariyodapanam
 etaṃ buddhāna sāsanaṃ*⁷³.

Restraint from all evil,
 Cultivation of the wholesome,
 Purification of the mind;
 This is the teaching of the enlightened ones. (Dhp v.183)

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73. Dhp 52.

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APPENDIX A — CATALOGUE OF SUTTAS TO HOUSEHOLDERS

This is a catalogue list of the suttas from the five *nikāyas* of the *Suttanta Piṭaka* of the Pāli Canon, which I have identified as addressed to laypersons.

Each entry in this catalogue includes the sutta abbreviation and number, the PTS volume and page reference (both starting and ending page), the name in Pāli and English, the teacher of the sutta (if not the Buddha himself), the person or persons to whom the sutta was addressed, and a very brief summary of the primary content of the sutta.

Sutta abbreviation and number: The standard abbreviations are used (DN, MN, etc.), and note that in the *Dīgha* and *Majjhima Nikāyas*, just the sutta number is shown, as is standard practice, whereas for the *Saṃyutta Nikāya*, *Aṅguttara Nikāya*, *Udāna* and *Sutta-nipāta*, two numbers are included, the first being the major subdivision (*saṃyutta*, *nipāta*, or *vagga*), and the latter being the number of the sutta within that subdivision — e.g., DN 31, MN 4, AN 3:65, Sn 4:9.

The numbering of the suttas in the *Saṃyutta* and *Aṅguttara Nikāyas* is problematic in some cases, and I have chosen to use the numbering standardised by Bhikkhu Bodhi in *The Connected Discourses of the Buddha*, his modern translation of the *Saṃyutta Nikāya* (Bodhi, 2000), and in his forthcoming translation of the *Aṅguttara Nikāya* (Bodhi 2012). In the few cases where this numbering differs from the numbers in the PTS edition, the PTS number is included immediately afterwards in angle brackets — e.g., SN 35:241 <35:200>, AN 11:16 <11:17>, and AN 2:16 <2:2:6>. Also note that for the first book of the *Saṃyutta Nikāya* (the *Sagātha Vagga*), the numbers in angle brackets indicate the alternative numbers given by Somaratne in his 1998 PTS edition of this volume, where all the suttas are numbered sequentially in the whole *vagga*, as opposed to within *saṃyutta* — e.g., SN 3:1 <112>.

The PTS volume and page reference is shown in square brackets after the sutta abbreviation and number, and includes both starting and ending pages — e.g., [DN I 47–86] signifies that the sutta is in PTS volume I of the *Dīgha Nikāya* and runs from page 47 through to page 86. As above for sutta numbers, the *Sagātha Vagga* of the *Saṃyutta Nikāya* requires special treatment, since there are two main PTS editions of this work, Feer in 1884, and Somaratne, 1998. Here the volume and page references for both are included, with Feer first, and Somaratne following in angle brackets — e.g., [SN I 68–70 <157–161>]

The name of the sutta in Pāli comes next in *italic font*, and when it is immediately followed by another name in square brackets, this signifies a common alternative name for the sutta — e.g., *Sigālaka* [*Singālovāda*] for DN 31, or *Kesaputti* [*Kālāma*] for AN 3:65.

The name of the sutta in English is taken from the following English translations: *Dīgha Nikāya* (Walshe, 1987), *Majjhima Nikāya* (Ñāṇamoli and Bodhi, 1995), *Saṃyutta Nikāya* (Bodhi, 2000), *Aṅguttara Nikāya* (Bodhi 2012), *Udāna* (Ireland,

1990), *Sutta-nipāta* (Norman, 1984), *Theragāthā* (Norman, 1969), and *Therīgāthā* (Norman, 1971).

The majority of the suttas in the Pāli Canon are preached by the Buddha himself, but a significant minority are preached by one of the Buddha's disciples. In this catalogue, if no mention of the speaker is made, then the Buddha is to be assumed by default.

KEY TO SPECIAL SYMBOLS:

— sutta is indirectly addressed to lay people.

^ — sutta is not included in Schäfer's list, but is clearly addressed to lay people.

ζ — sutta is included in Schäfer's list, but it is not obvious to me why it has been. It does not appear to be addressed to lay people, and while shown in the list below, has not been included in any of my totals.⁷⁴

Dīgha Nikāya

(Total: 34 suttas; 14 to householders; plus, indirectly 1)

- DN 2 [DN I 47–86] *Sāmaññaphala* (Fruits of the Homeless Life): to King Ajātasattu of Magadha — the fruits, visible here and now (in this life) of the life of renunciation, plus the higher benefits and true liberation.
- DN 3 [DN I 87–110] *Ambaṭṭha* (To Ambaṭṭha: Pride Humbled): to the brahmin Ambaṭṭha, a pupil of Pokharasāti — the 'thirty-two marks of a great man', humbling of arrogance.
- DN 4 [DN I 111–126] *Sonadaṇḍa* (To Sonadaṇḍa: Qualities of a True brahmin): to the brahmin Sonadaṇḍa — the qualities of a true brahmin: wisdom and morality.
- DN 5 [DN I 127–149] *Kūṭadanta* (To Kūṭadanta: A Bloodless Sacrifice): to the brahmin Kūṭadanta — sacrifices more profitable than the slaughter of animals.
- DN 6 [DN I 150–158] *Mahāli* (To Mahāli: Heavenly Sights, Soul and Body): to Oṭṭhaddha Mahāli, the Licchavi ruler — one-sided *samādhī* and useless questions.
- DN 9 [DN I 178–203] *Poṭṭhapāda* (To Poṭṭhapāda: States of Consciousness): to the wanderer Poṭṭhapāda, and later to Citta the elephant trainer's son — on states of consciousness and unanswerable questions; parable of the most beautiful girl in the country [Schäfer writes: 'The second conversation in DN 9 is dealing with the friend of the ascetic Potthapada, Citta the elephant trainer's son, who was living as a householder at the time. He had been a monk six times. Impressed by this conversation he became a monk again, now with success. It is not typically a householder sutta, but it so comprehensively deals with the arising and cessation of perception and the problem of reality that I want to quote it in this book. Citta was a border case, and it can not do any harm if the borders of the theme are touched ...'⁷⁵].

74. There are three suttas like this: Sn 2:13, Thag 2:44, Thag 10:6.

75. Translated from German to English and sent to me by Bhikkhu Nyanatusita.

- DN 10 [DN I 204–210] *Subha* (To Subha: Morality, Concentration, Wisdom): Ven. Ānanda to the brahmin youth Subha — the noble path, morality, concentration, wisdom.
- DN 11 [DN I 211–223] *Kevaddha* [*Kevaṭṭa*] (To Kevaddha: What Brahmā Didn't Know): to the brahmin Kevaddha [*Kevaṭṭa*] — what Brahmā didn't know: where the four great elements cease without remainder.
- DN 12 [DN I 224–234] *Lohicca* (To Lohicca: Good and Bad Teachers): to the brahmin Lohicca — the difference between good and bad teachers.
- DN 13 [DN I 235–253] *Tevijja* (The Threefold Knowledge: The Way to Brahmā): to the brahmin youths Vāseṭṭha and Bhāradvāja — the path of morality and concentration, instruction in the Brahmāvihāras.
- DN 16 [DN II 72–168] *Mahāparinibbāna* (The Great Passing: The Buddha's Last Days): to various parties, including: to the brahmin Vassakāra — seven principles for preventing decline of a community; to the householders of Pāṭaligāma — five perils of bad morality; to Ambapālī the courtesan — on general Dhamma; to Pukkusa the Malla — the claim of the Buddha's followers concerning states of *samādhi*.
- DN 23 [DN II 316–358] *Pāyāsi* (About Pāyāsi: Debate with a Sceptic): Ven. Kumārakassapa to Prince Pāyāsi and the brahmins and householders of Setavyā — the right path and the fruits of *kamma*, and against annihilationism.
- [^]DN 27 [DN III 80–98] *Aggañña* (On Knowledge of Beginnings): to the brahmins Vāseṭṭha and Bhāradvāja — on the wrong beliefs of brahmins in regard to caste, plus an account of the development of our current world and society.
- [#]DN 28 [DN III 99–116] *Sampasādanīya* (Serene Faith): to Ven. Sāriputta — on the course leading to unsurpassed supreme enlightenment – Schäfer writes: '... at the end of the discourse the Buddhas tells Sariputta that it should always be told to householders...'.⁷
- DN 31 [DN III 180–193] *Sigālaka* [*Sīgālovāda*] (To Sigālaka: Advice to Lay people): to the youth Sigālaka [*Sīgāla*] — worshipping the six directions through the duties of a layperson to the six social groups worthy of respect and honour.

Majjhima Nikāya

(Total: 152 suttas; 47 to householders; plus, indirectly 3)

- MN 4 [MN I 16–24] *Bhayabherava* (Fear and Dread): to the brahmin Jāṇussoṇi — the qualities a monk needs in order to live alone in the forest.
- MN 14 [MN I 91–95] *Cūḷadukkhakkhanda* (The Shorter Discourse on the Mass of Suffering): to the Sakyan Mahānāma — the understanding of the sensual pleasures.
- [^]MN 18 [MN I 108–114] *Madhupiṇḍika* (The Honeyball): to the Sakyan Daṇḍapāṇi — the Buddha's doctrine is not easy to grasp: not to live in discord with anyone in the world; not to be obsessed by sense impressions; not to be troubled by doubts; and not to crave for any form of existence.

- MN 27 [MN I 175–184] *Cūlahatthipadopama* (The Shorter Discourse on the Simile of the Elephant’s Footprint): to the brahmin Jāṇussoṇi — explanation of how a disciple arrives at complete certainty of the truth of the doctrine.
- MN 30 [MN I 198–205] *Cūlasāropama* (The Shorter Discourse on the Heartwood Simile): to the brahmin Piṅgalakoccha — the proper goal of the holy life is unshakeable deliverance of mind.
- MN 35 [MN I 227–237] *Cūlasaccaka* (Shorter Discourse to Saccaka): to the wanderer Saccaka Nigaṇṭhaputta (Aggivessana), and a host of Licchavis — the non-self nature of the five aggregates. (MN 36 is not also listed as it is addressed to Saccaka alone and not to him along with the Licchavis. As noted in the introduction, suttas to wanderers are *not* included in this householder survey).
- MN 41 [MN I 285–290] *Sāleyyaka* (The Brahmins of Sālā): to the brahmin householders of Sālā — ten demeritorious and ten meritorious deeds.
- MN 42 [MN I 290–291] *Verañjaka* (The Brahmins of Verañja): to the brahmin householders of Verañja — ten demeritorious and ten meritorious deeds (same as MN 41).
- MN 44 [MN I 299–305] *Cūlavedalla* (The Shorter Series of Questions and Answers): the *bhikkhunī* Dhammadinnā to the householder Visākha — on identity view, its origin, cessation, and the way leading to the cessation of identity view.
- MN 51 [MN I 339–349] *Kandaraka* (To Kandaraka): to the wanderer Kandaraka and Pessa the elephant driver’s son — accomplishments in concentration and the four establishments of mindfulness, plus four kinds of persons in the world.
- MN 52 [MN I 349–353] *Aṭṭhakanāgara* (The Man from Aṭṭhakanāgara): Ven. Ānanda to the householder Dasama from Aṭṭhakanāgara — eleven ‘doors to the deathless’.
- MN 53 [MN I 353–359] *Sekha* (The Disciple in Higher Training): Ven. Ānanda to the householder Mahānāma and the Sakyans of Kapilavatthu — the path of *sīla*, *samādhi*, and *paññā* to be followed by an aspirant to higher knowledge.
- MN 54 [MN I 359–368] *Potaliya* (To Potaliya): to the householder Potaliya — cutting oneself off from the world and the dangers of sensual pleasures.
- MN 55 [MN I 368–371] *Jīvaka* (To Jīvaka): to the physician Jīvaka — the regulations (for monks and nuns) regarding meat-eating, and on eating in moderation and with reflection.
- MN 56 [MN I 371–387] *Upāli* (To Upāli): to the householder Upāli, a wealthy lay disciple of Nigaṇṭha Nātaputta — his conversion from supporting the Jains; volition and mental action more productive of resultant effects than physical and vocal action.
- MN 58 [MN I 392–396] *Abhayarājakumāra* (To Prince Abhaya): to Prince Abhaya — speech to be uttered and not to be uttered.
- MN 59 [MN I 396–400] *Bahuvedanīya* (The Many Kinds of Feeling): Ven. Udāyī to the carpenter Pañcakaṇḍa, and then the Buddha to Ven.

- Ānanda — on the Dhamma being taught through different methods of exposition: e.g., two, three, five, six, eighteen, thirty-six and 108 kinds of feeling; and on the successively higher levels of happy feeling.
- MN 60 [MN I 400–413] *Apaṇṇaka* (The Incontrovertible Teaching): to the brahmin householders of Sālā — the wrong views of sectarians contrasted with the right views of the Buddha; the disadvantages and advantages of both.
- MN 78 [MN II 22–29] *Samaṇamaṇḍikā* (Samaṇamaṇḍikāputta): to the carpenter Pañcakaṇḍa — how one attains to the supreme attainment through wholesome habits and intentions.
- #MN 81 [MN II 45–54] *Ghaṭikāra* (Ghaṭikāra the Potter): to Ven. Ānanda — about Ghaṭikāra the Potter and his great devotion to the Buddha Kassapa.
- MN 82 [MN II 54–74] *Raṭṭhapāla* (On Raṭṭhapāla): to the clansman Raṭṭhapāla of Thullakoṭṭhita — getting permission from parents before ordaining as a monk; then later Ven. Raṭṭhapāla to King Koravya — the value of renunciation through four summaries of the Dhamma: life is unstable, has no shelter, has nothing of its own, and is insatiate.
- MN 84 [MN II 83–90] *Madhurā* (At Madhurā): Ven. Mahākaccāna to King Avantiputta of Madhurā — refuting the brahmin claim of being the highest caste; one's morality establishes one's true nobility.
- MN 85 [MN II 91–97] *Bodhirājakumāra* (To Prince Bodhi): to Prince Bodhi — refuting the claim that pleasure is to be obtained through pain; five factors of striving: a *bhikkhu* has faith, good health, integrity, energy, and wisdom.
- ^MN 86 [MN II 97–105] *Aṅgulimāla* (On Aṅgulimāla): to the bandit Aṅgulimāla — his conversion and attainment of arahantship.
- MN 87 [MN II 106–112] *Piyajātika* (Born from Those Who are Dear): to a grieving householder of Sāvathī, and to King Pasenadi, indirectly through Queen Mallikā — how sorrow and grief arise from attachment to those who are dear.
- MN 88 [MN II 112–117] *Bāhitika* (The Cloak): Ven. Ānanda to King Pasenadi — questions on the Buddha's behaviour and discussion of unwholesome and wholesome deeds, words, and thoughts.
- MN 89 [MN II 118–125] *Dhammacetiya* (Monuments to the Dhamma): to King Pasenadi — veneration for the Buddha turned into monuments to the Dhamma.
- MN 90 [MN II 125–133] *Kaṇṇakatthala* (At Kaṇṇakatthala): to King Pasenadi — five factors of striving, questions on omniscience, caste distinctions, and the gods and Brahmā.
- MN 91 [MN II 133–146] *Brahmāyu* (To Brahmāyu): to the old brahmin Brahmāyu and his disciple Uttara — the 32 marks of a great man; and a graduated discourse on the Dhamma.
- ^MN 92 [MN II 146–146] *Sela* (To Sela): to the brahmin Sela of Āpana and three hundred young brahmin followers — on having faith in the Buddha.

- MN 93 [MN II 147–157] *Assalāyana* (To Assalāyana): to the young brahmin Assalāyana — refuting the brahmin's claim to be from the highest caste.
- MN 94 [MN II 157–163] *Ghoṭamukha* (To Ghoṭamukha): Ven. Udena to the brahmin Ghoṭamukha — the renunciant life; four kinds of persons engaged in ascetic practice.
- MN 95 [MN II 164–177] *Caṅkī* (With Caṅkī): to the brahmin Caṅkī of Opasāda and the young brahmin student Kāpaṭhika Bhāradvāja — refutation of the 'Three Vedas' for the preservation and discovery of, and final arrival at, truth.
- MN 96 [MN II 177–184] *Esukārī* (To Esukārī): to the brahmin Esukārī — refuting the brahmin's claim to be from the highest caste; not only the brahmins can develop loving-kindness; not birth, but the practice of wholesome Dhamma, that makes a person noble.
- MN 97 [MN II 184–196] *Dhānañjāni* (To Dhānañjāni): Ven. Sariputta to the brahmin Dhānañjāni — negligence and diligence, and the *brahmavihāras*.
- MN 98 [MN II 196–196] *Vāseṭṭha* (To Vāseṭṭha): to the brahmin students Vāseṭṭha and Bhāradvāja — the qualities of a true brahmin; one becomes a true brahmin by cutting off his fetters of defilements, having removed the obstacle of ignorance, and attained knowledge of the four noble truths.
- MN 99 [MN II 196–209] *Subha* (To Subha): to the young brahmin student Subha, Toddeyya's son — comparison of the benefits of the householder's path and that of the renunciate.
- MN 100 [MN II 209–213] *Saṅgārava* (To Saṅgārava): to the brahmin student Saṅgārava — the basis for teaching the fundamentals of the holy life.
- MN 105 [MN II 252–261] *Sunakkhata* (To Sunakkhata): to the Licchavi Sunakkhata — on over-estimating one's spiritual attainments and the essentials in which one must become accomplished before one could claim arahatship.
- MN 107 [MN III 1–7] *Gaṇaka Moggallāna* (To Gaṇaka Moggallāna): to the brahmin Gaṇaka Moggallāna — the detailed steps of training in the practice.
- MN 108 [MN III 7–15] *Gopaka Moggallāna* (To Gopaka Moggallāna): Ven. Ānanda to the brahmins Gopaka Moggallāna and Vassakāra, the chief minister of Maghada — how the Sangha maintains its integrity and unity following the Buddha's *parinibbāna*.
- #MN 114 [MN III 45–61] *Sevitabbāsevitabba* (To Be Cultivated and Not to Be Cultivated): the Buddha (in brief) and Ven. Sāriputta (in detail) to the *bhikkhus* — on actions and practices that a *bhikkhu* or layperson should and should not resort to.
- #MN 125 [MN III 128–61] *Dantabhūmi* (The Grade of the Tamed): to the novice Aciravata — on how Prince Jayasena could not hope to achieve such dhammas as concentration and *jhāna* since he was a layperson and lived surrounded by sensual pleasures; the simile of the tamed and the wild elephant.

- MN 126 [MN III 138–144] *Bhūmija* (Bhūmija): Ven. Bhūmija to prince Jayasena; then by the Buddha to Ven. Bhūmija — on the fruits of living the holy life; further elaborated on by the Buddha.
- MN 127 [MN III 144–152] *Anuruddha* (Anuruddha): Ven. Anuruddha to the householder Pañcakaṅga, the carpenter — the difference between immeasurable deliverance of mind (through practice of the *brahmavihāras*) and exalted deliverance of mind (through *kaṣiṇa* meditation).
- MN 135 [MN III 202–206] *Cūḷakammavibhaṅga* (The Shorter Exposition of Action): to the young brahmin student Subha, Todeyya's son — how past *kamma* leads to fortunate and unfortunate circumstances in human lives.
- MN 142 [MN III 253–257] *Dakḥiṇāvibhaṅga* (The Exposition of Offerings): to Ven. Ānanda and indirectly to Mahāpajāpati Gotamī, when she was still a layperson — on fourteen kinds of offerings to individuals, seven kinds of offerings to the Sangha, and four kinds of purification of offering.
- MN 143 [MN III 258–263] *Anāthapiṇḍikovāda* (Advice to Anāthapiṇḍika): Ven. Sāriputta to the householder Anāthapiṇḍika — advice on his deathbed; radical non-clinging to anything at all, and through that, liberation; and Anāthapiṇḍika's asking why he had never been taught like this before.
- MN 150 [MN III 290–293] *Nagaravindeyya* (To the Nagaravindans): to the brahmin householders of Nagaravinda — which renunciants and brahmins should be venerated and which should not.
- MN 152 [MN III 298–302] *Indriyabhāvanā* (The Development of the Faculties): to the brahmin student Uttara (briefly); then to Ven. Ānanda (in detail) — the difference between the control of the senses practised by an *arahant* and that practised by one still under training.

Samyutta Nikāya

(Total: 2904 suttas; 121 to householders; plus 7 indirectly)

I — *Sagāthāvagga* — Book with Verses (47 of 271 suttas)

- SN 1 — *Devatāsamyutta* — with Devatās (0 of 81 suttas)
- SN 2 — *Devaputtasamyutta* — with Young Devas (0 of 30 suttas)
- SN 3 — *Kosalasamyutta* — with the Kosalan (21 of 25 suttas; plus 2 indirectly)
- SN 3:1 <112> [SN I 68–70 <157–161>] *Dahara* (Young): to King Pasenadi — four things not to be despised as 'young'.
- SN 3:2 <113> [SN I 70–71 <162–162>] *Purisa* (A Person): to King Pasenadi — greed, hatred, and delusion arising in a person.
- SN 3:3 <114> [SN I 71–71 <163–164>] *Jarāmaraṇa* (Aging and Death): to King Pasenadi — aging and death spare no one.

- SN 3:4 <115> [SN I 71–72 <164–166>] *Piya* (Dear): to King Pasenadi — treating oneself as dear through good bodily, verbal, and mental conduct.
- SN 3:5 <116> [SN I 72–73 <166–168>] *Attarakkhita* (Self-Protected): to King Pasenadi — protecting oneself through good bodily, verbal, and mental conduct.
- SN 3:6 <117> [SN I 73–74 <168–169>] *Appaka* (Few): to King Pasenadi — few are those who are not intoxicated by great wealth.
- SN 3:7 <118> [SN I 74–74 <170–171>] *Aḍḍakaraṇa* (The Judgement Hall): to King Pasenadi — corrupt judges who lie for the sake of sensual pleasures.
- SN 3:8 <119> [SN I 75–75 <171–172>] *Mallikā* (Mallikā): to King Pasenadi — one who loves himself should treat others the same way.
- #SN 3:9 <120> [SN I 75–76 <172–174>] *Yañña* (Sacrifice): to the *bhikkhus* — in reference to a sacrifice being set up by King Pasenadi, how only a sacrifice that does not involve killing brings great fruit.
- #SN 3:10 <121> [SN I 76–77 <174–176>] *Bandhana* (Bondage): to the *bhikkhus* — in reference to people put in bondage by King Pasenadi, how infatuation with jewellery and earrings and concern for wives and children is the true bondage.
- SN 3:11 <122> [SN I 77–79 <176–181>] *Sattajaṭila* (Seven Jaṭilas): to King Pasenadi — a person is not easily known by outward form.
- SN 3:12 <123> [SN I 79–81 <181–185>] *Pañcarāja* (Five Kings): to five kings headed by King Pasenadi — five cords of sensual pleasure.
- SN 3:13 <124> [SN I 81–82 <185–187>] *Doṇapāka* (A Bucket Measure of Food): to King Pasenadi — moderation in eating.
- SN 3:16 <127> [SN I 86–86 <193–194>] *Dhītu* (Daughter): to King Pasenadi — having a daughter may turn out better than having a son.
- SN 3:17 <128> [SN I 86–87 <195–196>] *Appamāda* (Diligence 1): to King Pasenadi — diligence provides well-being in this life and the next.
- SN 3:18 <129> [SN I 87–89 <196–201>] *Kalyānamitta* (Diligence 2): to King Pasenadi — diligence in wholesome states through having good friends and companions.
- SN 3:19 <130> [SN I 89–91 <201–205>] *Paṭhama aputtaka* (Childless 1): to King Pasenadi — proper utilisation of wealth.
- SN 3:20 <131> [SN I 91–93 <205–209>] *Dutiya aputtaka* (Childless 2): to King Pasenadi — one's actions as the only lasting wealth.
- SN 3:21 <132> [SN I 93–96 <209–216>] *Puggala* (Persons): to King Pasenadi — four kinds of person found in the world: the one heading from darkness to darkness, the one heading from darkness to light, the one heading from light to darkness, the one heading from light to light.
- SN 3:22 <133> [SN I 96–98 <216–218>] *Ayyakā* (Grandmother): to King Pasenadi — all beings are subject to death.

- SN 3:23 <134> [SN I 98–98 <218–219>] *Loka* (World): to King Pasenadi — greed, hatred, delusion.
- SN 3:24 <135> [SN I 98–100 <219–224>] *Issattha* (Archery): to King Pasenadi — giving is of great fruit to one who has abandoned five factors (hindrances) and possesses five factors (virtue, concentration, wisdom, liberation, knowledge and vision).
- SN 3:25 <136> [SN I 100–101 <224–229>] *Pabbatūpama* (The Simile of the Mountain): to King Pasenadi — on living by the Dhamma as aging and death roll in.
- SN 4 — *Mārasaṃyutta* — with Māra (0 of 25 suttas)
- SN 5 — *Bhikkhunīsaṃyutta* — with Bhikkhunīs (0 of 10 suttas)
- SN 6 — *Brahmāputtaṣaṃyutta* — with Brahmās (1 of 15 suttas)
- [^]SN 6:3 <174> [SN I 140–142 <306–310>] *Brahmadeva* (Brahmadeva): Brahmā Sahampati to a brahmin lady (mother of Brahmadeva) — giving alms to renunciants.
- SN 7 — *Brahmaṇasaṃyutta* — with Brahmins (21 of 22 suttas)
- SN 7:1 <187> [SN I 160–161 <344–347>] *Dhanañjāni* (Dhanañjāni): to a brahmin of Bhāradvāja (husband of Dhanañjāni) — slaying anger.
- SN 7:2 <188> [SN I 161–163 <347–350>] *Akkosa* (Abuse): to the brahmin Akkosaka Bhāradvāja — comparing not accepting abuse to not accepting a meal; the anger stays with the one offering it.
- SN 7:3 <189> [SN I 163–164 <350–351>] *Asurindika* (Asurindika): to the brahmin Asurindika Bhāradvāja — responding to abuse.
- SN 7:4 <190> [SN I 164–164 <351–352>] *Bilaṅgika* (Bilaṅgika): to the brahmin Bilaṅgika Bhāradvāja — evil returning to the abuser.
- SN 7:5 <191> [SN I 164–165 <352–353>] *Ahiṃsika* (Ahiṃsika): to the brahmin Ahiṃsika Bhāradvāja — harmlessness.
- SN 7:6 <192> [SN I 165–165 <353–354>] *Jaṭā* (Tangle): to the brahmin Jaṭā Bhāradvāja — disentangling the tangle.
- SN 7:7 <193> [SN I 165–166 <354–356>] *Suddhika* (Suddhika): to the brahmin Suddhika Bhāradvāja — the true supreme purity.
- SN 7:8 <194> [SN I 166–167 <356–358>] *Aggika* (Aggika): to the brahmin Aggika Bhāradvāja — the true triple knowledge.
- SN 7:9 <195> [SN I 167–170 <358–364>] *Sundarika* (Sundarika): to the brahmin Sundarika Bhāradvāja — conduct rather than birth makes one a brahmin.
- SN 7:10 <196> [SN I 170–171 <365–368>] *Bahudhītu* (Many Daughters): to a brahmin of Bhāradvāja — being free from the cares of the household life.
- SN 7:11 <197> [SN I 172–173 <369–373>] *Kasī* (Kasī): to the brahmin Kasi Bhāradvāja — ploughing which has the Deathless as its fruit.
- SN 7:12 <198> [SN I 173–174 <373–374>] *Udaya* (Udaya): to the brahmin Udaya — highlighting *saṃsāra*.

- SN 7:13 <199> [SN I 174–175 <375–377>] *Devahita* (Devahita): to the brahmin Devahita — the gift that bears the greatest fruit.
- SN 7:14 <200> [SN I 175–177 <377–381>] *Mahāsāla* (The Affluent One): to an affluent brahmin — shaming sons that had rejected an aged father.
- SN 7:15 <201> [SN I 177–178 <381–385>] *Mānatthaddha* (Mānatthaddha): to the brahmin Mānatthaddha — conceit and showing reverence.
- SN 7:16 <202> [SN I 179–179 <385–386>] *Paccanika* (Paccanika): to the brahmin Paccanikasāta — instruction to Paccanikasāta (‘Relisher of Contradiction’) about casting away aversion and distrust in order to hear well-spoken counsel without contradicting.
- SN 7:17 <203> [SN I 179–180 <386–388>] *Navakammika* (Navakammika): to the brahmin Navakammika Bhāradvāja — cutting the roots of defilements.
- SN 7:18 <204> [SN I 180–181 <388–390>] *Kaṭṭhahāra* (The Wood Gatherers): to the brahmin of the Bhāradvāja clan — meditating alone in the forest.
- SN 7:19 <205> [SN I 181–182 <390–392>] *Mātuposaka* (The Mother Supporter): to a brahmin who supported his mother — the merit of supporting one’s parents.
- SN 7:21 <207> [SN I 182–183 <393–395>] *Saṅgārava* (Saṅgārava): to the brahmin Saṅgārava — the non-necessity of water-purification.
- SN 7:22 <208> [SN I 184–184 <395–397>] *Khomadussa* (Khomadussa): to the brahmin householders of Khomadussa — what is a true council.
- SN 8 — *Vaṅgīsaṃyutta* — with Vaṅgīsa (0 of 12 suttas)
- SN 9 — *Vanasaṃyutta* — In the Woods (0 of 14 suttas)
- SN 10 — *Yakkhasaṃyutta* — with Yakkhas (2 of 12 suttas)
- SN 10:5 <239> [SN I 208–209 <448–451>] *Sānu* (Sānu): a *yakkha* to the female lay follower Sānu — the non-doing of evil deeds.
- SN 10:8 <242> [SN I 210–212 <455–458>] *Sudatta* (Sudatta): a *yakkha* to the householder Anāthapiṇḍika — Anāthapiṇḍika (Sudatta) being urged on by a *yakkha* to his first meeting of with the Buddha; on sleeping well when one has cut off attachments.
- SN 11 — *Sakkasaṃyutta* — with Sakka (1 of 25 suttas; plus 2 indirectly)
- #SN 11:11 <257> [SN I 228–228 <492–493>] *Vatapada* (Vows): to the *bhikkhus* — Sakka and the seven vows of a good life.
- #SN 11:12 <258> [SN I 229–229 <493–494>] *Sakkanāma* (Sakka’s Names): to the *bhikkhus* — Sakka and the seven vows of a good life.
- ^SN 11:13 <259> [SN I 230–231 <495–497>] *Mahāli* (Mahāli): to Mahāli — Sakka and the seven vows of a good life.

II — *Nidānavagga* — Book of Causation (4 of 286 suttas)

SN 12 — *Nidānasaṃyutta* — on Causation (4 of 93 suttas)

- SN 12:41 [SN II 68–70] *Pañcabhayavera* (Five Fearful Animosities): to the householder Anāthapiṇḍika — five perils and enmities (non-virtuous behaviour), four factors of stream-entry (unwavering confidence in Buddha, Dhamma, Sangha, and flawless virtue), and penetration with wisdom of dependent origination.
- SN 12:46 [SN II 75–76] *Aññatarabrāhmaṇa* (A Certain Brahmin): to a brahmin — the middle way on 'who' experiences results of actions.
- SN 12:47 [SN II 76–77] *Jāṇussoṇi* (Jāṇussoṇi): to the brahmin Jāṇussoṇi — the middle way on existence and non-existence.
- SN 12:48 [SN II 77–77] *Lokāyatika* (A Cosmologist): to a brahmin cosmologist — the middle way on existence, non-existence, unity, and plurality.
- SN 13 — *Abhisamayasaṃyutta* — on the Breakthrough (0 of 11 suttas)
- SN 14 — *Dhātusaṃyutta* — on Elements (0 of 39 suttas)
- SN 15 — *Anamataggasaṃyutta* — on Without Discoverable Beginning (0 of 20 suttas)
- SN 16 — *Kassapaṃyutta* — with Kassapa (0 of 13 suttas)
- SN 17 — *Lābhasakkārasaṃyutta* — on Gains and Honour (0 of 43 suttas; plus 2 indirectly)
- #SN 17:23 [SN I 235–236] *Ekaputta* (Only Son): to the *bhikkhus* — about how a faithful female lay follower should implore her only son to be like, as a lay disciple, Citta the householder and Hatthaka of Āḷavī, or as a *bhikkhu*, like Sāriputta and Moggallāna.
- #SN 17:24 [SN I 236–236] *Ekaḍḍhi* (Only Daughter): to the *bhikkhus* — about how a faithful female lay follower should implore her only daughter to be, as a lay disciple, like Khujjuttarā and Veḷukaṇḍakīyā Nandamātā, or as a *bhikkhunī*, like Khemā and Uppalavaṇṇā.
- SN 18 — *Rāhulasāṃyutta* — with Rāhula (0 of 22 suttas)
- SN 19 — *Lakkhaṇasaṃyutta* — with Lakkhaṇa (0 of 21 suttas)
- SN 20 — *Opammasāṃyutta* — with Similes (0 of 12 suttas)
- SN 21 — *Bhikkhusāṃyutta* — with *Bhikkhus* (0 of 12 suttas)

III — *Khandhavagga* — Book of the Aggregates (6 of 716 suttas)

- SN 22 — *Khandhasāṃyutta* — on the Aggregates (6 of 159 suttas)
- SN 22:1 [SN III 1–5] *Nakulapitā* (Nakulapitā): in brief by the Buddha, in full by Ven. Sāriputta to the householder Nakulapitā — error in identifying a self through each of the five aggregates.
- SN 22:3 [SN III 9–12] *Paṭhamahāḷiddakāni* (Hāḷiddakāni 1): Ven. Mahākaccāna to the householder Hāḷiddakāni — on not abiding in the five aggregates.
- SN 22:4 [SN III 12–13] *Dutiyahāḷiddakāni* (Hāḷiddakāni 2): Ven. Mahākaccāna to the householder Hāḷiddakāni — the cessation of craving for the five aggregates.

- SN 22:49 [SN III 48–50] *Paṭhamasoṇa* (Soṇa 1): to the householder's son Soṇa — regarding oneself as superior, equal, or inferior on the basis of the five aggregates.
- SN 22:50 [SN III 50–51] *Dutiyasoṇa* (Soṇa 2): to the householder's son Soṇa — the five aggregates analysed through the four noble truths: suffering, origin, cessation, path.
- SN 22:60 [SN III 68–71] *Mahāli* (Mahāli): to Mahāli the Licchavi — the cause for the defilement of beings, and the purification of beings: the pleasure in the five aggregates causing people to be enamoured of them, and the turning away from such pleasure.
- SN 23 — *Rādhasaṃyutta* — with Rādha (0 of 46 suttas)
- SN 24 — *Diṭṭhisāṃyutta* — on Views (0 of 96 suttas)
- SN 25 — *Okkantisaṃyutta* — on Entering (0 of 10 suttas)
- SN 26 — *Uppādasāṃyutta* — on Arising (0 of 10 suttas)
- SN 27 — *Kilesasaṃyutta* — on Defilements (0 of 10 suttas)
- SN 28 — *Sāriputtasāṃyutta* — with Sāriputta (0 of 10 suttas)
- SN 29 — *Nāgasāṃyutta* — on Nāgas (0 of 50 suttas)
- SN 30 — *Supaṇṇasaṃyutta* — on Supaṇṇas (0 of 46 suttas)
- SN 31 — *Gandhabbasāṃyutta* — on Gandhabbas (0 of 112 suttas)
- SN 32 — *Valāhakaśāṃyutta* — on Cloud Devas (0 of 57 suttas)
- SN 33 — *Vacchagottasāṃyutta* — with Vacchagotta (0 of 55 suttas)
- SN 34 — *Jhānasāṃyutta* — on Meditation (0 of 55 suttas)

IV — *Ṣaḍāyatanavagga* — Book of the Six Sense Bases (32 of 434 suttas)

- SN 35 — *Ṣaḍāyatanasaṃyutta* — on the Six Sense Bases (11 of 248 suttas)
- SN 35:124 [SN IV 109–109] *Vesālī* (Vesālī): to the householder Ugga of Vesālī — on not seeking delight in the objects of the six sense bases.
- SN 35:125 [SN IV 109–110] *Vajjī* (Vajjī): to the householder Ugga of Hatthigāma — on not seeking delight in the objects of the six sense bases (same as 124 above).
- SN 35:126 [SN IV 110–110] *Nālandā* (Nālandā): to the householder Upāli — on not seeking delight in the objects of the six sense bases (same as 124 above).
- SN 35:127 [SN IV 110–113] *Bhāradvāja* (Bhāradvāja): Ven. Piṇḍola Bhāradvāja to King Udena — on managing to lead a celibate life through considering all women as mothers, sisters or daughters; the *asubha* contemplations; and not grasping at signs and features of the six sense bases.
- SN 35:128 [SN IV 113–113] *Soṇa* (Soṇa): to the householder's son Soṇa — on not seeking delight in the objects of the six sense bases (same as 124 above).
- SN 35:129 [SN IV 113–114] *Ghosita* (Ghosita): Ven. Ānanda to the householder Ghosita — on the diversity of elements.

- SN 35:130 [SN IV 115–116] *Hālidakkāni* (Hālidakkāni): Ven. Mahākaccāna to the householder Hālidakkāni — on the diversity of elements leading to diversity of contacts and to diversity of feelings.
- SN 35:131 [SN IV 116–116] *Nakulapitā* (Nakulapitā): to the householder Nakulapitā — on not seeking delight in the objects of the six sense bases (same as 124 above).
- SN 35:132 [SN IV 116–121] *Lohicca* (Lohicca): Ven. Mahākaccāna to the brahmin Lohicca and his brahmin youth students — on guarding the sense doors as the true path for attaining Brahmā.
- SN 35:133 [SN IV 121–124] *Verahaccāni* (Verahaccāni): Ven. Udāyī to the brahmin lady of the Verahaccāni clan and her brahmin youth student — on the cessation of the six sense bases for there to be no pleasure and pain.
- ^SN 35:241 <35:200> [SN IV 179–181] *Paṭhamadārukkhandhopama* (The Simile of the Great Log 1): to the *bhikkhus* and the cowherd Nanda who was standing by — on not veering to the near or far shore, etc., as a simile for not getting caught up by the six sense bases and their objects and desire and lust for them.
- SN 36 — *Vedanāsaṃyutta* — on Feeling (1 of 31 suttas)
- ^SN 36:19 [SN IV 223–228] *Pañcakaṅga* (Pañcakaṅga): Ven. Udāyī to the carpenter Pañcakaṅga, and then the Buddha to Ven. Ānanda — on the Dhamma being taught through different methods of exposition: e.g., two, three, five, six, eighteen, thirty-six and 108 kinds of feeling; and on the successively higher levels of happy feeling.
- SN 37 — *Mātugāmasaṃyutta* — on Women (0 of 34 suttas)
- SN 38 — *Jambukhādakasaṃyutta* — with Jambukhādaka (0 of 16 suttas)
- SN 39 — *Sāmaṇḍakasaṃyutta* — with Sāmaṇḍaka (0 of 16 suttas)
- SN 40 — *Moggallānasaṃyutta* — with Moggallāna (0 of 11 suttas)
- SN 41 — *Cittasaṃyutta* — with Citta (10 of 10 suttas)
- SN 41:1 [SN IV 281–283] *Samyojana* (The Fetter): a number of elder *bhikkhus* to the householder Citta — the desire and lust which arise in dependence on both is the fetter for each sense base and its object.
- SN 41:2 [SN IV 283–285] *Paṭhama Isidatta* (Isidatta 1): Ven. Isidatta to the householder Citta — on the diversity of the eighteen elements: each sense base, each of their objects, and the consciousness that arises in each.
- SN 41:3 [SN IV 285–288] *Dutiya Isidatta* (Isidatta 2): Ven. Isidatta to the householder Citta — 62 speculative views.
- ^SN 41:4 [SN IV 288–291] *Mahakapāṭihāriya* (Mahaka's Miracle): Ven. Mahaka to the householder Citta — a superhuman miracle of spiritual power.
- SN 41:5 [SN IV 291–292] *Paṭhamakāmbhū* (Kāmbhū 1): the householder Citta to Ven. Kāmbhū — explanation of a cryptic verse about the liberation from bondage.

- SN 41:6 [SN IV 293–295] *Dutiyakāmbhū* (Kāmbhū 2): Ven. Kāmbhū to the householder Citta — bodily, verbal, and mental formations.
- SN 41:7 [SN IV 295–297] *Godatta* (Godatta): Ven. Godatta to the householder Citta — the measureless liberation of mind, the liberation of mind by nothingness, the liberation of mind by emptiness, and the signless liberation of mind.
- SN 41:8 [SN IV 297–300] *Nigaṇṭhanāṭaputta* (Nigaṇṭha Nāṭaputta): the householder Citta to Nigaṇṭha Nāṭaputta — direct experience of the *jhānas* as opposed to mere faith in them.
- SN 41:9 [SN IV 300–302] *Acelakassapa* (The Naked Ascetic Kassapa): the householder Citta to the naked ascetic Kassapa — superhuman distinction in knowledge and vision worthy of the noble ones.
- SN 41:10 [SN IV 302–304] *Gilānadassana* (Seeing the Sick): the householder Citta to his friends and companions — on having confirmed confidence in the Buddha, Dhamma, and Sangha, and being freely generous.
- SN 42 — *Gāmaṇisaṃyutta* — to Headmen (13 of 13 suttas)
- SN 42:1 [SN IV 305–306] *Caṇḍa* (Caṇḍa): to the headman Caṇḍa the Wrathful — on abandoning lust in order to change from wrathful to gentle.
- SN 42:2 [SN IV 306–308] *Talapuṭa* (Talapuṭa): to the troupe headman Talapuṭa — on the unhappy destination after death for an actor who entertains and amuses people by truth and lies.
- SN 42:3 [SN IV 308–309] *Yodhājīva* (Yodhājīva): to the headman Yodhājīva the Mercenary — on the unhappy destination after death for a mercenary who strives and exerts himself in battle.
- SN 42:4 [SN IV 310–310] *Haṭṭhāroha* (Haṭṭhāroha): to the headman Haṭṭhāroha the Elephant Warrior — on the unhappy destination after death for an elephant warrior who strives and exerts himself in battle.
- SN 42:5 [SN IV 310–311] *Assāroha* (Assāroha): to the headman Assāroha the Cavalry Warrior — on the unhappy destination after death for a cavalry warrior who strives and exerts himself in battle.
- SN 42:6 [SN IV 311–314] *Asibandhakaputta* (Asibandhakaputta): to the headman Asibandhakaputta — on the efficacy of wholesome conduct by body, speech, and mind as the way to a happy destination after death, in contrast to post-mortem rituals by brahmins.
- SN 42:7 [SN IV 314–317] *Khettūpama* (The Simile of the Field): to the headman Asibandhakaputta — on why the Blessed one teaches the Dhamma thoroughly to some and not so thoroughly to others.
- SN 42:8 [SN IV 317–322] *Saṅkhadhama* (The Conch Blower): to the headman Asibandhakaputta, a lay disciple of the *Nigaṇṭhas* — on the transcending of past evil *kamma* through the abandoning of evil deeds.
- SN 42:9 [SN IV 322–325] *Kula* (Families): to the headman Asibandhakaputta, a lay disciple of the *Nigaṇṭhas* — on the non-destruction of families by

almsgiving, and the eight causes and conditions for the destruction of families.

SN 42:10 [SN IV 325–327] *Maṇicūḷaka* (Maṇicūḷaka): to the headman Maṇicūḷaka — on how gold and silver are not allowable for the ascetic followers of the Buddha.

SN 42:11 [SN IV 327–330] *Bhadraka* (Bhadraka): to the headman Bhadraka — on how all suffering is rooted in desire (*chanda*).

SN 42:12 [SN IV 330–340] *Rāsiya* (Rāsiya): to the headman Rāsiya — on the middle way; the grounds for praising or censuring one who enjoys sensual pleasures; the grounds for praising or censuring one who lives a rough life; the three kinds of wearing away.

SN 42:13 [SN IV 340–359] *Pāṭaliya* (Pāṭaliya): to the headman Pāṭaliya — on how bad conduct of body, speech, or mind does not necessarily have bad consequences in the here and now; right view; and concentration of the Dhamma.

SN 43 — *Asaṅkhatasamyutta* — on the Unconditioned (0 of 44 suttas)

SN 44 — *Abyākatasamyutta* — on the Undeclared (1 of 11 suttas)

SN 44:1 [SN IV 374–380] *Khemā* (Khemā): the *bhikkhunī* Khemā to King Pasenadi — on why one cannot answer the undeclared questions.

V — *Mahāvagga* — The Great Book (28 of 1197 suttas)

SN 45 — *Maggasamyutta* — on the Path (0 of 180 suttas; plus 1 indirectly)

#SN 45:24 [SN V 18–19] *Dutiyaṭṭhapaṭipadā* (The Way 2): to the *bhikkhus* — on the right and wrong way for either a layperson or one gone forth.

SN 46 — *Bojjhaṅgasamyutta* — on the Factors of Enlightenment (2 of 184 suttas)

SN 46:55 [SN V 121–126] *Saṅgārava* (Saṅgārava): to the brahmin Saṅgārava — why hymns do and do not recur to the mind; water similes for the five hindrances.

SN 46:56 [SN V 126–128] *Abhaya* (Abhaya): to Prince Abhaya — five hindrances as cause for lack of knowledge and vision; seven factors of enlightenment as cause for knowledge and vision.

SN 47 — *Satipatṭhānasamyutta* — on the Establishments of Mindfulness (3 of 104 suttas)

SN 47:25 [SN V 174–174] *Aññatarabrāhmaṇa* (A Certain Brahmin): to a certain brahmin — the reason why the true Dhamma does not endure long after the Tathāgata dies.

SN 47:29 [SN V 176–177] *Sirivaḍḍha* (Sirivaḍḍha): Ven. Ānanda to the householder Sirivaḍḍha — having gained the fruit of non-returning through the four establishments of mindfulness.

SN 47:30 [SN V 178–178] *Mānadinna* (Mānadinna): Ven. Ānanda to the householder Mānadinna — having gained the fruit of non-returning through the four establishments of mindfulness.

- SN 48 — *Indriyasamyutta* — on the Faculties (1 of 178 suttas)
- SN 48:42 [SN V 217–219] *Uṇṇābhabrāhmaṇa* (The Brahmin Uṇṇābha): to the brahmin Uṇṇābha — the different domains of the the eye, ear, nose, tongue, and body faculties.
- SN 49 — *Sammappadhānasamyutta* — on the Right Strivings (0 of 54 suttas)
- SN 50 — *Balasamyutta* — on the Powers (0 of 108 suttas)
- SN 51 — *Iddhipādasamyutta* — on the Bases for Spiritual Power (1 of 86 suttas)
- SN 51:15 [SN V 271–273] *Uṇṇābhabrāhmaṇa* (The Brahmin Uṇṇābha): Ven. Ānanda to the brahmin Uṇṇābha — abandoning desire through the development of the four bases for spiritual power.
- SN 52 — *Anuruddhasamyutta* — with Anuruddha (0 of 24 suttas)
- SN 53 — *Jhānasamyutta* — on the *Jhānas* (0 of 54 suttas)
- SN 54 — *Ānāpānasamyutta* — on the Breathing (1 of 20 suttas)
- SN 54:12 [SN V 327–328] *Kaṅkheyya* (In Perplexity): Ven. Lomasavaṇṇīsa to Mahānāma the Sakyan — difference between the dwelling of a trainee and the dwelling of the Tathāgata.
- SN 55 — *Sotāpattisamyutta* — on Stream-entry (21 of 74 suttas)
- SN 55:3 [SN V 344–346] *Dīghāvu* (Dīghāvu): to the lay follower Dīghāvu — the four factors of stream-entry and the six things that partake of true knowledge.
- SN 55:6 [SN V 348–352] *Thapati* (The Chamberlains): to the chamberlains Isidatta and Purāṇa — four factors of stream-entry: confirmed confidence in the Buddha, Dhamma, Sangha, and generosity.
- SN 55:7 [SN V 352–356] *Veḷudvāreyya* (The People of Bamboo Gate): to the brahmin householders of Bamboo Gate — the golden rule: good bodily and verbal conduct through the consideration of not doing to others as one would not want done to oneself; and four factors of stream-entry: confirmed confidence in the Buddha, Dhamma, Sangha, and unbroken virtue.
- SN 55:21 [SN V 369–371] *Paṭhamamahānāma* (Mahānāma 1): to Mahānāma the Sakyan — the mind of a person, fortified for a long time by faith, virtue, learning, generosity, and wisdom, goes upward to distinction.
- [^]SN 55:22 [SN V 371–371] *Dutiyamahānāma* (Mahānāma 2): to Mahānāma the Sakyan — the mind of a person, fortified for a long time by faith, virtue, learning, generosity, and wisdom, inclines towards *nibbāna*.
- SN 55:23 [SN V 371–374] *Godhā* (Godhā): to Mahānāma the Sakyan and Godhā the Sakyan — recognizing a stream-enterer.
- SN 55:24 [SN V 375–377] *Paṭhamasarakāni* (Sarakāni 1): to Mahānāma the Sakyan — many ways of recognizing a stream-enterer.
- SN 55:25 [SN V 378–380] *Dutiyasarakāni* (Sarakāni 2): to Mahānāma the Sakyan — many ways of recognizing a stream-enterer.

- SN 55:26 [SN V 380–385] *Paṭhama Anāthapiṇḍika* (Anāthapiṇḍika 1): Ven. Sāriputta to the householder Anāthapiṇḍika; the Buddha to Ven. Ānanda — the four factors of stream-entry in ten modes.
- SN 55:27 [SN V 385–387] *Dutiya Anāthapiṇḍika* (Anāthapiṇḍika 2): Ven. Ānanda to the householder Anāthapiṇḍika — declaration of the fruit of stream-entry through the four factors: unwavering confidence in Buddha, Dhamma, Sangha, and flawless virtue.
- SN 55:28 [SN V 387–389] *Paṭhamabhayaverūpasanta* (Fearful Animosities 1): to the householder Anāthapiṇḍika — five perils and enmities (non-virtuous behaviour), four factors of stream-entry (unwavering confidence in Buddha, Dhamma, Sangha, and flawless virtue), and penetration with wisdom of dependent origination.
- ^SN 55:30 [SN V 389–390] *Nandakalicchavi* (The Licchavi): to Nandaka, the minister of the Licchavis — the four factors of stream-entry, and other benefits that these factors endow.
- SN 55:37 [SN V 395–395] *Mahānāma* (Mahānāma): to Mahānāma the Sakyan — how a lay follower is accomplished in virtue, faith, generosity, and wisdom.
- SN 55:39 [SN V 396–397] *Kāḷigodhā* (Kāḷigodhā): to Kāḷigodhā the Sakyan lady — how a noble female lay follower is declared a stream-enterer through possessing the four factors of stream-entry.
- SN 55:40 [SN V 397–399] *Nandiya* (Nandiya): to Nandiya the Sakyan — how a noble disciple dwells negligently or diligently through the four factors of stream-entry by either being content with each factor and not making a further effort for solitude and seclusion or by not being content with each and making further effort.
- SN 55:47 [SN V 403–403] *Nandiya* (Nandiya): to Nandiya the Sakyan — a noble disciple is a stream-enterer through the four factors of stream-entry.
- ^SN 55:48 [SN V 403–403] *Bhaddiya* (Bhaddiya): to Bhaddiya the Sakyan — a noble disciple is a stream-enterer through the four factors of stream-entry (same as 47 above).
- ^SN 55:49 [SN V 404–404] *Mahānāma* (Mahānāma): to Mahānāma the Sakyan — a noble disciple is a stream-enterer through the four factors of stream-entry (same as 47 above).
- SN 55:52 [SN V 405–406] *Vassaṃvuttha* (One Who Spent the Rains): a certain *bhikkhu* to the Sakyans of Kapilavatthu — *arahants* are fewer than non-returns, who in turn are fewer than once-returns, who in turn are fewer than stream-enterers.
- SN 55:53 [SN V 406–408] *Dhammadinna* (Dhammadinna): to the lay follower Dhammadinna and five hundred lay followers — not easy for householders to dwell upon those discourses that are deep in meaning, supramundane, dealing with emptiness; stream-entry through the four factors is more easily attainable.

SN 55:54 [SN V 408–410] *Gilāna* (Ill): to Mahānāma the Sakyan — the four factors of stream-entry and reflections for a stream-enterer on his death-bed.

SN 56 — *Saccasaṃyutta* — on the Truths (0 of 131 suttas)

Aṅguttara Nikāya

(Total: 8122 suttas; 125 to householders; plus 36 indirectly)

AN 1 — *Ekakanipāta* — Book of Ones (0 of 627 suttas)

AN 2 — *Dukanipāta* — Book of Twos (6 of 479 suttas; plus 1 indirectly)

^AN 2:16 <2:2:6> [AN I 55–56]: to a certain brahmin — effect of conduct in accordance with Dhamma on rebirth.

^AN 2:17 <2:2:7> [AN I 56–57]: to the brahmin Jāṇussoṇi — effect of good and bad conduct on rebirth.

AN 2:34 <2:4:3> [AN I 62–62]: to a certain brahmin — on doctrines of activity and inactivity.

AN 2:35 <2:4:4> [AN I 62–63]: to the householder Anāthapiṇḍika — the two worthy of offerings.

AN 2:37 <2:4:6> [AN I 65–67]: Mahākaccāna to the brahmin Ārāmaṇḍa — on why lay people quarrel (attachment to sense pleasures) and why renunciants quarrel (attachment to views).

AN 2:38 <2:4:7> [AN I 67–68]: Mahākaccāna to the brahmin Kaṇḍarāyana — veneration to aged or to those renouncing sensual pleasures.

#AN 2:40 <2:4:9> [AN I 69–69]: to the *bhikkhus* — about right practice for a layperson or a *bhikkhu*.

AN 3 — *Tikanipāta* — Book of Threes (20 of 352 suttas, plus 2 indirectly)

#AN 3:31 [AN I 132–132] *Sabrahmaka* (With Brahmā): to the *bhikkhus* — about lay veneration of parents.

AN 3:35 <3:34> [AN I 136–138] *Hatthaka* (Hatthaka): to Hatthaka of Ālavī — on not losing sleep due to fevers caused by greed, hatred or delusion.

#AN 3:48 [AN I 152–153] *Pabbatarāja* (The King of Mountains): to the *bhikkhus* — based on the head of a family endowed with faith, the people within the family grow in three ways: in faith, in virtuous behaviour, and in wisdom.

AN 3:51 [AN I 155–155] *Paṭhamadvebrāhmaṇa* (Two Brahmins 1): to two aged brahmins — self-restraint of body, speech and thought.

AN 3:52 [AN I 156–156] *Dutiyadvebrāhmaṇa* (Two Brahmins 2): to two aged brahmins — self-restraint of body, speech and thought.

AN 3:53 [AN I 156–157] *Aññatarabrāhmaṇa* (A Certain Brahmin): to a certain brahmin — greed, hatred, delusion; the visible teaching.

AN 3:55 [AN I 158–159] *Nibbuta* (Attained to *Nibbāna*): to the brahmin Jāṇussoṇi — abandoning greed, hatred, delusion as the directly visible *nibbāna*.

- AN 3:56 [AN I 159–160] *Paloka* (Depopulation): to a brahmin of great wealth — reasons for decrease of human beings.
- AN 3:58 [AN I 163–166] *Tikaṇṇa* (Tikaṇṇa): to the brahmin Tikaṇṇa — the threefold knowledge in the discipline of the Noble One.
- ^AN 3:59 [AN I 166–168] *Jāṇussoṇi* (Jāṇussoṇi): to the brahmin Jāṇussoṇi — the threefold knowledge in the discipline of the Noble One.
- AN 3:60 [AN I 168–173] *Saṅgārava* (Saṅgārava): to the brahmin Saṅgārava — the three powers in the discipline of the Noble One.
- AN 3:63 [AN I 180–185] *Venāgapura* (Venāgapura): to the brahmin householder Vacchagotta and other brahmin householders of Venāgapura — the celestial high and luxurious bed, the divine high and luxurious bed, and the noble high and luxurious bed.
- AN 3:65 [AN I 188–193] *Kesaputti* [*Kālāma*] (Those of Kesaputta [*Kālāma*]): to the Kālāmas of Kesaputta — the origins of the unwholesome: greed, hatred, delusion.
- AN 3:66 [AN I 193–197] *Sālha* (Sālha): Ven. Nandaka to Sālha, Migāra's grandson, and Rohaṇa, Pekhuṇiya's grandson — the origins of the unwholesome: greed, hatred, delusion.
- AN 3:70 [AN I 205–215] *Uposatha* (Uposatha): to Visākhā, Migāra's mother — three kinds of *uposatha* observance.
- AN 3:72 [AN I 217–219] *Ājīvaka* (Ājīvaka): Ānanda to a householder disciple of the *Ājīvakas* — a Dhamma teaching the abandonment of greed, hatred, delusion is well expounded, is practised by those practising the good way, and leads to no more future arising.
- AN 3:73 [AN I 219–220] *Mahānāmasakka* (Mahānāma the Sakyan): Ven. Ānanda to the Sakyan Mahānāma — a noble disciple should be accomplished in morality, concentration, and wisdom.
- AN 3:74 [AN I 220–222] *Nigaṇṭha* (The *Nigaṇṭha*): Ven. Ānanda to the Licchavis Abhaya and Paṇḍitakumāraka — three ways of purification of morality, concentration, and wisdom, as opposed to the purification preached by the *nigaṇṭhas*.
- AN 3:109 <3:105> [AN I 261–262] *Arakkhita* (Unprotected): to the householder Anāthapiṇḍika — protection of bodily, verbal and mental actions.
- AN 3:110 <3:106> [AN I 262–263] *Byāpanna* (Failed): to the householder Anāthapiṇḍika — one whose bodily, verbal, and mental activities fail will not have a good death.
- AN 3:126 <3:124> [AN I 276–278] *Bharaṇḍukālāma* (Bharaṇḍu the Kālāma): to Mahānāma the Sakyan and Bharaṇḍu the Kālāma — three kinds of teachers.
- AN 3:127 <3:125> [AN I 278–279] *Hatthaka* (Hatthaka): to the young *deva* Hatthaka — on how, as a layperson, Hatthaka was insatiable in seeing the Buddha, hearing the good Dhamma, and attending upon the Sangha.

- AN 4 — *Catukkanipāta* — Book of Fours (22 of 783 suttas, plus 4 indirectly)
- AN 4:35 [AN II 35–37] *Vassakāra* (Vassakāra): to the brahmin Vassakāra — four qualities of a great man of great wisdom: one is practising for the welfare of many, has mastery of the mind, gains at will the four *jhānas*, and is liberated.
- AN 4:36 [AN II 37–39] *Doṇa* (Doṇa): to the brahmin Doṇa — four beings that the Buddha will not become: *deva*, *gandhabba*, *yakkha*, or human being.
- AN 4:39 [AN II 42–43] *Ujjaya* (Ujjaya): to the brahmin Ujjaya — four sacrifices not praised.
- AN 4:40 [AN II 43–44] *Udāyī* (Udāyī): to the brahmin Udāyī — four sacrifices not praised.
- AN 4:53 [AN II 57–59] *Paṭhamasaṃvāsa* (Living Together 1): to an assembly of male and female householders travelling along the highway between Madhurā and Verañjā — four kinds of marriages: about the right way for a husband and wife to live together.
- #AN 4:54 [AN II 59–60] *Dutiyasaṃvāsa* (Living Together 2): to the *bhikkhus* — four kinds of marriages: about the right way for a husband and wife to live together.
- AN 4:55 [AN II 61–62] *Paṭhamasamajīvī* (The Same in Living 1): to the householder Nakulapitā and housewife Nakulamātā — four ways in which a husband and wife are well-matched (faith, virtue, generosity, wisdom).
- #^AN 4:56 [AN II 62–62] *Dutiyasamajīvī* (The Same in Living 2): to the *bhikkhus* — four ways in which a husband and wife are well-matched (faith, virtue, generosity, wisdom).
- AN 4:57 [AN II 62–63] *Suppavāsā* (Suppavāsā): to the female disciple Suppavāsā — four things [later] received from the gift of food: life, beauty, happiness, and strength.
- ^AN 4:58 [AN II 63–64] *Sudatta* (Sudatta): to the householder Anāthapiṇḍika — four things [later] received from the gift of food: life, beauty, happiness, and strength.
- #AN 4:59 [AN II 64–64] *Bhojana* (Food): to the *bhikkhus* — four things [later] received from the gift of food: life, beauty, happiness, and strength.
- AN 4:60 [AN II 65–65] *Gihīsāmicipaṭipadā* (The Layperson's Proper Practice): to the householder Anāthapiṇḍika — four qualities proper to a householder: he presents robes to the Sangha of *bhikkhus*; he presents alms food; he presents lodging; he presents medicinal requisites and [other] supports for the sick.
- AN 4:61 [AN II 65–69] *Pattakamma* (Worthy Deeds): to the householder Anāthapiṇḍika — four things wished for and rarely attained by a householder: wealth, fame, health and long life, and a good rebirth; four qualities that lead to these things: accomplishment in faith, virtuous behaviour, generosity, and wisdom; plus four worthy ways of

using one's wealth: maintaining oneself, one's family and associates, making provision for losses, making oblations to departed relatives, and making offerings to ascetics.

AN 4:62 [AN II 69–70] *Ananya* (Freedom from Debt): to the householder Anāthapiṇḍika — four kinds of happiness that may be achieved by the householder: happiness of ownership, of enjoyment, of freedom from debt, and of blamelessness.

#^AN 4:63 [AN II 70–70] *Brahmā* (With Brahmā): to the *bhikkhus* — on veneration of parents.

AN 4:111 [AN II 112–113] *Kesi* (Kesi): to the horse-trainer Kesi — four ways to train a person.

AN 4:183 [AN II 172–173] *Suta* [*Paṭhamavassakāra*] (Heard): to the brahmin Vassakāra — upon speaking about what has been seen, heard, sensed, and cognized.

AN 4:184 [AN II 173–176] *Abhaya* [*Jāṇussoṇi*] (Fearless): to the brahmin Jāṇussoṇi — about fearing death and not fearing death.

AN 4:187 [AN II 179–181] *Vassakāra* (Vassakāra): to the brahmin Vassakāra — on how a bad person cannot recognize good and bad in others, but a good person can.

AN 4:188 [AN II 181–182] *Upaka* (Upaka): to Upaka Maṇḍikāputta — on the unwholesome which is to be abandoned and the wholesome which is to be developed.

AN 4:193 [AN II 190–194] *Bhaddiya* (Bhaddiya): to the Licchavi Bhaddiya — abandoning of unprofitable things: greed, hatred, delusion, and aggressiveness.

AN 4:194 [AN II 194–196] *Sāpūgiya* [*Sāmugiya*] (Sāpūga): Ven. Ānanda to the Byagghapajjas, a number of young Koliyans from Sāpūga — four factors of exertion for purification: purity of virtuous behaviour, purity of mind, purity of view, purity of liberation.

AN 4:195 [AN II 196–200] *Vappa* (Vappa): to the Sakyan Vappa, disciple of Nāṭaputta — four ways to prevent āsavas arising in the future.

^AN 4:196 [AN II 200–202] *Sālha* (Sālha): to the Licchavis Sālha and Abhaya — path of purity of virtuous behaviour and path of self-mortification.

AN 4:197 [AN II 202–205] *Mallikā* (Mallikā): to Queen Mallikā — why women are born ugly and poor, ugly and rich, beautiful and poor, beautiful and rich.

AN 4:234 <4:233> [AN II 232–233] *Soṇakāyana* (Soṇakāyana): to the brahmin Sikhāmmoggallāna — four kinds of actions comprehended and made known by the Buddha: dark action with dark result; bright action with bright result; dark-and-bright action with dark-and-bright result; and action that is neither dark nor bright with neither-dark-nor-bright result, i.e., action that leads to the destruction of action.

- AN 5 — *Pañcakanipāta* — Book of Fives (18 of 1152 suttas, plus 21 indirectly)
- AN 5:31 [AN III 32–34] *Sumanā* (Sumanā): to the princess Sumanā — five ways in which a giver surpasses a non-giver.
- AN 5:32 [AN III 35–36] *Cundī* (Cundī): to the princess Cundī — the Tathāgata is the best teacher, dispassion the best of phenomena, the Dhamma the best doctrine, the Sangha the best community, and the precepts loved by the noble ones the best virtuous behaviour.
- AN 5:33 [AN III 36–38] *Uggaha* (Uggaha): to the daughters of householder Uggaha, Meṇḍaka's grandson — five duties of a wife.
- AN 5:34 [AN III 38–40] *Sīhasenāpati* (Sīha the General): to the general Sīha — five directly visible fruits of giving.
- #AN 5:35 [AN III 41–41] *Dānānisamsa* (The Benefits of Giving): to the *bhikkhus* — about the advantages of giving.
- #AN 5:36 [AN III 41–41] *Kāladāna* (Timely Gifts): to the *bhikkhus* — about timely gifts.
- #AN 5:37 [AN III 42–42] *Bhojana* (Food): to the *bhikkhus* — five things that one gives, giving food.
- #AN 5:38 [AN III 42–43] *Saddha* (One With Faith): to the *bhikkhus* — five benefits that accrue to a clansman endowed with faith.
- #AN 5:39 [AN III 43–44] *Putta* (Son): to the *bhikkhus* — considering five prospects, mother and father wish for a son.
- #AN 5:40 [AN III 44–44] *Mahāsāla* (Great Sāl Trees): to the *bhikkhus* — based on the head of the family endowed with faith, the people within the family grow in five ways.
- AN 5:41 [AN III 45–46] *Pañcabhoga ādiya* (Five Utilisations of Wealth): to the householder Anāthapiṇḍika — five utilisations of wealth.
- #AN 5:42 [AN III 46–47] *Sappurisa* (The Superior Person): to the *bhikkhus* — when a superior person is born in a family, it is for the good, welfare, and happiness of many people.
- AN 5:43 [AN III 47–49] *Pañca iṭṭhadhamma* (Five Wished For Things): to the householder Anāthapiṇḍika — five things that are wished for and rarely gained.
- AN 5:44 [AN III 49–51] *Manāpadāyī* (The Giver of Agreeable Foods): to the householder Uggā of Vesālī — the giver of what is agreeable gains what is agreeable.
- #AN 5:47 [AN III 53–54] *Pañcadhana* (Five Kinds of Wealth): to the *bhikkhus* — five kinds of wealth for a layperson: faith, virtuous behaviour, learning, generosity, and wisdom.
- AN 5:49 [AN III 57–57] *Kosala* (Kosala): to king Pasenadi — five situations that are unobtainable by anyone in the world.
- AN 5:50 [AN III 57–62] *Sokasallaharaṇa* (Extracting the Arrow of Sorrow): Ven. Nārada to the king Muṇḍa — five situations that are unobtainable by anyone in the world.

- #AN 5:57 [AN III 53–54] *Abhiṇhapaccavekkhitabbathāna* (Themes Often To Be Reflected Upon): to the *bhikkhus* — five themes that should often be reflected upon by a woman or a man, by a householder or one gone forth.
- AN 5:58 [AN III 75–78] *Licchavikumāra* (The Licchavi Youths): to the Licchavi youth Mahānāma — five utilisations of wealth.
- #AN 5:63 [AN III 80–80] *Paṭhamavaḍḍhī* (Growth 1): to the *bhikkhus* — five kinds of noble growth for a male noble disciple — growth in faith, virtuous behaviour, learning, generosity, and wisdom.
- #AN 5:64 [AN III 80–80] *Dutiyavaḍḍhī* (Growth 2): to the *bhikkhus* — five kinds of noble growth for a female noble disciple — growth in faith, virtuous behaviour, learning, generosity, and wisdom.
- AN 5:143 [AN III 167–169] *Sārandada* (Sārandada): to five hundred Licchavis at Vesālī — five treasures rarely revealed in the world.
- #AN 5:148 [AN III 172–173] *Sappurisadāna* (A Superior Person's Gifts): to the *bhikkhus* — five gifts of a superior person.
- #AN 5:171 [AN III 203–203] *Sārāja* (Timidity): to the *bhikkhus* — possessing five qualities (breaking the precepts) a lay follower is overcome with timidity.
- #AN 5:172 [AN III 203–204] *Visārada* (Self-Confidence): to the *bhikkhus* — possessing five qualities (breaking the precepts) a lay follower dwells without self-confidence at home.
- #AN 5:173 [AN III 204–204] *Niraya* (Hell): to the *bhikkhus* — possessing five qualities (breaking the precepts) a lay follower is deposited in hell.
- AN 5:174 [AN III 204–206] *Vera* (Enemies): to the householder Anāthapiṇḍika — the five perils and enemies of immorality.
- #AN 5:175 [AN III 206–206] *Upāsakacaṇḍāla* (A Caṇḍāla of a Lay Disciple): to the *bhikkhus* — five bad and good qualities of a lay disciple.
- AN 5:176 [AN III 206–208] *Pīti* (Rapture): to the householder Anāthapiṇḍika and five hundred lay followers — five things that do not occur in him who enters and dwells in the rapture of solitude.
- #AN 5:177 [AN III 208–208] *Vañijjā* (Trades): to the *bhikkhus* — five trades a lay disciple should not engage in.
- AN 5:179 [AN III 211–214] *Gihī* (Householder): to the householder Anāthapiṇḍika and five hundred lay followers, via Ven. Sāriputta — five training rules and four dwellings in happiness.
- #AN 5:180 [AN III 214–218] *Gavesī* (Gavesī): to Ven. Ānanda — five successively higher ways of striving, following the path of the lay follower Gavesī and his becoming a *bhikkhu*.
- AN 5:192 [AN III 223–230] *Doṇa* (Doṇa): to the brahmin Doṇa — five kinds of brahmin.
- AN 5:193 [AN III 230–236] *Saṅgārava* (Saṅgārava): to the brahmin Saṅgārava — why the hymns are not remembered; water similes of the five hindrances.

- AN 5:194 [AN III 236–239] *Kāraṇapāli* (Kāraṇapāli): the brahmin Piṅgiyāni to the brahmin Kāraṇapāli — five joys of hearing the Dhamma.
- AN 5:195 [AN III 239–240] *Piṅgiyānī* (Piṅgiyāni): to the brahmin Piṅgiyāni and the Licchavis — five gems rarely manifested in the world.
- #AN 5:199 [AN III 244–245] *Kula* (Families): to the *bhikkhus* — five ways in which families generate much merit when approached by virtuous renunciants.
- #AN 5:227 [AN III 259–259] *Bhoga* (Wealth): to the *bhikkhus* — five dangers and benefits in wealth.
- #AN 5:228 [AN III 260–260] *Ussūrabhatta* (A Meal Late in the Day): to the *bhikkhus* — five dangers for a family in eating a meal late in the day.
- AN 6 — *Chakkanipāta* — Book of Sixes (8 of 649 suttas; plus 1 indirectly)
- AN 6:10 [AN III 284–288] *Mahānāma* (Mahānāma): to Mahānāma the Sakyan — six recollections in which a noble disciple dwells.
- AN 6:16 [AN III 295–298] *Nakulapitu* (Nakulapitā): to the householder Nakulapitā — six advantages of having a good wife.
- #AN 6:37 [AN III 336–337] *Chalāṅgadāna* (A Six-Factored Gift): to the *bhikkhus* — about an offering to the Sangha of *bhikkhus* by the female lay follower Veḷukaṇṭakī Nandamātā that is possessed of six factors: the donor is joyful before, while, and after giving; and the recipients are devoid of, or practising for the subduing of, lust, hatred, and delusion.
- AN 6:38 [AN III 337–338] *Attakāra* (Personal Initiative): to a certain brahmin — personal initiative and initiative on the part of others based on six elements: instigation, endeavour, exertion, strength, continuation, and force.
- ^AN 6:44 [AN III 347–351] *Migasālā* (Migasālā): to the female lay follower Migasālā, via Ven. Ānanda — six types of people found existing in the world.
- ^AN 6:48 [AN III 357–358] *Dutiyasanditṭhika* (Directly Visible 2): to a certain brahmin — six ways in which the Dhamma is directly visible.
- AN 6:52 [AN III 362–364] *Khattiya* (*Khattiya*): to the brahmin Jāṇussoṇi — the aims of six types of people.
- AN 6:53 [AN III 364–365] *Appamāda* (Heedfulness): to a certain brahmin — six similes on the superiority of heedfulness.
- AN 6:59 [AN III 391–392] *Dārukammika* (Dārukammika): to the householder Dārukammika — gifts given to the Sangha.
- AN 7 — *Sattakanipāta* — Book of Sevens (9 of 1124 suttas; plus 3 indirectly)
- AN 7:7 [AN IV 6–7] *Uggamahāmatta* (Ugga the Chief Minister): to Ugga, King Pasenadi's chief minister — seven kinds of wealth not subject to destruction.

- AN 7:21 <7:19> [AN IV 16–17] *Sārandada* (Sārandada): to the Licchavis — seven principles of non-decline.
- AN 7:22 <7:20> [AN IV 17–21] *Vassakāra* (Vassakāra): to Vassakāra, King Ajātasattu's chief minister — seven principles of non-decline.
- #AN 7:29 <7:27> [AN IV 25–26] *Upāsaka Aparihāṇīya* (The Non-Dcline of a Lay Follower): to the *bhikkhus* — seven things leading to the decline/non-decline of a lay follower.
- #AN 7:30 <7:28> [AN IV 26–26] *Upāsaka Vipatti* (A Lay Follower's Failure): to the *bhikkhus* — seven failures/successes of a lay follower.
- #AN 7:31 <7:29–30> [AN IV 26–26] *Upāsaka Parābhava* (A Lay Follower's Setbacks): to the *bhikkhus* — seven setbacks/victories of a lay follower.
- AN 7:47 <7:44> [AN IV 41–46] *Mahāyañña* (The Great Sacrifice): to the brahmin Ugatasarīra — seven fires.
- AN 7:50 <7:47> [AN IV 54–56] *Methuna* (Sexual Intercourse): to the brahmin Jāṇussoṇi — seven actions that blemish the celibate life.
- AN 7:52 <7:49> [AN IV 59–63] *Dānamahapphala* (The Great Fruits of Giving): to lay followers from Campā, via Sāriputta — seven ways of giving so that it is of great fruit and benefit.
- AN 7:53 <7:50> [AN IV 63–67] *Nandamātā* (Nandamātā): Sāriputta to the female lay follower Veḷukaṇṭakī Nandamātā — seven marvellous qualities.
- AN 7:57 <7:54> [AN IV 79–82] *Sīhasenāpati* (Sīha the General): to the general Sīha — seven directly visible fruits of giving.
- AN 7:63 <7:59> [AN IV 91–94] *Sattabhariyā* (Seven Wives): to Sujātā, Anāthapiṇḍika's daughter-in-law — seven kinds of wives.
- AN 8 — *Aṭṭhakanipāta* — Book of Eights (17 of 627 suttas; plus 4 indirectly)
- AN 8:11 [AN IV 172–179] *Verañja* (Verañja): to a brahmin of Verañja — on why the Buddha is preeminent among men.
- AN 8:12 [AN IV 179–188] *Sīhasenāpati* (Sīha the General): to the general Sīha — a comparison of the Buddha's teachings compared to other wanderer's teachings.
- AN 8:21 [AN IV 208–212] *Vesālika Ugga* (Ugga of Vesālī): the householder Ugga of Vesālī to one of the Buddha's *bhikkhus* — on eight wonderful and marvellous qualities ascribed by the Buddha to Ugga of Vesālī.
- AN 8:22 [AN IV 212–216] *Hatthigāma Ugga* (Ugga of Hatthigāma): the householder Ugga of Hatthigāma to one of the Buddha's *bhikkhus* — on eight wonderful and marvellous qualities ascribed by the Buddha to Ugga of Hatthigāma.
- #AN 8:23 [AN IV 216–218] *Hatthakālavaka* (Hatthaka of Ālavī): to the *bhikkhus* — on eight wonderful and marvellous qualities ascribed by the Buddha to Hatthaka of Ālavī.

- AN 8:24 [AN IV 218–220] *Hatthakāḷavaka saṅgahavatthu* (Hatthaka of Ālavī's Bases of Attracting a Retinue): to Hatthaka of Ālavī — bases for attracting a retinue; eight wonderful and marvellous qualities of Hatthaka.
- AN 8:25 [AN IV 220–222] *Mahānāma* (Mahānāma): to Mahānāma the Sakyan — on the qualities of a lay follower (faith, virtue, generosity, seeing *bhikkhus*, hearing, learning, examining, and understanding the Dhamma).
- AN 8:26 [AN IV 222–223] *Jīvaka* (Jīvaka): to the physician Jīvaka Komārabhacca — on the qualities of a lay follower (faith, virtue, generosity, seeing *bhikkhus*, hearing, learning, examining, and understanding the Dhamma).
- AN 8:43 [AN IV 255–258] *Visākhūposatha* (Visākhā's Uposatha): to Visākhā Migāramātā — observed complete in eight factors, the *uposatha* is of great fruit and benefit.
- AN 8:44 [AN IV 258–259] *Vāseṭṭhuposatha* (Vāseṭṭha's Uposatha): to the male lay follower Vāseṭṭha — observed complete in eight factors, the *uposatha* is of great fruit and benefit.
- AN 8:45 [AN IV 259–262] *Bojjhuposatha* (Bojjhā's Uposatha): to the female lay follower Bojjhā — observed complete in eight factors, the *uposatha* is of great fruit and benefit.
- #^AN 8:46 [AN IV 262–266] *Anuruddhamanāpakāyika* (Anuruddha and the Agreeable-Bodied Deities): to Ven. Anuruddha — eight qualities whereby, with the breakup of the body, after death, a woman is reborn in companionship with the agreeable-bodied deities.
- AN 8:47 [AN IV 267–267] *Visākhamanāpakāyika* (Visākhā and the Agreeable-Bodied Deities): to Visākhā Migāramātā — eight qualities whereby, with the breakup of the body, after death, a woman is reborn in companionship with the agreeable-bodied deities.
- AN 8:48 [AN IV 268–269] *Nakulamātumanāpakāyika* (Nakulamātā and the Agreeable-Bodied Deities): to the housewife Nakulamātā — eight qualities whereby, with the breakup of the body, after death, a woman is reborn in companionship with the agreeable-bodied deities.
- AN 8:49 [AN IV 269–271] *Paṭhamalokavijaya* (Victory in the World 1): to Visākhā Migāramātā — four qualities of success for a woman in this life, and four qualities of success for a woman in the next life.
- #AN 8:50 [AN IV 271–273] *Dutiyalokavijaya* (Victory in the World 2): to the *bhikkhus* — four qualities of success for a woman in this life, and four qualities of success for a woman in the next life.
- ^AN 8:51 [AN IV 274–279] *Gotamī* (Gotamī): to Mahāpajāpati Gotamī, via Ven. Ānanda — eight rules for a woman to go forth as a *bhikkhunī*.
- ^AN 8:53 [AN IV 280–281] *Saṅkhitta gotamiyovāda* (Brief Exhortation to Gotamī): to Mahāpajāpati Gotamī — eight things to which the Dhamma leads.

- AN 8:54 [AN IV 281–285] *Byagghapajja* (Byagghapajja): to the Koliyan family man Dighajānu — four things that lead to the welfare and happiness of a clansman in this very life (accomplishment in initiative, accomplishment in protection, good friendship, and balanced living); and four things that lead to a clansman's welfare and happiness in the future life (accomplishment in faith, accomplishment in virtuous behaviour, accomplishment in generosity, and accomplishment in wisdom).
- AN 8:55 [AN IV 285–289] *Ujjaya* (Ujjaya): to the brahmin Ujjaya — four things that lead to the welfare and happiness of a clansman in this very life (accomplishment in initiative, accomplishment in protection, good friendship, and balanced living); and four things that lead to a clansman's welfare and happiness in the future life (accomplishment in faith, accomplishment in virtuous behaviour, accomplishment in generosity, and accomplishment in wisdom) (same as 54 above).
- #AN 8:88 [AN IV 345–346] *Appasādapasāda* (Lack of Confidence and Confidence): to the *bhikkhus* — eight qualities possessed by a *bhikkhu*, for which lay followers may proclaim their lack of confidence in him.
- AN 9 — *Navakanipāta* — Book of Nines (4 of 432 suttas)
- AN 9:20 [AN IV 392–396] *Velāma* (Velāma): to the householder Anāthapiṇḍika — on the right way of giving; most fruitful if one would develop the perception of impermanence just for the time of a finger snap.
- AN 9:27 [AN IV 405–407] *Paṭhamaverabhaya* (Enmity and Peril 1): to the householder Anāthapiṇḍika — five perils and enmities (non-virtuous behaviour) and four factors of stream-entry (unwavering confidence in Buddha, Dhamma, Sangha, and flawless virtue).
- AN 9:38 [AN IV 428–432] *Lokāyatika brāhmaṇa* (The Brahmin Cosmologists): to two brahmin cosmologists — reaching the end of the world through the nine attainments of absorption (four *jhānas*, four formless attainments, and the cessation of perception and feeling).
- AN 9:41 [AN IV 438–448] *Tapussagahapati* (The Householder Tapussa): to the householder Tapussa, via Ven. Ānanda — the advantages of renunciation through reaching the nine attainments of absorption.
- AN 10 — *Dasakanipāta* — Book of Tens (17 of 746 suttas)
- AN 10:26 [AN V 46–48] *Kālī* (Kālī): Mahākaccāna to the female lay follower Kālī of Kuraraghara — ten *kaṣiṇa* attainments.
- AN 10:28 [AN V 54–59] *Dutiyamahāpaṇha* (Great Questions 2): the *bhikkhuni* of Kajaṅgalā to the lay followers of Kajaṅgalā — explanations of ten incremental sets: (i) nutriment, (ii) name and form, (iii) three kinds of feeling, (iv) four establishments of mindfulness, (v) five faculties, (vi) six elements of escape, (vii) seven factors of enlightenment, (viii) the noble eightfold path, (ix) nine abodes of beings, (x) ten wholesome courses of action.
- AN 10:30 [AN V 65–70] *Dutiyakosala* (Kosala 2): King Pasenadi of Kosala to the Buddha — ten praises of the Buddha.

- AN 10:46 [AN V 83–86] *Sakya* (Sakyans): to a number of Sakyan lay followers — observing *uposatha*.
- AN 10:47 [AN V 86–88] *Mahāli* (Mahāli): to the Licchavi Mahāli — five causes for the doing of an evil action (greed, hatred, delusion, careless attention, an undirected mind) and five causes for the doing of a good action (the opposites).
- [^]AN 10:75 [AN V 137–144] *Migasālā* (Migasālā): to the female lay follower Migasālā, via Ven. Ānanda — ten types of people found existing in the world (explanation for different rebirths).
- AN 10:91 [AN V 176–182] *Kāmaḥogī* (One Who Enjoys Sensual Pleasures): to the householder Anāthapiṇḍika — ten kinds of persons who enjoy sensual pleasures found existing in the world.
- AN 10:92 [AN V 182–184] *Bhaya* (Peril): to the householder Anāthapiṇḍika — five perils and enmities (non-virtuous behaviour), four factors of stream-entry (unwavering confidence in the Buddha, Dhamma, and Sangha, and flawless virtue), and the noble method clearly seen and thoroughly penetrated with wisdom (dependent origination).
- AN 10:93 [AN V 185–189] *Kimditṭhika* (Holding What View?): to the householder Anāthapiṇḍika — refutation of wrong views by other wanderers.
- AN 10:94 [AN V 189–192] *Vajjiyamāhita* (Vajjiyamāhita): to the householder Vajjiyamāhita — the teaching on making wholesome qualities increase and unwholesome qualities decline.
- AN 10:117 [AN V 232–233] *Saṅgārava* (Saṅgārava): to the brahmin Saṅgārava — the near shore and the far shore (noble eightfold path, plus right knowledge and liberation).
- AN 10:119 [AN V 233–236] *Paṭhamapaccorohaṇī* (Paccorohaṇī 1): to the brahmin Jāṇussoṇi — ten ways the *paccorohaṇī* festival is observed in the Noble One's discipline (noble eightfold path, plus right knowledge and liberation).
- AN 10:167 [AN V 249–251] *Brāhmaṇa paccorohaṇī* (The *Paccorohaṇī* of the Brahmins): to the brahmin Jāṇussoṇi — ten [other] ways the *paccorohaṇī* festival is observed in the Noble One's discipline (understanding results of ten unwholesome courses of action).
- [^]AN 10:169 [AN V 252–253] *Saṅgārava* (Saṅgārava): to the brahmin Saṅgārava — the near shore and the far shore (ten unwholesome/wholesome courses of action).
- AN 10:176 [AN V 263–268] *Cunda* (Cunda): to Cunda, the smith's son — the discipline of the noble ones; ten unwholesome/wholesome courses of action (three by body, four by speech, and three by mind).
- AN 10:177 [AN V 269–273] *Jāṇussoṇi* (Jāṇussoṇi): to the brahmin Jāṇussoṇi — the benefits of giving, combined with the ten courses of unwholesome/wholesome action.

AN 10:220 <10:209> [AN V 301–303] *Adhammacariyā* (Conduct Contrary to the Dhamma): to a certain brahmin — unrighteous/righteous conduct, conduct contrary/according to the Dhamma, threefold by way of the body, fourfold by way of speech, and threefold by way of the mind.

AN 11 — *Ekādasakanipāta* — Book of Elevens (4 of 1151 suttas)

AN 11:11 <11:12> [AN V 328–332] *Paṭhamamahānāma* (Mahānāma 1): to Mahānāma the Sakyan — about eleven ways in which one should dwell, i.e., develop five faculties (faith, energy, mindfulness, concentration, wisdom) and six recollections (Buddha, Dhamma, Sangha, *sīla*, generosity, *devas*).

AN 11:12 <11:13> [AN V 332–334] *Dutiyamahānāma* (Mahānāma 2): to Mahānāma the Sakyan — about eleven ways in which one should dwell, i.e., develop five faculties (faith, energy, mindfulness, concentration, wisdom) and six recollections (Buddha, Dhamma, Sangha, *sīla*, generosity, *devas*).

AN 11:13 <11:14> [AN V 334–337] *Nandiya* (Nandiya): to Nandiya the Sakyan — about eleven ways in which one should dwell, i.e., develop six faculties (faith, virtue, energy, mindfulness, concentration, wisdom) and five recollections (Buddha, Dhamma, good friends, generosity, *devas*).

AN 11:16 <11:17> [AN V 342–347] *Aṭṭhakanāgara* (The Man from Aṭṭhakanāgara): Ven. Ānanda to the householder Dasama of Aṭṭhakanāgara — eleven ways in which a *bhikkhu* attains the unsurpassed security from bondage (four *jhānas*, four *brāhmvihāras*, three formless *jhānas*).

Khuddaka Nikāya

(Total: 30 suttas to householders; plus 6 indirectly)

Khuddakapāṭha (3 of 10 suttas)⁷⁶

#Khp 5 [Khp 2–3] *Mahāmaṅgala* (Great Good Fortune): to a deity — a catalogue of the highest blessings (targeted to lay people).

#Khp 6 [Khp 3–6] *Ratana* (The Jewel): no addressee — in praise of the jewels of Buddha, Dhamma, and Sangha (targeted to lay people).

#Khp 9 [Khp 8–9] *Mettā* (Loving Kindness): no addressee — in praise of love and goodwill to all beings (targeted to lay people).

Dhammapada (No suttas; 423 inspirational verses)

Udāna (12 of 80 suttas)

Ud 1 — *Bodhi Vagga* — The Enlightenment Chapter (1 of 10 suttas)

Ud 1:4 [Ud 3–3] *Humhuṅka* [*Nigrodha*] (Haughty [Banyan Tree]): to a certain haughty brahmin — a brahmin is one who has abandoned evil states, not haughty, free from stains.

Ud 2 — *Mucalinda Vagga* — The Mucalinda Chapter (5 of 10 suttas)

76. All three of these suttas appear again in the *Sutta Nipāta* (Sn 2.4, Sn 2.1, and Sn 1.8, respectively) and thus are not counted in the overall totals.

- Ud 2:3 [Ud 11–12] *Danḍa* (Stick): to a number of boys hitting a snake with a stick — whoever harms beings does not obtain happiness after death.
- Ud 2:5 [Ud 13–13] *Upāsaka* (Lay Follower): to a certain lay follower from Icchānaṅgala — one is afflicted by ownership.
- Ud 2:7 [Ud 14–15] *Ekaṇuttaka* (The Only Son): to a certain lay follower whose only son had just died — most humans are fettered by what they hold dear.
- Ud 2:8 [Ud 15–18] *Suppavāsā* (Suppavāsā): to Suppavāsā the Koliyan daughter — discomfort, disguised as comfort, the unloved, disguised as the loved, and suffering, disguised as happiness, overpower the heedless one.
- Ud 2:9 [Ud 18–18] *Visākhā* (Visākhā): to Visākhā, Migāra’s mother — subjection to others is painful.
- Ud 3 — *Nanda Vagga* — The Nanda Chapter (0 of 10 suttas)
- Ud 4 — *Meghiya Vagga* — The Meghiya Chapter (0 of 10 suttas)
- Ud 5 — *Soṇa Vagga* — The Soṇa Chapter (3 of 10 suttas)
- Ud 5:1 [Ud 47–47] *Piyatara [Rāja]* (More Dear [King]): to King Pasenadi of Kosala — no one is more dear to oneself than oneself, therefore do not harm others.
- ^Ud 5:3 [Ud 48–50] *Suppabuddhakuṭṭhi* (Suppabuddha the Leper): to Suppabuddha the leper — a gradual training to stream-entry.
- Ud 5:4 [Ud 51–51] *Kumāraka* (The Boys): to a group of boys tormenting fish in a pool — if you fear pain, do not do evil deeds.
- Ud 6 — *Jaccandha Vagga* — Born Blind Chapter (1 of 10 suttas)
- ^Ud 6:2 [Ud 64–66] *Sattajaṭila [Jaṭila]* (Naked Ascetic Beings [Naked Ascetics]): to King Pasenadi of Kosala — it is by living with a person that his virtue is known; by associating with a person that his purity is known; in adversity that a person’s fortitude is known; and by discussion with a person that his wisdom is known.
- Ud 7 — *Cūḷa Vagga* — The Small Chapter (0 of 10 suttas)
- Ud 8 — *Pāṭaliḡāmiya Vagga* — Pāṭali Village Chapter (2 of 10 suttas)
- Ud 8:6 [Ud 85–90] *Pāṭaliḡāmiya* (Pāṭali Village): to the lay followers of Pāṭali Village — on the five disadvantages for the immoral person through his failing in virtue, and the five benefits for a moral person through his achievement in virtue; to Sunīdha and Vassakāra, ministers of Magadha — wherever a wise man sets up a home he should feed the virtuous ones who live the holy life.
- Ud 8:8 [Ud 91–92] *Visākhā* (Visākhā): to Visākhā, Migāra’s mother — aspiring to be sorrowless and stainless, do not hold dear anything anywhere in the world.
- Itivuttaka* (0 of 112 suttas)
- It 1 — *Ekanipāta* — Section of the Ones (0 of 27 suttas)
- It 2 — *Dukanipāta* — Section of the Twos (0 of 22 suttas)

It 3 — *Tikanipāta* — Section of the Threes (0 of 50 suttas)

It 4 — *Catukkanipāta* — Section of the Ones (0 of 13 suttas)

Sutta-nipāta (13 of 72 suttas; plus 6 indirectly)

Sn 1 — *Uraga Vagga* — The Snake Chapter (4 of 12 suttas; plus 2 indirectly)

Sn 1:2 (vv. 18–34) [Sn 3–6] *Dhaniya* (Dhaniya): to Dhaniya the herdsman — a comparison of the life of a layperson, attached to sensual pleasures, and one gone forth, freed from attachments.

[^]Sn 1:4 (vv. 76–82) [Sn 12–16] *Kasibhāradvāja* (Kasibhāradvāja): to the brahmin Kasi Bhāradvāja — on a different way of 'plowing' and 'sowing', with the deathless as its fruit.

Sn 1:5 (vv. 83–90) [Sn 16–18] *Cunda* (Cunda): to Cunda the smith — four kinds of ascetics.

#Sn 1:6 (vv. 91–115) [Sn 18–20] *Parābhava* (Failure): to a deity — the causes of spiritual decline (targeted to lay people).

Sn 1:7 (vv. 116–142) [Sn 21–25] *Vasala* (The Outcast): to the brahmin Aggika Bhāradvāja — on who is a true outcast.

#Sn 1:8 (vv. 143–152) [Sn 25–26] *Mettā* (Loving Kindness): no addressee — in praise of love and goodwill to all beings (targeted to lay people).

Sn 2 — *Cūḷa Vagga* — The Small Chapter (3 of 14 suttas; plus 3 indirectly)

#Sn 2:1 (vv. 222–238) [Sn 39–42] *Ratana* (The Jewel): no addressee — in praise of the jewels of Buddha, Dhamma, and Sangha (targeted to lay people).

#Sn 2:2 (vv. 239–252) [Sn 42–45] *Āmagandha* (Tainted Fare): to the brahmin Kassapa — on what is tainted fare.

#Sn 2:4 (vv. 258–269) [Sn 46–47] *Mahāmaṅgala* (Great Good Fortune): to a deity — a catalogue of the highest blessings (targeted to lay people).

Sn 2:7 (vv. 284–315) [Sn 50–55] *Brāhmaṇadhammika* (Brahmanical Lore): to many wealthy, aged brahmins of Kosala — on whether brahmins now live in conformity with brahminical lore of old; against animal sacrifice.

#Sn 2:9 (vv. 324–330) [Sn 56–57] *Kimsīla* (What Moral Conduct): no addressee — on right conduct (targeted to lay people).

¿Sn 2:13 (vv. 359–375) [Sn 63–66] *Sammāparibbājanīya* (Proper Wandering): proper wandering for a *bhikkhu*.

Sn 2:14 (vv. 376–404) [Sn 66–71] *Dhammika* (Dhammika): to the lay follower Dhammika and five hundred other lay followers — on being a good disciple, whether monastic or lay; for laity, five precepts for regular life and eight precepts on *uposatha* days, and right livelihood.

Sn 3 — *Mahā Vagga* — The Large Chapter (5 of 12 suttas)

[^]Sn 3:1 (vv. 405–424) [Sn 72–74] *Pabbajjā* (Going-forth): to King Bimbisāra — on where he was born and why he went forth.

[^]Sn 3:4 (vv. 455–486) [Sn 79–86] *Sundarikabhāradvāja* (Sundarikabhāradvāja): to the brahmin Sundarika Bhāradvāja — on being a true ‘brahmin’, appropriate sacrifice, and the importance of one’s conduct over one’s birth.

Sn 3:5 (vv. 487–509) [Sn 86–91] *Māgha* (Māgha): to the young brahmin Māgha — on generosity and merit, and the best recipients of giving.

[^]Sn 3:7 (vv. 548–573) [Sn 102–112] *Sela* (Sela): to the brahmin Sela of Āpana and three hundred young brahmin followers — on having faith in the Buddha [identical to MN 92].

Sn 3:9 (vv. 594–656) [Sn 115–123] *Vāsetṭha* (Vāsetṭha): to the young brahmins Vāsetṭha and Bhāradvāja — not by birth, but rather by action, does one become a brahmin.

Sn 4 — *Aṭṭhaka Vagga* — The Chapter of Eights (1 of 16 suttas; plus 1 indirectly)

Sn 4:9 (vv. 835–847) [Sn 163–166] *Māgaṇḍiya* (Māgaṇḍiya): to the brahmin Māgaṇḍiya — purity does not come from philosophy, disputations and discussions, learning and austerities, but rather from inward peace.

#Sn 4:15 (vv. 935–954) [Sn 182–185] *Attadaṇḍa* (Embraced Violence): no addressee — on proper conduct (targeted to monastics and lay people).

Sn 5 — *Pārāyana Vagga* — The Chapter on Going to the Far Shore (0 of 18 suttas)

Vimānavatthu (No suttas; 83 stories in verse about rebirth in the *deva* realm)

Petavatthu (No suttas; 51 poems about rebirth in *peta* realm)

Theragāthā (264 poems recited by the elder *bhikkhus*; 1 to householders)

¿Thag 2:44 (vv. 207–208) [Thag 27–27] *Mogharājatthera* (Elder *Bhikkhu* Mogharāja): to the elder *bhikkhu* Mogharāja.

¿Thag 10:6 (vv. 577–208) [Thag 60–61] *Vaṅgantaputtaupasenatthera* (Elder *Bhikkhu* Upasena Vaṅgantaputta): to the elder *bhikkhu* Upasena Vaṅgantaputta.

Thag 16:1 (vv. 705–725) [Thag 71–72] *Adhimuttatthera* (Elder *Bhikkhu* Adhimutta): Elder *bhikkhu* Adhimutta to a robber chief — no fear of death for one who is without longing.

Therīgāthā (73 poems recited by the elder *bhikkhunīs*; 4 to householders)

Thig 12 (vv. 236–251) [Thig 146–147] *Puṇṇātherī* (Elder *Bhikkhuni* Puṇṇā): Elder *bhikkhuni* Puṇṇā [Puṇṇikā] to a brahmin — water ablutions cannot rid one of evil *kamma*.

Thig 13:2 (vv. 271–290) [Thig 150–151] *Rohinitherī* (Elder *Bhikkhuni* Rohini): Elder *bhikkhuni* Rohini to her father, a wealthy brahmin — answering accusations that monks are lazy.

Thig 14 (vv. 366–399) [Thig 158–162] *Subhājīvakambavanikātherī* (Elder *Bhikkhuni* Subhā of Jīvaka’s Mango Grove): Elder *bhikkhuni* Subhā of Jīvaka’s Mango Grove to a man lusting after her — on non-attachment

to sensual pleasures; she plucks out her 'lovely' eye and makes the man have a change of heart about pursuing her!

Thig 16 (vv. 448–522) [Thig 167–174] *Sumedhātherī* (Elder Nun Sumedhā): Elder *bhikkhunī* Sumedhā, daughter of King Koṇica, to her parents — on her decision to go forth and why.

Jātaka (No suttas; 547 birth stories of the Buddha in verse)

Mahāniddesa (No suttas; commentary on the *Aṭṭhaka* vagga of the *Sutta-nipāta*)

Cūḷaniddesa (No suttas; commentary on the *Parāyana* vagga and the *Khaggavisāna* sutta of the *Sutta-nipāta*)

Paṭisambhidāmagga (No suttas; an analytical work attributed to Ven. Sāriputta)

Apadāna (No suttas; life stories in verse of the Buddha and many of his male and female disciples)

Buddhavaṃsa (No suttas; stories in verse of the Buddha Gotama and the twenty four previous Buddhas)

Cariyāpiṭaka (No suttas; stories in verse of the past lives of Buddha Gotama as a *bodhisatta*)

APPENDIX B — LAYPERSON AND SUTTA CROSS-REFERENCE LISTING

The following table shows a cross-reference listing of all the 148 named lay people to whom a sutta has been addressed, with the second column showing the number of suttas addressed to that person, and the third column showing a complete list of the sutta abbreviations for each of these. Further details about each of these suttas (including PTS page reference) can be found in Appendix A.

Note: Even though there are just 287 suttas addressed directly to named lay people, the total number of suttas of 304 shown in the table below reflects the fact that several suttas are addressed to more than one person (e.g. DN 16 to Vassakāra, Ambapālī, and Pukkusa the Malla, and DN 27 to Vāseṭṭha and Bhāradvāja) and so these suttas appear more than once in this table.

Name	Total	Sutta Abbreviations
Abhaya (prince)	2	MN 58, SN 46:56
Abhaya (the Licchavi)	2	AN 3:74, AN 4:196
Aggika Bhāradvāja	2	SN 7:8 <194>, Sn 1:7 (vv. 116–142)
Ahiṃsika Bhāradvāja	1	SN 7:5 <191>
Ajātasattu	1	DN 2
Akkosaka Bhāradvāja	1	SN 7:2 <188>
Ambapālī	1	DN 16
Ambaṭṭha	1	DN 3
Anāthapiṇḍika	23	MN 143, SN 10:8 <242>, SN 12:41, SN 55:26, SN 55:27, SN 55:28, AN 2:35 <2:4:4>, AN 3:109 <3:105>, AN 3:110 <3:106>, AN 4:58, AN 4:60, AN 4:61, AN 4:62, AN 5:41, AN 5:43, AN 5:174, AN 5:176, AN 5:179, AN 9:20, AN 9:27, AN 10:91, AN 10:92, AN 10:93

Aṅgulimāla	1	MN 86
Ārāmaḍaṇḍa	1	AN 2:37 <2:4:6>
Asibandhakaputta	4	SN 42:6, SN 42:7, SN 42:8, SN 42:9
Assalāyana	1	MN 93
Assāroha the Cavalry Warrior	1	SN 42:5
Asurindika Bhāradvāja	1	SN 7:3 <189>
Avantiputta	1	MN 84
Bhaddiya (the Licchavi)	1	AN 4:193
Bhaddiya (the Sakyan)	1	SN 55:48
Bhadraka	1	SN 42:11
Bhāradvāja	4	DN 13, DN 27, MN 98, Sn 3:9 (vv. 594–656)
Bharaṇḍu (the Kālāma)	1	AN 3:126 <3:124>
Bilaṅgika Bhāradvāja	1	SN 7:4 <190>
Bimbisāra	1	Sn 3:1 (vv. 405–424)
Bodhi	1	MN 85
Bojjhā	1	AN 8:45
Brahmāyu	1	MN 91
Caṇḍa the Wrathful	1	SN 42:1
Caṅkī	1	MN 95
Citta	10	SN 41:1, SN 41:2, SN 41:3, SN 41:4, SN 41:5, SN 41:6, SN 41:7, SN 41:8, SN 41:9, SN 41:10
Citta (elephant trainer's son)	1	DN 9
Cunda	2	AN 10:176, Sn 1:5 (vv. 83–90)
Cundī	1	AN 5:32
Daṇḍapāni (the Sakyan)	1	MN 18
Dārukammika	1	AN 6:59
Dasama (of Aṭṭhakanagara)	2	MN 52, AN 11:16 <11:17>
Devahita	1	SN 7:13 <199>
Dhammadinna	1	SN 55:53
Dhammika	1	Sn 2:14 (vv. 376–404)
Dhānañjāni	1	MN 97
Dhaniya	1	Sn 1:2 (vv. 18–34)
Dīghajānu	1	AN 8:54
Dīghāvu	1	SN 55:3
Doṇa	2	AN 4:36, AN 5:192
Esukārī	1	MN 96
Gaṇaka Moggallāna	1	MN 107
Ghosita	1	SN 35:129
Ghoṭamukha	1	MN 94
Godhā (the Sakyan)	1	SN 55:23
Gopaka Moggallāna	1	MN 108
Hālidakāni	3	SN 22:3, SN 22:4, SN 35:130
Hatthaka of Ālavī	3	AN 3:35 <3:34>, AN 3:127 <3:125>, AN 8:24
Hatthāroha the Elephant Warrior	1	SN 42:4
Isidatta	1	SN 55:6

Jāṇussoṇi	12	MN 4, MN 27, SN 12:47, AN 2:17 <2:2:7>, AN 3:55, AN 3:59, AN 4:184, AN 6:52, AN 7:50 <7:47>, AN 10:119, AN 10:167, AN 10:177
Jaṭā Bhāradvāja	1	SN 7:6 <192>
Jayasena	1	MN 126
Jīvaka Komārabhacca	2	MN 55, AN 8:26
Kālī (of Kuraraghara)	1	AN 10:26
Kāḷigodhā	1	SN 55:39
Kaṇḍarāyana	1	AN 2:38 <2:4:7>
Kāpathika Bhāradvāja	1	MN 95
Kāraṇapāli	1	AN 5:194
Kasi Bhāradvāja	2	SN 7:11 <197>, Sn 1:4 (vv. 76–82)
Kassapa	1	Sn 2:2 (vv. 239–252)
Kesi	1	AN 4:111
Kevaddha	1	DN 11
Koravya	1	MN 82
Kūṭadanta	1	DN 5
Lohicca	2	DN 12, SN 35:132
Māgaṇḍiya	1	Sn 4:9 (vv. 835–847)
Māgha	1	Sn 3:5 (vv. 487–509)
Mahāli (the Licchavi)	3	SN 11:13 <259>, SN 22:60, AN 10:47
Mahānāma (the Licchavi)	1	AN 5:58
Mahānāma (the Sakyan)	17	MN 14, MN 53, SN 54:12, SN 55:21, SN 55:22, SN 55:23, SN 55:24, SN 55:25, SN 55:37, SN 55:49, SN 55:54, AN 3:73, AN 3:126 <3:124>, AN 6:10, AN 8:25, AN 11:11 <11:12>, AN 11:12 <11:13>
Mahāpajāpati Gotamī	3	MN 142, AN 8:51, AN 8:53
Mallikā	1	AN 4:197
Mānadinna	1	SN 47:30
Mānatthaddha	1	SN 7:15 <201>
Maṇicūḷaka	1	SN 42:10
Migasālā	2	AN 6:44, AN 10:75
Muṇḍa	1	AN 5:50
Nakulamātā	2	AN 4:55, AN 8:48
Nakulapitā	4	SN 22:1, SN 35:131, AN 4:55, AN 6:16
Nanda	1	SN 35:241 <35:200>
Nandaka	1	SN 55:30
Nandiya (the Sakyan)	3	SN 55:40, SN 55:47, AN 11:13 <11:14>
Navakammika Bhāradvāja	1	SN 7:17 <203>
Oṭṭhaddha Mahāli	1	DN 6
Paccanīkasāta	1	SN 7:16 <202>
Pañcakaṅga	4	MN 59, MN 78, MN 127, SN 36:19
Paṇḍitakumāraka (the Licchavi)	1	AN 3:74

Pasenadi	30	MN 87, MN 88, MN 89, MN 90, SN 3:1 <112>, SN 3:2 <113>, SN 3:3 <114>, SN 3:4 <115>, SN 3:5 <116>, SN 3:6 <117>, SN 3:7 <118>, SN 3:8 <119>, SN 3:11 <122>, SN 3:12 <123>, SN 3:13 <124>, SN 3:16 <127>, SN 3:17 <128>, SN 3:18 <129>, SN 3:19 <130>, SN 3:20 <131>, SN 3:21 <132>, SN 3:22 <133>, SN 3:23 <134>, SN 3:24 <135>, SN 3:25 <136>, SN 44:1, AN 5:49, AN 10:30, Ud 5:1, Ud 6:2
Pāṭaliya	1	SN 42:13
Pāyāsi	1	DN 23
Pessa	1	MN 51
Piṅgalakoccha	1	MN 30
Piṅgiyāni	1	AN 5:195
Potaliya	1	MN 54
Pukkusa (the Malla)	1	DN 16
Purāṇa	1	SN 55:6
Rāsiya	1	SN 42:12
Rohaṇa (Pekhuṇiya's grandson)	1	AN 3:66
Rohini's father	1	Thig 13:2 (vv. 271–290)
Sālha (Migāra's grandson)	1	AN 3:66
Sālha (the Licchavi)	1	AN 4:196
Saṅgārava	7	MN 100, SN 7:21 <207>, SN 46:55, AN 3:60, AN 5:193, AN 10:117, AN 10:169
Sānu	1	SN 10:5 <239>
Sela	2	MN 92, Sn 3:7 (vv. 548–573)
Sigālaka	1	DN 31
Sīha	3	AN 5:34, AN 7:57 <7:54>, AN 8:12
Sikhāmoggaḷāna	1	AN 4:234 <4:233>
Sirivaḍḍha	1	SN 47:29
Soṇa	3	SN 22:49, SN 22:50, SN 35:128
Sonadaṇḍa	1	DN 4
Subha	3	DN 10, MN 99, MN 135
Suddhika Bhāradvāja	1	SN 7:7 <193>
Sujātā	1	AN 7:63 <7:59>
Sumanā	1	AN 5:31
Sumedhā's parents	1	Thig 16 (vv. 448–522)
Sunakkhata (the Licchavi)	1	MN 105
Sundarika Bhāradvāja	2	SN 7:9 <195>, Sn 3:4 (vv. 455–486)
Sunīdha	1	Ud 8:6
Suppabuddha	1	Ud 5:3
Suppavāsā (the Koliyan daughter)	2	AN 4:57, Ud 2:8
Talapuṭa	1	SN 42:2
Tapussa	1	AN 9:41
Tikaṇṇa	1	AN 3:58
Udaya	1	SN 7:12 <198>

Udāyī	1	AN 4:40
Udena	1	SN 35:127
Ugga	1	AN 7:7
Ugga (of Hatthigāma)	2	SN 35:125, AN 8:22
Ugga (of Vesālī)	3	SN 35:124, AN 5:44, AN 8:21
Uggaṭasarīra	1	AN 7:47 <7:44>
Ujjaya	2	AN 4:39, AN 8:55
Uṇṇābha	2	SN 48:42, SN 51:15
Upaka Maṇḍikāputta	1	AN 4:188
Upāli	2	MN 56, SN 35:126
Uttara	1	MN 152
Vacchagotta	1	AN 3:63
Vajjiyamāhita	1	AN 10:94
Vappa (the Sakyan)	1	AN 4:195
Vāsetṭha	5	DN 13, DN 27, MN 98, AN 8:44, Sn 3:9 (vv. 594–656)
Vassakāra	7	DN 16, MN 108, AN 4:35, AN 4:183, AN 4:187, AN 7:22 <7:20>, Ud 8:6
Veḷukaṇṭakī Nandamātā	1	AN 7:53 <7:50>
Visākha	1	MN 44
Visākhā Migāramātā	6	AN 3:70, AN 8:43, AN 8:47, AN 8:49, Ud 2:9, Ud 8:8
Yodhājīva the Mercenary	1	SN 42:3
Grand Total	304	–

ABBREVIATIONS

AN	<i>Aṅguttara Nikāya</i> [ed. R. Morris, Vol. I, 1961 (2nd ed.), Vol. II, 1888; ed. E. Hardy, Vol. III, 1897, Vol. IV, 1899, Vol. V, 1900]
CSCD	<i>Chaṭṭha Saṅgāyana</i> , Compact Disc
Dhp	<i>Dhammapada</i> [ed. O. von Hinüber and K.R. Norman, 1994]
DN	<i>Dīgha Nikāya</i> [eds. T.W. Rhys Davids and J.E. Carpenter, Vol. I, 1889, Vol. II, 1903; ed. J.E. Carpenter, Vol. III, 1910]
It	<i>Itivuttaka</i> [ed. E. Windisch, 1889]
KhN	<i>Khuddaka Nikāya</i>
Khp	<i>Khuddakapāṭha</i> [ed. H. Smith, 1915]
MN	<i>Majjhima Nikāya</i> [ed. V. Trenckner, Vol. I, 1888; ed. R. Chalmers, Vol. II, 1896–98, Vol. III, 1899–1902]
PTS	Pāli Text Society
Sn	<i>Sutta-nipāta</i> [eds. D. Andersen and H. Smith, 1913]
SN	<i>Samyutta Nikāya</i> [ed. L. Feer, Vol. I, 1884, Vol. II, 1888, Vol. III, 1890, Vol. IV, 1894, Vol. V, 1898; ed. G.A. Somaratne, Vol. I, 1999]
Thag	<i>Theragāthā</i> [ed. H. Oldenberg, 1883]
Thig	<i>Therīgāthā</i> [ed. R. Pischel, 1883]
Ud	<i>Udāna</i> [ed. P. Steinthal, 1885]

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77. This book by Fritz Schäfer, a long-time German Buddhist, is an anthology whose title translates as *The Buddha Did Not Speak Only to Monks and Nuns*, and which collects and comments on all his discourses to lay people. It was pointed out as a possible useful resource by both Bhante Dhammasīha and Bhikkhu Bodhi. I was able to get a copy of key relevant pages from this (a listing of these suttas on pp. 826–828) thanks to Bhikkhu Nyanatusita.