

### 0.0.1 Sarakani (1)

1. At one time the Auspicious One resided at the Sakkian [town of] kapilavatthu in Nigrodha's park. At that time Sarakani the Sakkian had passed away. The Auspicious One declared him [to be] "a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." There, so many Sakkians, having assembled, having met together, protesting, being dejected, speaking in dispraise [said]: "It is marvellous indeed, Sir, it is unprecedented indeed, Sir. Now who here will not be a sotapanna, in as much as the Auspicious One has declared Sarakani, the Sakkian [who] passed away, [to be] a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." "Sarakani, the Sakkian endured weakness in the discipline, a drinker, one [fond] of drinking strong drinks."

2. So then, by which way [led to] the Auspicious One, by that way Mahanama the Sakkian, approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, Mahanama the Sakkian, ever said this to the Auspicious One: "Here Bhante, Sarakani the Sakkian has passed away. The Auspicious One has declared him "a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." There, so many Sakkians, having assembled, having met together, protesting, being dejected, speaking in dispraise [said]: "It is marvellous indeed, Sir, it is unprecedented indeed, Sir. Now who

### 0.0.1 sarakānisuttam

1. ekaṃ samayaṃ bhagavā sakkesu viharati kapila-vatthusmiṃ nigrodhārāme. tena kho panasamayena sarakāni<sup>1</sup> sakko kālakato hoti. so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. tatra sudam sambahulā sakkā saṅgama samāgama ujjhāyanti, khīyanti, vipācenti: "acchariyaṃ vata bho abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavissati, yatra hi nāma sarakāni sakko kālakato so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. sarakāni sakko sikkhādubbalyamāpādi, majjapānaṃ apāyī"ti.

2. atha kho mahānāmo sakko yena bhagavā tenupa-saṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca: "idha bhante, sarakāni sakko kālakato. so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti tatra sudam bhante, sambahulā sakkā saṅgama samāgama ujjhāyanti khīyanti vipācenti: "acchariyaṃ vata bho, abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavissati. yatra hi nāma sarakāni sakko kālakato, so bhagavatā vyākato "sotāpanno avinipātadhammo niyato sambodhiparāyaṇo"ti, sarakāni sakko sikkhādubbalyamāpādi, majjānaṃ apāyī"ti.

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<sup>1</sup> saraṇāni-machasaṃ. ■  
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here will not be a sotapanna, in as much as the Auspicious One has declared Sarakani, the Sakkian [who] passed away, [to be] a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” “Sarakani, the Sakkian endured weakness in the discipline, a drinker, one [fond] of drinking strong drinks.”

3. Mahanama, he [was] the male lay disciple who for a long time had gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge, [so] how could he go to the woeful plane? Indeed Mahanama, that which [one] correctly saying would say, “for a long time a male lay disciple has gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge,” [it would be of] Sarakani the Sakkian [that one] correctly saying would say this. Mahanama, Sarakani the Sakkian [was] the male lay disciple who for a long time had gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge, so how could he go to the woeful plane?

4. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]:

3. yo so mahānāma, dīgharattam upāsako buddham saraṇam gato, dhammam saraṇam gato, saṅgham saraṇam gato so katham vinipātam gaccheyya. yaṃ hi tam mahānāma, sammāvadamāno vadeyya, dīgharattam upāsako buddham saraṇam gato, dhammam saraṇam gato, saṅgham saraṇam gato'ti sarakāniṃ sakkaṃ sammā vadamāno vadeyya sarakāni mahānāma, sakko dīgharattam upāsako buddham saraṇam gato, dhammam saraṇam gato, saṅgham saraṇam gato. so katham vinipātam gaccheyya?

4. idha mahānāma, ekacco puggalo buddhe aveccapasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānam buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhaṅgavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti hāsupaṇṇo<sup>2</sup> javanapaṇṇo vimuttiyā ca samannāgato. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam

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<sup>2</sup>hāsapaṇṇo-machasaṃ, syā. ■

“The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is one of jubilant wisdom, one of swift wisdom, and one who excels in liberation. With the destruction of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it. This individual, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

5. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed,

abhiññā sacchikatvā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyā, parimutto pettivisayā, parimutto apāyaduggativinipātā.

5. idha mahānāma, ekacco puggalo buddhe aveccapasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujuṇṇapaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisaṃpuggalā esabhaṃ bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññaṃ lokassa'ti hāsupaṇṇo javanapaṇṇo na ca vimuttiyā samannāgato. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti. tatha parinibbāyī anāvattidhammo tasmā<sup>3</sup> lokā. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyo, parimutto pettivisayā, parimutto apāyaduggativinipātā.

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<sup>3</sup>asmā lokā-syā. ■

teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is one of jubilant wisdom, one of swift wisdom, but not one who excels in liberation. From the complete destruction of the five fetters that binds one to the near shore, he comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

6. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he

6. idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabha-gavato sāvakasaṅgho āhune-yyo pāhune-yyo dakkhiṇe-yyo añjalikaraṇīyo anuttaraṃ puñ-ñakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayaniyo, parimutto pettvi-sayā, parimutto apāyaduggativinipātā.

7. idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ



the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is not one of jubilant wisdom, not one of swift wisdom, and not one who excels in liberation. From the complete destruction of the three fetters and reduction of greed, hatred and delusion, he is a sakadagami, who having come back only once to this world, makes the end of suffering. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhaḡavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. ayampi kho mahānāma, puggalo parimuttā nirayā, parimutto tiracchānayaniyo, parimutto pettivisayā, parimutto apāyaduggativinipātā.

8. idha pana mahānāma ekacco puggalo na heva kho buddhe<sup>4</sup> aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme<sup>5</sup> aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. na heva kho saṅghe<sup>6</sup> aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā

<sup>4</sup> puggalo na heva kho buddhe-machasaṃ, puggalo buddhe-bjts. ■

<sup>5</sup> puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts. ■

<sup>6</sup> puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts. ■

7. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is not one of jubilant wisdom, not one of swift wisdom, and not one who excels in liberation. From the complete destruction of the three fetters, he is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

esabthagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayaṃ, agantā pettivisayaṃ, agantā apāyaduggativinipātaṃ.

9. idha pana mahānāma ekacco puggalo na heva kho buddhe<sup>7</sup> aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme<sup>8</sup> aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opāyiko paccattaṃ veditabbo viññūhī"ti. na heva kho saṅghe<sup>9</sup> aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisaṃpuggalā esabthagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti. " na hāsupaṇṇo na javanapaṇṇo na ca vi-

<sup>7</sup> puggalo na heva kho buddhe-machasaṃ, puggalo buddhe-bjts. ■

<sup>8</sup> puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts. ■

<sup>9</sup> puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts. ■

8. Here Mahanama, a certain individual is not quite endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is not quite endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is not quite endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is not one of jubilant wisdom, not one of swift wisdom, and not one who is endowed with liberation. But he has a measure of understanding with wisdom and approves of the teachings proclaimed by the Tathagata. And for him, these dhammas too come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This individual too, Mahanama, is ever free from

muttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgate cassa saddhāmatthaṃ hoti, pemamatthaṃ. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayaṇiṃ, agantā pettivisaṃsaṃ, agantā apāyaduggativinipātaṃ.

**10.** ime cepi mahānāma, mahāsālā subhāsitaṃ dubbhāsitaṃ ājāneyyumaṃ, ime cāhaṃ mahāsāle vyākareyyumaṃ: "sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti. kimaṅga pana sarakāṇiṃ sakkamaṃ. sarakāṇi mahānāma, sakko maraṇakāle pana sikkhamaṃ<sup>10</sup> samādiyīti.

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<sup>10</sup> maraṇakāle sikkhamaṃ-machasaṃ, syā. ■  
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hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

9. Here Mahanama, a certain individual is not quite endowed with confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” He is not quite endowed with confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one’s self.” He is not quite endowed with confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” He is not one of jubilant wisdom, not one of swift wisdom, and not one who is endowed with liberation. But he has a measure of





faith in the Tathagata and a measure of affection. And for him too, these dhammas come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

10. “Mahanama, even if these great sal trees could understand [what is] well-spoken and [what is] badly-spoken, [then] I would declare in these great sal trees [to be] “sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” But how much more Sarakani the Sakkian. Nevertheless, Mahanama, Sarakani the Sakkian upheld the discipline at the time of death”

