

# Dutiyavibhaṅga Sutta

SN V 48.10 Second Explanation of the Governing Principles  
Translated by Ānanda  
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*There are five governing principles of the mind monks<sup>1</sup>.*

*What Five?*

*The governing principle of*

- (1) Confidence,*
- (2) Determination*
- (3) Awareness*
- (4) Mental unity,*
- (5) Discernment.<sup>2</sup>*

## [1. Confidence]

*What is the governing principle of confidence?*

*Here monks,  
An Ariyan meditator is confident,  
One has confidence in the Truth-finder's Awakening.<sup>3</sup>*

*The Bhagavā is Worthy,  
A Perfectly All-Awakened Buddha,  
He comes with [perfect] knowledge and behavior,  
Happy, knower of the worlds,  
Unrivalled trainer for those who seek peace,  
Teacher of Devas and humans,  
Awakened and gone beyond.*

*This is called the governing principle of confidence monks.*

<sup>1</sup> *Indriya* (nt.) [Vedic *indriya* adj. only in meaning "belonging to Indra"; nt. strength, might (cp. *inda*), but in specific *pāli* sense "belonging to the ruler", i. e. governing, ruling nt. governing, ruling or controlling principle] A. On term: *Indriya* is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, in the foll. applications: (a) with reference to sense — perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determinating principle, sign, mark" (cp. woman — hood, hood= Goth. *haidus* "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category".

<sup>2</sup> *Saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.*

<sup>3</sup> *ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:*

## [2. Determination]

What is the governing principle of determination?

Here monks,  
A wise meditator lives, bringing forth determination for  
the giving up of unwholesome states  
and the accumulation of wholesome states  
So they may be strong, one deploys steady effort  
Never disregarding the task of wholesome qualities.<sup>4</sup>

[Guarding from Unwholesome States]

- (1) One generates the intention for the non-emergence of inexistent,  
unfavorable, unwholesome states of mind.  
One endeavors with determination,  
strives and supports this with one's mind.

[Abandoning Unwholesome States]

- (2) One generates the intention for the abandonment of existent,  
Unfavorable, unwholesome states of mind.  
One endeavors with determination,  
strives and supports this with one's mind.

[Bringing up Wholesome States]

- (3) One generates the intention for the emergence of inexistent,  
Wholesome states of mind.  
One endeavors with determination,  
Strives and supports this with one's mind.

[Maintaining Wholesome States]

- (4) One generates the intention for the persistence of already emerged wholesome states,  
For their non-confusion, Growth, Maturation, Development and culmination.  
One endeavors with determination,  
Strives and supports this with one's mind.<sup>5</sup>

This is called the governing principle of determination.

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<sup>4</sup> ariyasāvako āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṇvā dalhaparakkamo anikkhattadhuro kusalessu dhammesu.

<sup>5</sup> uppannānaṃ kusalānaṃ dhammānaṃ thitīyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

### [3. Awareness]

*What is the governing principle of Awareness?*

*Here monks,  
A wise meditator is present,  
Excelling in awareness and mental composure,  
Seeing and recalling what was said and done a long time ago.<sup>6</sup>*

- Here, one meditates;*
- (1) Resting one's awareness on the body,  
Knowing it as body.  
Intent, fully conscious and present  
Letting go of tensions and distractions.*
  - (2) Resting one's awareness on sensations,  
Knowing them as sensations.  
Intent, fully conscious and present,  
Letting go of tensions and distractions.*
  - (3) Resting one's awareness on mind,  
Knowing it as mind.  
Intent, fully conscious and present,  
Letting go of tensions and distractions.*
  - (4) Resting one's awareness on mental states,  
Knowing them as mental states.  
Intent, fully conscious and present,  
Letting go of tensions and distractions.*

*This is called the governing principle of awareness.*

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<sup>6</sup> *ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussarītā.*

## [4. Mental Unity]

*What is the governing principle of mental unity?*

*Here monks,  
A wise meditator having made release the object,  
One accumulates mental unity,  
Accumulates that sharpness of mind.<sup>7</sup>*

- (1) *Disengaging oneself from the pursuit for sensory input,  
and detaching oneself from unwholesome mental states,  
Attended by thinking and imagination  
With the joy and happiness born of mental detachment  
One understands and abides in the first level of meditation.*
  
- (2) *With the calming of thinking and imagining,  
With inner tranquilization,  
With the mind becoming unified,  
Unattended by thinking and imagination  
With joy and happiness born of mental collectedness,  
One understands and dwells in the second level of meditation.*
  
- (3) *With the calming of excited joy,  
Present and fully comprehending,  
Experiencing happiness within one's body  
That which the awakened ones describe as:  
"Steady presence of mind."  
"This is a pleasant abiding"  
One understands and abides in the third level of meditation.*
  
- (4) *Leaving behind the notions of happiness and unhappiness.  
With the earlier settling of mental gladness and affliction,  
With neither distress nor excitement,  
Purified by unmoving presence,  
One understands and abides in the fourth level of meditation.*

*This is called, the governing principle of mental unity.*

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<sup>7</sup> *ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ, labhati cittassa ekaggataṃ.*

## [5. Discernment]

*What is the governing principle of discernment?*

*Here monks,  
A wise meditator is wise,  
Endowed with the discernment of coming into being and fading away,  
Which is worthy of the Ariyas,  
Which tells things apart,  
And brings the complete calming of tension.<sup>8</sup>*

*One clearly understands:*

- (1) "This is tension"*
- (2) "This is the arising of tension"*
- (3) "This is the calming of tension"*
- (4) "This is the path to calm the tension."*

*This is called the governing principle of discernment.*

*These monks, are the five strengths.*

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<sup>8</sup> *ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya, sammā dukkhakkhayagāminiyā.*



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