

0.0.1 Grounds for the Power of Kind Treatment

0. Source: Savatthi.

1. There are, O bhikkhus, these four powers. Which four? The power of wisdom, the power of energy, the power of blamelessness, the power of kind treatment. And what, O bhikkhus, is the power of wisdom? One has clearly seen and penetrated with wisdom those dhammas which are unwholesome and reckoned as unwholesome, those dhammas which are wholesome and reckoned as wholesome, those dhammas which are blameworthy and reckoned as blameworthy, those dhammas which are blameless and reckoned as blameless, those dhammas which are dark and reckoned as dark, those dhammas which are bright and reckoned as bright, those dhammas which are not to be practiced and reckoned as not to be practiced, those dhammas which are to be practiced and reckoned as to be practiced, those dhammas which are unsuitable for the noble ones and reckoned as unsuitable for the noble ones, those dhammas which are suitable for the noble ones and reckoned as suitable for the noble ones. This, O bhikkhus, is called the power of wisdom.

2. And what, O bhikkhus, is the power of energy? One brings to bear desire, endeavors, initiates effort, asserts the mind and strives for the abandoning of those dhammas which are unwholesome and reckoned as unwholesome, those dhammas which are blameworthy and reck-

0.0.1 balasaṅgahavatthusuttaṃ

0. sāvattihinidānaṃ

1. cattārimāni bhikkhave balāni, katamāni cattāri: paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. katamañca bhikkhave paññābalaṃ: ye dhammā akusalā akusalasaṅkhātā, ye dhammā kusalā kusalasaṅkhātā, ye dhammā sāvajjā sāvajjasaṅkhātā, ye dhammā anavajjā anavajjasaṅkhātā, ye dhammā kaṇhā kaṇhasaṅkhātā, ye dhammā sukkā sukkasaṅkhātā, ye dhammā asevitabbā asevitabbasaṅkhātā, ye dhammā sevitabbā sevitabbasaṅkhātā, ye dhammā nālamariyā nālamariyasaṅkhātā, ye dhammā alamariyā alamariyasaṅkhātā, tyāssa dhammā paññāya veditṭhā honti vocaritā honti. idaṃ vuccati bhikkhave paññābalaṃ.

2. katamañca bhikkhave viriyabalaṃ: ye dhammā akusalā akusalasaṅkhātā, ye dhammā sāvajjā sāvajjasaṅkhātā, ye dhammā kaṇhā kaṇhasaṅkhātā, ye dhammā asevitabbā asevitabbasaṅkhātā, ye dhammā nālamariyā nālamariyasaṅkhātā, tesam dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. ye dhammā kusalā kusalasaṅkhātā, ye dhammā anavajjā anavajjasaṅkhātā, ye dhammā sukkā sukkasaṅkhātā, ye dhammā sevitabbā sevitabbasaṅkhātā, ye dhammā alamariyā alamariyasaṅkhātā, tesam dhammānaṃ paṭilābhāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

oned as blameworthy, those dhammas which are dark and reckoned as dark, those dhammas which are not to be practiced and reckoned as not to be practiced, those dhammas which are unsuitable for the noble ones and reckoned as unsuitable for the noble ones. One brings to bear desire, endeavors, initiates effort, asserts the mind and strives for the acquisition of those dhammas which are wholesome and reckoned as wholesome, those dhammas which are blameless and reckoned as blameless, those dhammas which are bright and reckoned as bright, those dhammas which are to be practiced and reckoned as to be practiced, those dhammas which are suitable for the noble ones and reckoned as suitable for the noble ones. This, O bhikkhus, is called the power of energy.

3. And what, O bhikkhus, is the power of blamelessness? Here, O bhikkhus, a noble disciple is endowed with blameless bodily action, endowed with blameless verbal action, endowed with blameless mental action. This, O bhikkhus, is called the power of blamelessness.

4. “And what, O bhikkhus, is the power of kind treatment? There are, O bhikkhus, these four grounds for kind treatment. Giving, kind speech, beneficial conduct and impartiality. Of [all] givings, O bhikkhus, this is the highest, namely, giving of the Dhamma. Of [all] kind speeches, O bhikkhus, this is the highest, namely, teaching the Dhamma again and again to one who likes

idaṃ vuccati bhikkhave viriyabalaṃ.

3. katamañca bhikkhave, anavajjabalaṃ: idha bhikkhave ariyasāvako anavajjena kāyakammena samannāgato hoti. anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti. idaṃ vuccati bhikkhave anavajjabalaṃ.

4. katamañca bhikkhave, saṅgahabalaṃ: cattārimāni bhikkhave saṅgahavatthūni. dānaṃ peyyavajjaṃ atthacariyā samānattatā. etadaggaṃ bhikkhave, dānaṃ yadidaṃ dhammadānaṃ. etadaggaṃ bhikkhave, peyyavajjānaṃ yadidaṃ atthikassa ohitasotassa punappunaṃ dhammaṃ deseti. etadaggaṃ bhikkhave, atthacariyānaṃ yadidaṃ assaddhaṃ saddhāsampadāya samādapeti niveseti patitṭhāpeti. dussīlaṃ sīlasampadāya samādapeti niveseti patitṭhāpeti, macchariṃ cāgasampadāya samādapeti niveseti patitṭhāpeti. duppañṇe paññāsampadāya samādapeti niveseti patitṭhāpeti, etadaggaṃ bhikkhave, samānattatānaṃ yadidaṃ sotāpanno sotāpannassa samānatto, sakadāgāmī sakadāgāmissa samānatto, anāgāmī anāgāmissa samānatto, arahamaṃ arahato samānatto. idaṃ vuccati bhikkhave saṅgahabalaṃ. imāni kho bhikkhave cattāri balānīti.

5. imehi kho bhikkhave catūhi balehi samannāgato ariyasāvako pañcabhayāni samatikkanto hoti, katamāni

to listen with attentive ears. Of [all] beneficial conducts, O bhikkhus, this is the highest, namely, causing to attain, causing to settle, establishing one who is faithless in the attainment of faith; causing to attain, causing to settle, establishing one who has wrong virtue in the attainment of virtue; causing to attain, causing to settle, establishing one who is miserly in the attainment of generosity; causing to attain, causing to settle, establishing one of wrong wisdom in the attainment of wisdom. Of [all] impartiality, O bhikkhus, this is the highest, namely, the equality of a sotapanna to a sotāpanna; the equality of a sakadagami to a sakadagami; the equality of an anagami to an anagami; the equality of an arahant to an arahant. This, O bhikkhus, is called, the power of kind treatment. These, O bhikkhus are the four powers.”

5. “A noble disciple endowed with these four powers, O bhikkhus, has transcended five fears. Which five? The fear of livelihood, the fear of a bad reputation, the fear of timidity in an assembly, the fear of death and the fear of a bad destination. That noble disciple, O bhikkhus, considers thus: I am not afraid of the fear of livelihood. Why should I be afraid of the fear of livelihood? For me there exists the four powers, the power of wisdom, the power of energy, the power of blamelessness, the power of kind treatment. One of wrong wisdom might be afraid of the fear of livelihood. One who is lazy might be afraid of the fear of livelihood. One of blameable bodily action, verbal action and mental action might be afraid of the

pañca: ājīvikabhayaṃ asilokabhayaṃ, parisasārajjabhayaṃ, maraṇabhayaṃ, duggatibhayaṃ. sa kho so bhikkhave ariyasāvako itipatisañcikkhati: nāhaṃ ājīvikabhayaṃ bhāyāmi, kissāhaṃ ājīvikabhayaṃ bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavaññabalaṃ saṅgahabalaṃ. duppañño kho ājīvikabhayaṃ bhāyeyya, kusīto ājīvikabhayaṃ bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto ājīvikabhayaṃ bhāyeyya, asaṅgāhako ājīvikabhayaṃ bhāyeyya.

6. nāhaṃ asilokabhayaṃ bhāyāmi. kissāhaṃ asilokabhayaṃ bhāyissāmi. atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavaññabalaṃ saṅgahabalaṃ. duppañño kho asilokabhayaṃ bhāyeyya, kusīto asilokabhayaṃ bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto asilokabhayaṃ bhāyeyya, asaṅgāhako asilokabhayaṃ bhāyeyya.

7. nāhaṃ parisasārajjabhayaṃ bhāyāmi, kissāhaṃ parisasārajjabhayaṃ bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavaññabalaṃ saṅgahabalaṃ. duppañño kho parisasārajjabhayaṃ bhāyeyya, kusīto parisasārajjabhayaṃ bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto parisasārajjabhayaṃ bhāyeyya, asaṅgāhako parisasārajjabhayaṃ bhāyeyya.

fear of livelihood. One of unkind treatment might be afraid of the fear of livelihood.

6. I am not afraid of the fear of a bad reputation. Why should I be afraid of the fear of a bad reputation? For me there exists the four powers, the power of wisdom, the power of energy, the power of blamelessness, the power of kind treatment. One of wrong wisdom might be afraid of the fear of a bad reputation. One who is lazy might be afraid of the fear of a bad reputation. One of blameable bodily action, verbal action and mental action might be afraid of the fear of a bad reputation. One of unkind treatment might be afraid of the fear of a bad reputation.

7. I am not afraid of the fear of timidity in an assembly. Why should I be afraid of the fear of timidity in an assembly? For me there exists the four powers, the power of wisdom, the power of energy, the power of blamelessness, the power of kind treatment. One of wrong wisdom might be afraid of the fear of timidity in an assembly. One who is lazy might be afraid of the fear of timidity in an assembly. One of blameable bodily action, verbal action and mental action might be afraid of the fear of timidity in an assembly. One of unkind treatment might be afraid of the fear of timidity in an assembly.

8. I am not afraid of the fear of death. Why should I be afraid of the fear of death? For me there exists the four powers, the power of wisdom, the power of energy,

8. nāhaṃ maraṇabhayaṣsa bhāyāmi, kissāhaṃ maraṇabhayaṣsa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho maraṇabhayaṣsa bhāyeyya, kusīto maraṇabhayaṣsa bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto maraṇabhayaṣsa bhāyeyya, asaṅgāhako maraṇabhayaṣsa bhāyeyya.

9. nāhaṃ duggatibhayaṣsa bhāyāmi, kissāhaṃ duggatibhayaṣsa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho duggatibhayaṣsa bhāyeyya, kusīto duggatibhayaṣsa bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto duggatibhayaṣsa bhāyeyya, asaṅgāhako duggatibhayaṣsa bhāyeyya.

10. imehi kho bhikkhave catūhi balehi samannāgato ariyasāvako imāni pañcabhayāni samatikkanto hotīti.

the power of blamelessness, the power of kind treatment. One of wrong wisdom might be afraid of the fear of death. One who is lazy might be afraid of the fear of death. One of blameable bodily action, verbal action and mental action might be afraid of the fear of death. One of unkind treatment might be afraid of the fear of death.

9. I am not afraid of the fear of a bad destination. Why should I be afraid of the fear of a bad destination? For me there exists the four powers, the power of wisdom, the power of energy, the power of blamelessness, the power of kind treatment. One of wrong wisdom might be afraid of the fear of a bad destination. One who is lazy might be afraid of the fear of a bad destination. One of blameable bodily action, verbal action and mental action might be afraid of the fear of a bad destination. One of unkind treatment might be afraid of the fear of a bad destination.

10. A noble disciple endowed with these four powers, O bhikkhus, has transcended these five fears.”

