SN 55.28 — Fears and Enmities (1st)

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 55.28

3. About Sarakāni

Fears and Enmities (1st)

At Sāvatthī.

Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Householder, when a noble disciple has quelled five fears and enmities, possesses the four factors of stream-entry, and has clearly seen and penetrated the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’

What are the five fears and enmities they have quelled? Anyone who kills living creatures brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from killing living creatures. Anyone who steals … Anyone who commits sexual misconduct … Anyone who lies … Anyone who consumes beer, wine, and liquor intoxicants brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from beer, wine, and liquor intoxicants. These are the five fears and enmities they have quelled.

What are the four factors of stream-entry that they possess? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. These are the four factors of stream-entry that they possess.

And what is the noble system that they have clearly seen and penetrated with wisdom? A noble disciple rationally applies the mind to dependent origination itself: ‘So, when this exists, this comes to be; due to the arising of this, this arises. So, when this doesn’t exist, this doesn’t come to be; due to the cessation of this, this ceases. That is: Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth.

Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' This is the noble system that they have clearly seen and penetrated with wisdom.

When a noble disciple has quelled five fears and enmities, possesses the four factors of stream-entry, and has clearly seen and penetrated the noble system with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'"