# AN 8.28 — AN 8:28 Strengths | Bala Sutta

English translation by Ṭhānissaro Bhikkhu.

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Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

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## Text

Strengths

Bala Sutta (AN 8:28)

Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, “Sāriputta, how many are the strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): ‘The effluents are ended in me’?”

“Eight, lord, are the strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’ Which eight?

“There is the case where the inconstancy of all fabrications as they have come to be is well seen with right discernment by a monk whose effluents are ended. The fact that the inconstancy of all fabrications as they have come to be is well seen with right discernment by a monk whose effluents are ended is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’

“And further, sensual passions as they have come to be are well seen with right discernment as analogous to hot charcoals by a monk whose effluents are ended. The fact that sensual passions as they have come to be are well seen with right discernment as analogous to hot charcoals by a monk whose effluents are ended is also a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’

“And further, the mind of a monk whose effluents are ended inclines toward seclusion, leans toward seclusion, tends toward seclusion, stays in seclusion, delights in renunciation, entirely rid of the qualities that act as a basis for the effluents. The fact that the mind of a monk whose effluents are ended inclines toward seclusion, leans toward seclusion, tends toward seclusion, stays in seclusion, delights in renunciation, entirely rid of the qualities that act as a basis for the effluents is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’

“And further, the four establishings of mindfulness1 are developed, well-developed by a monk whose effluents are ended. The fact that the four establishings of mindfulness are developed, well-developed by a monk whose effluents are ended is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’

“And further, the four bases of power are developed, well-developed by a monk whose effluents are ended....

“And further, the five faculties are developed, well-developed by a monk whose effluents are ended....

“And further, the seven factors for awakening are developed, well-developed by a monk whose effluents are ended....

“And further, the noble eightfold path is developed, well-developed by a monk whose effluents are ended. The fact that the noble eightfold path is developed, well-developed by a monk whose effluents are ended is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’

“These, lord, are the eight strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): ‘The effluents are ended in me.’”

Note

1. This and the remaining strengths constitute five of the seven lists of qualities that make up the Wings to Awakening. The two missing lists are the four right exertions and the five strengths. The four exertions may have been omitted here because they are identical with the factor of right effort in the noble eightfold path. As for the five strengths, there may be two reasons for why they are omitted. The first, suggested by AN 4:163, is that they pertain to the lower levels of noble attainment—stream-entry through non-returning—whereas the five faculties, which cover the same qualities as the five strengths (conviction, persistence, mindfulness, concentration, and discernment), constitute a higher intensity of these qualities pertaining exclusively to arahantship. The second possible reason is that listing the five strengths as one of eight strengths would have been confusing.

## Publisher references (not part of the sutta)

See also: DN 16: MN 48; SN 48:53; AN 10:75