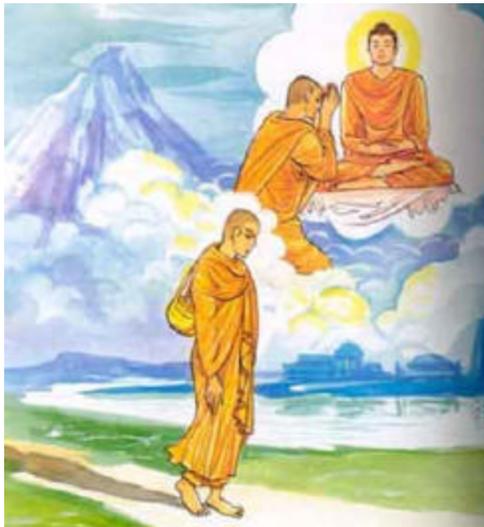


Gihi Sutta

The Householder

Anguttara Nikaya V.179

Translated from the Pali by Thanissaro Bhikkhu.
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They who are wise – Step-by-step they reach unbinding

Introduction - The one who knows all, the self enlightened one, Buddha has Dhamma discourses for all walks of life both for the human and the Deva worlds. This **Gihi Sutta** is meant for – lay householder – clothed in white – Phaya Dagar and Kyaung Dagar and Gawpaka Lu Gyi. This sutta is dedicated to a Gawpaka Lu Gyi..

**While those who do come near the good
regarded as enlightened,
wise --
whose trust in the One Well-gone
has taken root,
is established & firm:
they go to the world of the devas
or are reborn here in good family.
Step by step
they reach
Unbinding**

: they
who are wise."

We all should continue on striving step-by-step through all the four holy stages: -
Sotappana, Sedagami, Anagami, and to Arahantship.

Gihi Sutta

The Householder

Then **Anathapindika**¹ **the householder**, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. So the Blessed One said to Ven. Sariputta:

"Sariputta, when you know of a householder clothed in white²,

- ☞ that he is restrained in terms of the five training rules and
- ☞ that he obtains at will, without difficulty, without hardship, four pleasant mental abiding in the here & now,
- ☞ Then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, and the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'

1. Five Training Rules

"Now, in terms of which five training rules is he restrained?"

"There is the case where a disciple of the noble ones:

- ? abstains from taking life,
- ? abstains from taking what is not given,
- ? abstains from illicit sex,
- ? abstains from lying,
- ? Abstains from distilled & fermented drinks that cause heedlessness.

"These are the five training rules in terms of which he is restrained.

¹ Anathapiindika – proclaimed as one who has attained – Sotapanna to the time of Buddha.

² Clothed in white – Upathaka – lay male householder usually clothed in white to show their mental restrained, in Myanmar.

2. Four Mental Abiding.

"And which four pleasant mental abiding in the here & now does he obtain at will, without difficulty, without hardship?"

a. "There is the case where the disciple of the noble ones is endowed with unwavering faith in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This is the first pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

b. "Furthermore, he is endowed with unwavering faith in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' This is the second pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

c. "Furthermore, he is endowed with unwavering faith in the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully -- in other words, the four pairs, the eight individuals [1] -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' This is the third pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

d. "Furthermore, he is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration. This is the fourth pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"These are the four pleasant mental abiding in the here & now that he obtains at will, without difficulty, without hardship.

"Sariputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abiding in the here & now, then if he wants he may state about himself:

*'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, and the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'*³

"Seeing the danger in hells,
the wise would shun evils,
would shun them,
taking on the noble Dhamma.
You shouldn't kill living beings⁴
existing, striving;
shouldn't grasp what isn't given.
Content with your own wife,
don't delight in the wives of others.
You shouldn't drink drinks,
distilled, fermented,
that confuse the mind.
Recollect
the self-awakened one.
Think often
of the Dhamma.
Develop a mind
useful, devoid of ill will,
for the sake of the heavenly world.
When hoping for merit,
provide gifts first
to those peaceful ones, ideal,
to whom what is offered, given,
becomes abundant [in fruit].

I will tell you of those peaceful ones,
Sariputta.
Listen to me.
In a herd of cattle,
whether black, white,
ruddy, brown,
dappled, uniform,
or pigeon gray:
if a bull is born --
tame, enduring,
consummate in strength,
& swift --

³ Sotapanna – one who has attained Sotapanna (stream winner) stage could proclaim himself this way.

⁴ Buddhist Five Precept – Panca Sila – Routine Five precepts

people yoke him to burdens,
regardless of his color.
In the same way,
wherever one is born
among human beings --
noble warriors, priests,
merchants, workers,
outcasts, or scavengers --
if one is tame, with good practices,
righteous, consummate in virtue,
a speaker of truth, with conscience at heart,
one
who's abandoned birth & death,
completed the holy life
put down the burden,
done the task
fermentation-free,
gone beyond all dhammas,
through lack of clinging unbound:

Offerings to this spotless field
bear an abundance of fruit.

But fools, unknowing,
dull, uninformed,
give gifts outside
and don't come near the good.

While those who do come near the good
-- regarded as enlightened,
wise --

whose trust in the One Well-gone
has taken root,
is established & firm:
they go to the world of the devas
or are reborn here in good family.
Step by step
they reach
Unbinding
: they
who are wise."

Note

1. The four pairs are

(1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry;

(2) the person on the path to once-returning, the person experiencing the fruit of once-returning;

(3) the person on the path to non-returning, the person experiencing the fruit of non-returning;

(4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.



May all Beings be Happy and Well