

# Five powers - 5 bala

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The following five faculties are called powers (*bala*)

1. confidence - *saddhā*,
2. energy - *virīya*,
3. mindfulness - *sati*,
4. concentration - *samādhi* and
5. wisdom - *paññā*.

when they have reached maturity. cf. AN 5. 13.

In AN 5.14 these five powers are explained as powers of a noble disciple (*ariyasāvako*) as follows:

1. confidence: as unshakable confidence in the Buddha,
2. energy: as the unwavering striving to overcome the unwholesome and tirelessly develop the wholesome,
3. mindfulness: as the unwavering mindfulness and remembrance of what was spoken long ago,
4. concentration: as the four mental absorptions (*jhāna*),
5. wisdom: as penetrating insight into the arising and passing away of all phenomena of existence, which leads to complete overcoming of suffering.

AN 5. 15 explains how the five powers can be recognised:

1. confidence: by the four factors of the stream entry:  
unshakable confidence in the Buddha,  
in the Dhamma,  
in the Sangha,

by purified ethics, cf. SN 55.1

or: associating with upright people (*sappurisasamsevo*),  
listening to the good teachings (*saddhammassavanam*),  
wise attention (*yonisomanasikāro*),  
practice according to the *dhamma* (*dhammānudhammappaṭipatti*).  
cf. SN 55.5

2. energy: the four right strivings,

3. mindfulness: the four foundations of mindfulness,

4. concentration: the four mental absorptions (*jhāna*),

5. wisdom: the four noble truths.

The five powers are described as unshakable. They are so strongly developed as mental powers that the mind is not shaken by their opposites, such as non-confidence or doubt as the opposite of confidence, sloth as the opposite of energy, carelessness as the opposite of mindfulness, absent-mindedness or restlessness as the opposite of concentration, ignorance as the opposite of wisdom. The mind is stable in the five powers, the opposite factors cannot afflict or shake it in any way.