

The Second Discourse giving an Analysis [of the Faculties]

He generates desire to give up bad and unwholesome things that have already arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

He generates desire for the arising of wholesome things that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

He generates desire for the endurance of wholesome things that have arisen, their non-forgetting, multiplication, extension, development, and fulfilment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

This, monks, is called the Faculty of Energy.

And what, monks, is the Faculty of Mindfulness?

Here, monks, a noble disciple is mindful, endowed with superior mindfulness and carefulness, remembering and recalling what was done a long time ago and what was said a long time ago.

He³ dwells contemplating (the nature of) the body in the body, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) feelings in feelings, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) the mind in the mind, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) things in (various) things ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

This, monks, is called the Faculty of Mindfulness.

And what, monks, is the Faculty of Concentration?

³ 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 *Mahāsatipaṭṭhānasuttam* 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.

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Here, monks, a noble disciple, having relinquished sense objects, attains concentration, attains one-pointedness of mind.

He, quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption.

With the ending of thinking, and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and rapture born of concentration, he dwells having attained the second absorption.

With the fading away of rapture he dwells equanimous, mindful, clearly knowing, experiencing happiness through the body, about which the Noble Ones declare: “He lives pleasantly, mindful, and equanimous,” (thus) he dwells having attained the third absorption.

Having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption.

This, monks, is called the Faculty of Concentration.

And what, monks, is the Faculty of Wisdom?

Here, monks, a noble disciple is wise, endowed with wisdom concerning rise and fall, having noble penetration into the right way leading to the destruction of suffering.

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

He knows as it really is “this is the Origination of Suffering”.

He knows as it really is “this is the Cessation of Suffering”.

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

This, monks, is called the Faculty of Wisdom.

These, monks, are the Five Faculties.