

**DUTIYA[-INDRIYA]VIBHAṄGASUTTAMĪ**  
**THE SECOND DISCOURSE GIVING**  
**AN ANALYSIS [OF THE FACULTIES]**

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## **Dutiya[-indriya]vibhaṅgasuttam** **The Second Discourse giving an Analysis [of the Faculties]**

SN 48.10 edited & translated by Ānandajoti Bhikkhu

**“Pañcimāni, bhikkhave, Indriyāni. Katamāni pañca?**

“(There are), monks, these five Faculties. Which five?

**Saddhindriyaṃ, Viriyindriyaṃ, Satindriyaṃ, Samādhindriyaṃ, Paññindriyaṃ.**

The Faculty of Faith, the Faculty of Energy, the Faculty of Mindfulness, the Faculty of Concentration, the Faculty of Wisdom.

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**Katamañ-ca, bhikkhave, Saddhindriyaṃ?**

And what, monks, is the Faculty of Faith?

**Idha, bhikkhave, ariyasāvako saddho hoti, saddahati Tathāgatassa Bodhim:**

Here, monks, a noble disciple is faithful, he has faith in the Realised One’s Awakening (thus):

**‘Iti pi so Bhagavā Arahaṃ Sammāsambuddho,**

‘Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

**vijjācaraṇasampanno Sugato lokavidū,**

the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

**anuttaro purisadammasārathī, Sathā devamanussānaṃ Buddho Bhagavā.’ ti**

the unsurpassed guide for those people who need taming, the Teacher of gods and men, the Buddha, the Fortunate One.’<sup>1</sup>

**Idaṃ vuccati, bhikkhave, Saddhindriyaṃ.**

This, monks, is called the Faculty of Faith.

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<sup>1</sup> Given the method that is followed with the other faculties below we would really expect the four Factors of Stream Entry (*cattāro Sotāpattiyaṅgāni*) to be inserted at this point, but they are not. In short they comprise perfect confidence in the Buddha (as expressed in the formula repeated above), the Dhamma (*svākkhāto*...), the Saṅgha (*supaṭipanno*...), and the ability to maintain their virtuous practices (*sīla*) unbroken.

**Katamañ-ca, bhikkhave, Viriyindriyaṃ?**

And what, monks, is the Faculty of Energy?

**Idha, bhikkhave, ariyasāvako āraddhaviriyo viharati**

Here, monks, a noble disciple lives with energy aroused

**akusalānaṃ dhammānaṃ pahānāya,**

for the giving up of unwholesome things,

**kusalānaṃ dhammānaṃ upasampadāya,**

for the establishment of wholesome things,

**thāmavā dalhaparakkamo anikkhattadhuro kusalesu dhammesu.**

being firm, making strong endeavour, and having persistence in regard to wholesome things.

**So anuppanānaṃ pāpakānaṃ**

° He<sup>2</sup> generates desire for the non-arising of bad

**akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti,**

and unwholesome things that have not yet arisen,

**vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ**

° He generates desire to give up bad and unwholesome things

**pahānāya chandaṃ janeti,**

that have already arisen,

**vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

**Anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,**

He generates desire for the arising of wholesome things that have not yet arisen,

**vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asamosāya,**

° He generates desire for the endurance of wholesome things that have arisen, their non-forgetting,

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<sup>2</sup> This part of the definition is identical with the definition of *Sammāvāyāmo*, Right Endeavour, the 6th step in the Noble Eightfold Path.

**bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti,**  
multiplicaton, extension, development, and fulfilment,

**vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

**Idaṃ vuccati, bhikkhave, Viriyindriyaṃ.**

This, monks, is called the Faculty of Energy.

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**Katamañ-ca, bhikkhave, Satindriyaṃ?**

And what, monks, is the Faculty of Mindfulness?

**Idha, bhikkhave, ariyasāvako satimā hoti,**

Here, monks, a noble disciple is mindful,

**paramena satinepakkena samannāgato,**

endowed with superior mindfulness and carefulness,

**cirakatam-pi cirabhāsitaṃ-pi saritā anussaritā.**

remembering and recalling what was done a long time ago and what was said a long time ago.

**So kāye kāyānupassī viharati,**

He<sup>3</sup> dwells contemplating (the nature of) the body in the body,

**ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.**

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

**Vedanāsu vedanānupassī viharati,**

He dwells contemplating (the nature of) feelings in feelings,

**ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.**

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

**Citte cittānupassī viharati,**

He dwells contemplating (the nature of) the mind in the mind,

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<sup>3</sup> This part of the definition is the same as the outline section of the Ways of Attending to Mindfulness, see the text and translation of *Mahāsatiṭṭhānasuttam* elsewhere on this website. It will be noticed that *sati* is characterised as both the ability to recall, and to pay careful attention to whatever is arising in consciousness.

**ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.**

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

**Dhammesu dhammānupassī viharati,**

He dwells contemplating (the nature of) things in (various) things

**ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.**

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

**Idam vuccati, bhikkhave, satindriyam.**

This, monks, is called the Faculty of Mindfulness.

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**Katamañ-ca, bhikkhave, Samādhindriyam?**

And what, monks, is the Faculty of Concentration?

**Idha, bhikkhave, ariyasāvako, vossaggārammaṇam karitvā, labhati samādhim,**

Here, monks, a noble disciple, having relinquished sense objects, attains concentration,

**labhati cittassa ekaggatam.**

attains one-pointedness of mind.

**So<sup>4</sup> viviceva kāmehi, vivicca akusalehi dhammehi,**

He, quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamaṃ jhānaṃ upasampajja viharati.**

dwells having attained the first absorption.

**Vitakkavicārānaṃ vūpasamā**

With the ending of thinking, and reflection,

**ajjhataṃ sampasādanaṃ, cetaso ekodibhāvaṃ,**

with internal clarity, and one-pointedness of mind,

**avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,**

being without thinking, without reflection, having the happiness and rapture born of concentration,

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<sup>4</sup> This part of the definition is the definition of the four Absorptions (*Jhāna*), which occurs in many places throughout the discourses.

**dutiyam jhānam upasampajja viharati.**

he dwells having attained the second absorption.

**Pītiyā ca virāgā upekkhako ca viharati,**

With the fading away of rapture he dwells equanimous,

**sato ca sampajāno, sukham ca kāyena paṭisaṃvedeti,**

mindful, clearly knowing, experiencing happiness through the body,

**yan-tam Ariyā ācikkhanti: “Upekkhako satimā sukhavihārī” ti,**

about which the Noble Ones declare: “He lives pleasantly, mindful, and equanimous,”

**tatiyam jhānam upasampajja viharati.**

(thus) he dwells having attained the third absorption.

**Sukhassa ca pahānā, dukkhassa ca pahānā,**

Having given up pleasure, given up pain,

**pubbeva somanassadomanassānam atthaṅgamā**

and with the previous disappearance of mental well-being and sorrow,

**adukkham, asukham, upekkhāsati pārisuddhim**

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**catuttham jhānam upasampajja viharati.**

he dwells having attained the fourth absorption.

**Idam vuccati, bhikkhave, Samādhindriyam.**

This, monks, is called the Faculty of Concentration.

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**Katamañ-ca, bhikkhave, Paññindriyam?**

And what, monks, is the Faculty of Wisdom?

**Idha, bhikkhave, ariyasāvako paññavā hoti,**

Here, monks, a noble disciple is wise,

**udayatthagāminiyā paññāya samannāgato,**

endowed with wisdom concerning rise and fall,

**ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.**

having noble penetration into the right way leading to the destruction of suffering.

**So<sup>5</sup> “idaṃ Dukkhan”-ti yathābhūtaṃ pajānāti,**

He knows as it really is “this is Suffering”,

**“ayaṃ Dukkhasamudayo” ti yathābhūtaṃ pajānāti,**

he knows as it really is “this is the Origination of Suffering”,

**“ayaṃ Dukkhanirodho” ti yathābhūtaṃ pajānāti,**

he knows as it really is “this is the Cessation of Suffering”,

**“ayaṃ Dukkhanirodhagāminī Paṭipadā” ti yathābhūtaṃ pajānāti.**

he knows as it really is “this is the Practice Leading to the Cessation of Suffering”.

**Idaṃ vuccati, bhikkhave, paññindriyaṃ.**

This, monks, is called the Faculty of Wisdom.

**Imāni kho, bhikkhave, Pañcendriyāni.” ti**

These, monks, are the Five Faculties.

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<sup>5</sup> The previous part of the definition characterises the practice of insight meditation (*vipassanā*), while this part is identical with the short form of the definition of the Four Noble Truths.