

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

balasaṅgahavatthusuttaṃ

sāvattthinidānaṃ

cattārimāni bhikkhave balāni, kata-māni cattāri: paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. kattaṃsaṃ 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 sevittabbā sevittabbasaṅkhātā, ye dhammā

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 reckoned as blameworthy, those dhammas which are dark and reckoned as dark, those

nālamariyā nālamariyasāṅkhātā, ye dhammā alamariyā alamariyasāṅkhātā, tyāssa dhammā paññāya vo-diṭṭhā honti vocaritā honti. idaṃ vuccati bhikkhave paññābalaṃ.

katamañca bhikkhave viriyabalaṃ: ye dhammā akusalā akusalasaṅkhātā, ye dhammā sāvajjā sāvajjasāṅkhātā, ye dhammā kaṇhā kaṇhasāṅkhātā, ye dhammā asevitabbā asevitabbasaṅkhātā, ye dhammā nālamariyā nālamariyasāṅkhātā,

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 no-

tesaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. ye dhammā kusalā kusalasāṅkhātā, ye dhammā anavajjā anavajjasāṅkhātā, ye dhammā sukkā sukkasāṅkhātā, ye dhammā sevitabbā sevitabbasāṅkhātā, ye dhammā alama-riyā alamariyasaṅkhātā, tesaṃ dhammānaṃ paṭilābhāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. idaṃ vuccati bhikkhave viriyabalaṃ.

katamañca bhikkhave, anavajjabalaṃ: idha

ble 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 to listen with attentive ears. Of [all] beneficial conducts, O bhikkhus, this is the highest,

bhikkhave ariyasāvako anavajjena kāyakammena samannāgato hoti. anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti. idaṃ vuccati bhikkhave anavajjabalaṃ.

katamañca bhikkhave, saṅgahabalaṃ: cat-tārimāni bhikkhave saṅgahavatthūni. dānaṃ peyyavajjaṃ atthacariyā samānattatā. etadaggaṃ bhikkhave, dānaṃ yadidaṃ dhamma-dānaṃ. etadaggaṃ bhikkhave, peyyavajjānaṃ yadidaṃ atthikassa ohitasotassa punappunaṃ dhammaṃ deseti. etadaggaṃ bhikkhave, atthacariyānaṃ yadidaṃ assaddhaṃ

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 en-

saddhāsampadāya samādapeti niveseti patitṭhāpeti. dussīlam sīlasampadāya samādapeti nivesati patitṭhāpeti, macchariṃ cāgasampadāya samādapeti niveseti patitṭhāpeti. duppaññe paññā-sampadāya samādapeti niveseti patitṭhāpeti, etadaggaṃ bhikkhave, samānattatānaṃ yadi-daṃ sotāpanno sotāpannassa samānatto, sakadāgāmī sakadāgāmissa samānatto, anāgāmī anāgāmissa samānatto, araham arahato samānatto. idaṃ vuccati bhikkhave saṅgahabalaṃ. imāni kho bhikkhave cattāri balānīti.

imehi kho bhikkhave catūhi balehi saman-

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

nāgato ariyasāvako pañcabhayāni samatikkanto hoti, kāmāni pañca: ājīvikabhayaṃ asilokabhayaṃ, parisasārajjabhayaṃ, maraṇabhayaṃ, duggatibhayaṃ. sa kho so bhikkhave ariyasāvako itipaṭisañcikkhati: nāhaṃ ājīvikabhayassa bhāyāmi, kissāhaṃ ājīvikabhayassa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavaṃjjabalaṃ saṅgahabalaṃ. duppañño kho ājīvikabhayassa bhāyeyya, kusīto ājīvikabhayassa bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto ājīvikabhayassa bhāyeyya, asaṅgāhako ājīvika-

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

bhayassa bhāyeyya.

nāhaṃ asilokabhaya-
yassa bhāyāmi. kis-
sāhaṃ asilokabhaya-
yassa bhāyissāmi.
atthi me cattāri ba-
lāni, paññābalaṃ
viriyabalaṃ anavaj-
jabalaṃ saṅgaha-
balaṃ. duppañño
kho asilokabhayassa
bhāyeyya, kusīto asi-
lokabhayassa bhā-
yeyya, sāvajjakā-
yakammanto vacī-
kammanto mano-
kammanto asiloka-
bhayassa bhāyeyya,
asaṅgāhako asiloka-
bhayassa bhāyeyya.

nāhaṃ parisasāra-
jabhayassa bhāyāmi,
kissāhaṃ parisasā-
rajjabhayassa bhā-

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, the power of blamelessness, the power of kind treatment. One of wrong wisdom might be afraid of the fear of death.

yissāmi, atthi me
cattāri balāni, pañ-
ñābalaṃ viriyaba-
laṃ anavajjabalaṃ
saṅgahabalaṃ. dup-
pañño kho parisasā-
rajjabhayassa bhā-
yeyya, kusīto pari-
sasārajjabhayassa
bhāyeyya, sāvajja-
kāyakammanto va-
cīkammanto mano-
kammanto parisasā-
rajjabhayassa bhā-
yeyya, asaṅgāhako
parisasārajjabha-
yassa bhāyeyya.

nāhaṃ maraṇabha-
yassa bhāyāmi, kis-
sāhaṃ maraṇabha-
yassa bhāyissāmi,
atthi me cattāri ba-
lāni, paññābalaṃ
viriyabalaṃ anavaj-
jabalaṃ saṅgahaba-
laṃ. duppañño kho
maraṇabhayaṃ
bhāyeyya, kusīto

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

maraṇabhayassa bhāyeyya, sāvajja-kāyakammanto vacīkammanto manokammanto maraṇabhayassa bhāyeyya, asaṅgāhako maraṇabhayassa bhāyeyya.

nāhaṃ duggatibhayassa bhāyāmi, kissohaṃ duggatibhayassa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho duggatibhayassa bhāyeyya, kusīto duggatibhayassa bhāyeyya, sāvajja-kāyakammanto vacīkammanto manokammanto duggatibhayassa bhāyeyya, asaṅgāhako duggatibhayassa bhāyeyya.

destination.

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

imehi kho bhikkhave
catūhi balehi saman-
nāgato ariyasāvako
imāni pañcabhayāni
samatikkanto hotīti.

