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(Saṅgaha) Bala Sutta

The Discourse on the Powers (in connection with conciliation) | A 9.5

Theme: How to free oneself from 5 common fears

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1 Key terms

1.1 TWO SUTTAS ON THE 4 POWERS

1.1.1 The 4 powers in brief (Sutta). The 4 powers—wisdom, energy, blamelessness and conciliation—mentioned here are simply listed without any elaboration in **the Paññā Bala Sutta** (so called in the Burmese canon, A 4.153):

SD 2.21(1)

Paññā Bala Sutta

The Discourse on the Power of Wisdom | A 4.153/2:142

A 4.4.1.3 = Aṅguttara Nikāya 4, Catukka Nipāta 4, Catuttha Paṇṇāsaka 1, Indriya Vagga 3

Theme: The 4 powers ending with conciliation

Bhikshus, there are these 4 powers. What are the powers?

- | | |
|---------------------------------|-----------------------|
| (1) The power of wisdom. | <i>paññā, bala</i> |
| (2) The power of energy. | <i>virīya, bala</i> |
| (3) The power of blamelessness. | <i>anavajja, bala</i> |
| (4) The power of conciliation. | <i>saṅgaha, bala</i> |

These, bhikshus, are the 4 powers.

— evaṃ —

The complete Sutta here, called **(Saṅgaha) Bala Sutta**, is found in the Book of Nines (*navaka nipāta*), the “nine” coming from the 4 powers and the 5 fears which we will examine here.

1.1.2 The 4 powers in detail (Sutta). Traditionally, the 5 powers (*pañca bala*) are: faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*), all of which are the “unshakable” (*akampiya*) or spiritually stable form of the 5 faculties (*indriya*) (Pm 1:16 f). This means that each of the 5 powers is not shaken by its opposite, that is to say by lack of faith, by laziness, by forgetfulness, by distraction and by ignorance respectively.¹

The (Saṅgaha) Bala Sutta, on the other hand, applies the term *bala* in a non-technical way. In fact, it is applied in this manner—as the 4 powers (*catu bala*)—only twice, once in the Book of Fours (as the **Paññā Bala Sutta**, A 4.153/2:142), and here in its elaborate 9-factored form with the “4 bases of conciliation” (*saṅgaha, vatthu*). Here we see a social application of the powers, underlying which is clearly the spiritual strength that they promise.

The 4 powers of the (Saṅgaha) Bala Sutta (A 9.5), in other words, are those of a mundane nature, for our personal happiness and social success (including the benefit of the community or society as a whole). The 4 powers are those of wisdom, of energy, of blamelessness, and of conciliation [§2]. In this

¹ On these 5 powers, see *Pañca Bala*, SD 10.5.

connection it is beneficial to study a related discourse (where “blamelessness” is also mentioned), that is, **the Dīgha,jānu Sutta** (A 8.54), on the layman’s welfare, worldly and spiritual.²

1.2 SAṄGAHA AND SAṄGAHA,VATTHU.

.2.1 Saṅgha. The term *saṅgha* (Skt *saṅgraha*) comes from *saṃ* (“together”) + √GRAH (to grasp, hold), and thus has a literal sense of “holding together,” that is, solidarity, welfare. The Pali-English Dictionary (PED) gives the following definitions of *saṅgha*:

- 1 collecting, gathering, accumulation (V I:253; Mahv 35, 28).
- 2 comprising, collection, inclusion, classification (Kvu 335 f (~*kathā*), cp Kvu:SR 388 f (“classification”); Vism 191, 368 (*eka~*); ~*m gacchati*, to be comprised, included, or classified (SnA 7, 24, 291).
- 3 inclusion, ie constitution of consciousness, phase (Miln 40).
- 4 recension, collection of the Scriptures (Mahv 4.61, 5.95, 38.44; DA 1:131).
- 5 (applied) kind disposition, kindness, sympathy, friendliness, help, assistance, protection, favour (D 3:245; Sn 262, 263; A 1:92; J 1:86 f, 3:471. 6:574; DA 1:318; VvA 63, 64; PvA 196 ~*m karoti*). (PED 666: sv *saṅgha*; standardized)

For our present purposes, we shall only look at (5) which refers to the oldest usages of *saṅgha* in the Pali texts. *Saṅgha*, as such, has the sense of bringing people together in harmony, solidarity and mutual good. All this is best represented by the word “conciliation,” which the OED defines as follows (on relevant ones):

- (1) The action of bringing into harmony; harmonizing, reconciliation.
- (2) The gaining or winning by quiet means.
- (3) Peaceable or friendly union.
- (4) Conversion from a state of hostility or distrust; the promotion of good will by kind and considerate measures; the exhibition of a spirit of amity, practice of conciliatory measures.

1.2.2 Saṅgha,vatthu. The (Saṅgha) Bāla Sutta (A 9.5) defines the 4 bases of conciliation (*saṅgha,vatthu*), factors conducive to social solidarity and community welfare, as comprising generosity [giving], pleasant speech, beneficent conduct, and impartiality [freedom from bias] [§6]. The Buddhist Hybrid Sanskrit (BHS) equivalents (such as *saṅgraha,vastu*) are as follows:³

<u>Pāli (c300 BCE)</u> ⁴	<u>Mahāvastu 1.3 (100 BCE-400 CE)</u>	<u>Lalita,vistara 30 (300-500 CE)</u>
<i>dāna</i>	<i>dāna</i>	<i>dāna</i>
<i>piya,vācā</i>	<i>priya,vākya</i>	<i>artha,kriyā</i>
<i>attha,cariyā</i>	<i>tathā'rtha,cariyā</i>	<i>samānārthatā</i>
<i>samanattā</i>	<i>samāna,sukha,duḥkatā</i>	<i>samāna,sukha,duḥkatā</i>

Note that the Lalita,vistara list is unique in having *artha,kriyā* (beneficial action) instead of *priya,vākya* (the Sanskrit equivalent of *piya,vācā* “loving speech”). Instead of *attha,cariyā* (“beneficial conduct”), the Mahāvastu has *tathā'rtha,cariyā* (*tathā*, “truth” + *artha,cariyā*) which can be rendered as “beneficial conducted in truth or related to the truth”. The Lalita,vistara, on the other hand, here has *samānārthatā*, that is, *samāna* (“equality”) + *artha* (“benefit, purpose”) + *tā* (“-ness”), meaning “impartiality,” which is actually the fourth *saṅgha,vatthu*. Finally, both the Sanskrit texts have *samāna,sukha,duḥkatā*, “being

² A 8.54/4:281-285 @ SD 5.10.

³ For other refs, see BHSD (548), sv *saṅgraha-vastu*.

⁴ D 3:152, 232; A 2:32, 248, 4:219, 364; J 5:330; SnA 236, 240. See also H Kern, *Toevogelselen* 2:67 sv.

the same in joy and in sorrow”). Apparently, as the centuries passed, the Buddhists using Sanskrit (the Mahāyāna groups) came up with their own qualities or deviated from the early Buddhist list.

2 The 6 memorable qualities

Similar to the 4 bases of conciliation are the 6 memorable qualities (*saraṇīya, dhamma*) or bases of conciliation for fraternal living “that create love and respect, conduce to helpfulness, to non-dispute, to concord, and to unity” (a teaching given in a number of other places). These qualities promote fellowship, vital to the settled communal life of the Buddhist monks and nuns. **The Sāmagāma Sutta**⁵ records the Buddha’s teaching these qualities to Ānanda as a preserver of the monastic system. The six memorable qualities are as follows:

- (1) Maintain bodily acts of lovingkindness (*mettā, kāya, kamma*).
- (2) Maintain verbal acts of lovingkindness (*mettā, vacī, kamma*).
- (3) Maintain mental acts of lovingkindness (*mettā, mano, kamma*).
- (4) Enjoy things in common with the virtuous (*sādhāraṇa, bhogī*).
- (5) Dwell with common virtues that conduce to mental concentration (*sīla, sāmāññatā*).
- (6) Dwell with common right view that conduces to the complete destruction of suffering (*diṭṭhi, sāmāññatā*).

All these qualities should be shown both in public and private towards others, especially companions in the faith. These qualities are called “memorable” (*saraṇīya*) because they inspire us to regard and recall others as spiritual friends.⁶

3 The 5 fears

3.0 The (Saṅgha) Bala Sutta closes by stating that “the noble disciple accomplished in these 4 powers overcomes 5 fears,” that is, to say:

- | | | |
|---|------------------------------|------|
| (1) the fear of livelihood; | <i>ājīvika bhaya</i> | |
| (2) the fear of disrepute; | <i>asiloka bhaya</i> | |
| (3) the fear of nervousness before an assembly; | <i>parisa, sārājja bhaya</i> | |
| (4) the fear of death; and | <i>maraṇa bhaya</i> | |
| (5) the fear of a bad destiny [rebirth]. | <i>duggati bhaya</i> | [§8] |

3.1 The fear of livelihood [§9(1)]. Our **livelihood** (*ājīva*) is not just a job that keeps us alive and healthy, but our work significantly shapes and influences our being, physical and mental. If we are neither monastics nor living on a comfortable inheritance, we need to work to earn a living. Our work, as such, is a means of supporting ourselves in an ethical manner. The Buddha reminds those of us who are laymen to enjoy our well-earned wealth and benefits in *a balanced life*, that is, living within our means.⁷

If our work and efforts attract wealth, that is good. For then, we and our loved ones can live at ease, and we also have the means to do charity, giving others the opportunity to rise above their suffering, ignorance and deprivation. Wealth, in other words, should be wisely and widely shared, so that our home, the clan, our community, our society, the country and the world is, in some way, a better place to live in.⁸

⁵ M 104,21/2:250 f. The 6 memorable qualities are also found in **Kosambiya S** (M 48,6-7/1:322 f).

⁶ M 2:250 f; D 2:80, 3:245, 281; M 2:250 f; A 3:288.

⁷ See **Dīgha, jānu S** (A 8.54,7/4:282 f), SD 5.10.

⁸ On worldly happiness, see **Anaṇa S** (A 4.62/2:69 f), SD 2.2. On the best benefits of wealth, see **Ādiya S** (A 5.41/3:45 f), SD 2.1.

The more dependent we are on our work for a living, the greater our fear of losing our source of income. However, according to the (Saṅgha) Bala Sutta (A 9.5), we have nothing to fear here if we have wisdom, energy, blamelessness, and conciliation, that is, when

- (1) we are well qualified in our work and skillful at it;
- (2) we are industrious in our work;
- (3) we are blameless in our actions; and
- (4) we are on good terms with others.

[It is worth discussing with your students or colleagues, which of these 4 “powers” would apply best to this situation and how.]

Work is best when we love doing it, and it is something wholesome (not against any of the 5 precepts). Next, our work should make us financially independent. Sometimes, especially at the start, we may need to work to be financially independent. This means that we need to be patient with ourselves and our work until the time is right for us to progress in seeking a more suitable and viable job.⁹

3.2 The fear of disrepute [§9(2)]. If we have a superior sense of ourselves, often measuring ourselves against others, we are likely to fear a loss of our reputation, especially when we have done something wrong. In a sense, this is a good thing, that is, when such a thought prevents us from lapses in our duties or being unethical.¹⁰ A worse situation is where we think that we are above everyone else, even above the law, so that we do not account for what we have done or not done.¹¹

According to the (Saṅgha) Bala Sutta, we have nothing to fear of disrepute if we have wisdom, energy, blamelessness, and conciliation, that is, when

- (1) we apply wisdom, that is, a practical knowledge that brings the best out of everyone;
- (2) we are industrious in our efforts, especially in accepting responsibility for our actions, and rectifying any mistakes as soon we are aware of them;
- (3) we are blameless in our actions, that is we have done what is right and proper within our power; and
- (4) we are on good terms with others, willing to accept and forgive others, where it is right and proper.

[It is worth discussing with your students or colleagues, which of these 4 “powers” would apply best to this situation and how.]

It is useful to remember that our reputation is often how others perceive us. Often enough, what we see as our “reputation” is simply how we perceive ourselves. To be a true individual, we must be able to rise above both, as see ourselves as we truly are, and be emotionally independent.¹²

3.3 The nervous fear before an assembly [§9(3)]. It is said that if we habitually do bad things we would be nervous before a crowd. Harping on our weaknesses, too, may have prevent us from being confident before others. In short, if we let our memories of past failures weigh us down, we will easily lose self-confidence. Or, it could simply be a lack of experience: then, we should begin with speaking before a small group of people we are comfortable with.

The word for “nervous” here is *sāraḥḥa*, and its opposite is *vesāraḥḥa*, “moral courage, intrepidity.”¹³ We need moral courage to speak out against an injustice or harmful situation or impending social problem or any issue we need to address, we could reflect on what the (Saṅgha) Bala Sutta has to say here. We can overcome our nervousness before the crowd by cultivating wisdom, energy, blamelessness, and conciliation, that is,

⁹ See **Right livelihood**, SD 37.8. On financial management, see SD 4.1 (4).

¹⁰ On conceit, see “**Me,**” **The nature of conceit**, SD 19.2a.

¹¹ On narcissism, see “**Me,**” **The nature of conceit**, SD 19.2a(4). The sense of being above society and the law: see “Inside the criminal mind,” Straits Times (Singapore) 4 Oct 2010 (B5).

¹² See **Emotional independence**, SD 40a.8.

¹³ On *sāraḥḥa* and *vesāraḥḥa*, see **Piṇḍolya S** (S 22.80) @ SD 28.9a(3).

- (1) Learn what is useful for effective public speaking and how to gain inner calm before others.
- (2) Practise speaking, say, before a life-size mirror or helpful friends, or record your efforts, and then review our efforts, correct our mistakes and better ourselves.
- (3) If we have good intentions, we would be moved by the Dharma, so that we would naturally overcome such difficulties, and would be effective in our presentation.
- (4) When we speak before the public, we must address them with lovingkindness, and address their strengths so that they have a good sense of what they can do.

[It is worth discussing with your students or colleagues, which of these 4 “powers” would apply best to a particular situation, say nervousness, and how it does so.]

3.4 The fear of death [§9(4)]. If we are habitually attracted to or indulge in sense-pleasures without regard for mental or personal cultivation, we are very likely to have a fear of death. Indeed, we would not feel comfortable discussing the subject. The best antidote to the fear of death is to truly *love* ourselves, and show that same love to others, and to love life as a whole. Living well is the best preparation for dying well. In short, this is *a life of lovingkindness*.¹⁴

Following the teachings of the (Saṅgha) Bala Sutta, we can overcome our fear of death by cultivating wisdom, energy, blamelessness, and conciliation, thus:

- (1) learn all we can about the nature the mind and body, especially the teachings on the 5 aggregates;¹⁵
- (2) make regular effort in cultivating the mind, especially the breath meditation;¹⁶
- (3) lead a blameless life based on moral virtue (keeping the precepts);¹⁷ and
- (4) cultivate lovingkindness habitually to all beings (even animals and plants),¹⁸ especially falling asleep with lovingkindness, and waking with it, too, so that this constant inner joy.¹⁹

[It is worth discussing with your students or colleagues, which of these 4 “powers” would apply best to this situation and how.]

3.5 The fear of a bad destiny [§9(5)]. Insufficient knowledge, false information or ignorance about the after-life could cause unnecessary worries and concern about what will happen to us after death. We should immediately avoid unhealthy “eternalist” religious teachings about eternal hell and eternal heaven. The first point we there is nothing *permanent* in the universe or anywhere else: whatever exists must exist in impermanence. Although some existential states, such as heavenly realms, may last for a very long time, even many world cycles, they are still impermanent. They all exist in time.

In Buddhist terms, *we create our own heaven, our own hell*, by our own habitual actions and wrong views. Following the teachings of the (Saṅgha) Bala Sutta, we can overcome our fear of a bad destiny by cultivating wisdom, energy, blamelessness, and conciliation, so that their powers will benefit us thus:

- (1) we understand that this body-mind we bear is impermanent, and as such, it has no essence or soul: hence, we reject the self-identity view;²⁰
- (2) make every effort to lead a blameless life based on moral virtue (keeping the precepts);²¹ and
- (3) cultivate breath meditation to purify and calm our mind calm especially during the last moments.²²

¹⁴ See (Aṭṭha) **Mettānisaṁsa S** (A 8.14/4:150 f), SD 30.6. On guiding the dying mind for high rebirth, see (Mahā, nāma) **Gilayāna S** (S 55.54/5:408-410), SD 4.10.

¹⁵ For a detailed study of the 5 aggregates (*pañca-k, khandha*), see SD 17.1-8 (incl the nature of consciousness).

¹⁶ On how breath meditation helps us die mindfully, see the closing of **Mahā Rāhul’ovāda S** (M 62,30/1:426), SD 3.11. On meditation (theory), see **Meditation & consciousness**, SD 17.8c; practical aspects, see **Bhāvanā**, SD 15.1.

¹⁷ On using moral virtue as practice and meditation, see **Sīlānussati**, SD 15.11.

¹⁸ See **Sama, jīvi S** (A 4.55/2:61 f), SD 5.1; **Mahā, parinibbāna S** (D 16.1.11/2:81 f), SD 9.

¹⁹ See **Sama, jīvi S** (A 4.55/2:61 f), SD 5.1; **Mahā, parinibbāna S** (D 16.1.11/2:81 f), SD 9.

²⁰ On the self-identity view (*sakkāya, diṭṭhi*), see **Anusaya**, SD 31.3(5).

²¹ On using moral virtue as practice and meditation, see **Sīlānussati**, SD 15.11.

²² See **Mahā Rāhul’ovāda S** (M 62,30), SD 3.11.

- (4) readily forgive others—let go of the dark and dead past—so that we have constant inner joy that acts as a wholesome karmic momentum during the last moments of life;²³

[It is worth discussing with your students or colleagues, which of these 4 “powers” would apply best to this situation and how.]

3.6 Love overcomes fear These 5 fears are those of a worldly person, more concerned with mundane happiness than with personal or spiritual progress. This is not to say that these fears are unreal, but that they assume an unreal dimension if we lack spirituality. Clearly, we should show wise concern regarding how we are supporting ourselves (living a balanced life, in keeping with our spirituality and the benefit of others), our reputation (how we are cultivating moral virtue), our social and moral courage, our concern with the present, and our spiritual confidence of awakening to true reality and bliss.

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(Saṅgaha) Bala Sutta

The Discourse on the Powers (in Connection with Conciliation)

A 9.5

The 4 powers

[363]

Bhikshus, there are these 4 powers. What are the four?

- | | | |
|---|--|------------------------|
| 2 | (1) The power of wisdom; | <i>paññā, bala.</i> |
| | (2) The power of energy; | <i>virīya, bala.</i> |
| | (3) The power of blamelessness; | <i>anavajja, bala.</i> |
| | (4) The power of conciliation. | <i>saṅgaha, bala.</i> |

(1) And what, bhikshus, is **the power of wisdom** (*paññā, bala*)?²⁴

- | | | |
|---|---|--|
| 3 | As to those things that are unwholesome | and regarded as unwholesome, ²⁵ |
| | to those things that are wholesome | and regarded as wholesome; |
| | to those things that are blameworthy | and regarded as blameworthy, |
| | to those things that are blameless | and regarded as blameless; |
| | to those things that are dark | and regarded as dark; |
| | to those things that are bright | and regarded as bright; |
| | to those things that are what one should not practise | and regarded so; |
| | to those things that are what one should practise | and regarded so; |
| | to those things that are unworthy of the noble ones | and regarded so; |
| | to those things that are worthy of the noble ones | and regarded so— |

²³ On lovingkindness for the dying, see **(Karaja, kāya) Brahnavihāra S** (A 10.28/5:299-301), SD 2.10.

²⁴ Here I follow **Ce Ee** reading which has a harmonious sequence. **Be** *Ye dhammā kusalā kusala, saṅkhātā ye dhammā akusalā akusala, saṅkhātā; ye dhammā sāvajjā sāvajjasāṅkhātā; ye dhammā anavajjā anavajja, saṅkhātā; ye dhammā kaṇhā kaṇha, saṅkhātā; ye dhammā sukkā sukka, saṅkhātā; ye dhammā sevītabbā sevītabba, saṅkhātā; ye dhammā asevītabbā asevītabba, saṅkhātā; ye dhammā nālam-ariyā nālam-ariya, saṅkhātā; ye dhammā alam-ariyā alam-ariya, saṅkhātā: ty-assa dhammā paññāya vodiṭṭhā honti vocarītā.* **Se** has the underscored lines reversed (ie ye *dhammā asevītabbā* comes first). The sentence flow here is uneven, while Ce Ee give a smooth reading.

²⁵ Be reverses this first pair of lines, and the next pair, too. Here I follow Ee.

having clearly seen²⁶ them, having fully (mentally) investigated²⁷ them—

This, bhikshus, is called the power of wisdom.

(2) And what, bhikshus, is **the power of energy** (*virīya, bala*)?

- 4 As to those things that are unwholesome and regarded as unwholesome,
 those things that are blameworthy and regarded as blameworthy;
 those things that are dark and regarded as dark;
 those things that are what one should not practise and regarded so; [364]
 those things that are unworthy of the noble ones and regarded so—

he brings forth the desire, makes the effort, rouses the energy, exerts and directs his mind towards the *abandoning* of these states.

- 4.2 As to those things that are wholesome and regarded as wholesome,
 those things that are blameless and regarded as blameless;
 those things that are bright and regarded as bright;
 those things that are what one should practise and regarded so;
 those things that are worthy of the noble ones and regarded so;

he brings forth the desire, makes the effort, rouses the energy, exerts and directs his mind towards the *winning* of these states—

This, bhikshus, is called the power of energy.

(3) And what, bhikshus, is **the power of blamelessness** (*anavajja, bala*)?

- 5 Here, bhikshus, a noble disciple is
 blameless in his *deeds*,
 blameless in his *words*,
 blameless in his *thoughts*—

This, bhikshus, is called the power of blamelessness.

The 4 bases of conciliation [welfare]

5.2 (4) And what, bhikshus, is **the power of conciliation [welfare]** (*saṅgaha, bala*)?

6 Bhikshus, there are these 4 bases of conciliation [conditions of welfare], namely:²⁸

- (1) **generosity** [giving], *dāna*
 (2) **pleasant speech**, *piya, vācā*
 (3) **beneficent conduct**, *attha, cariyā*
 (4) **impartiality** [freedom from bias], *samān'attatā*

(1) The foremost of **gifts** (*dāna*), bhikshus, is the gift of the Dharma.²⁹

(2) The foremost of **pleasant speech** (*piya, vācā*), bhikshus, is teaching the Dharma again and again to those who are desirous of it and listen attentively.³⁰

(3) The foremost of **beneficent conduct** (*attha, cariyā*), bhikshus, is³¹

²⁶ “Having clearly seen,” *vodiṭṭha* (fr *vi* + *ava* + *diṭṭha*).

²⁷ “Having fully (mentally) investigated them,” *vocarita* (fr *vi* + *ocarita*).

²⁸ These are the 4 conditions (*dāna, peyya, vajja, attha, cariya, samān'attatā*) for the integration of a group or of society, or consolidating friendship, partnership and unity (D 3:152, 232; A 2:32, 248, 4:218, 363). Hatthaka of Āḷavī is declared by the Buddha to be the foremost amongst the laity who has a following through the 4 bases of conciliation (*saṅgaha, vatthu*) (A 1:26). See **Āḷavaka S** (A 3.34/1:136-138), SD 4.8.

²⁹ This sentence is clearly the root of Dh 354a.

³⁰ *Etad-aggam, bhikkhave, peyya, vajjānam yad-idam atthikassa ohita, sotassa punappunam dhammam deseti.*

³¹ The foll 4 qualities—faith, moral virtue, charity and wisdom—are, in fact, *the conditions for spiritual welfare*: see **Dīgha, jānu S** (A 8.54, 10-15/4:284 f), SD 5.10. They are also an abridgement of **the 7 noble treasures** (*ariya, dhana*): faith, moral virtue, moral shame (*hiri*), moral fear (*ottappa*), great learning (*bāhu, sacca*), charity, wisdom

to rouse, instill, establish ³²	faith	(<i>saddhā</i>)	in the faithless;
to rouse, instill, establish	moral virtue	(<i>sīla</i>)	in the immoral;
to rouse, instill, establish	charity	(<i>cāga</i>)	in the miser;
to rouse, instill, establish	wisdom	(<i>paññā</i>)	in the foolish [the ignorant].

- (4) The foremost of **impartiality** [compatibility] (*samān'attatā*),³³ bhikshus, is
 that between a streamwinner and a streamwinner,
 that between a once-returner and a once-returner,
 that between a non-returner and a non-returner,
 that between an arhat and an arhat.³⁴

This, bhikshus, is called the power of conciliation.

These, bhikshus, are the 4 powers.³⁵

The 5 fears

7 Bhikshus, the noble disciple accomplished in these 4 powers overcomes 5 fears. What are the five?

- 8 (1) **The fear of livelihood,**
 (2) **the fear of disrepute,**
 (3) **the fear of nervousness before an assembly, [365]**
 (4) **the fear of death,**
 (5) **the fear of a bad destiny [rebirth].**

Such a noble disciple will consider thus:

9 (1) “I have no fear for my livelihood. Why should I fear for my livelihood?”

I have the 4 powers: the power of wisdom, the power of energy, the power of blamelessness, the power of conciliation [welfare].

The foolish should fear for his livelihood;

the lazy should fear for his livelihood;

the one of blameworthy deeds, words and thoughts should fear for his livelihood;

the one showing no conciliation should fear for his livelihood.

(D 3:163, 267; A 4:5), so called because they are *spiritual treasures* that, unlike material wealth, cannot be lost. Moral shame and moral fear are what motivate us to cultivate moral virtue: as such, they can be included in moral virtue. Great learning leads to and support wisdom. Charity can be subsumed under any of the other three qualities (faith, moral virtue, wisdom) or all of them. These noble treasures are also called “**the virtues of great assistance**” (*bahu,kāra dhamma*) (D 3:282) since they provide one with the tools for personal development and for people-helping. In **Dīgha,jānu S** (A 8.54) lists spiritual friendship as one of the 4 accomplishments (*sampadā*), the conditions for happiness here and now (ie diligence, watchfulness, spiritual friendship and balanced livelihood); and these 4 qualities: faith, moral virtue, charity and wisdom are the characteristics of a *kalyāṇa,mitta* (§6), and which are also the 4 accomplishments, the conditions for future happiness (§10-15) (A 8.54/4:284 f), SD 5.10. See also **Spiritual friendship**, SD 34.1 (4.1).

³² *Samādapeti niveseti patiṭṭhāpeti* (caus pres): see (**Ānanda**) **Subha S** (D 10,1.6.1/1:205) n, SD 40a.13.

³³ Simply, impartiality refers to a “full knowledge” one has of another, ie, an arhat knows another arhat best, or he can know other of the other 3 kinds of saints; and so on. Technically, impartiality (freedom from biases), refers to the lack of the 4 biases (*āgati*), ie, greed, hate, delusion and fear (V 1:339; Vism 22.55/683). They are called “motives” (*thāna*) in **Sigāl’ovāda S** (D 31,5-6/3:182), SD 4.1.

³⁴ A good example of this impartiality amongst the saints is that of Anuruddha and his companions Nandiya and Kimbila as recorded in **Upakkilesa S** (M 128) where Anuruddha, after saying that he shows lovingkindness in deed, speech and thought to them, declares to the Buddha: “Bhante, here I think thus: ‘Why should I not set aside what I wish to do and instead do what these venerables wish to do. It seems, bhante, that we are of different bodies but of one mind!’” (M 128,12.1/3:156), SD 5.18 §12a.

³⁵ See also **Ariya Dhana S 2** (A 7.6) @ SD 37.6 (1.2.5).

(2) I have no fear of **disrepute**. Why should I fear disrepute?

I have the 4 powers: the power of wisdom, the power of energy, the power of blamelessness, the power of conciliation.

The foolish should fear disrepute;
 the lazy should fear disrepute;
 the one of blameworthy deeds, words and thoughts should fear disrepute;
 the one showing no conciliation should fear disrepute.

(3) I have no fear of **nervousness before an assembly**. Why should I fear nervousness before an assembly?

I have the 4 powers: the power of wisdom, the power of energy, the power of blamelessness, the power of conciliation.

The foolish should fear nervousness before an assembly;
 the lazy should fear nervousness before an assembly;
 the one of blameworthy deeds, words and thoughts should fear nervousness before an assembly;
 the one showing no conciliation should fear nervousness before an assembly.

(4) I have no fear of **death**. Why should I fear death?

I have the 4 powers: the power of wisdom, the power of energy, the power of blamelessness, the power of conciliation.

The foolish should fear death;
 the lazy should fear death;
 the one of blameworthy deeds, words and thoughts should fear death;
 one showing no conciliation should fear death.

(5) I have no fear of **a bad destiny**. Why should I fear a bad destiny?

I have the 4 powers: the power of wisdom, the power of energy, the power of blamelessness, the power of conciliation.

The foolish should fear a bad destiny;
 the lazy should fear a bad destiny;
 the one of blameworthy deeds, words and thoughts should fear a bad destiny;
 one showing no conciliation should fear a bad destiny.

Bhikshus, the noble disciple accomplished in these powers have overcome the 5 fears.

— evaṃ —

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