

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 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

0.0.1 balasaṅgha-vatthusuttaṃ

sāvattthinidānaṃ

cattārimāni bhikkhave balāni, katamāni cattāri: paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅghabalaṃ. 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

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

dhammā paññāya vo-
diṭṭhā honti vocaritā
honti. idaṃ vuccati
bhikkhave paññāba-
laṃ.

katamañca bhikkhave
viriyabalaṃ: ye dhammā
akusalā akusalasañ-
khātā, ye dhammā sā-
vajjā sāvajjasāṅkhātā,
ye dhammā kaṇhā
kaṇhasāṅkhātā, ye
dhammā asevitabbā
asevitabbasañkhātā,
ye dhammā nālama-
riyā nālamariyasañ-
khātā, tesaṃ dhammā-
naṃ pahānāya chan-

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-

dam janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. ye dhammā kusalā kusalasaṅkhātā, ye dhammā anavajjā anavajjasaṅkhātā, ye dhammā sukkā sukkasaṅkhātā, ye dhammā sevitaḥ sevitaḥ sevitaḥ saṅkhātā, ye dhammā alamariyā alamariyasaṅkhātā, tesam dhammānaṃ paṭilābhāya chaṇḍaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. idaṃ vuccati bhikkhave viriyabalaṃ.

katamañca bhikkhave, anavajjabalaṃ: idha

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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, namely, causing to attain, causing to settle, establishing

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

katamañca bhikkhave, saṅgahabalaṃ: cattārimāni bhikkhave saṅgahavatthūni. dānaṃ peyyavajjaṃ atthacariyā samānattatā. etaḍdagaṃ bhikkhave, dānānaṃ yadidaṃ dhammadānaṃ. etaḍdagaṃ bhikkhave, peyyavajjānaṃ yadidaṃ atthikassa ohitasotassa punappunaṃ dhammaṃ deseti. etaḍdagaṃ bhikkhave, atthacariyānaṃ yadidaṃ assaddhaṃ saddhā-sampadāya samādapeti niveseti patitṭhā-

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.”

5. “A noble disciple endowed with these four powers, O bhikkhus, has tran-

peti. dussīlaṃ sīlasam-
padāya samādapeti
nivesati paṭiṭṭhāpeti,
macchariṃ cāgasam-
padāya samādapeti
niveseti paṭiṭṭhāpeti.
duppaññe paññāsam-
padāya samādapeti
niveseti paṭiṭṭhāpeti,
etadaggaṃ bhikkhave,
samānattatānaṃ yadi-
daṃ sotāpanno sotā-
pannassa samānatto,
sakadāgāmī sakadāgā-
missa samānatto, anā-
gāmī anāgāmissa sa-
mānatto, araham ara-
hato samānatto. idaṃ
vuccati bhikkhave saṅ-
gahabalaṃ. imāni kho
bhikkhave cattāri balā-
nīti.

imehi kho bhikkhave
catūhi balehi saman-
nāgato ariyasāvako
pañcabhayāni samatik-

scended 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.

6. I am not afraid of the

kanto hoti, katamāni pañca: ājīvikabhayaṃ asilokabhayaṃ, parisāsārajjabhayaṃ, 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 vacīkamanto manokammanto ājīvikabhayassa bhāyeyya, asaṅgāhako ājīvikabhayassa bhāyeyya.

nāhaṃ asilokabha-

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

yassa bhāyāmi. kissāham asilokabhayassa bhāyissāmi. atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho asilokabhayassa bhāyeyya, kusīto asilokabhayassa bhāyeyya, sāvajjakāyakammanto vacīkammanto manokammanto asilokabhayassa bhāyeyya, asaṅgāhako asilokabhayassa bhāyeyya.

nāham parisasārajjabhayassa bhāyāmi, kissāham parisasārajjabhayassa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho

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. One who is lazy might be afraid of the fear of death. One of blameable bodily ac-

parisasārajjabhayassa bhāyeyya, kusīto parisasārajjabhayassa bhāyeyya, sāvajjakāyakammanto vacīkam-manto manokammanto parisasārajjabhayassa bhāyeyya, asaṅgāhako parisasārajjabhayassa bhāyeyya.

nāhaṃ maraṇabhayassa bhāyāmi, kissāhaṃ maraṇabhayassa bhāyissāmi, atthi me cattāri balāni, paññābalaṃ viriyabalaṃ anavajjabalaṃ saṅgahabalaṃ. duppañño kho maraṇabhayassa bhāyeyya, kusīto maraṇabhayassa bhāyeyya, sāvajjakāyakammanto vacīkam-manto manokammanto maraṇa-

tion, 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 en-

bhayassa bhāyeyya,
asaṅgāhako maraṇa-
bhayassa bhāyeyya.

nāhaṃ duggatibha-
yassa bhāyāmi, kissā-
haṃ duggatibhayassa
bhāyissāmi, atthi me
cattāri balāni, paññā-
balaṃ viriyabalaṃ ana-
vajjabalaṃ saṅgaha-
balaṃ. duppañño kho
duggatibhayassa bhā-
yeyya, kusīto dugga-
tibhayassa bhāyeyya,
sāvajjakāyakammanto
vacīkammanto mano-
kammanto duggati-
bhayassa bhāyeyya,
asaṅgāhako duggati-
bhayassa bhāyeyya.

imehi kho bhikkhave

dowed with these four powers, O bhikkhus, has transcended these five fears.”

catūhi balehi saman-
nāgato ariyasāvako
imāni pañcabhayāni
samatikkanto hotīti.
