

6

Sarakāni Sutta 1

Paṭhama Sarakāni Sutta The First Discourse on Sarakāni | S 55.24
 Be **Paṭhama Saraṇāni Sakka Sutta** The First Discourse on Saraṇāni the Sakya
 Theme: Even a drunkard can awaken
 Translated by Piya Tan ©2003

1 Sarakāni is assured of liberation

1.1 There are two consecutive Sarakāni Suttas in the Saṃyutta (in the 55th book, the Sotāpatti Saṃyutta).¹ In both of them, the Buddha tells Mahānāma that a lay disciple who has for a long time taken refuge in the 3 jewels, as in the case of Sarakāni, would not go to the lower realms [the hells, the preta realm, the animal kingdom] [6].

The briefer **Sarakāni Sutta 1** succinctly presents the case of Sarakāni the Sakya, an erstwhile drunk who dies a streamwinner. **Sarakāni Sutta 2** has the same import, but begins by stating that Sarakāni “was one who had *failed* to complete the training”²—this is, breaks the 5th precept in his life-time—and includes the simile of the two fields (one bad, one good) and of proper Dharma practice as “good seed.” He dies a streamwinner.

1.2 The two suttas each have a somewhat differently worded conclusion:

Sarakāni S 1: *Sarakāni Mahānāma sakko maraṇa,kāle sikkhaṃ samādiyī ti.*
 “Mahānāma, Sarakāni the Sakya has kept to the training (in moral virtue, concentration, and wisdom) at the time of his death.” [§13.2]

Sarakāni S 2: *Sarakāni Mahānāma sakko maraṇa,kāle sikkhāya paripūra,kārī ahoṣī ti,*
 “Mahānāma, Sarakāni the Sakya fulfilled the training at the time of his death.” [S 55.25,14]

From the contexts of the two accounts, it is clear that these two sentences mean the same thing, that is, Sarakāni becomes a streamwinner at the time of his death.

1.3 Analayo makes this helpful observation:

Since S 5:379 [10-11] has the same set of terms used in the definition of the “*Dhamma*-follower” (*dhammānusārī*) and the “faith-follower” (*saddhā’nusārī*) at M 1:479 [**Kiṭṭāgiri Sutta**],³ it seems possible that he has been such a “follower” and was thus bound to realize stream-entry latest at death (cf S 3:225 [**Cakkhu Sutta**])⁴ which states that it is impossible for a *Dhamma*-follower or a faith-follower to pass away without having realized the fruit of stream-entry).

(2003:255 n22; normalized and annotated)

As already mentioned in Analayo’s note, **the Cakkhu Sutta** (S 25.1)⁵ is closely connected with this sutta, and should be studied together with it.

¹ S 55.24-25/5:375-380. The Chinese Āgama versions are found in SĀ 936 = T2.239 & SĀ 160 = T2.434.

² S 55.25,5/5:378 (SD 77.8).

³ M 70,18-19/1:479 (SD 11.1).

⁴ S 25.1/3:115 (SD 16.1).

⁵ S 25.1/3:115 (SD 16.1).

2 The 6 categories of saints

The Buddha goes on to list **6 categories of persons who are assured of liberation**,⁶ namely:

- (1) arhats, [§7]
- (2) non-returners, [§8]
- (3) once-returners, [§9]
- (4) streamwinners, [§10]
- (5) (truth-followers) who accept the Dharma “only after pondering over it with wisdom” (*dhammā paññāya mattaso nijjhānaṃ khamanti*), who do not have quick and sharp wisdom and have not attained complete release, but who possess the 5 faculties (*pañc’indriya*) of faith, energy, mindfulness, concentration and wisdom [§11]; and
- (6) (faith-followers) who only possess the 5 faculties but who have just a bit of faith (*saddhā,matta*)⁷ in and just a bit of love (*pema,matta*) for the Buddha. [§12]

The elder monks of old (*poraṇaka therā*) call (5) and (6) “lesser streamwinners” (*cūla,sotāpanna*) or “maturing streamwinner” (*bala,sotāpanna*).⁸ Technically, we can consider them to be “streamwinners of the path” (those who have attained the “path of streamwinning,” *sotāpatti,magga*), that is, those who will, in due course, attain the “fruition of streamwinning” (*sotāpatti,phala*) to become full-fledged streamwinners.

3 The 5 spiritual faculties

3.1 The 5 spiritual faculties (*pañc’indriya*)⁹—faith, effort, mindfulness, concentration, wisdom—are traditionally said to be “the qualities of a leader” (from *inda*, Skt *indra*, meaning “leader”). However, as spiritual faculties, they are the tools for personal development and spiritual leadership. When these spiritual faculties become “unshakable” by their opposites, they are then known as “spiritual powers” (*bala*).¹⁰

⁶ For more details, see **(Sekha) Uddesa S** (A 4.85), SD 3.3(2).

⁷ “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2) *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Ledi Sayadaw** speaks of 2 kinds of faith: “ordinary faith” (*pakati saddhā*) and “faith through cultivation” (*bhāvanā saddhā*) (*The Manuals of Buddhism*, 1965:339 f). “Ordinary faith” is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). “Faith through cultivation” is founded on mindfulness practice and meditation. **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith, & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith, in its affective dimension, is a more straightforward positive response to trust or confidence towards something or somebody ... the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary” (Gethin 2001:107; my emphases).

⁸ MA 2:120; cf *Vism* 605/29.27. For more details on “lesser streamwinner,” see **Laymen saints**, SD 8.6 (14b).

⁹ The 5 faculties (*pañc’indriya*): see **Āpaṇa S** (S 48.50/5:225 f), SD 10.4. For a traditional exposition, see eg, Ledi Sayadaw, 1965:338-348.

¹⁰ The 5 powers (*pañca bala*): see **Pañca bala**, SD 10.5. For a traditional exposition, see eg, Ledi Sayadaw, 1965: 348-356.

3.2 The Pañca Bala Sutta 2 (A 5.15) show us how the faculties are transformed into powers, thus:

- | | | |
|--------------------|---|------------------------|
| (1) faith, | seen in the 4 qualities of a streamwinner (<i>sotāpannassa aṅgāni</i>); ¹¹ | |
| (2) effort, | seen in the 4 right exertions (<i>samma-p, padhānāni</i>); ¹² | |
| (3) mindfulness, | seen in the 4 focuses of mindfulness (<i>sati'paṭṭhāna</i>); ¹³ | |
| (4) concentration, | seen in the 4 dhyana (<i>jhāna</i>); ¹⁴ | |
| (5) wisdom, | seen in the understanding of the 4 noble truths. ¹⁵ | (A 5.15) ¹⁶ |

The statement that even those with wise conviction in the Dharma can attain liberation means that even one who regards himself as a “non-Buddhist,” but who has a deep understanding of the Dharma and commitment to it, can reach awakening. Such a person, indeed, may not be a Buddhist in name, but truly a Buddhist in practice!

4 The lesser streamwinner

4.1 Like the **Alagaddûpama Sutta**¹⁷ and the **Bhaddāli Sutta**,¹⁸ the two Sarakāni Suttas,¹⁹ close with the remarkable statement that “just a bit of faith, just a bit of love” in the Buddha (*saddhā, matta pema, -matta*)²⁰ [sutta §12] could lead one to liberation. The Commentary to the Alagaddûpama Sutta explains that this refers to the insight practitioners (*vipassaka, puggala*) who have not attained any supramundane state, not gaining even streamwinning, they are reborn in a heaven, adding that the “early elders” (*porāṇaka-t,thera*) call them “lesser streamwinners” (*cūḷa, sotāpanna*).²¹

On the other hand, we can take this passage on its own, that is, anyone who has “just a bit of faith, just a bit of love” in the Buddha is reborn in a heaven, without going against the grain of early Buddhism.²² Of course, it is not merely that, but one has also sufficiently cultivated all the 5 spiritual powers.

¹¹ The 4 qualities of a streamwinner: (1) unshakable faith in the Buddha, (2) in the Dharma, and (3) in the sangha; and (4) moral virtue dear to the saints. See D 33,1.11(14); S 55.1. The qualities are known by various other names, reflecting their importance: desirable states (*ākankhiya-t,ṭhāna*, S 5:356), the mirror of the Dharma (*dhamm'ādāsa*, D 2:93=S 5:357), the divine steps to the gods (*devānaṃ deva, padāni*, S 55.34-35/5:392), the flood of meritorious and of wholesome actions (*puññābhisanda kusalābhisanda*, S 55.31-32/5:391).

¹² So called on their own. As part of the noble eightfold path (*magga*), the 4 right exertions are called “right effort” (*sammā, vāyāma*), and they are: (1) the effort to avoid (unwholesome states) (*samvara, padhāna*); (2) the effort to abandon (unwholesome states) (*pahāna, padhāna*); (3) the effort to cultivate (wholesome states) (*bhavanā, padhāna*); and (4) the effort to maintain (wholesome states) (*anurakkhaṇa, padhāna*) (V 1:22; D 2:120; M 2:96, 3:296; S 1:105, 3:96; A 2:15, 16, 74, 4:13, 125).

¹³ The 4 focuses of mindfulness: (1) contemplation of the body (*kāyānupassanā*); (2) contemplation of feelings (*vedanā'nupassanā*); (3) contemplation of the mind (*cittānupassanā*); (4) contemplation of mind-objects (*dhammānupassanā*). See **Mahā Satipaṭṭhāna S** (D 22) or **Satipaṭṭhāna S** (M 10), SD 13.

¹⁴ See **Dhyana**, SD 8.4.

¹⁵ See SD 1.1 (4).

¹⁶ = S 48.8 @ SD 10.4(1.1.3).

¹⁷ M 22,4/1:141.

¹⁸ M 1:444/65.27.

¹⁹ S 55.24-25/5:375-380. The Chinese Āgama versions are found in SĀ 936 = T2.239 & SĀ2 160 = T2.434.

²⁰ “Those who have just a bit of faith in me and just a bit of love for me” (*yesaṃ mayi saddhā, mattaṃ pema, -mattaṃ*) (M 22,4/1:141, 65.27/1:444).

²¹ MA 1:120.

²² See M:ÑB 2001:1212 n274.

4.2 We need to examine the two closing passages on the truth-follower (*dhammānusārī*) [sutta §11] and the faith-follower (*saddhā'nusārī*) [sutta §12] more closely. The Suttas speak of both these persons as possessing the 5 spiritual faculties (*indriya*) [3]:

Here, Mahānāma, a certain person does not possess wise faith in *the three jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. However, he has these five things [**the 5 spiritual faculties**]*—the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.* [§§11-12]

4.3 **The truth-follower**, however, is defined as one who “accepts the truths proclaimed by the Tathagata after only some pondering over it with wisdom”²³ [§11]. **The faith-follower**, on the other hand, only “has just a bit of faith in the Tathagata, just a bit of love for him” [§12]. Both are similarly said to be “freed from hell, the animal kingdom, the preta realm and the suffering state,” just like the other four kinds of saints.

4.4 In fact, both these persons are defined in the same terms in **the Cakkhu Sutta**.²⁴ The sutta opens with a reflection on impermanence (*anicca,saññā*), that is, the 6 senses are “impermanent, changing, becoming otherwise.” The sutta defines the two persons in relation to this reflection, thus:

... one who has faith thus, who firmly believes these truths [is convinced of these truths], is called **a faith-follower**, he is descending into the certainty of rightness,²⁵ entered the plane of true individuals,²⁶ gone beyond the plane of the worldlings.

... one who accepts these truths after pondering over them with some wisdom thus,²⁷ is called **a truth-follower**, he is descending into the certainty of rightness, has entered the plane of true individuals, gone beyond the plane of the worldlings.

4.5 The Cakkhu Sutta then says that these two types of persons are of a high moral quality and have reached the plane of the noble ones, and that although they have not yet realized the fruit of streamwinning, they will certainly do so before they die:

He is incapable of doing any intentional deed by which he might be reborn in hell, or in the animal world, or in the preta realm. He is incapable of dying without attaining the fruit of streamwinning. (S 25.1/3:225), SD 16.7

This is, in fact, the sutta’s key statement and clearly refers to what, after the Buddha’s time, is referred to as a “**lesser streamwinner**” (*culla,sotāpanna, cullaka,sotāpanna*).²⁸

4.6 We can safely assume that both the “Truth-follower” (*dhammānussarī*) and the “faith-follower” (*saddhā'nusārī*) are, technically, “path-streamwinners”—sort of “undergraduate” streamwinners—who

²³ *C’assa dhammā paññāya mattaso nijjhānaṃ khamanti.* I render *mattaso* here as “only some.” See S:B 1099 n269.

²⁴ S 25.1/3:225 @ SD 16.7 (1.5).

²⁵ On this phrase, see **(Anicca) Cakkhu S** (S 25.1), SD 16.7 (1.6.3).

²⁶ “True individuals,” *sappurisa*, also “superior persons”; often syn with “noble disciple,” *ariya,sāvaka*, but here clearly includes those, although not yet on the path, but assured of it, viz the faith-follower and the truth-follower.

²⁷ *Yassa kho bhikkhave ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti.*

²⁸ See **Entering the stream**, SD 3.3(6) & **(Anicca) Cakkhu S** (S 25.1), SD 16.7 Intro.

will in time become full-fledged streamwinner, that is, attain the “fruition of streamwinning” (*sotāpatti-phala*).

4.7 The ease of entering the path to awakening as a streamwinner is broadly hinted at by the Buddha’s closing simile of the giant sal trees:

Even these great sal trees, Mahānāma, if they could understand what is well spoken and what is ill spoken, I would declare them to be streamwinners, no longer bound for the lower world, sure of going over to self-awakening! [§13]

The operative word here is of course “understand,” that is, even with a basic level of understanding if one were to be able to distinguish good from evil, accepting the former and abandoning the latter, and to direct one’s mind to the perception of impermanence, one is already walking on the path to awakening.

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Paṭhama Sarakāni Sutta

The First Discourse on Sarakāni

S 55.24

[375]

1 Originating at Kapilavatthu.²⁹

A drunk becomes a streamwinner

2 Now, at that time, Sarakāni the Sakya had died, and the Blessed One declared that he was a streamwinner, no longer bound for the lower world, sure of going over to self-awakening.

3 Thereupon, a number of Sakyas, gathered together, angry, grumbling and annoyed by this, saying:

“It is amazing indeed, sirs! It is wonderful indeed, sirs!

Who, now, would not be a streamwinner when the Blessed One has declared Sarakāni the Sakya, after he had died, to be a streamwinner, no longer bound for the lower world, sure of going over to self-awakening?

Sarakāni the Sakya had failed in his training:³⁰ he took to intoxicating drinks!”³¹

Mahānāma questions the Buddha

4 Then, Mahānāma the Sakya approached the Blessed One, saluted him and then sat down at one side.

²⁹ *Kapilavatthu nidānaṃ*, alt tr “Kapilavatthu was the occasion” (S:W).

³⁰ It is possible that Sarakāni had been a monk and then left the order.

³¹ *Sikkhā, dubbalyaṃ āpādi majja, pānaṃ apāyi*. The Sakyas thought that if Sarakāni had breached the 5th precept (against taking intoxicants), he would lack the fourth factor of the qualities of a streamwinner. On the 4 qualities of a streamwinner (*sotāpannessa aṅgāni*), see (3.2(1)).

Seated thus at one side, Mahānāma the Sakya said this to the Blessed One,

5 “Here, bhante, Sarakāni the Sakya has died and the Blessed One has declared that he was a streamwinner, no longer bound to the lower world, sure of going over to self-awakening.

Thereupon, bhante, a number of Sakyas, having gathered together, angry, grumbling and annoyed by this, said:

‘It is amazing indeed, sirs! It is astonishing indeed, sirs! Who now would not be a streamwinner when the Blessed One has declared Sarakāni the Sakya, after he had died, to be a streamwinner, no longer bound to the lower world, sure of going over to self-awakening?’

Sarakāni the Sakya had failed in his training: he took to intoxicating drinks!’”

The benefits of refuge-going

6 “Mahānāma, when a layman has gone for refuge over a long time to the Buddha, to the Dharma and to the sangha, how could he go to a lower world?

6.2 Mahānāma, one rightly speaking of *a layman who has for a long time gone for refuge to the Buddha, to the Dharma and to the sangha*

would rightly speak of Sarakāni the Sakya [376] as a layman who has for a long time gone for refuge to the Buddha, to the Dharma and to the sangha.

So how could he go to a lower world?

Those assured of liberation

(1) THE ARHAT

7 THE RECOLLECTION OF THE BUDDHA³²

Here, Mahānāma, a certain person³³ has **wise faith in the Buddha**,³⁴ thus:

‘So, too, is he the Blessed One [the Lord]: for, he is	<i>iti pi so bhagavā</i>
arhat [worthy],	<i>araham</i>
fully self-awakened one,	<i>sammā,sambuddho</i>
accomplished in wisdom and conduct,	<i>vijjā,caraṇa,sampanno</i>
well-farer,	<i>sugato</i>
knower of worlds,	<i>loka,vidū</i>
peerless guide of persons to be tamed,	<i>anuttaro purisa,damma,sārathī</i>
teacher of gods and humans,	<i>sathā deva,manussānam</i>
awakened,	<i>buddho</i>
blessed.’	<i>bhagavā ti</i>

³² See **Dhajagga S** (S 11.3,11/1:219), SD 15.5. The 9 virtues of the Buddha, commented on at Vism 7.1-67/197-213. For further detailed analysis, see **Buddhānussati**, SD 15.7; see also **Sundarika Bhāra,dvāja S** (Sn 3.4), SD 15.7b.

³³ “A certain person,” *ekacco puggalo*.

³⁴ “Wise faith in the Buddha,” *buddhe avecca-p,pasādena*. “Wise faith” is confidence through understanding. *Pasāda* refers to a faith characterized by mental lucidity and serenity, and also a personal radiance. The early texts speak of 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing or understanding (M 1:320,8, 401,23). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy).

7.2 THE RECOLLECTION OF THE DHARMA³⁵

One has **wise faith in the Dharma**, thus:

‘Well-taught is the true teaching of the Blessed One,
visible here and now,
immediate [having nothing to do with time],
inviting one to come and see,
accessible,
to be personally known by the wise.’

*svākkhāto bhagavatā dhammo
sanditṭhiko
akāliko
ehi,passiko
opanyiko
paccattam̐ veditabbo viññūhī ti*

7.3 THE RECOLLECTION OF THE SANGHA³⁶

One has **wise faith in the sangha**, thus:

‘The Blessed One’s community of disciples
keeps to the good way;
the Blessed One’s community of disciples
keeps to the straight way;
the Blessed One’s community of disciples
keeps to the right way;
the Blessed One’s community of disciples
keeps to the proper way.

These are the 4 pairs of persons,
the 8 individuals:

this community of disciples of the Blessed One is
worthy of offerings,
worthy of hospitality,
worthy of gifts,
worthy of salutation with the lotus-palms,
a supreme field of merit for the world.’

*supaṭipanno bhagavato sāvaka,saṅgho
uju,paṭipanno bhagavato sāvaka,saṅgho
ñāya,paṭipanno bhagavato sāvaka,saṅgho
sāmīci,paṭipanno bhagavato sāvaka,saṅgho
yad idaṃ cattāri purisa,yugāni
aṭṭha,purisa,puggalā
esa bhagavato sāvaka,saṅgho
āhuneyyo
pāhuneyyo
dakkhiṇeyyo
aṅjali,karaṇīyo
anuttaram̐ puñña-k,khettaṃ lokassā ti*

THE ARHAT

7.4 He is one with joyous wisdom,³⁷ of quick wisdom,³⁸ and freed.

7.5 With **the destruction of the mental influxes**,³⁹

³⁵ For detailed analysis of terms here, see *Dhammānussati*, SD 15.9.

³⁶ See *Dhajagga S* (S 11.3,15/1:220), SD 15.5. For detailed analysis of terms here, see *Aṭṭha,puggala S 1* (A 8.59), SD 15.10a.

³⁷ “Of joyous wisdom,” *hāsa,pañña*, alt tr “of laughing wisdom” (from *hasa*, “laughter, mirth, joy”). “Here one with much joy [laughter], mirth, contentment and gladness perfects the virtues: this is joyous wisdom” (Pm 21.17/2:199 f). Comys mention *hāsa,pañña* (joyous wisdom), *javana,pañña* (quick wisdom) [see foll n], *tikkha,pañña* (sharp wisdom, which cuts off all defilements) and *nibbedhika,pañña* (penetrating wisdom, by which one maintains dispassion toward all formations) (DA 3:391-393, 4:84-86; MA 4:84; SA 1:120-123, 2:85 f; AA 2:85; ThaA 3:106 f; NmA 1:231 f; cf PmA 3:640 on *hasa,pañña*).

³⁸ “Of quick wisdom,” *javana,pañña*. This refers to one who quickly understands that the 5 aggregates are all impermanent, suffering and non-self (Pm 21.18/2:200). See prev n.

³⁹ “Mental influxes,” *āsava*, also tr as “cankers, corruptions.” The term *āsava* (lit “inflow, outflow”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influxes of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of 3 influxes (omitting the influx of views) is prob older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67,

he attains and dwells here and now [in this life itself]
in the influx-free freedom of mind and the freedom by wisdom,⁴⁰
realizing them for himself with direct knowledge.⁴¹

7.6 This person, Mahānāma, is fully freed from hell, from the animal womb, from the preta realm, fully freed from any woeful state, suffering state, or lower world.⁴²

(2) THE NON-RETURNER

THE RECOLLECTION OF THE BUDDHA

8 Here, Mahānāma, a certain person has **wise faith in the Buddha**, thus:

'So too, is he the Blessed One [the Lord]: for, he is arhat, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.'

THE RECOLLECTION OF THE DHARMA

8.2 He has **wise faith in the Dharma**, thus:

'Well-taught is the true teaching of the Blessed One, visible here and now, immediate [having nothing to do with time], inviting one to come and see, accessible, to be personally known by the wise.'

THE RECOLLECTION OF THE SANGHA

8.3 He has **wise faith in the sangha**, thus:

'The Blessed One's community of disciples keeps to the good way; the Blessed One's community of disciples keeps to the straight way; the Blessed One's community of disciples keeps to the right way; the Blessed One's community of disciples keeps to the proper way.

These are the 4 pairs of persons, the 8 individuals: this community of disciples of the Blessed One is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-palms, a supreme field of merit for the world.'

THE NON-RETURNER

8.4 He is one of joyous wisdom, of quick wisdom, but he has *not* attained liberation.

8.5 However, with **the utter destruction of the 5 lower fetters**,⁴³

6.63). The destruction of these *āsava* is equivalent to arhathood. On this def, see **(Catukka) Samaṇa S** (A 4.239,5.2) n, SD 49.14. See BDict under *āsava*.

⁴⁰ The one freed of mind has destroyed all the mental hindrances, and as such could attain dhyana at will. The one freed by wisdom "may not have reached the 8 liberations (*vimokkha = jhāna*) in his own body, but through seeing with wisdom, his mental influxes are destroyed" (M 70.16/ 1:478): see SD 11.1 (5.2) for details; also **Mahā Suññata S** (M 122), SD 11.4 (3.3).

⁴¹ *Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto, vimuttiṃ paññā, vimuttiṃ diṭṭh'eva dhamme sayam abhiññā sacchikatvā upasampajja viharati.* This is stock: see **(Catukka) Samaṇa S** (A 4.239,5.2) n, SD 49.14. Cf *abbhaññāsī* (or essential arhathood) pericope, with names of arhats: SD 47.1 (3.2.2.3).

⁴² *Ayam pi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchāna, yoniyā parimutto petti, visayā parimutto apāya, duggati, vinipātā.*

⁴³ "The 5 lower fetters" (*oram, bhāgiya*). **The 10 fetters** (*saṃyojanā*) are: (1) Personality view (*sakkāya, diṭṭhi*), (2) spiritual doubt (*vicikicchā*), (3) attachment to rules and rites (*sīla-b, bata, parāmāsa*), (4) sensual lust (*kāma, rāga*), (5) repulsion (*paṭigha*), (6) greed for form existence (*rūpa, rāga*), (7) greed for formless existence (*arūpa, rāga*), (8) conceit (*māna*), (9) restlessness (*uddhacca*), (10) ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). The first "**3 fetters**," when broken, lead to streamwinning. In some places, no. 5 (*paṭigha*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*oram bhāgiya*), and the rest, the higher fetters (*uddham bhāgiya*).

he becomes *one spontaneously born* (in the Pure Abodes),⁴⁴
due to attain nirvana **without returning from that world.**

8.6 This person, too, Mahānāma, is fully freed from hell, from the animal womb, from the preta realm, fully freed from any woeful state, suffering state, or lower world.

(3) THE ONCE-RETURNER

THE RECOLLECTION OF THE BUDDHA

9 Here, Mahānāma, a certain person has **wise faith in the Buddha**, thus:

'So too, is he the Blessed One [the Lord]: for, he is arhat, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.'

THE RECOLLECTION OF THE DHARMA

9.2 He has **wise faith in the Dharma**, thus:

'Well-taught is the true teaching of the Blessed One, visible here and now, immediate [having nothing to do with time], inviting one to come and see, accessible, to be personally known by the wise.'

THE RECOLLECTION OF THE SANGHA

9.3 He has **wise faith in the sangha**, thus:

'The Blessed One's community of disciples keeps to the good way; the Blessed One's community of disciples keeps to the straight way; the Blessed One's community of disciples keeps to the right way; the Blessed One's community of disciples keeps to the proper way.

These are the 4 pairs of persons, the 8 individuals: this community of disciples of the Blessed One is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-palms, a supreme field of merit for the world.'

THE ONCE-RETURNER

9.4 He is *not* one of joyous wisdom, *nor* of quick wisdom, and he has *not* attained liberation.

9.5 However, with **the utter destruction of the 3 fetters**,⁴⁵
and with **the diminishing of greed, hate and delusion**,
he becomes a **once-returner**

who, after returning to this world only one more time, will make an end to suffering.

9.6 This person, too, Mahānāma, is fully freed from hell, from the animal womb, from the preta realm, fully freed from any woeful state, suffering state, or lower world. **[377]**

(4) THE STREAMWINNER

THE RECOLLECTION OF THE BUDDHA

10 Here, Mahānāma, a certain person has wise faith in the Buddha, thus:

⁴⁴ "Spontaneously born," *opapātika*, ie, reborn as a deva in the Pure Abodes (*suddh'āvāsa*), the five highest heavens of the form world (*rūpa,loka*) inhabited only by non-returners who assume their last birth to become arhats and attain nirvana. These worlds are Āviha ("Non-declining"), Ātappa ("Unworried"), Sudassā ("Clearly Visible"), Sudassī ("Clear-visioned") and Akaṇiṭṭhā ("Highest") (D 3:237, M 3:103, Vbh 425, Pug 42-46).

⁴⁵ "The (first) 3 fetters" (*ti saṃyojana*): see §8.2 n The 5 lower fetters.

'So too, is he the Blessed One [the Lord]: for, he is arhat, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.'

THE RECOLLECTION OF THE DHARMA

10.2 He has wise faith in the Dharma, thus:

'Well-taught is the True Teaching of the Blessed One, visible here and now, immediate [having nothing to do with time], inviting one to come and see, accessible, to be personally known by the wise.'

THE RECOLLECTION OF THE SANGHA

10.3 He has wise faith in the sangha, thus:

'The Blessed One's community of disciples keeps to the good way; the Blessed One's community of disciples keeps to the straight way; the Blessed One's community of disciples keeps to the right way; the Blessed One's community of disciples keeps to the proper way.'

These are the 4 pairs of persons, the 8 individuals: this Blessed One's community of disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-palms, a supreme field of merit for the world.'

THE STREAMWINNER

10.4 He is *not* one of joyous wisdom, *nor* of quick wisdom, and has *not* attained liberation.

10.5 However, with **the utter destruction of the 3 fetters**,⁴⁶

he becomes a **streamwinner**,

not bound for a lower world,⁴⁷ sure of liberation, destined for awakening.

10.6 This person, too, Mahānāma, is freed from hell, the animal kingdom, the preta realm, he is fully released from any woeful state, suffering state, or lower world.

(5) THE TRUTH-FOLLOWER⁴⁸

11 Here, Mahānāma, a certain person does *not* have wise faith in the Buddha, thus:

'So too, is he the Blessed One [the Lord]: for, he is arhat, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.'

11.2 He does *not* have wise faith in the Dharma, thus:

'Well-taught is the true teaching of the Blessed One, visible here and now, immediate [having nothing to do with time], inviting one to come and see, accessible, to be personally known by the wise.'

⁴⁶ The (first) 3 fetters: see §8.2 n The 5 lower fetters.

⁴⁷ **Avinīpāta**, alt tr "not fated for birth in a suffering state"; opp of *vinīpāta*, "the world of suffering", another name for the 4 woeful courses (*duggati*) or the 4 lower worlds (*apāya*) (Vism 13.92 f). Sometimes 5 woeful courses (*pañca,gati*) (D 3:234=33.2.1, A 11.68) are mentioned: the hells (*niraya*), the animal kingdom (*tirachāna,yoni*), the preta realm (*pitti,visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first three are woeful, with the asura-demons (*asura,kāya*) as the fourth woeful course. The remaining two are "happy courses" (*sugati*). For a discussion, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

⁴⁸ "Truth-follower," **dhammānusārī**, also "Dharma-follower." Although not mentioned here, this section describes the truth-follower, while the next section describes the faith-follower (*saddhā'nusārī*). They are defined in **Kiṭṭāgiri S** (M 70.20-21/1:479). According to **(Anicca) Cakkhu S** (S 25.1/3:225 @ SD 16.7), these two types of persons have reached the plane of the noble ones but have not yet realized the fruit of streamwinning, and will do so before they die. See S:B 1098 nn268-269.

11.3 He does *not* have wise faith in the Sangha, thus:

'The Blessed One's community of disciples keeps to the good way; the Blessed One's community of disciples keeps to the straight way; the Blessed One's community of disciples keeps to the right way; the Blessed One's community of disciples keeps to the proper way.

These are the 4 pairs of persons, the 8 individuals: this community of disciples of the Blessed One is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-palms, a supreme field of merit for the world.'

THE TRUTH-FOLLOWER

11.4 He is *not* one of joyous wisdom, *nor* of quick wisdom, and he has *not* attained liberation.

11.5 However, he has these things [**the 5 spiritual faculties**]

—the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.⁴⁹

11.6 And he **accepts the truths** proclaimed by the Tathagata after only some pondering over it with wisdom.⁵⁰

11.7 This person, too, Mahānāma, is fully freed from hell, from the animal womb, from the preta realm, fully freed from any woeful state, suffering state, or lower world.

(6) THE FAITH-FOLLOWER⁵¹

12 Here, Mahānāma, a certain person does *not* have wise faith in the Buddha, thus:

'So too, is he the Blessed One [the Lord]: for, he is arhat, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.'

12.2 He does *not* have wise faith in the Dharma, thus:

'Well-taught is the true teaching of the Blessed One, visible here and now, immediate [having nothing to do with time], inviting one to come and see, accessible, to be personally known by the wise.'

12.3 He does *not* have wise faith in the Sangha, thus:

'The Blessed One's community of disciples keeps to the good way; the Blessed One's community of disciples keeps to the straight way; the Blessed One's community of disciples keeps to the right way; the Blessed One's community of disciples keeps to the proper way.

These are the 4 pairs of persons, the 8 individuals: this community of disciples of the Blessed One is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-palms, a supreme field of merit for the world.'

THE FAITH-FOLLOWER

12.4 He is *not* one of joyous wisdom, *nor* of quick wisdom, and he has *not* attained liberation.

12.5 However, he has these things [**the 5 spiritual faculties**]

—the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

12.6 And he has **just a measure of faith** in the Tathagata, just a measure of love for him.⁵²

⁴⁹ The 5 spiritual faculties, see Intro above.

⁵⁰ *C'assa dhammā paññāya mattaso nijjhānaṃ khamanti.* The adv **mattaso** is usu tr as “in moderation,” but here tr better as “only some.” See S:B 1099 n269.

⁵¹ “Faith-follower,” *saddhā'nusārī*. See §11 n on Truth-follower.

⁵² “Just a bit of faith ... just a bit of love,” *saddhā,mattarṃ hoti pema,mattarṃ*. The “just a bit of” here emphasizes the quality it qualifies. See Intro (4).

12.7 This person, too, Mahānāma, is fully freed from hell, from the animal womb, from the preta realm, fully freed from any woeful state, suffering state, or lower world.

The sal trees

13 Even these great sal trees,⁵³ Mahānāma, if they could understand what is well spoken and what is ill spoken,

I would declare these great trees to be streamwinners,

no longer bound to the lower world, sure of going over to self-awakening!

How much more, then, of Sarakāni the Sakya.

13.2 Mahānāma, Sarakāni the Sakya kept to the training at the time of his death.”⁵⁴

— evaṃ —

Reading

Ledi Sayadaw

1965 *The Manuals of Buddhism: The expositions of the Buddha-Dhamma*. Tr & ed The English Editorial Board, Union Buddha Sāsana Council, Kaba-Aye, Rangoon, 1965:338-356.

050309 rev060225 080206 091031 100503a 110325 ct 120301a 131214 140324 151205 161020 171011 180701
180725 180829

⁵³ Comy says that the Buddha was pointing to 4 sal trees nearby (*Shorea robusta*) (AA 3:288). For similar remarks, see **Bhaddiya S** (A 4.193/2:194, they would grow spiritually, if they could think) SD 45.8; **Vāsetṭha S** (A 8.44/4:259, regarding the benefit of keeping the uposatha), SD 89.6.

⁵⁴ *Sarakāni Mahānāma sakko maraṇa, kāle sikkhaṃ samādiyī ti*. See (1).