

0.0.1 Grounds for the Power of Kind Treatment

0.0.1 balasaṅgahavatthusuttam

0. Source: Savatthi.

sāvatthinidānam

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 for the sake of 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.

cattārimāni bhikkhave balāni, katamāni cattāri: pañ-

ñābalaṃ viriyabalaṃ anavaṃjjabalaṃ saṅgahabalaṃ. ka-
tamañca bhikkhave paññābalaṃ: ye dhammā akusalā
akusalasaṅkhātā, ye dhammā kusalā kusalasaṅkhātā,
ye dhammā sāvajjā sāvajjasāṅkhātā, ye dhammā ana-
vajjā anavaṃjjasaṅkhātā, ye dhammā kaṇhā kaṇhasaṅ-
khātā, ye dhammā sukkā sukkasaṅkhātā, ye dhammā
asevitabbā asevitabbasaṅkhātā, ye dhammā sevitabbā
sevitabbasaṅkhātā, ye dhammā nālamariyā nālamari-
yasaṅkhātā, ye dhammā alamariyā alamariyasaṅkhātā,
tyāssa dhammā paññāya vodiṭṭhā honti vocaritā honti.
idaṃ vuccati bhikkhave paññābalaṃ.

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 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.

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. idaṃ vuccati bhikkhave viriyabalaṃ.

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.

katamañca bhikkhave, anavajjabalaṃ: idha bhikkhave ariyasāvako anavajjena kāyakammena samannāgato hoti. anavajjena vacīkammena samannāgato hoti, ana-

vajjena manokammena samannāgato hoti. idaṃ vucati bhikkhave anavajjabalaṃ.

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, 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 who is 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.”

katamañca bhikkhave, saṅgahabalaṃ: cattārimāni bhikkhave saṅgahavatthūni. dānaṃ peyyavajjaṃ atthacariyā samānattatā. etadaggaṃ bhikkhave, dānānaṃ yadidaṃ dhammadānaṃ. etadaggaṃ bhikkhave, pey-

yavajjānaṃ yadidaṃ atthikassa ohitasotassa punap-punaṃ dhammaṃ deseti. etadaggaṃ bhikkhave, at-thacariyānaṃ yadidaṃ assaddhaṃ saddhāsampadāya samādapeti niveseti patitṭhāpeti. dussīlaṃ sīlasampa-dāya samādapeti nivesati patitṭhāpeti, macchariṃ cā-gasampadāya samādapeti niveseti patitṭhāpeti. dup-paṇṇe paṇṇāsampadāya samādapeti niveseti patitṭhā-peti, etadaggaṃ bhikkhave, samānattatānaṃ yadidaṃ sotāpanno sotāpannassa samānatto, sakadāgāmī sa-kadāgāmissa samānatto, anāgāmī anāgāmissa samā-natto, arahāṃ arahato samānatto. idaṃ vuccati bhik-khave saṅgahabalaṃ. imāni kho bhikkhave cattāri ba-lānīti.

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

imehi kho bhikkhave catūhi balehi samannāgato ariyasāvako pañcabhayāni samatikkanto hoti, katamāni pañca: ājīvikabhayaṃ asilokabhayaṃ, parisasārajjabhayaṃ, maraṇabhayaṃ, duggatibhayaṃ. sa kho so bhikkhave ariyasāvako itipaṭisañcikkhati: nāhaṃ ājīvikabhayassa bhāyāmi, kissāhaṃ ājīvikabhayassa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho ājīvikabhayassa bhāyeyya, kusīto ājīvikabhayassa bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto ājīvikabhayassa bhāyeyya, asaṅgāhako ājīvikabhayassa bhāyeyya.

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.

nāhaṃ asilokabhayassa bhāyāmi. kissāhaṃ asilokabhayassa bhāyissāmi. atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. dup-

pañño kho asilokabhayassa bhāyeyya, kusīto asilokabhayassa bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto asilokabhayassa bhāyeyya, asaṅgāhako asilokabhayassa bhāyeyya.

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.

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

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. 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.

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

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.

nāhaṃ duggatibhayaṃ bhāyāmi, kissāhaṃ duggatibhayaṃ bhāyissāmi, atthi me cattāri balāni, paññā-

balaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. dup-
pañño kho duggatibhayassa bhāyeyya, kusīto dugga-
tibhayassa bhāyeyya, sāvajjakāyakammanto vacīkam-
manto manokammanto duggatibhayassa bhāyeyya, asaṅ-
gāhako duggatibhayassa bhāyeyya.

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

imehi kho bhikkhave catūhi balehi samannāgato ari-
yasāvako imāni pañcabhayāni samatikkanto hotīti.

