



# REVIEW OF RESEARCH

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## ATTRIBUTES OF SOTĀPANNA-PUGGALA

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### ABSTRACT :

In Buddhism, there is four noble persons such as "Satapanna, Sakadagami, Anagami and Arahant". Of these four, one who achieves nibbana-release (moksha) from the round of rebirth and death (samsara), the greatest aim of Buddhist practice-after no more than seven rebirths is referred to as a holy person, also known as a sotapanna-puggala (stream-enterer). When one become a noble person named "SotapannaPuggala" (stream-enterer), he will never go to hell. He leads only to Nibbhana. Before reaching Nibbha, he is rounding in Sugati-realms. By reading this paper, attributes and characteristic of Sotapanna-puggala can be understood vividly.



**KEYWORDS :** Sotāpanna-puggala (Stram-enterer), Ekabijin (one-seeder), Kolakola (clan-to clanner), Sattakkhattuparama (one having seven lives at most)

### INTRODUCTION :

The four noble beings (*ariya*), or the stream-enterer (*sotapanna*), once-returner (*sakadagami*), nonreturner (*anagami*), and arahant, will each be discussed in this article along with the means of achieving these four degrees of enlightenment in Buddhism. In this article, it is discussed how meditation techniques can turn a regular person into a Buddhist saint as well as the function of *jhanas* and insight meditation on the Buddhist route to enlightenment in the four *Nikayas*. I look at the notions of the four noble beings (*ariya*) and the means of achieving the four *Nikayas*, or stages, of Buddhist enlightenment. By doing this, I hope to provide a broad overview of the crucial role that wisdom (*pa*) plays in Buddhist practise. I demonstrate that insight meditation, through which one can understand the true nature of mental and physical phenomena, is what ultimately propels one to various levels of enlightenment, as opposed to *jhana* attainment, which at best serves as a support for the development of wisdom. Now I will present the stage of *sotapanna* in brief. One obtained the first stage undoubtedly, he will get the last nibbana. Ultimately, one comes to understand that they have reached the *Stapanna* stage when they realise they no longer possess the *gati* necessary to be born in the four lowest realms (*apayas*).

### SOTĀPANNA PUGGALA;

The *Sotapanna* stage is reached when a person has attained the primary objective of a *Bhauddhaya*, which is to eliminate the chance of reincarnation in the four lowest worlds, where

suffering is intolerable. Although I have examined various methods of understanding the “requirements” that must be met in order to reach the *Sotapanna* stage (they are all comparable), one method of remembering the requirements is to understand that a *Sotapanna* has eliminated two immoral *cetasikas*: *ditthi* and *vicikicca*. The *cetasika* are connected. *Dosa* (strong hate), which results from *lobha* (strong greed), is a good example; in actuality, *lobha* transforms into *dosa*; they do not arise simultaneously. *Dosa* is to blame when someone kills another person because at the time of the killing, all that was on that person's mind was *dosa*. But that *dosa* most likely resulted from *lobha*, an intense attachment to something that happened previously. And when *ditthi* is strong, *lobha* is powerful as well. Without *ditthi*, the *lobha* in the aforementioned case would not have developed as strongly, and one would have instead partially developed the moral *cetasika*, *sammaditthi* (i.e., if one knew the consequences of such a strong attachment that can lead to hate and then killing). Hence, when *ditthi* is gone, *lobha* receives the raga's lower power (attachment to sense pleasures). *Ditthi* removal also causes *dosa* (strong hatred) to diminish to *patigha* (tendency to get angry or irritable). When *vicikicca* is eliminated, *moha* (morally blind) is lowered to *avijja* (ignorance of *anicca*, *dukkha*, and *anatta*) level. *Vicikicca* is related to *moha*. *Vicikicca*, which is the propensity to act ineffectively and negatively due to having a “covered mind,” or not understanding one's true nature, was covered in another post. The four “*ditthisahagathalobhacitta*” and the “*vicikiccacitta*,” which are removed at the *Sotapanna* stage, are another way to state those two points (thus 5 of the 12 *akusalacitta* are removed at the *Sotapanna* stage). In the article, this was covered.

In contrast to once-returners and non-returners, stream-enterers are given significantly more emphasis in the *Nikayas*. The suttas have provided information on the definition of the term “*sotapanna*,” its benefits, classifications, and the analysis of the standards for identifying a stream-enterer: The noble eightfold way (*ariyoathangikomaggo*), which is defined as the “stream” (*soto*), is what is referred to as a “stream-enterer” by those who follow it. One gains several benefits by becoming a *sotapanna*. The following are the advantages that are most readily apparent, as demonstrated by the formula from section (1): With enlightenment as his aim, he will unquestionably reach the higher three degrees of enlightenment and will no longer be “tied to the nether world,” which means he will no longer be reborn in the four realms of misery: hell, ghost, animal, and *asura*.

The *Anisamsa Sutta* of the *Anguttara-nikaya* adds the following six benefits: a stream-enterer has: (1) certainty about the doctrine of the Buddha (*saddhammaniyato*)<sup>15</sup>, (2) no tendency to diminution [of spiritual attainment] (*aparihanadhammo*), (3) the suffering of one making [his existence] limited (*pariyantakatassadukkhham*)<sup>16</sup>, (4) the endowment with uncommon knowledge (*asādhāraṇeṇ añāṇeṇa samannāgato*),<sup>17</sup> and (5-6) he has clearly understood the causes and the results arisen through causes (*hetucassasudittihohetusammuppanna ca dhamma*).

It's to be noted that the third advantage is illustrated in eleven suttas of the *Abhisamayasaṃyutta*, and twelve suttas of *Saccasaṃyutta*, where the Buddha first contrasts two remarkably incommensurate quantities and then compares this disparity with that between the amount of suffering a stream-enterer, called there “a person accomplished in view (*ditthisampanna*),” has eradicated and the amount which still lingers in the maximum span of seven lives. Three subtypes are further divided into the category of stream-enterers by some suttas: He transforms into a being with a maximum of seven life after completely destroying three chains, and after seven more incarnations among devas and humans, he puts an end to misery. He transforms into a clan-to-clanner after completely destroying three shackles, and after reincarnating in two or three more, he puts an end to his agony. After creating one existence for humankind and completely destroying three restraints, he transforms into a one-seeder and puts an end to misery.

### Three types of *sotapannapuggala*;

The primary distinction between these three categories of stream-enterers is how many more existences each one must endure before experiencing the state of complete relief from all pain. According to SN 48:24, these three types of stream-enterers do have different degrees of the five faculties, despite the fact that the text does not distinguish between them in regards to the defilements

they have abandoned: the five faculties of a “one-seeder” (*ekabijin*) are stronger than those of a “clan-to-clanner” (*kolakola*), and the latter's faculties are still stronger than those of a “one having seven lives at most” (*sattakkhattuparama*). The issue with this three-tiered classification is that the one-seeder, who only has one more reincarnation among humans, must have better spiritual growth than the once-returned, who still needs to experience at least two more rebirths.

### Attributes of Sotapanna;

The Buddha is credited with teaching his followers “the mirror of the dhamma” (*dhammuppadesa*) in the *Pathamaginjakavasatha Sutta* so that via reflection on them, one may ascertain for oneself whether one is a stream-enterer or not. The Buddha claims that anyone who possesses the four factors of stream-entry (*sotattiyaga*) may choose to identify himself as a stream-enterer. The following four stream-entry criteria are in question: Here... “The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teachers of devas and humans, the Enlightenment One, the Blessed One,” the noble disciple says, expressing his confidence in the Buddha. By saying that “The dhamma is well elucidated by the Blessed One, directly visible, immediate, beckoning one to come and see, applicable, and to be personally experienced by the wise,” he demonstrates his faith in the dhamma. The Sangha of the Blessed One's disciples is practising the good way, the proper way: that is, the four pairs of persons, the eight types of individuals, this Sangha of the Blessed One's disciples is worthy of reverential salutation, the unsurpassed field of merit for the world,’ he says, demonstrating his confidence in the Sangha. adds that the one-seeder may also experience rebirth as a deva. He possesses the attributes prized by the noble ones—unbroken, untorn, blemished, unmottled, liberating, admired by the wise, ungraced, and promoting concentration. Deep faith or belief in the three jewels of Buddhism—the Buddha, the dhamma, and the Sangha—make up the first three characteristics of stream-enterers.

A personal realisation of the Buddha's teachings serves as the foundation for this kind of assurance, which is distinct from blind faith. According to *anguttaranikaya*, the last three benefits of becoming a stream-enterer are that they possess rare knowledge and can clearly understand the law of dependent origination (*paticcasamuppada*). Two passages support the idea that the dependent origination is evident to a stream-enterer: *Samyutta* records that the stream-enterer has purified both “knowledge of the principle” (*dhamme a*) and “knowledge through inference” (*anavaye a*) with regard to the law of dependent origination, whereas in *SamyuttaNikaya* states that the *sotapanna* has clearly seen and thoroughly penetrated with wisdom 24 the “noble method,” which is a synonym for dependent origination in this context.

### Comprehension of The Dhamma;

There are a tonne of suttas that provide details on what the *sotapanna* would have understood. For instance, *Samyuttanikaya* makes clear that the stream-enterer who is accomplished in perspective realises the “four noble truths” (*ariyasacca*) for what they truly are (*yathabuhtampajanati*). A noble disciple who enters streams of consciousness realises the five aggregates’ rising (*samudaya*), dying (*atthagama*), satisfying (*assada*), danger (*adinava*), and escaping (*nissarana*), all as they actually are, according to *Samyuttanikaya*. The five faculties of pleasure, pain, joy, dissatisfaction, and equanimity, starting with faith, are said to be known by the stream-enterer as they actually are. The *Okkantisamyutta*, which consists of ten suttas, explains how a stream-understanding enterer's of the Buddha's teachings differs from that of people who are still on the path to stream-enter. alternatively (*annathabhin*).

### CONCLUSION:

The four levels of enlightenment have been seen as what Buddhists strive for since a very early time in their history. These levels are ranked according to how many unwholesome defilements have been given up; the more defilements one gives up, the higher stage they reach. With the exception of the

second level, each of the other three stages of enlightenment is further subdivided depending on the differences in spiritual abilities and capacities. Despite the fact that all arahants destroy all taints and defilements, there are still differences between them in terms of their supernormal skills and *jhana* attainments. The canonical accounts of the difference between an arahant who has attained knowledge and one who has attained *ubhatobhagavimutta* suggest that certain arahants may not have attained *jhana*. The Pali classic texts demonstrate how insight meditation can help one reach the highest aim of Buddhism and how the *jhana* experience, which makes the mind more focused and flexible, either serves as an object for insight knowledge to analyse or, at best, as a support for insight meditation. The insight meditation, which manifests as awareness of rising and falling, also has a significant impact on the *Nikaya* world's soteriology. The primary experience of emancipation is the accomplishment of *jhana*.

**REFERENCES;**

- (1) Majjhimanikāya
- (2) Anguttaranikāya
- (3) Sanyuttanikāya
- (4) Dighanikāya
- (5) Kathāvatthu
- (6) Dhammapada Pāli
- (7) Dhammapada-Aṭṭhakathā
- (8) Visuddhimagga
- (9) TheragāthāPāli

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