Chapter 5

The Supramundane Right-View (Lokuttara Samādiṭṭhi)

5.1.1 The definition Maggasamādiṭṭhi and Phalasamādiṭṭhi

Four kinds of Lokiya samādiṭṭhi have been discussed in detail in the fourth chapter i.e. 1. Kammassakatā samādiṭṭhi (accurate understanding of one’s own actions), 2. Jānasammādiṭṭhi (concentrative absorption), 3. Vipassanā-samādiṭṭhi (the knowledge of insight), and 4. Paccavekkhanāsamādiṭṭhi (the knowledge of reflection). The present chapter will deal with Lokuttarasamādiṭṭhi.

According to the Abhidhamma Piṭaka Maggasamādiṭṭhi and Phalasamādiṭṭhi are known as Lokuttara Cittas or Aṭṭhariyāpuggala. Before giving the definition of Maggasamādiṭṭhi and Phalasamādiṭṭhi the definition of Lokuttara Citta should be examined first (should be discussed here first).

The Abhidhamma teaches us about different kinds of wholesome Cittas. There are Kāmāvacara kusala cittas (Kusala cittas of the sensuous of conscious plane of consciousness, Mahā-kusala cittas), Rūpāvacara kusala citta (Rūpa-jhānacittas) and Arūpāvacara kusala cittas (Arūpa-khānacittas). All these types of Cittas are kusala, but they do not eradicate the latent tendencies of defilements. Only Lokuttara Kusalacittas, Magga cittas, eradicate the latent tendencies of defilements. Magga means path. The Lokuttara kusala citta is called Magga-citta or Magga sammādiṭṭhi or path-consciousness.

When all defilements are eradicated completely there will be an end to the cycle of birth and death. We may wonder whether Lokuttara kusala cittas really eradicate defilements so that they never arise again. There are many defilements. We are full of Lobha, Dosa and Moha. We have avarice, jealousy, worry, doubt, conceit and many other defilements. The clinging to the self is deeply rooted: we take our mind and our body for Self. It is hard to understand how all these defilements can be eradicated. Defilements can be eradicated and there is a Path leading to it,
but we have accumulated defilements to such an extent that they cannot be eradicated all at once. Diṭṭhi, wrong view, has to be eradicated first; so long as we take realities for Self there cannot be eradication of any defilement.

There are four stages of enlightenment: the stages of the Sotāpanna (stream-winner), the Sakadāgāmi (once-returner), the Anāgāmi (no-returner) and the Arahat. At each of these stages the Lokuttara kusala citta, the Magga-citta, arises which experiences Nibbāna and eradicates defilements. The Sotāpanna, the Ariya who has attained the first stage of enlightenment, has eradicated Diṭṭhi completely, so that it can never arise again, but he has not eradicated all defilements. Defilements are eradicated stage by stage and only when Arahatship is attained all defilements are eradicated.

Therefore, when someone attains enlightenment of the stage of Sotāpanna, etc. the Magga citta, the Phala cittas of the Sotāpanna etc. arise. They are called Maggsammādiṭṭhi and Phalasammādiṭṭhi.

5.1.2 The classification of Maggasamādiṭṭhi and Phalasmādiṭṭhi

There are eight types of Ariya (Maggasamādiṭṭhi and Phalasmādiṭṭhi). They are;

1. Sotāpatti magga
2. Sotāpatti phala
3. Sakadāgāmi magga
4. Sakadāgāmi phala
5. Anāgāmi magga
6. Anāgāmi phala
7. Arahatta magga
8. Arahatta phala.

Those who practise Insight meditation systematically, step by step can become Ariyās (noble persons). There are eight types of Ariyās – namely, four Maggaṭṭha – persons and four Phalaṭṭha – persons. The Maggaṭṭha – persons, whoever, exist only for a conscious moment each,
i.e., during the *Magga-citta* they are experiencing. After the dissolution of the *Magga-citta*, they become *Phalaṭṭha* – persons.

For example, a person is called a *Sotāpanna maggaṭṭha* person while the *Sotāpattimagga Citta* is arising in him. After the dissolution of his *Citta*, *Sotāpatti-phala citta* arises in him and he is known as a *Sotāpatti-phalaṭṭha* person or *Sotāpanna* from this moment onwards.

If a *Sotāpanna* again undertakes *Vipassanā*, he will attain *Sakadāgāmi-magga* in due course. During this second *Magga-citta*, he is called a *Sakadāgāmi-maggaṭṭha* person. After the dissolution of this *Citta*, *Sakadāgāmi-phala citta* arises in him and he is known as a *Sakadāgāmi-phalaṭṭha* person or *Sakadāgāmi* from this moment onwards.

A *Sakadāgāmi* may again undertake *Vipassanā* meditation. When he attains the third *Magga*, he is known as an *Anāgāmi-maggaṭṭha* person while that *Magga-mitta* lasts. As soon as the *Magga-citta* dissolves, *Anāgāmi-phala citta* arises in him and he is called an *Anāgāmi-phalaṭṭha* person or *Anāgāmi* from that moment onwards.

Again an *Anāgāmi* may undertake *Vipassanā* meditation, and when he attains the fourth *Magga*, he becomes an *Arahatta-maggaṭṭha* person. But as soon as the *Arahatta-magga citta* dissolves, *Arahatta-phala citta* arises and he becomes an *Arahatta-phalaṭṭha* person or *Arahat* from that moment onwards.

Thus the four *Maggaṭṭha* persons exist for so short a duration that they cannot be pointed at. Only the four *Phalaṭṭha* persons can be pointed at. Their distinct characteristics may be noted as follows.¹

### 5.2.1 The fetters eradicated by *Sotāpannamagga* and *Sotāpannaphala*  
**Sotāpanna** (The Stream enterer)

Ettha pana sotāttimaggaṁ bhāvetvā diṭṭhivicicchāpahānena pahīnā-pāyagamano sattakkhattuparamo sotāpanno hoti.²

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¹ *EBA.* pp. 424.425  
² *Abs* p.164.
Herein, having developed the path of stream-entry, by abandoning wrong views and doubt one becomes a stream-enterer, one who has escaped from rebirth in woeful states, he will be reborn at seven more times.\(^3\)

The first moment of the attainment is termed the path of stream-entry (Sotāpatti-magga), which cuts off the first three fetters. The person who experiences it is called a stream-winner (Sotāpanna).

The Sotāpanna is said to attain an intuitive grasp of Dhamma (right view) and has complete confidence in the Three Jewels (Buddha, Dhamma, and Sangha). The Sotāpanna is said to have “opened the eye of the Dharma” (Dhammacakkhu), because he has realized that whatever arises will cease (impermanence). His conviction in the true Dhamma would be unshakable.

He has had his glimpse of the unconditioned element (Nibbana), which he sees as the third of the Noble Truths, in the moment of the fruition of the path (Magga-phala). Whereas the stream entrant has seen Nirvana though, and thus has verified confidence in it, the Arahan (who is at the fourth and final stage of Spiritual / sainthood) can drink of its waters.

5.2.2 The Arising of the Dhamma Eye

The term "stream" in "stream entry" refers to the point where all eight factors of the noble eightfold path come together.

"Sāriputta, 'The stream, the stream': thus it is said. And what, Sāriputta, is the stream?"

"This noble eightfold path, lord, is the stream: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.""Very good, Sāriputta! Very good! This noble eightfold path — right view, right resolve, right speech, right

\(^3\)CMA.p, 358.
action, right livelihood, right effort, right mindfulness, right concentration — is the stream."\(^4\)

The coming-together of these factors is called the stream because it leads inevitably to two things, just as the current of a tributary will lead inevitably to a major river and then to the sea. In the immediate present, the stream leads directly to the arising of the Dhamma eye, the vision that actually constitutes this first Sotāpanna. Over time, the stream ensures that — in no more than seven lifetimes — one will be totally unbound.

What does the Dhamma eye see when it arises? Then Ven. Assaji gave this Dhamma exposition to Sāriputta the wanderer:

"Whatever phenomena arise from a cause: their cause and their cessation. Such is the teaching of the Tathāgata, the Great Contemplative."

Then to Sāriputtha the wanderer, as he heard this exposition of Dhamma, there arose the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

This standard formula — it is repeated throughout the Canon — may not seem that remarkable as an insight. However, the texts make clear that this insight is not a matter of belief or contemplation, but of direct seeing. As the following passages show, belief and contemplation may be conducive to the seeing — and an undefined level of belief and discernment may actually guarantee that someday in this lifetime the seeing will occur — but only with the actual seeing does there come a dramatic shift in the course of one's life and one's relationship to the Dhamma.

"Monks, the eye is inconstant, changeable, alterable. The ear... The nose... The tongue... The body... The mind is inconstant, changeable, alterable. Forms... Sounds... Aromas... Flavors... Tactile sensations... Ideas are inconstant, changeable, alterable.

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness is

\(^4\)SN, V. p-346
inconstant, changeable, alterable."Eye-contact...Ear-contact...Nose-contact...Tongue-contact...Body-contact... Intellect-contact is inconstant, changeable, alterable.

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact is inconstant, changeable, alterable.

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas is inconstant, changeable, alterable.

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas is inconstant, changeable, alterable.

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas is inconstant, changeable, alterable.

"The earth property... The liquid property... The fire property... The wind property... The space property... The consciousness property is inconstant, changeable, alterable.

"Form... Feeling... Perception... Fabrications... Consciousness is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way, is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the
animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."\(^5\)

### 5.2.3 Ten Fetters

The four *Ariya Puggalas* are defined with the extent to which they cut the ten fetters by which the mind binds itself to conditioned experience. They are.

1. *Sakkāya dhīthi*: Belief in Self
2. *Vicikicchā*: Skeptical doubt
3. *Silabbata-parāmāsa*: Attachment to rites and rituals
5. *Byāpāda*: Ill will
6. *Rūpa-rāga*: Craving for fine-material existence (the first 4 *Jhānas*)
7. *Arūpa-rāga*: Craving for immaterial existence (the last 4 *Jhānas*)
8. *Māna*: Conceit
9. *Uddhācca*: Restlessness and

The first five fetters are the lower fetters and last five fetters are the higher fetters. The Canon contains passages that amplify: "In this community of monks there are monks who are *Arahants*, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis."

"In this community of monks there are monks who, with the total ending of the five lower fetters, are due to reappear [in the Pure Abodes], there to be totally unbound, never again to return from that world.

\(^5\)SN.II. p-244.
"In this community of monks there are monks who, with the total ending of [the first] three fetters, and with the attenuation of passion, aversion, and delusion, are once-returners, who — on returning only one more time to this world — will make an ending to stress..."

"In this community of monks there are monks who, with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening."\(^6\)

### 5.2.4 The Three Fetters

For the stream-enterer, the arising of the *Dhamma* eye — with its insight into the causal principles underlying the origination and cessation of stress — is what cuts through the first three fetters.

"He attends appropriately, This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: Belief in self, doubt, and attachment to rites and rituals."\(^7\)

The three fetters which the *Sotāpanna* eradicates are:

1. *Sakkāyadiṭṭhi*- Belief in self — *Kāya* means "body," *Sakkāya* means "existing body," and *Diṭṭhi* means "view" (here implying a *wrong* view, as exemplified by the views in the table below).

   In general, "belief in an individual self" or, more simply, "self view" refers to a "belief that in one or other of the *Khandhas*( physical form, feelings/sensations, perception, mental formations and consciousness) there is a permanent entity, an *Attā*.

   Similarly, in the *Sabbāsava Sutta*, the Buddha describes "a fetter of views" in the following manner: "This is how [a person of wrong view] attends inappropriately: 'Was I in the past? ... Shall I be in the future? ... Am I? Am I not? What am I? ...'

\(^6\)MN.III, p-78.
\(^7\)MN.I, p-6.
"As he attends inappropriately in this way, one of six kinds of view arises in him: ...

(1)'I have a self...'
(2)'I have no self...'
(3)'It is precisely by means of self that I perceive self...'
(4)'It is precisely by means of self that I perceive not-self...'
(5)'It is precisely by means of not-self that I perceive self...'
(6)'This very self of mine ... is the self of mine that is constant...'

"This is called a thicket of views, a wilderness of views, ... a fetter of views. Bound by a fetter of views, the uninstructed ... is not freed, I tell you, from suffering & stress."\(^8\)

In the following passage, Ven. Khemaka—a monk who has attained the level of non-returner, and so has cut the first five fetters—indicates how self-identity views may be cut even though the mind has yet to cut the conceit, "I am," which ends only at the level of full awakening.

[Ven. Khemaka:] "Friends, it's not that I say 'I am form,' nor do I say 'I am something other than form.' It's not that I say, 'I am feeling... perception... fabrications... consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'

"It's just like the scent of a blue, red, or white lotus: If someone were to call it the scent of a petal or the scent of the color or the scent of a filament, would he be speaking correctly?"

"No, friend."

"Then how would he describe it if he were describing it correctly?"

"As the scent of the flower:

That's how he would describe it if he were describing it correctly."

\(^8\)MN.I. p-6
"In the same way, friends, it's not that I say 'I am form,' nor do I say 'I am other than form.' It's not that I say, 'I am feeling... perception... fabrications... consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'"

_Sakkāya diṭṭhi_- Belief in self - The speculative view that a so-called self exists in the five aggregates (physical forms, feelings/sensations, perception, mental formations and consciousness) is eradicated because the Sotāpanna gains insight into the selfless nature of the aggregates.

2. _Vicikicchā_- Skeptical doubt is defined as doubt in the Awakening of the Buddha, the truth of his Dhamma, and the practice of his noble disciples. What this uncertainty boils down to is doubt as to whether there is a Deathless dimension, and whether one can realize it through one's own efforts. The experience of the Deathless — following on the practice of the Dhamma to the point of entering the stream — cuts this fetter by confirming the possibility of a human being's awakening to the Deathless, the correctness of the Buddha's teaching as a guide to entering the stream, and the worthiness of those who have reached the stream.

"There is the case where the disciple of the noble ones is endowed with unwavering confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of Devas and human beings, awakened, blessed."

"He is endowed with unwavering confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'"

"He is endowed with unwavering confidence in the Sangha: 'The Sangha of the Blessed One's disciples who have practised well... who have practised straight-forwardly... who have practised methodically... who have practised masterfully — in other words, the four types of noble

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9SN.III, p-126.
disciples when taken as pairs, the eight when taken as individual types — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.”

The four pairs are (1) the person on the path to stream entry, the person experiencing the fruit of stream entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to Arahantship, the person experiencing the fruit of Arahantship. The eight individuals are the eight types forming these four pairs.

3. Sīlabbata-parāmāsa: Attachment to rites and rituals is often described in the Pali Canon with reference to the view that one becomes pure simply through performing rituals or patterns of behavior. This view in turn is related to the notion that one's being is defined by one's actions. Although the Canon recognizes the importance of habits and practises in attaining the stream, the experience of the Deathless shows the person who has attained the stream that one cannot define oneself in terms of those habits and practices. Thus one continues to follow virtuous practices, but without defining oneself in terms of them.

"Now where do skillful habits cease without trace? Their cessation, too, has been stated: There is the case where a monk is virtuous, but not fashioned of (or: defined by his) virtue. He discerns, as it actually is, the awareness-release and discernment-release where his skillful habits cease without trace.”

The enlightened person] doesn't speak of purity in terms of view, learning, knowledge, habit or practice. Nor is it found by a person through lack of view, of learning, of knowledge, of habit or practice. Letting these go, without grasping, one is independent, at peace.

10 AN, IV, pp-405-407.
11 MN, II, p-22.
12 SN, p-163
Clinging to the view that one becomes pure simply through performing ritual or rigid moralism, such as praying to a god for deliverance, slaughtering animals for sacrifice, ablutions, etc. is eradicated because the Sotâpanna realizes that rites and rituals are nothing more than an obstructive tradition, repetitious rites and dead dogmas; Deliverance can be won only through the practice of the Noble Eightfold Path.

**5.2.5 The Character of a Stream-winner**

A standard formula in the Canon describes a stream-enterer in terms of four factors. The first three of these four factors of stream entry are directly related to the cutting of the fetter of uncertainty. The fourth is related to the cutting of the fetter of grasping at habits and practices.

"There is the case where the disciple of the noble ones is endowed with unwavering confidence in the Awakened One... unwavering confidence in the Dhamma... unwavering confidence in the Sangha... He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration."

Although this is the standard list of the four factors of stream entry, there are other lists that replace the fourth factor with other factors.

*Samyutta Nikāya* defines the fourth factor as follows: "Furthermore, the disciple of the noble ones lives at home with an awareness cleansed of the stain of stinginess, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.

*Samyutta Nikāya* defines it as follows: "Furthermore, the disciple of the noble ones is discerning, endowed with discernment of arising and passing away — noble, penetrating, leading to the right ending of stress."

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13 AN.IV. pp-405-407
14 SN.V, p-391
15 SN.V. p-392
When these lists are collated, we arrive at four qualities that describe a stream-enterer: conviction, virtue, generosity, and discernment. *Aṅguttara Nikāya*\(^\text{16}\) describes these as "four qualities that lead to a lay person's happiness and well-being in lives to come." Other passages in the Canon explore the implications of each of these four as embodied in a stream-enterer's behavior.

**Conviction** in the Triple Gem of the Buddha, *Dhamma*, and *Sangha* is not simply a matter of belief or devotion. It forces one to place trust in the principle of "*Kamma — the principle of action and result in line with which one first gained entry to the stream."

"Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which five? He/she has conviction; is virtuous; is not eager for protective charms and ceremonies; trusts *Kamma*, does not search for recipients of his/her offerings outside [of the *Sangha*], and gives offerings here first."\(^\text{17}\)

**Virtue**, as practised by the stream-enterer, is also a function of a deep trust in the principle of *Kamma*, and of a sympathy for others that arises from that trust. Although stream-enterers may still break the minor rules of training, the depth of insight that informs their virtue ensures that their adherence to the basic principles of morality is unshakable.

"There is the case where a disciple of the noble ones reflects thus: 'I love life and don't love death. I love happiness and abhor pain. Now if I — loving life and not loving death, loving happiness and abhorring pain — were to be killed, that would be displeasing and disagreeable to me. And if I were to kill another who loves life and doesn't love death, who loves happiness and abhors pain, that would be displeasing & disagreeable to the other. What is displeasing and disagreeable to me is displeasing and disagreeable to others. How can I inflict on others what is displeasing and disagreeable to me?' Reflecting in this way, he refrains from taking life, gets others to refrain from taking life, and speaks in praise of refraining from taking life. In this way his bodily behavior is pure in three ways.

\(^{16}\text{AN.IV. p-281}\)

\(^{17}\text{AN, III, p-206}\)
"Furthermore, he reflects thus: 'If someone, by way of theft, were to take from me what I haven't given, that would be displeasing and disagreeable to me... If someone were to commit adultery with my wife, that would be displeasing and disagreeable to me... If someone were to damage my well-being with a lie that would be displeasing and disagreeable to me... If someone were to divide me from my friends with divisive speech, that would be displeasing and disagreeable to me... If someone were to address me with harsh speech, that would be displeasing and disagreeable to me... If someone were to address me with idle chatter, that would be displeasing and disagreeable to me. And if I were to address another with idle chatter, that would be displeasing and disagreeable to the other. What is displeasing and disagreeable to me is displeasing and disagreeable to others. How can I inflict on others what is displeasing and disagreeable to me?' Reflecting in this way, he refrains from idle chatter, gets others to refrain from idle chatter, and speaks in praise of refraining from idle chatter. In this way his verbal behavior is pure in three ways."

"Monks, this recitation of more than 150 training rules comes every fortnight, in reference to which sons of good families desiring the goal train themselves. There are these three trainings under which all that is gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment. These are the three trainings under which all that is gathered.”

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the wasting away of [the first] three fetters, he is a stream-winner, never again destined for states of woe, certainly, headed for self-awakening."
Generosity is actually a characteristic that must precede stream entry. However, the attainment of stream entry gives generosity a distinctive integrity.

"Monks, there are these five forms of stinginess. Which five? Stinginess as to one's monastery [lodgings], stinginess as to one's family [of supporters], stinginess as to one's gains, stinginess as to one's status, and stinginess as to the Dhamma. These are the five forms of stinginess. And the meanest of these five is this: stinginess as to the Dhamma...

"Without abandoning these five things, one is incapable of realizing the fruit of stream entry."20

"Without abandoning these five things, one is incapable of realizing the fruit of stream entry. Which five? Stinginess as to one's monastery [lodgings], stinginess as to one's family [of supporters], stinginess as to one's gains, stinginess as to one's status, and ingratitude."21

"These five are gifts of a integrityperson. Which five? A person of integrity gives a gift with a sense of conviction. A person of integrity gives a gift attentively. A person of integrity gives a gift in season. A person of integrity gives a gift with an empathetic heart. A person of integrity gives a gift without adversely affecting himself or others."22

Discernment is the character-trait of the stream-enterer that is most directly related to the cutting of the fetter of self-identity views. However, its implications spread to other facets of right view as well. In fact, "consummate in view" is one of the epithets for a stream-enterer. The impact of being consummate in view extends, not only to one's intellectual life, but also to one's emotional life as well.

"There is the case where a monk, having gone to the wilderness, to the root of a tree, or to an empty dwelling, considers thus: 'Is there any internal enthrallment unabandoned in me that, enthralled with which, my enthralled mind would not know or see things as they actually are?' If a monk is enthralled with sensual passion, then his mind is enthralled. If he

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20AN,III, p-294  
21AN,III, p-294  
22AN,III, p-172
is enthralled with ill will, then his mind is enthralled. If he is enthralled with sloth and torpor, then his mind is enthralled. If he is enthralled with restlessness and anxiety, then his mind is enthralled. If he is enthralled with uncertainty, then his mind is enthralled. If a monk is absorbed in speculation about this world, then his mind is enthralled. If a monk is absorbed in speculation about the other world, then his mind is enthralled. If a monk is given to arguing and quarreling and disputing, stabbing others with weapons of the mouth, then his mind is enthralled.

"He discerns that, 'There is no enthrallement unabandoned in me that, enthralled with which, my enthralled mind would not know and see things as they actually are. My mind is well directed for awakening to the truths.' This is the first knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'When I cultivate, develop, and pursue this view, do I personally obtain serenity, do I personally obtain Unbinding?'

"He discerns that, 'When I cultivate, develop, and pursue this view, I personally obtain serenity, I personally obtain Unbinding.'" This is the second knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'Is there, outside of this [Dhamma and Vinaya], any other contemplative or Brahman endowed with the sort of view with which I am endowed?'

"He discerns that, 'There is no other contemplative or Brahman outside [the Dhamma and Vinaya] endowed with the sort of view with which I am endowed.'" This is the third knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the character of a person consummate in view?' What is the character of a person consummate in view? This is the character of a person consummate in view: Although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to wise
companions in the holy life; having done that, he undertakes restraint for the future. Just as a young, tender infant lying on his back, when he has hit a live ember with his hand or his foot, immediately draws back; in the same way, this is the character of a person consummate in view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life; having done that, he undertakes restraint for the future.

"He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fourth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the character of a person consummate in view?' What is the character of a person consummate in view? This is the character of a person consummate in view: although he may be active in the various affairs of his companions in the holy life, he still has a keen regard for training in heightened virtue, training in heightened mind, and training in heightened discernment. Just as a cow with a new calf watches after her calf all the while she is grazing on grass, in the same way, this is the character of a person consummate in view: Although he may be active in the various affairs of his companions in the holy life, he still has a keen regard for training in heightened virtue, training in heightened mind, and training in heightened discernment.

"He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fifth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the strength of a person consummate in view?' What is the strength of a person consummate in view? This is the strength of a person consummate in view: When the Dhamma and Vinaya proclaimed by the Tathāgata is being taught, he heeds it, gives it attention, engages it with all his mind, hears the Dhamma with eager ears.
"He discerns that, 'I am endowed with the strength of a person consummate in view.' This is the sixth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the strength of a person consummate in view? What is the strength of a person consummate in view? This is the strength of a person consummate in view: When the Dhamma and Vinaya proclaimed by the Tathāgata is being taught, he gains understanding in the meaning, gains understanding in the Dhamma, gains gladness connected with the Dhamma.

"He discerns that, 'I am endowed with the strength of a person consummate in view.' This is the seventh knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"A disciple of the noble ones thus possessed of seven factors has well examined the character for the realization of the fruit of stream entry. A disciple of the noble ones thus possessed of seven factors is endowed with the fruit of stream entry."23

Then Anāthapiṇḍika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

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23 MN.I. p-325
"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anāthapiṇḍikā the householder, "The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anāthapiṇḍikā, "The cosmos is not eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, "The cosmos is finite..."..."The cosmos is infinite..."..."The soul & the body are the same..."..."The soul is one thing and the body another..."..."After death a Tathāgata exists..."..."After death a Tathāgata does not exist..."..."After death a Tathāgata both does and does not exist..."..."After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anāthapiṇḍikā the householder said to the wanderers, "As for the venerable one who says, 'The cosmos is eternal'. Only this is true; anything otherwise is worthless. This is the sort of view I have," his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, and dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress."

When this had been said, the wanderers said to Anāthapiṇḍikā the householder, "We have each and every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my Self. This is the sort of view I have."
"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconsistent. Whatever is inconsistent is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anāthapiṇḍikathathe householder, perceiving that the wanderers were silent, abashed...at a loss for words, got up and went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

The Blessed One said: "Well done, householder. Well done. That is how you should periodically and righteously refute those foolish men." Then he instructed, urged, roused, and encouraged Anāthapiṇḍikathathe householder with a talk on Dhamma. When Anāthapiṇḍikathathe householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma and Vinaya would do well, periodically and righteously, to refute the wanderers of other persuasions in just the way Anāthapiṇḍikathathe householder has done."24

5.2.6.1The Behaviour Formula of Sotāpanna

Sappurisa-samsevo, saddhamma-savanaṁ, yoniso-manasikāro, dhammānudhamma-paṭipati- “He is one who associates with the good,
hears the true teaching, pays proper attention, and practices the teaching in its completeness.”

It describes what the Sotāpanna does. Although this formula is rather vague, and none of its terms refer to specific practises, it indicates that practice was considered important.

5.2.6.2 The Belief and Practice formula – a Credo

The belief system and moral practice of the Sotāpanna is described in a different set of four constituents, the first three of which concern his faith while the last one is concerned with his moral practice. These features comprise not only the attainments of the Sotāpanna, but also one of his attainment formulas, expressions which when uttered in the first person identify the speaker as a Sotāpanna.

Cattāri sotāpannassa āṅgāni,

1. Idh'āvuso ariya-sāvaka Buddhe avecca-ppasādena samannāgato hoti – “Iti pi so Bhagavā araham Sammā-Sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā devāa-manussānaṃ Buddha Bhagavā ti”

2. Dhamme avecca-ppasādena samannāgato hoti – “Svākkhāto Bhagavatā Dhammo sandiṭṭhiko akāliko ehi-passiko opanayiko paccattam veditabbo viññuhīti.”


4. Ariya-kantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabaḷehi akammāsehi bhujissehi viññuppasatthehi aparānatthehi samādhisamvattanikehi.

“The four constituents of the stream-enterer: In this connection, friends, the Ariyan disciple has absolute faith in (1) the Buddha: “So he too, the Exalted one, is Arahant, supremely enlightened, full of wisdom and goodness, Blessed One, world-knower, peerless driver and tamer of men, teacher of Devas and men, Buddha, Exalted One!” (2) the Teaching: - Well proclaimed by Exalted One is the Teaching, effective in this life, immediate, open to all, leading us onward, to be known personally by be wise. (3) the Order: - Well-practised is the Order of the Exalted One’s disciples, living uprightly, practising right conduct and the proper course, which is the four pairs of persons; the eight classes of individuals; the view that this Order of the Exalted One’s disciples is worthy of veneration, of offerings, of gifts, of reverent greetings, (and that it is) the unsurpassed field of merit of the world. (4) Endowed is he with moral practices lovely to the noble, fully observed, faultless, unspotted, unblemished, making men free, commended by the wise, uncorrupted, conducive to concentration.”

The Belief and Practice Formula because “1” – “3” above express the Credo of the Sotāpanna and his “4” moral practice (Sīla).

The moral practice requirement, “4” above, suffers several adaptations. Some of the adaptations may be regarded as creative (oral-)literary invention, as poetic license or as mistakes, made in good faith, caused by the way the teaching was promulgated. Other types of adaptations, by contrast, simply introduce other features of the teaching where it seems that they did not originally belong to what the Buddha said. A further group of adaptations, however, are evidently purpose-serving in the worst possible sense of the term. These function in ways that help the institutionalized religion to control its lay-followers through a system of spiritual rewards. The adaptations all occur in the Sotāpattisaṁyutta.

One adaptation is simply synonymous. It introduces a condition based on the rules of the training for laymen. After hearing a sermon on the importance of conforming to Aṅgāni above, Anāthapiṇḍika, the

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26DN, 33 III ,p-227, Xiv. AN, IV, p- 406; SN, V, p- 343 ,345
27SN, V, p- 342.413.
house-father (*Gahapati*), that he conforms to conditions ‘1’ – ‘3’ and adds:

_Yāni cimāni bhante Bhagavatā gihisāmīcikāni sikkhāpadāni desitāni nāhaṃ teasāṃ kañci attain khaṇḍaṃ samanupassāmī ti – ‘..as to those obligations binding on a housefather, pointed out by the Exalted One, I see not a single one of them which is broken in me.’*\(^{28}\)

Upon hearing this, Ānanda praises Anāthapiṇḍika and acknowledges him as a *Sotāpanna*. The obligations binding on the housefather and on all laymen, are to abstain from killing any living being (*Pāṇātipāta*), from stealing (*Adinnādāna*), from unlawful sexual intercourse (*Kāmesumicchācāra*), from lying (*Musāvāda*), and from the use of intoxicants (*Surāmerayamajjapamādaṭṭhāna*). These obligations are also known as the five *Sīla*. As the standard fourth feature of this utterance concerns the *Sīla*, this expression must be regarded as a variation upon it.

One evidently purpose-serving variation promotes generosity towards the monks. When he tells them under which conditions a person is a *Sotāpanna*. Instead of ‘4’ above, he proposes:

_Vigatamalamaccherena cetasā agāram ajjhāvasati / muttacāgo payata pāṇī vossaggarato yācayogo dānasāṃvibhāgarato_. ‘He lives at home with heart free from the taint of stinginess. He is open-handed, pure-handed, delighting in self-surrender, one to ask a favour of, delighting to share charitable gifts.’\(^{29}\)

And further on in the *Sutta*:

_Yaṃ kho pana kiñci kule deyyadhammaṃ sabban tam appaṭivibhattam sīlavantehi kalyāṇadhammehi_. ‘In your family, whatever gifts of charity there be, are shared fully and impartially by the virtuous and the good.’\(^{30}\)

This freedom with the fourth condition did not escape remark by the inquiring minds of the time, and there is evidence that there was an unresolved question whether there in fact three conditions, ‘1-3’ above, or
four conditions, ‘1-4’ above, before one could be called a Sotāpanna, i.e. whether faith was enough or whether some degree of practice was necessary. I say ‘unresolved’, because the Buddha provides no solution in the Sutta in which this problem comes up.

Despite this general blithe tendency to open the stage of Sotāpanna to all and sundry through simplifying the required attainment to that of faith alone, one Sutta contains a warning. When asked if a disciple who possessed “the constituents of the attainment of the stream”, the Sotāpattiyaṅgāni, could ever be described as “One who lives in indolence” (Pamādavihārī), the Buddha replies that indeed he could as long as he was content with these attainments and made no further effort.31

5.2.6.3 The Sotāpanna attainment Formula

The term Sotāpanna occurs with no implication that it is more or less important than the Beliefs and Practices attainment formula. The existence of an attainment formula relates the attainment stages to the debate tradition where the assertion of one’s religious expertise designates what one is willing to be challenged upon and to defend in public. Just as there are various attainment formulas that may be formally recited upon becoming an Arahat or which when formally recited indicate that the speaker is an Arahat, there are attainment formulas which, when recited, indicate that the speaker has attained Sotāpanna. One is the Beliefs and Practices Formula. The other is:

Khīṇanirayo mhi khīnatiracchānayoni khīṇapittivisayo khīṇāpāyaduggati-vinitāto, ham asmi avinipātadhammo niyato sambodhiparāyano. ‘Gone, for me, is (a future existence in) hell, gone the realm of animals, gone the realm of spirits (Peta), gone is suffering in the realms of misery; I am a Stream-Enterer, characterized by freedom from (falling back to) lower existences, restrained, heading for Enlightenment.’32

31SN.V. p- 398.
32AN,IV, p- 405; DN,16 (II. p- 93); SN,V. p- 387.
This is the great advantage of the attainment of becoming a Sotāpanna. These conditions correspond to the attainments in the standard version of the Four Stages formula.

Those two Sotāpanna attainment formulas are quite different in content: one concerns faith and practice while the other concerns rebirth in hell. Although the Beliefs and Practices formula has no reference to this freedom from low rebirths and this assuredness of awakening, at least one attestation links the attainment expressed in these two formulas: The Sīmyutta Nikāya says that once the four beliefs and practices, here called Dhammas, are attained, “There is no terror, there is no panic, there is no fear of death in terms of (fearing) what belongs to the next world.” (Na hoti uttāso na hoti chambittattaṁ na hoti samprāyikam maraṇabhayani).\(^\text{33}\)

5.2.6.4The attainments of the stage of Sotāpanna

The behavior, the belief system and the moral practices of the Sotāpanna are his general attainments: they are levels of conduct and thought that he has achieved. Whereas the Behaviour Formula is not much exploited by the texts and does not serve as an attainment formula, the Beliefs and Practices Formula is defined as an attainment formula and is extensively exploited. The conditions under which it may be uttered are specifically defined. Sometimes these conditions relate to it indirectly. The conditions for uttering the Sotāpanna attainment formula overlap with those for uttering the Beliefs and Practices formula.

The most obvious condition for pronouncing the Beliefs and Practices is that the disciple is possessed of the Beliefs and Practices in the formula.\(^\text{34}\) The conditions may also be defined under the poetic name of the fivefold Guilty Dread (Pañca bhayāni verāni).\(^\text{35}\) The Fivefold Guilty Dread comes about if the moral requirements (sīla, the fourth condition of the Beliefs and Practices Formula), are not fulfilled. That is a “behaviour” condition. According to some Suttas this formula may be

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\(^{33}\text{SN.V. p- 387}\)  
\(^{34}\text{SN.V. p- 357.}\)  
\(^{35}\text{SN.II. p- 68.}\)
pronounced on the sole condition that the fivefold Guilty Dread is removed.\textsuperscript{36}

The formal requirements that permit the utterance of the \textit{Sotāpanna} attainment formula overlap extensively with those for uttering the Beliefs and Practices formula but are defined in a somewhat different way. The conditions are not always consistent.

The requirement of behaviour may here also be expressed as the removal of the fivefold guilty dread. The requirement of belief and moral practice may be tautologically defined as the possession of the beliefs and moral practices of the \textit{Sotāpanna} (here called \textit{Sotāpattiyaṅgāni}). Further, a requirement of knowledge called “the noble rule, well-seen and well-penetrated by insight” (\textit{Ariya ūna}), may be added (\textit{Ariyo cassa ūyo paññāya sudiṭṭho hoti supaṭīviddho}).\textsuperscript{37}

The attainment \textit{Ariyañānas} a specific, rather than a general attainment and refers to a particular aspect of the Teaching. It means thoroughly and systematically giving the mind to “dependent origination” –\textit{Paṭiccasamuppāda}: “This being, that comes to be; this not being, that does not come to be. From the ceasing of this, that ceases” (\textit{Iti imasmiṃ sati idaṃ hoti / Imasmim asati idaṃ na hoti / Imassuppādā idam uppajjati / Imassa nirodhā idaṃ nirujjhati}). The processes that depend sequentially upon each other for their coming into existence are; “ignorance, activities, consciousness, name and form, the six sense-modalities, contact, feeling, craving, clinging, becoming, rebirth, and death” (\textit{Avijjā, Saṅkhārā, Viññāṇa, Nāmarūpa, Saḷāyatana, Phassa, Vedanā, Taṇā, Upādāna, Bhava, Jāti, Maraṇa}).

Further conditions for the utterance of the \textit{Sotāpanna} attainment formula may be expressed in terms of the attainment of “seven good practices and four desirable states” (\textit{Sattahisaddhammehi samannāgato ....catuhi ākaṅkhiyehi ṭhānehi}).\textsuperscript{38} The seven good practices are divided into two in the form of purity in personal conduct in terms of abstaining from wrong practices in respect of sense desires (the example in this sermon is based on not committing adultery); and four in the form of

\textsuperscript{36}AN,IV. P.- 405, SN,II. p.- 68 and V 307.
\textsuperscript{37}SN,II. p.- 70, SN,V. p- 387.
\textsuperscript{38}SN,V.p-352.356
purity of speech: avoiding lying, slandering, harshness and aimless chatter. Both personal purity and abstention are required, as is encouraging like behavior in others. The conditions amount to the moral requirements (Sīla), with the exclusion of the condition regarding intoxicating substances. They are particularly offered to lay people who describe as materially ambitious – wanting houses, children, perfumes and money, and who have among their desires the wish to be reborn in heaven.

5.2.6.5 Attainments defined in terms of specific skills in, or understandings of the Teaching

The attainments of the Sotāpanna are defined according to many different features of the Teaching. The Suttas containing these further aspects are very much a feature of the Sotāpattisamīyutta\textsuperscript{39}, although they are not limited to this textual location.

A definition of the constituents of Stream-Entry (Sotāpttayaṅgāni)\textsuperscript{40} in terms of the Noble Eightfold Path-Āṭṭhangika Magga is attributed to Sāriputta. In this Sutta the Buddha and Sāriputta may be said to be in a game of definitions or riddles. Sāriputtadefines these constituents thus: \textit{Sota} is the Noble Eightfold Path which comprises right view, right aspiration, right conduct, right livelihood, right effort, right mindfulness and right concentration (Ariya Āṭṭhāṅgika Magga: Sammā-diṭṭhi, Sammā-sankappa, Sammā-vācā, Sammā-kammanta, Sammā-ājīva, Sammā-vāyāma, Sammā-sati, Sammā-samādhi), and the Sotāpanna as someone who has achieved that path.

This is a problem because a classical aspect to the attainments of the Arahat is that he has completely followed and fully achieved the path leading to the extinction of the Āsavās, which is precisely this Noble Eightfold Path.\textsuperscript{41}

A stipulation is made in Samyutta Nikāya, that when doubt regarding six points has been abandoned and also when doubt about

\textsuperscript{39}SN.V. p- 342.413
\textsuperscript{40}SN.V. p- 347.
\textsuperscript{41}MN.I. p- 55.
suffering, the arising of suffering, the cessions of suffering and the path to the cessions of suffering has been abandoned, then the person can be called a Sotāpanna.42

The six views, as the Majjhima Nikāya explains so much more clearly, are that whatever depends on (1) physical form (Rūpa), (2) feeling (Vedanā), (3) perception (Saññā), (4) conditioned states (Samkhāra), (5) consciousness (Viññāna) or (6) a mental activity which is impermanent (Anicca) and suffering (Dukkha) and is liable to change (Vipariṇāmadhamma). A person who is not clinging to what is impermanent, suffering and liable to change will not take up various defined wrong ideas. These wrong ideas – a truly marvelous compendium of them – are, in brief:

“Winds do not blow, rivers do not flow, pregnant women do not bring, moon and sun neither rise nor set, but (all) are stable as a pillar” Na vatā vāyanti na najjo sandanti na gabbhiniyo vijāyanti na candimasūriyā udenti vā esikaṭṭhāyiṭṭhitā ti.43

“This is mine, this is me, this my self’ Etam mama eso ham asmi eso me attā ti.

“This is the self, this is the world, this I will be after death: permanent, lasting, eternal, not liable to change” So attā so loko so pecca bhavissāmi nicco dhuvo sassato avipriṇānadhammoti.

“I would not be, and it would not be mine; I shall not be, and it shall not be mine” No cassaṃ no ca me siyā na bhavissāmi na me bhavissatīti.44

The annihilationist doctrine that there is no fruit of good or evil deeds, not beings who have attained perfection, nor life after death.45

- The heresy that there is neither evil nor merit.46
- The accidentalist heresy that there are neither effects nor causes.47

42SN,III. p- 203
43Tr. woodward, KS,III. p- 164
44Tr. Woodward, KS,III. p- 48
45DN.I. p- 55
46DN.I, p-52
47DN.I, p-53
- Another wrong way of viewing the world including ideas of permanence, and ideas that there are no causes. 48
- “The world is eternal” Sassato loko ti.
- “The world is not eternal” Asassato loko ti.
- “The world is limited” Antavā loko ti.
- “The world is unlimited” Anantavā loko ti.
- “The soul is the body” Taṃ jīvam taṃ sariran ti.
- “The soul is one thing, the body is another” Aññam jīaṃ aññam sariranti.
- “The Tathāgata exists” Hoti tathāgato.
- “The Tathāgata does not exist” Na hoti Tathāgato.
- “The Tathāgata both exists and does not exist” Hoti ca na ca hoti Tathāgato.
- “The Tathāgata neither exists nor does not exist” Neva hoti na na hoti Tathāgato. 49

The attainment of the Sotāpanna in this respect is that he has no doubt that bodily form and mental processes are impermanent (Anicca), suffering (Dukkha) and liable to change (Avipariṇāmadhamma), and is hence free of the wrong views above, although is not yet liberated.

There are also conditions based on the attainment of certain qualities, Indriyas. The Sotāpanna is defined in terms of a Five Indriya condition:

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\begin{align*}
Yato….. & \text{ariyasāvako imesam pañcannam indriyānaṃ samudayaṇīca atthagamaṇīca asaṁdaṇīca ādiṇaṇīva nissaraṇaṇīca yathābhūtam pajānati} / ayam vuccati bhikkhave ariyasāvako sotāpanno avinipāta – dhammo niyato sambodhi-parāyano ti. \text{ “A noble disciple, breathen, is called A noble disciple, a Stream-Enterer, characterized by freedom from (falling back to) lower existences, restrained, having Enlightenment as his goal, when he understands as they really are, the rising, the disappearance, the satisfaction, the danger, and freedom from these Five Qualities,”} 50
\end{align*}
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Here the five qualities (Indriyas) are faith (Saddhā), energy (Viriya), mindfulness (Sati), concentration (Samādhi), and insight

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48DN.I, p-53
49SN.III, p- 202-216.
50SN.V, p-193.
Once again the stages of Sotāpanna and Arahat are contrasted with each other. The stage of Arahat is attained by “seeing” (Viditvā) the five Indriyas above, whereas the activity or attainment of the Sotāpanna is “understanding” (Pajānāti) them.

Further new definitions for the attainments of the stage of Sotāpanna, which use the same formula as above, are expressed in terms of a Six Sense-Faculty condition, (also Indriyas): the faculties of the eye, the ear, the nose, the tongue, the body, and the mind (Cakkhundriya, Sotindriya, Ghānindriya, Jivhendriya, Kāyindriya, Manindriya) and a different five Indriya condition; happiness, suffering, joy, dejection, and equanimity (Sukh-, Dukkh-, Somanass-, Domanass-, and Upakhindriya).

5.2.6.6 The advantages of having attained the stage of Sotāpanna

The advantages of having attained the fruit of Stream-Entry are, of course, implied in all of the attainments and all of the formulas above. They will not be repeated here. The texts, however, also specify them in this way: the Sotāpanna has: (1) certainty as to the True Teaching, (2) no tendency to diminution (of attainment, presumably), (3) none of the suffering of a limited person, and (4) endowment with uncommon knowledge; he has both understood the cause and the Dhammas that have come about through the cause (Saddhammaniyato hoti, aprihānadhammo hoti, pariyantakatassa dukkam na hoti, asādhāraṇena ñāṇena samannāgato hoti, hetu c’assa sudiṭṭho hetu sammuppanna ca dhammā.

The Sotāpanna has gone beyond simply hearing the Teaching and having faith in it: he has entered upon certainty.

5.2.6.7 The method for attaining the stage of Sotāpanna

Several methods are provided for attaining the stage of Sotāpanna. These methods are expressed in two ways: what must be thought or done

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52 Tr. Woodward, KS,V. p-181  
53 SN,V. p-205  
54 AN,III, p-442
specifically for attaining this stage; and what must be done in terms of a particular element of the Teaching which, through being cultivated, will lead to Stream-Entry and to each of implied. The Sotāpanna formula leads to the disappearance of the three fetters. The basic method for attaining this and the other stages is the cultivation of the moral requirements.\textsuperscript{55} It is further necessary to aim to fulfill the qualifications of the behaviour formula and the beliefs and practices formula, to be generous and charitable to the monks; to understand dependent origination (Paṭiccasamuppāda); and to conform to certain Indriya conditions.

Some Suttas specify that the method for development through the stages depends on more practice of the same thing. For example, in order to attain this stage and the three further stages one needs to develop progressively the practice of “mindfulness centred on the body”.\textsuperscript{56} The correct contemplation of the five grasping groups (Pañcupādānakkhandā), in order to be able to see them as “impermanent, suffering, a disease, an abscess, a sting (arrow), a pain, an affliction, alien, decaying, empty, and without self” (Anicato dukhato rogato gañḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kattabbā)\textsuperscript{57} will also lead to this attainment. Instead of the initial requirement that the monk be well-taught (Sutavā), the requirement that he has his moral practice in order (Śīlavā) may be found.\textsuperscript{58}

The method for attaining the fruit of Stream-Entry is defined in terms of the Behaviour formula: it requires the development and the practice of these behaviours.\textsuperscript{59}

Conditions that preclude the attainment of this stage and, obviously, or any of the others, are also described. This implies that training to avoid these specified conditions forms an aspect of the method for attaining the stage. Thus Bhikkhu who perceives permanence in the conditioned states (Saṅkhāras) cannot achieve the appropriate intellectual

\textsuperscript{55}AN.I. p-231
\textsuperscript{56}AN.I. p- 44
\textsuperscript{57}SN.III p- 167
\textsuperscript{58}SN.III. p-167, 123
\textsuperscript{59}SN.V. p-410
receptivity for attaining any of the four stages. So he must train himself in the direction of perceiving impermanence.\textsuperscript{60}

5.2.7 Three Types of Sotāpanna

There are three types of Sotāpanna; they are –

1. \textit{So tinṇam saṃyojanānaṃ sattakkhattuparamo hoti sattakkhattuparamaṃ deve ca mānuse ca sandhānitavā saṃsāritva dukkhasa antaṃ karoti.} ‘Through the disappearance of the three fetters, he becomes one who will not be born more than seven more times; after transmigrating and being reborn seven more times among gods and men, he makes an end of suffering.’

2. \textit{So tinṇam saṃyojanānaṃ parikkhayā kolankolo hoti dve vā tīṇi vā kulāni sandhāvitvā saṃsāritvā dukkhasa antaṃ karoti.} ‘Through the disappearance of the three fetters, he becomes one who will go from clan to clan; after transmigrating and being reborn in two or three more clans, he makes an end of suffering.’

3. \textit{So tinṇam saṃyojanānaṃ parikkhayā ekabījī hoti ekaṃ yeva mānusakam bhavaṃ dukkhasa antaṃ karoti.} ‘Through the disappearance of the three fetters, he becomes one possessed of only one more seed (one more potential for rebirth) and once he has completed one rebirth among mankind, he makes an end of suffering.\textsuperscript{61}

5.3.1 Definition of Sakadāgāmī

\textit{Sakadāgāmimaggaṁ bhāvetvā rāgadosamohānaṁ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṁ āgantā.}\textsuperscript{62}

\textsuperscript{60}AN,III. p-441
\textsuperscript{61}AN, I. p-233.
\textsuperscript{62}Abs. p.164
Having developed the path of once-returning, with the attenuation of lust, hatred, and delusion, one becomes a once-returner, one who returns to this world only one more time.

_So tinṇaṃ saṃyojanānaṃ parikkhayā rāga-dosa-mohānaṃ tanuttā sakadāgāmī hoti, sakid eva imām lokaṃ āgantvā dukkhassa’ antaṃ karoti._ “After that, a bhikkhu, through the disappearance of the three fetters, and through the reduction of passion, hatred and delusion becomes a Once-Returner: having returned once only to this world, he makes an end of suffering.”

A _Sakadāgāmī_ (a once-returner) has eliminated the grosser forms of lust, hate, and delusion. Thus, although attenuated forms of these defilements can still arise in him, they do not occur often and their obsessive force is weak.

**5.3.2 The fetters eradicated by _Sakadākāmimagga_ and _Sakadāgāmiphala_**

The _Sakadāgāmī_ will be reborn into the human world once more. If, however, he attains the next stage of enlightenment (_Anāgamiship_) in this life, he will not come back to the human world.

The three specific chains or fetters (_Saṃyojana_) of which the _Sakadāgāmī_ is free are:

1. _Sakkāya-diṭṭhi_ – Belief in self
2. _Vcikicchā_ – Skeptical doubt
3. _Sīlabbata-parāmāsa_ – Attachment to rites and rituals

The _Sakadāgāmī_ also significantly weakens the chains of:
4. _Kāma-rāga_ – Sensuous craving
5. _Byāpāda_ – Ill-will

Thus, the _Sakadāgāmī_ is an intermediate stage between the _Sotapanna_, who still has comparatively strong sensuous desire and ill-will, and the _Anagami_, who is completely free from sensuous desire and ill-will.
5.3.3 Types of Sakadāgāmī

According to the commentary to the Puggalapaññatti there are five kinds of Sakadāgāmī (once-returner):

1. One attains the fruit of once-returning in the human world, takes rebirth in the human world, and attains final Nibbāna here.

2. One attains the fruit of once-returning in the human world, takes rebirth in a heavenly world, and attains final Nibbāna there.

3. One attains the fruit of heavenly world, takes rebirth in a heavenly world, and attains final Nibbāna there.

4. One attains the fruit in a heavenly world, takes rebirth in the human world, and attains final Nibbāna here.

5. One attains the fruit in the human world, takes rebirth in a heavenly world and passes the full life-span there, and then takes rebirth again in the human world, where one attains final Nibbāna.

It should be noted that whereas the Ekābīja stream-enterer has only one more rebirth, the fifth types of Sakadāgāmī (once-returner) has two. Nevertheless, he is still called “once-returner” because he returns only once more to the human world.63

5.4.1 Definition of Anāgāmī

Anāgāmimaggaṁ bhāvetvā kāmarāgavyāpādānaṁ anavasesappahānena anāgāmī nāma hoti, anāgantā itthatamṁ.64

Having developed the path of non-returning, by totally abandoning sensual lust and ill will, one becomes a non-returner, one who does not return to this (sensuous) state.65

A non-returner has fully eradicated sensual lust and ill will, the fetters that bind to the sensuous world. He has also eradicated the taint of

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63 CMA, p. 362
64 Abs. p. 164.
65 CMA, p. 361
sensual desire and the unwholesome Cetasika, hatred and worry, as well as all greed taking a sensuous object. Thus he will be spontaneously reborn in a fine – material realm and there attain final Nibbāna. It should be noted that while only non-returners are reborn in the Pure Abodes, there is no fixed determination that all non-returners are reborn there.

5.4.2. The fetters eradicated by Anāgānimagga and Anāgāmiphala

Anāgāmīs are not reborn into the human world after death, but into the heaven of the pure Abodes, where only Anāgāmīs live. There they attain full enlightenment (arahantship).

The Pāli terms for the specific chains or fetters (saṃyojana) of which an Anāgāmī is free are:

1. Sakkāya-diṭṭhi: Belief in self
2. Vicikicchā: Skeptical doubt
3. Silabbata-parāmāsa: Attachment to rites and rituals
4. Kāma-rāga: Sensuous craving
5. Byāpāda: Ill will

The fetters from which an Anāgāmī is not yet free are:

1. Rūpa-rāga: Craving for fine-material existence (the first 4 Jhānas)
2. Arūpa-rāga: Craving for immaterial existence (the last 4 Jhānas)
3. Māna: Conceit
4. Uddhacca: Restlessness
5. Avijjā: Ignorance

Anāgāmīs are at an intermediate stage between Sakadāgāmīs and arahants. Arahants enjoy complete freedom from the ten fetters.
5.4.3 Types of Anāgāmi (non-returners)

The texts mention five types of Anāgāmi (non-returners):

1. One who, having been reborn spontaneously in a higher world generates the final path before he has reached the midpoint of the life span (Antarā-parinibbāyi).
2. One who generates the final path after passing the midpoint of the life span, even when on the verge of death (Upahaccapa-rinibbāyi).
3. One who attains the final path without exertion (Asaṅkhāra-parinibbāyi).
4. One who attains the final path with exertion (Sasaṅkhāra-parinibbāyi).
5. One who passes from one higher realm to another until he reaches the Akaniṭṭha realm, the Highest Pure Abode, and there attains the final path (Uddhamśoto akanīṭṭhagāmi).\(^{66}\)

5.5.1 Definition of Arahata

Arahattamaggāṁ bhāvetvā anavasesakilesapahānena arahā nāma hoti khīṇsavo loke aggadakkhiṇeyyo.\(^{67}\)

Having developed the path of Arahatship, with the total abandonment of defilements one becomes an Arahat, a destroyer of the taints, a supreme recipient of offerings in the world.\(^{68}\)

An Arahata is one who has attained Arahattamagga and Phala. He or she can enjoy the peace of Nibbāna whenever he wishes by developing the ecstatic absorption corresponding to Arahatta-phala samāpatti. He can enjoy Nirodha – samāpatti if he attains the eight Jhānas.

\(^{66}\) MCA, p.362.
\(^{67}\) Abs, p, 164
\(^{68}\) CMA, p, 362.
5.5.2 The defilements (Kilesās) eradicated by Arahattamagga

Arahatta Magga eliminates all the defilements (Kilesa); an Arahata has no greed, ill will, delusion, conceit, personality belief and other bad mental factors. He has no attachment to anything; so he is free from all entanglements. He does not regard anything as his own; thus he has no reason to feel sad because something is taken or stolen from him. Because he has uprooted all Dosa (anger, hatred or ill-will) from his mind, he will never experience unpleasant mental feeling which accompanies Dosa mula cittas. All the twelve Akusala-cittas (immoral consciousness) will never arise in him. As his mind is always free from all defilements, it is at the purest state, making him the noblest one.

He is a true Saint worthy of respect by men and Devas and worthy of receiving alms which are offered to him with the intention of enjoying the benefits in the present life as well as in future lives. An Arahata, literally meaning a worthy one, does not accomplish fresh Kamma activities, and he is not subject to rebirth because the conditions for his reproduction in matter have been destroyed. Sotāpannas, Sakadāgāmīs and Anāgāmīs are called Sekhas because they have yet to undergo training. Arahats are called Asekhas because they no longer need to undergo any training. The Arahat realizes that what is to be accomplished has been done. A heavy burden of misery has finally been thrown away, and all forms of craving and all shades of delusion have been annihilated. He now stands on heights higher than celestial, far removed from uncontrolled passions and the defilements of the world.

5.5.3 The fetters eradicated by Arahatamagga and Arhataphala

Ten fetters (Saṃyojana) are evil conditions or mental impediments to attain Arahantship. The Arahantship is attained by a gradual elimination of these fetters. Then, with the eradication of all ten, the aspirant will be entitled to the designation Arahat, a truly Worthy One.

The ten fetters are listed as follows:

1. Sakkāya dhīthi: Belief in self
2. Vicikicchā: Skeptical doubt
3. Silabbata-parāmāsa: Attachment to rites and rituals
4. Kāma-rāga: Sensuous craving
5. Byāpāda: Ill will
6. Rūpa-rāga: Craving for fine-material existence (the first 4 Jhānas)
7. Arūpa-rāga: Craving for immaterial existence (the last 4 Jhānas)
8. Māna: Conceit
9. Uddhāca: Restlessness and
10. Avijjā: Ignorance.

5.5.4 Five types of Arhats

There are five types of Arahats:

1. Pannavimutta-arahat = one who is emancipated through
   Pañña(wisdom),

2. Uballobhagavimutta-arahat = one who is emancipated in two ways, namely by Arupajjhāna and by Ariyamagga.

3. Tevijja-arahat = one who possesses the three Vījās.

4. Chalabhinna-arahat = one who possesses the six Abhinnas (supernormal powers),

5. Paṭisambhidhāpatta-arahat = one who possesses the four Sambhidhās, i.e., the knowledge of the meaning of each word, the knowledge of the text (Pāli), the knowledge of the origin of the words, and the determinate knowledge together with the accurate discrimination of the first three.⁶⁹

The purpose of person’s life is to become Ariyas (noble persons) and to attain Nibbāna, attainment of final goal according to Buddhism. There

⁶⁹ EBA p. 429-430
is no way to become Ariyas and to attain Nibbāna in the world but practising meditation.

5.6 The stages and their fruits

The attribute of Dhamma is expressed in the Pāli term Akālika, which is translated either as "timeless" or "yielding immediate results." The Dhamma is timeless because it transcends all temporal limitations; its truth is eternal. The Dhamma is said to yield immediate results because its effects can be experienced at each and every moment. The principle of conditionality, for instance, demonstrates how each phenomenon is conditioned and conditioning link in a continuous flux of ever-changing events.

Buddhist commentators also explain Akālikaas the immediate attainment of results represented by the fruition consciousness (Phalacitta) that successively follows the path consciousness (Maggacitta) in the psychological process of transcendent realization. But this explanation is rather technical. In fact, the commentators specifically assign all attributes of the Dhamma, except the first, to transcendent experiences (Lokuttaradhamma), although they can be more conveniently understood in the light of mundane perception.

In conclusion, Lokuttara samādiṭṭhihas been explained in detail and critical way in order to get better understanding from the point of Theravāda Buddhist.

To conclude with, it can be said that the Lokuttarasammā-diṭṭhi leads one to Arhatship and further to Nibbāna. The enlightenment of an Arhat can be attained on understanding that the five aggregates are characterized by impermanence, suffering and non-self. This understanding makes the practitioner reject both material and mental Dhammas; consequently he abandons greed and finally attains emancipation.

In primitive Buddhism the term Bhava- existence connoted the phenomenal existence which included the five aggregates, the twelve
sense fields, and the eighteen elements of existence. The Four Noble Truths and the Dependent Origination were designated as *Dhamma*-Law the criterion of Truth. The mundane truth is arising of phenomena, change and extinction. The Buddha realized the Truth, the perpetual, unchanging Truth, the real aspect of everything. This aspect of truth was indicated by the terms *Dhamma*-dhātu or Tathātā. In this sense Truth can be eternal and hence unconditional.

*Dhamma* includes all elements of existence, good or bad, pure or impure, mundane or supra mundane, transitory or true. Mundane truth is the cycle of birth and death, the karmic retribution; while supra-mundane truth goes beyond the cycle; it is emancipation.

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