

## Anātha,piṇḍika Sutta 2

**Dutiya Anātha,piṇḍika Sutta** The Second Discourse to Anātha,piṇḍika | S 55.27  
or, (Ānanda) **Anātha,piṇḍika Sutta**, The (Ānanda) Discourse to Anātha,piṇḍika

Theme: Anātha,piṇḍika's streamwinning

Translated & annotated by Piya Tan ©2008

### 1 Introduction

**1.1** Both the **Anātha,piṇḍika Suttas 1 and 2** (S 55.26+27) presents Anātha,piṇḍika as being seriously sick.<sup>1</sup> In the first Sutta (S 55.26), he is counselled by Sāriputta, who ingeniously presents the 4 limbs of streamwinner (*sotāpannassa aṅgāni*) in terms of the 10 rightness (*sammattā*), which normally refers to arhathood. This is an example of a contextual teaching (*pariyāyena*).<sup>2</sup>

**1.2** In the **Anātha,piṇḍika Sutta 2** (S 55.27), Ānanda gives bedside counselling to Anātha,piṇḍika by admonishing him on the traditional formula of the 4 limbs of streamwinning (*sotāpatti-y-aṅga*). It is likely that this simpler teaching is given first to Anātha,piṇḍika, and later, on another occasion, Sāriputta gives a more detailed teaching. The Saṃyutta reciters have put Sāriputta's teaching before Ānanda probably on account of the former's seniority.

#### 1.3 SOTĀPANNASSA AṅGA AND SOTĀPATTI-Y-AṅGA

**1.3.1 “Limbs of a streamwinner.”** The terms “the 4 limbs of a streamwinner” (*sotāpannassa aṅgāni*) and “the 4 limbs of streamwinning” (*sotāpatti-y-aṅga*) are sometimes confused with one another. Indeed, sometimes in the suttas, they seem to be used interchangeably. Indeed, the two terms are synonyms: the former a phrase, while the latter a compound. While the phrase is rare, the compound term is very common [1.3.2].

The 4 “limbs of a streamwinner” (*sotāpannassa aṅgāni*) [§8]—that is, wise faith in the 3 jewels and noble moral virtue—are the qualities of one who *has* attained streamwinning, such as Anātha,piṇḍika, as recounted here in the **Anātha,piṇḍika Sutta 2** (S 55.27),<sup>3</sup> and which are explained in the **(Sotāpatti) Cakka,vatti Sutta** (S 55.1), and so called in the **Saṅgīti Sutta** (D 33).<sup>4</sup>

#### 1.3.2 “Limbs of [for] streamwinning”

1.3.2.1 However, these same 4 qualities are termed “the 4 limbs of [for] streamwinning” (*sotāpatti-y-aṅgāni*) in the following suttas and the Netti-p, pakaraṇa;

<b>Pañca Vera Bhaya Sutta 1</b>	S 12.41/2:68-70	= S 55.28 <sup>5</sup> = A 10.92	SD 3.3(4.2)
<b>Pañca Vera Bhaya Sutta 2</b>	S 12.42/2:70	= S 55.29	
<b>Dīgh'āvu Upāsaka Sutta</b>	S 55.3/5:345		
<b>Mitt'āmacca Sutta 1</b>	S 55.16/5:364 f		SD 70.12
<b>Mitt'āmacca Sutta 2</b>	S 55.17/5:365 f		SD 70.13
<b>Anātha,piṇḍika Sutta 1</b>	S 55.26/5:380-385		SD 23.2a
<b>Pañca Vera Sutta 1<sup>6</sup></b>	S 55.28/5:388 f	= S 12.41 = A 10.92	
<b>Pañca Vera Sutta 2<sup>7</sup></b>	S 55.29/5:390	= S 12.42	
<b>Kāḷi,godha Sutta</b>	S 55.39/5:396 f		
<b>(Sotāpanna) Nandiya Sutta<sup>8</sup></b>	S 55.40/5:397-399		SD 47.1

<sup>1</sup> S 55.26/5:380-385 @ SD 23.2a & S 55.27/5:385-387 @ SD 23.2b respectively. See SD 23.2a Intro.

<sup>2</sup> See *Pariyāya Nippariyāya*, SD 30.16.

<sup>3</sup> The term *sotāpannassa aṅga* is not mentioned in the Sutta, but is implicit from the description of the 4 limbs of a stream winner (faith in the 3 jewels, and moral virtue dear to the noble one) [§8].

<sup>4</sup> *Sotāpannassa aṅgāni*: **Anātha,piṇḍika S 2** (S 55.27/5:385-387), SD 23.2b; **Saṅgīti S** (D 33,1.11(14)/3:227); **(Sotāpatti) Cakka,vatti S** (S 55.1/5:342 f). So called too in almost all of the first 55 suttas of **Sotāpatti Saṃyutta** (S 55.1-55/5:342-364).

<sup>5</sup> Also called Anātha,piṇḍika Sutta 3.

<sup>6</sup> Also called Pañca Vera Bhaya S 1 or Anātha,piṇḍika S 3.

<sup>7</sup> Also called Pañca Vera Bhaya S 2.

<sup>8</sup> Also called Nandiya Sakka S.

<b>Dhamma,dinna Sutta</b>	S 55.53/5:406-408		SD 46.4
<b>(Anātha,piṇḍika) Vera Sutta<sup>9</sup></b>	A 9.27/4:405-407	= A 9.28 (to “monks”)	SD 87.6
<b>(Bhikkhū) Vera Sutta<sup>10</sup></b>	A 9.28/4:407	= A 9.27 (to “householder”)	SD 74.16
<b>Bhaya Vera Sutta</b>	A 10.92/5:182-184	= S 12.41 = S 55.28	
<b>Netti-p,pakaraṇa</b>	Nett 169		

1.3.2.2 Elsewhere, these same “4 limbs of streamwinning” are spoken of as embodying “the faculty of faith” (*saddh’indriya*), such as in **the (Saddh’indriya) Daṭṭhabba Sutta** (S 48.8), which says that this faculty is “to be seen” (*daṭṭhabba*) in the 4 limbs of streamwinning (*sotāpatti-y-aṅga*).<sup>11</sup> **The (Saddhā Bala) Daṭṭhabba Sutta** (A 5.15), on the other hand, deals with these same 4 limbs of streamwinning as “the power of faith” (*saddhā,bala*), that is, an arhat’s faith.<sup>12</sup>

### 1.3.3 “Limbs for streamwinning”

1.3.3.1 The term *sotāpatti-y-aṅga* is sometimes used in the suttas, although less often than as in the previous case [1.3.2.2], to refer to qualities conducive to the attaining of streamwinning, that is, “the limbs for streamwinning” for those who have not yet attained it. **The limbs for streamwinning** (*sotā-patti-y-aṅgāni*) are as follows:

- |   |                                 |
|---|---------------------------------|
| (1) associating with the true persons;                    | <i>sappurisa,samseva</i>        |
| (2) listening to the true teaching;                       | <i>saddhamma,savanna</i>        |
| (3) wise attention; and                                   | <i>yoniso manasikāra</i>        |
| (4) practice of the Dharma in accordance with the Dharma. | <i>dhammānudhamma,paṭipatti</i> |

1.3.3.2 This usage is found in the following suttas and the Paṭisambhidā,magga:

<b>Saṅgīti Sutta</b>	D 33,1.11(13)/3:227	
<b>Sāriputta Sutta 2</b>	S 55.5/5:347	SD 16.5
<b>(Sotāpatti-y-) Aṅga Sutta</b>	S 55.50/5:404	SD 70.1(1)
<b>Paṭisambhidā,magga</b>	Pm 2:14, 17	

1.3.3.3 The last 20 suttas of **Sotāpatti Saṃyutta** say that these 4 limbs conduce to bringing about *all* the fruits of the holy life, that is, all levels of sainthood (S 55-74/5:410-413).<sup>13</sup>

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## The Second Discourse to Anātha,piṇḍika

S 55.27

1 Originating at Sāvathī.

### Anātha,piṇḍika is sick

2 Now at that time the householder Anātha,piṇḍika was sick, in pain, and seriously sick.

3 Then the householder Anātha,piṇḍika addressed a certain servant [man], thus:

<sup>9</sup> Also called Vera S 1.

<sup>10</sup> Also called Vera S 2.

<sup>11</sup> S 48.8/5:196. A “faculty” (*indriya*) is a quality that empowers us, esp as unawakened beings to attain a spiritual quality or state, at least temporarily, but more significantly in a learner (*sekha*), ie, a saint of the path, short of the arhat, whose such qualities are known as “powers” (*bala*), as they are already full-fledged. See foll sutta. On the faith of a streamwinner, see Gethin, *The Buddhist Path to Awakening*, 2001:116.

<sup>12</sup> A 5.15/3:11 f. See also Pm 2:14-17 passim; Peṭk 128, 186; Nett 19. For a shorter statement on the limbs of a streamwinner, see **Ogadhā S** (S 55.2/5:343 f). For the streamwinner’s practice, see **(Agata,phala) Mahā,nāma S** (A 6.40/3:284-288), SD 15.3.

<sup>13</sup> For a further analysis on these sets of streamwinner qualities, see SD 47.1 (

“Come, my good man, approach the venerable Ānanda, and, in my name, pay homage to him with your head at his feet, saying:

‘Bhante, the householder Anātha,piṇḍika is sick, in pain, and seriously sick. He pays homage to the venerable Ānanda at his feet.’

And say thus:

‘It is good, bhante, if the venerable Ānanda, out of compassion, visits the householder Anātha,piṇḍika in his house.’” [381]

“Yes, sir,” the servant replied to the householder Anātha,piṇḍika, and approached the venerable Ānanda. Having approached the venerable Ānanda, he saluted him, and sat down at one side.

4 Seated thus at one side, the servant said this to the venerable Ānanda:

“Bhante, the householder Anātha,piṇḍika is sick, in pain, and seriously sick. He pays homage to the venerable Ānanda at his feet.

And he says thus:

‘It is good, bhante, if the venerable Ānanda, out of compassion, visits the householder Anātha,piṇḍika in his house.’”

The venerable Ānanda consented by his silence.

### Ānanda visits Anātha,piṇḍika

5 Then early in the morning, the venerable Ānanda, having dressed himself, taking robe and bowl, approached the householder Anātha,piṇḍika’s house. Then, he sat on the prepared seat.

Seated thus, the venerable Ānanda addressed the householder Anātha,piṇḍika thus:

“How are you, householder? I hope you are bearing up, and getting better. I hope that your painful feelings are abating, that their abating is evident, not their rising.”<sup>14</sup>

“Bhante, I am not bearing up,<sup>15</sup> I am not getting better; my painful feelings are not abating, but rising; their rising is evident, not their abating.” [386]

### The uninstructed worldling fears death

6 “Householder, for the uninstructed householder endowed with these four things, there is dread, there is terror in the hereafter, there is fear of death. What are the four?

7 THE 4 FEARS OF THE FAITHLESS

(1) Here, householder, the uninstructed worldling is endowed with faithlessness in the Buddha [the awakened one]. And reflecting on that lack of faith in the Buddha, there is dread, there is terror in the hereafter, there is fear of death in him.

(2) Furthermore, householder, the uninstructed worldling is endowed with faithlessness in the Dharma [the true teaching]. And reflecting on that lack of faith in the Dharma, there is dread, there is terror in the hereafter, there is fear of death in him.

(3) Furthermore, householder, the uninstructed worldling is endowed with faithlessness in the Sangha [the holy community of saints]. And reflecting on that lack of faith in the Sangha, there is dread, there is terror in the hereafter, there is fear of death in him.

(4) Furthermore, householder, the uninstructed worldling is endowed with immorality. And reflecting on that immorality, there is dread, there is terror in the hereafter, there is fear of death in him.

<sup>14</sup> *Kacci te āvuso gaha,pati khamanīyaṃ kacci yāpanīyaṃ kacci dukkhā vedanā paṭikkamanti no abhikkhamanti, patikkamo sānam paññāyati no abhikkamo ti*, lit “Householder, perhaps you are bearing up, perhaps you can keep going; that your painful feelings are abating, not rising; that their abating is evident, not their rising.” This is stock. The underscored phrase lit tr “perhaps you are fit to keep going.” I have rendered this as “How are you?” and place it at the head of the sentence for the sake of acceptable English.

<sup>15</sup> A lengthier version of this stock passage occurs in **Dhānañjāni S** (M 97.29/2:193,1), **SD 4.9**, **Anātha,piṇḍik’ovāda S** (M 143.4/3:259,8), **SD 23.9**, **Chann’ovāda S** (M 144.5/3:264), **SD 11.12** and **Phagguṇa S** (A 6.56/-3:379,25), **SD 23.4**, to describe the illness of the brahmin Dhānañjāni, of the householder Anātha,piṇḍika, and of the monk Phagguṇa, respectively.

Householder, for the uninstructed householder, endowed with these four things, there is dread, there is terror in the hereafter, there is fear of death.

## THE 4 LIMBS OF A STREAMWINNER

*Sotāpannassa aṅga*

### The noble disciple fears not death<sup>16</sup>

8 Householder, for the learned noble disciple endowed with these 4 things, there is no dread, no terror in the hereafter, no fear of death. What are the four?

(1) WISE FAITH IN THE BUDDHA. Here, householder, the learned noble disciple is endowed with wise faith in the Buddha [the awakened one], thus:

‘Such is the Blessed One:

he is an arhat,  
fully self-awakened,  
accomplished in wisdom and conduct,  
well-farer,  
knower of worlds,  
peerless guide of tamable people,  
teacher of gods and humans,  
awakened,  
blessed.’

And reflecting on that wise faith in the Buddha, there is no dread, no terror in the hereafter, no fear of death in him.

(2) WISE FAITH IN THE DHARMA. Furthermore, householder, the learned noble disciple is endowed with wise faith in the Dharma [the true teaching], thus:

‘Well-taught is the Blessed One’s Dharma,

visible here and now,  
immediate [having nothing to do with time],  
inviting one to come and see,  
accessible,  
to be personally known by the wise.’

And reflecting on that faith in the Dharma, there is no dread, no terror in the hereafter, no fear of death in him.

(3) WISE FAITH IN THE SANGHA. Furthermore, householder, the learned noble disciple is endowed with wise faith in the Sangha [the holy community of saints], thus:

‘The Blessed One’s community of disciples	keeps to the good way;
the Blessed One’s community of disciples	keeps to the straight way;
the Blessed One’s community of disciples	keeps to the true way;
the Blessed One’s community of disciples	keeps to the proper way.

These are the 4 pairs of persons, the 8 individuals:<sup>17</sup>

this Blessed One’s community of disciples is  
worthy of offerings,<sup>18</sup>  
worthy of hospitality,

<sup>16</sup> The teaching on the 4 limbs of streamwinning (*sotāpannassa aṅga*). For a parallel, see **Pañca Vera Bhaya S** (S 12.41,10-14/2:69 f), SD 3.3(4.2). Cf **Anātha,piṇḍika S 1** (S 55.26), where the “qualities for streamwinning (*sotāpatti-y-aṅga*) are mentioned (S 55.26,6-9/5:381 f), SD 23.2a. See (1.3).

<sup>17</sup> On who “These 4 pairs of persons...” are, see **Aṭṭha,puggala S 1** (A 4:292 = D 33,3.1(3)/3:255). See also SD 15.5(3): Saṅghānussati & Saṅghānussati.

<sup>18</sup> *Āhuneyyo*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy’aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

worthy of gifts,<sup>19</sup>  
 worthy of salutation with the lotus-palms,  
 an incomparable field of merit for the world.’

And reflecting on that faith in the Sangha, there is no dread, no terror in the hereafter, no fear of death in him.

(4) NOBLE MORAL VIRTUE. Furthermore, householder, the learned noble disciple is endowed with moral virtue, beloved of the noble ones, that are unbroken, untorn [consistent], unmixed [not altering the rules], spotless, liberating, praised by the wise, untarnished, giving rise to concentration.<sup>20</sup>

And reflecting on that moral virtue, beloved of the noble ones, there is no dread, [387] no terror in the hereafter, no fear of death in him.

Householder, for the learned noble disciple, endowed with these four things, there is no dread, no terror in the hereafter, no fear of death in him.”

### Anāthapiṇḍika is a streamwinner

9 “Bhante Ānanda, I fear not! What is there that I will fear? For, bhante,

(1) I am endowed with wise faith in the Buddha, thus:

‘Such is the Blessed One:

he is an arhat,  
 fully self-awakened,  
 accomplished in wisdom and conduct,  
 well-farer,  
 knower of worlds,  
 peerless guide of tamable people,  
 teacher of gods and humans,  
 awakened,  
 blessed.’

(2) I am endowed with wise faith in the Dharma, thus:

‘Well-taught is the Blessed One’s Dharma,

visible here and now,  
 immediate [having nothing to do with time],  
 inviting one to come and see,  
 accessible,  
 to be personally known by the wise.’

(3) I am endowed with wise faith in the Sangha, thus:

‘The Blessed One’s community of disciples	keeps to the good way;
the Blessed One’s community of disciples	keeps to the straight way;
the Blessed One’s community of disciples	keeps to the true way;
the Blessed One’s community of disciples	keeps to the proper way.

These are the four pairs of persons, the eight individuals:<sup>21</sup>  
 this Blessed One’s community of disciples is  
 worthy of offerings,<sup>22</sup>

<sup>19</sup> *Dakkhiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

<sup>20</sup> “Moral virtue unbroken, ... giving rise to concentration,” *sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhi, samvattanakāni* (D 2:80, 3:245; M 1:322, 2:251; S 5:408; A 3:134, 3:289, 290; Pm 1:44; Nett 56). These are said to be “virtue dear to the noble ones,” *ariya, kantāni sīlāni* (S 5:364, 382, 386, 396, 408; A 3:36). The virtues of the noble one are explained at Vism 221 f. SA says that the noble ones do not violate the five precepts; hence, these virtues are dear to them (SA 2:74). See UA 268.

<sup>21</sup> On who “These four pairs of persons...” are, see **Aṭṭha, puggala S 1** (A 4:292 = D 33.3.1(3)/3:255). See also SD 15.5(3): Saṅghānusmṛti & Saṅghānussati.

worthy of hospitality,  
 worthy of gifts,<sup>23</sup>  
 worthy of salutation with the lotus-palms,  
 an incomparable field of merit for the world.'

(4) Bhante, in regard to the training rules for the proper conduct of the laity, proclaimed by the Blessed One, I do not see any of them that has been broken by me."<sup>24</sup>

**10** "It is a gain for you, householder! It is a good gain for you, householder! You have declared the fruit of streamwinning!"

— evaṃ —

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<sup>22</sup> *Āhuneyyo*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy'aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

<sup>23</sup> *Dakkhiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

<sup>24</sup> *Yāni c'imāni bhante bhagatavā gīhi,sāmīcīkāni sikkhā,padāni desitāni nāhaṃ tesaṃ kiñci attain khaṇḍham samanupassāmi.*