

Āpaṇa Sutta¹

The Discourse at Āpaṇa

[The senses, spiritual faculties and powers of a practitioner]
(S 48.50/5:225 f)
by Piya Tan ©2004

Introduction

1 Dynamics of meditation

In Pali and Sanskrit, the word *indriya* refers to the sense-organs, powers or faculties of a human being. This concept is common in Indian thought in its generality. In fact, the word *indriya* is derived from Indra (P *Indra*),² the chief of the Vedic gods, the thunderbolt bearer (*vajra, dhara*). Among his numerous mighty deeds is the slaying of the dragon Vṛtra.

An *indriya*, then, might be basically thought of as anything that has something of the quality of the mighty god Indra. Thus in its application to a variety of categories in different systems of Indian thought, an *indriya* should be understood as an item or faculty that is seen as exercising some kind of power, force, influence or control over whatever is its domain; “(controlling) faculty” seems a more or less apt translation. (Gethin 2001:104)

In Indian literature, the word *indriya* usually refers the five physical sense organs, namely, the eye, ear, nose, tongue and body. Sometimes, a sixth—the mind—is added. The various schools of Indian thought, including Buddhism, each had their own list of *indriya* items beyond these common six.³

In the **Āpaṇa Sutta** (S 48.50), Sāriputta, in response to the Buddha’s question, answers confirming the importance of the five spiritual faculties in mental concentration and liberation:

It is indeed to be expected, venerable sir, that a faithful noble disciple whose energy is roused and whose mindfulness is established that, having made relinquishment the support, he will gain samadhi, he will gain one-pointedness of mind. (S 48.50/5:225)

Dhammapāla, in his Udāna Commentary (UA 220 f) gives these fifteen factors conducive for effecting the purification of the faculties:

	To avoid	To associate with	Reviews
1 Faith	The faithless	Those with faith	Suttas inspiring faith (<i>pasādanīya suttanta</i>)
2 Effort	The indolent	Those who exert effort	The (four) right efforts (<i>samma-p, padhāna</i>)
3 Mindfulness	The unmindfuls	Those who are mindful	The focus of mindfulness (<i>satipaṭṭhāna</i>)
4 Concentration	The unconcentrated	Those concentrated	The dhyanas and liberations (<i>jhāna, vimokkha</i>)
5 Wisdom	The unwise	The wise	The conduct of profound wisdom (<i>gambhīra. ñāṇa, cariya</i>)

¹ Also called Saddha S, “the discourse on the faithful.”

² See M Mayrhofer, *A Concise Etymological Sanskrit Dictionary*, Heidelberg, 1956-80: *indraḥ, indriyaṃ*.

³ Cf the 5 *jñāna, indriyā* and 5 *karma, indriyā* in Saṃkhyā.

In the last column (“Reviews”), “suttas inspiring faith” can mean either refer to specific discourses (such as the **Sampasadaniya Sutta**, D 28),⁴ or more usually any texts that inspired faith in one. “The right efforts” are discussed, for example, in the **(Cattāro) Padhāna Sutta** (D 33).⁵ The classics for “the focuses of mindfulness” are the two **Satipaṭṭhāna Suttas** (D 22; M 10).⁶ **Dhyānas** (*jhāna*) are described, for example, in the **Sāmañña,phala Sutta** (D 2),⁷ and the **eight liberations** (*vimokkha*) are mentioned in the **Mahā,parinibbāna Sutta** (D 16).⁸ “The conduct of profound wisdom” (*gambhīra.ñāṇa,cariya*), that is, personal conduct shaped by full understanding of the five aggregates, etc, and by spiritual liberation, is mentioned in the **Paṭisambhidā,magga**.⁹

2 Balancing the practice¹⁰

2.1 MINDFULNESS AS MODERATOR. The five-faculties model of spiritual development is complete in itself, leading all the way to the destruction of the cankers, that is, arhathood—as clearly stated in the **Sāketa Sutta** (S 48.43).¹¹ In the present discourse, the **Āpaṇa Sutta**, Sāriputta explains that the faculties unfold in a progressive way, faith leading to effort, effort to mindfulness, mindfulness to concentration, and concentration to wisdom [sutta §§3-8]. Of these five, the faculty of wisdom is often the most highly valued, as it stabilizes all the other four faculties so that they become “faculties” in the proper sense, as shown in the **Pubbārāma Sutta 1** (S 48.45)¹² and the **Mallikā Sutta** (S 48.52).¹³ It is called the chief among the states that conduce to awakening and extolled in delightful similes.¹⁴

A significant point regarding the faculties, not mentioned in the suttas but discussed in the Commentaries, concerns their mutual and complementary pairing. **Faith** is paired with **wisdom**, balancing the emotional and the intellectual sides of the spiritual life; **effort** is pair with **concentration**, balancing the activating and the restraining aspects of mental cultivation. **Mindfulness** sits in the middle, as it were, moderating between the each end of the two pairs of faculties, holding them together in a harmonious interaction.¹⁵

Although faith and wisdom are psychologically different, they are complementary. In Buddhist training, faith is the initiator of the spiritual process that culminates in wisdom, as noted by JR Carter:

Saddhā and *paññā* when taken together do not fit into “faith and reason.” Rather, they express a dynamic process where *saddhā* is active in one wanting to know, coming to know in part[,] and *paññā* becomes more pervasive in one coming to know and knowing fully, in truth.
(*Dhamma* 1978:104)¹⁶

⁴ D 28/3:99-116 = SD 14/14.

⁵ D 33.1.11(10)/3:225 f = SD 10.2.

⁶ **Mahā Satipaṭṭhāna S** (D 22/2:290-315 = SD 13.2); **Satipaṭṭhāna S** (M 10/1:55-63 = SD 13.3).

⁷ D 2.75b-82/1:73-76 = SD 8.10. Also see **The Layman & Dhyana** = SD 8.5.

⁸ D 16.3.33/2:111 f = SD 9, where see n.

⁹ Pm 1.387/1:79-83, 4.30-46/2:19-21, 21.11/2:193.

¹⁰ A useful article here is Lily de Silva, “Cetovimutti paññāvimutti and ubhatobhagavimutti,” 1978:134-136.

¹¹ S 48.43/5:419 f.

¹² S 48.45/5:222 f.

¹³ S 48.52/5:228 f.

¹⁴ The faculty of wisdom is compared to a lion as the king of the beasts, **Sāla S** (S 48.51/5:227 f); to the elephant’s footprint, **Pada S** (S 48.54/5:231); to heartwood, **Sāra S** (S 48.55/5:231); to the rose-apple tree, **Rukkha S 1** (S 48.68/5:238); to the coral tree in Tāvatiṃsa, **Rukkha S 2** (S 48.68/5:239); to the trumpet-flower tree, **Rukkha S 3** (S 48.69/5:239); to the silk-cotton tree, **Rukkha S 4** (S 48.70/5:239 f).

¹⁵ **Kiṭṭa,giri S** (M 70.13/1:477) = SD 11.1.

¹⁶ **Gethin** points out Jayatilleke serious error in assuming “that one can understand *saddhā* as having a straightforward cognitive value like ‘belief’ ... with which the *bhikkhu* or *ariya-sāvaka* starts with, being ‘replaced by direct personal knowledge’ [Jayatilleke 1963:399]. But this is to ignore much of the treatment of the five *indriyas* in the Nikāyas.” (2001:111). See also esp **JR Carter**, *Dhamma* 1978:103-106; cf **JT Ergardt**, *Faith and Knowledge in Early Buddhism*, 1977:144-146.

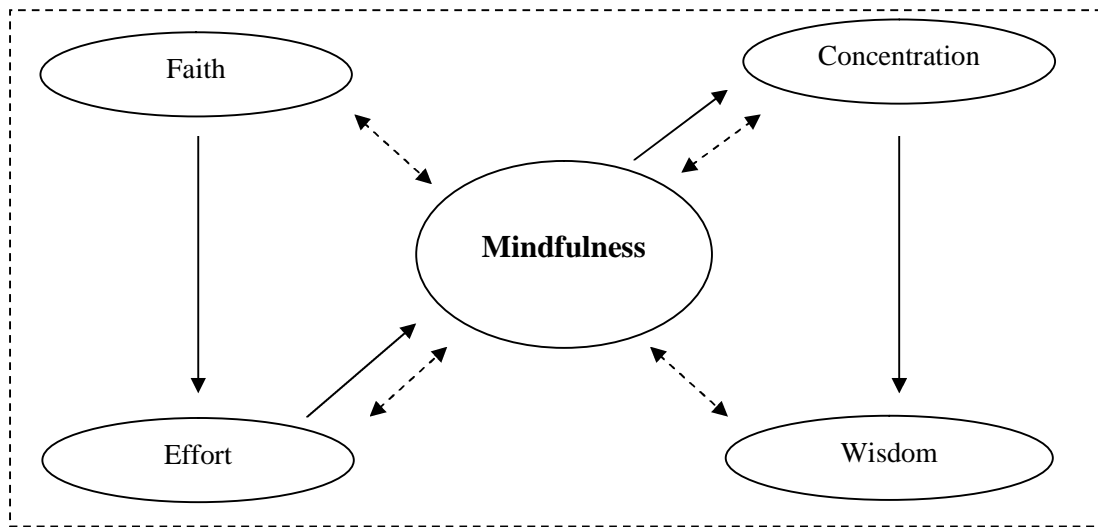


Diagram 2.1 Mindfulness balances the other two pairs of faculties.

2.2 FAITH. (A) There are **two kinds of faith** (*saddhā*):

- (1) “rootless faith” (*amūlaka, saddhā*), baseless or irrational faith, blind faith. (M 2:170);
- (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p, pasāda* (S 12.41.11/2:69).

In “rootless faith,” the qualifier *rootless* (*amūlaka*) is explained in the texts as “not seen, not heard, not suspected.”¹⁷ In other words, it is blind faith, especially common in God-centred religions and person-centred cults. This first kind of faith, generally speaking, is essentially a sublimation of desire in its various forms, or more simply, faith is sanitized desire. Often faith *in* someone or something (a product, religion, etc) arises in one when one thinks that such a person or such a thing has fulfilled one’s desire, or come up to one’s expectations. The greatest flaw in such a faith is that the object of faith is *outside* of oneself, which as such is easily controlled and manipulated by those who define that object of faith or whoever wields power over the belief system. In fact, such a faith or belief system is neither religious nor spiritual, it is a political system of sorts since it is power-based. Political systems are ephemeral and can provide only worldly benefits at best.

The second kind of faith—the faith with a good cause—is also called “wise faith” (*avecca-p, pasāda*). While rootless faith is founded on an external object (God, guru, product, etc), wise faith is an internal feeling. It begins with an overpowering experience (*samvega*) of true reality, especially an encounter with impermanence or a near-death experience, that leads one to ask life’s basic questions. The kind of questions that arise here would decide the quality of faith in the person. If the question is framed by “what” (What is this?) or “who” (Who created all this), one presumes a “thing” or a “being” merely as mental constructs. These are closed questions that keep one in a transcendental loop, a samsaric cycle, where no meaningful questions can be asked, and no answers can be found.

A better question here is “why” (Why suffering?), which initiates a series of questions that can go as far as “the source,” as it were. The *source* here refers to spiritual ignorance, not knowing true reality, and falling on unwholesome emotions and mental constructs. The most revealing formulation of this situation is found in dependent arising (*paṭicca, samuppāda*).¹⁸ Diagram 2 below shows the cycle of dependent arising, which shows suffering (*dukkha*) as life’s turning-point. When one faces suffering, one could remain in ignorance and look for causes outside oneself and continue to spin and sink in the negative cycle of dependent arising (clockwise), resulting in ever more suffering.

¹⁷ V 2:243 3:163 & Comy.

¹⁸ See SD 5.16.

But what happens when one takes suffering as a turning-point, an opportunity to seek a new vision of life, or at least refusing to fall back on childhood conditioning or religious indoctrination or self-centred notions. This brave new step out of the false comfort of cyclic life leads to the understanding that there is nothing to be found in such a self-centred life seeking to dominate others or the external world (such as through the God-idea) or seeking the approval of others (as through blind faith). One then breaks out of the negative dependent arising.

(B) What happens when one breaks out of the chain of dependent arising?¹⁹

A remarkable but rarely quoted discourse in the Nidāna Sāmyutta gives an insight on what happens when the chain is broken by providing a “positive” counterpart to the Wheel of Life. **The Upanisā Sutta** (S 12.23) gives three expositions of the “transcendental dependent arising” or “spiral path” out of the Wheel of Life. The first is given in reverse sequence; the second in a direct order (which is then repeated).²⁰

Suffering is the condition for faith (*saddhā*);
 Faith is the condition for gladness (*pamojja*);
 Gladness is the condition for zest (*pīti*);²¹
 Zest is the condition for tranquillity (*passaddhi*);
 Tranquillity is the condition for happiness (*sukha*);
 Happiness is the condition for concentration (*samādhi*);
 Concentration is the condition for knowledge and vision of reality (*yathā, bhūta.ñāna.dassana*);
 Knowledge and vision of reality is the condition for revulsion (*nibbidā*);²²
 Revulsion is the condition for dispassion [letting-go of lust] (*virāga*);
 Dispassion is the condition for liberation (*vimutti*); and
 Liberation is the condition for the knowledge of the destruction of the cankers (*āsava-k, khaya, ñāna*).
 (S 12.23/2:29-32)

A true understanding of suffering entails four steps, in the spirit of the four noble truths:

- (1) one clearly sees suffering for what it really is: it is *mind-made*;
- (2) one understands that suffering is conditioned by craving, which one has to *abandon*;
- (3) one *sees* that there is true inner peace; and
- (4) one makes the *effort* towards abandoning those conditions conducive to suffering.

In short, one has faith in one’s own effort, beginning with the understanding of the true nature of being (the five aggregates)²³ and how one’s mind works. This faith is not merely that of one’s knowing that one is liberated or on the path to liberation, but more importantly, it is the lucid joy (*pasāda*) as a result of that direct knowledge.

(C) In this connection, we can now look at **Gethin**’s notion of two kinds of faith: the cognitive and the affective:

Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary. (Gethin 2001:207; my emphases)²⁴

¹⁹ For a more detailed discussion, see **Dependent Arising** = SD 5.16(18).

²⁰ See Bodhi, “Transcendental Dependent Arising,” 1980:14 f & Gethin 1998:157-159.

²¹ “Zest.” *pīti*, also as “joy,” ie “joyful interest and energy.”

²² On revulsion, see *Nibbidā* = SD 20.1.

²³ See **Khandha S** (S 22.48) = SD 17.1.

²⁴ See *Ency of Religion & Ethics* (ERE): Faith, & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387.

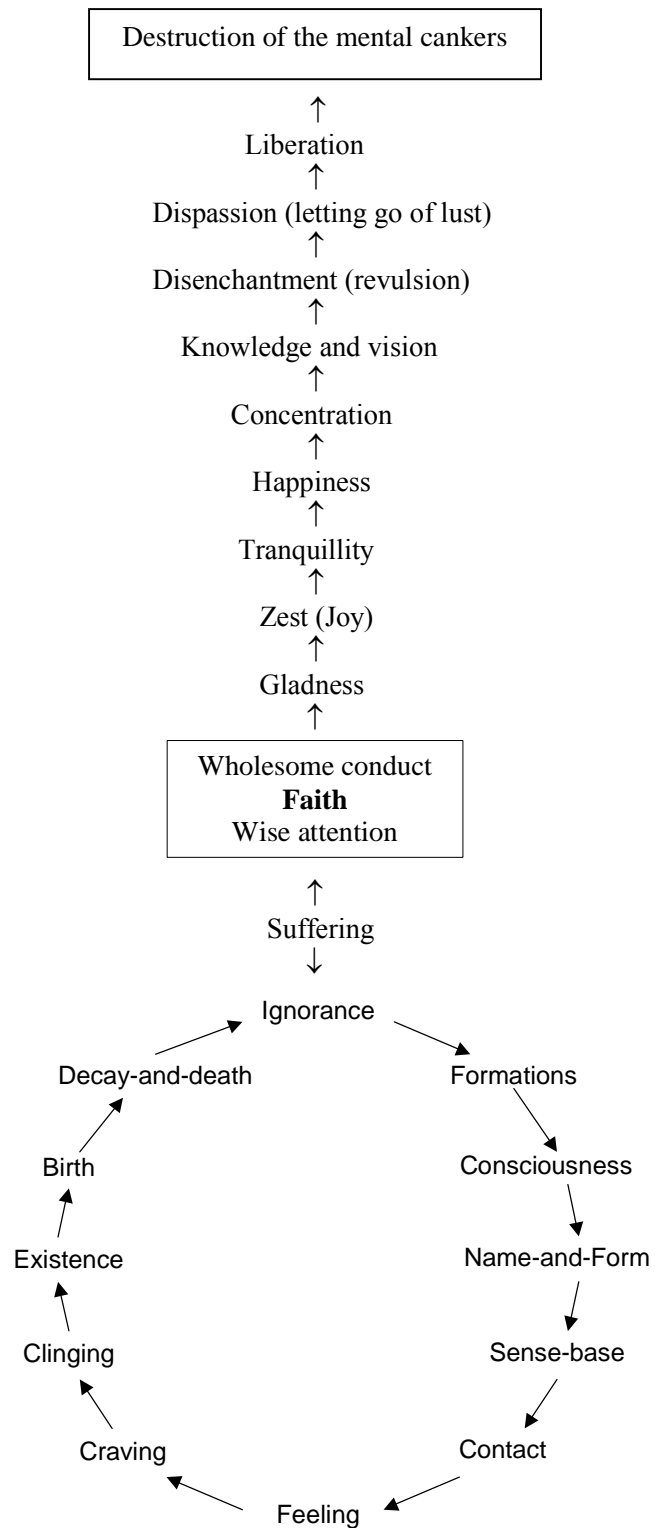


Diagram 2.2 Breaking out of the suffering cycle.

[Source: Payutto 1994:97]

Ledi Sayadaw, too, speaks of two kinds of faith: “ordinary faith” (*pakati saddhā*) and “faith through cultivation” (*bhāvanā saddhā*).²⁵ “Ordinary faith” is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). “Faith through cultivation” is founded on mindfulness practice and meditation, that leads one to a direct knowing of reality and spiritual liberation.

VAKKALI. As a young brahmin, **Vakkali**, is immediately attracted to the Buddha when he sees him for the first time in Sāvathī. Vakkali becomes a monk so that he could constantly gaze on the Buddha in admiration. In due course, the Buddha admonishes him: “Vakkali, what is there in looking upon this filthy body? Vakkali, he who see Dharma sees me.” In due course, upon the Buddha’s further admonition, Vakkali becomes an arhat,²⁶ and is declared the foremost of those monks who show faith (*saddhā’dhimutta*) (A 1:24).

2.3 EFFORT. Zeal without wisdom is a runaway horse: one easily loses control of one’s spiritual practice. This zeal is fuelled by craving, goaded on by the promise of personal benefit. It is the wrong notion that suffering is overcome simply through external action such as through religious ceremonies, rituals and superstitions. It is clear here that the true disciple, especially a stream-winner, is not superstitious. The mental fetter of “attachment to rules and rituals” in essence refers to relying of external means of dealing with problems, instead of looking within and understanding the nature of the mind, and dealing directly with it at the source (*yoniso,manasikāra*).

The latent tendency of sensual lust (*kāma,rāga*), on the other hand, is the fuel for sheer physical but mindless exertion towards a goal. From Diagram 2 we can see that when one understands suffering, faith (*saddhā*) arises, which is the basis for gladness (*pamojja*), leading to zest (joyful interest) (*pīti*), leading to tranquillity of mind and body (*passadhi*), leading on happiness or joy (*sukha*), leading on to samadhi, leading on to a vision of reality and liberation. We see here a recurrence of *joy* in some form. In short, one has to *enjoy* one’s practice, that is, put in joy into our practice and bring out joy from it for it to succeed. (Even the simple gesture of gently smiling at distractions is helpful in overcoming them when one meditates.)

SOṆA KOḶIVĪSA. As a laymen, Soṇa Koḷivīsa plays the lute (*vīṇa*). While living in the Cool Forest, near Rājagaha, Soṇa tries to meditate but is distracted by numerous visitors. He puts in great effort in his walking meditation until his feet burst into sores. The Buddha visits him, beginning his instruction with the famous simile of the lute: when tuned too tightly or too loosely, it is not possible to play the lute, but when well tuned, it gives good music (Tha 638-644). Soṇa balances his practice, and in due course is declared by the Buddha to be the foremost of those monks who exert effort (*āradḍha,viriyānam*) (A 1:24).²⁷

2.4 CONCENTRATION. There is such a thing as wrong concentration, and it is compared, in **the (Pabbata) Gāvī Sutta** (A 9.35), to the fruitless wandering of a foolish mountain cow seeking a new pasture but failing to find one.²⁸ In **the Sandha Sutta** (A 9.10), the Buddha shows the monk Sandha the difference between an unbuddhist meditator (a restless horse) and a Buddhist meditator (the thoroughbred of men), using the well known simile of the restless horse and the thoroughbred horse and how they recall their true duty.²⁹

In **the Saññā Manasikāra Sutta 3** (A 9.41), the Buddha explains to Ānanda that although an unskilled practitioner may gain samadhi by fixing his mind on various meditation objects and states—the four elements, the four formless states, and “what is seen, heard, sensed, cognized, attained, sought after, thought out by the mind”—but he fails to properly attend to that samadhi.³⁰ While it is true that samadhi often leads to dhyanas, by themselves, they can be an obstacle (*sambādha*) to liberation—as pointed in

²⁵ *The Manuals of Buddhism*, 1965:339 f.

²⁶ DhA 25.11/4:118 f = SD 8.8.

²⁷ V 1:179-185 detailed account; A 6.55/3:374-379; Tha 632-633.

²⁸ A 9.35/4:418-422.

²⁹ A 9.42.5-6/5:325 f.

³⁰ A 9.41/5:321 f.

the Pañcāla Sutta (A 9.42). However, they become the basis for wisdom and liberation when they are progressively surmounted until the mind is fully liberated.³¹

Again here—as with faith, effort and mindfulness—for true concentration to arise, there is the need for the presence of the faculty of wisdom. In the **Mallikā Sutta** (S 48.52), the Buddha declares:³²

Bhikshus, so long as noble knowledge [that is, the wisdom faculty] has not arisen in the noble disciple, there is as yet no stability (*saṅghiti*) in the other four faculties, no steadiness (*avaṅghiti*) in the other four faculties.

But, bhikshus, when noble knowledge has arisen in the noble disciple, there is stability in the other four faculties, steadiness in the other four faculties. (S 48.52/5:228)

MOGGALLĀNA. On the seventh day of his joining the order, Moggallāna goes into an intensive retreat. Fatigue and torpor overcome him during his meditation. **The Pacalā Sutta** (A 7.58) relates how the Buddha admonishes him on how to overcome his difficulties.³³ While listening to the Buddha expounding these teachings on the meditation of the elements (*dhātu, kamma-t, ṭhāna*), Moggallāna wins the three higher paths and the chief disciple's perfection by attaining arhathood.³⁴ Moggallāna's power of mental concentration is so great that he is able to enter rapidly into the fourth dhyana so that he could summon his psychic powers at will. The Buddha declares him to be the foremost of those monks who have psychic power (*iddhi, mantānam*) (A 1:23).

2.5 CENTRALITY OF WISDOM. On meeting Assaji, one of the first five monks, **Sāriputta** is impressed by the former's calm demeanour. When Sāriputta persists in asking for a teaching from Assaji, he utters this famous verse:

Of all things that arise from a cause, Their cause the Tathāgata has told.	<i>Ye dhammā hetu-p, pabhavā tesaṃ hetuṃ tathāgato āha</i>
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As soon as Sāriputta (then called Upatissa) hears these first two lines, he is established in the fruit of stream-winning. Then Assaji completes the stanza:

And also how these cease to be— This too the great sage has told.	<i>tesaṃ ca yo nirodho evaṃ vādī mahā, samaṇo</i> (V 1:40; J 1:85)
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Two weeks later, **the Dīgha, nakha Sutta (M 74)** records Sāriputta standing behind the Buddha fanning him,³⁵ listening to the Buddha's exhortation to Dīgha, nakha. As he stands there listening, he awakens to arhathood.³⁶

³¹ A 9.42/4:449-451.

³² *Yāvakiyaṃ ca bhikkhave ariya, sāvakaṃ ariya, ñāṇaṃ na uppannaṃ hoti, n'eva tāva catunnaṃ indriyānaṃ saṅghiti hoti, n'eva tāva catunnaṃ indriyānaṃ avaṅghiti hoti. Yato ca kho bhikkhave ariya, sāvakaṃ ariya, ñāṇaṃ uppannaṃ hoti, atha catunnaṃ indriyānaṃ saṅghiti hoti, atha catunnaṃ indriyānaṃ avaṅghiti hoti.* Here, "noble knowledge" (*ariya, ñāṇa*) clearly refers to the wisdom faculty (*paññ'indriya*). Comy says that the other four faculties are mixed (mundane and supramundane), while noble knowledge is supramundane (ie knowledge of the path) (SA 3:248). Bodhi however says "it is possible to consider it [noble knowledge] as mixed too if it is understood to be based on the other four faculties" (S:B 1937 n236). Here *Mallikā* refers to the Mallika tribe members of Uruvela, -kappa, Malla country.

³³ A 7.58/4:85-91.

³⁴ A 4:85 f; AA 4:42.

³⁵ The Pali Canon records are at least six instances of a monk fanning the Buddha: (1) Nāga, samāla (**Mahā Sihanāda S**, M 12.64/1:83); (2) Sāriputta (**Dīgha, nakha S**, M 74.14/ 1:501 f); (3) Ānanda (2 instances): **Mahā Parinibbāna S** (D 16.1.4/2:73) & **Vassakāra S** (A 7.20.2/4:18); (4) Upavāṇa (2 instances): **Pāsādika S** (D 29) mentions Upavāṇa fanning the Buddha, ie, just after the Buddha has given Cunda Samaṇ'uddesa an instruction on the 4 satipatthanas (D 29.41/3:141), which is probably on a different occasion from the instance reported in **Mahā Parinibbāna S** (D 16.5.4/2:138), when again he fans the dying Buddha. Comy says that although the Buddha is fanned, he feels neither warm nor cold (AA 4:14). Analayo notes that while the Majjhima rarely mention a monk

The **Sāriputta Moggallāna Sutta 2** (A 4.168) describes Sāriputta’s cultivation of insight by way of dhyanas as being one of “easy progress with quick intuition” (*sukha,paṭipadā khippābhiññā*),³⁷ which is explained by **the (Paṭipadā) Asubha Sutta** (A 4.163) as that the five spiritual faculties (*pañc’indriya*)—faith, effort, mindfulness, concentration and wisdom—arise easily in him.³⁸ The Buddha declares Sāriputta as being the foremost of those monks who have wisdom (*mahā,paññānaṃ*) (A 1:23).

It is clear from the Sāriputta story that wisdom is different from the other four faculties. In fact, it is the most important of the five faculties. Indeed, **the Pubb’ārāma Sutta 1** (S 48.45), the Buddha says this of the fruit of the spiritual faculties (*phal’indriya*) with regards to the key role of wisdom.³⁹

Bhikshus, it is because he has cultivated and developed the one faculty that a monk who has destroyed the cankers declares final knowledge thus [“I understand: Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.”]. What is that one faculty?

The faculty of wisdom.⁴⁰

For a noble disciple who has wisdom,

the faith that follows from it becomes stable [is established];

the effort that follows from it becomes stable;

the mindfulness that follows from it becomes stable;

the concentration that follows from it becomes stable. (S 48.45/5:222)

The four **Rukkha Suttas** (S 48.67-70) in the Indriya Sāmyutta further declare thus:

Among the states conducive to awakening [on the side of awakening], the faculty of wisdom is said to be foremost, that is, for the sake of awakening.⁴¹

(Rukkha Sutta 1-4, S 48.67-70/5:237-239)

3 Levels of faculties

3.1 INTERACTION OF THE FIVE FACULTIES.

3.1.1 THE FIVE FACULTIES IN THE SUTTAS. **The Indriya Sāmyutta** has eight suttas which presents a variation on this passage:

There are these five faculties. What are the five?

The faculty of faith.

The faculty of effort.

The faculty of mindfulness.

The faculty of concentration.

The faculty of wisdom.

Due to the accomplishment and fulfillment of these five faculties, one is an arhat.

With the faculties weaker than this, one is a non-returner.

With the faculties weaker than this, one is a once-returner.

With the faculties weaker than this, one is a streamwinner.

With the faculties weaker than this, one is a truth-follower.

With the faculties weaker than this, one is a faith-follower.

(S 48.12/5:200)

fanning the Buddha, the Madhyama Āgama (in Chinese tr) regularly depicts the Buddha being fanned, eg MĀ 33 = T1.474a19 || M 106; MĀ 204 = T1.775c17 || M 26; MĀ 205 = T1.779a10 || M 64; MĀ 212 = T1.793a1 || M 90; MĀ 213 = T.1.797b19 || M 89 (2005:54 n83). Cf Thich Minh Chau, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*, 1991:30.

³⁶ M 74.14/1:500 f.

³⁷ A 4.168/2:155. See **Vitthāra,paṭipadā S** (A 4.162) = SD 18.3.

³⁸ A 4.163/2:151 f.

³⁹ Summarized in **Mallikā S** (S 48.52) [2d].

⁴⁰ This phrase is missing from the PTS ed but found in other eds.

⁴¹ *Ye keci bodhi,pakkhikā dhammā paññ’indriyam aggam akkhāyati yad idam bodhāya.*

These Suttas, as noted by **Rupert Gethin**, in his important study of the faculties, give the variations in two ways: “First by varying the types of different person who correspond in descending order to the relative strength of the five spiritual faculties; the relevant different lists of persons are set out in the table on page 127 [*The Buddhist Path of Awakening*]. Secondly by [an] occasion adding different closing comments; these are three in number” (2001:126):

Thus, bhikshus, difference in faculties means difference in the fruits. Difference in the fruits means difference in persons. (S 48.13/5:200, 48.16/5:201)

Thus, bhikshus, the one who does the full amount achieves the full amount. The one who does part achieves part. These five faculties, bhikshus, are not barren, I say. (S 48.14/5:201, 48.17/5:202)

But, bhikshus, the one who is completely and totally without these five faculties is an outsider, I say, who stands in the ranks of the worldling (*puthujjana*)! (S 48.18/5:202)

The point here is clear: the one who is totally without the five faculties is a worldling, a notion which is also shared by post-Nikāya Buddhist literature: they all agree that the term *puthujjana* refers to anyone who has not attained one of the four paths or four fruits.⁴²

3.1.2 LEDI SAYADAW’S TEACHINGS ON THE FACULTIES. **Ledi Sayadaw**,⁴³ in his chapter on “The Five Indriya” in *The Manuals of Buddhism*, makes an interesting contemporary contribution to our understanding of the faculties. Ledi speaks of two kinds of faith (*saddhā*):⁴⁴

The *saddhā* (faith and confidence) that leads ordinary men and women to perform acts of *dāna* (alms-giving), *sīla* (morality), and “imitation” *bhāvanā* (mental concentration) is called *pakati-saddhā* [natural faith]. Here, as was shown in the case of the mad man, although *saddhā* is said to be a controlling factor, the control does not extend to the extent [sic] of controlling the unstable minds in ordinary folk in the work of *bhāvanā*. Control is exercised over the instability only to the extent of leading to acts of *dāna*. (Ledi Sayadaw, 1965:339 f)

Ledi’s typology of *pakati,saddhā* and *bhāvanā,saddhā* loosely parallels that of the canonical typology of *amūlaka,saddhā* (rootless faith), that is, unfounded faith, and *ākāravati,saddhā* (reasoned faith), better known as *avecca-p,pasāda* (wise faith). Ledi’s innovative typology also reminds one of the commentarial tradition, where we find the teaching of **the two kinds of moral virtue**:

1. “conventional morality,” (*paṇṇatti,sīla* or *paññatti,sīla*) that is, promulgated morality based on the promulgated training rules (*paṇṇatti,sikkhāpada*, Vism 1.40/15);
2. “natural morality” (*pakati,sīla*, Nett 191; Vism 1.41/15), that is, universal moral virtues.

⁴² Eg Pug 12; Vism 22.5/672; Abhidhammattha,hrdaya (tr I Amelin, *Le Coeur de la loi suprême*) Paris, 1978: 159; Abhidharma,samuccaya (tr W Rahula, *Le Compendium de la Super-doctrine (philosophie)* (*Abhidharmasamuccaya*) d’Asaṅga. Paris) 1971:158.

⁴³ 1846-1923, a renowned reformist scholar monk of Burma.

⁴⁴ The canonical version of the 2 kinds of faith (*saddhā*) are: (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8, 401,23). “Wise faith” (*avecca-p,pasāda*) is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Rupert Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary” (Gethin 2001:207; my emphases). The stream-winner’s faith is def in **Vīmaṃsaka S** (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra,vatī saddhā dassana,mūlikā daḥhā*, M 47.16/1:320).

However, while the commentarial definition of *pakati* is “natural or universal,” *pakati* as used by Ledi has a different meaning, that of “ordinary” as opposed to *bhāvanā*, that is, a quality attained through mental cultivation. As such, *pakati, saddhā* is ordinary faith as opposed to *bhāvanā, saddhā*, faith arising from mental cultivation. Apparently this formulation is based on the teaching of **the threefold wisdom** or three levels of knowledge, that is,

1. philosophical knowledge (*cintā, mayā paññā*), “wisdom through thinking,” that is, knowledge arising through thought and reflection, which might be called “second-hand knowledge”;⁴⁵
2. academic knowledge (*suta, mayā paññā*), “wisdom through listening,” that is, knowledge arising through receiving teachings, reading and other external sources like the mass media (in our modern lingo, we would say such a person as being “well-read,” that is, steeped in book learning); this might be called “third-hand knowledge”;
3. spiritual knowledge (*bhāvanā, mayā paññā*), “wisdom through mental cultivation,” that is, the understanding arising through a direct experience of reality, which might be called “first-hand knowledge.” (D 3:219; Vbh 324)

It should be noted here that **wisdom (*paññā*)** is also one of the five faculties, one that needs to be balanced by faith.

From this canonical teaching we can derive the notion of **the three kinds of faith**, namely,

1. philosophical faith (**cintā, mayā saddhā*),⁴⁶ that is, faith through one’s own thinking and ideas, which might be called “third-hand faith”;
2. academic faith (**suta, mayā saddhā*), that is, faith through learning (including reading), which might be called “second-hand faith”;
3. spiritual faith (**bhāvanā, mayā saddhā*), that is, faith through mental cultivation,” that is, the understanding arising through a direct experience of reality, which might be called “first-hand faith.”

In this case, 1 and 2 would be classed as “rootless faith” (*amūlaka, saddhā*), as they are not rooted in a direct experience of reality, but merely based on the word of another or through personal opinion. This is probably what Ledi means by “ordinary faith” (*pakati, saddhā*). “Spiritual faith” clearly is “rooted faith” (*mūlaka, saddhā*), rooted in a direct spiritual experience, or “reasoned faith” (*ākāra, vati, saddhā*), resulting from a clear understanding of conditionality, or “wise faith” (*avecca-p, pasāda*), one based on a true understanding of reality, which as such is unshakable: all this defines a stream-winner’s faith.⁴⁷

Ledi further mentions ***pakati, viriya* (ordinary effort)** and ***bhāvanā, viriya* (effort through cultivation)**.⁴⁸ We could take this in two ways: the effort used *in* the practice or the effort resulting *from* the practice. From what Ledi has written earlier, we could surmise that “ordinary effort” (*pakati, viriya*) here refers to that of a wordling (*puthujjana*) or one who has not won the spiritual path. Such an effort may be weak and unsustainable, and even directed in the wrong way. “Effort through cultivation” (*bhāvanā, viriya*), on the other hand, is wholesome energy properly directed in mental cultivation, and the energy resulting from such a cultivation.

⁴⁵ Most modern teachers would present *suta, mayā paññā* as the first, ie most common level of knowing, as most of what we know (as unawakened worldlings) come from external sources, from others (*parato, ghoso*) and from the mass media (3rd-hand knowledge). When we reflect on such information, we have a better understanding, or we might even come up with original notions (rightly or wrongly), as such this is 2nd-hand knowledge, when compared to *bhāvanā, mayā paññā*, which is a direct 1st-hand experience of reality.

⁴⁶ An asterisk (*) before a Pali or Sanskrit term means that it is a neologism or a reconstruction of which the orig is unknown or non-existent.

⁴⁷ Defined in **Vīmaṅsaka S** (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra, vatī saddhā dassana, mūlikā dalhā*, M 47.16/ 1:320).

⁴⁸ 1965:340.

These two types of effort are alternatively called *kāyika, viriya* (physical effort) and *cetasika, viriya* (mental effort) by Ledi. Here again we can interpret the former as referring to effort in worldly or material pursuits, while the latter as the task of mental cultivation. Ledi however used *kāyika, viriya* in the narrow positive sense of

The *dhūtaṅgika* of *piṇḍapātik'āṅga* (the alms-food-eater's ascetic practice), *nesājjik'āṅga* (the sitter's ascetic practice), *rukkha, mūlik'āṅga* (the tree-root-dweller's ascetic practice), *abbhokāsik'āṅga* (the open-air dweller's ascetic practice), *sosānik'āṅga* (the cemetery-dweller's ascetic practice) are *kāyika-viriya-bhāvanā*. (Ledi 1965:340)

Ledi goes on to explain that “physical effort” includes any other action (proper meditation object) or habit (such as not over-sleeping), and that “[i]n *kammaṭṭhāna* [meditation] work, quick success is only obtained by one endowed with both *kāyika, viriya* and *cetasika, viriya*” (1965:340 f). In other words, the former serves as a preparation and support for the latter. Such an energy, is strong and sustained, that is, it keeps the person mindful and on the path towards awakening.

The faculty of mindfulness (*sat'indriya*) here refers *satipaṭṭhāna* (the focusses of mindfulness), especially the mindfulness of the body (*kāya, gatā, sati*),⁴⁹ beginning with breath meditation (*ānāpāna, sati*) until one attains the “right mindfulness” (*sammā, sati*) of the path, that is, in simple terms, at least the understanding of impermanence of a stream-winner.⁵⁰

3.2 THE FACULTIES: CALMNESS AND INSIGHT. The faculties of faith, of effort and of mindfulness, initiate and support **the faculty of concentration (*samādh'indriya*)**. The faculty of concentration is closely related to **the faculty of wisdom (*paññ'indriya*)**. When the faculty of concentration is applied to *satipaṭṭhana* practice, such as the breath meditation, mental restlessness is dispelled. The faculty of wisdom, similarly applied, removes confusion and uncertainty. Working together, they transform themselves from being ordinary faculties into “spiritual faculties” (*indriya*), the qualities of a spiritual leader (*inda*).

The Abhidhamma tradition goes into great details to show how the spiritual faculties bring about awakening. Ledi, for example, speaks of the practitioner's progress in terms of *samatha* (calmness) path and of *vipassanā* (insight) path. In the case of **the way of calmness**, after the setting up of the mindfulness of the body and mastering one's mind, the faculty of concentration becomes the eight attainments (*atthā samāpatti*),⁵¹ while the faculty of wisdom becomes the five super-knowledges (*pañc'abhiññā*).⁵²

If **the way of insight** is taken, then the faculty of concentration becomes the three mental concentrations (*ceto, samādhi*)⁵³ and the faculty of wisdom becomes

the 5 purifications of wisdom (*diṭṭhi, visuddhi*) (beginning with the purification of view),

⁴⁹ See *Kāya, gatā, sati S* (M 119/3:88-99) = SD 12.21.

⁵⁰ See eg *Cakkhu S* (S 25.1/3:225) = SD 16.7.

⁵¹ This refers to the attainment of dhyanas. **The 8 attainments (*samāpatti*)** are the 4 form dhyanas (*rūpa-j, jhānā*) and the 4 formless attainments (*ārūppā*) (D 33.1.11(4)/3:221 & (33)/3:224; S 36.19/4:226 f).

⁵² **The 5 mundane super-knowledges (*abhiññā*)** are: (1) psychic power (*iddhi, vidhā*); (2) the divine ear (*dibba, sota*); (3) knowledge of mind-reading (*para, citta, vijāna*); (4) the recollection of past lives (*pubbe, nivāsānusati*); (5) the divine eye (*dibba, cakkhu*) (*Sāmañña, phala S*, D 2.87-97/1:77-83) = SD 8.10.

⁵³ ***Ceto, samādhi***. Dīgha Comy says that they have to do with insight concentration (*vipassanā, samādhi*): One who, on attaining advanced insight, contemplates things as not self, gains the emptiness concentration (*suññata, samādhi*) on arriving at the path and fruit (as he has seen things as empty of self); one who thus contemplates things as impermanent, gains the signless concentration (*animitta, samādhi*) on arriving at the path and fruit (as he has seen through the “sign of permanence”); one who thus contemplates things as unsatisfactory, gains the undirected concentration or concentration on the desireless (*appaṇihita, samādhi*) on arriving at the path and fruit (as he has inclination towards things seen as painful). See *Animitta S* (S 40.9/4:268 f); *Godatta S* (S 41.7/4:297); *Suññata Samādhi S* (S 43.4/4:361), where it is stated that the signless concentration is the path to the unconditioned. See also D 3:219; A 1:299; Pm 1:49. For a general survey on signless meditation, see Peter Harvey, “Signless meditation in Pāli Buddhism,” *Journal of the International Association of Buddhist Studies* 9 1986:28-51.

the 2 reflective knowledges (*anupassanā, ñāṇa*),
 the 10 insight knowledges (*vipassanā, ñāṇa*),
 the 4 path knowledges (*magga, ñāṇa*),
 the 4 fruition knowledges (*phala, ñāṇa*), and
 the 19 review knowledges (*paccavekkhaṇa, ñāṇa*).

The **faculty of wisdom** is analyzed in full into the following components:

1. the 5 purifications of wisdom (*visuddhi*):⁵⁴
 - (1) the purification of view (*diṭṭhi visuddhi*);
 - (2) the purification by overcoming doubt (*kaṅkhā, vitarāṇa visuddhi*);
 - (3) the purification by knowledge and vision of what is and what is not the path (*maggā-magga, ñāṇa, dassana visuddhi*);
 - (4) the purification by knowledge and vision of the way [of path-progress] (*paṭipadā, ñāṇa, -dassana visuddhi*);
 - (5) the purification by knowledge and vision (*ñāṇa, dassana visuddhi*).
2. the 3 reflective knowledges (*anupassanā, ñāṇa*):
 - (1) contemplation of impermanence (*aniccānupassanā*);
 - (2) contemplation of unsatisfactoriness (*dukkhānupassanā*);
 - (3) contemplation of not-self (*anattānupassanā*).
3. the 10 insight knowledges (*vipassanā, ñāṇa*):⁵⁵
 - (1) comprehensive insight (into the three characteristics of existence) (*sammasana, ñāṇa*);
 - (2) insight into the rising and ceasing of phenomena (*udaya-b, bayānupassanā, ñāṇa*);
 - (3) insight into the passing away of existence (*bhaṅgānupassanā, ñāṇa*);
 - (4) insight into the fearfulness (danger) of existence (*bhayānupassanā, ñāṇa*);
 - (5) insight into the disadvantages of existence (*ādīnavānupassanā, ñāṇa*);
 - (6) insight into the disenchantment with existence (*nibbidā' nupassanā, ñāṇa*);
 - (7) insight arising from the desire to be liberated (*muñcitu, kamyatā, ñāṇa*);
 - (8) insight consisting in reflective contemplation (*paṭisaṅkhānupassanā, ñāṇa*);
 - (9) insight arising from equanimity regarding formations (*saṅkhār' upekkhā, ñāṇa*); and
 - (10) adaptation knowledge (*anuloma, ñāṇa*).
4. the 4 path knowledges (*magga, ñāṇa*):
 - (1) the path of stream-winning (*sotapatti, magga*);
 - (2) the path of once-return (*sākadāgāmī, magga*);
 - (3) the path of non-return (*anāgāmī, magga*); and
 - (4) the path of arhathood (*arahatta, magga*).
5. the 4 fruition knowledges (*phala, ñāṇa*):

⁵⁴ These are the last 5 of “the 7 purifications” (*satta visuddhi*), a list found only in **Ratha, vinīta S**, M 24/1:145-151. The first 2 purifications are: (1) the purification of moral virtue (*sīla visuddhi*) & (2) the purification of mind (*citta visuddhi*); ie the proper practice of the precepts, and success in one’s mental cultivation, respectively, resulting in the 5 purifications listed here. In terms of the faculties (*indriya*), (1) here would be motivated by the faculty of faith (*saddh’indriya*); (2) would be the result of all the 5 faculties working together. See **Bhāvanā** = SD 15.12(11).

⁵⁵ Except for (1), the remaining 9 items form the “purification by knowledge and vision of the path-progress” (*paṭipadā, ñāṇa, dassana, visuddhi*) (which is the 6th of the 7 purifications, **Ratha, vinīta S**, M 24/1:145-151). These 9 are found in the Canon only in **Paṭisambhīdā, magga** ch 1 (Ñāṇa, kathā), but not as a set or group; details at Vism 21/639-671. See Mahasi Sayadaw, “The Progress of Insight, *Visuddhiñāṇa-kathā*: a modern treatise on Buddhist satipatthana meditation.” Tr from Pali with nn by Nyanaponika. 3rd ed, Kandy: Buddhist Publication Soc, 1994: <http://www.accesstoinight.org/lib/bps/misc/progress.html>; Lee Dhammadharo, “The Craft of the Heart.” Tr from the Thai by Thanissaro, 1994: <http://www.accesstoinight.org/lib/thai/lee/craft.html>.

- (1) the fruition of stream-winning (*sotapatti, magga*);
 - (2) the fruition of once-return (*sākadāgāmi, magga*);
 - (3) the fruition of non-return (*anāgāmi, magga*); and
 - (4) the fruition of arhathood (*arahatta, magga*).
6. the 19 review knowledges (*paccavekkhana, ñāna*):
- (1) He reviews the path, thus: “So this is the path I have attained.”
 - (2) He reviews the fruition, thus: “This is the blessings I have obtained.”
 - (3) He reviews the defilements that have been abandoned, thus: “These are the defilements abandoned by me.”
 - (4) He reviews the defilements that remain to be eliminated by the three higher paths, thus: “These are the defilements still remaining in me.”
 - (5) He reviews the deathless nirvana, thus: “This is the state that has been penetrated by me.”

So the noble disciple who is a stream-winner has five kinds of reviewing; so too the once-returner, and the non-returner. The arhat has no reviewing of remaining defilements. As such, all these types of reviewing total 19.

4 The 22 faculties

The Buddhist list of *indriyā*, treated in the Sutta and in the Abhidhamma, numbers 22, comprising both physical and mental items. A complete list of 22 *indriyā* is probably common to all the early Buddhist schools⁵⁶ is listed below [Bāvīsat’indriyāni]. In the Pali Canon, we find the first mention of this list in **the Vibhaṅga** (Vbh 122). The guide to **the Abhidhamm’attha Saṅgaha** (ed Bhikkhu Bodhi) says:

The faculties are phenomena which exercise control in their respective domains over their associated states. The first five faculties are identified with the five physical sensitivities (1-5); the two sexual faculties (6-7) with the two material phenomena of sex; the life faculty (8) is two-fold, as the mental life faculty and the physical life faculty. The mind faculty (9) [no 6 in the Abhidhamma list] is consciousness (*citta*) in its entirety, that is, all eighty-nine cittas [Abhs:BRS 27-32]. The five faculties of feeling are discussed above [ie in Abhs 3.2 = Abhs:BRS 115 f]. The five spiritual faculties (15-19) reappear below [at Abhs §27], and the last three are explained at §22. (Abhs:BRS 273 f)

⁵⁶ The 22 *indriyā* are mentioned in part throughout the Pali Canon, esp **Indriya Saṃyutta** (S §48/5:193-243). The **Saṅgīti S** (D 33) mentions 18 faculties: the 3 supramundane faculties (D 33.1.10(45)/3:219) & 15 others (D 33.2.1(21-23)/3:239)—the missing ones are *man’indriya*, *jīvit’indriya*, *itth’indriya* and *puris’indriya*. The set of 22 faculties are first explicitly mentioned in **Vibhaṅga** (Vbh 122); see also Vism 491 & Abhs 7.18 = Abhs:SR 175 f. For the Skt lists of the 22, see eg *Mahā,vyutpatti* 33, *Abhidharma, hṛdaya* (tr I Armelin, tr *Le Coeur de la loi suprême*. Paris) II 1978:146 f; *Abhidharma, kośa Bhāṣya* 38-40; *Abhidharma, samuccaya* (tr W Rahula, *Le Compendium de la Super-doctrine (philosophie) (Abhidharmasamuccaya) d’Asaṅga*. Paris) 1971:41; *Satyasiddhiśāstra of Harivarman* (Eng tr A Sastri) vol 2, Baroda, 1978:41.

The 22 faculties (Bāvīsat'indriyāni) (Vbh §219 f/122 f)

Bāvīsat'indriyāni:

The 6 sense-bases (*āyatana*)

1. <i>cakkhu'ndriyaṃ</i>	The eye (<i>cakkhu</i>)
2. <i>sot'indriyaṃ</i>	The ear (<i>sota</i>)
3. <i>ghān'indriyaṃ</i>	The nose (<i>ghāna</i>)
4. <i>jivh'indriyaṃ</i>	The tongue (<i>jivhā</i>)
5. <i>kāy'indriyaṃ</i>	The body (<i>kāya</i>)
6. <i>man'indriyaṃ</i>	The mind (<i>mano</i>)

Sexual faculties (*bhāva*)

7. <i>itth'indriyaṃ</i>	Femininity (<i>itthī</i>)
8. <i>puris'indriyaṃ</i>	Masculinity (<i>purisa</i>)
9. <i>jīvit'indriyaṃ</i>	Vitality (<i>jīvita</i>)

The 5 feelings (*vedanā*)

10. <i>sukh'indriyaṃ</i>	Bodily pleasurable feeling (<i>sukha</i>)
11. <i>dukkh'indriyaṃ</i>	Bodily painful feeling (<i>dukkha</i>)
12. <i>somanass'indriyaṃ</i>	Mental pleasurable feeling (<i>somanassa</i>)
13. <i>domanass'indriyaṃ</i>	Mental painful feeling (<i>domanassa</i>)
14. <i>upekkh'indriyaṃ</i>	Indifference (<i>upekkhā</i>)

The 5 spiritual faculties (*indriya, bala*)⁵⁷

15. <i>saddh'indriyaṃ</i>	(1) Faith (<i>saddhā</i>)
16. <i>viriy'indriyaṃ</i>	(2) Effort (<i>virīya</i>)
17. <i>sat'indriyaṃ</i>	(3) Mindfulness (<i>sati</i>)
18. <i>samādh'indriyaṃ</i>	(4) Concentration (<i>samādhi</i>)
19. <i>paññ'indriyaṃ</i>	(5) Wisdom (<i>paññā</i>)

The 3 supramundane faculties (*lok'uttara*)

20. <i>anaññātañ,ñassāmī't'indriyaṃ</i>	The assurance, “I shall know what I did not know!” ⁵⁸
21. <i>aññ'indriyaṃ</i>	Highest knowledge (<i>aññā</i>)
22. <i>aññātāv'indriyaṃ</i>	The one who knows [who has perfect knowledge]. ⁵⁹

Faculties 1-5 and 7-8 below are physical; (9) “vitality” is either physical or mental. All the rest are mental. (14) *upekkhā* is here merely indifferent feeling (*adukkham-asukhā vedanā*), ie neither painful nor pleasant feeling, and not identical with the high wholesome state of mental equipoise (*tatra,majjhataṭṭā*), ie “keeping to the middle of it”), but also called *upekkhā* which belongs to the group of mental formations (*saṅkhāra-k,khandha*).⁶⁰ (20) arises at the moment of the path of stream-winning (*sotāpatti,magga*); (21) on reaching the fruition of stream-winning (*sotāpatti,phala*); (22) on attaining the fruition of arhathood (*arahatta,phala*).

⁵⁷ On the five spiritual faculties (15-19), see “The Way of Wisdom” (Wheel series 65/66).

⁵⁸ *anaññātañ,ñassāmī ti*.

⁵⁹ *aññātāvi*.

⁶⁰ See BDict Table II.

These faculties, except for (7) and (8), form one (no 16) of the 24 conditions (*paccaya*), that is, *indriya,paccaya*.⁶¹

In the **Vibhaṅga** (Vbh 5) all these faculties are treated as in the order given in the Bāvīsat'indriyāni list below. **The Saṃyutta** ch 48, however, lists and explains them by way of the group titles, omitting only (20-22).

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⁶¹ See BDict: paccaya.

The Discourse at Āpaṇa

(S 48.50/5:225 f)

[225] 1 Thus have I heard.

The Buddha questions Sāriputta

At one time, the Blessed One was staying among the Aṅgas.⁶² There was a town of the Aṅgas called Āpaṇa.⁶³

2 There the Blessed One addressed the venerable Sāriputta thus:

“Sāriputta, would the noble disciple—one utterly dedicated⁶⁴ to the Tathagata and has deep faith in him—be perplexed with or doubt the Tathagata or the Tathagata’s teaching?”

Sāriputta speaks on the five spiritual faculties

3 “(1a) Venerable sir, the noble disciple—one deeply dedicated to the Tathagata and has deep **faith** in him—*would not* be perplexed with nor doubt the Tathagata or the Tathagata’s teaching.

(2) It is indeed to be expected, venerable sir, that a noble disciple who has faith will dwell with **effort** roused for the abandoning of unwholesome states and the acquisition of wholesome states; that he will be steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.⁶⁵

4 That energy of his, venerable sir, is his faculty of effort.

(3) It is indeed to be expected, venerable sir, that a noble disciple who has faith, and whose effort is roused, will be **mindful**, having supreme mindfulness and discretion,⁶⁶ one who remembers, who re-collects what was done long ago, what was said long ago.

5 That mindfulness of his, venerable sir, is his faculty of mindfulness.

(4) It is indeed to be expected, venerable sir, that a faithful noble disciple whose energy is roused, and whose mindfulness is established that, having made relinquishment [letting go]⁶⁷ the support, he will gain **samadhi** [mental concentration], he will gain one-pointedness of mind.⁶⁸

6 That samadhi of his, venerable sir, is his faculty of samadhi.

⁶² The Aṅga country was to the east of Magadha, and Champā (near modern Bhagalpur) was their capital.

⁶³ Āpaṇa = “market.” Cf ThA:RD 310 n. See V 1:29; M 2:163; Comy ad S 1:1; KhA 115.

⁶⁴ “Utterly dedicated,” *ekanta,gato* = *acala-p,patto*, “attained to unshakability” (AA 3:361).

⁶⁵ *Āraddha,viriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāma-vā dalha,parakkamo anikkhitta,dhuro kusalesu dhammesu.*

⁶⁶ “Mindfulness and discretion,” *sati,nepakka* (*nepakka*, fr *nipaka*) (M 1:356; S 5:197 f; A 3:11, 4:15; Nc 629B; Vbh 244, 249; Vism 3 = *paññā*; DhA 4:29). Here I follow Bodhi’s tr.

⁶⁷ “Having made relinquishment the support,” *vossagg’ārammaṇaṃ karitvā*. Clearly here, “mental release” is meant, viz the overcoming of the 5 mental hindrances [SD 3.12]. SA 3:234 says, “Having made nirvana the support/object,” where we see a semantic shift: the Sutta sense of *ārammaṇa* is non-technical, meaning simply “support,” but the Commentarial sense is “object, goal.” Cf MA 1:108 f on *vipassanā* and *samatha*, where it says *jātānaṃ dhammānaṃ vosagg’ārammaṇatā*, “through the support by way of letting go of states that have arisen” (MA 1:109). **Sujato** suggests: “In *ānāpānasati*, ‘relinquishment’ [*vossagga*] might have been preferred over ‘release’ to avoid confusion with the (lesser) sense of ‘mind release’ (= *jhana*) in the contemplation of the mind. Or alternatively, ‘relinquishment’ may have been intended to evoke the enlightenment-factors, which include this word in their standard formula.” In his further fn, Sujato adds: “The Pali terms are slightly different: *pañinissagga* in *ānāpānasati* and *vossagga* in the enlightenment-factor formula, but I do not see any significance in this variation. Bhikkhu Bodhi [S:B 1892 n7] tries to distinguish them, while acknowledging that this does not find support in the commentaries. He suggests that *pañinissagga* refers to the final stages of insight, whereas *vossagga* comes close in meaning to Nibbāna. This interpretation, however, is untenable, for *pañinissagga* in fact occurs in two of the main definitions of Nibbāna: in the third noble truth definition, and as the ‘relinquishing of all belongings’ (*sabbūpadhi,pañinissagga*).” (2004:237 n360).

⁶⁸ “Whose energy is roused...one-pointedness of mind,” *āraddha,viriyassa upaṭṭhita,satino etaṃ...yaṃ vos-sagg’ārammaṇaṃ karitvā labhissati samādhiṃ cittassa ekaggatāṃ.*

(5) It is indeed to be expected, venerable sir, that a faithful noble disciple whose energy is roused, and whose mindfulness is established, [226] and whose mind is concentrated, will **know** [understand] thus:

‘Without a discoverable beginning is this samsara [cycle of existence]. Not discernible is a first point of beings roaming and wandering on, hindered by ignorance, fettered by craving.

But the remainderless fading away and ending of ignorance, the mass of darkness—this is the peaceful state; this is the sublime state; that is, the stilling of all formations, the letting-go of all acquisitions, the destruction of craving, dispassion, cessation, nirvana.’

7 That wisdom of his, venerable sir, is his faculty of wisdom.

(1b) **THE FACULTY OF FAITH.** And, venerable sir, when he has again and again strived in this way, again and again recollected in this way, again and again concentrated his mind in this way, again and again knows [understands] with wisdom in this way, that noble disciple wins deep faith thus:

‘As regard those things that I have previously (only) heard about, now I dwell having touched them with the body [personally experienced them] and, having penetrated them through with wisdom, I see.’

8 That faith of his, venerable sir, is his faculty of faith.⁶⁹

The Buddha endorses Sāriputta’s remarks

9 “Good [Sadhu], Sāriputta, good! Sāriputta, the noble disciple who is utterly dedicated to the Tathagata and has full faith in him would not be perplexed nor doubt the Tathagata or the Tathagata’s teaching.

(1a) Sāriputta, the noble disciple who is deeply dedicated to the Tathagata and has deep **faith** in him would not be perplexed with nor doubt the Tathagata or the Tathagata’s teaching.

(2) It is indeed to be expected, Sāriputta, that a noble disciple who has faith will dwell with **effort** roused for the abandoning of unwholesome states and the acquisition of wholesome states; that he will be steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.

10 That energy of his, Sāriputta, is his faculty of effort.

(3) It is indeed to be expected, venerable sir, that a noble disciple who has faith, and whose effort is roused, will be **mindful**, having supreme mindfulness and discretion, one who remembers, who re-collects what was done long ago, what was said long ago.

11 That mindfulness of his, Sāriputta, is his faculty of mindfulness.

(4) It is indeed to be expected, Sāriputta, that a faithful noble disciple whose energy is roused, and whose mindfulness is established that, having made relinquishment the support, he will gain **samadhi** [mental concentration], he will gain one-pointedness of mind.

12 That samadhi of his, venerable sir, is his faculty of samadhi.

(5) It is indeed to be expected, Sāriputta, that a faithful noble disciple whose energy is roused, and whose mindfulness is established, and whose mind is concentrated, will **know** [understand] thus:

‘Without a discoverable beginning is this samsara [cycle of existence]. Not discernible is a first point of beings roaming and wandering on, hindered by ignorance, fettered by craving.

But the remainderless fading away and ending of ignorance, the mass of darkness—this is the peaceful state; this is the sublime state; that is, the stilling of all formations, the letting-go of all acquisitions, the destruction of craving, dispassion, cessation, nirvana.’

13 That wisdom of his, Sāriputta, is his faculty of wisdom.

⁶⁹ Comy says that this is “**reviewing faith**” (*paccavekkhaṇa, saddhā*) (SA 3:247 f). Bodhi notes, “Since the disciple has ‘pierced [penetrated] with wisdom’ the things ‘previously heard,’ the precise role of faith here is unclear.” (S:B 1937 n234). The context here, however, is quite clear, as there are 2 kinds of faith (*saddhā*): See above 3a n. The faith mentioned at **1a** evidently refers to “rootless faith” (*amūlaka saddhā*) or “ordinary faith” (*pakati saddhā*), while **1b** refers to “wise faith” (*avecca-p, pasāda*). We see the same pattern—beginning with faith and ending with faith again—in the 12 steps to wisdom as taught in **Caṅkī S** (M 95.20/2:173) = SD 21.15, also Intro (5).

(1b) **THE FACULTY OF FAITH.** And, Sāriputta, when he has again and again strived in this way, again and again recollected in this way, again and again concentrated his mind in this way, again and again knows [understands] with wisdom in this way, that noble disciple wins deep faith thus:

‘As regard those things that I have previously (only) heard about, now I dwell [227] having touched them with the body [personally experienced them] and, having penetrated them through with wisdom, I see.’

14 That faith of his, Sāriputta, is his faculty of faith.⁷⁰

—evam—

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⁷⁰ On the ending with faith here, see §8 n.