

knowledge of things as they really are (yathābhūtaṃ ñāṇāya), trainees do it for comprehension (pariññāya) and arhants are released (visaṃyuttā). Here, where the usual account of the four stations has “strenuous (ātāpī), aware (sampajāno), mindful (satimā)”, the SN discourse just quoted has “strenuous, aware, one-pointed (ekodibhūtā), with tranquil mind (vipprasannacittā), concentrated (samāhitā), with one-pointed mind (ekaggacittā).” Mindfulness is replaced by concentration. The corresponding SA 621, while otherwise essentially identical, differs slightly at this same point. It reads: “strenuous, vigilant, mindful (正念), aware (正智), calmed (寂) and concentrated (定) or tranquil (靜) mind”.²⁵ Nevertheless, the two versions share the teaching that the practice or cultivation of the *four stations of mindfulness* goes together with concentration (samādhi).

In summary, SN and SA agree regarding the following: the composition of the *four stations of mindfulness*; the connection between *mindfulness* and *awareness* (sati, sampajañña); the importance of training in *morality* (sīla) as the basis or fundament (ādi) for *mindfulness*; and the status of *concentration* (samādhi) as a state of mindfulness.

(4) The Five Faculties

Comparison of Indriya Saṃyutta of SN and Gen Xiangying of SA can only be partial, because the first part of the SA version is lost (it was located in the missing fascicle 25).²⁶ The surviving part deals mainly with a set of *five faculties* (pañca indriyāni 五根), to be discussed shortly. In addition to these, the SN version records the following sets:²⁷

1. Faculties of femininity, of masculinity, and of vitality (itthindriyaṃ purisindriyaṃ jīvitindriyaṃ) (SN 48. 22)
2. Faculties of knowing the unknown, of insight/knowledge, and of perfect insight (anaññātāññassāmītindriyaṃ aññindriyaṃ aññātāvindriyaṃ) (SN 48. 23).
3. Six sense faculties (cha indriyāni) (SN 48. 25-30)
4. Faculties of pleasure, of discomfort, of happiness, of distress, and of neutrality (sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ) (SN 48. 31-40)

25 T 2, p. 173c (CSA ii, pp. 259-260).

26 See Chapter 1, p. 19 and Appendix 1, p. 245. CSA ii, p. 292, note 1.

27 SN 48. 22-23, 25-42: SN v, pp. 204-218.

5. Five sense faculties (without the mental faculty of the six sense faculties)
(SN 48. 41-42)

Of the discourses containing these five sets, only that for No. 2 has an SA counterpart – SA 642. Its corresponding set of *faculties* is slightly different: the faculties of knowing the unknown, of insight/knowledge, and of the **unknown** (未知當知根, 知根, 無知根).²⁸

In the two versions of the saṃyukta the most common teaching is the following set of *five faculties* (pañca indriyāni 五根):²⁹

1. Faith-faculty (saddhindriya 信根)
2. Effort-faculty (viriyindriya 精進根)
3. Mindfulness-faculty (satindriya 念根)
4. Concentration-faculty (samādhindriya 定根)
5. Wisdom-faculty (paññindriya 慧根)

The explanations or definitions of these five are consistent in the two versions, except in the case of the *faith-faculty*.³⁰ For this two definitions are found:

The first definition, found in SN 48. 9-10, reads as follows:³¹

Herein, bhiksus, the noble disciple has faith (saddho). He has faith in the wisdom of the Tathāgata (tathāgatassa bodhiṃ), thus: He, the Exalted One (Bhagavā), is arhant (araham), perfectly enlightened (sammāsambuddho), complete in knowledge and practice (vijjā-caraṇasampanno), well gone (sugato), world-knower (lokavidū), unsurpassed (anuttaro), charioteer of men to be tamed (purisa-dammasārathi), teacher of devas and humankind (satthā deva-manussānaṃ), wakened (buddho), exalted (bhagavā). This, bhiksus, is called *faith-faculty*.

In the corresponding SA 647 it reads:³²

28 T 2, p. 182a (CSA ii, pp. 292-293).

29 SN 48. 1: SN v, p. 193 = SA 643: T 2, p. 182a (CSA ii, p. 293), etc.

30 SN 48. 8 and 9-10: SN v, pp. 196-199 = SA 646 and 647: T 2, p. 182b-c (CSA ii, pp. 294-295).

31 SN v, pp. 196-197.

32 T 2, p. 182b (CSA ii, p. 294).

A bhikṣu has a mind of pure faith in the Tathāgata, fundamentally firm, [such that] all other devas, Māras, brahmas, recluses, brahmins, and other worlds [of beings] are not able to harm his mind [regarding his definite faith in the Tathāgata]. This is called *faith-faculty*.

The two versions differ here in wording, employing different stock phrases; but they agree in stating that *faith-faculty* is definite faith in the Buddha.

In the second definition, the SN equates *faith-faculty* with the *four limbs of stream-entry* (cattārī sotāpattiyaṅgāni), while SA equates it with the *four definite faiths* (四不壞淨).³³ Neither version of the discourse explains what these two four-membered sets are, but explanations can be found in another saṃyukta, namely the Sotāpatti Saṃyutta and its counterpart Buhuaijing Xiangying (不壞淨相應). They indicate that the two sets are equivalent.³⁴

For the remaining four of the *five faculties* the two versions agree completely in relating them to the following sets:³⁵

2. Effort-faculty: the *four right efforts* (sammappadhānāni 四正斷)
3. Mindfulness-faculty: the *four stations of mindfulness* (satipaṭṭhānāni 四念處)
4. Concentration-faculty: the *four dhyānas* (jhānāni 四禪)
5. Wisdom-faculty: the *four noble truths* (ariyasaccāni 四聖諦)

With regard to the relative importance of the *faculties*, SN 48. 52 states:³⁶

Bhikṣus, as long as *noble knowledge* (ariyañāṇa) has not arisen in the noble disciple, there is no stability (saṅghiti) of the [other] *four faculties*, there is no steadfastness (avaṭṭhiti) of the [other] *four faculties*. But when *noble knowledge* has arisen in the noble disciple, then, bhikṣus, there is stability of the [other] *four faculties*, there is steadfastness of the [other] *four faculties*.

33 SN 48. 8: SN v, p. 196 = SA 646: T 2, p. 182b (CSA ii, p. 294). For the term *definite faith* (不壞淨) the corresponding Pāli is avecca-pasāda (Skt. avetya-prasāda); see (10) Stream-entry in this chapter, p. 229.

34 See (10) Stream-entry, pp. 228-235.

35 SN 48. 8: SN v, p. 196 = SA 646: T 2, p. 182b (CSA ii, p. 294). The two versions have almost the same content in SN 48. 9-10: SN v, pp. 197-199 = SA 647: T 2, p. 182b-c (CSA ii, pp. 294-295).

36 SN v, p. 228.

The corresponding SA 654-656 agree, stating that, among the *five faculties*, “wisdom is the head, because it comprehensively stabilises [them]” (慧爲其首,以攝持故).³⁷ Thus, the two versions report in common that the cultivation of *wisdom-faculty* is fundamentally important for the development of the other four *faculties*. Although last in the order of listing the *five faculties*, *wisdom-faculty* is the chief.

In its explanations of the *five faculties*, SA 659 employs a word not found in the corresponding SN 48. 50, namely *bodhicitta* (菩提心).³⁸

What is *faith-faculty*? If a noble disciple generates *bodhicitta* (菩提心) with regard to the Tathāgata to attain a mind of pure faith, this is called *faith-faculty*. What is *effort-faculty*? [If] he generates *bodhicitta* with regard to the Tathāgata to strive with effort, this is called *effort-faculty*. ... *mindfulness-faculty*. ... *concentration-faculty*. What is *wisdom-faculty*? [If] he generates *bodhicitta* with regard to the Tathāgata to give rise to wisdom, this is called *wisdom-faculty*.

The SN counterpart lacks the word *bodhicitta*. For example in the case of *faith*, it simply states: “... a noble disciple who is utterly devoted to faith (ekantagato abhippasanno) in the Tathāgata, ... who has faith (saddhassa) ...”³⁹ The presence in the SA version of the term *bodhicitta*, much used in Mahāyāna Buddhism, is likely to represent a relatively late addition.⁴⁰

In summary, except for the case of the term *bodhicitta*, there is no major difference in the teachings on the *five faculties* in the two versions. The various other sets of *faculties* recorded in SN are likely to have had counterparts in the missing part of the extant SA.

(5) The Four Right Efforts

The Sammappadhāna Saṃyutta of SN deals mainly with the *four right efforts* (cattāro sammappadhānā).⁴¹ As noted in Chapter 1, the section of SA

37 T 2, p. 183b-c (CSA ii, p. 299). See also SN 48. 51, 54-55, 67-69: SN v, pp. 227-228, 231, 237-238; SA 657-659: T 2, pp. 183c-184a (CSA ii, pp. 300-301).

38 T 2, p. 184a (CSA ii, p. 301). SN v, pp. 225-227. *Bodhi* is rendered phonetically as 菩提 puti.

39 SN v, p. 225.

40 Cf. CSA i, “RESA”, p. 59. On “*bodhicitta*”, see TAKASAKI Jikidō (ed.), *Bukkyō Indo Shisō Jiten* [Dictionary of Buddhist and Indian Thought] (Shunjūsha, Tokyo, 1987), p. 413.

41 SN v, pp. 244-245.