Chapter 1

Introduction to concept of Lokuttara

1.1 The meaning of the term Lokuttara

Theravāda Buddhist exposition of the supra-mundane (Lokuttara) involves drawing a distinction between the terms mundane (Lokīya) and supra-mundane (Lokuttara). The term mundane applies to all phenomena comprising the world (Loka) from subtle states of mind and matter such as virtue and evil, to meditative attainments and sensual engagements etc. The term supra-mundane, in contrast, applies exclusively to that which transcends the world, that is, the nine supra-mundane states: Nibbāna, the four noble paths (Magga) leading to Nibbāna, and their corresponding fruits (Phala) which experience the bliss of Nibbāna.

The Lokuttara also includes incomparable Nibbāna, which consists of the four paths, the four fruits, and Nibbāna. These nine aspects are called the nine Lokuttara dhamma or the nine supra-mundane states. The knowledge of Lokuttara dhamma is crucially important and every Buddhist people should know it because it is the highest aim in Buddhism. According to Abhiddhammattha saṅgha, there are eighty types of Lokuttara citta.

They are the four types of Maggacitta, because there is a maggacitta for each of the four stages of enlightenment (Sotāpatti path consciousness, Sakadāgāmi path consciousness, Anāgāmi path consciousness, and Arahant path consciousness).
consciousness, Arahatta path consciousness). There are four types of Phalacitta which are the four results of the four Maggacitta and also each of the four stages of enlightenment (Sotāpatti fruit consciousness, Sakadāgāmi fruit consciousness, Anāgāmi fruit consciousness, Arahatta fruit consciousness). Thus end, in all, the eight types of supra mundane moral and resultant consciousness. Only Maggacitta eradicates defilements; the Phalacitta is Vipāka, result of the Maggacitta.

The Maggacitta and the Phalacitta are called Lokuttaracitta, thus they have Nibbāna as the object. When the Maggacitta has fallen away, it is succeeded immediately by the Phalacitta which experience the same object. The Maggacitta of the Sotāpanna can arise only once in the cycle of birth and death, because its function is to eradicate defilements: when the defilements which are to be eradicated at the stage of the Sotāpanna have been eradicated, it is once and for all. Thus, the Maggacitta of that stage does not arise again.

The Phalacitta can arise again in other processes of citta if enlightenment is attained with absorption. As we have seen, Lokuttara citta accompanied by Jhāna-factors can experience Nibbāna with absorption in the case of those who have accumulated skill for Jhāna. Those who attain enlightenment have different accumulations and according to one’s accumulations the Lokuttara cittas are accompanied by Jhāna-factors of different stages of Jhāna. The Phalacitta which is accompanied by Jhāna-factors can arise many times again, experiencing
Nibbāna with absorption. Cittas can be counted as eighty-nine in brief and as a hundred and twenty-one in totals when Cittas are counted as instead of eight Lokuttara cittas. There are forty Lokuttara cittas, which are accompanied by Jhāna-factors. That cittas are successively abandoned until at the fifth stage (or at the fourth stage of the fourfold system). Lokuttara cittas can be accompanied by Jhāna-factors of each of the five stage of Rūpa-Jhāna, it means that they are accompanied by Samādhi and Upekkhā.

As regards the Arūpa-Jhāna cittas, they have meditation subjects which are different from Rūpa-Jhāna, but the Jhāna-factors which accompany them are the same as the Jhāna-factors of the fifth stage of Rūpa-Jhāna, namely Samādhi and Upekkhā. Thus, the Jhāna-factors of only five types of Jhāna citta have to be taken into account when we classify Lokuttara accompanied by Jhāna-factors. Consequently, each one of the eight Lokuttaracittas can be resolved into five classes and then they can be counted as forty Lokuttaracittas.

There are:

1. Vitakka vicāra pīti sukha ekaggatā sahitāṃ pathamajJhāna sotāpatti magga citta,

2. Vicāra pīti sukha ekaggatā sahitāṃ dutiyajJhāna sotāpatti magga citta,

3. Pīti sukha ekaggatā sahitāṃ tatiyajJhāna sotāpatti magga citta,

4. Sukha ekaggatā sahitāṃ catthajjhāna sotāpatti magga citta,
5. Upekkhā ekaggatā sahiṣṭam pañcamajjhāna sotāpatti magga citta.¹

As Sotāpatti Magga citta has five Jhāna citta, Sotāpatti Phala citta has five Jhāna citta.
Sakadāgāmi Magga citta has five Jhāna citta, and Sakadāgāmi Phala citta has five Jhāna citta.
Anāgāmi Magga citta has five Jhāna citta, and Anāgāmi Phala citta has five Jhāna citta.
In the same way, Arahatta Magga citta, and Arahatta phala citta have five Jhāna citta each.

Therefore, there are forty types of Lokuttara Jhāna citta in total. These cittas are the highest cittas and they always excel other cittas because they deal with Nibbāna and they are associated with highest Paññā or penetrative wisdom.

The work Lokuttara, supra-mundane, is derived from Loka (world) and Uttara (beyond) or transcending it. The concept of world is threefold: the world of living beings (Sattaloka), the physical universe (Okāsaloka) and the world of formation (Saṅkhāraloka). That is the totality of conditioned phenomena, physical and mental. The notion of the world relevant here is the world of formations that comprises all mundane phenomena included within the five aggregates of clinging. That which transcends the world of conditioned things is the unconditioned element, Nibbāna. The goal of the Buddhist path, complete and permanent liberation from suffering, is to be achieved by practicing the full threefold

¹ Abdhi, p.5
discipline of morality (Sīla) concentration (Samādhi) and wisdom (Paññā). The meditational absorptions, Jhānas, comprising the four fine-material Jhānas and the four immaterial Jhānas, pertain to a stage of concentration, which is of an extremely intensified degree. However, taken by themselves, these states do not ensure complete deliverance, for they are incapable of cutting off the roots of suffering.

The Buddha teaches that the cause of suffering, the driving power behind the cycle of rebirths, is the defilements with their three unwholesome roots – greed, hatred and delusion. Concentrations at the absorption level, no matter to what heights it is pursued, only suppresses the defilements, but cannot destroy their latent seeds. Thence bare mundane Jhāna, even when sustained, cannot by itself terminate the cycle of rebirths. On the contrary, it may even perpetuate the round. For if any fine –material or immaterial Jhāna is held onto clinging, it will bring about a rebirth in that particular plane of existence corresponding to its own Kammic potency, which can then be followed by a rebirth in some lower realm.

According to the Paṭisaṃbhidāmagga the meaning of the word ‘Lokuttara’ is that:

1. To go beyond this world through the Eightfold Path is Lokuttarā, 

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Pṭś, p. 166 “Ariyamaggā lokā uttaranti lokuttarā”
2. Advantage resolution from Samaṇaship (Samaṇṇaphalāṇi) and purification (Nibbāna) are beyond this world. So it is called as Lokuttara.³

Lokiya means mundane, worldly, not only of this world but all experience and knowledge of any world, any existence, and represents all that is conditioned. Lokuttara means supra-mundane, beyond worldliness, and represents the unconditioned. The meaning of the word ‘supra-mundane’ is usually understood as being above the world. However, ‘above the world’ is often open to interpretation, as in the meaning of something not quite ordinary, like excellent virtue and discipline. For a better understanding of ‘supra-mundane’ it is better to look at the doctrines that are subsumed under supra-mundane (Lokuttara) state.⁴

They are:

1. The four foundations of awareness or mindfulness (Satipaṭṭhāna),
2. The four right efforts (Sammapadhāna),
3. The four roads to power (Iddhipāda),
4. The five spiritual faculties (Indariya),
5. The five spiritual powers (Bala),
6. The seven factors of enlightenment (Bojjhaṅga),
7. The Noble eight fold path (Ariyo Aṭṭhaṅgiko Maggo),

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³ Samaṇṇaphalāṇi nibbānaṇca lokato uttiṅgāti lokuttarā. Ibid, 166.
⁴ Cattāro satipaṭṭhānā, cattāro sammappadhāna, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bo jjhāṅgā, ariyo aṭṭhaṅgiko maggo, cattāro ariyamaggā, cattāri ca samaṇṇaphalāni, nibbānaṇca- ime dha mmā lokuttarā. Cattāro satipaṭṭhānātīdayo, sattatiṃsā bodhipakkhiyadhāmnā yathāyo gaṃ magga phalasampayuttā Te bujjhahaṅṭhena bodhiṁti evanladdhanāmassa ariyassa bodhipakkhiyā nāma. Pakkhe bhavattāti upakārabhāve ṭhitattā. Ibid, 166
8. The four paths (Cattāro Ariyamaggā),
9. The four fruitions (Cattāri Sāmaññaphalāni)

Here there above Dhammas are mentioned in detail as follows:

I. The four foundations of awareness or mindfulness (Satipaṭṭhāna)⁵

1. Contemplation of the body (Kāyanupassāna)
2. Contemplation of feelings (Vedanānupassanā)
3. Contemplation of consciousness (Cittanupassanā)
4. Contemplation of mental qualities (Dhammānupassanā)

II. The four right efforts (Sammapadhāna)⁶

1. Exertion for the non-arising of unskillful states
2. Exertion for the abandoning of unskillful states
3. Exertion for the arising of skillful states
4. Exertion for the sustaining for skillful states

⁵ Pts. p. 618 “Cattāro satipaṭṭhānā tesu ārammaṇesu okkantitvā pakkhanditvā upaṭṭhānato upaṭṭhānāṁ, satiyeva upaṭṭhānāṁ satipaṭṭhānāṁ. Kayavidanā cittadhammesu panassa asubhadukkhāniccā nattā ragahaṇa vasena subhasukhaniccātasaṅghāpahāna kiccādhanavasena ca pavattito catudhā bhedo hoti. Tasmā cattāro satipaṭṭhānāti vuccati”

III. The four roads to power (Iddhipāda)\(^7\)

1. Will (Chanda)
2. Energy (Vīriya)
3. Consciousness (Citta)
4. Discrimination (Vīmaṃsa)

IV. The five spiritual faculties (Indariya)\(^8\)

1. Faith (Saddhā)
2. Energy (Vīriya)
3. Mindfulness (Sati)
4. Concentration (Samādhi)
5. Wisdom (Paññā)

V. The five spiritual powers (Bala)\(^9\)

1. Faith (Saddhā)
2. Energy (Vīriya)
3. Mindfulness (Sati)
4. Concentration (Samādhi)
5. Wisdom (Paññā)

\(^7\) Ibid, p. 618 “Cattāro iddhipādā nipphattipariyāyena iiđhānaṭṭhena, ijjhanti etāya sattā iddhā vuddhā ukkaṃsagatā honīti iminā vā pariyyāyena idddhi, Sass sampayuttāya pūbbangamaṭṭhena phalabhīṭṭāya pūbbabhāgaṇaṭṭhena ca idddhiyā pādoti idddhipādo. So chaṇḍavīriyacittavīmaṃśasāvasena caṭubbidhova hoti. Tasmā cattāro iddhipādāti vuuccati”


\(^9\) Abhid, p.49
VI. Seven factors of enlightenment (Bojjhaṅga)\(^\text{10}\)

1. Mindfulness (Sati)
2. Investigation (Dhammavicaya)
3. Energy (Vīriya)
4. Joy (Pīti)
5. Tranquility (Passaddhi)
6. Concentration (Samādhi)
7. Equanimity (Upekkhā)

VII. Noble eightfold path (Ariyo Aṭṭhaṅgiko Maggo)\(^\text{11}\)

1. Right view (Sammādiṭṭhi)
2. Right intention (Sammāsaṅkappa)
3. Right speech (Sammāvācā)
4. Right action (Sammākammanta)
5. Right livelihood (Sammājīva)
6. Right energy (Sammāvāyāma)
7. Right mindfulness (Sammāsati)
8. Right concentration (Sammāsamādhi)

VIII. Four paths of stream-entry (Cattāro Ariyamaggā)

\(^{10}\) Ibid, p. 618 “Satta bojjhaṅgāti bujhanakasattassa pana anāgabhāvena satiādayo satta dhammā bojjhaṅgā, tena vuccati satta bojjhaṅgāti”

\(^{11}\) Ibid, p. 618 “Ariyo aṭṭhaṅgiko maggo niyānaṭṭhena ca sammādiṭṭhiādayo aṭṭha maggaṅgā honti. Tenā vuccati ariyo aṭṭhaṅgiko maggoti”
1. The path of stream-entry (Sotāpatti-Magga)
2. The path of once-returning (Sakadāgāmi-Magga)
3. The path of never-returning (Anāgāmi-Magga)
4. The path of arahatship (Arahatta-Magga)

IX. The four fruitions (Cattāri Sāmaññaphalāni)

1. The fruit of stream-entry (Soāpatti-Phala)
2. The fruit of once-returning (Sakadāgāmi-Pahala)
3. The fruit of never returning (Anāgāmi-Pahala)
4. The fruit of arahatship (Arahatta-Phala)

1.1.2 Two types of wisdom

Wisdom has the specific characteristic of penetration, the true nature of phenomena. It penetrates the particular and general features of things through direct cognition rather than discursive thought. Its function is to abolish the darkness of delusion which conceals the individual essences of states and its manifestation is non-delusion. Since the Buddha says that one whose mind is concentrated knows and sees things as they really are, the proximate cause of wisdom is concentration.\(^{12}\)

The wisdom instrumental in attaining liberation is divided into two principal types: insight knowledge (Vipassanāñāna) and the knowledge

\(^{12}\) Vism, Pp.438-481
pertaining to the supra-mundane paths phenomena-impermanence, suffering and non-self. It takes as its objective sphere the five aggregates (Pañcakkhandhā) – material form, feeling, perception, mental formations and consciousness.

Because insight knowledge takes the world of conditioned formations as its object, it is regarded as a mundane form of wisdom. Insight knowledge does not itself directly eradicate the defilements, but serves to prepare the way for the second type of wisdom, the wisdom of the supra-mundane paths which emerges when insight has been brought to its climax. The wisdom of the path, occurring in four distinct stages, simultaneously realizes Nibbāna, fathoms the four noble truths, and cuts off the defilements. This wisdom is called supra-mundane because it rises up from the world of the five aggregates to realize the state that transcends the world, Nibbāna.

The Buddhist disciple, striving for deliverance, begins the development of wisdom by first securely establishing its base-purified moral discipline and concentration. He then learns and masters the basic material upon which wisdom is to work- the aggregates, elements, sense bases, dependent arising, and the noble truths. He commences the actual practice of wisdom by cultivating insight into the impermanence, suffering and non-self-aspect of the five aggregates. When this insight reaches its apex it issues in supra-mundane wisdom, the right view factor of the noble eightfold path, which turns from conditional formations to
the unconditional Nibbāna and thereby eradicates the defilements. For a meditator following the vehicle of serenity the attainment of Jhāna fulfills two functions: first, it produces a basis of mental purity and inner collectedness needed for undertaking the work of insight contemplation; and second, it serves as an object to be examined with insight in order to discern the three characteristics (impermanence, suffering and non-self).

Jhāna accomplishes the first function by providing a powerful instrument for overcoming the five hindrances. As we have seen, for wisdom to arise the mind must first be concentrated well, and to be concentrated well it must be freed from the hindrances, a task accomplished pre-eminently by the attainment of Jhāna. Though access concentration will keep the hindrances at bay, Jhāna will ensure that they are removed to a much safer distance.

In their capacity for producing concentration the Jhānas are called the basis (Pāda) for insight, and that particular Jhāna, a meditator enters and emerges from before commencing his practice of insight is designated his Pādakajjhāna, the basic or foundational Jhāna. Insight cannot be practiced while absorbed in Jhāna, since insight meditation requires investigation and observation, which are impossible when the mind is immersed in one-pointed absorption. But after emerging from the Jhāna, the mind is cleared of the hindrances, and the stillness and clarity that then result conduce to precise, penetrating insight.
The Jhānas also enter into the Samathayānika’s practice in a secondary capacity that is as objects for scrutinization by insight. The practice of insight consists essentially in the examination of mental and physical phenomena to discover their marks of impermanence, suffering and no-self. The Jhānas, a meditator attained provide him with a readily available and strikingly clear object in which to seek out the three characteristics. After emerging from Jhāna, the meditator will proceed to examine the Jhānic consciousness and to discern the way it exemplifies the three universal marks. This process is called Sammasanañāṇa. ‘Comprehension knowledge,’ and the Jhāna subjected to such a treatment is termed the ‘Sammasitajjhāna’ the comprehended Jhāna.\(^{13}\)

Though the basic Jhāna and the comprehended Jhāna will often be the same, the two do not necessarily coincide. A meditator cannot practice comprehension on a Jhāna higher than he is capable of attaining, but one who uses a higher Jhāna as his Pādakajjhāna can still practice insight comprehension on a lower Jhāna which he has previously attained and mastered. This admitted difference between the Pādakajjhāna and Sammasitajjhāna leads to discrepant theories about the supra-mundane concentration of the noble path.

Whereas the sequence of training undertaken by the Samathayānika meditator is unproblematic, the Vipassanāyānika’s approach presents the difficulty of accounting for the concentration he uses to provide a basis

\(^{13}\) Vism, Pp. 607-711 and 706-710
for insight. Concentration is needed in order to see and know things as they really are, but without access concentration or Jhāna, what concentration access and absorption concentrations pertaining to the vehicle of serenity, called ‘momentary concentration’ (Khaṇika Samādhi). Despite its name, momentary concentration does not signify a single moment of concentration amidst a current of distracted thoughts, but a dynamic concentration which flows from object to object in the ever-changing flux of phenomena, retaining a constant degree of intensity and collectedness sufficient to purify the mind of the hindrances.

Momentary concentration arises in the Samathayānika simultaneously with his post-Jhānic attainment of insight, but for the Vipassanāyānika it develops naturally and spontaneously in the course of his insight practice without his having to fix the mind upon a single exclusive object. Thus the follower of the vehicle of insight does not omit concentration altogether from his training, but develops it in a different manner from the practitioner of serenity. Without gaining Jhāna he goes directly into contemplation on the five aggregates and by observing them constantly from moment to moment acquires momentary concentration as an accompaniment of his investigations. This momentary concentration fulfills the same function as the basic Jhāna of the serenity vehicle, providing the foundation of mental clarity needed for insight to emerge.
1.2 Sotāpanna (the stream entry)

This is the dwelling of Sotāpannas. It is the beginning or the first level of Lokuttara consciousness and is one of the four stages of Lokuttara. This Sotāpanna is beyond the three spheres and is dwelling of individuals that have attained the stream of Nibbāna. Its inhabitant’s noble individuals that have attained initial stage of holiness and they have unwavering faith in the Triple gem. Their precepts perfectly observed. There are considered one of the categories of individuals worthy of our worship.

1.3 Sakadāgāmi (the once-returner)

A disciple who has attained to stream-entry is not debarred from progressing to higher stages of deliverance in that same life, but can advance all the way to Arahatship if he has sufficient supporting conditions and puts forth the necessary effort. Therefore the meditator abiding at the stage of stream-entry is advised to strive for the next higher path, the path of the once-returner (Sakadāgāmi-Magga), either in the same session or at a later time. He should stir up the spiritual faculties, the powers, and the factors of enlightenment and with this equipment contemplate the whole range of formations included in the five aggregates in light of impermanence, suffering, and selflessness.
As before he again passes through the progressive series of insights beginning with knowledge of rise and fall and culmination in knowledge of equanimity about formations if his faculties have not yet reached sufficient maturity his contemplation will remain in equanimity about formations. But if and when his faculties mature, he passes through the moments of conformity-knowledge and change-of lineage knowledge and attains to the second noble path, the path of the once-returner. Unlike the other noble paths, the second path does not eradicate any fetters completely. However, when it arises it attenuates sensual desire and ill will to such a degree that they no longer occur strongly or frequently but remain only as weak residues.

The three unwholesome roots are weakened along with the other fetters derived from them. Following the path-consciousness in immediate succession comes two or three moments of the fruit of the once-returner (Sakadāgāmi-Phala), the inevitable consequence of the path. After fruition reviewing knowledge occurs, as described. The meditator at the moment of the path is known as the third noble person, from the moment of the fruit on as a once-returner (Sakadāgāmi), the fourth noble person. He is called a “once-returner” because, if he does not go further in this life, he is bound to make an end of suffering after

14 Vism, p. 487-88 The thought-moment immediately preceding the three higher paths only receives the name “change-of –lineage” figuratively, due to its similarity to the moment preceding the path of stream-entry. The yogi actually crossed over to the noble one’s lineage (ariyagotta) earlier, with the moment before the first path. Hence the moment immediately preceding the three higher paths is technically known by another name, vodāna, meaning “cleansing”, so called “because it purifies from certain defilements and because it makes absolute purification (Nibbāna) its object” Ekaccasaṃkilesavisuddhiyā, pana accantavisuddhiyā ārammaṇakaraṇato va vodānanti vuccati.
returning to this world one more time. The standard Sutta description reads: “After the vanishing of the first three fetters and the attention of greed, hatred, and delusion, the monk ‘returns only once more’ to this world. And only once more returning to this world, he puts an end to suffering.”

1. 4 Anagāmi (the non-returner)

As before, the ardent meditator resumes contemplation on the impermanence, suffering, and selflessness of the aggregates, striving to attain the third stage of deliverance, the stage of a non-returner (Anāgāmi). When his faculties mature he passes through the preliminary insights and reaches the third path, the path of the non-returner (Anāgāmi-magga). This path destroys sensual desire and ill will, the two fetters weakened by the second path. Immediately after the third path its fruition occurs, as soon as he reviews his position as before.

At the moment of the path the meditator is known as one standing on the path of a non-returner, the sixth noble person. He is called a non-returner because he no longer returns to the sensuous realm. If he does not penetrate further he is reborn spontaneously in some higher realm, generally in the pure abodes (Suddhāvāsa) of the fine material sphere.

15 āgantvā dukkhass’antaṃ karoti.” Añ, p. 238
and there reaches final Nibbāna: “After the vanishing of the five lower fetters, however, the meditator appears in a higher world, and there he reaches Nibbāna, ‘no more returning’ from that world.\textsuperscript{16}

\section*{1.5 Arahanta (the one that has attained Nibbāna)}

Again, either in the same session or at some future time, the meditator sharpens his faculties, powers, and enlightenment factors, contemplating the three characteristic of formations. He ascends through the series of insights up to equanimity about formations. When his faculties mature there arise in him conformity and change-of-linage, followed by the fourth and final path, the path of Arahantship (Arahattamagga).

This path eradicates the remaining five fetters – desire for existence in the fine material realm (Rūparāga), desire for existence in the immaterial realm (Arūparāga), conceit (Māna), restlessness (Uddhacca), and ignorance (Avijjā). The fourth path is followed immediately by its fruition, the fruit of Arahantship (Arahatta-Phala), after which reviewing knowledge occurs.

The text reads: But after the vanishing of all biases (ten fetters) he reaches already in this world, the liberation of mind and the liberation through wisdom, after realizing and understanding it in his own person.\textsuperscript{17}

At the moment of the path the meditator is reckoned as one standing on the path of Arahantship, the seventh noble person; at the moment of fruition he becomes an Arahat, the eighth noble person. At this point he has completed the development of the path and reached the goal of full liberation. He is one of the great ones with cankers destroyed, he bears his last body, he has laid down the burden, reached his goal and destroyed the fetter of becoming, he is rightly liberated with (final) knowledge and worthy of the highest offerings of the world with its deities.\textsuperscript{18}

The eight individuals, from the person standing on the path of stream-entry to the Arahat, make up the Ariyan Sangha, the community of noble persons forming the third refuge and third jewel of Buddhist veneration. As the Buddha says: Bhikkhu, there are these eight persons worthy of offerings and hospitality, of gifts and homage, an incomparable field of merit to the world. The eight noble persons are:\textsuperscript{19} the stream-enterer, he who has entered the path to the realization of the fruit of stream-entry, the once returner, he who has entered the path to

\textsuperscript{17} Āṭṭhika, Vol-II, p. 238 “Bhikkhu āsavānaṃ khayaṃ anāsavāṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhi’eva dhamme sayaṃ abhiññā sacchikatvā upasampaja viharati”
\textsuperscript{18} Vism, p. 582 “mahākhīṇasavo antimadehadāri ohiṭṭhabhāvo anupattatasadattho parākkhīṇabhavasaṃyojano sammaññāvimutto sadevakassa lokassa aggadakkhineyoti”
\textsuperscript{19} Āṭṭhika, Vo-IV, Pp. 292-293 “Aṭṭhime bhikkhave puggalā āhuneyyā, pāhuneyyā, dakkhineyyā, ahjalikaranīyā anuttaraṃ puññakkhettram lokassa sotāpanno sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi anāgāmiphalasacchikiriyāya paṭipanno, arahā arahattāya paṭipanno”
the realization of the fruit of once-returner, the non-returner, he who has entered the path to the realization of the fruit of non-returner, the Arahat, and he who has entered the path to Arahantship.