

8

(Indriya) Paṭilābha Sutta

The (Faculties) Discourse on the Obtained | S 48.11

Theme: The 5 faculties and personal progress

Translated & annotated by Piya Tan ©2009, 2020

1 The “Weaker Than That” Chapter**1.1 MUDUTARA VAGGA (S 48)**

On the chapter name [1.2.1].

1.1.0 Chapter contents and overview**1.1.0.1 Chapter contents****S 5.4.3: The Mudutara Vagga¹**

			<u>Sutta theme</u>
S 5.4.3.1	S 48.11/5:199 f	(Indriya) Paṭilābha Sutta	SD 56.8 — the 5 faculties defined
S 5.4.3.2	S 48.12/5:200	(Indriya) Saṅkhitta Sutta 1	} difference in faculties
S 5.4.3.3	S 48.13/5:200	(Indriya) Saṅkhitta Sutta 2	
S 5.4.3.4	S 48.14/5:201	(Indriya) Saṅkhitta Sutta 3	
S 5.4.3.5	S 48.15/5:201	(Indriya) Vitthāra Sutta 1	} potency of the faculties
S 5.4.3.6	S 48.16/5:201	(Indriya) Vitthāra Sutta 2	
S 5.4.3.7	S 48.17/5:202	(Indriya) Vitthāra Sutta 3	
S 5.4.3.8	S 48.18/5:202	(Indriya) Paṭipanna Sutta	SD 56.11 = SD 47.19 ² — the “outsider”
S 5.4.3.9	S 48.19/5:202 f	(Saṅkhitta) Sampanna Sutta³	SD 56.12 = SD 10.4(4.5) — the 4 saints
S 5.4.3.10	S 48.20/5:203	(Indriya) Āsava-k,khaya Sutta	SD 56.13a(1) — the arhat

1.1.0.2 Chapter highlights

(1) The (Indriya) Paṭilābha Sutta (S 48.11) gives a basic but useful definition of the 5 faculties (*pañc'-indriya*).

(8) The (Indriya) Paṭipanna Sutta (S 48.18) states that one who is not on the path of awakening is an “outsider” (*bāhira*) to the teaching.

(9) The (Indriya) Sampanna Sutta (S 48.19) says that one with the 5 faculties is said to be “spiritually accomplished” (*sampanna*).

(10) The (Indriya) Āsava-k,khaya Sutta (S 48.20) states that the 5 faculties, fully developed, helps in the destruction of the influxes (*āsava-k,khaya*), which makes one an arhat, awakened just like the Buddha.

The remaining 6 suttas and (8) lists the persons in accordance to their attainment of the 5 faculties in **2 important ways**. First, they differ in the relative strength of their 5 faculties: these personal varia-

¹ This is the traditional sutta numbering, following Be Ce Se.

² Also as **(Bāhira) Paṭipanna S** (S 48.18) @ SD 10.4(3.1.1).

³ Also called **(Indriya) Sampanna S**. Cf **Indriya Sampanna S** (S 35.153/4:140), SD 10.4(4.6).

tions are listed out in **Table 1.1.2**. Secondly, the persons are arranged in accordance to their respective attainments of the path of awakening. [1.1.2]

1.1.0.3 In the Saṃyutta Nikāya’s closing chapter 5, **the Mahā,vagga** (the great chapter), each of the collected-teaching chapters (*saṃyutta*) deals with a single closed group of teachings of a fixed number of items. There is, however, an exception in the case of **the Indriya Saṃyutta** (S 48), which deals with a variety of sets collected under the general rubric of **indriya**, “faculty.”⁴

The most important of these sets is the group called **the 5 spiritual faculties** (*pañc’indriya*), which probably formed the original core of the saṃyutta. With the growing interest in the classification of teachings, the sutta compilers probably felt it helpful to include in this saṃyutta the other sets of faculties, giving it a varied character.

1.1.1 The 7 sets and 37 awakening-factors

1.1.1.1 The 5 faculties (more fully, the 5 spiritual faculties or controlling faculties), are a well known sutta teaching set.⁵ It is the 4th of the famous 7 sets of standard teachings [1.1.0.6], which constitutes **the 37 awakening-factors** (*bodhi,pakkhiya dhamma*), thus:⁶

(1) The 4 focuses of mindfulness	<i>catu satipaṭṭhāna</i>	SD 13	4
(2) The 4 right strivings	<i>catu samma-p, padhāna</i>	SD 10.2	4
(3) The 4 bases of spiritual success	<i>catu iddhi, pāda</i>	SD 10.3	4
(4) The 5 spiritual faculties ⁷	<i>pañc’indriya</i>	SD 10.4	5
(5) The 5 spiritual powers	<i>pañca bala</i>	SD 10.5	5
(6) The 7 awakening-factors	<i>satta bojjhaṅga</i>	SD 10.15	7
(7) The noble eightfold path	<i>ariya aṭṭh’aṅgika magga</i>	SD 10.16	8
			Total: 37 factors

1.1.1.2 Each of **the 5 faculties** facilitates our understanding of the early Buddhist personality psychology of meditation, especially in terms of whether the faith faculty (*saddh’indriya*) or the wisdom faculty (*paññ’indriya*) is dominant in us—such as that found in **the (Anicca) Cakkhu Sutta** (S 25.1)⁸ and in every one of the other 9 suttas of the chapter, **the Okkanta Saṃyutta** (S 25).

1.1.1.3 As a set, *a pentad*, the 5 faculties are closely associated with meditation—the Buddha mentions both the 2 pre-awakening teachers, Ālāra Kālāma and Uddaka Rāma,putta as having them⁹—and, in his own teaching, they work as *a moderating mechanism* for meditation practice, where **mindfulness** harmonizes faith with wisdom, and energy with concentration.

This moderating dynamic helps the Bodhisattva in the extreme practice of **energy** in his self-mortification by harmonizing himself with **concentration** by way of the dhyana of joy and light, by harmonizing his **faith** in the old way of seeing the body as negative with the **wisdom** that sees this very same body as

⁴ In this chapter, we will see *indriya* used in various senses other than its usual senses, such as “spiritual faculty.” On this sense of *indra*, see **Pañc’indriya**, SD 10.4; SD 3.6 (3); SD 54.3h (3.1). See also S:B ch 5 intro, 2000:1508 f.

⁵ The 7 sets are *satipaṭṭhāna* 4, *samma-p, padhāna* 4, *iddhi, pāda* 4, *indriya* 5, *bala* 5, *bojjhaṅga* 7, *magga* 8: SD 10.1 (1).

⁶ **Bodhi.pakkhiya,dhamma**, SD 10.1.

⁷ If you are new to this chapter, read *first* at least SD 10.4 (2) on the 5 faculties (*Balancing the practice).

⁸ S 25.1,4+5/3:225 (SD 26.7).

⁹ See **Ariya Pariyesanā S** (M 26,15.7+16.7), SD 1.11.

a bridge to awakening via the breath, which is both physical and mental. Harmonizing all this with **right mindfulness**, he discovers the middle way.¹⁰

1.1.2 An Abhidhamma category?

1.1.2.1 Although the set of 5 faculties is found both in the suttas and the Abhidhamma, **the Indriya-vibhaṅga** (Vbh 220.15-19/123 f) does not include a Suttanta analysis of it. This suggests that the idea of *indriya* as a general category belongs to the Abhidhamma proper rather than to the suttas. Even in the Vibhaṅga, the 5 faculties do not form a separate set, but is *part*—nos. 15-19—of the complete list of **22 faculties**. [1.1.2.2]

1.1.2.2 The list of **22 faculties** (*bāvisat'indriyāni*)¹¹ [1.1.2.1], comprising both physical and mental items. These 22 faculties¹²—sets of 6 + 3 + 5 + 5 + 3—comprise:

the 6 sense-faculties or sense-bases,	<i>cha-l-indriya</i>	S 48.25-30
the 3 faculties of being, or being triad,	<i>bhava</i>	S 48.22
the 5 faculties of feelings, or feeling pentad,	<i>vedanā</i>	(S 48.31-40) ¹³
the 5 spiritual faculties,	<i>pañc'indriya</i>	S 48.21, 24
the 3 principles of knowledge, or knowledge triad.	<i>Aññā</i>	S 48.23

These serve as a summary of the constituents of our mind-body being, and how we are able to be free of it through wisdom (the last of the 5 faculties).¹⁴

1.1.2.3 In the **Mahā,vagga** (S 5), the closing chapter of the Saṃyutta Nikāya, **the 5 faculties** alone, among the 37 awakening-factors (*bodhi,pakkhiya dhamma*) [1.1.1], are treated in terms of the following stock phrases (for the suttas of ch 1, Suddhika,vagga, “chapter on the simple”):¹⁵

the <i>assāda</i> (gratification) triad	“gratification, danger, and escape” ¹⁶	S 48.2+4+6
the <i>sacca</i> (truth) tetrad	“(the faculty), arising, ceasing, and the path” ¹⁷	S 48.7
the <i>samudaya</i> (arising) pentad	“arising and ceasing, gratification, danger, and escape” ¹⁸	S 48.3+5

The explanation for this probably lies in that the 5 faculties are included in the wider list of 22 faculties [1.1.2.1], serving as a “catalogue of phenomenal reality,” and thus had to be expounded in terms of the wider categories used to analyse the constituents of reality.¹⁹

¹⁰ On the moderating function of the 5 faculties, see SD 10.4 (2). On the Bodhisattva’s giving up self-mortification and turning to the middle way, see **Mahā Saccaka S** (M 36,31 f), SD 49.4; SD 52.1 (13.2).

¹¹ Vbh 5.1-22/122-124, comy at VbhA 578-592/1:125-128; also Vism 16.1-12/491-93. On the 22 faculties, see SD 10.4 (4); SD 101.7 (1.2.3).

¹² For their etyms, defs, explanations, exegeses, see S 5:193-243 (Indriya Saṃyutta); *indriyānaṃ ādhipateyy’attho abhiññeyyo*, Pm 1:17,4 (≈ 21,6; 74,21; 2:21,26; 161,13); Vbh 122-134 (Indriya Vibhaṅga); Vism 491-493; DhsA 119-123 (cf DhsA:PR 157-163); AA 1:106,29-107,2; Sadd 785,18-786,2 (qu Vism); see also CPD: ind’attha.

¹³ These Suttas comprise ch 4 (S 48.31-40) of **Indriya Saṃyutta**.

¹⁴ For further details, see SD 10.4 (4).

¹⁵ For a similar list, see SD 56.16

¹⁶ *Assādañ ca ādīnavañ ca nissaraṇañ ca*. On the assāda triad, see SD 56.16 (2.2.4.2).

¹⁷ *-indriyaṃ pajānāti, -indriya,samudaṃ ... -indriya,nirodhaṃ ... -indriya,nirodha,gāmini,paṭipadaṃ ...*. On the sacca tetrad, see SD 56.16 (2.2.4.3).

¹⁸ *Samudayañ ca athagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca*. On samudaya pentad: SD 56.16 (2.2.4.4).

¹⁹ According to Theravada, *saddhā, viriya, sati* and *samādhi* are always present in *kusala,citta*, but *paññā* only sometimes; however, in Sarvastivada, *śradhā, vīrya, smṛti, samādhi* and *prajñā* are all present in all *kusala,citta*.

8.12-14 SD 56.9	S 48.15-17 SD 56.10	S 48.18 SD 56.11	S 48.24 (ch 3, Cha-ḷ-indriya Vg) ²⁰
araha	<i>araha</i>	<i>araha</i> <i>arahatta,phala,sacchikiriya paṭipanno</i> ²¹	<i>araha</i>
anāgāmi	<i>antarā,parinibbāyī</i> <i>upahacca,parinibbāyī</i> <i>asaṅkhāra,parinibbāyī</i> <i>sa,saṅkhāra,parinibbāyī</i> <i>uddhaṃ,soto akaniṭṭha,gāmī</i>	<i>anāgāmi</i> <i>anāgāmi,phala,sacchikiriya paṭipanno</i> ²³ <i>sakadāgāmi</i> <i>sakadāgāmi,phala,sacchikiriya paṭipanno</i> ²⁴	<i>antarā,parinibbāyī</i> ²² <i>upahacca,parinibbāyī</i> <i>asaṅkhāra,parinibbāyī</i> <i>sa,saṅkhāra,parinibbāyī</i> <i>uddhaṃ,soto akaniṭṭha,gāmī</i>
sakadāgāmi	<i>sakadāgāmi</i>	<i>sakadāgāmi</i> <i>sakadāgāmi,phala,sacchikiriya paṭipanno</i> ²⁴	<i>sakadāgāmi</i>
sotāpanna	<i>sotāpanna</i>	<i>sotāpanna</i> <i>sotāpanna,phala,sacchikiriya paṭipanno</i> ²⁶	<i>eka,bījī</i> ²⁵ <i>kolaṅ,kola</i> <i>satta-k,khattu,parama</i>
<i>dhammānusārī</i> <i>saddhā'nusārī</i>	<i>dhammānusārī</i> <i>saddhā'nusārī</i>	 puthujjana	<i>dhammānusārī</i> <i>saddhā'nusārī</i>

Table 1.1.2: Persons according to strength of faculties (ascending order)

²⁰ **Eka,bījī S** (S 48.24) is the 4th sutta of ch 3, Cha-ḷ-indriya Vagga, on the 6 faculties, included here for the list of 3 streamwinners.

²¹ "Practising for the realization of the fruition of arhathood."

²² These are the 5 kinds of non-returners: **Niṭṭha S** (A 10.63,3), SD 3.3(1.2); SD 2.17 (4-5); Vism 23.56-67/710.

²³ "Practising for the realization of the fruition of non-returning."

²⁴ "Practising for the realization of the fruition of once-returning."

²⁵ These are the 3 kinds of streamwinners: **Eka,bījī Sutta** (S 48.24); **Sa,upādi,sesa S** (A 9.12,8-10), SD 3.3(3); Pug 1.37-39/15 f; Vism 23.55/709.

²⁶ "Practising for the realization of the fruition of streamwinning."

1.1.3 THE 4 MODES OF TRUTH

1.1.3.1 There is another curious fact about the 5 faculties. We have noted that the 5 faculties form the 4th set of **the 7 sets** [1.1.1], which are often and characteristically presented in the suttas as teachings that should be cultivated (*bhāvetabba*), a fact that is stated and restated in practically *every* sutta in the Mahā, vagga [1.1.0.3]. Even all later schools of Buddhism uphold the 7 sets, above all, as the truth of the path (*magga, sacca*), the means of awakening itself.

Hence, it is somewhat curious to find it being applied to **the 5 faculties**, a teaching-set that is usually applied to what is seen as aspects of the conditioned world that tend to form the objects of attachment. This is primarily the 1st truth, that of suffering (*dukkha, sacca*).

1.1.3.2 However, as Gethin points out, there is, clearly, no real problem at all here, even when the question is considered in terms of Abhidhamma.²⁷ The Vibhaṅga “analysis of the heart of the teaching” (*dhmma, hadaya vibhaṅga*, Vbh ch 18) gives the following 4 “modes” (*ākāra*) of the truths, thus:

- the truth that is **suffering** is to be understood (*pariññeyya*);
- the truth that is **the arising** of suffering is likewise to be *understood*, but, in addition, its distinctive characteristic is that it is to be abandoned (*pahatabba*);
- similarly, the truth that is **the cessation** of suffering is to be *understood*, but its distinctive characteristic is that it is to be realized (*sacchikātabba*);
- finally, the truth of the path that leads to **the cessation** of suffering is once more to be *understood*, but its distinctive characteristic is that it is to be cultivated (*bhāvetabba*).²⁸

1.1.3.3 We see this formula fully laid out in **the Dhammacakka Pavattana Sutta** (S 56.11), where it is stated that the 4 truths are, respectively, to be fully understood, abandoned, realized and cultivated.²⁹ Clearly, of course, it is not much the “truths” in themselves (as statements) that are to be fully understood, abandoned, realized or cultivated as *dukkha, samudaya, nirodha* and *magga* themselves.

To a scholar or philologist, this may well appear to be a problem of Pali syntax.³⁰ However, an informed sutta student will almost at once recognize this as a case of a teaching “whose sense is to be drawn out” (*neyy’attha*). We need to examine what that is referred to and read it accordingly. Abhidhamma scholasticism, too, despite its scholasticism, helps clarify such teachings.

1.1.4 Can we be attached to any faculty?

1.1.4.1 The 5 faculties, then, even when associated with the supramundane (*lok’uttara*) mind at the time of attaining any of the 4 paths or 4 fruits, are “to be understood” just like the truth of suffering, just like any other teaching. Moreover, it helps to bear in mind the Abhidhamma view that the path-attainer’s supramundane mind, along with its associated mental factors (*cetasika*), is of such a nature that it cannot be or subsequently become the object of any kind of unwholesome mind (*citta*); as a rule, they *cannot be an object of attachment*.

²⁷ Gethin op cit 2001:122-126.

²⁸ Vbh 426 f. For the full formula as applied to the 4 truths, see **Dhamma, cakka Pavattana** (S 56.11), SD 1.1 (6.2.1.3).

²⁹ S 56.11/5:422 f = V 1:10-12 (SD 1.1).

³⁰ See K R Norman, “The four noble truths: A problem of Pāli syntax,” 1982.

1.1.4.2 On the other hand, any other kind of wholesome mind, which includes among its associated mental factors, *saddhā*, *virīya*, *sati*, *samādhi* and *paññā*,³¹ can be an object of unwholesome mind, an object of attachment, when someone becomes attached to his own wholesome mind or is attached to someone else's wholesome mind.³²

Hence, there is no issue when the suttas say that a practitioner knows the arising, ceasing, gratification, danger and escape [1.1.2.3] regarding *the faculties of faith, of energy, mindfulness, of concentration and of wisdom*. For the untrained or unwise person, any of the faculties—faith, energy, mindfulness, concentration or wisdom—can be *a potential object of attachment*; hence, they need to be harmonized for efficacious practice [1.1.1.3]. For this reason, proper Dharma training followed up by proper practice and spiritual friendship are essential in gaining progress to reach the path and to progress on it.

1.2 CHAPTER SIGNIFICANCE

1.2.1 Chapter name

1.2.1.1 The Mudutara Vagga, the chapter on “weaker than that,”³³ is the 2nd chapter of **the Indriya Saṃyutta**, the connected teachings on the 5 spiritual faculties (*pañc'indriya*)³⁴—this itself forms chapter 4 of Book 5, **Mahā,vagga**, the great chapter, the last part of the Samyutta Nikāya. As a modern convention and convenience, the Indriya Samyutta has been numbered **chapter 48**, that is, **S 48** of the Mahā,vagga.

1.2.1.2 The chapter name comes from *modu,tara*, “weaker than,” in **the (Indriya) Saṅkhitta Sutta 2** (S 48.13), SD 56.9a, that lists the 6 individuals on the path of awakening in a descending order of those whose faculties are “weaker than” the previous individuals. The 7th and last individual—the strongest of them—is the arhat, highlighted in **the (Indriya) Āsava-k,khaya Sutta** (S 48.20), SD 56.13.

1.2.2 The chapter arrangement

1.2.2.1 The Mudutara Vagga opens with **the (Indriya) Paṭilābha Sutta** (S 48.11), a brief definition of the 5 spiritual faculties (*pañc'indriya*) [1.1.0.2]. As its name suggests, the Mudutara Vagga then treats the faculties in brief (*saṅkhitta*)—S 48.12-14—and then in detail (*vitthāra*)—S 48.15-17. The individuals mentioned in these 10 suttas are as follows:

³¹ All this is shown in the exposition of the *hetu*, *āsava*, *saṃyojana*, *gantha*, *ogha*, *yoga*, *nīvaraṇa*, *parāmāsa*, *upādāna* and *kilesa* couplets in **Dhamma,saṅgāṇī**: Dhs 190-192, 195-209..

³² According to the Theravāda, *saddhā*, *virīya*, *sati* and *samādhi* are always present in *kusala,citta*, *paññā* only sometimes; but in the Sarvāstivāda system *śraddhā*, *vīrya*, *smṛti*, *samādhi* and *prajñā* are all present in all *kusala,-citta*.

³³ *Mudu,tara*, “weaker than that”: *mudu*, “weak, soft, gentle, frail” + *-tara* (comparative prefix, “than”). Other senses of **mudu**: *mud'indriya*, “weak-facultied, slow minded, of dull senses” (Pm 1:21 = 2:195;Vism 87). It has other shades of meanings, too: *mudu,citta*, “tender-hearted” (PvA 54); *mudu,piṭṭhika*, “having a pliable (soft) back”; *mudu,bhūta*, “supple, malleable” (D 1:176); *mudu,maddava*, “soft and tender (food)” (said of food taken by young women to preserve their good looks (DhsA 403). Opp of *mudu* is *tikkha*, “sharp.”

³⁴ For details, see **Pañc'indriya**, SD 10.4.

the kind of individual

(1) S 48.11f	(Indriya) Paṭilābha Sutta	one who watches rise and fall leading to arhathood
(2) S 48.12	(Indriya) Saṅkhitta Sutta 1	} the 4 noble individuals; the truth-follower, the faith-follower
(3) S 48.13	(Indriya) Saṅkhitta Sutta 2	
(4) S 48.14	(Indriya) Saṅkhitta Sutta 3	
(5) S 48.15	(Indriya) Vitthāra Sutta 1	} the arhat; the 5 kinds of non-returners; the learners; the truth-follower, the faith-follower
(6) S 48.16	(Indriya) Vitthāra Sutta 2	
(7) S 48.17	(Indriya) Vitthāra Sutta 3	
(8) S 48.18	(Indriya) Paṭipanna Sutta	the 8 kinds of noble individuals
(9) S 48.19	(Saṅkhitta) Sampanna Sutta ³⁵	the “one accomplished in the faculties”: the arhat
(10) S 48.20	(Indriya) Āsava-k,khaya Sutta	the “one with influxes destroyed”: the arhat

1.2.2.2 As already mentioned [1.1.0.2], the remaining 6 suttas and (8) lists the persons in accordance to their attainment of the 5 faculties in **2 important ways**:

- (1) by the relative strength of their 5 faculties;
- (2) in accordance to their respective attainments of the path of awakening.

The 1st way of listing is laid out in **Table 1.1.2**.

The 2nd way of listing vary in 3 ways, thus:

- (1) Thus, bhikshus, due to a difference in faculties there is a difference in the fruits; due to a difference in fruits, there is a difference in persons. (S 48.13/2:200), SD 56.9b (including S 48.12+14)
- (2) Thus, bhikshus, one who fulfils them fully succeeds fully; one who partly fulfils them succeeds partly. The 5 faculties, bhikshus, are not barren, I say. (S 48.17/5:202), SD 56.10c (including S 48.15+16)
- (3) But, bhikshus, that one in whom these 5 faculties are all in all, in every respect, absent is ‘an outsider,’ who stands in the crowd [ranks] of worldlings, I say. (S 48.18/5:202), SD 56.11

2 Terminology

2.1 EARLY COMMON TERMS

2.1.1 From the way in which the relative strength of the faculties corresponds to a range of attainments clearly supports the view that the 5 faculties should be thought of as characterizing faith (*saddhā*), etc in general. What is crucial here is how the suttas understand the terms “faith-follower” (*saddhānusārī*), “truth-follower” (*dhammānusārī*) and “worldling” (*puthujjana*).

2.1.2 Post-Nikāya (and post-Āgama) Buddhist literature agree in taking the term *puthujjana* (Skt *pṛthagjana*) as referring to one who has not attained any of the 4 paths or 4 fruits³⁶ [2.3]. There also seems to

³⁵ Also called **(Indriya) Sampanna S**. Cf **Indriya Sampanna S** (S 35.153/4:140), SD 10.4(4.6).

³⁶ Eg Pug 1.9/12; Vism 22.5/672; Abhidharma, hṛdaya (Abhdhh tr Willemen) 1975:159; Abhidharma, samuccaya (Abhds tr W Rahula) 1971:158.

be general agreement that *saddhā'nusārī* (Skt *śraddhā'nusārin*) and *dhammānusārī* (*dharmānusārin*) should be understood as two kinds of persons who are *on the verge of* or who have *just attained the path of streamwinning*, and those who immediately gain *the fruit*, are called “**faith-freed**” (*saddhā, vimutta*; Skt *śraddhā'dhimukta*), who is strong in faith, and “**vision-attainer**” (*diṭṭhi-p, patta*; *dṛṣṭi, prāpta*), who is sharp or strong in wisdom, respectively.³⁷

2.2 DOCTRINAL DIFFERENCES

2.2.1 To this extent these definitions should, it seems, be considered as belonging to the common heritage of ancient Buddhism. There were, no doubt, differences of detail between the Abhidharma systems on these points. For instance, according to the Theravāda Abhidhamma, the *saddhānusārī* and the *dhammānusārī* will each exist for only one thought-moment, while in the Sarvāstivāda system, the *śraddhā'nusārin* and the *dharmānusārin* will exist for 15 thought-moments. We are not told how they come to such exact figures.

2.2.2 In both systems, however, the fruition-moment follows immediately and inevitably upon the path. In both systems, too, the essential difference between the *saddhā'nusārī* and *dhammānusārī* relates to the difference between weak (*mudu*) faculties in the case of the former, and “sharp” (*tikkha*) or dominant faculties in the case of the latter.

2.3 PUTHUJJANA

2.3.1 These facts seem to show that certain portions of **the Indriya Samyutta** (S 48), in fact, support the view that the 5 faculties should be understood as referring *only* to faith, energy, mindfulness, concentration and wisdom³⁸ of the saint or noble individual (*ariya, puggala*), the person who has gained one of the 4 paths or 4 fruits.

2.3.2 The 5 faculties must, in other words, be exclusively supramundane (*lok'uttara*). Or—Gethin wonders—“should one conclude that the later tradition has straightforwardly imposed entirely inappropriate technical interpretations upon the terminology of the Nikāyas?”³⁹ Here, we move into something of a problematic area. Clearly, one of the reasons for the explicit interpretation and definition of the term *puthujjana* in the Puggala Paññatti is precisely this kind of passage that contrasts the *puthujjana* with the 8 kinds of noble individuals (*ariya, puggala*). [2.1.1]

Similarly, there are other sutta passages that use the term *puthujjana* which can be viewed as supporting the traditional interpretation (as one not yet on the path even as a streamwinner).⁴⁰ No doubt the tighter technical term “should be seen as the end product of a gradual and continuous process, and not as what amounts to a radical reinterpretation of earlier material.”⁴¹

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³⁷ M 70,18 (SD 11.1); Vism 21.75/659; Abhidharma,kośa (Abhk) 353; Abhh (tr) 73-75.

³⁸ For details on *saddhā, viriya, sati, samādhi* and *paññā*, see **Pañc'indriya**, SD 10.4.

³⁹ Gethin 2001:128 f.

⁴⁰ A clear example is (**Sotāpatti**) **Nandiya S** (S 55.40): “The one who is in every way and everywhere completely without the 4 factors of streamwinning, him I say is an outsider, one who stands in the ranks of the worldling (*puthujjana*)” (S 55.40/5:397), SD 47.1. Cf (**Sotāpatti**) **Ānanda S** (S 55.13/5:362 f); **Anātha, piṇḍika S** (S 55.26/5:381), SD 23.21; **Anātha, piṇḍika S 2** (S 55.27/5:386), SD 23.2b.

⁴¹ Gethin 2001:129.

(Indriya) Paṭilābha Sutta

The (Indriya) Discourse on the Obtained

S 48.11

2 “Bhikshus, there are these **5 faculties**. What are the five?

- | | |
|-----------------------------------|-----------------------|
| (1) The faculty of faith. | <i>saddh'indriya</i> |
| (2) The faculty of energy. | <i>viriy'indriya</i> |
| (3) The faculty of mindfulness. | <i>sat'indriya</i> |
| (4) The faculty of concentration. | <i>samādh'indriya</i> |
| (5) The faculty of wisdom. | <i>paññ'indriya</i> |

3 And what, bhikshus, is **the faculty of faith**?

Here, bhikshus, the noble disciple is a person of faith, one who places faith in the awakening of the Tathagata thus:

‘So, too, is he the Blessed One:⁴² he is⁴³ an arhat, fully self-awakened, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.’

This is called the faculty of faith.

4 And what, bhikshus, is **the faculty of energy**?

The energy that one obtains on the basis of⁴⁴ the 4 right strivings.⁴⁵ This is called the faculty of energy. [200]

5 And what, bhikshus, is **the faculty of mindfulness**?

The mindfulness that one cultivates on the basis of the 4 focuses of mindfulness.⁴⁶

This is called the faculty of mindfulness.

6 And what, bhikshus, is **the faculty of concentration**?

Here, bhikshus, the noble disciple gains *concentration*, gains one-pointedness of mind, having made release the mental object.

This is called the faculty of concentration.

⁴² See **Dhajagga S** (S 11.3), SD 15.5 (2.4) & **Buddhānussati**, SD 15.7 (2.2) & n.

⁴³ On this tr, see **Buddhānussati**, SD 15.7 (2.2) & n.

⁴⁴ *Samma-p, padhāne ārabba*. Comy; “In dependence on the right strivings; the meaning is, ‘by cultivating the right strivings.’” (*Samma-p, padhāne paṭicca, samma-p, padhāne bhāvento'ti attho*, SA 3:234,19).

⁴⁵ The 4 right strivings are the efforts: (1) to prevent an arisen unwholesome state from arising; (2) to abandon an arisen unwholesome state; (3) to cultivate an arisen wholesome state; (4) to guard an arisen wholesome state: **(Cātu) Padhāna S** (A 4.14), SD 10.2; SD 10.16 (6.2); pericope SD 51.21 (1.2).

⁴⁶ *Yaṃ kho bhikkhave cattaro stipaṭṭhāne ārabba satim paṭilabhati*. Comy glosses *ārabba* with *bhāvento*, “cultivating” (SA 3,234,19 f). The 4 focuses (or foundations) of mindfulness are the contemplations of: (1) the body (*kāyā-nupassanā*), (2) feelings (*vedanā'nupassanā*), (3) the mind (*cittānupassanā*), (4) mind-objects as realities (*dhammā-nupassanā*): **Satipaṭṭhāna S** (M 10), SD 13.

7 And what, bhikshus, is **the faculty of wisdom**?

Here, bhikshus, the noble disciple is wise; he has wisdom directed to arising and ceasing, which is noble and penetrative, leading to the complete destruction of suffering.⁴⁷

This is called the faculty of wisdom.

8 These, bhikshus, are the 5 faculties.”

evaṃ

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⁴⁷ *Idha bhikkhave ariya, sāvako paññavā hoti udaya-t, thagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkha-k, khaya, gāminiyā.*