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## FAITH-CONTENT OF THERAVADA: THE NATIONAL RELIGION OF CEYLON (SRI LANKA)

The aim of this paper is to examine the Scriptural foundations for Theravada Buddhism's understanding of faith (*saddhā*). The Pali texts and early commentaries show that the Theravada community had a deep appreciation of the complex structure of the religious faith experience and its role in man's quest for knowledge. The community was well aware of the different levels at which faith operates; they knew how it was affected by different personality traits; how it varied in intensity; how it grew, or how it was lost. They knew about its relationship to other functions of the mind. They also saw clearly its central and vital role in the Buddhist way of life.

The Buddhist texts use not only the Pali derivatives of *śraddhā* and *bhakti* (i.e. *saddhā* and *bhatti*) but also *prasada* (Pali: *pasāda*, to make bright, to be satisfied) and *prema* (Pali: *pema*, love) in the faith texts.<sup>1</sup> Faith (*saddhā*) for the Buddhist is the key which opens the door to the Path (*magga*). There can be no entering into Buddhist life without *saddhā*. *Saddhā* arises when one hears the Buddha preach, or listens to the *dhamma* (the teachings, the norm, the truth). The listener hears what is said and makes a judgment concerning the Buddha and his *dhamma*. If he accepts what he has heard, the seed of faith (S. I.171) begins to grow. The listener through this initial trust or confidence enters the Path. The truths the Buddha preached were both hard to understand and to believe, they had to be accepted as true on faith (*saddhā*). Consequently, initial faith was highly meritorious, praised often.

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1. Balkrishna Govind Gokhale in a recent article: "Bhakti in Early Buddhism," *Journal of Asian and African Studies*, XV, 1-2 (1980), demonstrates the close connection between *saddhā* and *bhakti* and lists a number of additional words as synonyms for *saddhā*: *nittha* (to be complete in faith), *garava* (reverence), *sappatissa* (reverence), *saddāhana* (trust, faith), *okappana* (putting of trust) and *abhippasada* (having faith in). p. 19.

The *Tipiṭaka* has two stock phrases to mark this initial turning toward the Buddha. One frequent refrain is: . . . having heard his doctrine he acquired faith in the Tathagata" (M. I. 179, 276, 344; M. III. 33).<sup>2</sup> The other is: ". . . one who in faith goes forth from home into homelessness" (M. I. 123, 161, 192; M. III. 238; S. I. 120; A. III. 199; IV. 359; V. 337; Udana II.2; III.8; IV.1; Sutta N.337; Theragatha 46; 195; 249ff; 789).<sup>3</sup> This going forth into homelessness sharply differentiates the true disciple from the ". . . unbelieving people, who from necessity—to earn a living, to seek protection, etc., become monks not from believing devotion" (A. III.198ff).<sup>4</sup>

The conversion accounts involving these two stock phrases also contain other stock phrases and formulas. For convenience sake, these can be divided into two main parts—first, a section describing the role of the Buddha; and second, a section describing the reaction of the one who is listening. The former begins with a description of what the Buddha is discussing; moral habits, the vanity of pleasure, the advantage of renouncing them. It is at this point that faith plays a large role: ". . . had there not been that faith, there would not have been monks, that setting down nearby . . . that lending ear . . ." (M. I. 480). Next, the Buddha, after recognizing the preliminary faith of his listener, proclaims the Four Noble Truths. "But when he saw Pokkharasadi was ready . . . softened, unprejudiced, upraised, and believing in heart . . ." he proclaimed, ". . . the doctrine of sorrow, its origin, its cessation, and of the Path" (D. I.110).<sup>5</sup>

Before examining the second part of such conversion accounts it should be noted that in some of them, the role of the Buddha in influencing the listener is quite pronounced. One example of this is found in the conversion of Roja in the *Mahavagga* of the *Vinaya Pitaka*. The main purpose of the account itself is probably an explanation of why monks are allowed to eat solid food made with flour and vegetables, but certain aspects of the account are valuable in relation to faith. Roja does not have the preliminary faith of the listeners in the other accounts; he is not much

2. tam dhammam sutvā Tathagata saddham pati labhati.

3. Saddhā (ya) agārasmā anagāriyam pabba jito.

4. Puggatā asaddhā jivikattha na saddhā agārasmā anagāriyam pabbajita.

5. Yada Bhagava aṇṇasi brāhman am Pokkarasādim kallacittam muducittāṇi vinīvarana cittam udagga cittam pasanna cittam atha ya buddhaṇam sam ukk amsikā dhamma desanā tam pakasesi dukkham samudayam nirodham maggam.

impressed by the Buddha or *dhamma* or the order (Vin. VI. 247). He comes only because if he does not, he will be fined by his kinsfolk. When Ananda realizes this, he asks the Lord to "... act in such a way that Roja the Malla could have faith in this *dhamma* and discipline."<sup>6</sup> The Lord, replying that this is not difficult to accomplish, and "... suffused Roja the Malla with a mind of love ..." (Vin. VI. 247).<sup>7</sup> Here the Buddha is responsible for the faith of his listeners, not only through his example and what he teaches, but also by some inner power which he possesses and makes use of. Conze reminds us that *saddhā*, like other spiritual qualities has a somewhat paradoxical nature: in one sense it is a gift which cannot be obtained by mere striving and in another sense a virtue which can be cultivated.<sup>8</sup> Roja's love for the Lord was acknowledged to be created by the Lord, which is a regular feature of later *bhakti*. The texts do not elaborate upon the inner power which the Buddha possesses in order to win the hearts of men. It appears at times and the texts are content to record its appearance and leave it at that.

The second part of the 'conversion accounts' is concerned with the reaction of the listener. This description usually follows a set pattern. First, the listener is described in terms of a "... clean cloth from which all stain has been washed away and will readily take the dye" (D. I. 116). He is described as having a "... pure and spotless eye for Truth ..." (D. I. 116). That is, as recognizing the Four Noble Truths. This is followed by a formula, which emphasizes a progression from the initial recognition of the truth to a total acceptance of it: "... as one who has seen the Truth, had mastered it, understood it, dived deeply down into it, who had passed beyond a doubt and put away perplexity and gained full confidence, who has become dependent on no other man for his knowledge of the teaching of the Master ..." (D. I. 110).<sup>9</sup> The passage indicates two things in particular; conversion must be an individual experience and response which involves investigation and careful thought.

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6. Ayaṃ bhante Rojo Mallo abhiññato ñāḍalamanusso mahidhdi yo kho pana evarūpaṇam ñā amanussanam im smim dhammavinage pasado.
  7. Sādhū bhante bhagavā tathā karotu yatha Rojo Mallo imasmim dhammavinaye pasideyya ti.
  8. Edward Conze, *Buddhist Thought in India*, (Ann Arbor, Michigan: The University of Michigan Press, 1967; Ann Arbor Paperback, 1967), p. 49.
  9. Atha kho brāhmano Pokkharasādi diṭṭha-dhammo patta-dhammo vidita-dhammo pariyoḡalha dhammo tinna-vicikīccho vigatā katham katho vesāraj-j-āpotto apara paccayo satthu sasane Bhagavantam etad Avoca.

This going forth in faith has a definite transformation characteristic. It signifies a faith in the Buddha and his doctrine and a readiness of the heart to become a living member of his community. It indicates the emergence of a new spiritual way of living; a putting off of the old man, or a new birth. Kohler remarks that a more suitable translation of *saddhā*, in some instances, would be 'joyousness in giving' (*Spendefreudigkeit*) (see: S.I. 57),<sup>10</sup> the sense being, the joyful giving of oneself to the Path. Joy represents a response of the heart. Sangharakshita sees *saddhā* as meaning, 'to place one's heart on'.<sup>11</sup> This translation is also possible because *saddhā* is indirectly related to the old Persian word, *kred-dhē* which can be translated as 'to put one's heart on'.<sup>12</sup> In other passages of the *Tipiṭaka* the more emotional side of *saddhā* comes to dominate. To give clearer expression to the emotional dimension of faith, the authors of the Pali canon use another word, *pasāda*, to express a satisfaction akin to the aesthetic gratification felt by the believer in whom faith (*saddhā*) amounts to a Passion, akin to love. The word itself is from the verb *sad*, to brighten, and the suffix, *pa*, meaning thoroughly or throughout.<sup>13</sup> *Pasāda* denotes that quality of faith which brings serene delight and illumination to our minds. Faith in this sense produce serene pleasure (*pīti*).<sup>14</sup> Buddhaghosa sees faith as transforming itself or deepening into devotion (*bhaddhi*) by repeated practices, and love (*pema*) is invariably associated with faith.<sup>15</sup> *Pasāda* brings a sense of assurance, and satisfaction out of having one's spiritual needs met.

*Saddha* provides the driving force in this turning toward the Buddha. It is a turning that is strong enough to impel one to leave household cares behind and to follow the Buddha. A true turning of the mind and heart toward the Threefold Refuge (the *Buddha*, the *Dhamma* and the *Samgha*). *Saddhā* is the decision which one has made and follows. Thereby one becomes absorbed in and committed to the Enlightened One. Through

10. Hans-Werbin Kohler, *Śraddhā In Der Vedischen und Altbuddhischen Literature*, Wiesbaden: Franz Steiner Verlag, 1973, p. 59.

11. Bhikshu Sangharakshita, "The Place of Faith in Buddhism," *Indo-Asian Culture*, New Delhi, 4 (1956), p. 403.

12. *Pali-English Dictionary*, Pali Text Society, (London: Luzac and Co., 1966), p. 674.

13. *Pali-English Dictionary*, p. 447.

14. N. Dutt, "Place of Faith in Buddhism," *The Indian Historical Quarterly*, 16 (1940): 639.

15. Buddhaghosa, *Commentary on the Puggala-Pannatti*, p. 248, (as quoted in: B. Barrua, "Faith in Buddhism," *Buddhistic Studies*, ed. B. Law, Calcutta: Thacker, Spink & Co., 1932, p. 333).

*saddha* sentient beings have abundant certitude about the qualities of the Enlightened One.<sup>16</sup> For Sangharakshita, a contemporary Theravada Buddhist, *saddhā* is an acknowledgment of the fact that Gotama is the *Buddha* (the Enlightened One). This acknowledgment is grounded, first, on the intuitive response that arises out of the depths of our heart by reason of the affinity existing between his actual and our potential Buddhahood; second, on the sensible evidences and rational proofs of his enlightenment afforded by his life and teaching; and third, on our own attainment of the successive stages of the Path taught by him as the means to enlightenment.<sup>17</sup> These words show the central role of Buddha's personality in the emergence of faith and indicate that the response to him is intuitive, and therefore somewhat mysterious. How else can one explain the situation wherein two men hear the Buddha and one believes and the other does not? The response is also intellectual, in that we must examine and attempt to verify in our own experience the truths that the Buddha taught.

*Saddhā* marks the turning point. "With faith as a pillar, the Aryan disciple abandons unrighteous ways, he makes righteousness become; he abandons what is blameworthy... he bears himself in pureness..." (A. IV. 109,13).<sup>18</sup> Faith is what leads one to find salvation's road (S. II. 13). In the catalogue of milestones on the road to salvation, faith is mentioned in the beginning stages (M. I. 141-142). In the simile of the seed, the Exalted One compares himself to one who plows, says faith is the seed, the discipline is the rain, and insight is the plow fitted with the yoke (S. I. 171). In another passage, the basic simile is used in a somewhat different way: "... the raincloud makes all seeds grow, even so, sire, the yogin ... harving in all creatures generated faith, should sow the seed of faith for ... the attainment of bliss."<sup>19</sup> That faith is an important preliminary step can be seen from another simile. Faith is compared to a water-clearing gem, which must be used before a king with army, chariots, elephants, and horses can cross the stream. Faith performs the same function

16. Herbert V. Guenther, *Philosophy and Psychology in the Abhidharma*, (Lucknow, India: The Pioneer Press, 1957), p. 96.

17. Sangharakshita, "Place of Faith in Buddhism," p. 409.

18. *Saddhāsiko bhikkave ariyasāvako akusalam pajāhati, kusalam bhāveti; sāvajjam pajāhati, anavajjam-bhāveti; suddham attānam pariharati.*

19. *Puna ca param mahārāja megho sabbabījāni viruhāpeti, evameva kho mahārāja yogina yogāvacarena sabbasatt n in. Saddham uppādetvā tam saddhābijam tisu sampattisu ropetabbam dibbamānusrāsu sampattisu yāva paramatthanibāna sukhampatti.*

as the gem; it clears thought (water) of defilements (mud) (Miln. 35). Buddhaghosa in his work, *Atthasālinī* (*The Expositor*) comments on this simile. He sees the nature of *saddhā* as one that is purifying. It is to clarify and quiet the mind so that those functions of the mind which are conducive toward enlightenment will be able to function. By its wholesome influence all passionate waves of egotism subside and leave the mind clear and transparent like a clear deep silent pool of water.<sup>20</sup> Buddhaghosa says that *saddhā* should be considered as a hand accepting that which is useful and helpful, or as a valuable property or as a seed from which all healthy things will sprout.<sup>21</sup> Vasubandhu in the *Abhidharmakośa* reiterates the same thing. It is by *saddhā* that a mind made turbid by the major and minor egotistic passions, becomes pure just like water by bringing it into contact with the water-purifying gem.<sup>22</sup> A person with faith is like a man looking into clear water, he sees his reflection exactly as it is (S. V. 125). In the *Questions of King Milinda* another simile describes faith as a means to bliss and *nirvāna*. Within the Lord's city, there is a general shop where such things as bliss of wisdom, beauty and *nirvāna* are put on sale.<sup>23</sup> The price of these things is faith.

### The Personality of the Buddha

It is clear that *saddhā* from the outset deeply involves the personality of the Buddha. His uniqueness as a human being is clearly indicated. This is based on his own personal realization of the truth in his enlightenment experience, and on his compassionate desire to point his fellow men in the same direction. The discourses refer to him in terms which suggest a guiding-leader, a charioteer, a teacher and the Tathagata (the thus-come-one, i.e. the one who has arrived at the truth). It is said of him that "... whatever can be achieved by a clansman has already been achieved by the Exalted one..." (D. III. 113).<sup>24</sup> Sariputta proclaimed his uniqueness among men. "Lord, such faith have I in the Exalted one, that me thinks that never has been, nor will there be, nor is there now any other, whether wanderer or brahmin,

20 *Atthasālinī*, The Expositor, Vol. I, PTS, (London: Luzac and Co.), 1920, paragraph 119.

21 *Ibid.*, paragraph 216.

22 Vasubandhu, *Abhidharmakośa*, trans. by L. de la Valle Poussin, 6 vols., (Paris: Paul Geuthner, 1923-31), II.25.

23. *Questions of King Milinda*, trans. by Rhys Davids, 2 vols., Sacred Books of the East, (Oxford: University Press, 1890-94), paragraphs 340-341.

24. *Āhesum attitam addhānam aññe samanā vā Brāhmana va Bhagavatā bhīyyo bhīññatara sambodhiyan ti ?*

who is greater and wiser than the Exalted one" (D. II.82).<sup>25</sup> Mahama, who is described as an Aryan disciple possessed of seven excellent things, including faith, said: "He is indeed Lord, Perfected one, fully Self-Awakened one . . ." (M. I.356).<sup>26</sup> With the refrain: "He is the Lord, the *arahant*, the all enlightened, the endowed with knowledge and conduct, the happy one, knower of the world, Supreme charioteer of men to be tamed, teacher of gods and men, Buddha, the Lord" (See M. I.356, S. IV.271). This refrain is repeated by millions of Theravada Buddhists today in their daily worship.<sup>27</sup>

### A Critical Faith

The initial faith that is placed in the Buddha and his teaching is not a blind faith. It is not simply a faith in things unseen. Reasoned investigation and inquiry are essential. It is necessary to question, to ask, "what is the meaning of this?" in order to dispel doubts (S. I.72). Such an investigation should include a "... study of the Tathagata so as to distinguish whether he is a fully awakened one or not" (M. I.318).<sup>28</sup> Buddha also warns against the danger of having faith in unenlightened teachers. He says: "Whoever thinks the incompetent recluses or Brahmins . . . worth hearing and worth placing faith in (*saddhātābham*), that will be for their woe and suffering for long" (M. I.225). Buddha in fact characterises the uncritical faith of the Brahmins as 'baseless faith' (*amūlikā saddhā*) (M. II.170). Faith is not blind or uncritical. The Buddha describes a nun who is cast into hell because "... without testing or plumbing the matter, she shows her faith in things unbelievable, her disbelief in things believable" (A. III.139).<sup>29</sup>

This questioning faith is called rational faith (*ākāravati saddhā*). It is faith tempered by wisdom. It is faith growing through critical reflection and personal verification of the things taught by the Buddha. "Faith becomes a friend of man when it is controlled by wisdom" (S. I. 38).<sup>30</sup> It is this well established faith which is characterized as good

25. *Evam-pasanno aham bhante Bhagavati na cāhu na ca bhavissati na c'etarah vijjatiāñño sa mano vā brāhmano vā Bhagavato bhiiyo bhinnat aro yadidam saññ-bohiyam' ti.*

26. *Puri sadammasārathi, settiā devamanussanaiññ buddho bhagavā.*

27. *Sangharakshita, "Place of Faith in Buddhism," p. 404.*

28. *Tathāgate samannesanā katabbā sammā sambuddho vā no vā iti viññāyati.*

29. *Ananuvicca apariyogahetvā appasādanīye thāne pasādam upadamesti, ananuvicca apariyogāhetvā pasādanīye thāne, appasādam upadam seti, saddhā-deyyam vini pāṭeti.*

30. *Saddhā dutiya purisassa hoti paññā c'enam pasasati.*

(*saddhā sādhu patitṭhitā*) (S. I.36). This faith in the Tathagata is fixed, rooted and established (M. I.320).<sup>31</sup> Buddhaghosa likewise comments on the need for a proper balance between faith and knowledge. He says: "For one strong in faith and weak in understanding has confidence uncritically and groundlessly. One strong in understanding and weak in faith errs on the side of cunning and is as hard to cure as the one sick of a disease caused by medicine. With the balancing of the two a man has confidence only when there are grounds for it."<sup>32</sup> Only wisdom can teach what is worth believing.<sup>33</sup> Faith and wisdom are forever yoked together (S. V.2)

## The Dimensions of Faith

### *Intellectual*

*Saddhā* involves the whole person and operates on three levels: the intellectual, the volitional, and the emotional. Intellectually, *saddhā* is an assent to doctrines which are not substantiated by immediately available factual evidence. *Saddhā* as an intellectual attitude has doubt (*viccikicchā*) and delusion (*moha*) for its chief opposites. *Saddhā* works on the mind to develop wholesome states of thought and to purify it, as the simile of the water purifying gem illustrated. The Buddha himself and his teachings must be critically examined by the mind under the controlling power of *saddhā*. The mind, for the writers of the Canon, must be controlled by five faculties (*indriya*) and five powers (*bala*). The five normally are listed as follows: 1) *saddhā* (faith), 2) *virīya* (energy), 3) *sati* (attentiveness or mindfulness), 4) *samādhi* (concentration), and 5) *paññā* (wisdom) (M. I. 164; III. 99; A. II. 149). Buddha says: "If in these five things (faculties) a monk has rightly made good growth of mind he makes an end of ill" (A V. 56).<sup>34</sup> This sequence cannot be entirely accidental. It indicates a movement beginning with faith and maturing in wisdom, but not at the expense of *saddhā*.

31. Tathagate saddhā nivṛṭṭha hoti māḷajātā patitṭhitā.

32. Visuddhimaga, IV. 47.

33. Buddhaghosa, *The Inception of Discipline and the Vinaya Nidāna*, Being a translation and edition *Bahiraṇidāna* of Buddhaghosa's *Samāntapāsādikā*, the Vinaya Commentary, by N.A. Jayawickrama, (London: Luzac and Co., Ltd., 1962), p. 22.

34. Dhīsu āvuso dhammesu bhikkhu sammā nibbindamaṇo sammā virajjamaṇo sammā vimuccamaṇo sammā pariyantadossāvi summatthā bhisamecca ditt'eva dhamme dukkhoss antakaro hoti.



*Volitional*

*Saddhā* not only involves the mind, but is also a courageous act of the will. It combines steadfast resolution with firm self-confidence in one's ability to achieve the end. The man of faith is likened to a person who swims across the river, braving its dangers, saving himself and inspiring others with his example (Min. 36).

*The Atthasālinī* speaks of *saddhā* as having the characteristic of endeavour (*sampakkandalakkhana*).<sup>35</sup>

*Affective*

The emotional or affective aspect of *saddhā* has already been mentioned. We agree with those who see in the word *saddhā* a movement of the heart as well as of the intellect toward the Buddha. The essence of *saddhā* according to Vasubandhu's *Abhidharmakośa* is serenity and lucidity (ii, 156). The *Milindapantha* and the *Atthasālinī* speak of *saddhā* as having the characteristic of appreciation (*sampasadana-lakkhaṇa*).<sup>36</sup> One who has faith loses the 'five terrors of the heart': 1) loss of reputation, 2) death, 3) unhappy rebirth, 4) worries about the necessities of life, and 5) concern over how to please others (Vibhanga 379). Pande says that *saddhā* has reference to heart-felt enthusiasm for a cause.<sup>37</sup> This means that *saddhā* is not only characterized as a rational or intellectual faith (*ākāravatī saddhā*), but has an emotional dimension which is often designated by the phrase, *cetaso-pasāda* (mental appreciation or appreciation of mind), and *aveccappasāda* (deepest satisfaction or faith based on understanding). *Avecca* is a particle used to emphasize the word that it is used with. What this means is that we can approach *saddhā* from two different perspectives. One perspective shows that with the act of faith and the cultivation of faith, there comes a deep satisfaction to the heart of the believer. *Saddhā* satisfies the needs of the heart to feel at peace and to be unafraid. The other perspective indicates that when *saddhā* is based on an intelligent study of the *dhamma*, an intellectual satisfaction results. One's mind is clarified and illuminated. The mind brightens in the sense of the basic root meaning of *pasāda* (to become bright). The mind sees and is joyful and serene in that perception of the *dhamma*. The *Jñāṅprasthānaśāstra* (1.19) of

35. *Atthasālinī*, paragraph 304.

36. *Milindapantha*, trans. by I. B. Horner, PTS, (London: Pali Text Society, 1963), 2 vols., paragraph 34. *Atthasālinī*, paragraph 304.

37. Pande, *Studies in the Origins of Buddhism*, p. 522.

Katyayaniputra defines *śraddhā* as '*cetasah praśadah*' appreciation of the mind.<sup>38</sup>

### Summary

This completes our brief survey of the texts relating to *saddhā* and its synonyms. We can now summarize what has been said in the following manner. First, it is clear that the element of affection for the Buddha is bound up with the trust and confidence placed in him as the Teacher of the Truth. Second, this emotional response to the person of the Buddha is both a hindrance and an asset. Faith must lead the disciple further. The general impression conveyed by the *Tipiṭaka* is that the more perfect way is to have faith devoid of selfish human attachments – a true unselfish love. This does not mean that faith should not produce feelings of serene pleasure, joy, peace and love. Third, faith as an abiding faculty and power does not diminish. It is important to stress this fact because many give the impression that as knowledge grows faith diminishes. This arises in part because of the somewhat contradictory statements found in the *Tipiṭaka*. For example, in one place the *Tipiṭaka* speaks of an arahant devoid of faith. The arahant is able to claim the highest knowledge without having to rely on faith (*aññatra saddhāya ... aññaṃ vyākāreyya*) (S. IV. 138). And, at the same time another sutta says an arahant has the fullest maturity with respect to the five faculties (*imesaṃ ... pañcannam indriyaṃ samattā paipūrattā arahantī hoti*) (S. V. 202). In other words, the arahant has the fullest degree of faith because of *saddhā*'s function as a faculty. These two conflicting statements show the paradoxical quality of *saddhā*. In one sense, with the achievement of knowledge, one has confirmed by personal experience what was initially accepted on faith and thus faith can be said to be no more. But, from another point of view, the fullness of faith only comes in the enlightenment experience. One becomes an arahant as a result of the five moral or ethical faculties being fully and completely developed. Buddha, in talking about the faith of the Brahmin Unnabha, says that: "It is strong, not to be uprooted by any recluse or brahmin or deva or Mara or Brahma, or by anyone else in the world" (S. V. 219).<sup>39</sup> As the disciple progresses from stage to stage in

38. K.N., Jayatilleke, *Early Buddhist Theory of Knowledge* (London: George Allen and Unwin, Ltd., 1963) p. 386.

39. Nivittā mul ajātā patitthitā dalha asam hāriya sā manena vā brahmanena vā devena vā narena vā Brahmuna vakenaci vā lokasmim.

the spiritual life his faith becomes more and more firmly fixed until it is unshakeable. In fact, Buddhaghosa speaks of a whole class of believers who have unshaken faith (*pasadasaddhā*) or unwavering faith (*aveccappasāda*). They are the stream attainers.<sup>40</sup>

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40. B. Barua, "Faith in Buddhism," *Buddhistic Studies*, ed., by B. G. Law, (Calcutta : Tacker, Spink & Co., 1931), p. 333 (Quoting from Buddhaghosa's commentary on the *mahāparinibbāna suttanta*).