

## A Critical Study on Spiritual Faculties and its Content

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### Introduction

The meaning of the term *indriya* is power, energy or faculty. There are twenty-two physical and mental faculties (*indriya*) found in the early Buddhism as well as in the *Abhidhamma*. They can be divided into five groups, such as primarily, physical, psychic, moral, and supermundane. The five Spiritual Faculties are, *saddhā* (faith), *virīya* (energy), *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom), which are mentioned under the moral group.

### Objective

My objective is to discuss the contradictory views with regard to the numerical value of the Spiritual Faculties as they are mentioned in the Sanyukta Nikaya. Eventhough, the Buddha examined them as five this spiritual value goes beyond the explanation as wisdom is the utmost Spiritual Faculty.

### Methodology

The comparative method is applied using primary and secondary sources.

### Discussion

The Buddha expanded the number of spiritual faculties from one to five in his teachings. All spiritual faculties are interrelated. Likewise the wisdom plays a major role in the process of realization of the truth where it is represented as collection of the four spiritual faculties.

### Conclusion

Wisdom is the prominent spiritual faculty in the attainment of emancipation.

**Keywords:** *indriya, saddhā, virīya, sati, samādhi, paññā,*