

Sarakāṇi Sutta 1

The Discourse on Sarakāṇi

[Even a drunk can awaken]
(Saṃyutta Nikāya 55.24/5:375-377)
Translated by Piya Tan ©2003

1 Sarakāṇi is assured of liberation

There are two consecutive Sarakāṇi Suttas in the Saṃyutta (in the 55th book, the Sotāpatti Saṃyutta).¹ In both of them, the Buddha tells Mahānāma that a lay disciple who has for a long time taken refuge in the Three Jewels, as in the case of Sarakāṇi, would not go to the lower realms [the hells, the ghost realm, the animal kingdom] [6]. The briefer Sarakāṇi Sutta 1 succinctly presents the case of Sarakāṇi the Sakya, an erstwhile drunk who dies a streamwinner. Sarakāṇi Sutta 2 has the same thesis, but obliquely stating that Sarakāṇi “was one who had failed to complete the training”² and includes the simile of the two fields (one bad, one good) and of proper Dharma practice as “good seed” (S 5:379 f).

The two suttas each have a somewhat differently worded conclusion:

Sarakāṇi Sutta 1: *Sarakāṇi Mahānāma sakko maraṇa, kāle sikkham samādiyī ti.*

“Mahānāma, Sarakāṇi the Sakya kept the training (in moral virtue, concentration, and wisdom) at the time of his death.”

Sarakāṇi Sutta 2: *Sarakāṇi Mahānāma sakko maraṇa, kāle sikkhāya paripūra, kārī ahoṣī ti,*

“Mahānāma, Sarakāṇi the Sakya fulfilled the training at the time of his death.”

From the contexts of the two accounts, it is clear that these two sentences mean the same thing, that is, Sarakāṇi has become a streamwinner at the time of his death. **Analayo** makes this helpful observation:

Since S 5:379 [10-11] has the same set of terms used in the definition of the “Dhamma-follower” (*dhammānusārī*) and the “faith-follower” (*saddhā’nusārī*) at M 1:479 [**Kiṭṭāgiri Sutta**],³ it seems possible that he has been such a “follower” and was thus bound to realize streamentry latest at death (cf S 3:225 [**Cakkhu Sutta**]⁴ which states that it is impossible for a *Dhamma*-follower or a faith-follower to pass away without having realized the fruit of stream-entry).

(2003 255 n22; normalized and annotated)

As already mentioned in Analayo’s note, **the Cakkhu Sutta** (S 25.1)⁵ is closely connected with this sutta, and should be studied together with it.

2 Six categories of saints

The Buddha goes on to list **six categories of persons who are assured of liberation**,⁶ namely:

- (1) arhats,
- (2) non-returners,
- (3) once-returners,
- (4) streamwinners,

¹ S 55.24-25/5:375-380. The Chinese Āgama versions are found in SĀ 936 = T2.239 & SĀ2 160 = T2.434.

² S 55.25.5/5:378.

³ M 70.18-19/1:479 = SD 11.1.

⁴ S 25.1/3:115 = SD 16.1.

⁵ S 25.1/3:115 = SD 16.1.

⁶ For more details, see (**Sekha**) **Uddesa S** (A 4.85) = SD 3.3(2).

- (5) [truth-followers] those who accept the Dharma only after pondering over it with wisdom (*dhammā paññāya mattaso nijjhānaṃ khamanti*), who do not have quick and sharp wisdom and have not attained complete release, but who do possess the five faculties (*pañc'indriya*) of faith, energy, mindfulness, concentration and wisdom [sutta §11]; and
- (6) [faith-followers] those who only possess the five faculties but who have mere faith (*saddhā,-matta*)⁷ in and mere love (*pema,matta*) for the Buddha.

The elder monks of old (*poraṇaka therā*) call such spiritually developed persons like (5) and (6) as “lesser streamwinners” (*cūḷa,sotāpanna*) or “maturing streamwinner” (*bala,sotāpanna*).⁸

3 The five spiritual faculties

The five spiritual faculties (*pañc'indriya*)⁹—faith, effort, mindfulness, concentration, wisdom—are traditionally said to be “the qualities of a leader” (from *inda*, Skt *indra*, meaning “leader”). However, as spiritual faculties, they are the tools for personal development. When these spiritual faculties become “unshakable” by their opposites, they are then known as “spiritual powers” (*bala*).¹⁰ According to **the Pañca Bala Sutta** 2 (A 5.15) the faculties are transformed into powers in this manner:

- (1) Faith, seen in the 4 qualities of the streamwinner (*sotāpannassa aṅgāni*);¹¹
- (2) Effort, seen in the 4 right exertions (*samma-p, padhānāni*);¹²
- (3) Mindfulness, seen in the 4 focusses of mindfulness (*sati'paṭṭhāna*);¹³

⁷ “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Ledi Sayadaw** speaks of 2 kinds of faith: “ordinary faith” (*pakati saddhā*) and “faith through cultivation” (*bhāvanā saddhā*) (*The Manuals of Buddhism*, 1965:339 f). “Ordinary faith” is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). “Faith through cultivation” is founded on mindfulness practice and meditation. **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith, & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary” (Gethin 2001:207; my emphases).

⁸ MA 2:120; cf Vism 605/29.27. For further discussion on “lesser streamwinner,” see “Laymen Saints” = SD 8.6(14b).

⁹ The 5 faculties (*pañc'indriya*). For a traditional exposition, see for example, Ledi Sayadaw, 1965:338-348 & also SD 10.4.

¹⁰ The 5 powers (*pañca bala*). For a traditional exposition, see for example, Ledi Sayadaw, 1965:348-356 & also SD 10.5.

¹¹ **The 4 qualities of a streamwinner**: (1) unshakable faith in the Buddha, (2) in the Dharma, and (3) in the Sangha; and (4) moral virtue dear to the saints. See D 331.11(14); S 55.1. The qualities are known by various other names, reflecting its importance: desirable states (*ākaṅkhiya-ṭ,ṭhāna*, S 5:356), the mirror of the Dharma (*dhamm'ādāsa*, D 2:93=S 5:357), the divine path to the realm of the gods (*devānaṃ deva,padāni*, S 55.34-35/5:392), the flood of meritorious and of wholesome actions (*puññābhisanda kusalābhisanda*, S 55.31-32/5:391)

¹² So called on their own. As part of the noble eightfold path (*magga*), the 4 right exertions are called “right effort” (*sammā,vāyāma*), and they are: (1) the effort to avoid (unwholesome states) (*sarivara,padhāna*); (2) the effort to abandon (unwholesome states) (*pahāna,padhāna*); (3) the effort to cultivate (wholesome states) (*bhavanā,-padhāna*); and (4) the effort to maintain (wholesome states) (*anurakkhaṇa,padhāna*) (V 1:22; D 2:120; M 2:96, 3:296; S 1:105, 3:96; A 2:15, 16, 74, 4:13, 125).

¹³ The 4 focusses of mindfulness: (1) contemplation of the body (*kāyānupassanā*); (2) contemplation of feelings (*vedanā'nupassanā*); (3) contemplation of the mind (*cittānupassanā*); (4) contemplation of mind-objects (*dhammānupassanā*). See **Mahā Satipaṭṭhāna S** (D 22) or **Satipaṭṭhāna S** (M 10) = SD 13.

- (4) Concentration, seen in the 4 absorptions (*jhāna*);
 (5) Wisdom, seen in the understanding of the 4 noble truths. (A 5.15/3:11 f)

The statement that even those with wise conviction in the Dharma can attain liberation means that even one who regards himself as a “non-Buddhist,” but who has a deep understanding of the Dharma and commitment to it, can reach awakening. Such a person, indeed, may not be a Buddhist in name, but truly a Buddhist in practice!

4 The lesser streamwinner

Like **the Alagaddūpama Sutta**¹⁴ and **the Bhaddāli Sutta**,¹⁵ the two Sarakāṇi Suttas,¹⁶ close with the remarkable statement that “even mere faith, mere love” in the Buddha (*saddhā, matta pema, matta*)¹⁷ [sutta §12] could lead one to liberation. The Commentary to the Alagaddūpama Sutta explains that this refers to the insight practitioners (*vipassaka, puggala*) who have not attained any supramundane state, not gaining even streamentry, they are reborn in a heaven, adding that the “early elders” (*porāṇaka-t, thera*) call them “lesser streamwinners” (*cūḷa, sotāpanna*).¹⁸ On the other hand, we can take this passage as is, that is, anyone who has “mere faith, mere love” in the Buddha are reborn in a heaven, without going against the grain of early Buddhism.¹⁹

We need to examine the two closing passages on **the truth-follower** (*dhammānusārī*) [sutta §11] and **the faith-follower** (*saddhā'anusārī*) [sutta §12] more closely. The Suttas speak of both these persons as possessing the five spiritual faculties (*indriya*) [3]:

Here, Mahānāma, a certain person does not possess wise faith in *the Three Jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. However, he has these five things [**the five spiritual faculties**]*—the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.* [§§11-12]

The truth-follower, however, is defined as one who “accepts the truths proclaimed by the Tathāgata after only some pondering over it with wisdom”²⁰ [§11]. **The faith-follower**, on the other hand, only “has mere faith in the Tathāgata, mere love for him” [§12]. Both are similarly said to be “freed from hell, the animal kingdom, the ghost realm and the suffering states,” just like the other four kinds of saints.

In fact, both these persons are defined in the same terms in **the Cakkhu Sutta**.²¹ The sutta opens with a reflection on impermanence (*anicca, saññā*), that is, **the six senses** are “impermanent, changing, becoming otherwise.” The sutta defines the two persons in relation to this reflection, thus:

...one who **has faith thus**, who firmly believes these truths [is convinced of these truths], is called **a faith-follower**, he is descending into the certainty of rightness,²² entered the plane of true individuals,²³ gone beyond the plane of the worldlings.

¹⁴ M 22.4/1:141.

¹⁵ M 1:444/65.27.

¹⁶ S 55.24-25/5:375-380. The Chinese Āgama versions are found in SĀ 936 = T2.239 & SĀ 160 = T2.434.

¹⁷ “Those who have mere faith in me and mere love for me,” (*yesam mayi saddhā, mattam pema, mattam*) (M 22.4/1:141, 65.27/1:444).

¹⁸ MA 1:120.

¹⁹ See M:ÑB 2001:1212 n274.

²⁰ *C'assa dhammā paññāya mattaso nijjhānam khamanti*. I render *mattaso* here as “only some.” See S:B 1099 n269.

²¹ S 25.1/3:225 = SD 16.7 Intro (1.5).

²² On this phrase, see (**Anicca**) **Cakkhu S** (S 25.1) = SD 16.7 Intro (1.6.3).

²³ “True individuals,” *sappurisa*, also “superior persons”; often syn with “noble disciple,” *ariya, sāvaka*, but here clearly includes those, although not yet on the path, but assured of it, viz the faith-follower and the truth-follower.

...one who accepts these truths after pondering over them with some wisdom thus,²⁴ is called **a truth-follower**, he is descending into the certainty of rightness, entered the plane of true individuals, gone beyond the plane of the worldlings.

The Cakkhu Sutta then says that these two types of person are of a high moral quality and have reached the plane of the noble ones, and that although they have not yet realized the fruit of streamwinning, they will certainly do so before they die:

He is incapable of doing any intentional deed by which he might be reborn in hell, or in the animal world, or in the ghost realm. He is incapable of dying without attaining the fruit of stream-winning. (S 25.1/3:225 = SD 16.7)

This is in fact the sutta's key statement and clearly refers to what, after the Buddha's time, is referred to as a "**lesser streamwinner**" (*culla, sotāpanna, cullaka, sotāpanna*).²⁵

The ease of entering the path to awakening as a streamwinner is broadly hinted at by the Buddha's closing simile of the giant sal trees:

Even these great sal trees, Mahānāma, if they could understand what is well spoken and what is ill spoken, I would declare them to be streamwinners, no longer bound to the lower world, of fixed destiny, sure of awakening! [§13]

The operative word here is of course "understand," that is, even with a basic level of understanding if one were to be able to distinguish good from evil, accepting the former and abandoning the latter, and to direct one's mind to the perception of impermanence, one is already walking on the path to awakening.

— — —

²⁴ *Yassa kho bhikkhave ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti.*

²⁵ See **Entering the Stream** = SD 3.3(6) & **(Anicca) Cakkhu S** (S 25.1) = SD 16.7 Introd.

The Discourse on Sarakāṇi 1

(S 55.24/5:375-377)

(Slightly abridged & paraphrased)

[375]

1 At Kapilavatthu.²⁶

A drunk becomes a streamwinner

2 Now at that time Sarakāṇi the Sakya had died and the Blessed One declared that he was a streamwinner, no longer bound to the lower world, of fixed destiny, sure of awakening.

3 A number of Sakyas, having gathered together, expressed their dismay and anger, saying: “Who now would not be a streamwinner? Sarakāṇi the Sakya failed in his training.²⁷ he took to intoxicating drinks!”²⁸

4-5 Then Mahānāma the Sakya approached the Buddha and reported the matter to him:

6 “Mahānāma, when a layman has gone for refuge over a long time to the Buddha, the Dharma and the Sangha, how could he go to a lower world? [376] Mahānāma, Sarakāṇi the Sakya had for a long time gone for refuge to the Buddha, the Dharma and the Sangha, so how could he go to a lower world?”

Those assured of liberation

7 [(1) **The arhat**] Here, Mahānāma, a certain person has wise faith²⁹ in the Buddha, in the Dharma and in the Sangha. He is one of joyous wisdom,³⁰ of quick wisdom,³¹ and liberated. By the destruction of the mental influxes,³² he attains and dwells here and now [in this life itself] in the influx-free liberation of mind and the liberation by wisdom,³³ realizing them for himself with direct knowledge.

²⁶ *Kapilavatthu nidānaṃ*, alt tr “Kapilavatthu was the occasion” (S:W).

²⁷ It is possible that Sarakāṇi had been a monk and then left the Order.

²⁸ *Sikkhā, dubbalyaṃ āpādi majja, pānaṃ apāyi*. The Sakyas thought that if Sarakāṇi had breached the fifth precept (against taking intoxicants), he would lack the fourth factor of the qualities of a streamwinner. On the 4 qualities of a streamwinner (*soṭāpannassa aṅgāni*), see Intro above.

²⁹ “Wise faith,” *avecca-p, pasāda*, ie faith or confidence through understanding. *Pasāda* refers to a faith that is characterized by mental lucidity and serenity, and also a personal radiance. The early texts speak of 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka, saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing or understanding (M 1:320,8, 401,23). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy).

³⁰ “Of joyous wisdom,” *hasa, pañña*, alt tr “of laughing wisdom” (from *hasa*, “laughter, mirth, joy”). “Here one with much joy [laughter], mirth, contentment and gladness perfects the virtues: this is joyous wisdom” (Pm 21.17/ 2:199 f). Comys mention *hasa, pañña* (joyous wisdom), *javana, pañña* (quick wisdom) [see foll n], *tikkha, pañña* (sharp wisdom, which cuts off all defilements) and *nibbedhika, pañña* (penetrating wisdom, by which one maintains dispassion toward all formations) (DA 3:391-393, 4:84-86; MA 4:84; SA 1:120-123, 2:85 f; AA 2:85; ThaA 3:106 f; NmA 1:231 f; cf PmA 3:640 on *hasa, pañña*).

³¹ “Of quick wisdom,” *javana, pañña*. This refers to one who quickly understands that the five aggregates are all impermanent, suffering and not self (Pm 21.18/2:200). See prev n.

³² “Mental influxes,” *āsava*, also tr as “cankers, corruptions.” The term *āsava* (lit “inflow, outflow”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsava* is equivalent to arhathood. See BDict under *āsava*.

³³ The one liberated of mind has destroyed all the mental hindrances, and as such could attain dhyana at will. The one liberated by wisdom “may not have reached the eight liberations (*vimokkha* = *jhāna*) in his own body, but

This person, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states.

8 [(2) **The non-returned**] Here, Mahānāma, a certain person has wise faith in *the Three Jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. With the utter destruction of the five lower fetters³⁴ he becomes one spontaneously born [in the Pure Abodes],³⁵ due to attain nirvana without returning from that world.

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states.

9 [(3) **The once-returned**] Here, Mahānāma, a certain person has wise faith in *the Three Jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. With the utter destruction of the three fetters,³⁶ and with the diminishing of greed, hate and delusion, he becomes a **once-returned** who, after returning to this world only one more time, will make an end to suffering.

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states. [377]

10 [(4) **The streamwinner**] Here, Mahānāma, a certain person has wise faith in *the Three Jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. With the utter destruction of the three fetters, he becomes a **streamwinner**, not bound for the lower world,³⁷ sure of liberation, destined for awakening.

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states.

11 [(5) **The truth-follower**]³⁸ Here, Mahānāma, a certain person does not possess wise faith in *the Three Jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. However, he has these five things [**the five spiritual faculties**]³⁹—the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.³⁹ And he accepts the truths proclaimed by the Tathāgata after only some pondering over it with wisdom.⁴⁰

through seeing with wisdom, his mental influxes are destroyed” (M 70.16/ 1:478): see SD 11.1 (5.2) for details; also **Mahā Suññata S** (M 122) = SD 11.4 Intro (3.3).

³⁴ The 10 fetters (*samyojanā*) are: (1) Personality view (*sakkāya,diṭṭhi*), (2) persistent doubt (*vicikicchā*), (3) attachment to rules and rites (*silā-b,baṭa,parāmāsa*), (4) sensual lust (*kāma,rāga*), (5) repulsion (*paṭigha*), (6) greed for form existence (*rūpa,rāga*), (7) greed for formless existence (*arūpa,rāga*), (8) conceit (*māna*), (9) restlessness (*uddhacca*), (10) ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). In some places, no. 5 (*paṭigha*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*orambhāgiya*), and the rest, the higher fetters (*uddhambhāgiya*).

³⁵ “Spontaneously born,” *opapātika*, ie, reborn as a deva in the Pure Abodes (*suddhāvāsa*), the five highest heavens of the form world (*rūpa,loka*) inhabited only by non-returned who assume their last birth to become arhats and attain nirvana. These worlds are Āviha (“Non-declining”), Ātappa (“Unworried”), Sudassā (“Clearly Visible”), Sudassī (“Clear-visioned”) and Akāṇiṭṭhā (“Highest”) (D 3:237, M 3:103, Vbh 425, Pug 42-46).

³⁶ The (first) three fetters: see §10n.

³⁷ *Avinīpāta*, alt tr “not fated for birth in a suffering state”; opp of *vinīpāta*, “the world of suffering”, another name for the 4 woeful courses (*duggati*) or the 4 lower worlds (*apāya*) (Vism 13.92 f). Sometimes 5 woeful courses (*pañca,gati*) (D 3:234=33.2.1, A 11.68) are mentioned: the hells (*niraya*), the animal kingdom (*tirachāna,yoni*), the ghost realm (*pitti,visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first three are woeful, with the asura-demons (*asura,kāya*) as the fourth woeful course. The remaining two are “happy courses” (*sugati*). For a discussion, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

³⁸ “Truth-follower,” *dharmānusārī*, also “Dharma-follower.” Although not mentioned here, this section describes the Truth-follower, while the next section describes the faith-follower (*saddhā’nusārī*). They are defined in **Kīṭāgiri S** (M 70.20-21/1:479). According to **Cakkhu S** (S 25.1/3:225 = SD 16.7), these two types of person have reached the plane of the noble ones but have not yet realized the fruit of streamwinning, but will do so before they die. See S:B 1098 nn268-269

³⁹ The 5 spiritual faculties, see Intro above.

⁴⁰ *C’assa dhammā paññāya mattaso nijjhānam khamanti*. I render *mattaso* here as “only some.” See S:B 1099 n269.

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states.

12 [(6) The faith-follower]⁴¹ Here, Mahānāma, a certain person does not possess wise faith in the Buddha, in the Dharma, or in the Sangha. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained liberation. However, he has *the five spiritual faculties*; and he has mere faith in the Tathāgata, mere love for him.⁴²

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states.

The sal trees

13 Even these great sal trees,⁴³ Mahānāma, if they could understand what is well spoken and what is ill spoken, I would declare them to be streamwinners, no longer bound to the lower world, of fixed destiny, sure of awakening!

Mahānāma, Sarakāṇi the Sakya kept to the training at the time of his death.⁴⁴

— evaṃ —

Bibliography

Ledi Sayadaw

1965 *The Manuals of Buddhism: The expositions of the Buddha-Dhamma*. Tr & ed The English Editorial Board, Union Buddha Sāsana Council, Kaba-Aye, Rangoon, 1965:338-356.

050309; rev 060225; 080206; 091031

⁴¹ “Faith-follower,” *saddhā’nusārī*. See §11 n on Truth-follower.

⁴² “Mere faith...mere love,” *saddhā,matam hoti pema,mattam*. The “mere” here emphasizes the quality it qualifies. See Intro (4).

⁴³ Comy says that the Buddha was pointing to 4 sal trees nearby (*Shorea robusta*) (AA 3:288).

⁴⁴ *Sarakāṇi Mahānāma sakko maraṇa,kāle sikkham samādiyī ti*. See Intro (1).