

faiths (不壞淨). At SN 55. 16-17 and their counterpart SA 836 the four are given as:⁷²

1. definite faith (aveccappasāda) in the Buddha (佛不壞淨)
2. definite faith in the Dharma (Dhamma) (法不壞淨)
3. definite faith in the Saṅgha (僧不壞淨)
4. noble morality (ariyakanta-sīla “morality loved by the noble ones”, 聖戒)

Possession of *definite faith* in Buddha-Dharma-Saṅgha is clearly connected with the notion of the three refuges (saraṇa).⁷³ Although only the first three of the four items include the term “definite faith”, the SA version usually calls the set the *four definite faiths* (四不壞淨). Also, in both SN and SA the first of the *five faculties*, *faith-faculty* (saddhindriya 信根), is explained either as the *four limbs of stream-entry* or as the *four definite faiths*.⁷⁴ This suggests that the *definite faith* of the first three limbs is to be thought of as continuing into the fourth, possession of *morality*.

In SN 55. 1 (counterpart of SA 835)⁷⁵ and SA 848 (counterpart of SN 55. 35)⁷⁶ the four are explained as follows:

SN	SA
1. Herein, bhiksus, a noble disciple is possessed of <i>definite faith</i> in the Buddha, [thus:] He, the Exalted One, is arhant, perfectly enlightened ... awakened, an exalted one. (as on p. 219).	1. A noble disciple reflects (念) on the matter of the Tathāgata (如來事) thus: He, the Tathāgata, is a worthy one/arhant, ... (same as SN).
2. He is possessed of <i>definite faith</i> in the Dharma (Teaching), [thus:] The Dharma is well proclaimed (svāk-khāto) by the Exalted One, seen in	2. Bhiksus, a noble disciple reflects on the matter of the Dharma (法事) thus: The right Dharma and discipline spoken by the Tathāgata

72 SN v, pp. 364-365; T 2, p. 214b (CSA ii, p. 451). The term 入流分, which corresponds to sotāpattiyaṅgāni, is found at SA 843: T 2, p. 215b (CSA ii, p. 456), counterpart of SN 55. 5: SN v, pp. 347-348.

73 E.g. SN 55. 37: SN v, p. 395 and its counterpart, SA 927: T 2, p. 236b (CSA iii, p. 621).

74 See (4) The Five Faculties, p. 220, above.

75 SN v, p. 343 (= T 2, p. 214a-b; CSA ii, p. 451).

76 T 2, p. 216b-c (CSA ii, pp. 459-460) (= SN v, p. 393).

this very life (*sandiṭṭhiko*), timeless (*akāliko*), inviting one to come and see (*ehi-passiko*), leading onward (*opanayiko*), individually to be known by the wise (*paccattam vedītabbo viññūhīti*).⁷⁷

3. He is possessed of *definite faith* in the Saṅgha (Assembly), [thus:] the *assembly of disciples* (*sāvaka-saṅgho*) of the Exalted One is practising righteously (*suppaṭipanno*), practising uprightly (*ujupaṭipanno*), practising in the right path (*ñāyapaṭipanno*), practising in the proper course (*sāmīcipaṭipanno*), namely the *four pairs of persons*, the *eight sorts of persons* (*cattāri purisayugāni aṭṭhapurisapuggalā*).⁷⁸ That is the assembly of disciples of the Exalted One. They are worthy of honour, worthy of reverence, worthy of offerings, worthy of salutations with clasped hands (*añjalikaraṇīyo*) – an unsurpassed field of merit for the world (*anuttaram puññakhettaṃ lokassa*).

4. He is possessed of morality/precepts (*sīlehi*) that are loved by the noble ones (*ariyakantehi*), unbroken, faultless, unspotted, unblemished, giving freedom, praised by the wise, untarnished, conductive to *concentration* (*samādhi-saṃvattanikehi*).

is seen in this very life, leads away from all affliction-burning, does not involve time, leads on to nirvana, invites one to see, and is to be individually realised and known.

3. Bhikkhus, [a noble disciple] generates right reflection (正念) on the matter of the Saṅgha (Assembly) (僧事) thus: The *assembly of disciples* of the Exalted One is righteous, upright, worthy of honour, reverence, and offerings – an unsurpassed field of merit.

4. Bhikkhus, a noble disciple reflects on himself in all matters of morality/precepts (所有戒事), and thinks thus: I am possessed of morality that is unbroken, faultless, unspotted, praised by the wise, not disgusting to the wise.

⁷⁷ Nālandā (SN vol. 4, p. 291) has “viññūhīti” for PTS “viññāhīti” (SN v, p. 343).

⁷⁸ The *four pairs of persons* are Sotāpanna (stream-enterer), Sakadāgāmi (once-returner), Anāgāmi (non-returner), and Arahant (supremely worthy one). The *eight sorts of persons* are the four pairs in two divisions: [ones who are practising the] paths (*maggā*) and [ones who have attained the] fruits (*phalāni*).

Thus, the two versions give similar accounts of the four.

SN 55. 28-29 and their counterparts SA 845-846 provide information on the specific contents of *Dharma* and *morality*, the second and fourth of the four qualities, as follows.

In SN 55. 28-29 the Buddha teaches a lay person (SN 55. 28) and a group of bhiksus (SN 55. 29), about three notions:⁷⁹

- *calming the fivefold guilty dread* (pañcabhayāni verāni vūpasantāni)
- *possessing the four limbs of stream-entry* (catuhi sotāpattiyaṅgehi samannāgato)
- *seeing well the noble method and penetrating it by insight* (ariyo ñāyo paññāya sudiṭṭho supaṭividdho)

In the corresponding SA 845-846 he teaches, to bhiksus only, a slightly different set of three:⁸⁰

- *calming the fivefold guilty dread* (五恐怖、怨對休息)
- *definitely not doubting three things* (三事決定不生疑惑)
- *seeing, as it really is, the noble right way* (如實知見賢聖正道)

The *three things* that are *definitely not doubted* are Buddha, Dharma, and Saṅgha.⁸¹

The *calming of the fivefold guilty dread* refers to the absence of guilty dread that comes with keeping the five precepts: abstaining from killing, stealing, sexual misconduct, false speech, and intoxicating liquor.⁸²

The SN version speaks of “seeing with insight the noble method”; this refers to fully seeing *arising by causal condition* (paṭiccasamuppāda) in both arising and ceasing modes (in twelve factors).⁸³ The SA version, however, speaks of “seeing, as it really is, the noble right way”; this refers to fully knowing the four noble truths, the noble eightfold way, and arising by causal condition in both arising and ceasing modes (in twelve factors).⁸⁴ Here SA has two items more than SN.

79 SN v, pp. 387-389.

80 T 2, pp. 215c-216a (CSA ii, pp. 457-459).

81 T 2, p. 216a (CSA ii, p. 458).

82 SN v, pp. 387-388; T 2, p. 216a (CSA ii, p. 458). Cf. SN 55. 7: SN v, pp. 353-355 = SA 1044: T 2, p. 273b-c (CSA iii, pp. 756-757).

83 SN v, pp. 388-389.

84 T 2, p. 216a (CSA ii, pp. 458-459).