Anātha,piṇḍika Sutta 2

The Second Discourse to Anātha,piṇḍika

[Bedside ministry: the four limbs of streamwinning]
(Saṁyutta Nikāya 55.27/5:385-387)
Translated & annotated by Piya Tan ©2008

Introduction

Both **the Anātha,piṇḍika Suttas 1 and 2** (S 55.26+27) presents Anātha,piṇḍika as being seriously sick.[1] In the first Sutta (S 55.26), he is counselled by Sāriputta, who ingeniously presents the four limbs of the streamwinner in terms of the ten rightness (*sammatta*), which normally refers to arhathood. This is an example of a contextual teaching (*pariyāyena*).[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 four limbs of streamwinning (*sotāpannassa aṅgāni*). 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 Saṁyutta reciters have put Sāriputta's teaching before Ānanda probably on account of the former's seniority.

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[1] S 55.26/5:380-385 = SD 23.2a & S 55.27/5:385-387 = SD 23.2b respectively. See SD 23.2a Intro.
[2] See ***Pariyāya Nippariyāya*** = SD 30.16.

The Discourse to Anātha,piṇḍika 2

(S 55.27/5:385-387)

1 Originating at Sāvatthī.

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:

"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."[3]

"Bhante, I am not bearing up;[4] 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 (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.

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[3] *Kacci te āvuso gaha,pati khamanīyaṁ kacci yāpanīyaṁ kacci dukkhā vedanā paṭikkamanti no abhikkhamanti, patikkamo sānam paññāyati no abhikkamo ti,* lit "Householder, perhaps you are bearing it, 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.

[4] 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 **Phagguna 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 Phagguna, respectively.

(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.

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 learned noble disciple fears not death

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

(1) 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) 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) 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 four pairs of persons, the eight individuals:[5]
this Blessed One's community of disciples is
worthy of offerings,[6]

[5] 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): Saṅghânusmṛti & Saṅghânussati.

worthy of hospitality,
worthy of gifts,[7]
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) 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.[8]

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."

Anātha,piṇḍika fears not

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:[9]

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[6] *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).

[7] *Dakkhiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

[8] "Moral virtue unbroken,…giving rise to concentration," *sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññûpasaṭṭhāni aparāmaṭṭhāni samādhi,saṁvattanakāni* (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.

[9] 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): Saṅghânusmṛti & Saṅghânussati.

this Blessed One's community of disciples is
worthy of offerings,[10]
worthy of hospitality,
worthy of gifts,[11]
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."[12]

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

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[10] *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).

[11] *Dakkhiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

[12] *Yāni c'imāni bhante bhagatavā gīhi,sāmīcikāni sikkhā,padāni desitāni nâhaṁ tesaṁ kiñci attain khaṇḍhaṁ samanupassāmi.*