

SN	SA
(1) <i>things on which the enlightenment-factor of mindfulness is to be based</i>	(1) <i>the four stations of mindfulness</i>
(3) <i>three dhātus: attempt, exertion, endeavour</i>	(3) <i>the four right efforts</i>
(6) <i>the sign that is calm and not bewildered</i>	(6) <i>the four dhyānas</i>
(7) <i>things on which the enlightenment-factor of equanimity is to be based</i>	(7) <i>three dhātus: elimination, fading of sensual desire, cessation.</i>

These differences, though substantial, show no evidence of representing sectarian disagreements.

The two versions agree in frequently identifying the *seven factors of enlightenment* as the means for overcoming the *five obstacles* (pañca nīvaraṇāni 五障/五蓋), which are *afflictions of mind* (cetaso upakkilesā), and *weaken wisdom* (paññāya dubbālī-karaṇā). The five obstacles are: 1. sensual desire (kāmacchanda 貪欲蓋), 2. ill-will (byāpāda = vyāpāda 瞋恚蓋), 3. stolidity and drowsiness (thīna-middha 睡眠蓋), 4. over-balancing and worry (uddhacca-kukkucca 掉悔蓋), and 5. doubt and uncertainty (vicikicchā 疑掉). Many discourses in the two versions oppose these *five obstacles* to the *seven factors of enlightenment*.¹⁸

(3) The Four Stations of Mindfulness

In the Satipaṭṭhāna Saṃyutta of SN and the Nianchu Xiangying of SA the main teachings relate to the *four stations of mindfulness* (cattāro satipaṭṭhānā 四念處). The two versions agree completely in their identification of the four.

For example, SN 47. 2:¹⁹

A bhikṣu should dwell *mindful* (sato) and *aware* (saṃpajāno). This is our instruction to you.

¹⁸ Examples are: SN 46. 38: SN v, pp. 94-96 = SA 707: T 2, p. 189c (CSA ii, p. 331); SN 46. 51 (cf. SN 56. 2): SN v, pp. 102-107, 64-67 = SA 715: T 2, pp. 192a-193a (CSA ii, pp. 340-342), etc.

¹⁹ SN v, p. 142.

And how, bhiksus, is a bhikṣu *mindful*? Herein, bhiksus, a bhikṣu abides in body contemplating (or looking at) body (kāye kāyanupassī viharati), strenuous, aware, mindful, restraining covetousness and distress in the world (ātāpī sampajāno satimā vineyya loke abhijjhādomanassam). He abides in feelings (vedanāsu) contemplating feelings ... in mind (citte) contemplating mind ... He abides in phenomena (dhammesu) contemplating phenomena, strenuous, aware, mindful, restraining covetousness and distress in the world. Thus, bhiksus, is a bhikṣu *mindful*.

And how, bhiksus, is a bhikṣu *aware*? Herein, bhiksus, a bhikṣu in going forth and in returning is *acting with awareness* (sampajānā-kārī). In looking in front and looking behind he is *acting with awareness*. In bending or relaxing he is *acting with awareness*. In wearing his robe, in bearing bowl and outer robe he is *acting with awareness*. In eating, drinking, chewing and tasting he is *acting with awareness*. In easing himself he is *acting with awareness*. In going, standing, sitting and sleeping, in waking, speaking and keeping silence he is *acting with awareness*. Thus, bhiksus, is a bhikṣu *aware*.

The corresponding SA 622 gives the same explanation of *mindfulness* (正念) and *awareness* (正智), though it reverses the order, putting *mindfulness* second.²⁰

In both versions *mindfulness* is equated with practice of the *four stations of mindfulness* (body, feeling, mind, phenomena);²¹ *awareness* is described as applied in all bodily postures and movements, and appears to be covered by the first of the four aspects of *mindfulness*. No mention is made of *awareness* with respect to *feeling*, *mind*, and *phenomena*. This suggests that the practice based on the *body* is intended as an example equally applicable for *feeling*, *mind*, and *phenomena*. Or it is possible that the teaching of *awareness* is a practice different from *mindfulness*, but closely linked to it. These teachings on *mindfulness* and *awareness* are common to the two traditions.

The teachings on *mindfulness* and *awareness*, or the *four stations of mindfulness*, are connected, in both traditions, with training in *morality* (sīla) and with *concentration* (samādhi). Regarding the connection with

20 T 2, p. 174a (CSA ii, p. 260).

21 SN 47. 1: SN v, p. 141 = SA 607: T 2, p. 171a (CSA ii, p. 236).

morality, SN 47. 16 reports the Buddha as teaching the venerable Uttiya thus:²²

... In this case, Uttiya, you must purify the *fundament in good states* (ādim eva visodhehi kusalesu dhammesu). And what is the *fundament in good states*? It is morality that is truly pure, and straight view (sīlañca suvisuddhaṃ diṭṭhi ca ujukā). Now, Uttiya, when your morality becomes truly pure and your view is straight, then, *leaning on morality* (sīlam nissāya), *established in morality* (sīle patiṭṭhāya), you should cultivate (bhāveyyāsi) the *four stations of mindfulness*. What four? ...

The corresponding SA 624 has almost the same.²³ Thus, both versions say in common that *morality* is a foundation for practising the *four stations of mindfulness*.

Regarding the connection with *concentration*, SN 47. 4 states:²⁴

Bhiksus, those bhiksus who are novices, not long gone forth from home, late-comers, into this *dharma* and *discipline*, should be encouraged for, advised for, and established in, the cultivation (bhāvanāya) of the *four stations of mindfulness*. What four?

Here, friends, you abide in body contemplating body, strenuous, aware, *one-pointed* (ekodibhūtā), with *tranquil mind* (vipprasannacittā), *concentrated* (samāhitā), with *one-pointed mind* (ekaggacittā), for knowledge of body as it really is (kāyassa yathābhūtaṃ ñāṇāya). You abide in feelings (vedanāsu) contemplating feelings ... in mind (citte) contemplating mind ... You abide in phenomena (dhammesu) contemplating phenomena, strenuous, aware, *one-pointed*, with *tranquil mind*, *concentrated*, with *one-pointed mind*, for knowledge (ñāṇāya) into phenomena as they really are.

Much the same is then said of bhiksus who are in training (sekhā), and of bhiksus who are arhants (arahanto). However, while novices do it for

²² SN v, p. 166 (cf. SN 47. 15: SN v, p. 165).

²³ T 2, p. 175a (CSA ii, p. 264). See also SN 47. 15: SN v, p. 165 = SA 625: T 2, p. 75a (CSA ii, p. 264); SN 47. 3 = SA 610 and 624: T 2, pp. 171b, 175a (CSA ii, pp. 239, 264).

²⁴ SN v, pp. 144-145.

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.