

devotion to Buddha-Dharma-Saṅgha, leads to confidence in and practice of the *five moralities* (pañca-sīla), in which the *stream-enterer* (sotāpanṇa) should abide. The verbal form of pasāda is pasīdati, which means not only “to have faith”, but also “to be clear and calm; to become of peaceful heart; to be purified, reconciled or pleased” (PED, p. 447). Faith, in early Buddhism, is essentially governed and stabilised by “individual understanding”. For example, SN 48. 52 records the Buddha as saying:

Bhiksus (monks), as long as the *noble knowledge* (ariyañāṇa) has not arisen in the noble disciple (ariyasāvaka), then there is no stability (saṅghīti), no steadfastness (avaṅghīti) of the [other] four *faculties*. But when the noble knowledge has arisen in the noble disciple, then, bhiksus, there is stability, steadfastness of the other four *faculties*. (SN v, p. 228)

The corresponding Chinese version, SA 654-656, has similar content (T 2, p. 183; CSA ii, p. 299). The *noble knowledge* refers to the *faculty of wisdom* (paññā-indriya). This *wisdom-faculty* in early Buddhism is entirely individual understanding of the Dharma, or the *wisdom of right view*. The two versions here record in common that cultivation of the *wisdom-faculty* is regarded as fundamentally important for the development of the *faculties of faith, effort, mindfulness, and concentration*. Thus, *faith* in early Buddhism is clearly not a passionate, fanatical, or blind faith. It is based on individual understanding, the *wisdom of right view*; and as mentioned above, this *wisdom of right view* is connected with the notion of *emptiness*.

Within Buddhist studies it is widely assumed that only the Pāli texts represent “early Buddhism”. Naturally, the Pāli texts are important sources for the study of early Buddhism; however, the Pāli canon, as the scripture of the southern

Buddhist tradition (the self-styled “Theravāda”, Teaching of the Elders), belonging to the school Tāmraśāṭīya (or Tāmraparṇīya, the Buddhist sect or monks of Tāmraparṇī), represents only one of the various “early Buddhist schools” (so-called “Hīnayāna Buddhism”). If one only considers and emphasises Pāli sources, without comparing them with the Chinese versions, then one is studying Pāli Buddhism, not early Buddhism. For the study of early Buddhism it is essential to pay attention to both the Pāli and the Chinese versions of the early canon. Therefore, in this book, the references to *emptiness* in early Buddhism cover not only the Pāli texts, but also the Chinese versions representing other early Buddhist schools.

It is my hope that this book may, by providing supportive early Buddhist textual information, help readers to attain a good relationship with “emptiness”, to possess confidence in daily devotion to Buddha-Dharma-Saṅgha, and to lead a happy and meaningful life, with stability of mind and loving-kindness.

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