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(Saṅkhitta) Sampanna Sutta

The (Short) Discourse on the Accomplished | S 48.19
 (Indriya) Sampanna Sutta The (*indriya*) discourse on the accomplished
 Theme: The 5 faculties and accomplishing them
 Translated & annotated by Piya Tan ©2009, 2020

1 Sutta summary and related sutta

1.1.1 SUMMARY

1.1.1.1 The (Saṅkhitta) Sampanna Sutta (S 48.19), the (short) discourse on the accomplished, is also called the **(Indriya) Sampanna Sutta**, the (*indriya*) discourse on the accomplished. Repeated as **SD 10.4 (4.5)**, it is a short text on the 5 spiritual faculties—faith, effort, mindfulness, concentration, and wisdom—and how they are “accomplished” (*sampanna*) in the sense of “leading to peace, leading to self-awakening” (*upasama, gāmiriṃ sambodha, gāmiriṃ*).

Such a spiritually accomplished individual is a noble disciple (*ariya, sāvaka*): a streamwinner-to-be, a streamwinner-become, a once-returner-to-be, a once-returner-become, a non-returner-to-be, a non-returner-become, an arhat-to-be, an arhat-become. These are called “the 8 individuals” (*aṭṭha, purisa, pug-gala*).¹

1.1.1.2 Both *upasama* and *sambodha* are here synonyms for nirvana, as evident from the Saṃyutta commentary on the closely related **(Indriya) Sampanna Sutta** (S 35.153), where the Buddha answers the same question² [1.1.2]. It should however be noted that this is not a “definition” of nirvana (which, by nature, is undefinable and without attributes). At best, this is simply an attempt at describing the death-free state of true awakening and freedom.

1.1.2 RELATED SUTTA

The Indriya Sampanna Sutta (S 35.153) is a discourse on the mastering of the spiritual faculties through the sense-faculties by way of seeing their true nature of being impermanent by way of insight.³ The Sutta Commentary explains the key term “**accomplished in the faculties**” (*indriya, sampanna*) as “fully endowed with the faculties” (*paripuṇṇ’indriya*).

One who has attained **arhathood** by examining the 6 sense-faculties with insight is said to be “accomplished in faculties” because his faculties [the sense-faculties] are tamed [disciplined] (*nibbisevana*),⁴ or because he has the 5 spiritual faculties (*pañc’indriya*) of faith, etc, which have arisen on account of his mastering (*sammasanto*)⁵ the 6 sense-faculties (*cha indriya*)—the eye, etc—with insight. (SA 2:403,28, 3:327,5)⁶

¹ See **Aṭṭha Puggala S 2** (A 8.60) SD 15.10a(1.5).

² See SD 10.4 (4.6.5).

³ S 35.153/4:140 (SD 10.4(4.6)).

⁴ *Nibbisevana* = *nis* (“out”) + *vi-sevana* (“away from associating”) (S 2:210, 351, 5:34, 381, 456, 6:255; DhA 1:288, 296; VvA 284).

⁵ *Sammasanto*, abs of *sammasati*, “to touch, seize, grasp, know thoroughly, master (S 2:107; Dh 374; Miln 325); to think, meditate on (J 6:379; J 1:74, 75); fem *sammasantī* (ThaA 62).

⁶ For other details, see SD 10.4 (4.6).

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(Saṅkhitta) Sampanna Sutta

The (Short) Discourse on Accomplished

S 48.19⁷

2 Then, a certain monk approached the Blessed One, saluted him, sat down at one side. Sitting at one side, he said to the Blessed One:

“Bhante, it is said, ‘**Accomplished in the faculties** (*indriya,sampanno*), accomplished in the faculties.’⁸ In what way, bhante, is *one accomplished in the faculties?*”⁹ [203]

3 “Here, bhikshu, a monk

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| (1) cultivates <u>the faculty of faith</u> , | leading to peace, leading to self-awakening; | <i>saddh’indriya</i> |
| (2) cultivates <u>the faculty of energy</u> , | leading to peace, leading to self-awakening; | <i>viriy’indriya</i> |
| (3) cultivates <u>the faculty of mindfulness</u> , | leading to peace, leading to self-awakening; | <i>sat’indriya</i> |
| (4) cultivates <u>the faculty of concentration</u> , | leading to peace, leading to self-awakening; | <i>samādh’indriya</i> |
| (5) cultivates <u>the faculty of wisdom</u> , | leading to peace, leading to self-awakening. | <i>paññ’indriya</i> |

4 Thus far, bhikshu, a monk is said to be accomplished in the faculties.”

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⁷ Repeated at SD 10.4(4.5).

⁸ This question is again asked in **Indriya Sampanna S** (S 35.153/4:140), SD 10.4(4.6) & S:B ch IV n152.

⁹ This Sutta is repeated at SD 10.4(4.5). The same question is asked in **Indriya Sampanna S** (S 35.153/4:140), SD 10.4 (4.6). On “accomplished in the faculties” (*indriya,sampanna*), see (3).