

rupees one hundred thousand, a substantial amount at the time, for the project, which deserve recording. With the co-operation and the assistance of many the restoration of the Cetiya was successfully completed and was crowned with the pinnacle by the late President Hon. J.R. Jayawardane on July 4th 1981 at the auspicious moment. A special feature of this restoration is that a six feet wide opening from top to bottom has been left uncovered so that devotees could have a glimpse of the ancient Cetiya inside.

Simultaneous with the renovation of the Cetiya, the 25 miles long stretch of road from Polonnaruwa, too, was repaired. More and more people used to visit the Cetiya on pilgrimage and it was one of their favourite religious destinations. See **Plate X**.

K. Arunasiri.

References

- ¹. *Dhāṭuvaṃsa* or *Nalāṭṭadhāṭuvaṃsa* is a Pali chronicle of mixed prose and verse written mainly to describe the enshrinement of the "Frontal Bone Relic" (*Nalāṭṭadhātu*) of the Buddha in the Mangalamahācetiya at Seruwila by King Kākavannatissa, father of Duṭṭhagāmini. In addition to the main theme regarding the Seruwila Cetiya, it contains a brief description of the places where the four Eye Teeth Relics of the Buddha are established. The existence of one of the Right Eye Teeth Relics of the Buddha enshrined in the Somāwati Cetiya is known for the first time from the *Dhāṭuvaṃsa*. Ven. Kamburupitiye Nandarātana who published a critical edition of the *Dhāṭuvaṃsa* sees some similarity between the *Thūpavaṃsa* and the *Dhāṭuvaṃsa* and says that the author of the *Dhāṭuvaṃsa* has followed the *Thūpavaṃsa* and assigned both works to the 13th century. He further concludes that the unknown author of the *Dhāṭuvaṃsa* was a resident of Rohana who was of lesser erudition than the author of the *Thūpavaṃsa*. It is important that the *Dhāṭuvaṃsa* records many popular traditions not found elsewhere. Possibly the unknown author has made use of historical records maintained in Rohana independent of the main records kept at Anuradhapura. (*Dhāṭuvaṃsa* edited by Ven. Kamburupitiye Nandarātana, M.A. thesis, Colombo 1984, p. 37f).
- ². *Sumanāgalavilāsini* (DA II p.615) has assigned the authorship of the five *gāthās* found at the end of the *Mahāparinibbāna sutta* (D. II p. 168-68) including this, to the Theras of Tambapannidipa.
- ³. *Daṭṭhāvamsa* (Sinhala script) edited by Ven. Miyawe Ananda, Gampaha, Sri Lanka 1967 p. 62
- ⁴. *Dhāṭuvaṃsa* p. 18. It is significant that the Brahmin Dona trying to steal three out of four teeth relics is absent in the Sinhala version of *Dhāṭuvaṃsa*.
- ⁵ The surveyors who surveyed this area suggest that the river Mahaveli has changed its route in the course of time.

As a result Somawati Cetiya earlier belonged to Rohana province now belongs to North Central Province. It is also said that this has happened in the thirteenth century A.C.

SOTĀPATTI, the attainment of stream-entry, is the first of the four levels of awakening recognized in early Buddhism. It gains its name from the fact that the 'stream-enterer' (*sotāpanna*) has irreversibly entered the 'stream' which will ultimately lead him or her to full liberation. This stream is none other than the noble eightfold path (S. V, 347), a stream which leads towards *Nibbāna* just as the *Ganges* leads towards the sea (S. V, 38). The time required for this stream to lead to the highest is at most seven lives, none of which will take place in a lower sphere of rebirth (S. V, 357).

The discourses distinguish stream-entrants into three main types (A. IV, 381): those who will need up to seven more lives in human or heavenly realms to reach liberation (*sattakkhattuparama*), those who will be reborn twice or thrice among humans before reaching full liberation (*kolaiṅkola*) and those who will be reborn only once more as a human being before attaining the final goal (*ekabījī*). In fact, a stream-enterer can be living in negligence, such as when he or she neglects to regularly retire into seclusion for the purpose of meditative practice and, due to neglecting the practice, gains neither concentration nor deeper insight (S. V, 398).

Not only humans can attain stream-entry, but also gods (A. III, 333). The *Sakkapañha Sutta* of the *Dīgha Nikāya* reports how *Sakka*, the king of gods, once visited the Buddha in order to pose him a set of questions for which he had so far not been able to receive a satisfactory answer from other spiritual teachers. This time he had come to the right person, since hearing the Buddha's replies he attained stream-entry (D. II, 284).

Sakka was not the only one to derive such benefits from listening to the Buddha, and the discourses have recorded numerous instances where the attainment of stream-entry took place in a similar manner. Most of these instances proceed according to a standard pattern, with the Buddha at first delivering a gradual discourse on the importance of morality and generosity and the need to renounce sensuality. When in the course of listening to this gradual instruction the listener's mind reached a state free from the hindrances, the Buddha would expound the four noble truths, upon hearing which the 'eye of the *Dhamma*' (*dhammacakkhu*) arises in the listener's mind, with the insight that whatever is of a nature to arise, is also of a nature to cease.¹

With the arising of this 'eye of the *Dhamma*', which corresponds to the first vision of *Nibbāna*, the noble disciple has seen the *Dhamma*, reached, understood and penetrated it, thereby having gone beyond doubt and wavering and having attained such a degree of personal independence in regard to the teaching that he or she no longer needs to depend on someone else.²

The discourses report several rather striking cases of such arising of the 'eye of the *Dhamma*', such as the case of the leper *Suppabuddha* (Ud. 49). This leper had mistaken a crowd listening to the Buddha for being assembled for a free food distribution and had only approached it in the hope of getting a meal. Instead of getting a meal, he received a gradual instruction by the Buddha, resulting in his attainment of stream-entry. Another discourse reports a layman who was even slightly inebriated, yet sobered up through the impact of meeting the Buddha for the first time and realised stream-entry during a gradual discourse given at that same first meeting (A. IV, 213). Possibly even more surprising is the case of several hired killers, one of whom even had the mission of killing the

Buddha, who all became stream-enterers instead of completing their mission, after having received a gradual discourse by the Buddha (*Vin.* II, 192).

On considering such instances it seems almost as if to hear a discourse was sufficient for awakening, without much need for a basis in morality and for gradually developing concentration and engage in insight meditation. Here, however, it needs to be taken into account that if someone had realised stream-entry while meditating alone and in seclusion, this did not occasion a discourse and therefore was not recorded later. But when someone realised stream-entry while listening to the Buddha, the circumstances of the event caused it to become part of the later reported discourse. Thus it is to be expected that mainly the latter type of stream-entry realisations are recorded in the discourses. These instances thus highlight the Buddha's outstanding capability as a teacher, who was able to deliver a talk in such a way that it would lead to the stream-entry of even those who otherwise would quite probably not have had a chance to reach such lofty attainment.

Listening to the *Dhamma* and associating with worthy men, together with rightly directed attention and practice undertaken accordingly, are indeed those factors required for the attainment of stream-entry.³ The last of these, practice undertaken in accordance with the *Dhamma*, refers in particular to overcoming ignorance and to developing dispassion (S. II, 18).

The development of insight culminating in the attainment of stream-entry can be concerned with the impermanent, unsatisfactory and therefore selfless nature of the five aggregates (S. III, 160 and 193), or of the six senses and their objects (S. III, 225), or of the five types of affective experiences (S. V, 207) or, last not least, insight into the four noble truths (S. III, 203). In all these cases the conditioned nature of all phenomena would also have to be part of the development of insight leading to stream-entry, since understanding of conditionality forms one of the qualities of a stream-enterer.⁴ In sum, thus, what needs to be realized by direct personal experience in order to attain stream-entry is the true nature of reality, it being conditioned and marked by the three characteristics: impermanence, unsatisfactoriness and the absence of a self.

At the moment of attaining stream-entry, the three fetters of belief in a self, doubt and dogmatic clinging to rules and observances are forever eradicated.⁵ One who has thus become a stream-enterer is endowed with the four limbs of stream-entry: unwavering confidence in the Buddha, the *Dhamma* and the community of noble ones, together with a firm degree of moral conduct (*S. V, 357*). Though minor breaches of morality may still occur, since a stream-enterer has not yet reached the moral perfection of an *arahant*, nevertheless he or she will be unable to commit a serious crime (*Sn. 231*). Even in the case of a smaller breach of moral conduct, a stream-enterer will immediately repent and do whatever can be done to make up for the breach and prevent recurrence in the future (*Sn. 232*).

Other qualities of a stream-enterer, listed in the *Kosambiya Sutta* (*M. I, 324*), are no longer being totally obsessed by mental defilements, being endowed with a certain degree of inner tranquillity, being firmly convinced of the uniqueness of the insight gained, being willing to admit any committed offence, being fully dedicated to the further development of morality, meditation and wisdom, and having a keen interest in and a deep satisfaction with the *Dhamma*. Even on the worldly level the attainment of stream-entry apparently has its repercussions, since according to one discourse a stream-enterer is endowed with longer life and increased beauty, happiness and reputation (*S. V, 390*).

The path to stream-entry is one of the specific teachings of a *Tathāgata* (*A. I, 22*), thanks to whose willingness to reveal this path his followers throughout the past 2,500 years have been able and are still able to escape *samsāra*. The discourses report sometimes staggering numbers of disciples who had been able to gain stream-entry (*D. II, 218*). This ability to escape from *samsāra* is not restricted to a particular gender or caste, and the Buddha quite explicitly stated that women are as capable as men to gain any of the four levels of awakening (*A. IV, 276*).

From among the Buddha's close disciples, *Sāriputta* was particularly skilled at leading others to stream-entry, while *Moggallāna* was responsible for leading the stream-enterers further on to the higher stages of awakening (*M. III, 248*). This difference between the teaching activities of these two outstanding disciples

to some extent represents the need for a groundbreaking insight into the four noble truths for the attainment of stream-entry to take place, and the need to develop also the concentrative powers of the mind for the higher stages of awakening.

Those on the path to stream-entry however need to develop not only wisdom, but all five faculties (*indriya*): faith, energy, mindfulness, concentration and wisdom. Practitioners who are firmly on the path and have developed these five faculties to a considerable degree fall into two categories, the 'faith-follower' (*saddhānusāri*) and the 'wisdom-follower' (*dhammānusāri*). The difference between these two, according to the *Kiṭṭhagiri Sutta*, is a predominance of faith in the former and of wisdom in the latter (*M. I, 479*). The *Abhidharmakośa* explains that while 'faith-followers' develop their practice in close association with a teacher, 'wisdom-followers' do the same in a more self-reliant manner, mainly relying on the discourses and their own innate wisdom.⁶

Both are firmly on the path and are sure to attain stream-entry, latest at death (*S. III, 225*). This fact may help to give some perspective on the case of *Sarakāni* the *Sakyan*, who according to the Buddha's declaration had passed away as a stream-enterer, even though while still alive he had been unable to completely abstain from intoxicating drink (*S. V, 375*). At first sight this declaration by the Buddha seems to fly in the face of the often stipulated need to maintain the five precepts for progress on the path. Yet a closer inspection of this discourse suggests that at some point he may have reached the level of a 'faith-follower' or a 'wisdom-follower' and thus have been bound to realize stream-entry latest at death, even though in the meantime his ethical foundation had deteriorated.⁷

Those on the path to stream-entry are the first of the eight types of noble persons referred to in the standard recollection of the community of noble ones.⁸ From the discourses it is quite clear that to be 'on the path' in this way can refer to a substantial time period, as may have been the case with *Sarakāni*. The same can be deduced from the *Dakkhīṇāvibhaṅga Sutta*, which distinguishes between those on the path to stream-entry and those who have attained stream-entry in a context related to the receiving of offerings (*M. III, 255*).

In subsequent developments of *Theravāda* Buddhism the perspective on the 'path' to stream-entry changed towards a more momentary conception, so that in the commentarial exegesis the same expression is often used to refer to the split second on the brink of actual stream-entry. In relation to the *Dakkhiṇāvibhaṅga Sutta* the commentary suggests that this passage should be understood to imply that just at the moment of receiving offerings someone may be entering the path and after attain stream-entry (*MA. V, 72*). Though such commentarial explanations seem rather contrived, the two path conceptions are not necessarily contradictory, but can be seen as two different perspectives on the same phenomenon. Thus the 'path' to stream-entry, in its early usage in the discourses, comprises not only the moment on the brink of stream-entry, but also the extended time period required to reach it.

The time period required to gain stream-entry for one who dwells ardently dedicated to the practice may range from a few days to many years (*A. V, 85*). However long it may take, the effort is well worth its while, since even lordship over the whole earth, or rebirth in an exalted heavenly realm, or rulership over the entire universe, cannot compare to the attainment of stream-entry (*Dhp. 178*).

See DHAMMACAKKHU.

Anālayo

References

- 1 *Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ*, e.g. at *D. I, 148*.
- 2 *Diṭṭhadhammo pattadhammo viditadhammo pariyogāhadhammo tiṇṇavicikiccho vigata kathaṅkatho vesārajjappatto aparappaccayo satthu sāsane*, ibid
- 3 *S. V, 411: sappurisasamsevo, saddhamma-ssavanam, yoniso manasikāro, dhammānudhammapaṭipatti*.
- 4 *A. III, 441: hetu cassa sudiṭṭho, hetusamuppannāca dhammā*.
- 5 *Sn. 231: sahāv'assa dassana sampadāya, tayassu dhammā jahitā bhavanti, sakkāyadiṭṭhi vicikicchitaṅka, silabbataṅvāpi yad atthi kiñci*, cf. also *A. I, 242*.

- 6 L. M. Pruden: *Abhidharmakośabhāṣyam*, Berkeley 1989, vol 3 p. 1016.
- 7 *S. V. 379* has the same set of terms used in the definitions of the *dhammānusāri* and the *saddhānusāri* at *M. I, 479*, which suggests that *Sarakāni* might also have been an *ānusāri*.
- 8 *Aṭṭha purisapuggalā*, e.g. at *S. I, 220*.

SPUṬĀRTHĀ-ABHIDHARMA-KOṢA-VYĀKHYĀ: The commentary written by Yaśomitra to the *Abhidharmakośa* of Vasubandhu. This work is preserved in the original Sanskrit but not available in Chinese. But there is a Tibetan translation extant which is attributed to Viśuddha-sinha and Dpal brtsegs (Cordier III, p. 395; TM. No, 4092).

The work is divided into eight chapters or *Kośasthānas* (receptacles). It deals with all the philosophical and psychological topics contained in the Abhidharma treatises, which fact enables scholars to have a better approach to the subject than before.

In the first chapter it opens the discussion by explaining duty or *dharma* being of two kinds as mundane (*sāśrava*) and supra-mundane (*anāśrava*). The second chapter deals with sense faculties and their intricate functions in sensorial activity. This is followed by a discussion of beings in the sensuous sphere (*kāma-dhātu*). The fourth chapter is devoted to a discussion of the mechanism of volitional activity (*karma*) while the chapter that follows discusses human suffering (*dukkha*), the Fourth Noble Truth. Chapter six discusses how the path leading to emancipation has to be realised by the development of concentration (*samādhi*) and insight (*vipaśyanā*). The next chapter speaks of knowledge (*jñāna*) which too has two aspects as mundane (*laukika*) and supra-mundane (*lokuttara*). In the last chapter the final realization of freedom (*vimukti*) by casting aside all worldly bonds (*sarva yojana prahāna*) is explained.

It should be mentioned here that the author follows the orthodox *Abhidharma* teaching styling himself as a *Sautrāntika*.

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