

SD 61.3

Cūḷa Gopālaka Sutta

The Lesser Discourse on the Cowherd | **M 34**

Theme: Wisely keeping to the gradual way

Translated by Piya Tan ©2008, 2024

HOW TO STUDY THIS SUTTA LESSON AND SIMILAR ONES

For the most beneficial way of studying this lesson, you are recommended to:

- (1) Read through only the “sutta summary” [1].
- (2) Read through the sutta translation right through at least once.
- (3) Read through the sutta translation *again*, this time looking at the footnotes and looking them up (as you like) in the introduction.
- (4) As your understanding of the sutta grows, you may like to look up references to other suttas and notes as you wish.
- (5) Once you have completed this cycle of reading (over the months or years) you may want to read **the sutta** again. Then when you feel you have a good understanding of it, you may be moved to quote it in part or teach it in full.

1 Sutta summary and highlights

1.1 SUTTA SUMMARY

1.1.1 The foolish cowherd and the wise cowherd

1.1.1.1 The Cūḷa Gopālaka Sutta (M 34) is a delightful and straightforward teaching given to the monks in Ukkacelā, in Vajjī country. The Buddha opens his teaching by distinguishing between the foolish cowherd and the wise cowherd. The foolish cowherd, neither rightly knowing nor properly examining the river currents, tries to bring his herd across where there is no ford and loses them all.

Recluses and brahmins who do not follow the gradual way often invent their own private teachings, such as “sudden enlightenment,” are like the foolish cowherd. Like the herd itself, the foolish recluses and brahmins will be swept away by Māra’s floods and drown in them.

Those who follow foolish teachers with their private teachings¹ will surely lose their way and drown in Māra’s floods, too. [§3]

1.1.1.2 The wise cowherd, rightly knowing and properly examining the river currents, skillfully and safely brings across his whole herd in stages at the ford. The stronger and older cattle are driven first across the currents, safely followed by the others in groups according to their strength. Even a frail new-born calf is led safely across by its mother’s lowing.

Those who follow the Buddha [§11] and those who practise the Buddha’s teaching will surely progress spiritually [§5]. They will move closer to the path and even attain it in this life itself, surely with the last breath.²

1.1.2 The wise follow the gradual way

1.1.2.1 The foolish cowherd represents those “recluses and brahmins” of Buddhism (and other religions) who reject the gradual training in the body (moral conduct) (*sīla*) and the mind (concentration) (*samādhi*) for the cultivation of insight wisdom (*paññā*)—the 3 trainings—leading to liberation (*vimutti*). They are like the later teachers and their followers:

¹ On “teacher-constructed Buddhisms,” see SD 60.1d (6).

² See (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7, or any of the 10 suttas of the Okkanta Saṃyutta (S 25) [SD 16.7 (1.0)].

- who reject **the Vinaya** (monastic rules and conduct) for “modern Buddhism” or “Buddhist modernism” until they become indistinguishable from the worldly laity;³
- who “vulgarize” **the Dharma** so that it is a cult of prayers, rituals, merit transfer, guru devotion,⁴ modern mindfulness,⁵ and religious materialism;⁶
- who “revise” Dharma-based **wisdom** until it is no longer different from academic or worldly learning.⁷

1.1.2.2 The wise cowherd represents diligent practitioners who keep to the Buddha’s gradual training in *moral conduct, mental concentration* and *insight wisdom* so that they reach the path of liberation in this life itself. **The (Chakka) Vivāda,mūla Sutta** (A 6.36) records the Buddha’s teaching on the 6 roots of quarrels—anger, meanness, envy, craftiness, bad desire, and being stuck in views⁸—on account of which one fails to show respect to the Buddha (the teacher), the Dharma, the sangha (the noble sangha and the Vinaya community as a whole) and the training (*sikkhā*). “Respect for the training” (*sikkhā gāravatā*) refers to one’s commitment to **the 3 jewels** as *the teacher, teaching and one’s goal*, that is, to attain the path of awakening in this life itself.⁹

1.1.2.3 The (Chakka) Vivāda,mūla Sutta [1.1.2.2] teaching is structured on **the 4 kinds of respect**, that is, respect for the teacher (the Buddha), the Dharma, the sangha and the training. This tetrad is nowhere else mentioned as a set but forms part of a larger set, usually the 6 kinds of respect. For our purposes, **the 4 kinds of respect** (*gāravatā*) may be elaborated in terms of the proper practice of the Dharma in this manner:

- We should look up to **the Buddha** as our one and only true teacher, the word and spirit of whose teachings have been preserved in the suttas.¹⁰ This is respect for the Buddha, our teacher (*satthu gāravatā*)¹¹ by way of wisdom training (*paññā sikkhā*).
- We should practise **the Dharma** as preserved in these suttas to better understand the nature of the awakening of the 1st arhat, the Buddha,¹² and to emulate his life and practice for the rest of our life, or even just for a day and a night.¹³ This is respect for the Dharma (true reality and teaching) (*dhamma gāravatā*) through mental concentration training (*samādhi sikkhā*).
- Monastics should carefully keep to the Vinaya as laid down in early Buddhism, living a life of spiritual joy, deeply respecting **the sangha**.¹⁴ The laity should keep to the 5 precepts and live harmon-

³ On the context of Buddhism and modernism, see SD 60.1c (1). On the fate of Sinhala Buddhist modernism, see SD 60.1c (7), SD 60.1f (6.1.1).

⁴ On the abdication syndrome in guru devotion, see SD 60.1f (2.6).

⁵ On Kabat-Zinn mindfulness and McMindfulness, see SD 60d (4.2), SD 60.1e (1).

⁶ On the context of “religious materialism,” see SD 60.1c (1.2.2).

⁷ On Buddhist revisionism and modern claims to arhatness, see eg SD 60.1f (6.8). On “scholar’s Buddhism,” see SD 60.1c (6.3), SD 60.1d (5.3).

⁸ On the 6 kinds of respect (*gāravatā*) are *those for the 3 jewels, the training, heedfulness and hospitality*: see **Aparihāna S 1** (A 6.32/3:330), SD 72.8, a brief version of which is **(Sattaka) Appamāda S** (A 7.32); **(Navaka) Kula S** (A 9.17/4:387 f), SD 37.11 (1-7); SD 47.14 (1.3).

⁹ A 6.36/3:334 f (SD 47.14).

¹⁰ On the difference between the Buddha and the arhat, see **Sambuddha S** (S 22.58), SD 49.10.

¹¹ This is the 1st of the 1st 4 of **the 6 respects** (*gāravatā*), ie, for (1) the teacher (the Buddha), (2) the Dharma, (3) the sangha and (4) the training. [1.1.2.2 f]

¹² On the Buddha as the pathfinder and the disciples his followers, see **Pavāraṇā S** (S 8.7), SD 49.11.

¹³ On keeping the uposatha as emulating the arhats, see **(Tad-ah’) Uposatha S** (A 3.70), SD 4.18.

¹⁴ On how Ānanda respects the sangha during the 1st council: SD 61a (3.1.4.2).

iously and progressively as a community. This is respect for the sangha (*saṅgha gāravatā*) by way of keeping to the Vinaya and to moral training (*sīla sikkhā*).¹⁵

- While the 3 refuges (mentioned above) are our “external” refuges, as our vision of the path and awakening, the **respect for the training** (*sikkhā gāravatā*)—for moral training, mental training and wisdom training—is our “internal” refuge which, we should diligently cultivate so that we move closer to the path in this life itself.¹⁶ Moral training deals with the cultivation of the body as a basis for mental concentration, that is, mental training, which is the cultivation of the mind as the basis for *calm and clarity* for the arising of insight wisdom.¹⁷

2 The gradual way of awakening

2.0 NOBLE INDIVIDUALS AND TRUE INDIVIDUALS

2.0.1 Key teachings

The **Cūḷa Gopālaka Sutta**, in its teaching section, mentions the 4 kinds of noble saints (*ariya*)¹⁸ [below] in terms of the 10 fetters (*dasa saṃyojana*)¹⁹ [2.9.2]. The Sutta also mentions the 2 kinds of “true individuals” (*sappurisa*) who will attain streamwinning [§2.0.2.4], that is, by way of faith or by way of wisdom [2.5].²⁰

2.0.2 The 10 fetters

2.0.2.0 The 10 fetters (*dasa saṃyojana*) are listed in **the (Sekha) Uddesa Sutta**, also called **(Tika) Sikkhā Sutta 1** (A 3.85), a definitive discourse on how the 3 trainings are related to the attaining of sainthood.²¹ This Sutta is also the *locus classicus* for how the 4 kinds of saints break free from the 10 mental fetters (*saṃyojana*), which are listed in the diagram below [Table 2.0.2].

We begin with a summary of the various kinds of individuals [2.0.2.1-2.0.2.4] in terms of overcoming the 10 fetters and then examine each of them in some detail [2.1-2.5]:

2.0.2.1 The arhats [§6] have fully broken free from all the 10 fetters, that is, both the sense world and the higher divine and dhyanic worlds. In other words, they are free from rebirth, that is, their consciousness does not arise any more. [2.1]

2.0.2.2 The non-returns [§7] are free from all the “lower fetters” (the first 5 fetters) that hold us back in the sense world (the human world, the sense-world heavens, and the subhuman planes of suffering). The non-returner is so called because they will not “return” or fall back into the sense-world. They “arise spontaneously” (in a non-biological manner, as devas) in the pure abodes. [2.2]

2.0.2.3 The once-returns [§8] have broken the first 3 fetters—like the streamwinners [2.0.2.4], they are free from all views that identify themselves with any aspect of their being; they have no doubt about self-effort in salvation or spiritual liberation, since they are independent of any external

¹⁵ On the 5 precepts, see **Dīgha, jānu S** (A 8.54,13), SD 5.10; **Veḷu, dvāreyya S** (S 55.7), SD 1.5 (2); **Sīlānussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

¹⁶ “The path” (*magga*) refers to streamwinning and other stages of awakening. This means that if we are not yet at least streamwinners, we need to work to reach the path in this life itself.

¹⁷ On the 3 trainings, see **(Ti) Sikkhā S** (A 3.88), SD 24.10c; **Sīla samādhi paññā**, SD 21.6; SD 1.11 (5).

¹⁸ For a stock passage on the 4 noble individuals, see **Ānāpāna, sati S** (M 118,9-12/3:80), SD 7.13.

¹⁹ For a diagram of the 10 fetters and sainthood, see SD 10.16 (1.2.1.2).

²⁰ For a late canonical list of “the 7 individuals” (*satta puggala*)—*ubhato, bhāga, vimutta, paññā, vimutta, kāya, sakkhī, diṭṭhi-p, patta, saddhā, vimutta, dhammānusārī* and *saddhā’nusārī*—see SD 11.1 (5.2).

²¹ A 3.85/1:231 f @ SD 3.3(2). See also SD 10.16 (1.6.6-8); SD 11.1 (5.1.4); SD 3.3 (2); SD 56.1 (4.4).

agent (such as a God-idea). Unlike the streamwinner, they have also weakened the unwholesome roots of greed, hatred and delusion. [2.3]

2.0.2.4 The streamwinners [§9] are free from all views that identify themselves with any aspect of their being; they have no doubt about self-effort in salvation or spiritual liberation since they are independent of any external agent (such as a God-idea); that is the first 3 fetters. They have attained the very first step on the path of awakening [2.4].

2.0.2.5 The true individuals [§10] are basically streamwinners-to-be who are willing and able to accept the true reality as realized and taught by the Buddha. They are called “true individuals” (*sap-purisa*) because they either have **the wise faith** to accept the reality of impermanence as clarified in the Buddha’s teachings or diligently investigate it **with wisdom** (a critical mind of study, practice and meditation) for a better self-understanding [2.5].

The 5 lower fetters (*oram, bhāgiya saṃyojana*) [SD 50.11]

(1) <u>self-identity view</u>	<i>sakkāya, ditthi</i>	} The 3 fetters (underscored), overcome by the <u>streamwinner</u> and the <u>once-returner</u> (lust, hate and delusion are weakened).
(2) <u>spiritual doubt</u>	<i>vicikicchā</i>	
(3) <u>attachment to rituals and vows</u>	<i>sīla-b.bata, parāmāsa</i>	
(4) sensual lust	<i>kāma, rāga</i>	
(5) repulsion or ill will	<i>paṭigha</i> (or, <i>vyāpāda</i>)	

The 5 higher fetters (*uddham, bhāgiya saṃyojana*) [SD 50.12]

(6) lust for form existence	<i>rūpa, rāga</i>	} “fetters that obtain <u>existence</u> ”
(7) lust for formless existence	<i>arūpa, rāga</i>	
(8) conceit	<i>māna</i>	
(9) restlessness	<i>uddhacca</i>	} “fetters that obtain <u>rebirth</u> ” ²²
(10) ignorance	<i>avijjā</i>	

Table 2.0.2. The 10 fetters and sainthood²³

(S 5:61, A 5:13, Vbh 377)

2.1 THE ARHAT (ARAHATA) [§6]

2.1.1 “With mental influxes destroyed”

2.1.1.1 An arhat is typically described as one “with mental influxes destroyed (*khīṇ’āsava*), who has lived the holy life, done what has to be done, laid down the burden, reached his own goal, destroyed the fetters of being (*parikkhīṇa, bhava, saññōjanā*), completely freed through direct knowledge” [§6]. “**With influxes destroyed**” means that the arhat:

- (1) is free from renewed links with the sense-world, without any desire for it: he is without sensual lust;
- (2) is free from rebirth in the higher divine and dhyanic realms too: he is free from existence;
- (3) fully understands suffering; is free from craving; has reached the path’s end, and is fully awakened: he is free from ignorance.

²² “Fetters that obtain existence,” *bhava, paṭilābha saṃyojana*. This and the “fetters that obtain rebirth” below are conjectured correlations: see (**Catukka**) **Saṃyojana S** (A 4.131), SD 50.19.

²³ This table also appears at SD 50.12 (Table 2.2.2); SD 56.13a (Table 7.1.2.2).

2.1.1.2 Due to the nature of the arhat's liberated mind, it is subject to neither doubt nor ignorance. Whatever that an arhat does not know—such as how to take a train or what a computer is—in no way affects his moral or emotional state (his goodness or happiness). Hence, the later suttas state that an arhat is free from views, too.

2.1.2 “Destroyed the fetters of being”

2.1.2.1 The suttas often relate how a monk goes into solitary meditation retreat and then emerges as an arhat;²⁴ they are said to have attained final knowledge (*añña*).²⁵ This means that the arhats have broken all the 10 fetters as a result of their practice.²⁶ In the case of Sāriputta and Moggallāna, for example, they became streamwinners first (after listening to half a verse taught to them by Assaji).²⁷ In other words, they have overcome the 3 fetters.

Later, through their meditation practice, they each overcome the remaining fetters. Technically, however, it is said that the arhat breaks the 5 “higher fetters” (*uddham, bhāgiya saṃyojanā*), that is, fetters 6-10. This implies that they have already broken all the 5 “lower fetters” (1-5) either in part or as a whole—this explanation again highlights the *gradual* process of awakening.

2.1.2.2 Since the arhat has attained nirvana, nothing can properly be said of his posthumous state, that is, whether he exists, does not exist, both exist and does not exist, or neither.²⁸ Upon dying, an arhat's consciousness is no more “established,” that is, cannot be said to arise or not arise, and so on.²⁹ In terms of training or spiritual state, an arhat “has done what needs to be done” and has nothing more to do.³⁰

The liberated state both of the Buddha and of an arhat is nirvana; hence, the Buddha and the arhat are the same in terms of awakening. Whether a monastic or a lay person becomes an arhat, the liberation is the same; they have attained nirvana.³¹ This also means that an arhat does not need to become a buddha.³² Arhatness is the highest state of the path, that is, awakening or nirvana; there is no higher state, Buddha or Bodhisattva or whatever.³³

While the Buddha lives, his knowledge and wisdom are immeasurable, but those of an arhat are comparatively less.³⁴ An arhat is said to be “beyond good and evil” in the sense that he is not capable of creating any new karma, but they are compassionate and morally virtuous by nature.³⁵

²⁴ On the arhat ideal, see SD 3.15 (3.9).

²⁵ “Final knowledge,” *añña* (BHS *āññā*), an old term for “arhatness”: M 1:445,2; S 1:24,11*; A 3:192; It 104,-10*; V 1:183. In **Dhamma, cakka Pavattana S** (S 56.11), Koṇḍañña is declared to have attained *añña* (“spiritual knowledge”), which refers to streamwinning. Hence, the term can be contextual, but the sense can easily be deduced.

²⁶ **(Arahatta) Susīma S** (S 12.70), SD 16.8; SD 10.16 (14).

²⁷ Sāriputta meets Assaji and is converted SD 42.8 (1.2); SD 51.5 (5.2.3.10).

²⁸ The tetralemma (*catu,koṭi*) of truth or reality: **Anurādha S** (S 22.86,4), SD 21.13; **Cūḷa Māluṅkya,putta S** (M 63,2.2) + SD 5.8 (2+3); **The unanswered questions**, SD 40a.10 (3-4).

²⁹ **Godhika S** (S 4.23), SD 61.16.

³⁰ **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14; SD 15.10a (1.1.1). On “nothing more whatsoever to be done here” (*n’atthi c’ev’ettha uttarim karaṇīyan’ti*): **(Ānanda) Subha S** (D 10,2.39), SD 40a.13.

³¹ **(Mahānāma) Gilayāna S** (S 55.54,19), SD 4.10.

³² **Mahā Assa,pura S** (M 39,21.6), SD 10.13.

³³ **Mahānidāna S** (M 15,36.3), SD 5.17; SD 30.8 (6.4.4).

³⁴ Only the Buddha has the “5 eyes”: (1) physical eyes (*mamsa,cakkhu*); (2) divine eye (*dibba,cakkhu*); (3) wisdom eye (*paññā,cakkhu*); (4) the buddha eye (*buddha,cakkhu*), and (5) the universal eye (*samanta,cakkhu*): 4-5 are unique to the Buddha. SD 10.8 (2).

³⁵ **Samaṇa,maṇḍika S** (M 78) SD 18.9; Beyond good and evil, SD 18.7.

2.1.2.3 These are **the 4 kinds of arhats** in the earliest texts, that is:³⁶

- | | |
|----------------------------------|-----------------------------|
| (1) the 6-knowledged, | <i>cha-ḷ-abhiññā</i> |
| (2) the 3-knowledged, | <i>te,vijjā</i> |
| (3) the one freed both ways, and | <i>ubhato,bhāga,vimutta</i> |
| (4) the wisdom-freed. | <i>paññā,vimutta</i> |

An arhat is basically one who is **fully liberated** by the path of awakening, just like the Buddha. The earliest arhats are meditators accomplished in the 4 dhyanas and have all the “6 superknowledges”; they are the ***cha-ḷ-abhiññā* arhats**. Others have “the 3 knowledges,” that is, the knowledge of their own rebirth, the knowledge of how beings progress in samsara according to their karma, and the knowledge of the destruction of the influxes; they are the ***te,vijja* arhats**.

Then, there are arhats who have mastered dhyanas, up to the 8 attainments and cessation (that is, calm, *samatha*), and have also gained the supramundane path through insight (*vipassanā*); they are called **arhats “freed both ways.”** Arhats who have attained only the first 3 dhyanas (that is, without the 4th dhyana) do not have any psychic powers, but they have the knowledge of the destruction of the influxes; they are called **wisdom-freed** (*paññā,vimutta*).

2.1.2.4 From the various sutta teachings, **2 more kinds of arhats** were identified, that is,

- the “**faith-freed**” (*saddhā,vimutta*), an arhat who starts off as a streamwinner whose predominant faculty is faith (*saddh’indriya*), and
- one “**accomplished in the 4 analytic insights**” (*paṭisambhidā-patta*), that is, in the analytic insights of:³⁷

(1) meanings or purpose,	<i>attha paṭisambhidā</i>
(2) teachings or truths,	<i>dhamma,paṭisambhidā</i>
(3) language, and	<i>nirutti,paṭisambhidā</i>
(4) ready wit.	<i>paṭibhāṇa,paṭisambhidā</i>

These **6 kinds of arhats**, listed in Buddhaghosa’s **Visuddhi,magga**, are as follows:

- | | |
|--|-----------------------------|
| (1) the faith-freed, | <i>saddhā’vimutta</i> |
| (2) the wisdom-freed, | <i>paññā,vimutta</i> |
| (3) the one freed both ways, | <i>ubhato,bhāga,vimutta</i> |
| (4) the 3-knowledged, | <i>te,vijja</i> |
| (5) the 6-knowledged, and | <i>cha-ḷ-abhiññā</i> |
| (6) the one accomplished in the analytic insights. | <i>paṭisambhidā-p,patta</i> |

(Vism 23.58; SD 56.15 (1.2.1.5))

2.2 THE NON-RETURNER (*ANĀGĀMĪ*)

2.2.1 “One spontaneously born”

The term *anāgāmi* or “non-returner” is rare in the suttas, where they are referred to as “**one spontaneously-born**” (*opāpatikā*),³⁸ such as here [§7] and in the **Ānāpāna,sati Sutta** (M 118,10/-3:80), SD 7.13. **The non-returner** is fully freed from fetters (4) and (5), that is, he has overcome all the 5 “lower fetters” (*orāma,bhāgiya saṃyojanā*) [2.0.2.5], which bind beings to the sense-world.

³⁶ See SD 1.8 (2.2.3); SD 4.25 (6.3.3) summary of the 4 types of arhats and their characteristics.

³⁷ SD 28.4 (4); SD 41.6 (2.2); SD 56.15 (1.2.1.5); SD 58.1 (5.4.2.13).

³⁸ ie, reborn into one of the 5 pure abodes (*pañca suddh’āvāsa*), the 5 highest heavens of the form world (*rūpa,loka*), inhabited only by non-returners who assume their last birth to become arhats and attain nirvana.

Non-returners are reborn in the pure abodes [2.2.2], which are the highest of the form worlds (*rūpa,dhātu*), that is, in the 4th dhyana, with lifespans of 1 world-cycle to 16,000 world-cycles. If they have not yet attained arhathood, they live out their lives in the pure abodes until they reach nirvana.

2.2.2 The pure abodes

2.2.2.1 Non-returners are reborn in one of the 5 pure abodes (*pañca suddh'āvāsa*), the 5 highest heavens of the form-world (*rūpa,loka*), a special dimension of space inhabited only by non-returners. There they live out their last lives to become arhats and attain nirvana, “without returning” (without being reborn in) the sense-world.

The 5 pure abodes are as follows, numbering 23-27 in the 31 planes of existence:³⁹

(27) <i>akaniṭṭhā</i>	the peerless or supreme	16,000 aeons
(26) <i>sudassī</i>	the clear-visioned	8,000 aeons
(25) <i>sudassā</i>	of clear beauty	4,000 aeons
(24) <i>atappā</i>	the serene	2,000 aeons
(23) <i>avihā</i> ⁴⁰	the durable	1,000 aeons

Table 2.2.2. The pure abodes (4th dhyana form worlds)

The worlds are arranged in the ascending order of longevity and location in the 31 planes of existence [SD 1.7 (App)].

2.2.2.2 There are **5 kinds of non-returners**, that is, according to how they attain arhathood or nirvana:⁴¹

- (1) They pass away into nirvana in the intermediate state (*antarā,bhava*), that is, upon dying in the sense world but before being reborn in any of the pure abodes (*antarā,parinibbāyī*).
- (2) They pass away into nirvana “upon landing” (“after arriving,” *upa-hacca*),⁴² that is, being reborn in any of the pure abodes (*upahacca,parinibbāyī*).
- (3) They attain nirvana without exertion (*asaṅkhāra,parinibbāyī*); arising in a pure abode, they continue in dhyana until they pass away into nirvana.
- (4) They attain nirvana with exertion (*sa,saṅkhāra,parinibbāyī*), that is, arising in any pure abode, they contemplate on the foulness of the body (*asubha*) or the loathsomeness of food (*āhāre paṭikkūla,saññā*) and pass away into nirvana there.⁴³
- (5) They are “bound upstream” (*uddham,sota*), heading for the Akaniṭṭha realm (*akaniṭṭha,gāmī*). Reborn in a pure abode, they evolve through each successive abode until they reach Akaniṭṭha where they attain nirvana.⁴⁴

³⁹ D 33,2.1(17)/3:237, M 120,32/3:103, Vbh 425, Pug 42-46

⁴⁰ Skit *avṛha* or *abrha*, prob “not abundant”; Tib *mi che ba*, “not great”; see BHSD: *avṛha*, *bṛhatphala*,

⁴¹ D 33,2.1(19)/3:237. For the distinctions amongst these 5 kinds of non-returners, see **Purisa,gati S** (A 7.52/-4:73 f), SD 82.10; **Eka,bijī S** (S 48.24) @ SD 56.15 (1.2.20); SD 10.16 (1.6.8). They are mentioned in connection with the 3 trainings in (**Sekha**) **Uddesa S 3** (A 3.87), SD 80.14 & (**Ti**) **Sikkhā S** (A 3.88), SD 24.10c. Also (**Dasaka**) **Niṭṭha S** (A 10.63,3), SD 3.3(1.2); SD 2.17 (4-5).

⁴² *Upa-hacca*, abs of *upa-han(a)ti*, “to hit, come into contact with, reach; injure, hurt, impair, destroy.”

⁴³ See **Sa,saṅkhāra S** (A 4.169,1+4), SD 50.7; SD 8.5 (11.3).

⁴⁴ See **Is rebirth immediate?** SD 2.17 (4-5).

2.3 THE ONCE-RETURNER (SĀKADĀGĀMĪ)

2.3.1 The 3 fetters and the 3 roots

The Sutta describes that “with the utter destruction of 3 fetters⁴⁵ and with the diminishing⁴⁶ of lust, hatred and delusion” [§8.2], one becomes a **once-returner** (*sakad-āgāmī*). The once-returner basically has weakened greed and hatred, that is, much of the next 2 fetters (4-5) [Table 2.0.2], namely:⁴⁷

- | | |
|---|--|
| 4. sensual craving (lustful desires); and | <i>kāma-c, chanda = kāma, rāga</i> ⁴⁸ |
| 5. repulsion or ill will. | <i>paṭigha = vyāpāda</i> ⁴⁹ |

He is one who, “after returning to this world only one more time, will make an end of suffering” [§8.2].

2.3.2 Types of once-returners

2.3.2.1 The Commentaries speak of various types of once-returners in accordance with where they awaken as arhats or attain nirvana. **The Khuddaka, pāṭha Commentary** mentions 3 kinds of once-returners, that is:

- | | | |
|---|--------------------|------------|
| (1) those who awaken in the sense-world; | <i>kāma, loka</i> | |
| (2) those who awaken in the form world; and | <i>rūpa, loka</i> | |
| (3) those who awaken in the formless world. | <i>arūpa, loka</i> | (KhpA 182) |

In the case for (1), there is no need of deep meditation; however, dhyana is needed in the cases of (2) and (3). If the once-returner is a dhyana-attainer, it would expedite their progress on the path to attain higher states, that is, the form worlds and the formless worlds.

2.3.2.2 The Paramattha, mañjusā (the “great subcommentary,” *mahā, ṭīkā*) on the Visuddhi, magga lists 5 kinds of once-returners, that is according to where they attain once-returning and where they pass away into nirvana, that is:

- (1) who attains once-returning here (in the sense-world) and attains parinirvana here;
- (2) who attains once-returning here but attains parinirvana in the deva-world;
- (3) who attains once-returning in the deva-world and attains parinirvana there;
- (4) who attains once-returning in the deva-world, dies and is reborn here where he awakens;
- (5) who attains once-returning here and is reborn in the deva-world; dies there and is reborn here, where he attains parinirvana. (VismMAṬ: Se 3:655)

The first 4 types of once-returners are purely commentarial speculation, since only the 5th and last is mentioned in the suttas.⁵⁰

⁴⁵ The 3 fetters are: self-identity view, spiritual doubt and attachment to rituals and vows. These are the first 3 of the 10 fetters [§6 “fetters of being” n].

⁴⁶ On weakening the 3 unwholesome roots: SD 10.16 (12.1.2.1).

⁴⁷ **Once-returners** (*sakad-āgāmī*): SD 10.16 (12); also see **Sa, upādi, sesa S** (A 9.12/4:380 f), SD 3.3(3).

⁴⁸ See BDict: *rāga*. See also “**Mine**” the nature of craving, SD 19.3.

⁴⁹ See BDict: *mūla*. See also **Mūla S** (A 3.69/1:201-205), SD 18.2.

⁵⁰ Cf **Miga, sālā S** (A 10.75/5:138).

2.4 THE STREAMWINNER (SOTĀPANNA)

2.4.1 “No longer bound for the lower world”

2.4.1.1 “Snakes and ladders” (called Chutes and Ladders⁵¹ in the US) was a popular ancient Indian board game based on *karma, rebirth and samsara*, a game that has become a world classic.⁵² No matter how high beings may climb on *the ladder* of good karma, *the snake-head* (or chute) of bad karma will swallow them “back to square 1,”⁵³ and start the cycle all over again.⁵⁴

This game allegorizes the early Buddhist conception of *samsāra* or cyclic existence (which is shared with much of the other Indian religions and cultures). The end of *samsara* is said to be attained when one lands right on the very last square, marking the end of the game for the player. This ending symbolizes the attaining of the path of streamwinning.

2.4.1.2 Through the path of streamwinning, we *become*⁵⁵ free from the first 3 mental fetters (*tiṇṇa saṃyojanā*) (so called because they bind us to rebirth and suffering), namely,

- | | |
|-----------------------------------|---|
| (1) self-identity view, | <i>sakkāya diṭṭhi</i> ⁵⁶ |
| (2) doubt, and | <i>vicikicchā</i> ⁵⁷ |
| (3) clinging to rituals and vows. | <i>sīla-b,bata,parāmāsa</i> ⁵⁸ |

We must work to overcome the 3 fetters *first* before they overwhelm us with selfishness (especially narcissism),⁵⁹ which is the insidious basis for self-deception⁶⁰ that twists our experiences and whatever we know of the Dharma. Even as we diligently work to courageously understand our own selves, we will learn to become freer of our self-view. This marks the very first step on the path of awakening.⁶¹

2.4.2 “Sure of going over to self-awakening”

2.4.2.1 The Sa,upādi,sesa Sutta (A 9.12) mentions 3 kinds of streamwinners, according to the time they take to attain arhathood, that is to say:

- (1) the “single-seeder” (*eka,bījī*), “having taken only one more human rebirth, (he) makes an end of suffering” (A 9.12,8);
- (2) the “clan-to-clan goer” (*kolaṃ,kola*), “having re-arisen and wandered amongst 2 or 3 families, (he) makes an end of suffering” (A 9.12,9);

⁵¹ Published by Milton & Bradley, beginning 1943.

⁵² SD 48.1 (6.3.1.5). [Wiki] 12 May 2024.

⁵³ The Indian game, then called Leela, was introduced from colonial India into Britain by John Jacques in 1892. The earliest mention of “Snakes and Ladders” as a game was in the 1907 issue of *Yesterday’s Shopping* 1969 1031/1 (OED 2nd ed sv). The earliest citation of this phrase “back to square one” in English print seems to be in 1952, from the UK publication, the *Economic Journal*: “He has the problem of maintaining the interest of the reader who is always being sent back to square one in a sort of intellectual game of snakes and ladders.” E M Hugh-Jones, *The Economic Journal* 62,246, 1 June 1952: 411-414. [phrases.org]

⁵⁴ The British version of the game was adapted to have equal number of snakes and ladders (the orig had more snakes), and incl Victorian virtues and vices. [Tradgames] 12 May 2024.

⁵⁵ In the fruition stage, one *is* free from the fetters.

⁵⁶ See BDict: *diṭṭhi*. See also “I” **the nature of identity**, SD 19.1.

⁵⁷ See BDict: *vicikicchā*. See also **Entering the stream**, SD 3.3(5) & **The notion of diṭṭhi**, SD 40.1.

⁵⁸ See BDict: *upādāna*. See also **Superstition**, SD 36.7.

⁵⁹ On narcissism, see SD 60.1f (5.3 f).

⁶⁰ On “a moral psychology of self-deception,” see SD 60.1d (7).

⁶¹ See SD 60.1d (7.6).

(3) the “seven-at-most” (*satta-k,khattu,parama*), “having re-arisen and wandered amongst gods and humans for 7 lives at the most, (he) makes an end of suffering” (A 9.12,10).

(A 9.12,8-10), SD 3.3(3)

In terms of rebirth, **the single-seeder** is the same as the once-returner in the sense that they both have only one more life to go. The single-seeder, however, has to attain once-returning first—weaken the 3 unwholesome roots, and break the other fetters—before attaining progressing further to non-returning. The once-returner, on the other hand, has weakened the 3 unwholesome roots. When he has fully abandoned lust and hatred, he breaks the remaining lower fetters, and goes on to become a non-returner.

The (Uddesa) Sekha Sutta 2 (A 3.87), **the Sa,upādisesa Sutta** (A 9.12) and **the Puggala Paññatti** (Pug 1.37-39/16) explain that these 3 kinds of streamwinners are “fully accomplished in moral virtue, but gain only limited concentration, gain only limited wisdom.”⁶² They are strongly grounded in moral virtue, but their concentration and wisdom are limited. Apparently, the lack of mastery of dhyana is what limits the streamwinners’ progress. Hence, their strategy will be to either cultivate faith through meditation or deepen wisdom through meditation.

2.4.2.2 The clan-to-clan goer seems to be the most common type of streamwinner; having attained streamwinning, they are reborn in a human birth conducive to Dharma practice, or in a suitable heaven, enjoying their good karma. No streamwinner is reborn in any of the subhuman suffering planes.

On account of the astronomical length of heavenly lifespans, it is difficult to differentiate between the clan-to-clan goer and the **seven-at-most**, since even a single lifespan in, say, the Tusita heaven can be 4,000 celestial years, and if they have mastered dhyana, and are reborn in the heaven of radiant glory (*subha,kīṇha*), their lifespan will be 64 world-cycles. In the highest of the formless heaven, the lifespan is 84,000 world cycles.⁶³

Hence, the “seven” lives of the seven-at-most simply refers to the number of rebirths they will take—not more than 7—not the length of their lifespan. The other kinds of streamwinners will, however, be reborn many more times than the seven-at-most. Then, again, should the clan-to-clan goer upgrade their Dharma practice, they may attain awakening even earlier than any of the other kinds of streamwinners.

Hence, these various categories of streamwinners (or the other noble saints, too) are not meant to reflect any religious status but rather which of the fetters are broken in practice. The goal of breaking the fetters is not the attaining of any states but rather the attaining of awakening itself.

2.5 THE TRUE INDIVIDUALS

2.5.0 The 5 faculties

2.5.0.1 The Cūḷa Gopālaka Sutta, after listing the 4 noble individuals, mentions 2 true individuals (*sappurisa*) in sweet encouraging words, thus:

Just as that tender calf newly born, being urged on by its mother’s lowing, also breasted the Ganges currents and got safely across to the far shore. [§10(5)]

The imagery of the “**tender calf newly born**” (*vacchako taruṇako tāvad eva jātako*) refers to those who aspire to gain the path as streamwinners by “**being urged on by its mother’s lowing**” (*mātu,go,-ravakena vuyhamāno*), that is, by listening and studying the Buddha word and being inspired to reach the path.

⁶² See SD 16.7 (1.7.3.4).

⁶³ For the 31 planes and their respective lifespans, see SD 1.7 (App).

2.5.0.2 These 2 types of true individuals are described in **the (Anicca) Cakkhu Sutta** (S 25.1) as follows:

- (1) “one who has faith thus, who *firmly believes* these truths [is convinced of these truths], is called **a faith-follower** (*saddhā'nusārī*);”
- (2) one who *accepts* these truths after just some pondering over them with wisdom thus, is called **a truth-follower** (*dhammānusārī*).

Each of these 2 true individuals is then described in the same way as follows:

He has gone beyond the plane of the worldlings.⁶⁴

He is descending into the plane of true individuals;⁶⁵

descending into the certainty of rightness [the fixed course to rightness].⁶⁶

He is incapable of doing any intentional deed by which he might be reborn in hell, or in the animal birth, or in the preta realm.

He is incapable of dying without having attained the fruition of streamwinning.⁶⁷

(S 25.14,5/3:225), SD 16.7

All the 10 suttas of **the Okkanta Saṃyutta** (S 25.1-10) give the same message: that so long as we reflect on the truth of **impermanence** in any of the 10 ways—by way of *the 6 sense-bases, the 6 sense-objects, the 6 sense-consciousness, the 6 sense-contacts, the 6 feelings, the 6 perceptions, the 6 volitions, the 6 cravings, the 6 elements, or the 5 aggregates*—we are assured of attaining streamwinning in this life itself: we will certainly attain streamwinning in this life itself, if not surely with the last breath.

2.5.1 The faith follower

The 1st kind of true individuals bound for the path of streamwinning are called “**faith-followers**” (*saddhā'nusārī*). They are those in whom the faculty of faith (*saddh'indriya*) is predominant; that is, they are those “who *firmly believe* these truths (of the impermanence of the sense-faculties, etc).” When they attain the fruit, they are called “**faith-freed**” (*saddhā,vimutta*).

2.5.2 The truth follower

The 2nd kind of true individuals bound for the path of streamwinning are called the “**truth-followers**” (*dhammānusārī*). They are those in whom the faculty of wisdom (*paññ'indriya*) is predominant, meaning that “they accept the truths (of the impermanence of the sense-faculties, etc) after just

⁶⁴ *Okkanto vīti,vatto puthujjana,bhūmiriṃ*. One quickly breaks away from being a worldly person through understanding and practising moral virtue by way of the 5 precepts: one abstains from the violence of hell-beings, the addiction of pretas, the craving of animals, the deceit of asuras, and the delusion of the gods; one seeks to learn from every moment of impermanence and suffering [SD 60.1f (5.4.9)]. When one breaks a precept or commits a moral lapse, one knows it and diligently works to correct it. In this sense one is a “true individual.”

⁶⁵ *Okkanto sammatta,niyāmaṃ sappurisa,bhūmiriṃ*. As a true individual, one rejoices in life and rejoices in the being of others; one is wisely generous in promoting others' happiness; one loves and respects another as a person; one judiciously speaks the truth; and one cultivates mindfulness and awareness of oneself, others and the environment.

⁶⁶ “Descending into the certainty of rightness” (*okkanto sammatta,niyāmaṃ*): one will certainly keep to the noble eightfold path and progress on it.

⁶⁷ *Abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchāna,yonim vā petti,visayaṃ vā uppajjeyya. Abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpatti,phalaṃ sacchikaroti*. This is the Sutta's key statement and clearly refers to what, after the Buddha's time, is referred to as a “lesser streamwinner” (*cūḷa,sotāpanna, culla,sotāpanna, cullaka,sotāpanna*). See **Entering the stream**, SD 3.3(6).

some pondering over them with wisdom” (S 25.1,5). They are brought to the path by wisdom. When they attain the fruit of streamwinning, they are called “**view-attainer**” (*ditṭhi-p, patta*).⁶⁸

— — —

Cūḷa Gopālaka Sutta

The Lesser Discourse on the Cowherd

M 34

[225] Thus have I heard.

1 At one time, the Blessed One was staying in the Vajjī country at Ukkacelā⁶⁹ on the banks of the river Ganges.

There he addressed the bhikkhus thus: “Bhikkhus.”

“Bhante,” they replied.

The Blessed One said this:

The foolish cowherd

2 “Bhikkhus, there was once a **foolish Magadha cowherd** who, in the last month of the rains, in the autumn, without examining the near side or the far side of the river Ganges, drove his cattle across to the river to other shore in the Videha country where there was no ford. Then the cattle huddled together mid-stream in the river Ganges, and they met with calamity and disaster.

2.2 Why was that?

Because that foolish Magadha cowherd,
in the last month of the rains, in the autumn,
without examining the near side or the far side of the river Ganges,
drove his cattle across to the other shore in the Videha country where there was no ford.

3 So too, bhikkhus, there are those **recluses and brahmins**, unskilled in this world and the other world,⁷⁰ unskilled in Māra’s realm and what is outside Māra’s realm, unskilled in the realm of death and what is outside the realm of death. Those who think they should listen to them and have faith in them, it will be for their harm and suffering for a long time.

⁶⁸ See M 70,20 f (SD 11.1); S 25.1,4+5 + SD 16.7 (1.0.1); also Pug 15/1:35 f and Vsm 21.75.

⁶⁹ Ce so; Be *ukkācelā*; vl *ukkāvelā*. A village in Vajjī country, on the banks of the Ganges, near Rājagaha on the road to Vesālī (UA 322). MA says that on the ground-breaking day when the city was built, fish came ashore from the river at night. People, noticing them, made torches (*ukka*) out of rags (*celā*), dipped them in oil, and by their light caught the fish. Hence the city was given the name Ukka, celā. (MA 2:265,33-9)

⁷⁰ These 3 lines: akusalā imassa lokassa, akusalā parassa lokassa, | akusalā māra, dheyassa, akusalā amāra, dheyassa, | *akusalā maccu, dheyassa akusalā amaccu, dheyassa*.

The wise cowherd

4 Bhikshus, there was once a **wise Magadha cowherd** who,
 in the last month of the rains, in the autumn,
 after examining the near side and the far side of the river Ganges,
 drove his cattle across the river to the far shore in the Videha country where there was a ford.
 He made the bulls, the sires and herd leaders enter first,⁷¹
 and they breasted the Ganges currents and got safely across to the far shore.
 He made the strong cattle and the cattle to be tamed enter next,⁷²
 and they too breasted the Ganges currents and got safely across to the far shore.
 He made the heifers and young oxen enter next,⁷³
 and they too breasted the Ganges currents and got safely across to the far shore.
 He made the calves and the feeble cattle enter next,⁷⁴
 and they too breasted the Ganges currents and got safely across to the far shore.
 There was once a tender calf newly born, being urged on by its mother's lowing.⁷⁵
 It too breasted the Ganges currents and got safely across to the far shore.

4.2 Why was that? Because that wise Magadha cowherd, [226]
in the last month of the rains, in the autumn,
after examining the near side and the far side of the river Ganges,
drove his cattle across to the other shore in the Videha country at a place where there was a ford.

The wise crossing over

5 So too, bhikshus, as to those **recluses and brahmins** who are
skilled in this world and the other world,
skilled in Māra's realm and what is outside Māra's realm,
skilled in the realm of death and what is outside the realm of death—
 bhikshus, those who think they should listen to them and have faith in them,⁷⁶
 it will be for their welfare and happiness for a long time.

6 (1) Bhikshus, just as the bulls, the sires and herd leaders *breasted the Ganges currents and safely crossed over to the far shore,*
 so too, bhikshus, those monks who are **arhats** [2.1]
 with influxes destroyed,⁷⁷ *khīṇ'āsavā*
 who have lived the holy life, *vusitavanto*
 done what has to be done, *kata,karaṇīyā*

⁷¹ So paṭhamam patāresi ye te usabhā go,pitaro go,pariṇāyakā.

⁷² Athāpare patāresi balava,gāvo damma,gāvo [Se ... balava,gave damma,gave].

⁷³ Athāpare patāresi vaccha,tare [ca, Ce] vaccha,tariyo.

⁷⁴ Athāpare patāresi vacchake kisā,balake.

⁷⁵ Bhūta,pubbā ... vacchako taruṇako tāvad eva jātako mātu,go,ravakena vuyhamāno.

⁷⁶ This and the foll line: bhikkhave ye sotabbam saddahātabbam maññissanti, tesam tam bhavissati dīgha,rat-tam hitāya sukhāyā ti.

⁷⁷ "With influxes destroyed" (āsava-k,khaya). The influxes (āsava)—an ancient triad of influxes of (1) sensual lust (kāma'āsava), (2) existence (bhava'āsava), and (3) ignorance (avijjāsava)—are the defilements that hold us back in samsara. With their destruction, one becomes an arhat: D 2,99.1 n (SD 8.10); M 11,9 n (SD 7.13). The later suttas and Comys insert "the influx of views" (diṭṭh'āsava) as no 3, giving a tetrad of influxes, also called "the floods" (ogha) [Ogha Pañha S (S 38.11), SD 30.3(1.4) + (1.4.2)] or the yokes (yoga): D 33,1.11(32)/3:230, D 34,1.5(5)/3:276 the 4 things that conduce to diminution; (Magga) Yoga S (S 45.172/5:59); (Catukka) Yoga S (A 4.10/2:10); Maṅgala J (J 7/1.374,19 f); cf MA 1:129 (catūhi yogehi yutto loka,sannivāso catu,yoga,yojito); VbhA 35. Mentioned or cited at Pm 1.442, 561; Dhs §§1059, 1096-1100; Vbh §937. On ogha + yoga, see Pug 21; Vism 211, 684; cf D 2:274, pāpimā yogāni, "the bonds of the evil one"; It 80, yogā pamocenti bahu,janam, "free the many from bonds." See SD 30.3 (1.4.2 n).

<p>laid down the burden,⁷⁸ reached his own goal, fully destroyed the fetters of being,⁷⁹ liberated through right knowledge,⁸⁰</p>	<p><i>ohita, bhārā</i> <i>anuppattasadatthā</i> <i>parikkhīṇa, bhava, saññojanā</i> <i>samma-d-aññā, vimuttā</i></p>
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by breasting Māra's stream, have safely crossed over to the far shore.

7 (2) Just as the strong cattle and the cattle to be tamed *breasted the Ganges currents and safely crossed over to the far shore*,
so too, those bhikshus who, with the destruction of the 5 lower fetters,⁸¹
will reappear spontaneously⁸² (in the pure abodes)⁸³ and
there attain final nirvana **without ever returning** from that world⁸⁴— [2.2]
by breasting Māra's stream, they will safely cross over to the far shore.

8 (3) Just as the heifers and young oxen *breasted the Ganges currents and safely crossed over to the far shore*,
so too, those bhikshus who,
with the utter destruction of 3 fetters⁸⁵ and with the diminishing⁸⁶ of lust, hate and delusion,
are **once-returners** who, after returning to *this* world only one more time, [2.3]
will make an end of suffering,
by breasting Māra's stream, will safely cross over to the far shore.

9 (4) Just as the calves and the feeble cattle *breasted the Ganges currents and safely crossed over to the far shore*,
so too, those bhikshus who, with the destruction of 3 fetters, are **streamwinners**,⁸⁷ [2.4]
no longer bound for the lower world,⁸⁸ sure of going over to self-awakening—

⁷⁸ "Laid down the burden," *ohita, bhārā*. Comy mentions 3 kinds of burden: the aggregates (*khandha*); the mental defilements (*kilesa*); and formations (*abhisankhāra*) (MA 1:43). We are nothing but the 5 aggregates (form, feeling, perception, mental formations, consciousness); the mental defilements cause us suffering; the formations are karma that fuel our lives and rebirth.

⁷⁹ "The fetters of being" (*bhava, saññojana*) refers to **the 10 fetters** (*dasa saṃyojana*): [2.0.2]. **1-5** are the 5 lower fetters (*orambhāgiya saṃyojana*); they keep us in the sense-world: **Oram, bhāgiya S** (S 45.179) + SD 50.11 (2); SD 10.16 (1.6.7). **6-10** are the 5 higher fetters (*uddhambhāgiya saṃyojana*); they keep us to the form and formless worlds: **Uddham, bhāgiya S** (S 45.180) + SD 50.12 (2.4); SD 10.16 (1.6.8).

⁸⁰ The preceding portion of this sentence is a stock description of the arhat. "Right knowledge" (*samma-d-aññā*), alt tr "final knowledge," ie, liberating wisdom that is the basis for arhathood.

⁸¹ The 5 lower fetters (*orambhāgiya saṃyojana*) keep us in the sense world: [§6 "fetters of being" n].

⁸² Non-returners (*anāgāmi*) arise spontaneously (*opapātika*)—in a non-biological way, as devas do—in the pure abodes: M 117,5 n (SD 6.10).

⁸³ "The pure abodes," *suddh'āvāsa*. A non-returner is reborn in the Brahmā world known as the pure abodes, the 5 highest heavens of the form world (*rūpa, loka*), where only non-returners 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 Akañiṭṭhā ("Highest") (D 3:237, M 3:103, Vbh 425, Pug 42-46). See **Is rebirth immediate?** SD 2.17.

⁸⁴ These are the **non-returners** (*anāgāmi*): SD 10.16 (13). On the pure abodes (*suddh'āvāsa*): SD 10.16 (13.1.6); SD 23.14 (Table 3). On the 5 kinds of non-returners: **Niṭṭha S** (A 10.63,3), SD 3.3(1.2); SD 2.17 (4-5).

⁸⁵ The 3 fetters are: self-identity view, spiritual doubt and attachment to rituals and vows. These are the first 3 of the 10 fetters [§6 "fetters of being" n].

⁸⁶ On weakening the 3 unwholesome roots: SD 10.16 (12.1.2.1).

⁸⁷ **Streamwinners** (*sotāpanna*): S 22.109, SD 17.1a(2.3). They have broken the first 3 fetters: (1) self-identity view, (2) doubt and (3) attachment to rituals and vows. They prevent us from attaining the path: [§6 "fetters of being" n]. See **Entering the stream** SD 3.3; SD 52.10a (1.2.2.2-1.2.2.3).

⁸⁸ *Avinipāta*, alt tr "not fated to arise in a suffering state"; opp *vinipāta*, "the world of ruin/suffering," a name for the 4 woeful courses (*duggati*) or lower worlds (*apāya*), as *niraya, tiracchāna, pettivisaya, asurakāyā* (Khpa 189,12 = DA 2:496,11 (on D 2:55,27) = SA 2:97,5 (on S 2:92,16); Vism 13.92 f). On the 5 courses (*pañca, gati*) (D

by breasting Māra's stream they too will get safely across to the far shore.

10 (5) Just as that tender calf newly born, being urged on by its mother's lowing, also breasted the Ganges currents and safely crossed over to the far shore, so too, those bhikshus who are **truth-followers and faith-followers**— [2.5] by breasting Māra's stream they too will safely cross over to the far shore.

The Buddha the skilled one

11 Bhikshus, I am [227]

skilled in this world and in the other world,
skilled in Māra's realm and in what is outside Māra's realm,
skilled in the realm of death and in what is outside the realm of death.

Those who think they should listen to me and have faith in me, it will be for their welfare and happiness for a long time."

12 This is what the Blessed One said.

When the well gone [*sugata*] had said that, the teacher said further:

*ayaṃ loko paro loko
jānatā suppakāsito
yañ ca mārena sampattaṃ
appattaṃ yañ ca maccunā*

This world and the world beyond
are well proclaimed by the one who knows,
and that which is within Māra's reach
and that which is out of death's reach.

*sabbaṃ lokam abhiññāya
sambuddhena pajānatā
vivaṭaṃ amata, dvāraṃ
khemam nibbana, pattiyā*

Knowing directly all the world,
to the awakened one who understands
opened is the door to the death-free,⁸⁹
by which nirvana's safety is reached.

*chinnam pāpimato sotaṃ
viddhastam vinaḷikataṃ⁹⁰
pāmojja, bahulā hotha
khemam pattattha⁹¹ bhikkhavo ti.*

Cut off is the evil one's stream,
broken up, cleared away.
Rejoice then greatly,
bhikshus, rest in the safety won.

—*evam*—

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33,2.1(4)/3:234; A 9.68/4:459): the hells (*niraya*), the animal birth (*tiracchāna, yoni*), the ghost realm (*petti-* or *pitti, visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first 3 are woeful, with the asura-demons (*asura, kāya*) as the 4th. The remaining two are "happy courses" (*sugati*). See A:ÑB 1999:14-19. See **Pañca, gati S** (A 9.68/4:459), SD 2.20; late work, *Pañca, gati, dīpana*, ed L Feer (JPTS 1884: 152 ff); tr Feer, *Annales du Musée Guimet* 5, 1883:514-528: sv Naraka, kaṇḍa, Tiracchāna~, Peta~, Manussa~, Deva~.

⁸⁹ "The door to the deathfree" is the noble path (*ariya, magga*) (MA 2:267,21). "The death-free" is nirvana, because it is beyond time and space. Cf **Ariya Pariyesanā S** (M 26,20.5/1:158), SD 1.11; MA 2:267.

⁹⁰ *Vinaḷikata* (adj) [*vi + naḷa + kata*, with *naḷi* for *naḷa* in combination with *kr*, "to make or do"; lit "having the reed or stem removed," ie, rendered useless, destroyed. *Vinaḷikatā* at **Tha 216** (Comy *vinaḷi, katā ti vihata, naḷā nimmūla, kata*, "stem-destroyed, root removed," ThaA 2:81,15-17). Elsewhere as **viddhastā vinaḷikatā**, which helps to establish its meaning. **M 34/1:227** explains: *vigata, māna, naḷam kataṃ*, "being cleared up of reeds," MA 2:267; **A 4.36/2:39** (*vigata, bandhanā kata*, "bindings removed," AA 3:79); **Sn 542** (*vigata, naḷā kata, ucchinna*, "got rid of reeds, uprooted," SnA 435); **J 539** (*viddhastam + nippatta, naḷam kataṃ*, "made bereft of stem," J 6:61,12). The sense we get from all this is that of (Māra's stream) being "broken up, cleared away."

⁹¹ Be; Ce Se Kam Comy *patt'ettha*.