

## The Seven Types of Noble Ones and the Eight Classes of Noble Persons (with reference to the Kītāgiri Sutta, Majjhima Nikāya no. 70)

**1. Arahants:** “No more work to do with diligence”

(1) **One liberated-in-both-ways** (*ubhatobhāgavimutta*): “Here some person contacts with the body and abides in those liberations that are peaceful and immaterial, transcending forms, and his taints are destroyed by his seeing with wisdom.”

(2) **One liberated by wisdom** (*paññāvimutta*): “Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but his taints are destroyed by his seeing with wisdom.”

**2. Those on the Path to Arahantship, 3. Non-Returners, 4. Those on the Path to Non-Returning, 5. Once-Returners, 6. Those on the Path to Once-Returning, 7. Stream-Enterers:**  
“Still have work to do with diligence”

(3) **The body-witness** (*kāyakkhī*): “Here some person contacts with the body and abides in those liberations that are peaceful and immaterial, transcending forms, and some of his taints are destroyed by his seeing with wisdom.”

(4) **One attained-to-view** (*ditṭhippatta*): “Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but some of his taints are destroyed by his seeing with wisdom, and he has reviewed and examined with wisdom the teachings proclaimed by the Tathāgata.”

(5) **One liberated-by-faith** (*saddhāvimutta*): “Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but some of his taints are destroyed by his seeing with wisdom, and his faith is planted, rooted, and established in the Tathāgata.”

**8. One on the Path to Stream-Entry:** “Still has work to do with diligence”

(6) **The Dhamma-follower** (*dhammānusārī*): “Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, and his taints are not yet destroyed by his seeing with wisdom, but those teachings proclaimed by the Tathāgata are accepted by him after reflecting on them sufficiently with wisdom. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty.

(7) **The faith-follower** (*saddhānusārī*): “Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, and his taints are not yet destroyed by his seeing with wisdom, yet he has sufficient faith in and love for the Tathāgata. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty.”

### Anguttara Nikāya 3:21: Saviṭṭha

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then the Venerable Saviṭṭha and the Venerable Mahākoṭṭhita approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side. The Venerable Sāriputta then said to the Venerable Saviṭṭha:

"Friend Saviṭṭha, there are these three kinds of persons found existing in the world. What three? The body witness, the one attained to view, and the one liberated by faith. Which of these three kinds of persons do you consider the most excellent and sublime?"

"Friend Sāriputta, I consider the one liberated by faith to be the most excellent and sublime. For what reason? Because this person's faculty of faith is predominant."

Then the Venerable Sāriputta said to the Venerable Mahākoṭṭhita: "Friend Koṭṭhita, which do you consider the most excellent and sublime?"

"Friend Sāriputta, I consider the body witness to be the most excellent and sublime. For what reason? Because this person's faculty of concentration is predominant."

Then the Venerable Mahākoṭṭhita said to the Venerable Sāriputta: "Friend Sāriputta, which of these three kinds of persons do you consider the most excellent and sublime?"

"Friend Koṭṭhita, I consider the one attained to view to be the most excellent and sublime. For what reason? Because this person's faculty of wisdom is predominant."

Then the Venerable Sāriputta said to the Venerable Saviṭṭha and the Venerable Mahākoṭṭhita: "Friends, we have each explained according to our own ideal. Come, let's approach the Blessed One and report this matter to him. We will retain it in mind as he explains it to us."

Then they went to the Buddha reported the entire conversation to him.

[The Buddha said:] "It isn't easy, Sāriputta, to make a definitive declaration about this matter and say: 'Of these three kinds of persons, this one is the most excellent and sublime.'"

(1) "For it is possible that a person liberated by faith is practicing for arahantship, while a body witness and one attained to view are once-returners or non-returners. It isn't easy, Sāriputta, to make a definitive declaration about this matter and say: 'Of these three kinds of persons, this one is the most excellent and sublime.'"

(2) "It is possible that a person who is a body witness is practicing for arahantship, while one liberated by faith and one attained to view are once-returners or non-returners. It isn't easy, Sāriputta, to make a definitive declaration about this matter and say: 'Of these three kinds of persons, this one is the most excellent and sublime.'"

(3) "It is possible that a person attained to view is practicing for arahantship, while one liberated by faith and a body witness are once-returners or non-returners. It isn't easy, Sāriputta, to make a definitive declaration about this matter and say: 'Of these three kinds of persons, this one is the most excellent and sublime.'"