

15

Eka,bījī Sutta

The Discourse on the One-seeder | S 48.24

Theme: Individuals who are progressively awakened on the path

Translated by Piya Tan ©2020

1 Sutta significance

1.1 SUTTA SUMMARY AND LOCATION

1.1.1 The Eka,bījī Sutta (S 48.24) is a brief text on how the 5 faculties (*pañc'indriya*), when fully cultivated, bring about arhathood [§3]. When any of these faculties are weak in us, but well cultivated, we will still progress on the path, but more work still needs to be done. We may well progress to be one of the 5 kinds of non-returners [§4], or a once-returned [§5], or one of the 3 kinds of streamwinners, or at least as one of the 2 kinds of streamwinners-to-be [§7]. These individuals are listed in a descending order of path-attainment.

1.1.2 Like **the (Indriya) Puna-b,bhava Sutta** (S 48.21) [SD 56.14], that is, the 1st sutta of the Cha-!-indriya Vagga, **the Eka,bījī Sutta** (S 48.24), its 4th sutta, highlights the 5 spiritual faculties, instead of the “6 faculties” of the Chapter. This anomaly is, in fact, seen in the 1st 4 suttas of the Vagga (S 48.21-24). It is likely that these were the original 4 suttas in this Vagga, and the other 6 suttas on *the 6 faculties* were added later.¹

1.2 THE INDIVIDUALS RELATED TO THE PATH: DEFINITIONS

1.2.1 The arhat and the non-returners: the 10 fetters

1.2.1.1 In **the (Indriya) Paṭilābha Sutta** (S 48.11) [SD 56.8], the 1st sutta of **the Mudu,tara Vagga**, on “weaker than that” (which precedes the Cha-!-indriya Vagga, wherein **S 48.24** is located), there is no mention of arhathood. It is, however, clearly implied by the phrase “leading to the complete destruction of suffering” (*sammā,dukkha-k,khaya,gāminiyā*). The Sutta then briefly defines each of the 5 spiritual faculties, and that the faculty of wisdom leads “to the complete destruction of suffering,” which is, of course, arhathood.²

1.2.1.2 In **the (Indriya) Āsava-k,khaya Sutta** (S 48.20) [SD 56.13], the *last* sutta of the preceding chapter, **the Mudutara Vagga**, however, the arhat is defined as one “who has destroyed the influxes” (*āsava-k,khaya*).³ This is an ancient teaching, introduced probably some time during the 1st period of the ministry,⁴ at a time when there were many arhats.

1.2.1.3 In due course, when the Buddha’s following grew phenomenally, many who were not yet arhats joined monastic life, and the community of lay practitioners also grew. For the benefit of those amongst these fourfold community of monks, nuns, laymen and laywomen, the Buddha introduced the teaching of **the 10 fetters** (*dasa saṃyojana*).⁵

¹ See SD 56.14 (1.2.2).

² **(Indriya) Paṭilābha S** (S 48.11,7), SD 56.8.

³ On *āsava-k,khaya*, see SD 56.13a (1.0.3).

⁴ On the periods in the Buddha’s ministry, see SD 40a.1 (1.3).

⁵ The 10 fetters (*dasa saṃyojana*) are: (1) self-identity view, (2) doubt, (3) attachment to rituals and vows, (4) sensual lust, (5) repulsion; (6) lust for form-existence, (7) lust for formless existence, (8) conceit, (9) restlessness, (10)

The scheme of the 10 fetters provides a better structural notion or developmental sequence of how we progress on the path of awakening, and gradually reach nirvana. It gives us a good idea of how **stream-winning** is attained by *the breaking of the 1st 3 fetters*; then, **once-returning** arises when we further *weaken the 3 unwholesome roots* [1.2.1.5]. When all *the 5 lower fetters* are broken, we are free from the sense-world by gaining **non-returning**. Finally, with the breaking of *the 5 higher fetters*, all birth and rebirth are transcended upon the attaining of **arhathood**.

1.2.1.4 The following definitions of the various kinds of individuals are from **the Puggala Paññatti**,⁶ followed by the Pali. It defines them in 2 ways: first, the individuals are listed one by one; then, the 4 saints in terms of the 8 individuals (*aṭṭha purisa, puggala*)⁷ and the 10 fetters (*dasa saṃyojana*). [1.2.1.3]

We will look at the second one first, that is, the definitions of **the streamwinner**, **the once-returner**, **the non-returner** and **the arhat**, in terms of *the 8 individuals and the abandoning of the fetters*, thus:

(1) “What kind of person is a **streamwinner**, and a person practising for the realization of the fruit of streamwinning?

A person who is practising *for the abandoning of the 3 fetters* is one practising for the realization of the fruition of streamwinning. This person whose 3 fetters have been abandoned is one called a streamwinner.”

(*Katamo ca puggalo sotāpanno, sotāpatti, phala, sacchikiriyāya paṭipanno?*⁸ *Tiṇṇaṃ saṃyojanānaṃ pahānāya paṭipanno puggalo sotāpatti, phala, sacchikiriyāya paṭipanno, yassa puggalassa tīṇi saṃyojanāni pahīnāni. Ayaṃ vuccati puggalo sotāpanno.*) (Pug 1.47/17)

(2) “A person who is practising *for the diminishing of sensual lust and ill will* is one practising for the realization of the fruition of once-returning. The person whose sensual lust and ill will have been diminished is called a **once-returner**.”

(*Kāma, rāga-vyāpādānaṃ tanu, bhāvāya paṭipanno puggalo sakadāgāmi, phala, sacchikiriyāya paṭipanno, yassa puggalassa kāma, rāga-vyāpādā tanubhūtā. Ayaṃ vuccati puggalo sakadāgāmī.*) (Pug 1.48/17)

(3) “A person who is practising *for the abandonment without residue of sensual lust and ill will* is one practising for the realization of the fruition of non-returning. The person whose sensual lust and ill will have been abandoned without residue is one called a **non-returner**.

(*Kāma, rāga-vyāpādānaṃ anavasesa-p, pahānāya paṭipanno puggalo anāgāmi, phala, sacchikiriyāya paṭipanno, yassa puggalassa kāma, rāga-vyāpādā anavasesā pahīnā. Ayaṃ vuccati puggalo anāgāmī.*) (Pug 1.49/17 f)

(4) “A person practising for the abandoning, without any residue, lust for form, lust for the formless, conceit, restlessness and ignorance, is one practising for the realization of the fruition of arhathood.”⁹ A

ignorance. see SD 56.9 Table 2.3.2.3. Also SD 10.16 (1.6.6-8); SD 11.1 (5.1.4); SD 3.3 (2); SD 56.1 (4.4); ZWSD 56.13a (7.1.2.2)..

⁶ Pug 1.42-46/16 f, 10.1/74, which lists the individuals (in sets) in a broad ascending order, thus: (35) *dhammānusārī*, (36) *saddhā’nusārī*; (37) *satta-k, khattum paramo*, (38) *kolaṅkolo*, (39) *eka, bījī*; (40) *sakadāgāmī*; (41) *anāgāmī*; (42) *antarā, parinibbāyī*, (43) *upahacca, parinibbāyī*, (44) *asaṅkhāra, parinibbāyī*, (45) *sasaṅkhāra, parinibbāyī*, (46) *uddhamso akaniṭṭha, gāmī*; (47) *sotāpanno, sotāpatti, phala, sacchikiriyāya paṭipanno*; (48) *sakadāgāmī, sakadāgāmī, phala, sacchikiriyāya paṭipanno*; (49) *anāgāmī, anāgāmī, phala, sacchikiriyāya paṭipanno*; (50) *arahā, arahattāya paṭipanno*. Here, they are treated in the *descending* order, in keeping with the Suttas.

⁷ On the 4 paths (*magga*) (streamwinner-to-be, once-returner-to-be, non-returner-to-be and arhat-to-be) and their respective fruits (*phala*) (the full-fledged streamwinner, etc), see **Aṭṭha Puggala S 2** (A 8.60), SD 15.10a(1.5).

⁸ This question is in Be but not in Ee.

⁹ That is, an arhat-to-be, who is still a learner (*sekha*).

person whose *lust for form, lust for the formless, conceit, restlessness and ignorance* have been abandoned, is said to be **an arhat.**”

(*Rūpa,rāga-arūpa,raga-māna-uddhacca-avijjāya anavasesa-p,pahānāya paṭipanno puggalo arahatta,-phala,sacchikiriya paṭipanno, yassa puggalassa rūpa,rāgo arūpa,rāgo māno uddhaccaṃ avijjā anavasesā pahānā. Ayaṃ vuccati puggalo arahā.*) (Pug 1.50/18)

1.2.1.5 Buddhaghosa, at the conclusion of his Visuddhi,magga, summarizes the various kinds of **arhats**, as follows:

“Having cultivated the 4th path, one becomes a **faith-freed** [1.2.5.1], another a **wisdom-freed**¹⁰ [1.2.5.3- (7)] another a **both-ways freed**,¹¹ another **one with the 3 knowledges**,¹² another **one with the 6 super-knowledges**,¹³ another a **great one whose influxes are destroyed, who has attained the various analytic skills**.¹⁴

It was in this connection (with one who has developed the 4th path), it is said:

‘But it is at the moment of the path that he is said to be disentangling the tangle,¹⁵ at the moment of fruition, he has disentangled the tangle, and is worthy of the highest offerings in the world with its gods. [Vism 1.7]”

(*Catuttha magga,paññaṃ bhāvetvā koci saddhā,vimutto hoti, koci paññā,vimutto hoti, koci ubhato,-bhāga,vimutto hoti, koci te,vijjo, koci cha-ḷ-abhiñño, koci paṭisambhida-p,pabheda-p,patto mahā,khīṇ’ā-savo.*

Yaṃ sandhāya vuttam: magga-k,khaṇe pan’esa taṃ jaṭaṃ vijateti nāma; phala-k,khaṇe vijaṭita,jaṭa sadevakassa lokassa agga,dakkhiṇeyyo hotīti [Vism 1.7]. Vism 23.58/710)

1.2.2 The non-returners

From hereon, we will look at the **Puggala Paññatti** definitions of the various individuals one by one, beginning with the non-returner (since the arhat has already been defined earlier) [1.2.1.4(4)].

1.2.2.0 The non-returner (*anāgāmī*), as we have noted [1.2.1.3], is an individual who has broken all the 5 lower fetters (that imprison us in the sense-world). Upon dying here, he is reborn in one of the pure abodes (*suddh’āvāsa*), the highest of the form-dhyana worlds, never again to be reborn in the sense-world or anywhere else. He will attain arhathood in that pure abode itself.¹⁶

The **Eka,bīji Sutta** (S 48.24) lists the 5 kinds of non-returners. This same list is found in many places in the suttas, even in the Abhidhamma, especially the **Puggala Paññatti** (Pug 1.42-46 + 10.1) and its Com-

¹⁰ On the wisdom-freed arhat, see SD 10.16 (14.2).

¹¹ On the both-ways freed arhat, see SD 10.16 (14.3)

¹² On the 3-knowledge arhat, see SD 10.16 (14.4).

¹³ On the 6-knowledge arhat, see SD 10.16 (14.5).

¹⁴ Dhammapāla attr **Sāriputta** with these fivefold “disciple’s perfection” (*sāvaka,pāramī*): one accomplished in the perfections, one accomplished in the analytic insights, one with the 6 superknowledges, one with the 3 knowledges, the pure-insight meditator (*pārami-p,pattā paṭisambhidā-p,patta cha-ḷ-abhiññā tevijjā, sukkha,vipassaka*) (ThaA 3:208,30-34, 209,9+21 f). Apparently most, if not all, the early arhats have the 4 analytic skills (*paṭisambhidā*) in meanings (*attha p.*), teachings (*dhamma p.*), language (*nirutti p.*) and ready wit (*paṭibhāna p.*): SD 28.4 (4); SD 41.6 (2.2). See **Paṭisambhidā,patta S** (A 5.86/3:113). Although these qualities are found in the earliest arhats, the term seems late canonical, and is more common in Comys.

¹⁵ Buddhaghosa opens and closes his Visuddhi,magga with this quote from (**Devatā**) **Jaṭā S** (S 1.23/1:13), SD 50.22a = (**Brāhmaṇa**) **Jaṭā S** (S 7.6/1:165), SD 50.22b: these are verses S 55*-58* = S 625*-628*.

¹⁶ For other details on the 5 kinds of non-returners, see SD 56.10 (2). On the pure abodes, see SD 23.14 ITable 3).

mentary.¹⁷ The following definitions of the non-returner, and the 5 kinds of non-returners are from the Puggala Paññatti [1.2.1.3].

1.2.2.1 THE NON-RETURNER: DEFINITION

“What kind of person is a **non-returner**?

Here, a certain person, having completely destroyed the 5 lower fetters,¹⁸ is spontaneously born (and) attains nirvana there, one of a nature not to return (here) from that world. This person is called a non-returner.”

*(Katamo ca puggalo anāgāmī? Idh’ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvatti,dhammo tasmā lokā. Ayaṃ vuccati puggalo **anāgāmī**.)* (Pug 1.49/17 f)

THE 5 KINDS OF NON-RETURNERS¹⁹

1.2.2.2 (1) The one is an attainer of nirvana in the interval [intermediate state] (*antarā,parinibbāyī*).

“What kind of person is **one who attains nirvana in the interval**?

Here, a certain person, having completely destroyed the 5 lower fetters, is spontaneously born (and) attains nirvana there, one of a nature not to return from that world. Upon gaining rebirth immediately without ever reaching the middle²⁰ of his lifespan, he brings forth the noble path for abandoning the higher fetters²¹—he is called a person who attains nirvana in the interval [the intermediate state].”²² [1.2.2.7(1)]

*(Katamo ca puggalo antarā,parinibbāyī? Idh’ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvatti,dhammo tasmā lokā, so upapannaṃ vā samanantarā appattaṃ vā vemajjhaṃ āyu-p,pamāṇaṃ ariya,maggam sañjaneti upariṭṭhimānaṃ saṃyojanānaṃ pahānāya. Ayaṃ vuccati puggalo **antarā,parinibbāyī**.)* (Pug 1.42/16)

1.2.2.3 (2) The attainer of nirvana upon arrival (*upahacca,parinibbāyī*)

“What kind of person is **one who attains nirvana upon arrival**?

Here, a certain person, having completely destroyed the 5 lower fetters, is spontaneously born (and) attains nirvana there, one of a nature not to return from that world. Dying either upon arrival (in the pure abodes) or having passed halfway through his lifespan, he brings forth the noble path for abandoning the higher fetters. This person is called one who attains nirvana upon arrival.” [1.2.2.7(2)]

*(Katamo ca puggalo upahacca,parinibbāyī? Idh’ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvatti,dhammo tasmā lokā, so atikkamitvā vemajjhaṃ āyu-p,pamāṇaṃ upahacca vā kāla,kiriyaṃ²³ ariya,maggam sañjaneti upariṭṭhimānaṃ saṃyojanānaṃ pahānāya. Ayaṃ vuccati puggalo **upahacca,parinibbāyī**.)* (Pug 1.43/16 f)

¹⁷ PugA 198-203. Also (**Dasaka**) **Niṭṭha S** (A 10.63,3), SD 3.3(1.2). For details and a full list of refs on the 5 kinds of non-returners, see SD 2.17 (4.4, 5); Vism 23.56-67/710.

¹⁸ The 5 lower fetters are: (1) self-identity view, (2) doubt, (3) attachment to rituals and vows, (4) sensual lust, (5) repulsion. [1.2.1.3]

¹⁹ For the Skt version of the 5 non-returners, see Abhidharma,kośa: Abhk 6.37a-c (Abhk:PR 3:966).

²⁰ In the phrase “without ever reaching the middle of his lifespan there” (*tattha ... āyu,vemajjhaṃ appatvā va*) the emphatic particle *va = eva* is very significant. We must imagine here that he is reborn in an intermediate state which arises for him in one of the pure abodes; hence, he does not actually live there at all.

²¹ The 5 higher fetters are: (6) lust for form-existence, (7) lust for formless existence, (8) conceit, (9) restlessness, (10) ignorance. [1.2.1.3]

²² For a discussion, see **Is rebirth immediate?** SD 2.17 (4-6).

²³ *VI kālaṃ kiriyaṃ.*

1.2.2.4 (3) The attainer of nirvana without exertion (*asaṅkhāra, parinibbāyī*)

“What kind of person is **one who attains nirvana without exertion**?

Here, a certain person, having completely destroyed the 5 lower fetters, is spontaneously born (and) attains nirvana there, one of a nature not to return from that world. Without effort, he brings forth the noble path for abandoning the higher fetters. This person is called one who attains nirvana without exertion.” [1.2.2.7(3)]

(*Katamo ca puggalo asaṅkhāra, parinibbāyī? Idh’ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvatti, dhammo tasmā lokā, so asaṅkhārena ariya, maggaṃ sañjaneti upariṭṭhimānaṃ saṃyojanānaṃ pahānāya. Ayaṃ vuccati puggalo **asaṅkhāra, parinibbāyī.***) (Pug 1.44/17)

1.2.2.5 (4) The attainer of nirvana with exertion (*sa, saṅkhāra, parinibbāyī*)

“What kind of person is **one who attains nirvana with exertion**?

Here, a certain person, having completely destroyed the 5 lower fetters, is spontaneously born (and) attains nirvana there, one of a nature not to return from that world. With effort, he brings forth the noble path for abandoning the higher fetters. This person is called one who attains nirvana without exertion.” [1.2.2.7(4)]

(*Katamo ca puggalo saṅkhāra, parinibbāyī? Idh’ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvatti, dhammo tasmā lokā, so sa, saṅkhārena ariya, maggaṃ sañjaneti upariṭṭhimānaṃ saṃyojanānaṃ pahānāya. Ayaṃ vuccati puggalo **sa, saṅkhāra, parinibbāyī.***) (Pug 1.45/17)

1.2.2.6 (5) The one bound upstream, heading towards Akaniṭṭha (*uddhaṃ, soto akaniṭṭha, gāmī*).

Here, a certain person, having completely destroyed the 5 lower fetters [1.2.2.1], is spontaneously born (and) attains nirvana there, without returning from that world. Having fallen [died] from Avihā, he goes to Atappā; having fallen from Atappā, he goes to Sudassā; having fallen from Sudassā, he goes to Sudassī; having fallen from Sudassī, he goes to Akaniṭṭhā. In Akaniṭṭhā, he brings forth the noble path for abandoning the higher fetters. [1.2.2.7(5)]

(*Katamo ca puggalo uddhaṃ, soto akaniṭṭha, gāmī? Idh’ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvatti, dhammo tasmā lokā, so avihā cuto atappaṃ gacchati, atappā cuto sudassaṃ gacchati, sudassā cuto sudassim gacchati, sudassiyā cuto akaniṭṭhaṃ gacchati, akaniṭṭhe ariyamaggaṃ sañjaneti upariṭṭhimānaṃ saṃyojanānaṃ pahānāya. Ayaṃ vuccati puggalo **uddhaṃ, soto akaniṭṭha, gāmī.***) (Pug 1.46/17)

1.2.2.7 Buddhaghosa summarizes the definitions of the 5 kinds of non-returners, as follows:

56 “Having cultivated the wisdom of the 3rd path, one is called a ‘non-returner.’ According to the differences in faculties, he completes his course in one of 5 ways. After leaving this world, he becomes: (1) an attainer of nirvana in the interval, or (2) an attainer of nirvana upon arrival, or (3) an attainer of nirvana without exertion, or (4) an attainer of nirvana with exertion, or (5) one bound upstream, heading towards Akaniṭṭhā.” [D 33,2.1(18)/3:237]

(*Tatiya, magga, paññaṃ bhāvetvā anāgāmī nāma hoti. So indriya, vemattatā, vasena antarā parinibbāyī, upahacca, parinibbāyī, asaṅkhāra, parinibbāyī, sa, saṅkhāra, parinibbāyī, uddhaṃ, soto akaniṭṭha, gāmīti pañcadhā idha vihāya niṭṭho hoti. Vism 35.56/710*)

57 “Therein, (1) **an attainer of nirvana in the interval** (*antarā, parinibbāyī*) attains nirvana after being reborn anywhere in the pure abodes, without ever reaching the middle of his lifespan there.”²⁴ [1.2.2.2]
(*Tattha antarā parinibbāyīti yattha katthaci suddh’āvāsa, bhava upapajjitvā āyu, vemajjhaṃ appatvā va parinibbāyati.* Vism 35.57/710).

(2) “**An attainer of nirvana upon arrival** (*upahacca, parinibbāyī*) attains nirvana after the middle of his lifespan there.” [1.2.2.3]
(*Upahacca parinibbāyīti āyu, vemajjhaṃ atikkamitvā parinibbāyati.* Vism 35.58/710)

(3) “**An attainer of nirvana without exertion** (*asankhāra, parinibbāyī*) brings forth the highest path without exertion, with little effort.” [1.2.2.4]
(*Asankhāra, parinibbāyīti asankhārena appa, yogena upari, maggaṃ nibbatteti.* Vism 35.58/710)

(4) “**An attainer of nirvana with exertion** (*sa, saṅkhāra, parinibbāyī*) brings forth the path with exertion, with effort.” [1.2.2.5]
(*Sa, saṅkhāra, parinibbāyīti sasankhārena sappayogena upari, maggaṃ nibbatteti.* Vism 35.58/710)

(5) “**One bound upstream, heading towards Akaniṭṭha** (*uddhaṃ, soto akaniṭṭha, gāmī*) is reborn upwards from wherever he is reborn (in the pure abodes) up to the Akaniṭṭha state and therein attains nirvana.” [1.2.2.6]
(*Uddhaṃ, soto akaniṭṭha, gāmīti yatth’uppanno, tato uddhaṃ yāva akaniṭṭha, bhavā āruyha tattha parinibbāyati.* Vism 23.56/710)

1.2.3 The once-returned

1.2.3.1 (6) “What kind of person is a **once-returned**?”

Here, a certain person, having completely destroyed the 3 fetters and *diminishing lust, hate and delusion*, having returned to this world just once, makes an end of suffering. This person is called a once-returned.”

(*Katamo ca puggalo sakadāgāmī? Idh’ekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāga, dosa, mohānaṃ tanuttā sakadāgāmī hoti sakid eva imaṃ lokam āgantvā dukkhass’antaṃ karoti. Ayaṃ vuccati puggalo sakadāgāmī.*) (Pug 1.48/17)

1.2.3.2 Buddhaghosa summarizes the definition of a **once-returned** as follows:

“By cultivating wisdom of the 2nd path, one is called a “**once-returned**.” He returns only once to this world and makes an end of suffering.”²⁵ (Vism 23.55/709)

1.2.4 The streamwinners

1.2.4.0 According to the Saṃyutta Commentary: **A one-seeder** (*eka, bījī*) is a streamwinner who attains arhathood after only one more existence; **a clan-to-clan goer** (*kolaṇ, kola*), one who fares on in samsara for two or three births and then makes an end to suffering; **a seven-at-most** (*satta-k, khattu, parama*), one who is reborn 7 times at most, without taking an 8th existence.²⁶ (SA 3:238, 19-34)

²⁴ On *vemajjhaṃ* and the tr here, see (1.2.2.2) n at “without ever reaching the middle of his lifespan there.”

²⁵ *Dutiya, magga, paññaṃ bhāvetvā sakadāgāmī nāma hoti. Sakid-eva imaṃ lokam āgantvā dukkhass’antaṃ karoti.*

²⁶ On the 3 kinds of streamwinners, see also **Sa, upādi, sesa S** (A 9.12, 8-10), SD 3.3(3).

These 3 individuals are defined in **the Puggala Paññatti** (Pug 15 f), with elaborations in its Commentary (PugA 195-197). The Puggala Paññatti's definitions of the 3 kinds of streamwinners follow:

1.2.4.1 (7) The single-seeder (*eka, bījī*)

“What kind of person is a **single-seeder**?”

Here, a certain person, *having completely destroyed the 3 fetters*, is a streamwinner, no longer bound for the lower world,²⁷ sure of crossing over to self-awakening. Having been reborn only *once* in a human birth, he makes an end of suffering. This person is called a single-seeder.”

(*Katamo ca puggalo eka, bījī? Idh'ekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipāta, dhammo niyato sambodhi, parāyano,*²⁸ *so ekaṃ yeva mānusaṃ bhavaṃ nibbattetvā dukkhass'antaṃ karoti. Ayam vuccati puggalo ekabījī.*) (Pug 1.39/16)

1.2.4.2 (8) The clan-to-clan-goer (*kolaṃ, kola*)

“What kind of person is a **clan-to-clan-goer**?”

Here, a certain person, *having completely destroyed the 3 fetters*, is a streamwinner, no longer bound for the lower world, *sure of crossing over to self-awakening*. Having wandered through only *one or two* families, he makes an end of suffering. This person is called a clan-to-clan-goer.”

(*Katamo ca puggalo kolaṃ, kolo? Idh'ekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipāta, dhammo niyato sambodhi, parāyano, so dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhass'antaṃ karoti. Ayam vuccati puggalo kolaṃ, kolo.*) (Pug 1.38/16)

1.2.4.3 (9) The seven-at-most (*satta-k, khattu parama*)

“What kind of person is a **seven-at-most**?”

Here, a certain person, *having completely destroyed the 3 fetters*, is a streamwinner, no longer bound for the lower world, *sure of crossing over to self-awakening*. Having wandered through samsara amongst the devas and amongst humans, *he makes an end of suffering*. This person is called a seven-at most.”²⁹

(*Katamo ca puggalo satta-k, khattu, paramo? Idh'ekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipāta, dhammo niyato sambodhi, parāyano, so satta-k, khattum deve ca mānuse ca sandhāvitvā saṃsaritvā dukkhass'antaṃ karoti. Ayam vuccati puggalo satta-k, khattu, paramo.*) (Pug 1.37/15 f)

1.2.4.5 Buddhaghosa summarizes the definition of these 3 kinds of streamwinners as follows:

“Now, here, one who has cultivated wisdom [understanding] of the 1st path with slow insight and weak faculties is called a ‘**seven-at-most**.’ Having gone through the rounds of rebirth 7 times in the happy destinies.

One who has cultivated wisdom with medium insight and medium faculties is called a ‘**clan-to-clan goer**.’ Having gone through 2 or 3 rebirths in good families he makes an end of suffering.

²⁷ *Avinipāta*, alt tr “not fated for birth in a suffering state”; opp of *vinipāta*, “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 33,2.1(4)/3:234; A 11.68) are mentioned: the hells (*niraya*), the animal birth (*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. See **Pañca, gati S** (A 9.68/4:459), SD 2.29.

²⁸ Be so; Ce *-parāyaṇo*.

²⁹ Comys say that Anātha, piṇḍika, Visākhā, Cula, ratha, Mahā, ratha, Aneka, vaṇṇa and Nāga, datta (these last 4 are devaputras) and Sakka, who, after 6 births in the form heavens, will, on the 7th occasion, be reborn in the pure abodes. (SA 3:239; PugA 197,9-14)

One who had cultivated wisdom with keen insight and keen faculties is called a “**single-seeder.**” Having gone through one rebirth amongst humans he makes an end of suffering.”³⁰ (Vism 55/709)

1.2.5 The streamwinners-to-be

1.2.5.0 The faith-follower (*saddhā'nusārī*) and **the truth-follower** (*dhammānusārī*) are those who are on the way to becoming streamwinners. They are famously mentioned in **the (Anicca) Cakkhu Sutta** (S 25.1) and in every one of the 10 suttas of that Chapter, **the Okkanti Saṃyutta**, the chapter on the descent (into a boat). All these 10 suttas teach only *one* thing: when we diligently reflect on impermanence we will attain streamwinning in this life itself, if not, certainly at the moment of dying.

These 10 suttas differ only in the object of mindfulness. The 10 suttas respectively feature these **10 objects of mindfulness**: (1) the 6 sense-bases; (2) the 6 sense-objects; (3) the 6 consciousnesses; (4) the 6 contacts; (5) the 6 kinds of feelings; (6) the 6 kinds of perception; (7) the 6 kinds of volition; (8) the 6 kinds of craving; (9) the 6 elements (earth, water, fire, wind, space and consciousness); (10) the 5 aggregates.³¹

When we do *any* of these reflections properly and constantly through faith, we are streamwinners-to-be called **faith-followers** (*saddhā'nusārī*); when we become *streamwinners*, we are said to be “faith-freed” (*saddhā.vimutta*) [1.2.5.1]. When we reflect on impermanence in this manner based on wisdom, we are streamwinners-to-be called **truth-followers**, and when we become *streamwinners*, we are said to be vision-attainers (*ditṭhi-p,atta*) [1.2.5.2]. Either way, we have reached the path of awakening.³²

1.2.5.1 (10) The faith-follower

“What kind of person is a **faith-follower**?”

“A person who has an excessive faculty of faith, practising for the realization of the fruition of streamwinning, moved by faith, led by *faith*, cultivates the noble path—this person is called a **faith-follower**. A person who is a faith-follower, practising for the realization of the fruition of streamwinning, is established in the fruition as one **faith-freed**.”³³ [1.2.5.3]

(*Katamo ca puggalo saddhā'nusārī? Yassa puggalassa sotāpatti,phala,sacchikiriya paṭipannassa saddh'indriyaṃ adhimattaṃ hoti, saddhā,vāhiṃ saddhā,pubbaṇ,gamaṃ ariya,maggaṃ bhāveti. Ayaṃ vuccati puggalo saddhānusārī. Sotāpatti,phala,sacchikiriya paṭipanno puggalo saddhā'nusārī, phale tṭhito saddhā,vimutto.*)³⁴ (Pug 1.36/15)

1.2.5.2 (11) The truth-follower

“What kind of person is a **truth-follower**?”

A person who has an excessive faculty of wisdom, practising for the realization of the fruition of streamwinning, moved by wisdom, led by *wisdom*, cultivates the noble path—this person is called a **truth-**

³⁰ *Visesato pan' ettha paṭhama,magga,paññaṃ tāva bhāvetvā mandāya vipassanaya āgato mud'indriyo pi satta-k,khattu,paramo nāma hoti. Satta sugati,bhave saṃsaritvā dukkhass'antaṃ karoti. Majjhimāya vipassanāya āgato majjhim'indriyo kolaṃ,kolo nāma hoti. Dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhass'antaṃ karoti. Tikkhāya vipassanāya āgato tikkh'indriyo eka,bhī nāma hoti, ekaṃ yeva mānusakāṃ bhavaṃ nibbattvā dukkhass'antaṃ karoti.*

³¹ S 25.1-10/3:225-228. The 1st is **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

³² On the faith-follower and the truth-follower, see SD 56.8 (2); SD 56.9 (2.3.3).

³³ Here, “faith-freed” (*saddhā,vimutta*) refers to the streamwinner; but the term elsewhere also refers to one “faith-freed” at any of the 7 higher stages of noble individuals: *sotāpatti,phala, sakad-āgāmi,magga + -phala, anā-gāmi,magga + -phala, arahatta,magga + -phala*. The same applies to the term “wisdom-freed” (*paññā,vimutta*). See (1.2.5.3(7)) below.

³⁴ On the faith-freed, see M 70,19 (SD 11.1).

follower. A person who is a truth-follower, practising for the realization of the fruition of streamwinning, is established in the fruition as a **vision-attainer**.³⁵ [1.2.5.3]

(*Katamo ca puggalo dhammānusārī? Yassa puggalassa sotāpatti,phala,sacchikiriyāya paṭipannassa paññā'indriyaṃ adhimattaṃ hoti, paññā,vāhiṃ paññā,pubbañ,gamaṃ ariya,maggaṃ bhāveti. Ayaṃ vuccati puggalo dhammānusārī. Sotāpatti,phala,sacchikiriyāya paṭipanno puggalo dhammānusārī, phale t̥hito diṭṭhi-p,patto.*) (Pug 1.35/15)

1.2.5.3 Buddhaghosa, in his **Visuddhi,magga**, defines *the last 2 individuals* in the context of the 7 noble individuals, as follows. **The 7 noble individuals** (*satta ariya,puggala*) are:³⁶

(1) the faith follower	<i>saddh'ānusārī</i>
(2) the faith-freed	<i>saddhā,vimutta</i>
(3) the body witness	<i>kaya,sakkhī</i>
(4) the one freed both ways	<i>ubhato,bhāga,vimutta</i>
(5) the truth-follower	<i>dhammānusārī</i>
(6) the vision-attainer [view-attainer]	<i>diṭṭhi-p,patto</i>
(7) the wisdom-freed ³⁷	<i>paññā,vimutta</i> [below, 78]

76 “This is said: (1) ‘When he mentally attends to formations (*saṅkhārā*)³⁸ as being *impermanent*, the faith faculty is in excess in him. With the faith faculty in excess, he gains the streamwinning path. Hence, he is called a ‘**faith-follower**.’ [Pm 2:53].

Likewise, (2) ‘When he mentally attends to formations as being *impermanent*, the faith faculty is in excess in him. With the faith faculty in excess, the fruition of streamwinning is realized. Hence, he is called ‘**faith-freed**’ [Pm 2:53].” (Vism 21.76/660)

(*Vuttam h' etaṃ: aniccato manasikaroto saddh'indriyaṃ adhimattaṃ hoti; sadd'hindriyassa adhimattattā sotāpatti,maggaṃ paṭilabhati. Tena vuccati saddhā'nusārīti.*

Tathā aniccato manasikaroto saddh'indriyaṃ adhimuttaṃ hoti, saddh'indriyassa adhimattattā sotāpatti,phalaṃ sacchikataṃ hoti; tena vuccati saddhā,vimutto'ti ādi.)

77 “Further it is said:

[At the time of the 1st path:] (2) being full of faith, he is freed (*saddhanto vimutto*); hence, he is ‘**faith-freed**’; (3) he has realized (nirvana) for himself; hence, he is a ‘**body-witness**’; (4) he has attained (nirvana) by vision;³⁹ hence, he is a ‘**vision-attainer**.’

[The same in the case with the 3 remaining paths:]

(2) he is freed by faith (*saddhanto vimuccati*); hence, he is one ‘**faith-freed**’; (3) he first experiences the experience of dhyana, and afterwards realizes ending, nirvana; hence, he is a ‘**body-witness**’; (6) it is known, seen, cognized, realized and experienced with wisdom that formations are suffering and cessation is bliss; hence, he is a ‘**vision-attainer**.’ [Pm 2:52]” (Vism 21.77/660)

(*Aparam pi vuttam: saddahanto vimutto'ti saddhā,vimutto. Phuṭṭh'antaṃ sacchikato'ti kaya,sakkhī. Diṭṭh'antaṃ patto'ti diṭṭha-p,patto. Saddahanto vimuccatīti saddhā,vimutto. Jhāna,phassaṃ paṭhamam*

³⁵ On the vision-attainer, see M 70,18 (SD 11.1).

³⁶ For other sets of noble individuals, esp those “worthy of offerings,” see (**Navaka**) **Āhuneyya S** (A 9.10) the 9 individuals; (**Dasaka**) **Āhuneyya S** (A 10.16) the 10 individuals: both mention *gotra,bhū* as the 9th individual.

³⁷ Depending on the context, “wisdom-freed” (*paññā,vimutta*) can refer to any of the 4 noble individuals: a streamwinner, a once-returned, a non-returned or an arhat: see SD 10.16 (14.2.3).

³⁸ Pn “formations” (*saṅkhārā*), see below: 77(2).

³⁹ “Vision” means “seeing impermanence.”

phusati pacchā nirodham nibbānam sacchikarotīti kaya,sakkhī. Dukkha sankhārā sukho nirodho'ti ñātām hoti, diṭṭham viditam sacchikataṃ, phusitam paññāyā ti diṭṭha-p,patto'ti.)

78 “As to the remaining four, the word-meaning should be understood thus:

(1) he follows (*anusrati*) faith; hence, he is a **faith-follower**; or, he follows, goes, by means of faith; hence, he is a faith-follower. (5) Likewise, he follows the truth (*dhamma*) that is wisdom, or he follows by *means* of the Dharma (truth); hence, he is a **truth-follower**. (4) He is freed in *both* ways, by formless dhyana and the noble path; hence, he is one **freed both ways**. (7) Understanding, he is freed (*pajānanto vimutto*); hence, he is one **wisdom-freed**.” (Vism 21.78/660) [1.2.7.3(7)]

(Itaresu pana catusu saddham anusrati, saddhāya vā anusrati gacchatīti saddhā'nusārī. Tathā paññā,sankhātāṃ dhammāṃ anusrati, dhammena vā anusratīti dhammānusārī. Arūpa-j,jhanena c'eva ariya,maggā cāti ubhato bhāgena vimutto'ti ubhato bhāga,vimutto. Pajānanto vimutto'ti paññā,vi-mutto'ti evaṃ vacan'attho veditabbo'ti.)

— — —

Eka,bījī Sutta The Discourse on the One-seeder

S 48.24

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

- (1) The faculty of faith.
- (2) The faculty of energy.
- (3) The faculty of mindfulness.
- (4) The faculty of concentration.
- (5) The faculty of wisdom.

These, bhikkhus, are the 5 faculties.

3 Bhikkhus, one who has fulfilled and is accomplished in these 5 faculties is **an arhat**.⁴⁰ *arahata*

4 If one is weaker than that, one is an attainer of nirvana in the interval;⁴¹ *antarā,parinibbāyī*
if still weaker, an attainer of nirvana upon arrival; *upahacca,parinibbāyī*
if still weaker, an attainer of nirvana without exertion; **[205]** *asaṅkhāra,parinibbāyī*
if still weaker, an attainer of nirvana with exertion; *sa,saṅkhāra,parinibbāyī*
if still weaker, one bound upstream, heading towards Akanittha; *uddham,soto akanitṭha,gāmī*

5 if still weaker, a **once-returner**;⁴² *sakadāgāmī*

⁴⁰ On the arhat, see (1.2.1).

⁴¹ On the non-returns, see (1.2.2).

⁴² On the once-returner, see (1.2.3).

6 if still weaker, a **one-seeder**;⁴³
 if still weaker, a **clan-to-clan goer**;
 if still weaker, a **seven-lives-at-most**;

7 if still weaker, a **truth-follower**;⁴⁶
 if still weaker, a **faith-follower**.”

*eka, bījī*⁴⁴
kolaṅ, kola
*satta-k, khattu, parama*⁴⁵

dhammānusārī
saddhā'nusārī

— *catuttham* —

200708 200724 200924

⁴³ On the streamwinners, see (1.2.4).

⁴⁴ V *eka, bījī*

⁴⁵ Be Ce Ee *satta-k, khattu, paramo hoti*; Se *satta-k, khattum, paramo hoti*.

⁴⁶ On these streamwinners-to-be, see (1.2.5).