THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

3. Connected Discourses on Women (3. Mātugāmasaṃyuttaṃ)

[SN 37.1-34, PTS 4.239-4.251]



3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

3. Connected Discourses on Women

1. The First Chapter of the Consecutive Repetitions

1. The Discourse on Womankind

280. "Monks, a woman possessed of five factors is extremely disagreeable to a man. Which five? She is not beautiful, she is not wealthy, she is not moral, she is lazy, and she does not obtain offspring for him - Monks, a woman possessed of these five factors is extremely disagreeable to a man. Monks, a woman possessed of five factors is extremely agreeable to a man. Which five? She is beautiful, she is wealthy, she is moral, she is skilled and not lazy, and she obtains offspring for him - Monks, a woman possessed of these five factors is extremely agreeable to a man." The first.

2. The Discourse on a Person

281. "Monks, a man possessed of five factors is extremely disagreeable to a woman. Which five? She is not beautiful, she is not wealthy, she is not moral, she is lazy, and she does not obtain offspring for him - Monks, a man possessed of these five factors is extremely disagreeable to a woman. Monks, a man possessed of five factors is extremely agreeable to a woman. Which five? She is beautiful, she is wealthy, she is moral, she is skilled and not lazy, and she obtains offspring for him - Monks, a man possessed of these five factors is extremely agreeable to a woman." The second.

3. The Discourse on Exceptional Suffering

282. "There are, monks, these five kinds of suffering peculiar to a woman, which a woman experiences, apart from men. Which five? Here, monks, a woman while still young goes to her husband's family, and is separated from her relatives. This, monks, is the first suffering peculiar to a woman, which a woman experiences, apart from men. Furthermore, monks, a woman is subject to menstruation. This, monks, is the second suffering peculiar to a woman, which a woman experiences, apart from men. Furthermore, monks, a woman becomes pregnant. This, monks, is the third suffering peculiar to a woman, which a woman experiences, apart from men. Furthermore, monks, a woman gives birth. This, monks, is the fourth suffering peculiar to a woman, which a woman experiences, apart from men. Furthermore, monks, a woman goes into service to a man. This, monks, is the fifth suffering peculiar to a woman, which a woman experiences, apart from men. These, monks, are the five kinds of suffering peculiar to a woman, which a woman experiences, apart from men. The third.

4. The Discourse on Three Qualities

283. "Monks, a woman possessed of three qualities, for the most part, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. With which three? Here, monks, a woman in the earlier period of the day dwells at home with a mind pervaded by the stain of stinginess. At the noon

period of the day she dwells at home with a mind pervaded by jealousy. In the afternoon period of the day she dwells at home with a mind pervaded by sensual lust. Monks, a woman possessed of these three qualities, for the most part, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The fourth.

5. The Discourse on the Prone to Wrath

284. Then the venerable Anuruddha approached the Blessed One; having approached, he sat down to one side. Seated to one side, the venerable Anuruddha said this to the Blessed One: "Here I, venerable sir, see with the divine eye, which is pure and surpasses the human, a woman, upon the body's collapse at death, being reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Possessed of how many qualities, venerable sir, does a woman, upon the body's collapse at death, become reborn in a realm of misery, an unfortunate realm, a nether world, in hell?"

"Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is prone to wrath, and she is unwise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The fifth.

6. The Discourse on the Grudging

285. "Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Which five? She is faithless, she is shameless, she has no moral fear, she bears grudges, and she is unwise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The sixth.

7. The Discourse on the Envious

286. "Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is envious, and she is unwise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The seventh.

8. The Discourse on the Stingy

287. "Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is stingy, and she is unwise - possessed of these five qualities, Anuruddha, a woman, etc.is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The eighth.

9. The Discourse on the Transgressor

288. "Possessed of five qualities, Anuruddha, a woman, etc.is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is an adulteress, and she is unwise - possessed of these five qualities, Anuruddha, a woman, etc.is reborn." The ninth.

10. The Discourse on the Immoral

289. "Possessed of five qualities, Anuruddha, a woman, etc.is reborn in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is immoral, and she is unwise - possessed of these five qualities, Anuruddha, a woman, etc.is reborn in hell." The tenth.

11. The Discourse on the One of Little Learning

290. "Possessed of five qualities, Anuruddha, a woman, etc.is reborn in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is of little learning, and she is unwise - possessed of these five qualities, Anuruddha, a woman, etc.is reborn in hell." The eleventh.

12. The Discourse on Laziness

291. "Possessed of five qualities, Anuruddha, a woman, etc.is reborn in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is lazy, and she is unwise - possessed of these five qualities, Anuruddha, a woman, etc.is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The twelfth.

13. The Discourse on Unmindfulness

292. "Possessed of five qualities, Anuruddha, a woman, etc.is reborn in hell. Which five? She is faithless, she is shameless, she has no moral fear, she is unmindful, and she is unwise - possessed of these five qualities, Anuruddha, a woman, etc.is reborn in hell." The thirteenth.

14. The Discourse on Five Enmities

293. "Possessed of five qualities, Anuruddha, a woman, etc.is reborn in hell. Which five? She is one who kills living beings, she is one who takes what is not given, she is one who engages in sexual misconduct, she is a liar, she is one who indulges in spirits, liquor and intoxicants causing heedlessness - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The fourteenth.

The First Chapter of the Consecutive Repetitions.

Its summary:

> A woman and a man, exceptional and three qualities;
> Prone to wrath and bearing grudges, envious and with avarice;
> An adulteress and immoral, of little learning and lazy;
> Unmindful and five enmities, in the dark side are made known.

2. The Second Chapter of the Consecutive Repetitions

1. The Discourse on Non-Wrath

294. Then the venerable Anuruddha approached the Blessed One; having approached, etc. Seated to one side, the venerable Anuruddha said this to the Blessed One: "Here I, venerable sir, see with the divine eye, which is pure and surpasses the human, a woman, upon the body's collapse at death, being reborn in a fortunate realm, in a heavenly world. Possessed of how many qualities, venerable sir, does a woman, upon the body's collapse at death, become reborn in a fortunate realm, in a heavenly world?"

"Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Which five? She has faith, she has shame, she has moral fear, she is without wrath, and she is wise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world." The first.

2. The Discourse on Non-Grudging

295. "Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Which five? She has faith, she has shame, she has moral fear, she is without resentment, and she is wise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world." The second.

3. The Discourse on Non-Envy

296. "Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Which five? She has faith, she has shame, she has moral fear, she is without envy, and she is wise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world." The third.

4. The Discourse on Non-Stinginess

297. She is without stinginess and she is wise, etc. The fourth.

5. The Discourse on Non-Transgression

298. She is not unfaithful and she is wise, etc. The fifth.

6. The Discourse on Virtuous Conduct

299. She is moral and she is wise, etc. The sixth.

7. The Discourse on Being Very Learned

300. She is very learned and she is wise, etc. The seventh.

8. The Discourse on Putting Forth Strenuous Energy

301. She puts forth strenuous energy and she is wise, etc. The eighth.

9. The Discourse on Having Established Mindfulness

302. "She is mindful and she is wise - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world." The ninth.

These are the eight discourse summaries.

10. The Discourse on the Five Precepts

303. "Possessed of five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Which five? She abstains from killing living beings, she abstains from taking what is not given, she abstains from sexual misconduct, she abstains from lying, she abstains from spirits, liquor and intoxicants that cause negligence - possessed of these five qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world." The tenth.

The Second Chapter of the Consecutive Repetitions.

Its summary:

> In the second, without wrath, without resentment, without envy;
> Without stinginess, not unfaithful, moral and very learned;
> Energy, mindfulness and morality, in the bright fortnight are made clear.

3. The Chapter on Powers

1. The Discourse on Confidence

304. "There are, monks, these five powers of a woman.Which five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of morality - these, monks, are the five powers of a woman.Monks, a woman possessed of these five powers dwells confidently in a house." The first.

2. The Discourse on Forcibly

305. "There are, monks, these five powers of a woman.Which five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of morality - these, monks, are the five powers of a woman.Monks, a woman possessed of these five powers dwells at home having overcome her husband." The second.

3. The Discourse on Overcoming

306. "There are, monks, these five powers of a woman.Which five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of morality - these, monks, are the five powers of a woman.Monks, a woman possessed of these five powers dwells having overcome her husband." The third.

4. The Discourse on One

307. "And indeed, monks, a man possessed of one power overcomes a woman. Which one power? A woman overpowered by the power of authority - neither the power of beauty protects her, nor the power of wealth protects her, nor the power of relatives protects her, nor the power of sons protects her, nor the power of morality protects her." The fourth.

5. The Discourse on Factor

308. "There are, monks, these five powers of a woman.Which five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of morality. If, monks, a woman is possessed of the power of beauty, but not of the power of wealth - thus she is incomplete in that factor. But when, monks, a woman is possessed of the power of beauty and of the power of wealth - thus he is complete in that factor. If, monks, a woman is possessed of the power of beauty and of the power of wealth, but not of the power of relatives - thus she is incomplete in that factor. But when, monks, a woman is possessed of the power of beauty, of the power of wealth, and of the power of relatives - thus he is complete in that factor. If, monks, a woman is possessed of the power of beauty, of the power of wealth, and of the power of relatives, but not of the power of sons - thus she is incomplete in that factor. But when, monks, a woman is possessed of the power of beauty, of the power of wealth, of the power of relatives, and of the power of sons - thus he is complete in that factor. If, monks, a woman is possessed of the power of beauty, of the power of wealth, of the power of relatives, and of the power of sons, but not of the power of morality - thus she is incomplete in that factor. But when, monks, a woman is possessed of the power of beauty, of the power of wealth, of the power of relatives, of the power of sons, and of the power of morality - thus he is complete in that factor. These, monks, are the five powers of a woman." The fifth.

6. The Discourse on Removing

309. "There are, monks, these five powers of a woman.Which five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of morality. If, monks, a woman is possessed of the power of beauty, but not of the power of morality, they remove her, they do not let her dwell in the family. If, monks, a woman is possessed of the power of beauty and of the power of wealth, but not of the power of morality, they remove her, they do not let her dwell in the family. If, monks, a woman is possessed of the power of beauty, of the power of wealth, and of the power of relatives, but not of the power of morality, they remove her, they do not let her dwell in the family. If, monks, a woman is possessed of the power of beauty, of the power of wealth, of the power of relatives, and of the power of sons, but not of the power of morality, they remove her, they do not let her dwell in the family. If, monks, a woman is possessed of the power of morality, but not of the power of beauty, they let her dwell in the family, they do not remove her. If, monks, a woman is possessed of the power of morality, but not of the power of wealth, they let her dwell in the family, they do not remove her. If, monks, a woman is possessed of the power of morality, but not of the power of relatives, they let her dwell in the family, they do not remove her. If, monks, a woman is possessed of the power of morality, but not of the power of sons, they let her dwell in the family, they do not remove her. These, monks, are the five powers of a woman."The sixth.

7. The Discourse on Cause

310. "There are, monks, these five powers of a woman.Which five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of morality. Not, monks, because of the power of beauty, or because of the power of wealth, or because of the power of relatives, or because of the power of sons, does a woman, upon the body's collapse at death, become reborn in a fortunate realm, in a heavenly world. Because of the power of morality, monks, a woman, upon the body's

collapse at death, is reborn in a fortunate realm, in a heavenly world. These, monks, are the five powers of a woman." The seventh.

8. The Discourse on State

311. "There are, monks, these five states difficult to obtain by a woman who has not made merit. Which five? 'May I be born in a suitable family' -this, monks, is the first state difficult to obtain by a woman who has not made merit. 'Having been born in a suitable family, may I go to a suitable family' - this, monks, is the second state difficult to obtain by a woman who has not made merit. 'Having been born in a suitable family, having gone to a suitable family, may I dwell in a house without a co-wife' - this, monks, is the third state difficult to obtain by a woman who has not made merit. 'Having been born in a suitable family, having gone to a suitable family, dwelling in a house without a co-wife, may I have sons' - this, monks, is the fourth state difficult to obtain by a woman who has not made merit. 'Having been born in a suitable family, having gone to a suitable family, dwelling in a house without a co-wife, having sons, may I dwell having overcome my husband' - this, monks, is the fifth state difficult to obtain by a woman who has not made merit. These, monks, are the five states difficult to obtain by a woman who has not made merit.

"There are, monks, these five states easy to obtain by a woman who has made merit. Which five? 'May I be born in a suitable family' -this, monks, is the first state easy to obtain by a woman who has made merit. 'Having been born in a suitable family, may I go to a suitable family' - this, monks, is the second state easy to obtain by a woman who has made merit. 'Having been born in a suitable family, having gone to a suitable family, may I dwell in a house without a co-wife' - this, monks, is the third state easy to obtain by a woman who has made merit. 'Having been born in a suitable family, having gone to a suitable family, dwelling in a house without a co-wife, may I have sons' - this, monks, is the fourth state easy to obtain by a woman who has made merit. 'Having been born in a suitable family, having gone to a suitable family, dwelling in a house without a co-wife, having sons, may I dwell having overcome my husband' - this, monks, is the fifth state easy to obtain by a woman who has made merit. These, monks, are the five states easy to obtain by a woman who has made merit." The eighth.

9. The Discourse on the Five Precepts and Confidence

312. "Monks, a woman possessed of five qualities dwells confidently in a house. Which five? She abstains from killing living beings, she abstains from taking what is not given, she abstains from sexual misconduct, she abstains from lying, she abstains from spirits, liquor and intoxicants that cause negligence - Monks, a woman possessed of these five qualities dwells confidently in a house." The ninth.

10. The Discourse on Growth

313. "Monks, a female noble disciple growing with five kinds of growth grows with noble growth and becomes one who takes the substance and one who takes the excellent of the body. Which five? She grows in faith, grows in morality, grows in learning, grows in generosity, grows in wisdom - Monks, a female noble disciple growing with these five kinds of growth grows with noble growth, and becomes one who takes the substance and one who takes the excellent of the body."

"She who here grows in faith and morality,
In wisdom, generosity, and learning - both;
Such a virtuous female lay follower,
Takes the substance here for herself." The tenth.

The Chapter on Power is third.

Its summary:

Confident, forcibly, having overcome, one, with a factor, the fifth;
They remove, cause, and state, confident, with growth - these are ten.

The Connected Discourses on Women is complete.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 28 November 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 3. The Collection of the Connected Discourses. 4. The Chapter on the Six Sense Bases. 3. Connected Discourses on Women Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org