SN 48.43 — SN 48:43 In Sāketa | Sāketa Sutta

English translation by Ṭhānissaro Bhikkhu.

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Text

In Sāketa

Sāketa Sutta (SN 48:43)

I have heard that on one occasion the Blessed One was staying in Sāketa at the Deer Park in the Añjana Forest.

There he addressed the monks: “Monks, is there a manner of explanation whereby the five faculties are the same as the five strengths, and the five strengths the same as the five faculties?”

“For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this

statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Monks, there is a manner of explanation whereby the five faculties are the same as the five strengths, and the five strengths the same as the five faculties. And what is that manner of explanation?

"Whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction.

"Whatever is the faculty of persistence, that is the strength of persistence. Whatever is the strength of persistence, that is the faculty of persistence.

"Whatever is the faculty of mindfulness, that is the strength of mindfulness. Whatever is the strength of mindfulness, that is the faculty of mindfulness.

"Whatever is the faculty of concentration, that is the strength of concentration. Whatever is the strength of concentration, that is the faculty of concentration.

"Whatever is the faculty of discernment, that is the strength of discernment. Whatever is the strength of discernment, that is the faculty of discernment.

"Imagine a river—flowing, sloping, inclining toward the east—in whose midst is an island. There is a manner of explanation whereby the river is classified as one current, and another manner of explanation whereby it is classified as two.

"And what is the manner of explanation whereby the river is classified as one current? Whatever water lies to the east of the island, and whatever water lies to the west. This is the manner of explanation whereby the river is classified as one current.

"And what is the manner of explanation whereby the river is classified as two currents? Whatever water lies to the north of the island, and whatever water lies to the south. This is the manner of explanation whereby the river is classified as two currents.

"In the same way, whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction.

"Whatever is the faculty of persistence, that is the strength of persistence. Whatever is the strength of persistence, that is the faculty of persistence.

"Whatever is the faculty of mindfulness, that is the strength of mindfulness. Whatever is the strength of mindfulness, that is the faculty of mindfulness.

“Whatever is the faculty of concentration, that is the strength of concentration. Whatever is the strength of concentration, that is the faculty of concentration.

“Whatever is the faculty of discernment, that is the strength of discernment. Whatever is the strength of discernment, that is the faculty of discernment.”

Publisher references (not part of the sutta)

See also: SN 48:10