

Numbered Discourses

Bhikkhu Sujato

NUMBERED DISCOURSES

A sensible translation of the Aṅguttara Nikāya



translated and introduced by

BHIKKHU SUJATO

VOLUME 2

AN 4

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THE BOOK OF THE FOURS

THE FIRST FIFTY

The Chapter at Wares Village

AN 4.1

Understood

Anubuddhasutta

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Vajjis at Wares Village. There the Buddha addressed the mendicants, “Mendicants!” 1.1

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there’ll be no more future lives.” 2.1

That is what the Buddha said. Then the Holy One, the Teacher, went on to say: 3.1

“Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned. 4.1

And so the Buddha, having insight, 5.1

explained this teaching to the mendicants.
 The teacher made an end of suffering,
 seeing clearly, he is fully quenched.”

AN 4.2

Fallen

Papatitasutta

- 1.1 “Someone without four things is said to have ‘fallen from this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone without these four things is said to have ‘fallen from this teaching and training’.
- 2.1 Someone with four things is said to be ‘secure in this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone with these four things is said to be ‘secure in this teaching and training’.
- 3.1 They fall, collapsed and fallen;
 greedy, they return.
 The work is done, the joyful is enjoyed,
 happiness is found through happiness.”

AN 4.3

Broken (1st)

Paṭhamakhatasutta

- 1.1 “When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. When a foolish, incompetent

untrue person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has four qualities they 2.1
keep themselves intact and unscathed. They don't deserve to be blamed and criticized by sensible people, and they create much merit. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don't arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent true person has these four qualities they keep themselves intact and unscathed. They don't deserve to be blamed and criticized by sensible people, and they create much merit.

When you praise someone worthy of criticism, 3.1
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you'll never find happiness that way.

Bad luck at dice is a trivial thing, 4.1
if all you lose is your money
and all you own, even yourself.
What's really terrible luck
is to hate the holy ones.

For more than two quinquadecillion years, 5.1
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

AN 4.4

Broken (2nd)

Dutiya-khata-sutta

- 1.1 “When a foolish, incompetent untrue person acts wrongly toward four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Mother ... father ... a Realized One ... and a disciple of a Realized One. When a foolish, incompetent untrue person acts wrongly toward these four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.
- 2.1 When an astute, competent true person acts rightly toward four people they keep themselves intact and unscathed. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What four? Mother ... father ... a Realized One ... and a disciple of a Realized One. When an astute, competent true person acts rightly toward these four people they keep themselves intact and unscathed. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.
- 3.1 A person who does wrong
by their mother or father,
or a Realized One, a Buddha,
or one of their disciples,
creates much wickedness.
- 4.1 Because of their unprincipled conduct
toward their parents,
they’re criticized in this life by the astute,
and they depart to be reborn in a place of loss.
- 5.1 A person who does right
by their mother and father,

or a Realized One, a Buddha,
or one of their disciples,
creates much merit.

Because of their principled conduct 6.1
toward their parents,
they're praised in this life by the astute,
and they depart to rejoice in heaven."

AN 4.5

With the Stream

Anusotasutta

"These four people are found in the world. What four? A person 1.1
who goes with the stream; a person who goes against the stream; a
steadfast person; and a brahmin who has crossed over and stands
on the far shore.

And who is the person who goes with the stream? It's a person 1.4
who takes part in sensual pleasures and does bad deeds. This is
called a person who goes with the stream.

And who is the person who goes against the stream? It's a person 2.1
who doesn't take part in sensual pleasures or do bad deeds. They
live the full and pure spiritual life in pain and sadness, weeping,
with tearful faces. This is called a person who goes against the
stream.

And who is the steadfast person? It's a person who, with the 3.1
ending of the five lower fetters, is reborn spontaneously. They're
extinguished there, and are not liable to return from that world.
This is called a steadfast person.

And who is a brahmin who has crossed over and stands on the 4.1
far shore? It's a person who realizes the undefiled freedom of heart
and freedom by wisdom in this very life. And they live having
realized it with their own insight due to the ending of defilements.

This is called a brahmin who has crossed over and stands on the far shore.

4.4 These are the four people found in the world.

5.1 All those people with unbridled sensuality,
not free of lust, enjoying sensual pleasures in this life:
again and again, they return to birth and old age;
those who go with the stream are sunk in craving.

6.1 So the attentive in this life,
with mindfulness established,
don't take part in sensual pleasures and bad deeds.
In pain they'd give up sensual pleasures:
they call that person
'one who goes against the stream.'

7.1 Someone who's given up five corruptions,
a perfect trainee, not liable to decline,
who's mastered their mind,
with faculties immersed in samādhi,
that's called 'a steadfast person.'

8.1 The sage who has comprehended all things,
high and low,
cleared them and ended them, so they are no more;
they've completed the spiritual journey,
and gone to the end of the world,
they're called 'one who has gone beyond.'

AN 4.6

A Little Learning

Appassutasutta

1.1 "Mendicants, these four people are found in the world. What four?
A person may have:

1. Little learning and not get the point of learning.
2. Little learning but get the point of learning.
3. Much learning but not get the point of learning.
4. Much learning and get the point of learning.

And how has a person learned little and not got the point of learning? It's when a person has learned little of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And with the little they've learned, they understand neither the meaning nor the teaching, nor do they practice in line with the teaching. That's how a person has learned little and not got the point of learning. 1.7

And how has a person learned little but has got the point of learning? It's when a person has learned little of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But with the little they've learned, they understand the meaning and the teaching, and they practice in line with the teaching. That's how a person has learned little but has got the point of learning. 2.1

And how has a person learned much but hasn't got the point of learning? It's when a person has learned much of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But even though they've learned much, they understand neither the meaning nor the teaching, nor do they practice in line with the teaching. That's how a person has learned much but hasn't got the point of learning. 3.1

And how has a person learned much and has got the point of learning? It's when a person has learned much of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And with the large amount they've learned, they understand the meaning and the teaching, and they practice in line with the teach- 4.1

ing. That's how a person has learned much and has got the point of learning.

4.6 These are the four people found in the world.

5.1 If you don't learn much,
and aren't steady in ethics,
they'll criticize you on both counts,
for your ethics and your learning.

6.1 If you don't learn much,
and you are steady in ethics,
they'll praise your ethical conduct,
since your learning has succeeded.

7.1 If you learn much,
but aren't steady in ethics,
they'll criticize your ethical conduct,
for your learning hasn't succeeded.

8.1 If you learn much,
and you are steady in ethics,
they'll praise you on both counts,
for your ethics and your learning.

9.1 A wise disciple of the Buddha
who is learned and has memorized the teachings;
like a pendant of Black Plum River gold,
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they're praised."

AN 4.7

Beautification

Sobhanasutta

“Mendicants, these four who are competent, educated, assured, and 1.1
learned, who have memorized the teachings and practice in line
with the teachings, beautify the Saṅgha. What four? A monk, a
nun, a layman, and a laywoman.

These four who are competent, educated, assured, and learned, 1.7
who have memorized the teachings and practice in line with the
teachings, beautify the Saṅgha.

Whoever is competent and assured, 2.1
learned, a memorizer of the teachings,
who lives in line with the teachings—
such a person is said to beautify the Saṅgha.

A monk accomplished in ethics, 3.1
and a learned nun,
a faithful layman,
and a faithful laywoman, too:
these beautify the Saṅgha,
they are the beautifiers of the Saṅgha.”

AN 4.8

Self-assured

Vesārajjasutta

“Mendicants, a Realized One has four kinds of self-assurance. With 1.1
these he claims the bull’s place, roars his lion’s roar in the assemblies,
and turns the divine wheel. What four?

I see no reason for anyone—whether ascetic, brahmin, god, 1.3
Māra, or the Divinity, or anyone else in the world—to legitimately
scold me, saying: ‘You claim to be a fully awakened Buddha, but

you don't understand these things.' Since I see no such reason, I live secure, fearless, and assured.

2.1 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'You claim to have ended all defilements, but you still have these defilements.' Since I see no such reason, I live secure, fearless, and assured.

3.1 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'The acts that you say are obstructions are not really obstructions for the one who performs them.' Since I see no such reason, I live secure, fearless, and assured.

4.1 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'Though you teach that this teaching leads to the goal of the complete ending of suffering, it doesn't lead there for one who practices it.' Since I see no such reason, I live secure, fearless, and assured.

4.3 A Realized One has these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

5.1 The various grounds for criticism
that ascetics and brahmins rely on
vanish on reaching a Realized One,
assured, gone beyond grounds for criticism.

6.1 He rolls forth the Wheel of Dhamma
as a consummate one,
complete, sympathetic for all living creatures.
Sentient beings revere him,
first among gods and humans,
who has gone beyond rebirth."

AN 4.9

The Arising of Craving

Taṇhuppādasutta

“Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state. 1.1

These are the four things that give rise to craving in a mendicant. 1.7

Craving is a person’s partner 2.1
as they transmigrate on this long journey.
They go from this state to another,
but don’t escape transmigration.

Knowing this drawback— 3.1
that craving is the cause of suffering—
rid of craving, free of grasping,
a mendicant would wander mindful.”

AN 4.10

Yokes

Yogasutta

“Mendicants, there are these four yokes. What four? The yokes of sensual pleasures, future lives, views, and ignorance. 1.1

And what is the yoke of sensual pleasures? It’s when you don’t truly understand sensual pleasures’ origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures linger on inside. This is called the yoke of sensual pleasures. Such is the yoke of sensual pleasures. 1.4

And what is the yoke of future lives? It’s when you don’t truly understand future lives’ origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, 2.1

attachment, and craving for continued existence linger on inside. This is called the yoke of future lives. Such are the yokes of sensual pleasures and future lives.

3.1 And what is the yoke of views? It's when you don't truly understand views' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside. This is called the yoke of views. Such are the yokes of sensual pleasures, future lives, and views.

4.1 And what is the yoke of ignorance? It's when you don't truly understand the six fields of contact's origin, ending, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact linger on inside. This is called the yoke of ignorance. Such are the yokes of sensual pleasures, future lives, views, and ignorance. These are bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why someone yoked to them is called: 'one who has not found sanctuary from the yoke'.

4.7 These are the four yokes.

5.1 There are these four kinds of unyoking. What four? Unyoking from sensual pleasures, future lives, views, and ignorance.

5.4 And what is unyoking from sensual pleasures? It's when you truly understand sensual pleasures' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures don't linger on inside. This is called unyoking from sensual pleasures. Such is unyoking from sensual pleasures.

6.1 And what is unyoking from future lives? It's when you truly understand future lives' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for continued existence don't linger on inside. This is called unyoking from future lives. Such is unyoking from sensual pleasures and future lives.

And what is unyoking from views? It's when you truly understand views' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for views don't linger on inside. This is called unyoking from views. Such is unyoking from sensual pleasures, future lives, and views. 7.1

And what is unyoking from ignorance? It's when you truly understand the six fields of contact's origin, ending, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact don't linger on inside. This is called unyoking from ignorance. Such is unyoking from sensual pleasures, future lives, views, and ignorance. These are bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why someone unyoked from them is called: 'one who has found sanctuary from the yoke'. 8.1

These are the four kinds of unyoking. 8.7

Yoked to both sensual pleasures 9.1
and the desire to be reborn in a future life;
yoked also to views,
and governed by ignorance,

sentient beings continue to transmigrate, 10.1
with ongoing birth and death.
But those who fully understand sensual pleasures,
and the yoke to all future lives;

with the yoke of views eradicated, 11.1
and ignorance dispelled,
unyoked from all yokes,
truly those sages have slipped their yoke."

The Chapter on Walking

AN 4.11

Walking

Carasutta

- 1.1 “Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.
- 2.1 Suppose a mendicant has a sensual, malicious, or cruel thought while standing ... sitting ... or when lying down while awake. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.
- 5.1 Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.
- 6.1 Suppose a mendicant has a sensual, malicious, or cruel thought while standing ... sitting ... or when lying down while awake. They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”
- 9.1 Whether walking or standing,

sitting or lying down,
if you think a bad thought
to do with the domestic life,

you're on the wrong path, 10.1
lost among things that delude.
Such a mendicant is incapable
of experiencing the highest awakening.

But one who, whether standing or walking, 11.1
sitting or lying down,
has calmed their thoughts,
loving peace of mind;
such a mendicant is capable
of experiencing the highest awakening.”

AN 4.12

Ethics

Sīlasutta

“Mendicants, live by the ethical precepts and the monastic code. 1.1
Live restrained in the monastic code, conducting yourselves well
and resorting for alms in suitable places. Seeing danger in the
slightest fault, keep the rules you've undertaken. When you've
done this, what more is there to do?

Suppose a mendicant has got rid of desire and ill will while 2.1
walking, and has given up dullness and drowsiness, restlessness
and remorse, and doubt. Their energy is roused up and unflagging,
their mindfulness is established and lucid, their body is tranquil
and undisturbed, and their mind is immersed in samādhi. Such a
mendicant is said to be 'keen and prudent, always energetic and
determined' when walking.

Suppose a mendicant has got rid of desire and ill will while 3.1
standing ... sitting ... and when lying down while awake, and has

given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.

- 6.1 Carefully walking, carefully standing,
carefully sitting, carefully lying;
a mendicant carefully bends their limbs,
and carefully extends them.
- 7.1 Above, below, all round,
as far as the earth extends;
they scrutinize the rise and fall
of phenomena such as the aggregates.
- 8.1 Training in what leads to serenity of heart,
always staying mindful;
they call such a mendicant
‘always determined.’”

AN 4.13

Effort

Padhānasutta

- 1.1 “Mendicants, there are these four right efforts. What four?
- 1.3 A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.
- 1.4 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.
- 1.5 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, 1.6
and strive so that skillful qualities that have arisen remain, are not
lost, but increase, mature, and are fulfilled by development.

These are the four right efforts. 1.7

By rightly striving, 2.1
they've crushed Māra's sovereignty;
unattached, they've gone beyond
the peril of birth and death.
Contented and unstirred,
they've vanquished Māra and his mount;
now they've gone beyond all Namuci's forces,
they're happy."

AN 4.14

Restraint

Samvarasutta

"Mendicants, there are these four efforts. What four? The efforts to 1.1
restrain, to give up, to develop, and to preserve.

And what, mendicants, is the effort to restrain? When a mendi- 1.4
cant sees a sight with their eyes, they don't get caught up in the fea-
tures and details. If the faculty of sight were left unrestrained, bad
unskillful qualities of covetousness and displeasure would become
overwhelming. For this reason, they practice restraint, protecting
the faculty of sight, and achieving its restraint. When they hear a
sound with their ears ... When they smell an odor with their nose
... When they taste a flavor with their tongue ... When they feel
a touch with their body ... When they know an idea with their
mind, they don't get caught up in the features and details. If the
faculty of mind were left unrestrained, bad unskillful qualities of
covetousness and displeasure would become overwhelming. For
this reason, they practice restraint, protecting the faculty of mind,
and achieving its restraint. This is called the effort to restrain.

- 2.1 And what, mendicants, is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.
- 3.1 And what, mendicants, is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.
- 4.1 And what, mendicants, is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine basis of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.
- 4.4 These are the four efforts.
- 5.1 Restraint and giving up,
development and preservation:
these are the four efforts
taught by the kinsman of the Sun.
Any mendicant who keenly applies these
may attain the ending of suffering."

AN 4.15

Regarded as Foremost

Paññattisutta

- 1.1 "Mendicants, these four are regarded as foremost. What four? The foremost in size of incarnation is Rāhu, lord of titans. The foremost pleasure seeker is King Mandhātā. The foremost in sovereignty is Māra the Wicked. In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and

humans—a Realized One, the perfected one, the fully awakened Buddha is said to be the best. These are the four regarded as foremost.

Rāhu is foremost in size of incarnation, 2.1
Mandhātā in enjoying sensual pleasures,
Māra in sovereignty,
shining with power and glory.

Above, below, all round, 3.1
as far as the earth extends;
in all the world with its gods,
the Buddha is declared foremost.”

AN 4.16

Subtlety

Sokhummasutta

“Mendicants, there are these four kinds of subtlety. What four? 1.1

A mendicant has ultimate subtlety of form. They don’t see any 1.3
other subtlety of form that’s better or finer than that, nor do they
aim for it.

A mendicant has ultimate subtlety of feeling. They don’t see any 1.6
other subtlety of feeling that’s better or finer than that, nor do they
aim for it.

A mendicant has ultimate subtlety of perception. They don’t see 1.9
any other subtlety of perception that’s better or finer than that, nor
do they aim for it.

A mendicant has ultimate subtlety of choices. They don’t see 1.12
any other subtlety of choices that’s better or finer than that, nor do
they aim for it.

These are the four kinds of subtlety. 1.15

Knowing the subtlety of form, 2.1
the cause of feelings,

where perception comes from,
and where it ends;
and knowing choices as other,
as suffering and as not-self,

- 3.1 that mendicant sees rightly,
peaceful, in love with the state of peace.
They bear their final body,
having vanquished Māra and his mount.”

AN 4.17

Prejudice (1st)

Paṭhamaagatisutta

- 1.1 “Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.
- 2.1 If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame fades away,
like the moon in the waning fortnight.”

AN 4.18

Prejudice (2nd)

Dutiyaagatisutta

- 1.1 “Mendicants, there are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.
- 2.1 If you don’t act against the teaching

out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

AN 4.19

Prejudice (3rd)

Tatiyaagatisutta

“Mendicants, there are these four ways of making prejudiced de- 1.1
cisions. What four? Making decisions prejudiced by favoritism,
hostility, stupidity, and cowardice. These are the four ways of mak-
ing prejudiced decisions.

There are these four ways of making unprejudiced decisions. 2.1
What four? Making decisions unprejudiced by favoritism, hos-
tility, stupidity, and cowardice. These are the four ways of making
unprejudiced decisions.

If you act against the teaching 3.1
out of favoritism, hostility, cowardice, or stupidity,
your fame fades away,
like the moon in the waning fortnight.

If you don’t act against the teaching 4.1
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

AN 4.20

A Meal Designator

Bhattuddesakasutta

“Mendicants, a meal designator who has four qualities is cast down 1.1
to hell. What four? They make decisions prejudiced by favoritism,

hostility, stupidity, and cowardice. A meal designator who has these four qualities is cast down to hell.

- 2.1 A meal designator who has four qualities is raised up to heaven. What four? They make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. A meal designator who has these four qualities is raised up to heaven.

- 3.1 All those people with unbridled sensuality,
unprincipled, with no respect for principle,
led astray
by favoritism, hostility, stupidity, or cowardice,
are called ‘an assembly of the dregs’:

- 4.1 that’s what was said by the ascetic who knows.
And so those praiseworthy true persons,
standing on principle, doing nothing wrong,
not led astray
by favoritism, hostility, stupidity, or cowardice,
are called ‘an assembly of the cream’:
that’s what was said by the ascetic who knows.”

The Chapter at Uruvelā

AN 4.21

At Uruvelā (1st)

Paṭhamauruvelasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the
Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, this one time, when I was first awakened, I was 2.1
staying in Uruvelā at the goatherd’s banyan tree on the bank of the
Nerañjarā River. As I was in private retreat this thought came to
mind: ‘One without respect and reverence lives in suffering. What
ascetic or brahmin should I honor and respect and rely on?’

Then it occurred to me: ‘I would honor and respect and rely on 3.1
another ascetic or brahmin so as to complete the entire spectrum
of ethics, if it were incomplete. But I don’t see any other ascetic or
brahmin in this world—with its gods, Māras, and Divinities, this
population with its ascetics and brahmins, its gods and humans—
who is more accomplished than myself in ethics, who I should
honor and respect and rely on.

I would honor and respect and rely on another ascetic or brah- 4.1
min so as to complete the entire spectrum of immersion, if it were
incomplete. But I don’t see any other ascetic or brahmin ... who is
more accomplished than myself in immersion ...

5.1 I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin in this world ... who is more accomplished than myself in wisdom ...

6.1 I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world ... who is more accomplished than myself in freedom ...'

7.1 Then it occurred to me: 'Why don't I honor and respect and rely on the same teaching to which I was awakened?'

8.1 And then the divinity Sahampati, knowing my train of thought, vanished from the realm of divinity and appeared in front of me, as easily as a strong man would extend or contract his arm. He arranged his robe over one shoulder, raised his joined palms toward me, and said: 'That's so true, Blessed One! That's so true, Holy One! All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching. May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.'

8.7 That's what the divinity Sahampati said. Then he went on to say:

9.1 'All Buddhas, whether in the past,
the Buddhas of the future,
and the Buddha at present—
destroyer of the sorrows of many—

10.1 respecting the true teaching
they did live, they do live,
and they also will live.
This is the nature of the Buddhas.

11.1 Therefore someone who cares for their own welfare,
and wants to become the very best they can be,

should respect the true teaching,
remembering the instructions of the Buddhas.’

That’s what the divinity Sahampati said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Then, knowing the request of the Divinity and what was suitable for myself, I honored and respected and relied on the same teaching to which I was awakened. And since the Saṅgha has also achieved greatness, I also respect the Saṅgha.” 12.1

AN 4.22

At Uruvelā (2nd)

Dutiyauruvelasutta

“Mendicants, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. Then several old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life—came up to me, and exchanged greetings with me. 1.1

When the greetings and polite conversation were over, they sat down to one side, and said to me: ‘Mister Gotama, we have heard this: 1.3

“The ascetic Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.” And this is indeed the case, for Mister Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Mister Gotama.’ 1.5

Then it occurred to me, “These venerables don’t know what a senior is, or what qualities make you a senior.” 2.1

Mendicants, suppose you’re eighty, ninety, or a hundred years old. But your speech is untimely, false, meaningless, and against the teaching or training. You say things at the wrong time which are 2.3

worthless, unreasonable, rambling, and unbeneficial. Then you'll be considered a 'childish senior'.

3.1 Now suppose you're a youth, young, with pristine black hair, blessed with youth, in the prime of life. But your speech is timely, true, meaningful, and in line with the teaching and training. You say things at the right time which are valuable, reasonable, succinct, and beneficial. Then you'll be considered an 'astute senior'.

4.1 There are these four qualities that make a senior. What four? A mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

4.4 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and comprehending them theoretically.

4.5 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

4.6 They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

4.7 These are the four qualities that make a senior.

5.1 The creature with a restless mind
speaks a lot of nonsense.
Their thoughts are unsettled,
and they don't like the true teaching.
They're far from seniority, with their bad views
and their lack of regard for others.

6.1 But one accomplished in ethics,
learned and eloquent, that wise one

is restrained when experiencing phenomena,
discerning the meaning with wisdom.

Gone beyond all things, 7.1
kind, eloquent,
they’ve given up birth and death,
and have completed the spiritual journey.

That’s who I call a senior, 8.1
who has no defilements.
With the ending of defilements, a mendicant
is declared a ‘senior.’”

AN 4.23

The World

Lokasutta

“Mendicants, the world has been understood by the Realized One; 1.1
and he is detached from the world. The origin of the world has
been understood by the Realized One; and he has given up the
origin of the world. The cessation of the world has been under-
stood by the Realized One; and he has realized the cessation of
the world. The practice that leads to the cessation of the world has
been understood by the Realized One; and he has developed the
practice that leads to the cessation of the world.

In this world—with its gods, Māras, and Divinities, this pop- 2.1
ulation with its ascetics and brahmins, its gods and humans—
whatever is seen, heard, thought, known, attained, sought, and
explored by the mind, all that has been understood by the Realized
One. That’s why he’s called the ‘Realized One.’

From the night when the Realized One understands the 3.1
supreme perfect awakening until the night he becomes fully ex-
tinguished—in the element of extinguishment with no residue—

everything he speaks, says, and expresses is real, not otherwise.
That's why he's called the 'Realized One'.

4.1 The Realized One does as he says, and says as he does. Since this is so, that's why he's called the 'Realized One'.

5.1 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power. That's why he's called the 'Realized One'.

6.1 Directly knowing the whole world as it is,
and everything in it,
he is detached from the whole world,
disengaged from the whole world.

7.1 That attentive one is the champion
who is released from all ties.
He has reached ultimate peace:
extinguishment, fearing nothing from any quarter.

8.1 He is the Buddha, with defilements ended,
untroubled, with doubts cut off.
He has attained the end of all deeds,
freed with the end of attachments.

9.1 That Blessed One is the Buddha,
he is the supreme lion,
in all the world with its gods,
he turns the divine wheel.

10.1 And so those gods and humans,
who have gone to the Buddha for refuge,
come together and revere him,
great of heart and intrepid:

11.1 'Tamed, he is the best of tamers,
peaceful, he is the seer among the peaceful,

liberated, he is the foremost of liberators,
crossed over, he is the most excellent of guides across.'

And so they revere him, 12.1
great of heart and intrepid.
In the world with its gods,
he has no rival."

AN 4.24

At KāḶaka's Monastery

KāḶakārāmasutta

At one time the Buddha was staying near Sāketa, in KāḶaka's 1.1
monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this: 1.4

"In this world—with its gods, Māras, and divinities, this pop- 2.1
ulation with its ascetics and brahmins, its gods and humans—
whatever is seen, heard, thought, known, attained, sought, and
explored by the mind: that I know.

In this world—with its gods, Māras, and Divinities, this pop- 3.1
ulation with its ascetics and brahmins, its gods and humans—
whatever is seen, heard, thought, known, attained, sought, and ex-
plored by the mind: that I have insight into. That has been known
by a Realized One, but a Realized One is not subject to it.

If I were to say that 'I do not know ... the world with its gods,' I 4.1
would be lying.

If I were to say that 'I both know and do not know ... the world 5.1
with its gods,' that would be just the same.

If I were to say that 'I neither know nor do not know ... the 6.1
world with its gods,' that would be my fault.

So a Realized One sees what is to be seen, but does not conceive 7.1
what is seen, does not conceive what is unseen, does not conceive
what is to be seen, and does not conceive a seer. He hears what is to

be heard, but does not conceive what is heard, does not conceive what is unheard, does not conceive what is to be heard, and does not conceive a hearer. He thinks what is to be thought, but does not conceive what is thought, does not conceive what is not thought, does not conceive what is to be thought, and does not conceive a thinker. He knows what is to be known, but does not conceive what is known, does not conceive what is unknown, does not conceive what is to be known, and does not conceive a knower.

7.5 Since a Realized One is unaffected in the midst of things able to be seen, heard, thought, and known, he is the unaffected one. And I say that there is no better or finer poise than this.

8.1 Such a one does not take anything
seen, heard, or thought to be ultimately true or false.
But others get attached, thinking it's the truth,
limited by their preconceptions.

9.1 Since they've seen this dart
to which people are attached and cling,
saying, 'I know, I see, that's how it is',
the Realized Ones have no attachments."

AN 4.25

The Spiritual Life

Brahmacariyasutta

1.1 "Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor for the benefit of winning debates, nor thinking, 'So let people know about me!' This spiritual life is lived for the sake of restraint, giving up, fading away, and cessation.

2.1 The Buddha taught the spiritual life
not because of tradition,
but for the sake of restraint and giving up,

and because it culminates in extinguishment.
This is the path followed by the great souls,
the great seers.

Those who practice it 3.1
as it was taught by the Buddha,
doing the teacher's bidding,
make an end of suffering."

AN 4.26

Deceivers

Kuhasutta

"Mendicants, those mendicants who are deceivers and flatterers, 1.1
pompous and fake, insolent, and scattered: those mendicants are
no followers of mine. They've left this teaching and training, and
they don't achieve growth, improvement, or maturity in this teach-
ing and training.

But those mendicants who are genuine, not flatterers, attentive, 1.3
amenable, and serene: those mendicants are followers of mine.
They haven't left this teaching and training, and they achieve
growth, improvement, or maturity in this teaching and training.

Those who are deceivers and flatterers, 2.1
pompous and fake,
insolent and scattered:
these don't grow in the teaching
that was taught by the perfected Buddha.

But those who are genuine, not flatterers, attentive, 3.1
amenable, and serene:
these do grow in the teaching
that was taught by the perfected Buddha."

AN 4.27

Contentment

Santuṭṭhisutta

- 1.1 “Mendicants, these four trifles are easy to find and are blameless. What four? Rag-robles ... A lump of almsfood ... Lodgings at the root of a tree ... Rancid urine as medicine ...
- 1.7 These four trifles are easy to find and are blameless. When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say.
- 2.1 When you’re content with what’s blameless,
trifling, and easy to find,
you don’t get upset
about lodgings, robes,
food, and drink,
and you’re not obstructed anywhere.
- 3.1 These qualities are said to be
integral to the ascetic life.
They’re mastered by one who trains,
content and diligent.”

AN 4.28

The Noble Traditions

Ariyavaṃsasutta

- 1.1 “Mendicants, these four noble traditions are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them. What four?
- 1.3 Firstly, a mendicant is content with any kind of robe, and praises such contentment. They don’t try to get hold of a robe in an im-

proper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. But they don't glorify themselves or put others down on account of their contentment. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Furthermore, a mendicant is content with any kind of almsfood 2.1

...

Furthermore, a mendicant is content with any kind of lodgings 3.1

...

Furthermore, a mendicant enjoys meditation and loves to meditate. They enjoy giving up and love to give up. But they don't glorify themselves or put down others on account of their love for meditation and giving up. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

These four noble traditions are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

When a mendicant has these four noble traditions, if they live in the east they prevail over discontent, and discontent doesn't prevail over them. If they live in the west ... the north ... the south, they prevail over discontent, and discontent doesn't prevail over them. Why is that? Because the attentive prevail over desire and discontent.

Discontent cannot prevail over the attentive; 6.1
the attentive are not prevailed over by discontent.
The attentive can prevail over discontent,
for the attentive are those who prevail over discontent.

Who can hold back the dispeller, 7.1
who's thrown away all deeds?

Like a pendant of Black Plum River gold,
 who is worthy to criticize them?
 Even the gods praise them,
 and by the Divinity, too, they're praised."

AN 4.29

Footprints of the Dhamma

Dhammapadasutta

- 1.1 "Mendicants, these four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment, good will, right mindfulness, and right immersion.
- 4.2 These four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.
- 5.1 You should live with contentment,
 and a heart of good will,
 mindful, with unified mind,
 serene within."

AN 4.30

Wanderers

Paribbājakasutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.
- 1.2 Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī

river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers. Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the banks of the Sappinī river. He sat down on the seat spread out, and said to the wanderers:

“Wanderers, these four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment ... Good will ... Right mindfulness ... Right immersion ... These four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. 2.1

Wanderers, if someone should say: 'I'll reject this Dhamma footprint of contentment, and describe a true ascetic or brahmin who covets sensual pleasures with acute lust.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to reject this Dhamma footprint of contentment, and point out a true ascetic or brahmin who covets sensual pleasures with acute lust. 3.1

If someone should say: 'I'll reject this Dhamma footprint of good will, and describe a true ascetic or brahmin who has ill will and malicious intent.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to reject this Dhamma footprint of good will, and point out a true ascetic or brahmin who has ill will and malicious intent. 4.1

If someone should say: 'I'll reject this Dhamma footprint of right mindfulness, and describe a true ascetic or brahmin who is unmindful, with no situational awareness.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to reject this Dhamma footprint of right 5.1

mindfulness, and point out a true ascetic or brahmin who is unmindful, with no situational awareness.

6.1 If someone should say: 'I'll reject this Dhamma footprint of right immersion, and describe a true ascetic or brahmin who is scattered, with straying mind.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to reject this Dhamma footprint of right immersion, and point out a true ascetic or brahmin who is scattered, with straying mind.

7.1 If anyone imagines they can criticize and reject these four footprints of the Dhamma, they deserve rebuttal and criticism on four legitimate grounds in this very life. What four?

7.3 If you reject the Dhamma footprint of contentment, then you must honor and praise those ascetics and brahmins who covet sensual pleasures with acute lust.

7.4 If you reject the Dhamma footprint of good will, you must honor and praise those ascetics and brahmins who have ill will and malicious intent.

7.5 If you reject the Dhamma footprint of right mindfulness, then you must honor and praise those ascetics and brahmins who are unmindful, with no situational awareness.

7.6 If you reject the Dhamma footprint of right immersion, you must honor and praise those ascetics and brahmins who are scattered, with straying minds.

8.1 If anyone imagines they can criticize and reject these four footprints of the Dhamma, they deserve rebuttal and criticism on four legitimate grounds in this very life.

8.2 Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who adhered to the doctrines of no-cause, inaction, and nihilism, didn't imagine that these four footprints of the Dhamma should be criticized or rejected. Why is that? For fear of being blamed, criticized, and faulted.

9.1 One who has good will, ever mindful,
serene within,
training to remove desire,

is called ‘a diligent one.’”

The Chapter on Situations

AN 4.31

Situations

Cakkasutta

- 1.1 “Mendicants, there are these four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth. What four? Living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit.
- 1.4 These are the four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.
- 2.1 When a person lives in a suitable region,
making friends with noble ones,
possessing right resolve,
and having merit from the past,
grain, riches, fame, reputation,
and happiness come to them.”

AN 4.32

Inclusion

Saṅgahasutta

“Mendicants, there are these four ways of being inclusive. What 1.1
four? Giving, kindly words, taking care, and equality.

These are the four ways of being inclusive. 1.4

Giving and kindly words, 2.1
taking care here,
and equality in worldly conditions,
in each case as they deserve.
These ways of being inclusive in the world
are like a moving chariot’s linchpin.

If there were no such ways of being inclusive, 3.1
neither mother nor father
would be respected and honored
for what they’ve done for their children.

But since these ways of being inclusive do exist, 4.1
the astute do regard them well,
so they achieve greatness
and are praised.”

AN 4.33

The Lion

Sīhasutta

“Mendicants, towards evening the lion, king of beasts, emerges from 1.1
his den, yawns, looks all around the four quarters, and roars his
lion’s roar three times. Then he sets out on the hunt. And the
animals who hear the roar of the lion, king of beasts, are typically
filled with fear, awe, and terror. They return to their lairs, be they

in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harnesses in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That's how powerful is the lion, king of beasts, over animals, how illustrious and mighty.

2.1 In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: ‘Such is substantial reality, such is the origin of substantial reality, such is the cessation of substantial reality, such is the practice that leads to the cessation of substantial reality.’

2.3 Now, there are gods who are long-lived, beautiful, and very happy, lasting long in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror. ‘Oh no! It turns out we're impermanent, though we thought we were permanent! It turns out we don't last, though we thought we were everlasting! It turns out we're transient, though we thought we were eternal! It turns out that we're impermanent, not lasting, transient, and included within substantial reality.’

2.8 That's how powerful is the Realized One in the world with its gods, how illustrious and mighty.

3.1 The Buddha, the teacher without a peer
in all the world with its gods,
rolls forth the Wheel of Dhamma
from his own insight:

4.1 substantial reality, its cessation,
the origin of substantial reality,
and the noble eightfold path
that leads to the stilling of suffering.

5.1 And then the long-lived gods,
so beautiful and famous,

are afraid and full of terror,
like the other beasts when they hear a lion.

‘We haven’t transcended substantial reality! 6.1
It turns out we’re impermanent!’
So they say when they hear the word
of the perfected one, free and unaffected.”

AN 4.34

The Best Kinds of Confidence

Aggappasādasutta

“Mendicants, these four kinds of confidence are the best. What 1.1
four?

The Realized One, the perfected one, the fully awakened Bud- 1.3
dha, is said to be the best of all sentient beings—be they footless,
with two feet, four feet, or many feet; with form or formless; with
perception or without perception or with neither perception nor
non-perception. Those who have confidence in the Buddha have
confidence in the best. Having confidence in the best, the result is
the best.

The noble eightfold path is said to be the best of all conditioned 2.1
things. Those who have confidence in the noble eightfold path
have confidence in the best. Having confidence in the best, the
result is the best.

Fading away is said to be the best of all things whether con- 3.1
ditioned or unconditioned. That is, the quelling of vanity, the
removing of thirst, the abolishing of clinging, the breaking of the
round, the ending of craving, fading away, cessation, extinguish-
ment. Those who have confidence in the teaching of fading away
have confidence in the best. Having confidence in the best, the
result is the best.

The Saṅgha of the Realized One’s disciples is said to be the best 4.1
of all communities and groups. It consists of the four pairs, the

eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

4.4 These are the four best kinds of confidence.

5.1 For those who, knowing the best teaching,
base their confidence on the best—
confident in the best Awakened One,
supremely worthy of a religious donation;

6.1 confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—

7.1 giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.

8.1 An intelligent person gives to the best,
settled on the best teaching.
When they become a god or human,
they rejoice at reaching the best.”

AN 4.35

With Vassakāra

Vassakārasutta

1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged

greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, when someone has four qualities we describe him as a great man with great wisdom. What four? 2.1

They are very learned in diverse fields of learning. 2.3

They understand the meaning of diverse statements, saying: 2.4
 ‘This is what that statement means; that is what this statement means.’

They are mindful, able to remember and recollect what was said and done long ago. 2.5

They are deft and tireless in household duties, understanding how to go about things in order to complete and organize the work. 2.6

When someone has these four qualities we describe him as a great man with great wisdom. If Mister Gotama agrees with me, please say so. If he disagrees, please say so.” 2.7

“Brahmin, I neither agree nor disagree with you, but when someone has four qualities I describe him as a great man with great wisdom. What four? 3.1

It’s when someone practices for the welfare and happiness of the people. They’ve established many people in the noble system, that is, the principles of goodness and skillfulness. 3.4

They think what they want to think, and don’t think what they don’t want to think. They consider what they want to consider, and don’t consider what they don’t want to consider. Thus they have achieved mental mastery of the paths of thought. 3.6

They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. 3.9

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. 3.10

Brahmin, I neither agree nor disagree with you, but when someone has these four qualities I describe him as a great man with great wisdom.” 3.11

- 4.1 “It’s incredible, Mister Gotama, it’s amazing! How well said this was by Mister Gotama! And we will remember Mister Gotama as someone who has these four qualities. For Mister Gotama practices for the welfare and happiness of the people ... Mister Gotama has achieved mental mastery of the paths of thought. Mister Gotama gets the four absorptions ... when he wants, without trouble or difficulty. Mister Gotama has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements.”
- 5.1 “Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do practice for the welfare and happiness of the people ... I have achieved mental mastery of the paths of thought. I do get the four absorptions ... when I want, without trouble or difficulty. I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.
- 6.1 He discovered release from the snare of death
for all beings,
and explained the system of the teaching
for the welfare of gods and humans.
When they see him or hear him,
many people become confident.
- 7.1 He is skilled in what is the path
and what is not the path,
he has completed the task
and is free of defilements.
The Buddha, bearing his final body,
is called ‘a great man, of great wisdom.’”

AN 4.36

Doṇa

Doṇasutta

At one time the Buddha was traveling along the road between 1.1
Ukkatṭhā and Setavyā, as was the brahmin Doṇa.

Doṇa saw that the Buddha's footprints had thousand-spoked 1.3
wheels, with rims and hubs, complete in every detail. It occurred
to him, "Oh, how incredible, how amazing! Surely these couldn't
be the footprints of a human being?"

The Buddha had left the road and sat at the root of a tree cross- 1.7
legged, setting his body straight, and establishing mindfulness in
his presence.

Then Doṇa, following the Buddha's footprints, saw him sitting 1.8
at the tree root—impressive and inspiring, with peaceful faculties
and mind, attained to the highest self-control and serenity, like an
elephant with tamed, guarded, and controlled faculties. He went
up to the Buddha and said to him:

"Sir, might you be a god?" 2.1

"I will not be a god, brahmin." 2.2

"Might you be a centaur?" 2.3

"I will not be a centaur." 2.4

"Might you be a native spirit?" 2.5

"I will not be a native spirit." 2.6

"Might you be a human?" 2.7

"I will not be a human." 2.8

"When asked whether you might be a god, centaur, native spirit, 3.1
or human, you answer that you will not be any of these. What then
might you be?"

"Brahmin, if I had not given up defilements I might have become 4.1
a god ... a centaur ... a native spirit ... or a human. But I have
given up those defilements, cut them off at the root, made them
like a palm stump, obliterated them so they are unable to arise in
the future.

- 4.3 Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world.
- 4.5 Remember me, brahmin, as a Buddha.
- 5.1 I could have been reborn as a god,
or as a centaur flying through the sky.
I could have become a native spirit,
or returned as a human.
But I've ended those defilements,
they're blown away and mown down.
- 6.1 Like a graceful lotus,
to which water does not cling,
the world doesn't cling to me,
and so, brahmin, I am a Buddha."

AN 4.37

Non-decline

Aparihāṇīyasutta

- 1.1 "Mendicants, a mendicant who has four qualities can't decline, and has drawn near to extinguishment. What four? A mendicant is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness.
- 2.1 And how is a mendicant accomplished in ethics? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is accomplished in ethics.
- 3.1 And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up

in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ... Knowing an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. That's how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It's when a mendicant reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a mendicant eats in moderation. 4.1

And how is a mendicant dedicated to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation. In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness. A mendicant who has these four qualities can't decline, and has drawn near to extinguishment. 5.1

Established in ethics,
restrained in the sense faculties,
eating in moderation,
and dedicated to wakefulness;

6.1

- 7.1 a mendicant lives like this, with keen energy,
tireless all night and day,
developing skillful qualities,
for the sake of sanctuary from the yoke.
- 8.1 A mendicant who loves to be diligent,
seeing fear in negligence,
can't decline,
and has drawn near to extinguishment.”

AN 4.38

Withdrawn

Patilīnasutta

- 1.1 “Mendicants, a mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be ‘withdrawn’.
- 1.2 And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That’s how a mendicant has eliminated idiosyncratic interpretations of the truth.
- 2.1 And how has a mendicant totally given up searching? It’s when they’ve given up searching for sensual pleasures, for continued existence, and for a spiritual path. That’s how a mendicant has totally given up searching.
- 3.1 And how has a mendicant stilled the physical process? It’s when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without

pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant withdrawn? It's when they've given up 4.1
the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is withdrawn. A mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be 'withdrawn'.

The search for sensual pleasures, for a good rebirth, 5.1
and the search for a spiritual path;
the holding tight to the thought, 'this is the truth',
and the mass of grounds for views—

for one detached from all lusts, 6.1
freed by the ending of craving,
that searching has been relinquished,
and those viewpoints eradicated.

That mendicant is peaceful and mindful, 7.1
a tranquil champion.
And when they're awakened
by comprehending conceit,
they're called 'withdrawn.'"

AN 4.39

With Ujjaya

Ujjayasutta

Then Ujjaya the brahmin went up to the Buddha, and exchanged 1.1
greetings with him. When the greetings and polite conversation
were over, he sat down to one side and said to the Buddha:

"Does Mister Gotama praise sacrifice?" 1.3

"Brahmin, I don't praise all sacrifices. Nor do I criticize all sac- 1.4
rifices. Take the kind of sacrifice where cattle, goats and sheep,

chickens and pigs, and various kinds of creatures are slaughtered. I criticize that kind of violent sacrifice. Why is that? Because neither perfected ones nor those who are on the path to perfection will attend such a violent sacrifice.

- 2.1 But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. I praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice. Why is that? Because perfected ones and those who are on the path to perfection will attend such a non-violent sacrifice.

- 3.1 Horse sacrifice, human sacrifice,
the sacrifices of the ‘casting of the yoke-pin’,
the ‘royal soma drinking’, and the ‘unbarred’—
these huge violent sacrifices yield no great fruit.

- 4.1 The great sages of right comportment
don’t attend sacrifices
where goats, sheep, and cattle,
and various creatures are killed.

- 5.1 But the great sages of right comportment
do attend non-violent sacrifices
of regular family tradition,
where goats, sheep, and cattle,
and various creatures aren’t killed.

- 6.1 An intelligent person should sacrifice like this,
for this sacrifice is very fruitful.
For a sponsor of sacrifices like this,
things get better, not worse.
Such a sacrifice is truly abundant,
and even the deities are pleased.”

AN 4.40

With Udāyī

Udāyīsutta

Then Udāyī the brahmin went up to the Buddha, ... and asked 1.1
him, “Does Mister Gotama praise sacrifice?”

“Brahmin, I don’t praise all sacrifices. Nor do I criticize all sacri- 1.3
fices. ... Take the kind of sacrifice where cattle, goats and sheep,
chickens and pigs, and various kinds of animals are slaughtered. I
don’t praise that kind of violent sacrifice.

But take the kind of sacrifice where cattle, goats and sheep, chick- 2.1
ens and pigs, and various kinds of animals are not slaughtered. I
do praise that kind of non-violent sacrifice; for example, a regular
gift as an ongoing family sacrifice.

The kind of sacrifice that’s allowable and timely, 3.1
well prepared and non-violent,
is attended by
disciplined spiritual practitioners.

The Buddhas— 4.1
who have drawn back the veil from the world,
transcending time and rebirth—
praise this sacrifice,
as they are expert in sacrifice.

When you’ve prepared a suitable offering, 5.1
whether as sacrifice or for ancestors,
sacrifice it with confident heart,
in the fertile field of spiritual practitioners.

When it’s well-gotten, well-offered, 6.1
and well-sacrificed,
to those worthy of a religious donation,
a sacrifice is truly abundant,

and even the deities are pleased.

- 7.1 When an intelligent, faithful person,
 sacrifices like this, with a mind of letting go,
 that astute one is reborn
 in a happy, pleasing world.”

The Chapter with Rohitassa

AN 4.41

Ways of Developing Immersion Further

Samādhībhāvanāsutta

“Mendicants, there are these four ways of developing immersion 1.1
further. What four? There is a way of developing immersion fur-
ther that leads to blissful meditation in this life. There is a way
of developing immersion further that leads to gaining knowledge
and vision. There is a way of developing immersion further that
leads to mindfulness and awareness. There is a way of developing
immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads 2.1
to blissful meditation in this life? It’s when a mendicant, quite se-
cluded from sensual pleasures, secluded from unskillful qualities,
enters and remains in the first absorption ... second absorption
... third absorption ... fourth absorption. This is the way of devel-
oping immersion further that leads to blissful meditation in this
life.

And what is the way of developing immersion further that leads 3.1
to gaining knowledge and vision? It’s when a mendicant applies
their mind to the perception of light, focusing on the perception
of day: as by day, so by night; as by night, so by day. And so, with
an open and unenveloped heart, they develop a mind that’s full
of radiance. This is the way of developing immersion further that
leads to gaining knowledge and vision.

- 4.1 And what is the way of developing immersion further that leads to mindfulness and awareness? It's when a mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.
- 5.1 And what is the way of developing immersion further that leads to the ending of defilements? It's when a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.
- 5.9 These are the four ways of developing immersion further. And it was in this connection that I said in 'The Way to the Far Shore', in 'The Questions of Puṇṇaka':
- 6.1 'Having appraised the world high and low,
there is nothing in the world that disturbs them.
Peaceful, unclouded, untroubled,
with no need for hope,
they've crossed over rebirth and old age, I declare.'

AN 4.42

Ways of Answering Questions

Pañhabyākaraṇasutta

- 1.1 "Mendicants, there are these four ways of answering questions. What four? There is a question that should be answered cat-

egorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

These are the four ways of answering questions. 1.7

One is stated categorically, 2.1
 another analytically,
 a third with a counter-question,
 while a fourth is set aside.

A mendicant who knows each of these, 3.1
 in line with good principles,
 is said to be skilled
 in the four kinds of questions.

They're intimidating, hard to defeat, 4.1
 deep, and hard to crush.
 They're expert in both
 what the meaning is and what it isn't.

Rejecting what is not the meaning, 5.1
 an astute person grasps the meaning.
 An attentive one, comprehending the meaning,
 is said to be astute."

AN 4.43

Valuing Anger

Paṭhamakodhagarusutta

"Mendicants, these four people are found in the world. What four? 1.1
 People who value anger, or denigration, or material things, or honor
 rather than the true teaching. These are the four people found in
 the world.

These four people are found in the world. What four? People 2.1
 who value the true teaching rather than anger, or denigration, or

material things, or honor. These are the four people found in the world.

3.1 Mendicants who value anger and denigration,
possessions and honor,
don't grow in the teaching
that was taught by the perfected Buddha.

4.1 But those who value the true teaching,
who have lived it, and are living it now,
these do grow in the teaching
that was taught by the perfected Buddha.”

AN 4.44

Valuing Anger (2nd)

Dutiyakodhagarusutta

1.1 “Mendicants, these four things oppose the true teaching. What four? Valuing anger, denigration, material things, and honor rather than the true teaching. These are the four things that oppose the true teaching.

2.1 These four things are the true teaching. What four? Valuing the true teaching rather than anger, denigration, material things, and honor. These are the four things that are the true teaching.

3.1 A mendicant who values anger and denigration,
possessions and honor,
doesn't grow in the true teaching,
like a rotten seed in a good field.

4.1 But those who value the true teaching,
who have lived it, and are living it now,
these do grow in the teaching,
like well-watered herbs.”

AN 4.45

With Rohitassa

Rohitassasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
Anāthapiṇḍika’s monastery.

Then, late at night, the glorious god Rohitassa, lighting up the 1.2
entire Jeta’s Grove, went up to the Buddha, bowed, stood to one
side, and said to him:

“Sir, is it possible to know or see or reach the end of the world 2.1
by traveling to a place where there’s no being born, growing old,
dying, passing away, or being reborn?”

“Reverend, I say it’s not possible to know or see or reach the end 2.2
of the world by traveling to a place where there’s no being born,
growing old, dying, passing away, or being reborn.”

“It’s incredible, sir, it’s amazing, how well said this was by the 3.1
Buddha.

Once upon a time, I was a seer called Rohitassa of the Bhoja 4.1
people. I was a sky-walker with psychic powers. I was as fast as a
light arrow easily shot across the shadow of a palm tree by a well-
trained expert archer with a strong bow. My stride was such that it
could span from the eastern ocean to the western ocean. Having
such speed and stride, this wish came to me: ‘I will reach the end
of the world by traveling.’ I traveled for my whole lifespan of a
hundred years—pausing only to eat and drink, go to the toilet, and
sleep to dispel weariness—and I passed away along the way, never
reaching the end of the world.

It’s incredible, sir, it’s amazing, how well said this was by the 5.1
Buddha.”

“Reverend, I say it’s not possible to know or see or reach the end 6.1
of the world by traveling to a place where there’s no being born,
growing old, dying, passing away, or being reborn. But I also say
there’s no making an end of suffering without reaching the end of
the world. For it is in this fathom-long carcass with its perception

and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

- 7.1 The end of the world can never
be reached by traveling.
But without reaching the end of the world,
there's no release from suffering.
- 8.1 So an intelligent person, understanding the world,
has completed the spiritual journey,
and gone to the end of the world.
A calm one, knowing the end of the world,
does not hope for this world or the next."

AN 4.46

With Rohitassa (2nd)

Dutiya-rohitassasutta

- 1.1 Then, when the night had passed, the Buddha addressed the mendicants: "Tonight, the glorious god Rohitassa, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?' ...
- 1.4 (*The rest is the same as the previous discourse, AN 4.45.*)

AN 4.47

Very Far Apart

Suvidūrasutta

- 1.1 "Mendicants, these four things are very far apart. What four? The firmament and the earth. ... The near and the far shore of the ocean. ... Where the sun rises and where it sets. ... The teaching

of the virtuous and the teaching of the wicked. ... These are the four things very far apart.

The firmament is far from the earth; 2.1
they say the other shore of the ocean is far;
and where the sun rises is far
from where that beacon sets.
But even further apart than that, they say,
is the teaching of the virtuous from the wicked.

The company of the virtuous is reliable; 3.1
as long as it remains, it stays the same.
But the company of the wicked is fickle,
and so the teaching of the virtuous
is far from the wicked.”

AN 4.48

With Visākha, Pañcālī's Son

Visākhassutta

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, 1.1
Anāthapiṇḍika's monastery.

Now at that time Venerable Visākha, Pañcālī's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent. 1.2

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants, “Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?” 1.3

“Sir, it was Venerable Visākha, Pañcālī's son.” 2.2

Then the Buddha said to Visākha, “Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendi- 3.1

cants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.

- 4.1 Though an astute person is mixed up with fools,
 they don't know unless he speaks.
 But when he speaks they know,
 he's teaching the state free of death.
- 5.1 He should speak and illustrate the teaching,
 holding up the banner of the seers.
 Words well spoken are the seers' banner,
 for the teaching is the banner of the seers."

AN 4.49

Perversions

Vipallāsasutta

- 1.1 "Mendicants, there are these four perversions of perception, mind, and view. What four?
1. Taking impermanence as permanence.
 2. Taking suffering as happiness.
 3. Taking not-self as self.
 4. Taking ugliness as beauty.
- 1.7 These are the four perversions of perception, mind, and view.
- 2.1 There are these four corrections of perception, mind, and view.
 What four?
1. Taking impermanence as impermanence.
 2. Taking suffering as suffering.
 3. Taking not-self as not-self.
 4. Taking ugliness as ugliness.
- 2.7 These are the four corrections of perception, mind, and view.

Perceiving impermanence as permanence, 3.1
 suffering as happiness,
 not-self as self,
 and ugliness as beauty—
 sentient beings are ruined by wrong view,
 deranged, out of their minds.

Yoked by Māra's yoke, these people 4.1
 find no sanctuary from the yoke.
 Sentient beings continue to transmigrate,
 with ongoing birth and death.

But when the Buddhas arise 5.1
 in the world, those beacons
 reveal this teaching,
 that leads to the stilling of suffering.

When a wise person hears them, 6.1
 they get their mind back.
 Seeing impermanence as impermanence,
 suffering as suffering,

not-self as not-self, 7.1
 and ugliness as ugliness—
 taking up right view,
 they've risen above all suffering."

AN 4.50

Corruptions

Upakkilesasutta

"Mendicants, these four corruptions obscure the sun and moon, so 1.1
 they don't shine and glow and radiate. What four? Clouds ... Fog
 ... Smoke ... An eclipse of Rāhu, lord of titans ... These are four

corruptions that obscure the sun and moon, so they don't shine and glow and radiate.

5.1 In the same way, these four things corrupt ascetics and brahmins, so they don't shine and glow and radiate. What four?

5.3 There are some ascetics and brahmins who drink beer and wine, not refraining from drinking beer and wine. This is the first thing that corrupts ascetics and brahmins ...

6.1 There are some ascetics and brahmins who have sex, not refraining from sex. This is the second thing that corrupts ascetics and brahmins ...

7.1 There are some ascetics and brahmins who accept gold and currency, not refraining from receiving gold and currency. This is the third thing that corrupts ascetics and brahmins ...

8.1 There are some ascetics and brahmins who make a living the wrong way, not refraining from wrong livelihood. This is the fourth thing that corrupts ascetics and brahmins ...

8.3 These are four things that corrupt ascetics and brahmins, so they don't shine and glow and radiate.

9.1 Some ascetics and brahmins
are plagued by greed and hate;
men shrouded by ignorance,
enjoying things that seem pleasant.

10.1 Drinking beer and wine,
having sex,
accepting currency and gold:
they're ignorant.
Some ascetics and brahmins
make a living the wrong way.

11.1 These corruptions were spoken of
by the Buddha, kinsman of the Sun.
When corrupted by these,
some ascetics and brahmins
don't shine or glow.

Impure, dirty creatures,

shrouded in darkness,

12.1

bondservants of craving, full of attachments,

swell the horrors of the charnel ground,

taking up future lives.”

THE SECOND FIFTY

The Chapter on Overflowing Merit

AN 4.51

Overflowing Merit

Paṭhamapuññābhisandasutta

At Sāvatthī.

1.1

“Mendicants, there are these four kinds of overflowing merit, 1.2
overflowing goodness. They nurture happiness and are conducive
to heaven, ripening in happiness and leading to heaven. They lead
to what is likable, desirable, agreeable, to welfare and happiness.
What four?

When a mendicant enters and remains in a limitless immersion 1.4
of heart while using a robe, the overflowing of merit for the donor
is limitless ...

When a mendicant enters and remains in a limitless immersion 2.1
of heart while eating almsfood, the overflowing of merit for the
donor is limitless ...

When a mendicant enters and remains in a limitless immersion 3.1
of heart while using lodgings, the overflowing of merit for the
donor is limitless ...

When a mendicant enters and remains in a limitless immersion 4.1
of heart while using medicines and supplies for the sick, the over-
flowing of merit for the donor is limitless ...

- 4.2 These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.
- 5.1 When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit ... that leads to happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.
- 6.1 It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water.
- 6.2 In the same way, when a noble disciple has these four kinds of overflowing merit it's simply reckoned as an incalculable, immeasurable, great mass of merit.
- 7.1 Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.
- 8.1 In the same way, when a person gives
food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea."

AN 4.52

Overflowing Merit (2nd)

Dutiyaṭṭhābhisaṇḍasutta

- 1.1 "Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead

to what is likable, desirable, agreeable, to welfare and happiness.
What four?

It's when a noble disciple has experiential confidence in the Bud- 1.3
dha: 'That Blessed One is perfected, a fully awakened Buddha, ac-
complished in knowledge and conduct, holy, knower of the world,
supreme guide for those who wish to train, teacher of gods and
humans, awakened, blessed.' This is the first kind of overflowing
merit ...

Furthermore, a noble disciple has experiential confidence in 2.1
the teaching: 'The teaching is well explained by the Buddha—
apparent in the present life, immediately effective, inviting inspec-
tion, relevant, so that sensible people can know it for themselves.'
This is the second kind of overflowing merit ...

Furthermore, a noble disciple has experiential confidence in the 3.1
Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the
way that's good, sincere, systematic, and proper. It consists of the
four pairs, the eight individuals. This is the Saṅgha of the Buddha's
disciples that is worthy of offerings dedicated to the gods, worthy
of hospitality, worthy of a religious donation, worthy of greeting
with joined palms, and is the supreme field of merit for the world.'
This is the third kind of overflowing merit ...

Furthermore, a noble disciple's ethical conduct is loved by the 4.1
noble ones, unbroken, impeccable, spotless, and unmarred, lib-
erating, praised by sensible people, not mistaken, and leading to
immersion. This is the fourth kind of overflowing merit ...

These are the four kinds of overflowing merit, overflowing good- 4.3
ness. They nurture happiness and are conducive to heaven, ripen-
ing in happiness and leading to heaven. They lead to what is likable,
desirable, agreeable, to welfare and happiness.

Whoever has faith in the Realized One, 5.1
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;

- 6.1 who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.
- 7.1 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

AN 4.53

Living Together (1st)

Paṭhamasaṁvāsasutta

- 1.1 At one time the Buddha was traveling along the road between Madhurā and Verañjā, as were several householders, both women and men. The Buddha left the road and sat at the root of a tree, where the householders saw him.
- 1.5 They went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:
- 2.1 “Householders, there are four ways of living together. What four?
1. A male zombie living with a female zombie;
 2. a male zombie living with a goddess;
 3. a god living with a female zombie;
 4. a god living with a goddess.
- 3.1 And how does a male zombie live with a female zombie? It's when the husband kills living creatures, steals, commits sexual misconduct, lies, and consumes beer, wine, and liquor intoxicants. He's unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also ... unethical, of bad character ... That's how a male zombie lives with a female zombie.

And how does a male zombie live with a goddess? It's when the husband ... is unethical, of bad character ... But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That's how a male zombie lives with a goddess. 4.1

And how does a god live with a female zombie? It's when the husband ... is ethical, of good character ... But the wife ... is unethical, of bad character ... That's how a god lives with a female zombie. 5.1

And how does a god live with a goddess? It's when the husband ... is ethical, of good character ... And the wife is also ... ethical, of good character ... That's how a god lives with a goddess. 6.1

These are the four ways of living together. 6.5

When both are unethical,
miserly and abusive,
then wife and husband
live together as zombies. 7.1

When the husband is unethical,
miserly and abusive,
but the wife is ethical,
bountiful, rid of stinginess,
she's a goddess living
with a zombie for a husband. 8.1

When the husband is ethical,
bountiful, rid of stinginess,
but the wife is unethical,
miserly and abusive,
she's a zombie living
with a god for a husband. 9.1

When both are faithful and bountiful, 10.1

disciplined, living righteously,
then wife and husband
say nice things to each other.

- 11.1 They get all the things they need,
so they live at ease.
Their enemies are downhearted,
when both are equal in ethics.
- 12.1 Having practiced the teaching here,
both equal in precepts and observances,
they delight in the heavenly realm,
enjoying all the pleasures they desire.”

AN 4.54

Living Together (2nd)

Dutiyasaṁvāsasutta

1.1 “Mendicants, there are four ways of living together. What four?

1. A male zombie living with a female zombie;
2. a male zombie living with a goddess;
3. a god living with a female zombie;
4. a god living with a goddess.

2.1 And how does a male zombie live with a female zombie? It’s when the husband kills living creatures, steals, commits sexual misconduct; he uses speech that’s false, divisive, harsh, or nonsensical; and he’s covetous, malicious, and has wrong view. He’s unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also ... unethical, of bad character ... That’s how a male zombie lives with a female zombie.

3.1 And how does a male zombie live with a goddess? It’s when the husband ... is unethical, of bad character ... But the wife

doesn't kill living creatures, steal, or commit sexual misconduct. She doesn't use speech that's false, divisive, harsh, or nonsensical. And she's contented, kind-hearted, with right view. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That's how a male zombie lives with a goddess.

And how does a god live with a female zombie? It's when the husband ... is ethical, of good character ... But the wife ... is unethical, of bad character ... That's how a god lives with a female zombie. 4.1

And how does a god live with a goddess? It's when the husband ... is ethical, of good character ... And the wife is also ... ethical, of good character ... That's how a god lives with a goddess. 5.1

These are the four ways of living together." ... 5.5

AN 4.55

Equality (1st)

Paṭhamasamajīvīsutta

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. 1.1

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat on the seat spread out. 1.3

Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha, "Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still less in deed. We want to see each other in both this life and the next." 1.4

Then Nakula's mother said to the Buddha, "Sir, ever since we were both young, and I was given in marriage to Nakula's father, 2.3

I can't recall betraying him even in thought, still less in deed. We want to see each other in both this life and the next."

- 3.1 "Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom.
- 4.1 When both are faithful and bountiful,
disciplined, living righteously,
then wife and husband
say nice things to each other.
- 5.1 They get all the things they need,
so they live at ease.
Their enemies are downhearted,
when both are equal in ethics.
- 6.1 Having practiced the teaching here,
both equal in precepts and observances,
they delight in the heavenly realm,
enjoying all the pleasures they desire."

AN 4.56

Equality (2nd)

Dutiyasamajivīsutta

- 1.1 "Mendicants, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom. ..."

AN 4.57

Suppavāsā

Suppavāsāsutta

At one time the Buddha was staying in the land of the Koliyans, 1.1
where they have a town named Pajjanika.

Then the Buddha robed up in the morning and, taking his bowl 1.2
and robe, went to the home of Suppavāsā the Koliyan, where he
sat on the seat spread out. Then Suppavāsā served and satisfied
the Buddha with her own hands with delicious fresh and cooked
foods. When the Buddha had eaten and washed his hand and bowl,
she sat down to one side. The Buddha said to her:

“Suppavāsā, when a noble disciple gives food, she gives the re- 2.1
cipients four things. What four? Long life, beauty, happiness, and
strength. Giving long life, she has long life as a god or human. Giv-
ing beauty, she has beauty as a god or human. Giving happiness,
she has happiness as a god or human. Giving strength, she has
strength as a god or human. When a noble disciple gives food, she
gives the recipients these four things.

When she gives well-prepared food, 3.1
pure, fine, and full of flavor,
that offering—given to the sincere,
who have good conduct, and are big-hearted—
joins merit to merit. It’s very fruitful,
and is praised by those who know the world.

Those who recall such sacrifices, 4.1
live in the world full of inspiration.
They’ve driven out the stain of stinginess,
root and all,
blameless, they go to a heavenly place.”

AN 4.58

Sudatta

Sudattasutta

- 1.1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Householder, when a noble disciple gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, they have long life as a god or human. ... Giving beauty ... happiness ... strength ... When a noble disciple gives food, they give the recipients these four things.
- 3.1 Carefully giving food at the right time,
to those who are disciplined,
eating only what others give,
you provide them with four things:
long life, beauty, happiness, and strength.
- 4.1 A person who gives long life, beauty,
happiness, and strength,
has long life and fame
wherever they’re reborn.”

AN 4.59

Food

Bhojanasutta

- 1.1 “Mendicants, when a donor gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. ...”

AN 4.60

Lay Practice

Gihisāmīcisutta

Then the householder Anāthapiṇḍika went up to the Buddha, 1.1
 bowed, and sat down to one side. The Buddha said to him:

“Householder, when a noble disciple does four things they are 2.1
 practicing appropriately for a layperson, which brings fame and
 leads to heaven. What four? It’s when a noble disciple serves the
 mendicant Saṅgha with robes, almsfood, lodgings, and medicines
 and supplies for the sick. When a noble disciple does these four
 things they are practicing appropriately for a layperson, which
 brings fame and leads to heaven.

Those who are astute practice the way 3.1
 that’s appropriate for laypeople.
 They provide those who are ethical
 and rightly comported with robes,

almsfood, lodgings, 4.1
 and supplies for the sick.
 Their merit always grows
 by day and by night.
 They pass on to a place in heaven,
 having done excellent deeds.”

The Chapter on Deeds of Substance

AN 4.61

Fitting Deeds

Pattakammasutta

- 1.1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Householder, these four things, which are likable, desirable, and agreeable are hard to get in the world. What four? The first thing is the wish: ‘May wealth come to me by legitimate means!’
- 3.1 The second thing, having got wealth by legitimate means, is the wish: ‘May fame come to me, together with my family and teachers.’
- 4.1 The third thing, having got wealth and fame, is the wish: ‘May I live long, keeping alive for a long time!’
- 5.1 The fourth thing, having got wealth, fame, and long life, is the wish: ‘When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!’ These are the four things, which are likable, desirable, and agreeable, but hard to get in the world.
- 6.1 These next four things lead to the getting of those four things. What four? Accomplishment in faith, ethics, generosity, and wisdom.
- 7.1 And what is accomplishment in faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is

perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a noble disciple 8.1
 doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a noble 9.1
 disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? When your heart is 10.1
 mastered by covetousness and immoral greed, you do what you shouldn't, and fail to do what you should. Your fame and happiness fall to dust. When your heart is mastered by ill will ... dullness and drowsiness ... restlessness and remorse ... doubt, you do what you shouldn't, and fail to do what you should. Your fame and happiness fall to dust.

Knowing that 'covetousness and immoral greed are corruptions 11.1
 of the mind', that noble disciple gives them up. Knowing that 'ill will ...' ... 'dullness and drowsiness ...' ... 'restlessness and remorse ...' ... 'doubt is a corruption of the mind', that noble disciple gives it up.

When a noble disciple has given up these things, they're called 12.1
 'a noble disciple of great wisdom, of widespread wisdom, who sees what matters, and is accomplished in wisdom.' This is called accomplishment in wisdom. These are the four things that lead to the getting of the four things, which are likable, desirable, and agreeable, but hard to get in the world.

There are four fitting deeds that a noble disciple does with the 13.1
 legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow. What four?

- 13.3 To start with, with his legitimate wealth he makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy ... He makes his children, partners, bondservants, workers, and staff happy ... He makes his friends and colleagues happy ... This is his first expenditure in an appropriate sphere on a deserved and fitting cause.
- 14.1 Furthermore, with his legitimate wealth he defends himself against threats from such things as fire, flood, rulers, bandits, or unloved heirs. He keeps himself safe. This is his second expenditure in an appropriate sphere on a deserved and fitting cause.
- 15.1 Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is his third expenditure in an appropriate sphere on a deserved and fitting cause.
- 16.1 Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who refrain from intoxication and negligence, are settled in patience and sweetness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven. This is his fourth expenditure in an appropriate sphere on a deserved and fitting cause.
- 17.1 'These are the four fitting deeds that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.
- 17.2 Whatever wealth is spent on something other than these four fitting deeds is said to not be expenditure in an appropriate sphere on a deserved and fitting cause. But whatever wealth is spent on these four fitting deeds is said to be expenditure in an appropriate sphere on a deserved and fitting cause.
- 18.1 'I've enjoyed my wealth,
 supporting those who depend on me;
 I've overcome losses;
 I've given uplifting religious donations;
 and made the five spirit-offerings.

I have served the ethical and
disciplined spiritual practitioners.

I've achieved the purpose 19.1
for which an astute lay person
wishes to gain wealth.
I don't regret what I've done.'

A mortal person who recollects this 20.1
stands firm in the teaching of the noble ones.
They're praised in this life,
and they depart to rejoice in heaven."

AN 4.62

Debtlessness

Ānanyasutta

Then the householder Anāthapiṇḍika went up to the Buddha, 1.1
bowed, and sat down to one side. The Buddha said to him:

"Householder, these four kinds of happiness can be earned by a 2.1
layperson who enjoys sensual pleasures, depending on time and
occasion. What four? The happiness of ownership, using wealth,
debtlessness, and blamelessness.

And what is the happiness of ownership? It's when a gentleman 3.1
owns legitimate wealth that he has earned by his own efforts and
initiative, built up with his own hands, gathered by the sweat of
the brow. When he reflects on this, he's filled with pleasure and
happiness. This is called 'the happiness of ownership'.

And what is the happiness of using wealth? It's when a gentle- 4.1
man uses his legitimate wealth, and makes merit with it. When
he reflects on this, he's filled with pleasure and happiness. This is
called 'the happiness of using wealth'.

And what is the happiness of debtlessness? It's when a gentle- 5.1
man owes no debt, large or small, to anyone. When he reflects

on this, he's filled with pleasure and happiness. This is called 'the happiness of debtlessness'.

6.1 And what is the happiness of blamelessness? It's when a noble disciple has blameless conduct by way of body, speech, and mind. When he reflects on this, he's filled with pleasure and happiness. This is called 'the happiness of blamelessness'.

6.5 These four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

7.1 Knowing the happiness of debtlessness,
and the extra happiness of possession,
a mortal enjoying the happiness of using wealth,
then discerns clearly with wisdom.

8.1 Discerning clearly, a clever person knows
both kinds of happiness:
the other kind is not worth a sixteenth part
of the happiness of blamelessness."

AN 4.63

Living with Divinity

Brahmasutta

1.1 "Mendicants, a family where the children honor their parents in their home is said to live with divinity. A family where the children honor their parents in their home is said to live with the first tutors. A family where the children honor their parents in their home is said to live with the old deities. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

2.1 'Divinity' is a term for your parents.

2.2 'First tutors' is a term for your parents.

2.3 'Old deities' is a term for your parents.

2.4 'Worthy of an offering dedicated to the gods' is a term for your parents.

Why is that? Parents are very helpful to their children, they raise 2.5
them, nurture them, and show them the world.

Parents are said to be ‘Divinity’ 3.1
and ‘first tutors’.

They’re worthy of offerings dedicated to the gods
from their children,
for they love their offspring.

Therefore an astute person 4.1
would revere them and honor them
with food and drink,
clothes and bedding,
by anointing and bathing,
and by washing their feet.

Because they look after 5.1
their parents like this,
they’re praised in this life by the astute,
and they depart to rejoice in heaven.”

AN 4.64

Hell

Nirayasutta

“Mendicants, someone with four qualities is cast down to hell. What 1.1
four? They kill living creatures, steal, commit sexual misconduct,
and lie. Someone with these four qualities is cast down to hell.

Killing, stealing, 2.1
telling lies,
and visiting others’ wives:
astute people don’t praise these things.”

AN 4.65

Appearance

Rūpasutta

1.1 “Mendicants, these four people are found in the world. What four?
There are those whose estimation of and confidence in others is
based on their appearance, on their voice, on their mortification,
and on principle.

1.4 These are the four people found in the world.

2.1 Those who judge on appearance,
and those swayed by a voice,
are full of desire and greed;
those people just don’t understand.

3.1 Not knowing what’s inside,
nor seeing what’s outside,
the fool shut in on every side,
gets carried away by a voice.

4.1 Not knowing what’s inside,
but discerning what’s outside,
seeing the fruit outside,
they’re also carried away by a voice.

5.1 Understanding what’s inside,
and discerning what’s outside,
seeing without hindrances,
they don’t get carried away by a voice.”

AN 4.66

Greedy

Sarāgasutta

“Mendicants, these four people are found in the world. What four? 1.1

The greedy, the hateful, the delusional, and the conceited.

These are the four people found in the world. 1.4

Full of desire for desirable things, 2.1
 enjoying things that seem pleasant,
 beings veiled by delusion
 only tighten their bonds.

Born of greed, born of hate, 3.1
 born of delusion: the ignorant
 do unskillful deeds
 that afflict and produce pain.

If you act out of these qualities, 4.1
 that’s what you become.
 But men shrouded by ignorance,
 are blind, with no eyes to see,
 and they never imagine that this could be so.”

AN 4.67

The Snake King

Ahirājasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
 Anāthapiṇḍika’s monastery.

Now, at that time a monk in Sāvattthī passed away due to a snake 1.2
 bite. Then several mendicants went up to the Buddha, bowed, sat
 down to one side, and said to him, “Sir, a monk in Sāvattthī has
 passed away due to a snake bite.”

- 2.1 “Mendicants, that monk mustn’t have spread a mind of love to the four royal snake families. If he had, he wouldn’t have died due to a snake bite.
- 3.1 What four? The royal snake families of Virūpakkha, Erāpatha, Chabyāputta, and Kaṇhāgotamaka. ...
- 4.1 Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.
- 5.1 I love the Virūpakkhas,
the Erāpathas I love,
I love the Chabyāputtas,
the Kaṇhāgotamakas I love.
- 6.1 I love the footless creatures,
the two-footed I love,
I love the four-footed,
the many-footed I love.
- 7.1 May the footless not harm me!
May I not be harmed by the two-footed!
May the four-footed not harm me!
May I not be harmed by the many-footed!
- 8.1 All sentient beings, all living things,
all creatures, every one:
may they see only nice things,
may bad not come to anyone.
- 9.1 The Buddha is immeasurable,
the teaching is immeasurable,
the Saṅgha is immeasurable.
But limited are crawling things,
- 10.1 snakes and scorpions, centipedes,
spiders and lizards and mice.
I’ve made this safeguard, I’ve made this protection:

go away, creatures!
 And so I revere the Blessed One,
 I revere the seven perfectly awakened Buddhas.”

AN 4.68

Devadatta

Devadattasutta

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta: 1.1

“Possessions, honor, and popularity came to Devadatta for his own ruin and downfall. 1.3

It’s like a banana tree, or a bamboo, or a reed, all of which bear fruit to their own ruin and downfall ... 2.1

It’s like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall. 5.1

The banana tree is destroyed by its own fruit, 6.1
 as are the bamboo and the reed.
 Honor destroys a sinner,
 as pregnancy destroys a mule.”

AN 4.69

Effort

Padhānasutta

“Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve. 1.1

And what, mendicants, is the effort to restrain? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. This is called the effort to restrain. 1.4

- 2.1 And what, mendicants, is the effort to give up? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities are given up. This is called the effort to give up.
- 3.1 And what, mendicants, is the effort to develop? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. This is called the effort to develop.
- 4.1 And what, mendicants, is the effort to preserve? It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called the effort to preserve.
- 4.4 These are the four efforts.
- 5.1 Restraint and giving up,
 development and preservation:
 these are the four efforts
 taught by the kinsman of the Sun.
 Any mendicant who keenly applies these
 may attain the ending of suffering."

AN 4.70

Unprincipled

Adhammikasutta

- 1.1 "At a time when kings are unprincipled, royal officials become unprincipled. When royal officials are unprincipled, brahmins and householders become unprincipled. When brahmins and householders are unprincipled, the people of town and country become unprincipled. When the people of town and country are unprincipled, the courses of the moon and sun become erratic. ... the courses of the stars and constellations ... the days and nights ... the months and fortnights ... the seasons and years become erratic. ... the blowing of the winds becomes erratic and chaotic. ... the

deities are angered. ... the heavens don't provide enough rain.
 ... the crops ripen erratically. When people eat crops that have
 ripened erratically, they become short-lived, ugly, weak, and sickly.

At a time when kings are principled, royal officials become prin- 2.1
 ciple. ... brahmins and householders ... people of town and
 country become principled. When the people of town and country
 are principled, the courses of the sun and moon become regular. ...
 the stars and constellations ... the days and nights ... the months
 and fortnights ... the seasons and years become regular. ... the
 blowing of the winds becomes regular and orderly. ... the deities
 are not angered the heavens provide plenty of rain. When
 the heavens provide plenty of rain, the crops ripen well. When
 people eat crops that have ripened well, they become long-lived,
 beautiful, strong, and healthy.

When cattle ford a river, 3.1
 if the bull goes off course,
 they all go off course,
 because their leader is off course.

So it is for humans: 4.1
 when the one deemed chief
 behaves badly,
 what do you expect the rest to do?
 The whole country sleeps badly,
 when the king is unprincipled.

When cattle ford a river, 5.1
 if the bull goes straight,
 they all go straight,
 because their leader is straight.

So it is for humans: 6.1
 when the one deemed chief
 does the right thing,
 what do you expect the rest to do?

The whole country sleeps at ease,
when the king is just.”

The Chapter on Guaranteed

AN 4.71

Effort

Padhānasutta

“Mendicants, when a mendicant has four things their practice is 1.1
unfailing, and they have laid the groundwork for ending the de-
filements. What four? It’s when a mendicant is ethical, learned,
energetic, and wise. When a mendicant has these four things their
practice is unfailing, and they have laid the groundwork for ending
the defilements.”

AN 4.72

Right View

Sammādiṭṭhisutta

“Mendicants, when a mendicant has four things their practice is 1.1
unfailing, and they have laid the groundwork for ending the de-
filements. What four? Thoughts of renunciation, good will, and
harmlessness; and right view. When a mendicant has these four
things their practice is unfailing, and they have laid the groundwork
for ending the defilements.”

AN 4.73

A True Person

Sappurisasutta

1.1 “Mendicants, an untrue person can be known by four qualities. What four?

1.3 To start with, an untrue person speaks ill of another even when not asked, let alone when asked. But when summoned for questioning they speak ill of another in full detail, not leaving anything out. That’s how to know that this is an untrue person.

2.1 Furthermore, an untrue person doesn’t speak well of another even when asked, let alone when not asked. But when summoned for questioning they speak well of another without giving the full details, leaving many things out. That’s how to know that this is an untrue person.

3.1 Furthermore, an untrue person doesn’t speak ill of themselves even when asked, let alone when not asked. But when summoned for questioning they speak ill of themselves without giving the full details, leaving many things out. That’s how to know that this is an untrue person.

4.1 Furthermore, an untrue person speaks well of themselves even when not asked, let alone when asked. But when summoned for questioning they speak well of themselves in full detail, not leaving anything out. That’s how to know that this is an untrue person. An untrue person can be known by these four qualities.

5.1 A true person can be known by four qualities. What four?

5.3 To start with, a true person doesn’t speak ill of another even when asked, let alone when not asked. But when summoned for questioning they speak ill of another without giving the full details, leaving many things out. That’s how to know that this is a true person.

6.1 Furthermore, a true person speaks well of another even when not asked, let alone when asked. But when summoned for question-

ing they speak well of another in full detail, not leaving anything out. That's how to know that this is a true person.

Furthermore, a true person speaks ill of themselves even when 7.1
not asked, let alone when asked. But when led on by questions
they speak ill of themselves in full detail, not leaving anything out.
That's how to know that this is a true person.

Furthermore, a true person doesn't speak well of themselves 8.1
even when asked, let alone when not asked. But when summoned
for questioning they speak well of themselves without giving the
full details, leaving many things out. That's how to know that this is
a true person. A true person can be known by these four qualities.

It's like a bride on the day or night she's first brought to her 9.1
husband's home. Right away she sets up a keen sense of conscience
and prudence for her mother and father in law, her husband, and
even the bondservants, workers, and staff. But after some time,
because of living together and familiarity, she'll even say to her
mother and father in law, or to her husband: 'Go away! What
would you know?' In the same way, on the day or night a mendicant
first goes forth from the lay life to homelessness, right away they
set up a keen sense of conscience and prudence for the monks,
nuns, laymen, and laywomen, and even the monastery workers
and novices. But after some time, because of living together and
familiarity, they'll even say to their tutor or mentor: 'Go away!
What would you know?'

So you should train like this: 'We will live with hearts like that 9.7
of a newly wedded bride.' That's how you should train."

AN 4.74

Best (1st)

Paṭhamaaggasutta

"Mendicants, these four things are the best. What four? The best 1.1
ethics, immersion, wisdom, and freedom. These are the four things
that are the best."

AN 4.75

Best (2nd)

Dutiyaaggasutta

- 1.1 “Mendicants, these four things are the best. What four? The best form, feeling, perception, and existence. These are the four things that are the best.”

AN 4.76

At Kusinārā

Kusinārasutta

- 1.1 At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his full extinguishment. There the Buddha addressed the mendicants, “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’” When this was said, the mendicants kept silent.
- 3.1 For a second time the Buddha addressed the mendicants: ... For a second time, the mendicants kept silent.
- 4.1 For a third time the Buddha addressed the mendicants: ... For a third time, the mendicants kept silent.
- 5.1 Then the Buddha said to the mendicants:
- 5.2 “Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.” When this was said, the mendicants kept silent. Then Venerable Ānanda said to the Buddha:
- 5.5 “It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or un-

certainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Ānanda, you speak from faith. But the Realized One knows that 6.1
there’s not even a single mendicant in this Saṅgha who has doubt
or uncertainty regarding the Buddha, the teaching, the Saṅgha, the
path, or the practice. Even the last of these five hundred mendi-
cants is a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.”

AN 4.77

Unthinkable

Acinteyyasutta

“Mendicants, these four things are unthinkable. They should not 1.1
be thought about, and anyone who tries to think about them will
go mad or get frustrated. What four?

The domain of the Buddhas ... 1.3

The domain of one in absorption ... 1.5

The results of deeds ... 1.7

Speculation about the world ... 1.9

These are the four unthinkable things. They should not be 1.11
thought about, and anyone who tries to think about them will
go mad or get frustrated.”

AN 4.78

A Religious Donation

Dakkhiṇasutta

“Mendicants, there are these four ways of purifying a religious dona- 1.1
tion. What four? There’s a religious donation that’s purified by the
giver, not the recipient. There’s a religious donation that’s purified
by the recipient, not the giver. There’s a religious donation that’s

purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

- 2.1 And how is a religious donation purified by the giver, not the recipient? It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.
- 3.1 And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.
- 4.1 And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.
- 5.1 And how is a religious donation purified by both the giver and the recipient? It's when both the giver and the recipient are ethical, of good character.
- 5.4 These are the four ways of purifying a religious donation."

AN 4.79

Business

Vañijjasutta

- 1.1 Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 "Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations?"
- 2.1 "Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what's requested. When they've passed away from that life, if they're reborn in this place, whatever business they undertake fails.
- 3.1 Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, but don't meet expectations. When they've passed away from that

life, if they're reborn in this place, whatever business they undertake doesn't meet expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, meeting expectations. When they've passed away from that life, if they're reborn in this place, whatever business they undertake meets expectations. 4.1

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, exceeding expectations. When they've passed away from that life, if they're reborn in this place, whatever business they undertake exceeds expectations. 5.1

This is the cause, this is the reason why for different people the same kind of business undertaking might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations." 6.1

AN 4.80

Persia

Kambojasutta

At one time the Buddha was staying near Kosambī, in Ghosita's Monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

"Sir, what is the cause, what is the reason why females don't attend council meetings, work for a living, or travel to Persia?" 2.1

"Ānanda, females are irritable, jealous, stingy, and unintelligent. This is the cause, this is the reason why females don't attend council meetings, work for a living, or travel to Persia." 2.2

The Chapter on Confirmed

AN 4.81

Killing Living Creatures

Pāṇātipātasutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is cast down to hell.
- 2.1 Someone with four qualities is raised up to heaven. What four? They don’t kill living creatures, steal, commit sexual misconduct, or lie. Someone with these four qualities is raised up to heaven.”

AN 4.82

Lying

Musāvādasutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? They use speech that’s false, divisive, harsh, or nonsensical. Someone with these four qualities is cast down to hell.
- 2.1 Someone with four qualities is raised up to heaven. What four? They don’t use speech that’s false, divisive, harsh, or nonsensical. Someone with these four qualities is raised up to heaven.”

AN 4.83

Where Criticism Takes You

Avaṇṇārahasutta

“Mendicants, someone with four qualities is cast down to hell. What 1.1
four? Without examining or scrutinizing, they praise those de-
serving of criticism, and they criticize those deserving of praise.
They arouse faith in things that are dubious, and they don’t arouse
faith in things that are inspiring. Someone with these four qualities
is cast down to hell.

Someone with four qualities is raised up to heaven. What four? 2.1
After examining and scrutinizing, they criticize those deserving
of criticism, and they praise those deserving of praise. They don’t
arouse faith in things that are dubious, and they do arouse faith
in things that are inspiring. Someone with these four qualities is
raised up to heaven.”

AN 4.84

Valuing Anger

Kodhagarusutta

“Mendicants, someone with four qualities is cast down to hell. What 1.1
four? They value anger, or denigration, or material things, or honor
rather than the true teaching. Someone with these four qualities is
cast down to hell.

Someone with four qualities is raised up to heaven. What four? 2.1
They value the true teaching rather than anger, or denigration, or
material things, or honor. Someone with these four qualities is
raised up to heaven.”

AN 4.85

From Darkness to Darkness

Tamotamasutta

1.1 “Mendicants, these four people are found in the world. What four?

1. The dark bound for darkness,
2. the dark bound for light,
3. the light bound for darkness, and
4. the light bound for light.

2.1 And how is a person dark and bound for darkness? It’s when a person is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s how a person is dark and bound for darkness.

3.1 And how is a person dark and bound for light? It’s when a person is reborn in a low family ... But they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. That’s how a person is dark and bound for light.

4.1 And how is a person light and bound for darkness? It’s when a person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they’re attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how a person is light and bound for darkness.

And how is a person light and bound for light? It's when a person is reborn in an eminent family ... And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how a person is light and bound for light.

These are the four people found in the world." 5.7

AN 4.86

Sunk Low

Oṇatoṇatasutta

"These four people are found in the world. What four? 1.1

1. One sunk low who sinks lower,
2. one sunk low who rises high,
3. one risen high who sinks low, and
4. one risen high who rises higher.

... These are the four people found in the world." 1.7

AN 4.87

The Son

Puttasutta

"Mendicants, these four people are found in the world. What four? 1.1

The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It's when a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary from the yoke. It's like the eldest son of an anointed aristocratic king. He has not yet been anointed, but is eligible, and has been 2.1

confirmed in the succession. In the same way, a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary from the yoke. That's how a person is a confirmed ascetic.

3.1 And how is a person a white lotus ascetic? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. But they don't have direct meditative experience of the eight liberations. That's how a person is a white lotus ascetic.

4.1 And how is a person a pink lotus ascetic? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. ... And they have direct meditative experience of the eight liberations. That's how a person is a pink lotus ascetic.

5.1 And how is a person an exquisite ascetic of ascetics? It's when a mendicant usually uses only what they've been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones. They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds—usually don't come up. They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by wisdom in this very life. ... That's how a person is an exquisite ascetic of ascetics.

6.1 And if anyone should be rightly called an exquisite ascetic of ascetics, it's me. For I usually use only what I've been invited to accept ... When living with other mendicants, I am usually treated agreeably by them. ... I'm healthy ... I get the four absorptions when I want, without trouble or difficulty. And I've realized the

undefiled freedom of heart and freedom by wisdom in this very life. ... So if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

These are the four people found in the world."

7.2

AN 4.88

Fetters

Saṃyojanasutta

"Mendicants, these four people are found in the world. What four? 1.1
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It's when a mendicant—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. That's how a person is a confirmed ascetic. 2.1

And how is a person a white lotus ascetic? It's when a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. That's how a person is a white lotus ascetic. 3.1

And how is a person a pink lotus ascetic? It's when a mendicant—with the ending of the five lower fetters—is reborn spontaneously. They're extinguished there, and are not liable to return from that world. That's how a person is a pink lotus ascetic. 4.1

And how is a person an exquisite ascetic of ascetics? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how a person is an exquisite ascetic of ascetics. 5.1

These are the four people found in the world."

5.4

AN 4.89

Right View

Sammādiṭṭhisutta

- 1.1 “Mendicants, these four people are found in the world. What four?
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.
- 2.1 And how is a person a confirmed ascetic? It’s when a mendicant has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That’s how a person is a confirmed ascetic.
- 3.1 And how is a person a white lotus ascetic? It’s when they have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. But they don’t have direct meditative experience of the eight liberations. That’s how a person is a white lotus ascetic.
- 4.1 And how is a person a pink lotus ascetic? It’s when they have right view ... and right freedom. And they do have direct meditative experience of the eight liberations. That’s how a person is a pink lotus ascetic.
- 5.1 And how is a person an exquisite ascetic of ascetics? It’s when a mendicant usually uses only what they’ve been invited to accept ... And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.
- 5.3 These are the four people found in the world.”

AN 4.90

Aggregates

Khandhasutta

“Mendicants, these four people are found in the world. What four? 1.1
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It’s when a mendicant 2.1
is a trainee who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary from the yoke. That’s how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It’s when a mendicant 3.1
meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ But they don’t have direct meditative experience of the eight liberations. That’s how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It’s when a mendicant 4.1
meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ And they have direct meditative experience of the eight liberations. That’s how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It’s when a 5.1
mendicant usually uses only what they’ve been invited to accept ... And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.

These are the four people found in the world.” 5.3

The Chapter on Demons

AN 4.91

Titans

Asurasutta

1.1 “Mendicants, these four people are found in the world. What four?

1. A titan surrounded by titans,
2. a titan surrounded by gods,
3. a god surrounded by titans, and
4. a god surrounded by gods.

2.1 And how is a person a titan surrounded by titans? It’s when a person is unethical, of bad character, and their followers are the same. That’s how a person is a titan surrounded by titans.

3.1 And how is a person a titan surrounded by gods? It’s when a person is unethical, of bad character, but their followers are ethical, of good character. That’s how a person is a titan surrounded by gods.

4.1 And how is a person a god surrounded by titans? It’s when a person is ethical, of good character, but their followers are unethical, of bad character. That’s how a person is a god surrounded by titans.

5.1 And how is a person a god surrounded by gods? It’s when a person is ethical, of good character, and their followers are the same. That’s how a person is a god surrounded by gods.

5.4 These are the four people found in the world.”

AN 4.92

Immersion (1st)

Paṭhamasamādhisutta

“Mendicants, these four people are found in the world. What four? 1.1

One person has internal serenity of heart, but not the higher 1.3
wisdom of discernment of principles.

One person has the higher wisdom of discernment of principles, 1.4
but not internal serenity of heart.

One person has neither internal serenity of heart, nor the higher 1.5
wisdom of discernment of principles.

One person has both internal serenity of heart, and the higher 1.6
wisdom of discernment of principles.

These are the four people found in the world.” 1.7

AN 4.93

Immersion (2nd)

Dutiyasamādhisutta

“Mendicants, these four people are found in the world. What four? 1.1

1. One person has internal serenity of heart, but not the higher
wisdom of discernment of principles.
2. One person has the higher wisdom of discernment of principles,
but not internal serenity of heart.
3. One person has neither internal serenity of heart, nor the higher
wisdom of discernment of principles.
4. One person has both internal serenity of heart, and the higher
wisdom of discernment of principles.

As for the person who has serenity but not discernment: 2.1
grounded on serenity, they should practice meditation to get dis-
cernment. After some time they have both serenity and discern-
ment.

- 3.1 As for the person who has discernment but not serenity: grounded on discernment, they should practice meditation to get serenity. After some time they have both discernment and serenity.
- 4.1 As for the person who has neither serenity nor discernment: in order to get those skillful qualities, they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that person should apply intense enthusiasm ... After some time they have both serenity and discernment.
- 5.1 As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.
- 5.2 These are the four people found in the world."

AN 4.94

Immersion (3rd)

Tatīyasamādhisutta

- 1.1 "Mendicants, these four people are found in the world. What four?
- 1.3 One person has internal serenity of heart, but not the higher wisdom of discernment of principles. One person has the higher wisdom of discernment of principles, but not internal serenity of heart. One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles. One person has both internal serenity of heart, and the higher wisdom of discernment of principles.
- 2.1 As for the person who has serenity but not discernment: they should approach someone who has discernment and ask: 'Reverend, how should conditions be seen? How should they be comprehended? How should they be discerned?' That person would answer from their own experience: 'This is how conditions should

be seen, comprehended, and discerned.’ After some time they have both serenity and discernment.

As for the person who has discernment but not serenity: they 3.1
should approach someone who has serenity and ask: ‘Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?’ That person would answer from their own experience: ‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.’ After some time they have both discernment and serenity.

As for the person who has neither serenity nor discernment: 4.1
they should approach someone who has serenity and discernment and ask: ‘Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?’ How should conditions be seen? How should they be comprehended? How should they be discerned?’ That person would answer as they’ve seen and known: ‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi. And this is how conditions should be seen, comprehended, and discerned.’ After some time they have both serenity and discernment.

As for the person who has both serenity and discernment: 5.1
grounded on those skillful qualities, they should practice meditation further to end the defilements.

These are the four people found in the world.” 5.2

AN 4.95

A Firebrand

Chavālātasutta

“Mendicants, these four people are found in the world. What four? 1.1

1. One who practices to benefit neither themselves nor others;
2. one who practices to benefit others, but not themselves;

3. one who practices to benefit themselves, but not others; and
 4. one who practices to benefit both themselves and others.
- 2.1 Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness. The person who practices to benefit neither themselves nor others is like this, I say.
- 3.1 The person who practices to benefit others, but not themselves, is better than that. The person who practices to benefit themselves, but not others, is better than both of those. But the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.
- 4.1 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.
- 4.3 These are the four people found in the world.”

AN 4.96

Removing Greed

Rāgavinayasutta

- 1.1 “Mendicants, these four people are found in the world. What four?
1. One who practices to benefit themselves, but not others;
 2. one who practices to benefit others, but not themselves;
 3. one who practices to benefit neither themselves nor others; and
 4. one who practices to benefit both themselves and others.
- 2.1 And how does a person practice to benefit themselves, but not others? It's when a person practices to remove their own greed,

hate, and delusion, but doesn't encourage others to do the same. That's how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It's when a person doesn't practice to remove their own greed, hate, and delusion, but encourages others to remove theirs. That's how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It's when a person doesn't practice to remove their own greed, hate, and delusion, nor do they encourage others to remove theirs. That's how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It's when a person practices to remove their own greed, hate, and delusion, and encourages others to remove theirs. That's how a person practices to benefit both themselves and others.

These are the four people found in the world.”

AN 4.97

Quick-witted

Khippanisantisutta

“Mendicants, these four people are found in the world. What four? 1.1

1. One who practices to benefit themselves, but not others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit neither themselves nor others; and
4. one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It's when a person is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. But they're not a good speaker and do not enunciate well.

Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. That's how a person practices to benefit themselves, but not others.

- 3.1 And how does a person practice to benefit others, but not themselves? It's when a person is not quick-witted when it comes to skillful teachings. ... But they're a good speaker. ... That's how a person practices to benefit others, but not themselves.
- 4.1 And how does a person practice to benefit neither themselves nor others? It's when a person is not quick-witted when it comes to skillful teachings. ... Nor are they a good speaker. ... That's how a person practices to benefit neither themselves nor others.
- 5.1 And how does a person practice to benefit both themselves and others? It's when a person is quick-witted when it comes to skillful teachings. ... And they're a good speaker. ... That's how a person practices to benefit both themselves and others.
- 5.5 These are the four people found in the world."

AN 4.98

To Benefit Oneself

Attahitasutta

- 1.1 "Mendicants, these four people are found in the world. What four?
1. One who practices to benefit themselves, but not others;
 2. one who practices to benefit others, but not themselves;
 3. one who practices to benefit neither themselves nor others; and
 4. one who practices to benefit both themselves and others.
- 1.7 These are the four people found in the world."

AN 4.99

Training Rules

Sikkhāpadasutta

“Mendicants, these four people are found in the world. What four? 1.1

1. One who practices to benefit themselves, but not others;
2. one who practices to benefit others, but not themselves;
3. one who practices to benefit neither themselves nor others; and
4. one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not 2.1
others? It’s when a person doesn’t kill living creatures, steal, com-
mit sexual misconduct, lie, or consume beer, wine, and liquor in-
toxicants. But they don’t encourage others to do the same. That’s
how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not them- 3.1
selves? It’s when a person kills living creatures, steals, commits
sexual misconduct, lies, and consumes beer, wine, and liquor in-
toxicants. But they encourage others to not do these things. That’s
how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves 4.1
nor others? It’s when a person kills, etc. ... and doesn’t encourage
others to not do these things. That’s how a person practices to
benefit neither themselves nor others.

And how does a person practice to benefit both themselves and 5.1
others? It’s when a person doesn’t kill, etc. ... and encourages
others to do the same. That’s how a person practices to benefit
both themselves and others.

These are the four people found in the world.” 5.4

AN 4.100

With Potaliya the Wanderer

Potaliyasutta

- 1.1 Then the wanderer Potaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:
- 2.1 “Potaliya, these four people are found in the world. What four?
- 2.3 One person criticizes those deserving of criticism at the right time, truthfully and correctly. But they don’t praise those deserving of praise at the right time, truthfully and correctly.
- 2.4 Another person praises those deserving of praise ... But they don’t criticize those deserving of criticism ...
- 2.5 Another person doesn’t praise those deserving of praise ... Nor do they criticize those deserving of criticism ...
- 2.6 Another person criticizes those deserving of criticism at the right time, truthfully and correctly. And they praise those deserving of praise at the right time, truthfully and correctly.
- 2.7 These are the four people found in the world. Of these four people, who do you believe to be the finest?”
- 3.1 “Mister Gotama, of these four people, it is the person who neither praises those deserving of praise at the right time, truthfully and correctly; nor criticizes those deserving of criticism at the right time, truthfully and correctly. That is the person I believe to be the finest. Why is that? Because, Mister Gotama, equanimity is the best.”
- 4.1 “Potaliya, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and correctly; and praises those deserving of praise at the right time, truthfully and correctly. That is the person I consider to be the finest. Why is that? Because, Potaliya, understanding of time and context is the best.”
- 5.1 “Mister Gotama, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and

correctly; and praises those deserving of praise at the right time, truthfully and correctly. That is the person I believe to be the finest. Why is that? Because, Mister Gotama, understanding of time and context is the best.

Excellent, Mister Gotama! Excellent! As if he were righting the 6.1
 overturned, or revealing the hidden, or pointing out the path to
 the lost, or lighting a lamp in the dark so people with clear eyes
 can see what's there, Mister Gotama has made the teaching clear in
 many ways. I go for refuge to Mister Gotama, to the teaching, and
 to the mendicant Saṅgha. From this day forth, may Mister Gotama
 remember me as a lay follower who has gone for refuge for life."

THE THIRD FIFTY

The Chapter on Gods of the Clouds

AN 4.101

Clouds (1st)

Paṭhamavalāhakasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the
Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, there are these four kinds of clouds. What four? 2.1

1. One thunders but doesn’t rain,
2. one rains but doesn’t thunder,
3. one neither thunders nor rains, and
4. one both rains and thunders.

These are the four kinds of clouds. In the same way, these four 2.7
people similar to clouds are found in the world. What four?

1. One thunders but doesn’t rain,
2. one rains but doesn’t thunder,
3. one neither thunders nor rains, and
4. one both rains and thunders.

And how does a person thunder but not rain? It’s when a person 3.1
is a talker, not a doer. That’s how a person thunders but doesn’t

rain. That person is like a cloud that thunders but doesn't rain, I say.

- 4.1 And how does a person rain but not thunder? It's when a person is a doer, not a talker. ...
- 5.1 And how does a person neither thunder nor rain? It's when a person is neither a talker nor a doer. ...
- 6.1 And how does a person both thunder and rain? It's when a person is both a talker and a doer. ...
- 6.6 These four people similar to clouds are found in the world."

AN 4.102

Clouds (2nd)

Dutiyaṭṭhakaṣutta

- 1.1 "Mendicants, there are these four kinds of clouds. What four?

- 1. One thunders but doesn't rain,
- 2. one rains but doesn't thunder,
- 3. one neither thunders nor rains, and
- 4. one both rains and thunders.

- 1.7 These are the four kinds of clouds. In the same way, these four people similar to clouds are found in the world. What four?

- 1. One thunders but doesn't rain,
- 2. one rains but doesn't thunder,
- 3. one neither thunders nor rains, and
- 4. one both rains and thunders.

- 2.1 And how does a person thunder but not rain? It's when a person memorizes the teaching—statements, mixed prose and verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don't truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the

cessation of suffering'. That's how a person thunders but doesn't rain. That person is like a cloud that thunders but doesn't rain, I say.

And how does a person rain but not thunder? It's when a person 3.1
doesn't memorize the teaching ... But they truly understand: 'This
is suffering' ...

And how does a person neither thunder nor rain? It's when a 4.1
person doesn't memorize the teaching ... Nor do they truly under-
stand: 'This is suffering' ...

And how does a person both thunder and rain? It's when a 5.1
person memorizes the teaching ... And they truly understand:
'This is suffering' ...

These four people similar to clouds are found in the world." 5.8

AN 4.103

Pots

Kumbhasutta

"Mendicants, there are these four pots. What four? 1.1

1. Covered but hollow,
2. uncovered but full,
3. uncovered and hollow, and
4. covered and full.

These are the four pots. In the same way, these four people 1.7
similar to pots are found in the world. What four?

1. Covered but hollow,
2. uncovered but full,
3. uncovered and hollow, and
4. covered and full.

And how is a person covered but hollow? It's when a person is 2.1
impressive when going out and coming back, when looking ahead

and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person is covered but hollow. That person is like a pot that's covered but hollow, I say.

3.1 And how is a person uncovered but full? It's when a person is not impressive ... But they truly understand: 'This is suffering' ...

4.1 And how is a person uncovered and hollow? It's when a person is not impressive ... Nor do they truly understand: 'This is suffering' ...

5.1 And how is a person covered and full? It's when a person is impressive ... And they truly understand: 'This is suffering' ...

5.7 These four people similar to pots are found in the world."

AN 4.104

Lakes

Udakarahasutta

1.1 "Mendicants, there are these four lakes. What four?

1. One is shallow but appears deep,
2. one is deep but appears shallow,
3. one is shallow and appears shallow, and
4. one is deep and appears deep.

1.7 These are the four lakes. In the same way, these four people similar to lakes are found in the world. What four?

1. One is shallow but appears deep,
2. one is deep but appears shallow,
3. one is shallow and appears shallow, and
4. one is deep and appears deep.

2.1 And how is a person shallow but appears deep? It's when a person is impressive when going out and coming back, when looking

ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't really understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person is shallow but appears deep. That person is like a lake that's shallow but appears deep, I say.

And how is a person deep but appears shallow? It's when a person is not impressive ... But they really understand: 'This is suffering' ... 3.1

And how is a person shallow and appears shallow? It's when a person is not impressive ... Nor do they really understand: 'This is suffering' ... 4.1

And how is a person deep and appears deep? It's when a person is impressive ... And they really understand: 'This is suffering' ... 5.1

These four people similar to lakes are found in the world." 5.7

AN 4.105

Mangoes

Ambasutta

"Mendicants, there are these four mangoes. What four? 1.1

1. One is unripe but seems ripe,
2. one is ripe but seems unripe,
3. one is unripe and seems unripe, and
4. one is ripe and seems ripe.

These are the four mangoes. 1.7

In the same way, these four people similar to mangoes are found in the world. What four? 1.8

1. One is unripe but seems ripe,
2. one is ripe but seems unripe,
3. one is unripe and seems unripe, and

4. one is ripe and seems ripe.

- 2.1 And how is a person unripe but seems ripe? It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't really understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a person is unripe but seems ripe. That person is like a mango that's unripe but seems ripe, I say.
- 3.1 And how is a person ripe but seems unripe? It's when a person is not impressive ... But they really understand: 'This is suffering' ...
- 4.1 And how is a person unripe and seems unripe? It's when a person is not impressive ... Nor do they really understand: 'This is suffering' ...
- 5.1 And how is a person ripe and seems ripe? It's when a person is impressive ... And they really understand: 'This is suffering' ...
- 5.7 These four people similar to mangoes are found in the world."

AN 4.106

Mangoes (2nd)

(Dutiyaambasutta)

(This is a ghost sutta: there is no text for it in any available editions.)

AN 4.107

Mice

Mūsikasutta

- 1.1 "Mendicants, there are these four kinds of mice. What four?
1. One makes a hole but doesn't live in it,
 2. one lives in a hole but doesn't make it,

3. one neither makes a hole nor lives in it, and
4. one both makes a hole and lives in it.

These are the four kinds of mice. In the same way, these four 1.7
people similar to mice are found in the world. What four?

1. One makes a hole but doesn't live in it,
2. one lives in a hole but doesn't make it,
3. one neither makes a hole nor lives in it, and
4. one both makes a hole and lives in it.

And how does a person make a hole but not live in it? It's when 2.1
a person memorizes the teaching—statements, mixed prose &
verse, discussions, verses, inspired exclamations, legends, stories of
past lives, amazing stories, and elaborations. But they don't really
understand: 'This is suffering' ... 'This is the origin of suffering' ...
'This is the cessation of suffering' ... 'This is the practice that leads
to the cessation of suffering'. That's how a person makes a hole but
doesn't live in it. That person is like a mouse that makes a hole but
doesn't live in it, I say.

And how does a person live in a hole but not make it? It's when 3.1
a person doesn't memorize the teaching ... But they really under-
stand: 'This is suffering' ...

And how does a person neither make a hole nor live in it? It's 4.1
when a person doesn't memorize the teaching ... Nor do they
really understand: 'This is suffering' ...

And how does a person both make a hole and live in it? It's when 5.1
a person memorizes the teaching ... And they really understand:
'This is suffering' ...

These four people similar to mice are found in the world." 5.8

AN 4.108

Oxen

Balibaddasutta

"Mendicants, there are these four kinds of oxen. What four? 1.1

1. One hostile to its own herd, not others;
 2. one hostile to other herds, not its own;
 3. one hostile to both its own herd and others; and
 4. one hostile to neither its own herd nor others.
- 1.7 These are the four kinds of oxen. In the same way, these four people similar to oxen are found in the world. What four?
1. One hostile to their own herd, not others;
 2. one hostile to other herds, not their own;
 3. one hostile to both their own herd and others; and
 4. one hostile to neither their own herd nor others.
- 2.1 And how is a person hostile to their own herd, not others? It's when a person intimidates their own followers, not the followers of others. That's how a person is hostile to their own herd, not others. That person is like an ox that's hostile to its own herd, not others.
- 3.1 And how is a person hostile to other herds, not their own? It's when a person intimidates the followers of others, not their own.
- ...
- 4.1 And how is a person hostile to both their own herd and others? It's when a person intimidates their own followers and the followers of others. ...
- 5.1 And how is a person hostile to neither their own herd nor others? It's when a person doesn't intimidate their own followers or the followers of others.
- 5.6 These four people similar to oxen are found in the world."

AN 4.109

Trees

Rukkhasutta

- 1.1 "Mendicants, there are these four kinds of tree. What four?
1. One is a softwood surrounded by softwoods,

2. one is a softwood surrounded by hardwoods,
3. one is a hardwood surrounded by softwoods, and
4. one is a hardwood surrounded by hardwoods.

These are the four kinds of tree. In the same way, these four 1.7
people similar to trees are found in the world. What four?

1. One is a softwood surrounded by softwoods,
2. one is a softwood surrounded by hardwoods,
3. one is a hardwood surrounded by softwoods, and
4. one is a hardwood surrounded by hardwoods.

And how is a person a softwood surrounded by softwoods? It's 2.1
when a person is unethical, of bad character, and their followers
are the same. That's how a person is a softwood surrounded by
softwoods. That person is like a softwood tree that's surrounded
by softwoods, I say.

And how is a person a softwood surrounded by hardwoods? It's 3.1
when a person is unethical, of bad character, but their followers are
ethical, of good character. ...

And how is a person a hardwood surrounded by softwoods? It's 4.1
when a person is ethical, of good character, but their followers are
unethical, of bad character. ...

And how is a person a hardwood surrounded by hardwoods? 5.1
It's when a person is ethical, of good character, and their followers
are the same.

These four people similar to trees are found in the world." 5.7

AN 4.110

Vipers

Āsīvisasutta

"Mendicants, there are these four kinds of viper. What four? 1.1

1. One whose venom is fast-acting but not lethal,

2. one whose venom is lethal but not fast-acting,
3. one whose venom is both fast-acting and lethal, and
4. one whose venom is neither fast-acting nor lethal.

1.7 These are the four kinds of viper. In the same way, these four people similar to vipers are found in the world. What four?

1. One whose venom is fast-acting but not lethal,
2. one whose venom is lethal but not fast-acting,
3. one whose venom is both fast-acting and lethal, and
4. one whose venom is neither fast-acting nor lethal.

2.1 And how is a person's venom fast-acting but not lethal? It's when a person is often angry, but their anger doesn't linger long. That's how a person's venom is fast-acting but not lethal. That person is like a viper whose venom is fast-acting but not lethal.

3.1 And how is a person's venom lethal but not fast-acting? It's when a person is not often angry, but their anger lingers for a long time.

4.1 And how is a person's venom both fast-acting and lethal? It's when a person is often angry, and their anger lingers for a long time.

5.1 And how is a person's venom neither fast-acting nor lethal? It's when a person is not often angry, and their anger doesn't linger long.

5.7 These four people similar to vipers are found in the world."

The Chapter with Kesi

AN 4.111

With Kesi

Kesisutta

Then Kesi the horse trainer went up to the Buddha, bowed, and sat 1.1
down to one side. The Buddha said to him, “Kesi, you’re known as
a horse trainer. Just how do you guide a horse in training?”

“Sir, I guide a horse in training sometimes gently, sometimes 1.4
harshly, and sometimes both gently and harshly.”

“Kesi, what do you do with a horse in training that doesn’t follow 1.5
these forms of training?”

“In that case, sir, I kill it. Why is that? So that I don’t disgrace 1.6
my tradition.

But sir, the Buddha is the supreme guide for those who wish to 2.1
train. Just how do you guide a person in training?”

“Kesi, I guide a person in training sometimes gently, sometimes 2.3
harshly, and sometimes both gently and harshly.

The gentle way is this: ‘This is good conduct by way of body, 2.4
speech, and mind. This is the result of good conduct by way of
body, speech, and mind. This is life as a god. This is life as a human.’

The harsh way is this: ‘This is bad conduct by way of body, 2.6
speech, and mind. This is the result of bad conduct by way of body,
speech, and mind. This is life in hell. This is life as an animal. This
is life as a ghost.’

- 3.1 The both gentle and harsh way is this: “This is good conduct ... this is bad conduct ...”
- 4.1 “Sir, what do you do with a person in training who doesn’t follow these forms of training?”
- 4.2 “In that case, Kesi, I kill them.”
- 4.3 “Sir, it’s not appropriate for the Buddha to kill living creatures. And yet you say you kill them.”
- 4.6 “It’s true, Kesi, it’s not appropriate for a Realized One to kill living creatures. But when a person in training doesn’t follow any of these forms of training, the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions. For it is killing in the training of the Noble One when the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions.”
- 5.1 “Well, they’re definitely dead when the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions. Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

AN 4.112

Speed

Javasutta

- 1.1 “Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? Integrity, speed, patience, and sweetness. A fine royal thoroughbred with these four factors is worthy of a king. ...
- 2.1 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? Integrity, speed, patience, and sweetness. A mendicant with these four qualities ... is the supreme field of merit for the world.”

AN 4.113

The Goad

Patodasutta

“Mendicants, these four fine thoroughbreds are found in the world. 1.1
What four?

One fine thoroughbred is moved to act when it sees the shadow 1.3
of the goad, thinking: ‘What task will the horse trainer have me do
today? How should I respond?’ Some fine thoroughbreds are like
that. This is the first fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when 2.1
it sees the shadow of the goad, but only when its hairs are struck,
thinking: ‘What task will the horse trainer have me do today? How
should I respond?’ Some fine thoroughbreds are like that. This is
the second fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when 3.1
it sees the shadow of the goad, nor when its hairs are struck, but
only when its hide is struck, thinking: ‘What task will the horse
trainer have me do today? How should I respond?’ Some fine
thoroughbreds are like that. This is the third fine thoroughbred
found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when 4.1
it sees the shadow of the goad, nor when its hairs are struck, nor
when its hide is struck, but only when its bone is struck, thinking:
‘What task will the horse trainer have me do today? How should I
respond?’ Some fine thoroughbreds are like that. This is the fourth
fine thoroughbred found in the world.

These are the four fine thoroughbreds found in the world. 4.5

In the same way, these four fine thoroughbred people are found 5.1
in the world. What four?

One fine thoroughbred person hears about the suffering or death 5.3
of a woman or man in such and such village or town. They’re
moved to act by this, and strive effectively. Applying themselves,
they directly realize the ultimate truth, and see it with penetrating

wisdom. This person is like the fine thoroughbred that's shaken when it sees the shadow of the goad. Some fine thoroughbred people are like that. This is the first fine thoroughbred person found in the world.

6.1 Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such and such village or town, but they see it themselves. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its hairs are struck. Some fine thoroughbred people are like that. This is the second fine thoroughbred person found in the world.

7.1 Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, but it happens to their own relative or family member. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its skin is struck. Some fine thoroughbred people are like that. This is the third fine thoroughbred person found in the world.

8.1 Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, nor does it happen to their own relative or family member, but they themselves are afflicted with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its bone is struck. Some fine thoroughbred people are like that. This is the fourth fine thoroughbred person found in the world.

8.10 These are the four fine thoroughbred people found in the world.”

AN 4.114

A Royal Elephant

Nāgasutta

“Mendicants, a royal bull elephant with four factors is worthy of 1.1
a king, fit to serve a king, and is considered a factor of kingship.
What four? A royal bull elephant listens, destroys, endures, and
goes fast.

And how does a royal bull elephant listen? It’s when a royal 2.1
bull elephant pays attention, applies the mind, concentrates whole-
heartedly, and actively listens to whatever task the elephant trainer
has it do, whether or not it has done it before. That’s how a royal
bull elephant listens.

And how does a royal bull elephant destroy? It’s when a royal 3.1
bull elephant in battle destroys elephants with their riders, horses
with their riders, chariots and charioteers, and foot soldiers. That’s
how a royal bull elephant destroys.

And how does a royal bull elephant endure? It’s when a royal bull 4.1
elephant in battle endures being struck by spears, swords, arrows,
and axes; it endures the thunder of the drums, kettledrums, horns,
and cymbals. That’s how a royal bull elephant endures.

And how does a royal bull elephant go fast? It’s when a royal bull 5.1
elephant swiftly goes in whatever direction the elephant trainer
sends it, whether or not it has been there before. That’s how a royal
bull elephant goes fast. A royal bull elephant with four factors is
worthy of a king, fit to serve a king, and is considered a factor of
kingship.

In the same way, a mendicant with four qualities is worthy of 6.1
offerings dedicated to the gods, worthy of hospitality, worthy of a
religious donation, worthy of veneration with joined palms, and is
the supreme field of merit for the world. What four? A mendicant
listens, destroys, endures, and goes fast.

And how does a mendicant listen? It’s when a mendicant pays 7.1
attention, applies the mind, concentrates wholeheartedly, and ac-

tively listens when the teaching and training proclaimed by a Realized One is being taught. That's how a mendicant listens.

8.1 And how does a mendicant destroy? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant destroys.

9.1 And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

10.1 And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast. A mendicant with these four qualities . . . is the supreme field of merit for the world."

AN 4.115

Things

Thānasutta

1.1 "Mendicants, there are these four things. What four?

1. There is a thing that's unpleasant to do, and doing it proves harmful.
2. There is a thing that's unpleasant to do, but doing it proves beneficial.
3. There is a thing that's pleasant to do, but doing it proves harmful.
4. There is a thing that's pleasant to do, and doing it proves beneficial.

2.1 Take the thing that's unpleasant to do, and doing it proves harmful. This is regarded as a thing that shouldn't be done on both

grounds: because it's unpleasant, and because doing it proves harmful. This is regarded as a thing that shouldn't be done on both grounds.

Next, take the thing that's unpleasant to do, but doing it proves beneficial. It is here that you can tell who is foolish and who is astute in regard to human strength, energy, and vigor. A fool doesn't reflect: 'Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.' They don't do that thing, so that proves harmful. An astute person does reflect: 'Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.' They do that thing, so that proves beneficial. 3.1

Next, take the thing that's pleasant to do, but doing it proves harmful. It is here that you can tell who is foolish and who is astute in regard to human strength, energy, and vigor. A fool doesn't reflect: 'Despite the fact that this thing is pleasant to do, doing it still proves harmful.' They do that thing, and so that proves harmful. An astute person does reflect: 'Despite the fact that this thing is pleasant to do, doing it still proves harmful.' They don't do that thing, so that proves beneficial. 4.1

Next, take the thing that's pleasant to do, and doing it proves beneficial. This is regarded as a thing that should be done on both grounds: because it's pleasant, and because doing it proves beneficial. This is regarded as a thing that should be done on both grounds. 5.1

These are the four things." 5.6

AN 4.116

Diligence

Appamādasutta

"Mendicants, you should be diligent in four situations. What four? 1.1
Give up bad conduct by way of body, speech, and mind; and develop good conduct by way of body, speech, and mind. Don't

neglect these things. Give up wrong view; and develop right view.
Don't neglect this.

- 2.1 A mendicant who has done these things does not fear death in lives to come.”

AN 4.117

Guarding

Ārakkhasutta

- 1.1 “Mendicants, in your own way you should practice diligence, mindfulness, and guarding of the mind in four situations. What four?
1.3 ‘May my mind not be aroused by things that arouse greed.’ In your own way you should practice diligence, mindfulness, and guarding of the mind.
1.4 ‘May my mind not be angered by things that provoke hate.’ ...
1.5 ‘May my mind not be deluded by things that promote delusion.’
...
1.6 ‘May my mind not be intoxicated by things that intoxicate.’ ...
2.1 When a mendicant’s mind is no longer affected by greed, hate, delusion, or intoxication because they’ve got rid of these things, they don’t shake, tremble, quake, or get nervous, nor are they persuaded by the teachings of other ascetics.”

AN 4.118

Inspiring

Samvejanīyasutta

- 1.1 “Mendicants, a faithful gentleman should go to see these four inspiring places. What four?
1.3 Thinking: ‘Here the Realized One was born!’—that is an inspiring place.
1.4 Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

Thinking: ‘Here the Realized One rolled forth the supreme 1.5
Wheel of Dhamma!’—that is an inspiring place.

Thinking: ‘Here the Realized One was fully quenched in the 1.6
element of extinguishment, with no residue!’—that is an inspiring
place.

These are the four inspiring places that a faithful gentleman 1.7
should go to see.”

AN 4.119

Perils (1st)

Paṭhamabhayasutta

“Mendicants, there are these four perils. What four? The perils of 1.1
rebirth, old age, sickness, and death.

These are the four perils.” 1.4

AN 4.120

Perils (2nd)

Dutiyabhayasutta

“Mendicants, there are these four perils. What four? The perils of 1.1
fire, water, kings, and bandits. These are the four perils.”

The Chapter on Perils

AN 4.121

Guilt

Attānurvādasutta

- 1.1 “Mendicants, there are these four fears. What four? The fears of guilt, shame, punishment, and going to a bad place.
- 2.1 And what, mendicants, is the fear of guilt? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t I blame myself for my conduct?’ Being afraid of guilt, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of guilt.
- 3.1 And what, mendicants, is the fear of shame? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t others blame me for my conduct?’ Being afraid of shame, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of shame.
- 4.1 And what, mendicants, is the fear of punishment? It’s when someone sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’,

the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

They think: ‘If I were to do the same kind of bad deed, the kings 5.1 would punish me in the same way.’ ... Being afraid of punishment, they don’t steal the belongings of others. They give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of punishment.

And what, mendicants, is the fear of rebirth in a bad place? It’s 6.1 when someone reflects: ‘Bad conduct of body, speech, or mind has a bad result in the next life. If I were to do such bad things, when my body breaks up, after death, I’d be reborn in a place of loss, a bad place, the underworld, hell.’ Being afraid of rebirth in a bad place, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of rebirth in a bad place.

These are the four fears.” 6.7

AN 4.122

The Danger of Waves

Ūmibhayasutta

“Mendicants, anyone who enters the water should anticipate four 1.1 dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

These are the four dangers that anyone who enters the water 1.4 should anticipate. In the same way, a gentleman gone forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

And what, mendicants, is the danger of waves? It’s when a gen- 2.1 tleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering,

mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, their spiritual companions advise and instruct them: 'You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.' They think: 'Formerly, as laypeople, we advised and instructed others. And now these mendicants—who you'd think were our children or grandchildren—imagine they can advise and instruct us!' Angry and upset, they resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life for fear of the danger of waves. 'Danger of waves' is a term for anger and distress. This is called the danger of waves.

3.1 And what, mendicants, is the danger of gharials? It's when a gentleman has gone forth out of faith from the lay life to homelessness ... When they've gone forth, their spiritual companions advise and instruct them: 'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.' They think: 'Formerly, as laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn't want. We ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us delicious fresh and cooked foods at the wrong time of day. But these guys imagine they can gag our mouths!' Angry and upset, they resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life for fear of the danger of gharials. 'Danger of gharials' is a term for gluttony. This is called the danger of gharials.

4.1 And what, mendicants, is the danger of whirlpools? It's when a gentleman has gone forth out of faith from the lay life to homelessness ... When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms

without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: ‘Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation. And it’s true that my family is wealthy. I can both enjoy my wealth and make merit. Why don’t I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?’ They resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life for fear of the danger of whirlpools. ‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation. This is called the danger of whirlpools.

And what, mendicants, is the danger of sharks? It’s when a gentleman has gone forth out of faith from the lay life to homelessness ... When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a female scantily clad, with revealing clothes. Lust infects their mind, so they resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life because they’re afraid of the danger of sharks. ‘Danger of sharks’ is a term for females. This is called the danger of sharks.

These are the four dangers that a gentleman gone forth from the lay life to homelessness in this teaching and training should anticipate.”

AN 4.123

Difference (1st)

Paṭhamanānākaraṇasutta

“Mendicants, these four people are found in the world. What four? 1.1

- 1.3 Take a person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the Divinity's host. The lifespan of the gods of the Divinity's host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.
- 2.1 Furthermore, take a person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.
- 3.1 Furthermore, take a person who, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They enjoy it and like it and find it satisfying.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of universal beauty. The lifespan of the gods of universal beauty is four eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

Furthermore, take a person who, giving up pleasure and pain, 4.1
and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world.”

4.8

AN 4.124

Difference (2nd)

Dutiyanānākaṇasutta

“Mendicants, these four people are found in the world. What four? 1.1

Take a person who, quite secluded from sensual pleasures, se- 1.3
cluded from unskillful qualities, enters and remains in the first absorption ... They contemplate the phenomena there—included

in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

- 2.1 Furthermore, take a person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption ... They contemplate the phenomena there—including in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.
- 2.5 These are the four people found in the world.”

AN 4.125

Love (1st)

Paṭhamamettāsutta

- 1.1 “Mendicants, these four people are found in the world. What four?
- 1.3 Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the Divinity’s host. The lifespan of the gods of the Divinity’s host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then

they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. ... they're reborn in the company of the gods of universal beauty. The lifespan of the gods of universal beauty is four eons. ... they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world.”

2.12

AN 4.126

Love (2nd)

Dutiyamettāsutta

“Mendicants, these four people are found in the world. What four? 1.1

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limit- 1.3

less, free of enmity and ill will. They contemplate the phenomena there—including in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

- 2.1 Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—including in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

- 2.7 These are the four people found in the world.”

AN 4.127

Incredible Things About the Realized One (1st)

Paṭhamatathāgataacchariyasutta

- 1.1 “Mendicants, with the appearance of a Realized One, a perfected one, a fully awakened Buddha, four incredible and amazing things appear. What four?
- 1.3 When the being intent on awakening passes away from the host of joyful gods, he’s conceived in his mother’s womb, mindful and aware. And then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—

an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless void of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ This is the first incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the being intent on awakening emerges from his 2.1
mother’s womb, mindful and aware. And then ... an immeasurable, magnificent light appears ... even in the boundless void of interstellar space ... This is the second incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the Realized One understands the supreme perfect 3.1
awakening. And then ... an immeasurable, magnificent light appears ... even in the boundless void of interstellar space ... This is the third incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the Realized One rolls forth the supreme Wheel 4.1
of Dhamma. And then ... an immeasurable, magnificent light appears ... even in the boundless void of interstellar space ... This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

With the appearance of a Realized One, the perfected one, the 4.6
fully awakened Buddha, these four incredible and amazing things appear.”

AN 4.128

Incredible Things About the Realized One (2nd)

Dutiyatathāgataacchariyasutta

- 1.1 “Mendicants, with the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear. What four?
- 1.3 People like clinging, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of non-clinging, they want to listen, they actively listen, and they try to understand. This is the first incredible and amazing thing that appears with the appearance of a Realized One.
- 2.1 People like conceit, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of removing conceit, they want to listen, they actively listen, and they try to understand. This is the second incredible and amazing thing that appears with the appearance of a Realized One.
- 3.1 People like excitement, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of peace, they want to listen, they actively listen, and they try to understand. This is the third incredible and amazing thing that appears with the appearance of a Realized One.
- 4.1 This population is lost in ignorance, swaddled in their shells. Yet when a Realized One is teaching the Dhamma of removing ignorance, they want to listen, they actively listen, and they try to understand. This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.
- 4.4 With the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear.”

AN 4.129

Incredible Things About Ānanda

Ānandaacchariyasutta

“Mendicants, there are these four incredible and amazing things 1.1
about Ānanda. What four?

If an assembly of monks goes to see Ānanda, they’re uplifted by 1.3
seeing him and uplifted by hearing him speak. And when he falls
silent, they’ve never had enough.

If an assembly of nuns ... laymen ... or laywomen goes to see 2.1
Ānanda, they’re uplifted by seeing him and uplifted by hearing him
speak. And when he falls silent, they’ve never had enough.

These are the four incredible and amazing things about Ānanda.” 4.4

AN 4.130

Incredible Things About the Wheel-Turning Monarch

Cakkavattiacchariyasutta

“Mendicants, there are these four incredible and amazing things 1.1
about a wheel-turning monarch. What four?

If an assembly of aristocrats goes to see a wheel-turning 1.3
monarch, they’re uplifted by seeing him and uplifted by hearing
him speak. And when he falls silent, they’ve never had enough.

If an assembly of brahmins ... householders ... or ascetics goes 2.1
to see a wheel-turning monarch, they’re uplifted by seeing him and
uplifted by hearing him speak. And when he falls silent, they’ve
never had enough.

These are the four incredible and amazing things about a wheel- 4.4
turning monarch.

In the same way, there are these four incredible and amazing 5.1
things about Ānanda. What four?

- 5.3 If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.
- 6.1 If an assembly of nuns ... laymen ... or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.
- 6.4 These are the four incredible and amazing things about Ānanda."

The Chapter on Persons

AN 4.131

Fetters

Samyojanasutta

“Mendicants, these four people are found in the world. What four? 1.1

1. One person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.
2. One person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence.
3. One person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence.
4. One person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence.

What person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence? A once-returner. This is the person who hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence. 5.1

What person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence? One heading upstream, going to the Akaniṭṭha realm. 6.1

What person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence? One extinguished between one life and the next. 7.1

- 8.1 What person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence? A perfected one.
- 8.4 These are the four people found in the world.”

AN 4.132

Eloquence

Paṭibhānasutta

- 1.1 “Mendicants, these four people are found in the world. What four?
1. One who speaks on topic, but not fluently.
 2. One who speaks fluently, but not on topic.
 3. One who speaks on topic and fluently.
 4. One who speaks neither on topic nor fluently.
- 1.7 These are the four people found in the world.”

AN 4.133

One Who Understands Immediately

Ugghaṭitaññūsutta

- 1.1 “Mendicants, these four people are found in the world. What four?
One who understands immediately, one who understands after detailed explanation, one who needs education, and one who merely learns by rote. These are the four people found in the world.”

AN 4.134

The Fruits of Initiative

Uṭṭhānaphalasutta

- 1.1 “These four people are found in the world. What four?
1. One who lives off the fruit of initiative, but not deeds;

2. one who lives off the fruit of deeds, but not initiative;
3. one who lives off the fruit of both deeds and initiative;
4. one who lives off the fruit of neither initiative nor deeds.

These are the four people found in the world.”

1.7

AN 4.135

Blameworthy

Sāvajjasutta

“Mendicants, these four people are found in the world. What four? 1.1
The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

And how is a person blameworthy? It’s when a person does 2.1
things by way of body, speech, and mind that are blameworthy.
That’s how a person is blameworthy.

And how is a person mostly blameworthy? It’s when a person 3.1
does things by way of body, speech, and mind that are mostly
blameworthy, but occasionally blameless. That’s how a person is
mostly blameworthy.

And how is a person slightly blameworthy? It’s when a person 4.1
does things by way of body, speech, and mind that are mostly
blameless, but occasionally blameworthy. That’s how a person is
slightly blameworthy.

And how is a person blameless? It’s when a person does things 5.1
by way of body, speech, and mind that are blameless. That’s how a
person is blameless.

These are the four people found in the world.”

5.4

AN 4.136

Ethics (1st)

Paṭhamasīlasutta

- 1.1 “Mendicants, these four people are found in the world. What four?
One person has not fulfilled ethics, immersion, or wisdom.
- 2.1 One person has fulfilled ethics, but not immersion or wisdom.
- 3.1 One person has fulfilled ethics and immersion, but not wisdom.
- 4.1 One person has fulfilled ethics, immersion, and wisdom.
- 4.2 These are the four people found in the world.”

AN 4.137

Ethics (2nd)

Dutiyasīlasutta

- 1.1 “Mendicants, these four people are found in the world. What four?
1. One person doesn’t value or submit to ethics, immersion, or wisdom.
 2. One person values and submits to ethics, but not to immersion or wisdom.
 3. One person values and submits to ethics and immersion, but not wisdom.
 4. One person values and submits to ethics, immersion, and wisdom.
- 4.2 These are the four people found in the world.”

AN 4.138

Retreat

Nikaṭṭhasutta

- 1.1 “Mendicants, these four people are found in the world. What four?

1. One is on retreat in body, but not mind;
2. one is on retreat in mind, but not body;
3. one is on retreat in neither body nor mind; and
4. one is on retreat in both body and mind.

And how is a person on retreat in body, but not mind? It's when a 2.1
 person frequents remote lodgings in the wilderness and the forest.
 But they think sensual, malicious, and cruel thoughts. That's how
 a person is on retreat in body, but not mind.

And how is a person on retreat in mind, but not body? It's when 3.1
 a person doesn't frequent remote lodgings in the wilderness and
 the forest. But they think thoughts of renunciation, good will, and
 harmlessness. That's how a person is on retreat in mind, but not
 body.

And how is a person on retreat in neither body nor mind? It's 4.1
 when a person doesn't frequent remote lodgings in the wilder-
 ness and the forest. And they think sensual, malicious, and cruel
 thoughts. That's how a person is on retreat in neither body nor
 mind.

And how is a person on retreat in both body and mind? It's 5.1
 when a person frequents remote lodgings in the wilderness and
 the forest. And they think thoughts of renunciation, good will, and
 harmlessness. That's how a person is on retreat in both body and
 mind.

These are the four people found in the world." 5.5

AN 4.139

Dhamma Speakers

Dhammakathikasutta

"Mendicants, there are these four Dhamma speakers. What four? 1.1

One Dhamma speaker speaks little and off topic. And their 1.3
 assembly can't tell what's on topic and what's off topic. Such an

assembly regards such a Dhamma speaker simply as a Dhamma speaker.

- 2.1 One Dhamma speaker speaks little but stays on topic. And their assembly can tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.
- 3.1 One Dhamma speaker speaks much but off topic. And their assembly can't tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.
- 4.1 One Dhamma speaker speaks much and stays on topic. And their assembly can tell what's on topic and what's off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.
- 4.4 These are the four Dhamma speakers."

AN 4.140

Speaker

Vādisutta

- 1.1 "Mendicants, there are these four speakers. What four?
 1. There's a speaker who runs out of meaningful things to say, but not of ways of phrasing things.
 2. There's a speaker who runs out of ways of phrasing things, but not of meaningful things to say.
 3. There's a speaker who runs out of both meaningful things to say, and ways of phrasing things.
 4. There's a speaker who never runs out of meaningful things to say, or ways of phrasing things.
- 1.7 These are the four speakers. It is impossible, it cannot happen that someone accomplished in the four kinds of textual analysis will ever run out of meaningful things to say, or ways of phrasing things."

The Chapter on Brightness

AN 4.141

Brightness

Ābhāsutta

“Mendicants, there are these four kinds of brightness. What four? 1.1
The brightness of the moon, sun, fire, and wisdom. These are the
four kinds of brightness. The best of these four kinds of brightness
is the brightness of wisdom.”

AN 4.142

Radiance

Pabhāsutta

“Mendicants, there are these four kinds of radiance. What four? 1.1
The radiance of the moon, sun, fire, and wisdom. These are the
four kinds of radiance. The best of these four kinds of radiance is
the radiance of wisdom.”

AN 4.143

Light

Ālokasutta

- 1.1 “Mendicants, there are these four lights. What four? The lights of the moon, sun, fire, and wisdom. These are the four lights. The best of these four lights is the light of wisdom.”

AN 4.144

Shining

Obhāsasutta

- 1.1 “Mendicants, there are four kinds of shining. What four? The shining of the moon, sun, fire, and wisdom. These are the four kinds of shining. The best of these four kinds of shining is the shining of wisdom.”

AN 4.145

Lamps

Pajjotasutta

- 1.1 “Mendicants, there are these four lamps. What four? The lamps of the moon, sun, fire, and wisdom. These are the four lamps. The best of these four lamps is the lamp of wisdom.”

AN 4.146

Times (1st)

Paṭhamakālasutta

- 1.1 “Mendicants, there are these four times. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment. These are the four times.”

AN 4.147

Times (2nd)

Dutiyakālasutta

“Mendicants, when these four times are rightly developed and pro- 1.1
gressed, they gradually lead to the ending of defilements. What
four? A time for listening to the teaching, a time for discussing the
teaching, a time for serenity, and a time for discernment.

It’s like when the heavens rain heavily on a mountain top, and 2.1
the water flows downhill to fill the hollows, crevices, and creeks.
As they become full, they fill up the pools. The pools fill up the
lakes, the lakes fill up the streams, and the streams fill up the rivers.
And as the rivers become full, they fill up the ocean.

In the same way, when these four times are rightly developed 2.2
and progressed, they gradually lead to the ending of defilements.”

AN 4.148

Bad Conduct

Duccaritasutta

“Mendicants, there are these four kinds of bad conduct by way of 1.1
speech. What four? Speech that’s false, divisive, harsh, or nonsensi-
cal. These are the four kinds of bad conduct by way of speech.”

AN 4.149

Good Conduct

Sucaritasutta

“Mendicants, there are these four kinds of good conduct by way of 1.1
speech. What four? Speech that’s true, harmonious, gentle, and
thoughtful. These are the four kinds of good conduct by way of
speech.”

AN 4.150

Essentials

Sārasutta

- 1.1 “Mendicants, there are these four essentials. What four? Ethics, immersion, wisdom, and freedom are essentials. These are the four essentials.”

THE FOURTH FIFTY

The Chapter on Faculties

AN 4.151

Faculties

Indriyasutta

- 1.1 “Mendicants, there are these four faculties. What four? The faculties of faith, energy, mindfulness, and immersion. These are the four faculties.”

AN 4.152

The Power of Faith

Saddhābalasutta

- 1.1 “Mendicants, there are these four powers. What four? The powers of faith, energy, mindfulness, and immersion. These are the four powers.”

AN 4.153

The Power of Wisdom

Paññābalasutta

- 1.1 “Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness. These are the four powers.”

AN 4.154

The Power of Mindfulness

Satibālasutta

“Mendicants, there are these four powers. What four? The powers of 1.1
mindfulness, immersion, blamelessness, and inclusiveness. These
are the four powers.”

AN 4.155

The Power of Reflection

Paṭisaṅkhānābalasutta

“Mendicants, there are these four powers. What four? The powers of 1.1
reflection, development, blamelessness, and inclusiveness. These
are the four powers.”

AN 4.156

Eons

Kappasutta

“Mendicants, an eon contains four uncountable periods. What 1.1
four?

When an eon contracts, it’s not easy to calculate how many years, 1.3
how many hundreds or thousands or hundreds of thousands of
years it takes.

When an eon remains fully contracted, it’s not easy to calculate 2.1
how many years, how many hundreds or thousands or hundreds
of thousands of years it takes.

When an eon expands, it’s not easy to calculate how many years, 3.1
how many hundreds or thousands or hundreds of thousands of
years it takes.

- 4.1 When an eon remains fully expanded, it's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.
- 4.3 These are the four uncountable periods of an eon."

AN 4.157

Illness

Rogasutta

- 1.1 "Mendicants, there are two kinds of illness. What two? Mental and physical. Some sentient beings are seen who can claim to be free of physical illness for a year, or two, or three years ... even up to a hundred years or more. But it's very hard to find any sentient beings in the world who can claim to be free of mental illness even for an hour, apart from those who have ended the defilements.
- 2.1 There are four kinds of illness for those gone forth. What four?
- 2.3 To start with, a mendicant has many wishes, is frustrated, and is not content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.
- 2.4 Because of this, they focus their corrupt wishes on status, and on getting material things, honor, and popularity.
- 2.5 They try hard, strive, and make an effort to get these things.
- 2.6 They have an ulterior motive when they visit families. They have an ulterior motive when they sit down, when they speak on Dhamma, and even when they hold it in when they need to go to the toilet.
- 2.7 These are the four kinds of illness for those gone forth.
- 3.1 So you should train like this: 'We will not have many wishes or be frustrated. We will be content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. We won't focus our corrupt wishes on status, and on getting material things, honor, and popularity. We won't try hard, strive, and make an effort to get these things. We will endure cold, heat, hunger, and thirst. We will endure the touch of flies, mosquitoes, wind, sun, and reptiles. We

will endure rude and unwelcome criticism. We will put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’ That’s how you should train.”

AN 4.158

Decline

Parihānisutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!” 1.1

“Reverend,” they replied. Sāriputta said this: 1.3

“Reverends, any monk or nun who sees four things inside themselves should conclude: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ What four? They have much greed, much hate, and much delusion; and their wisdom eye doesn’t go into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ 2.1

Any monk or nun who sees four things inside themselves should conclude: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ What four? Their greed, hate, and delusion grow less; and their wisdom eye goes into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’” 3.1

AN 4.159

Nun

Bhikkhunīsutta

SO I HAVE HEARD. At one time Venerable Ānanda was staying near Kosambī, in Ghosita’s Monastery. 1.1

- 1.3 And then a certain nun addressed a man, “Please, mister, go to Master Ānanda, and in my name bow with your head to his feet. Say to him: ‘Sir, the nun named so-and-so is sick, suffering, and gravely ill. She bows with her head to your feet.’ And then say: ‘Sir, please go to the nuns’ quarters to visit that nun out of sympathy.’”
- 1.8 “Yes, ma’am,” that man replied. He did as the nun asked. Ānanda consented with silence.
- 3.1 Then Ānanda robed up and went to the nuns’ quarters to visit that nun, taking his bowl and robe. That nun saw Ānanda coming off in the distance. She wrapped herself up from head to foot and laid down on her cot. Then Venerable Ānanda went up to her, and sat down on the seat spread out. Then Ānanda said to the nun:
- 4.1 “Sister, this body is produced by food. Relying on food, you should give up food. This body is produced by craving. Relying on craving, you should give up craving. This body is produced by conceit. Relying on conceit, you should give up conceit. This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.
- 5.1 ‘This body is produced by food. Relying on food, you should give up food.’ This is what I said, but why did I say it? Take a mendicant who reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.’ After some time, relying on food, they give up food. That’s why I said what I said.
- 6.1 ‘This body is produced by craving. Relying on craving, you should give up craving.’ This is what I said, but why did I say it? Take a mendicant who hears this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’ They think: ‘Oh, when will I too realize the undefiled freedom of heart

and freedom by wisdom in this very life. ...’ After some time, relying on craving, they give up craving. That’s why I said what I said.

‘This body is produced by conceit. Relying on conceit, you 7.1 should give up conceit.’ This is what I said, but why did I say it? Take a mendicant who hears this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’ They think: ‘Well, that venerable can realize the undefiled freedom of heart and freedom by wisdom in this very life. ... Why can’t I?’ After some time, relying on conceit, they give up conceit. That’s why I said what I said.

‘This body is produced by sex. The Buddha spoke of breaking 8.1 off everything to do with sex.’”

Then that nun rose from her cot, placed her robe over one shoulder, bowed with her head at Ānanda’s feet, and said, “I have made a mistake, sir. It was foolish, stupid, and unskillful of me to act in that way. Please, sir, accept my mistake for what it is, so I can restrain myself in future.”

“Indeed, sister, you made a mistake. It was foolish, stupid, and 9.4 unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

AN 4.160

The Training of a Holy One

Sugatavinayasutta

“Mendicants, a Holy One or a Holy One’s training remain in the 1.1 world for the welfare and happiness of the people, out of sympathy

for the world, for the benefit, welfare, and happiness of gods and humans.

2.1 And who is a Holy One? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. This is a Holy One.

3.1 And what is the training of a Holy One? He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. This is the training of a Holy One. This is how a Holy One or a Holy One's training remain in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

4.1 These four things lead to the decline and disappearance of the true teaching. What four?

4.3 Firstly, the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

5.1 Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. This is the second thing that leads to the decline and disappearance of the true teaching.

6.1 Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—don't carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no-one to preserve them. This is the third thing that leads to the decline and disappearance of the true teaching.

7.1 Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for

attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the fourth thing that leads to the decline and disappearance of the true teaching.

These are four things that lead to the decline and disappearance 7.5
of the true teaching.

These four things lead to the continuation, persistence, and 8.1
enduring of the true teaching. What four?

Firstly, the mendicants memorize discourses that have been 8.3
learned correctly, with well placed words and phrases. When the words and phrases are well placed, the meaning is interpreted correctly. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants are easy to admonish, having qual- 9.1
ities that make them easy to admonish. They're patient, and take instruction respectfully. This is the second thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants who are very learned—inheritors 10.1
of the heritage, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the senior mendicants are not indulgent or slack, 11.1
nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too aren't indulgent or slack ... This is the fourth thing that leads to the continuation, persistence, and enduring of the true teaching.

- 11.5 These are four things that lead to the continuation, persistence,
and enduring of the true teaching.”

The Chapter on Practice

AN 4.161

In Brief

Samkhittasutta

“Mendicants, there are four ways of practice. What four? 1.1

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice.” 1.7

AN 4.162

In Detail

Vitthārasutta

“Mendicants, there are four ways of practice. What four? 1.1

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

And what’s the painful practice with slow insight? It’s when 2.1
someone is ordinarily full of acute greed, hate, and delusion. They

often feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

3.1 And what's the painful practice with swift insight? It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

4.1 And what's pleasant practice with slow insight? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

5.1 And what's the pleasant practice with swift insight? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

5.9 These are the four ways of practice."

AN 4.163

Ugly

Asubhasutta

1.1 "Mendicants, there are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

And what's the painful practice with slow insight? It's when a 2.1 mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

And what's the painful practice with swift insight? It's when a 3.1 mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

And what's the pleasant practice with slow insight? It's when a 4.1 mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate

with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

- 5.1 And what’s the pleasant practice with swift insight? It’s when a mendicant ... enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption ... They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

- 5.9 These are the four ways of practice.”

AN 4.164

Patient (1st)

Paṭhamakhamasutta

- 1.1 “Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.
- 1.4 And what’s the impatient practice? It’s when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them. This is called the impatient practice.
- 2.1 And what’s the patient practice? It’s when someone abuses, annoys, or argues with you, and you don’t abuse, annoy, or argue back at them. This is called the patient practice.

And what's the taming practice? When a mendicant sees a sight 3.1
 with their eyes, they don't get caught up in the features and details.
 If the faculty of sight were left unrestrained, bad unskillful qualities
 of covetousness and displeasure would become overwhelming.
 For this reason, they practice restraint, protecting the faculty of
 sight, and achieving restraint over it. When they hear a sound with
 their ears ... When they smell an odor with their nose ... When
 they taste a flavor with their tongue ... When they feel a touch with
 their body ... When they know an idea with their mind, they don't
 get caught up in the features and details. If the faculty of mind
 were left unrestrained, bad unskillful qualities of covetousness and
 displeasure would become overwhelming. For this reason, they
 practice restraint, protecting the faculty of mind, and achieving
 restraint over it. This is called the taming practice.

And what's the calming practice? It's when a mendicant doesn't 4.1
 tolerate a sensual, malicious, or cruel thought. They don't tolerate
 any bad, unskillful qualities that have arisen, but give them up, get
 rid of them, calm them, eliminate them, and obliterate them. This
 is called the calming practice.

These are the four ways of practice." 4.4

AN 4.165

Patience (2nd)

Dutiyakhamasutta

"Mendicants, there are four ways of practice. What four? Impatient 1.1
 practice, patient practice, taming practice, and calming practice.

And what's the impatient practice? It's when someone cannot 2.1
 endure cold, heat, hunger, and thirst. They cannot endure the
 touch of flies, mosquitoes, wind, sun, and reptiles. They cannot
 endure rude and unwelcome criticism. And they cannot put up
 with physical pain—sharp, severe, acute, unpleasant, disagreeable,
 and life-threatening. This is called the impatient practice.

- 3.1 And what's the patient practice? It's when someone endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the patient practice.
- 4.1 And what's the taming practice? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. ... When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. This is called the taming practice.
- 5.1 And what's the calming practice? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. This is called the calming practice.
- 5.4 These are the four ways of practice."

AN 4.166

Both

Ubhayasutta

- 1.1 "Mendicants, there are four ways of practice. What four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

Of these, the painful practice with slow insight is said to be 2.1
inferior in both ways: because it's painful and because it's slow.
This practice is said to be inferior in both ways.

The painful practice with swift insight is said to be inferior be- 3.1
cause it's painful.

The pleasant practice with slow insight is said to be inferior 4.1
because it's slow.

The pleasant practice with swift insight is said to be superior 5.1
in both ways: because it's pleasant, and because it's swift. This
practice is said to be superior in both ways.

These are the four ways of practice." 5.3

AN 4.167

Moggallāna's Practice

Mahāmoggallānasutta

Then Venerable Sāriputta went up to Venerable Mahāmoggallāna, 1.1
and exchanged greetings with him. When the greetings and polite
conversation were over, Sāriputta sat down to one side and said to
Mahāmoggallāna:

"Reverend Moggallāna, there are four ways of practice. What 2.1
four?

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice. Which one of these four 2.7
ways of practice did you rely on to free your mind from defilements
by not grasping?"

"Reverend Sāriputta ... I relied on the painful practice with swift 3.1
insight to free my mind from defilements by not grasping."

AN 4.168

Sāriputta's Practice

Sāriputtasutta

- 1.1 Then Venerable Mahāmoggallāna went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahāmoggallāna sat down to one side, and said to Sāriputta:
- 2.1 “Reverend Sāriputta, there are four ways of practice. What four?
1. Painful practice with slow insight,
 2. painful practice with swift insight,
 3. pleasant practice with slow insight, and
 4. pleasant practice with swift insight.
- 2.7 These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?”
- 3.1 “Reverend Moggallāna ... I relied on the pleasant practice with swift insight to free my mind from defilements by not grasping.”

AN 4.169

Extra Effort

Sasaṅkhārasutta

- 1.1 “Mendicants, these four people are found in the world. What four?
1. One person is fully extinguished in this very life by making extra effort.
 2. One person is fully extinguished when the body breaks up by making extra effort.
 3. One person is fully extinguished in this very life without making extra effort.
 4. One person is fully extinguished when the body breaks up without making extra effort.

And how is a person fully extinguished in this very life by making extra effort? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they are fully extinguished in this very life by making extra effort. That's how a person is fully extinguished in this very life by making extra effort. 2.1

How is a person fully extinguished when the body breaks up by making extra effort? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they are fully extinguished when the body breaks up by making extra effort. That's how a person is fully extinguished when the body breaks up by making extra effort. 3.1

And how is a person fully extinguished in this very life without making extra effort? It's when a mendicant ... enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption ... They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they are fully extinguished in this very life without making extra effort. That's how a person is fully extinguished in this very life without making extra effort. 4.1

- 5.1 And how is a person fully extinguished when the body breaks up without making extra effort? It's when a mendicant ... enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption ... They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they are fully extinguished when the body breaks up without making extra effort. That's how a person is fully extinguished when the body breaks up without making extra effort.
- 5.8 These are the four people found in the world."

AN 4.170

In Conjunction

Yuganaddhasutta

- 1.1 SO I HAVE HEARD. At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"
- 1.5 "Reverend," they replied. Ānanda said this:
- 2.1 "Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.
- 3.1 What four?
- 3.2 Take a mendicant who develops serenity before discernment. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.
- 4.1 Another mendicant develops discernment before serenity. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.
- 5.1 Another mendicant develops serenity and discernment in conjunction. As they do so, the path is born in them. They cultivate,

develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant's mind is seized by restlessness to realize 6.1
the teaching. But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. The path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

All of the monks and nuns who declare in my presence that they 7.1
have attained perfection, did so by one or other of these four paths."

The Chapter on Intention

AN 4.171

Intention

Cetanāsutta

- 1.1 “Mendicants, as long as there’s a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there’s a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there’s a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.
- 2.1 By oneself one makes the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others make the choice ... One consciously makes the choice ... Or else one unconsciously makes the choice ...
- 5.1 Ignorance is included in all these things. But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself. There is no field, no ground, no scope, and no basis, conditioned by which that pleasure and pain arise in oneself.
- 6.1 Mendicants, there are four kinds of reincarnation in a life-form. What four?

1. There is reincarnation in a life-form where one's own intention is effective, not that of others.
2. There is reincarnation in a life-form where the intention of others is effective, not one's own.
3. There is reincarnation in a life-form where both one's own and others' intentions are effective.
4. There is reincarnation in a life-form where neither one's own nor others' intentions are effective.

These are the four kinds of reincarnation in a life-form." 6.7

When he said this, Venerable Sāriputta said to the Buddha: 7.1

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement. Take the case of the reincarnation in a life-form where one's own intention is effective, not that of others. Those sentient beings pass away from that realm due to their own intention. Take the case of the reincarnation in a life-form where the intention of others is effective, not one's own. Those sentient beings pass away from that realm due to the intention of others. Take the case of the reincarnation in a life-form where both one's own and others' intentions are effective. Those sentient beings pass away from that realm due to both their own and others' intentions. But sir, in the case of the reincarnation in a life-form where neither one's own nor others' intentions are effective, what kind of gods does this refer to?" 7.2

"Sāriputta, it refers to the gods reborn in the dimension of neither perception nor non-perception." 7.7

"What is the cause, sir, what is the reason why some sentient beings pass away from that realm as returners who come back to this place, while others are non-returners who don't come back?" 8.1

"Sāriputta, take a person who hasn't given up the lower fetters. In this very life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception 8.3

nor non-perception. When they pass away from there, they're a returner, who comes back to this place.

- 9.1 Sāriputta, take a person who has given up the lower fetters. In this very life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they're a non-returner, not coming back to this place.

- 10.1 This is the cause, this is the reason why some sentient beings pass away from that realm as returners who come back to this place, while others are non-returners who don't come back."

AN 4.172

Sāriputta's Attainment of Textual Analysis

Vibhattisutta

- 1.1 There Sāriputta addressed the mendicants: "Reverends, mendicants!"
- 1.3 "Reverend," they replied. Sāriputta said this:
- 2.1 "Reverends, I realized the textual analysis of the meaning—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. Whoever has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings.
- 3.1 I realized the textual analysis of the text—piece by piece and expression by expression—a fortnight after I ordained. ...
- 4.1 I realized the textual analysis of terminology—piece by piece and expression by expression—a fortnight after I ordained. ...
- 5.1 I realized the textual analysis of eloquence—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal

it. If anyone has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings.”

AN 4.173

With Mahākoṭṭhita

Mahākoṭṭhikasutta

Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and 1.1
exchanged greetings with him. When the greetings and polite
conversation were over, Mahākoṭṭhita sat down to one side, and
said to Sāriputta:

“Reverend, when the six fields of contact have faded away and 2.1
ceased with nothing left over, does something else still exist?”

“Don’t put it like that, reverend.” 3.1

“Does something else no longer exist?” 4.1

“Don’t put it like that, reverend.” 5.1

“Does something else both still exist and no longer exist?” 6.1

“Don’t put it like that, reverend.” 7.1

“Does something else neither still exist nor no longer exist?” 8.1

“Don’t put it like that, reverend.” 9.1

“Reverend, when asked whether—when the six fields of contact 10.1
have faded away and ceased with nothing left over—something
else still exists, you say ‘don’t put it like that’. When asked whether
something else no longer exists, you say ‘don’t put it like that’. When
asked whether something else both still exists and no longer exists,
you say ‘don’t put it like that’. When asked whether something else
neither still exists nor no longer exists, you say ‘don’t put it like
that’. How then should we see the meaning of this statement?”

“If you say that, ‘When the six fields of contact have faded away 11.1
and ceased with nothing left over, something else still exists’, you’re
proliferating the unproliferated. If you say that ‘something else no
longer exists’, you’re proliferating the unproliferated. If you say
that ‘something else both still exists and no longer exists’, you’re

proliferating the unproliferated. If you say that ‘something else neither still exists nor no longer exists’, you’re proliferating the unproliferated. The scope of proliferation extends as far as the scope of the six fields of contact. The scope of the six fields of contact extends as far as the scope of proliferation. When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

AN 4.174

With Ānanda

Ānandasutta

- 1.1 Then Venerable Ānanda went up to Venerable Mahākoṭṭhita, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Mahākoṭṭhita:
- 2.1 “Reverend, when these six fields of contact have faded away and ceased with nothing left over, does something else exist?”
- 3.1 “Don’t put it like that, reverend.”
- 4.1 “Does something else no longer exist?”
- 5.1 “Don’t put it like that, reverend.”
- 6.1 “Does something else both still exist and no longer exist?”
- 7.1 “Don’t put it like that, reverend.”
- 8.1 “Does something else neither still exist nor no longer exist?”
- 9.1 “Don’t put it like that, reverend.”
- 10.1 “Reverend, when asked these questions, you say ‘don’t put it like that’. ... How then should we see the meaning of this statement?”
- 11.1 “If you say that ‘when the six fields of contact have faded away and ceased with nothing left over, something else exists’, you’re proliferating the unproliferated. If you say that ‘something else no longer exists’, you’re proliferating the unproliferated. If you say that ‘something else both still exists and no longer exists’, you’re proliferating the unproliferated. If you say that ‘something else neither still exists nor no longer exists’, you’re proliferating the

unproliferated. The scope of proliferation extends as far as the scope of the six fields of contact. The scope of the six fields of contact extends as far as the scope of proliferation. When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

AN 4.175

With Upavāṇa

Upavāṇasutta

Then Venerable Upavāṇa went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Upavāṇa sat down to one side, and said to Sāriputta: 1.1

“Reverend Sāriputta, do you become a terminator because of knowledge?” 2.1

“That’s not it, reverend.” 3.1

“Do you become a terminator because of conduct?” 4.1

“That’s not it, reverend.” 5.1

“Do you become a terminator because of both knowledge and conduct?” 6.1

“That’s not it, reverend.” 7.1

“Do you become a terminator for some reason other than knowledge and conduct?” 8.1

“That’s not it, reverend.” 9.1

“Reverend Sāriputta, when asked whether you become a terminator because of knowledge or conduct or knowledge and conduct, or for some other reason, you say ‘that’s not it’. How then do you become a terminator?” 10.1

“Reverend, if you became a terminator because of knowledge, then even someone who still has fuel for grasping could be a terminator. If you became a terminator because of conduct, then even someone who still has fuel for grasping could be a terminator. If you became a terminator because of both knowledge and conduct, 11.1

then even someone who still has fuel for grasping could be a terminator. If you became a terminator for some reason other than knowledge and conduct, then even an ordinary person could be a terminator. For an ordinary person lacks knowledge and conduct. Reverend, someone lacking good conduct does not know and see things as they are. Someone accomplished in good conduct knows and sees things as they are. Knowing and seeing things as they are, one is a terminator.”

AN 4.176

Aspiration

Āyācanasutta

- 1.1 “Mendicants, a faithful monk would rightly aspire: ‘May I be like Sāriputta and Moggallāna!’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.
- 2.1 A faithful nun would rightly aspire: ‘May I be like the nuns Khemā and Uppalavaṇṇā!’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.
- 3.1 A faithful layman would rightly aspire: ‘May I be like the householder Citta and Hatthaka of Āḷavi!’ These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Āḷavi.
- 4.1 A faithful laywoman would rightly aspire: ‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’ These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

AN 4.177

With Rāhula

Rāhulasutta

Then Venerable Rāhula went up to the Buddha, bowed, and sat 1.1
down to one side. The Buddha said to him:

“Rāhula, the interior earth element and the exterior earth ele- 2.1
ment are just the earth element. This should be truly seen with
right understanding like this: ‘This is not mine, I am not this, this
is not my self.’ When you truly see with right understanding, you
grow disillusioned with the earth element, detaching the mind
from the earth element.

The interior water element and the exterior water element are 3.1
just the water element. This should be truly seen with right un-
derstanding like this: ‘This is not mine, I am not this, this is not
my self.’ When you truly see with right understanding, you grow
disillusioned with the water element, detaching the mind from the
water element.

The interior fire element and the exterior fire element are just the 4.1
fire element. This should be truly seen with right understanding
like this: ‘This is not mine, I am not this, this is not my self.’ When
you truly see with right understanding, you grow disillusioned
with the fire element, detaching the mind from the fire element.

The interior air element and the exterior air element are just the 5.1
air element. This should be truly seen with right understanding like
this: ‘This is not mine, I am not this, this is not my self.’ When you
truly see with right understanding, you grow disillusioned with
the air element, detaching the mind from the air element.

When a mendicant sees these four elements as neither self nor 6.1
belonging to self, they’re called a mendicant who has cut off crav-
ing, untied the fetters, and by rightly comprehending conceit has
made an end of suffering.”

AN 4.178

Billabong

Jambālisutta

1.1 “Mendicants, these four people are found in the world. What four?

1.3 Take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn’t expect that mendicant to realize the cessation of substantial reality. Suppose a person were to grab a branch with a glue-smeared hand. Their hand would stick, hold, and bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn’t expect that mendicant to realize the cessation of substantial reality.

2.1 Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to realize the cessation of substantial reality. Suppose a person were to grab a branch with a clean hand. Their hand wouldn’t stick, hold, or bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to realize the cessation of substantial reality.

3.1 Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn’t expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years. And someone was to close off the inlets and open

up the drains, and the heavens didn't provide enough rain. You wouldn't expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart. They focus on smashing ignorance, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn't expect that mendicant to smash ignorance.

Next, take a mendicant who enters and remains in a peaceful 4.1
release of the heart. They focus on smashing ignorance, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years. And someone was to open up the inlets and close off the drains, and the heavens provided plenty of rain. You would expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart. They focus on smashing ignorance, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to smash ignorance.

These are the four people found in the world." 4.12

AN 4.179

Extinguishment

Nibbānasutta

Then Venerable Ānanda went up to Venerable Sāriputta, and ex- 1.1
changed greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

"What is the cause, Reverend Sāriputta, what is the reason why 1.3
some sentient beings are not fully extinguished in this very life?"

"Reverend Ānanda, it's because some sentient beings don't re- 2.1
ally understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetra-

tion. That's the cause, that's the reason why some sentient beings are not fully extinguished in this very life."

3.1 "What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are fully extinguished in this very life?"

3.2 "Reverend Ānanda, it's because some sentient beings truly understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That's the cause, that's the reason why some sentient beings are fully extinguished in this very life."

AN 4.180

The Four Great References

Mahāpadesasutta

1.1 At one time the Buddha was staying near the city of Bhoga, at the Ānanda Tree-shrine.

1.2 There the Buddha addressed the mendicants, "Mendicants!"

1.4 "Venerable sir," they replied.

1.5 The Buddha said this: "Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak."

1.8 "Yes, sir," they replied. The Buddha said this:

2.1 "Mendicants, what are the four great references?"

2.2 Take a mendicant who says: 'Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that mendicant.' And so you should reject it.

Take another mendicant who says: ‘Reverend, I have heard and 3.1
 learned this in the presence of the Buddha: this is the teaching,
 this is the training, this is the Teacher’s instruction.’ You should
 neither approve nor dismiss that mendicant’s statement. Instead,
 having carefully memorized those words and phrases, you should
 make sure they fit in the discourse and are exhibited in the training.
 If they fit in the discourse and are exhibited in the training, you
 should draw the conclusion: ‘Clearly this is the word of the Blessed
 One, the perfected one, the fully awakened Buddha. It has been
 correctly memorized by that mendicant.’ You should remember it.
 This is the first great reference.

Take another mendicant who says: ‘In such-and-such monastery 4.1
 lives a Saṅgha with seniors and leaders. I’ve heard and learned
 this in the presence of that Saṅgha: this is the teaching, this is
 the training, this is the Teacher’s instruction.’ You should neither
 approve nor dismiss that mendicant’s statement. Instead, having
 carefully memorized those words and phrases, you should make
 sure they fit in the discourse and are exhibited in the training. If
 they do not fit in the discourse and are not exhibited in the training,
 you should draw the conclusion: ‘Clearly this is not the word of
 the Blessed One, the perfected one, the fully awakened Buddha.
 It has been incorrectly memorized by that Saṅgha.’ And so you
 should reject it.

Take another mendicant who says: ‘In such-and-such monastery 5.1
 lives a Saṅgha with seniors and leaders. I’ve heard and learned
 this in the presence of that Saṅgha: this is the teaching, this is
 the training, this is the Teacher’s instruction.’ You should neither
 approve nor dismiss that mendicant’s statement. Instead, having
 carefully memorized those words and phrases, you should make
 sure they fit in the discourse and are exhibited in the training.
 If they fit in the discourse and are exhibited in the training, you
 should draw the conclusion: ‘Clearly this is the word of the Blessed
 One, the perfected one, the fully awakened Buddha. It has been

correctly memorized by that Saṅgha.’ You should remember it. This is the second great reference.

- 6.1 Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who remember the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by those senior mendicants.’ And so you should reject it.

- 7.1 Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who remember the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the monastic law, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by those senior mendicants.’ You should remember it. This is the third great reference.

- 8.1 Take another mendicant who says: ‘In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence

of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should reject it.

Take another mendicant who says: 'In such-and-such monastery 9.1 there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

These are the four great references."

9.11

The Chapter on Brahmins

AN 4.181

A Warrior

Yodhājīvasutta

- 1.1 “Mendicants, a warrior with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What four? He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects. A warrior with these four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.
- 1.5 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.
- 2.1 And how is a mendicant skilled in the basics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is skilled in the basics.
- 3.1 And how is a mendicant a long-distance shooter? It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: “This is not mine,

I am not this, this is not my self.’ They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how a mendicant is a long-distance shooter.

And how is a mendicant a marksman? It’s when they truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ That’s how a mendicant is a marksman. 4.1

And how does a mendicant shatter large objects? It’s when a mendicant shatters the great mass of ignorance. That’s how a mendicant shatters large objects. 5.1

A mendicant with these four qualities ... is the supreme field of merit for the world.” 5.4

AN 4.182

Guarantee

Pāṭibhogasutta

“There are four things that no-one can guarantee—not an ascetic, a brahmin, a god, a Māra, a divinity, or anyone in the world. 1.1

What four? No-one can guarantee that someone liable to old age will not grow old. No-one can guarantee that someone liable to sickness will not get sick. No-one can guarantee that someone liable to death will not die. No-one can guarantee that the bad deeds done in past lives—corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—will not produce their result. 2.1

These are the four things that no-one can guarantee—not an ascetic, a brahmin, a god, a Māra, a divinity, or anyone in the world.” 3.1

AN 4.183

Vassakāra on What is Heard

Sutasutta

- 1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:
- 2.1 “Mister Gotama, this is my doctrine and view: There's nothing wrong with talking about what you've seen, saying: ‘So I have seen.’ There's nothing wrong with talking about what you've heard, saying: ‘So I have heard.’ There's nothing wrong with talking about what you've thought, saying: ‘So I have thought.’ There's nothing wrong with talking about what you've known, saying: ‘So I have known.’”
- 3.1 “Brahmin, I don't say you should talk about everything you see, hear, think, and know. But I also don't say you should talk about nothing you see, hear, think, and know.
- 4.1 When talking about certain things you've seen, heard, thought, or known, unskillful qualities grow while skillful qualities decline. I say that you shouldn't talk about those things. When talking about other things you've seen, heard, thought, or known, unskillful qualities decline while skillful qualities grow. I say that you should talk about those things.”
- 8.1 Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

AN 4.184

Fearless

Abhayasutta

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged 1.1
greetings with him. When the greetings and polite conversation
were over, he sat down to one side and said to the Buddha:

“Mister Gotama, this is my doctrine and view: ‘All those liable 2.1
to death are frightened and terrified of death.’”

“Brahmin, some of those liable to death are frightened and ter- 2.3
rified of death. But some of those liable to death are not frightened
and terrified of death.

Who are those frightened of death? It’s someone who isn’t free 3.1
of greed, desire, fondness, thirst, passion, and craving for sensual
pleasures. When they fall seriously ill, they think: ‘The sensual
pleasures that I love so much will leave me, and I’ll leave them.’
They sorrow and wail and lament, beating their breast and falling
into confusion. This is someone who is frightened of death.

Furthermore, it’s someone who isn’t free of greed, desire, fond- 4.1
ness, thirst, passion, and craving for the body. When they fall
seriously ill, they think: ‘This body that I love so much will leave
me, and I’ll leave it.’ They sorrow and wail and lament, beating
their breast and falling into confusion. This, too, is someone who
is frightened of death.

Furthermore, it’s someone who hasn’t done good and skillful 5.1
things that keep them safe, but has done bad things, violence and
sin. When they fall seriously ill, they think: ‘Well, I haven’t done
good and skillful things that keep me safe. And I have done bad
things, violence and sin. When I depart, I’ll go to the place where
people who’ve done such things go.’ They sorrow and wail and
lament, beating their breast and falling into confusion. This, too, is
someone who is frightened of death.

Furthermore, it’s someone who’s doubtful, uncertain, and un- 6.1
decided about the true teaching. When they fall seriously ill, they

think: ‘I’m doubtful, uncertain, and undecided about the true teaching.’ They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death. These are the four people liable to death who are frightened and terrified of death.

7.1 Who are those not frightened of death?

7.2 It’s someone who is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they don’t think: ‘The sensual pleasures that I love so much will leave me, and I’ll leave them.’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. This is someone who’s not frightened of death.

8.1 Furthermore, it’s someone who is rid of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they don’t think: ‘This body that I love so much will leave me, and I’ll leave it.’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who’s not frightened of death.

9.1 Furthermore, it’s someone who hasn’t done bad things, violence and sin, but has done good and skillful deeds that keep them safe. When they fall seriously ill, they think: ‘Well, I haven’t done bad things, violence and sin. And I have done good and skillful deeds that keep me safe. When I depart, I’ll go to the place where people who’ve done such things go.’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who’s not frightened of death.

10.1 Furthermore, it’s someone who’s not doubtful, uncertain, or undecided about the true teaching. When they fall seriously ill, they think: ‘I’m not doubtful, uncertain, or undecided about the true teaching.’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who’s not frightened of death.

10.7 These are the four people liable to death who are not frightened and terrified of death.”

“Excellent, Mister Gotama! ... From this day forth, may Mister 11.1
Gotama remember me as a lay follower who has gone for refuge
for life.”

AN 4.185

Truths of the Brahmins

Brāhmaṇasaccasutta

Once the Buddha was staying near Rājagaha, on the Vulture’s Peak 1.1
Mountain.

Now at that time several very well-known wanderers were resid- 1.2
ing in the monastery of the wanderers on the bank of the Sappinī
river. They included Annabhāra, Varadhara, Sakuludāyī, and other
very well-known wanderers.

Then in the late afternoon, the Buddha came out of retreat and 1.3
went to the wanderer’s monastery on the bank of the Sappinī river.

Now at that time this discussion came up while those wanderers 2.1
of other religions were sitting together, “The truths of the brahmins
are like this; the truths of the brahmins are like that.”

Then the Buddha went up to those wanderers, sat down on 2.3
the seat spread out, and said to them, “Wanderers, what were you
sitting talking about just now? What conversation was left unfin-
ished?”

“Well, Mister Gotama, this discussion came up among us while 3.2
we were sitting together: ‘The truths of the brahmins are like this;
the truths of the brahmins are like that.’”

“Wanderers, I declare these four truths of the brahmins, having 4.1
realized them with my own insight. What four?”

Take a brahmin who says: ‘No sentient beings should be killed.’ 4.3
Saying this, a brahmin speaks the truth, not lies. But they don’t
think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor
do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they
simply practice out of kindness and sympathy for living creatures,
having had insight into the truth of that.

- 5.1 Take another brahmin who says: ‘All sensual pleasures are impermanent, suffering, and perishable.’ Saying this, a brahmin speaks the truth, not lies. But they don’t think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures, having had insight into the truth of that.
- 6.1 Take another brahmin who says: ‘All states of existence are impermanent, suffering, and perishable.’ ... They simply practice for disillusionment, dispassion, and cessation regarding future lives, having had insight into the truth of that.
- 7.1 Take another brahmin who says: ‘I don’t belong to anyone anywhere. And nothing belongs to me anywhere.’ Saying this, a brahmin speaks the truth, not lies. But they don’t think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they simply practice the path of nothingness, having had insight into the truth of that.
- 7.6 These are the four truths of the brahmins that I declare, having realized them with my own insight.”

AN 4.186

Approach

Ummaggasutta

- 1.1 Then one of the mendicants went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 “Sir, what leads the world on? What drags it around? What arises and takes control?”
- 2.1 “Good, good, mendicant! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What leads the world on? What drags it around? What arises and takes control?’”
- 2.5 “Yes, sir.”
- 2.6 “Mendicant, the mind leads the world on. The mind drags it around. When the mind arises, it takes control.”

Saying “Good, sir”, that mendicant approved and agreed with 3.1
what the Buddha said. Then he asked another question:

“Sir, they speak of ‘a learned memorizer of the teaching’. How is 3.2
a learned memorizer of the teaching defined?”

“Good, good, mendicant! Your approach and articulation are ex- 4.1
cellent, and it’s a good question. ... I have taught many teachings:
statements, mixed prose & verse, discussions, verses, inspired ex-
clamations, legends, stories of past lives, amazing stories, and elab-
orations. But if anyone understands the meaning and the text of
even a four-line verse, and if they practice in line with that teaching,
they’re qualified to be called a ‘learned memorizer of the teaching.’”

Saying “Good, sir”, that mendicant approved and agreed with 5.1
what the Buddha said. Then he asked another question:

“Sir, they speak of ‘a learned person with penetrating wisdom’. 5.2
How is a learned person with penetrating wisdom defined?”

“Good, good, mendicant! Your approach and articulation are 6.1
excellent, and it’s a good question. ... Take a mendicant who has
heard: ‘This is suffering.’ They see what it means with penetrating
wisdom. They’ve heard: ‘This is the origin of suffering’ ... ‘This
is the cessation of suffering’ ... ‘This is the practice that leads to
the cessation of suffering.’ They see what it means with penetrating
wisdom. That’s how a person is learned, with penetrating wisdom.”

Saying “Good, sir”, that mendicant approved and agreed with 7.1
what the Buddha said. Then he asked another question:

“Sir, they speak of ‘an astute person with great wisdom’. How is 7.2
an astute person with great wisdom defined?”

“Good, good, mendicant! Your approach and articulation are 8.1
excellent, and it’s a good question. ... An astute person with great
wisdom is one who has no intention to hurt themselves, or to
hurt others, or to hurt both. When they think, they only think of
the benefit for themselves, for others, for both, and for the whole
world. That’s how a person is astute, with great wisdom.”

AN 4.187

With Vassakāra

Vassakārasutta

- 1.1 At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.
- 1.2 Then Vassakāra the brahmin, a chief chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:
- 2.1 "Mister Gotama, could an untrue person know of an untrue person: 'This fellow is an untrue person'?"
- 2.3 "That's impossible, brahmin, it can't happen."
- 2.5 "Could an untrue person know of a true person: 'This fellow is a true person'?"
- 2.7 "That too is impossible, it can't happen."
- 2.9 "Mister Gotama, could a true person know of a true person: 'This fellow is a true person'?"
- 2.11 "That, brahmin, is possible."
- 2.13 "Could a true person know of an untrue person: 'This fellow is an untrue person'?"
- 2.15 "That too is possible."
- 3.1 "It's incredible, Mister Gotama, it's amazing, how well said this was by Mister Gotama: 'It's impossible, it can't happen, that an untrue person could know ... But it is possible that a true person could know ...'
- 4.1 Once, members of the brahmin Todeyya's assembly were going on complaining about others: "This King Eleyya is a fool to be so devoted to the ascetic Rāmaputta. He even shows him the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him. And these king's men are fools too—Yamaka, Moggalla, Ugga, Nāviṇḍakī, Gandhabba, and Aggivessa—for they show the same kind of deference to Rāmaputta.' Then the brahmin Todeyya reasoned

with them like this: ‘What do the good sirs think? When it comes to the various duties and speeches, isn’t King Eḷeyya astute, even better than the experts?’ ‘That’s true, sir.’

‘It’s because the ascetic Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him. 5.1

‘What do the good sirs think? When it comes to the various duties and speeches, aren’t the king’s men—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—astute, even better than the experts?’ ‘That’s true, sir.’ 6.1

‘It’s because Rāmaputta is even more astute and expert than the king’s men that they have such devotion to him. ... It’s because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.’ 7.1

It’s incredible, Mister Gotama, it’s amazing, how well said this was by Mister Gotama: ‘It’s impossible, it can’t happen, that an untrue person could know ... But it is possible that a true person could know ... Well, now, Mister Gotama, I must go. I have many duties, and much to do.’ 8.1

“Please, brahmin, go at your convenience.” 8.13

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left. 9.1

AN 4.188

With Upaka

Upakasutta

- 1.1 Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 "Sir, this is my doctrine and view: 'Whoever goes on complaining about others without giving any reasons is reprehensible and at fault.'"
- 2.4 "Upaka, if someone goes on complaining about others without giving a reason, they're reprehensible and at fault. But that's what you do, so you're reprehensible and at fault!"
- 2.6 "Sir, like a fish caught in a big trap just as it rises, so the Buddha caught me in a big trap of words just as I rose up."
- 3.1 "Upaka, I've declared: 'This is unskillful.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that this is unskillful.' I've declared: 'The unskillful should be given up.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that the unskillful should be given up.'"
- 4.1 I've declared that: 'This is skillful.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that this is skillful.' I've declared: 'The skillful should be developed.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that the skillful should be developed.'"
- 5.1 And then Upaka son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu of Magadha, son of the princess of Videha. He told the King of all they had discussed.
- 5.2 But Ajātasattu became angry and upset, and said to Upaka, "How rude of this salt-maker's boy! How scurrilous and impudent of him

to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha! Get out, Upaka, go away! Don't let me see you again."

AN 4.189

Things to be Realized

Sacchikaraṇīyasutta

"Mendicants, these four things should be realized. What four? 1.1

There are things to be realized with direct meditative experience. 1.3

There are things to be realized with recollection. There are things to be realized with vision. There are things to be realized with wisdom.

What things are to be realized with direct meditative experience? 1.7
The eight liberations.

What things are to be realized with recollection? Past lives. 2.1

What things are to be realized with vision? The passing away 3.1
and rebirth of sentient beings.

What things are to be realized with wisdom? The ending of 4.1
defilements.

These are the four things to be realized." 4.3

AN 4.190

Sabbath

Uposathasutta

At one time the Buddha was staying near Sāvattthi in the stilt long- 1.1
house of Migāra's mother in the Eastern Monastery.

Now, at that time it was the sabbath, and the Buddha was sitting 1.2
surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed them:

- 2.1 “This assembly has no chaff, mendicants, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of mendicants, such is this assembly! An assembly such as this is rarely seen in the world. An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. For an assembly such as this, giving little becomes much, while giving much becomes even more. An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.
- 3.1 There are mendicants staying in this Saṅgha who have attained to the gods. There are mendicants staying in this Saṅgha who have attained to divinity. There are mendicants staying in this Saṅgha who have attained to the imperturbable. There are mendicants staying in this Saṅgha who have attained to nobility.
- 4.1 And how has a mendicant attained to the gods? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption ... That’s how a mendicant has attained to the gods.
- 5.1 And how has a mendicant attained to divinity? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Furthermore, a mendicant meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. That’s how a mendicant has attained to divinity.

And how has a mendicant attained to the imperturbable? It's 6.1
 when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he enters and remains in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he enters and remains in the dimension of nothingness. Going totally beyond the dimension of nothingness, he enters and remains in the dimension of neither perception nor non-perception. That's how a mendicant has attained to the imperturbable.

And how has a mendicant attained to nobility? It's when they 7.1
 truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant has attained to nobility."

The Great Chapter

AN 4.191

Followed by Ear

Sotānugatasutta

- 1.1 “Mendicants, you can expect four benefits when the teachings have been followed by ear, rehearsed, examined by the mind, and well comprehended theoretically. What four?
- 1.3 Take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, rehearsed them, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. Being happy there, passages of the teaching come back to them. Memory comes up slowly, but then that being quickly reaches distinction. This is the first benefit you can expect when the teachings have been followed by ear, rehearsed, examined by the mind, and well comprehended theoretically.
- 2.1 Furthermore, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, rehearsed them, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. Though they’re happy there, passages of the teach-

ing don't come back to them. However, a mendicant with psychic powers, who has achieved mastery of the mind, teaches Dhamma to the assembly of gods. They think: 'I used to lead the spiritual life in this same teaching and training.' Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of drums. While traveling along a road they hear the sound of drums. They wouldn't have any doubts or uncertainties about whether that was the sound of drums or not. They'd just conclude, 'That's the sound of drums.' In the same way, take a mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction. This is the second benefit you can expect when the teachings have been followed by ear, rehearsed, examined by the mind, and well comprehended theoretically.

Furthermore, take a mendicant who memorizes the teaching— 3.1
statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They've followed those teachings by ear, rehearsed them, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don't come back to them when they're happy, nor does a mendicant with psychic powers ... teach Dhamma to the assembly of gods. However, a god teaches Dhamma to the assembly of gods. They think: 'I used to lead the spiritual life in this same teaching and training.' Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of horns. While traveling along a road they hear the sound of horns. They wouldn't have any doubt about whether that was the sound of horns or not. They'd just conclude, 'That's the sound of horns.' In the same way, take a mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction.

This is the third benefit you can expect when the teachings have been followed by ear, rehearsed, examined by the mind, and well comprehended theoretically.

- 4.1 Furthermore, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, rehearsed them, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don’t come back to them when they’re happy, and neither a mendicant with psychic powers ... nor a god teaches Dhamma to the assembly of gods. But a being who has been reborn spontaneously reminds another such being: ‘Do you remember, good sir? Do you remember where we used to lead the spiritual life?’ He says: ‘I remember, good sir, I remember!’ Memory comes up slowly, but then that being quickly reaches distinction. Suppose there were two friends who had played together in the sand. Some time or other they’d meet. And one friend would say to the other: ‘Do you remember this, friend? Do you remember that, friend?’ They’d say: ‘I remember, friend, I remember!’ In the same way, take a mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction. This is the fourth benefit you can expect when the teachings have been followed by ear, rehearsed, examined by the mind, and well comprehended theoretically.

- 4.30 You can expect these four benefits when the teachings have been followed by ear, rehearsed, examined by the mind, and well comprehended theoretically.”

AN 4.192

Facts

Thānasutta

“Mendicants, these four things can be known in four situations. 1.1
What four?

You can get to know a person’s ethics by living with them. But 1.3
only after a long time, not casually; only when attentive, not when
inattentive; and only by the wise, not the witless.

You can get to know a person’s purity by dealing with them. ... 1.4

You can get to know a person’s resilience in times of trouble. ... 1.5

You can get to know a person’s wisdom by discussion. But only 1.6
after a long time, not casually; only when attentive, not when inat-
tentive; and only by the wise, not the witless.

‘You can get to know a person’s ethics by living with them. But 2.1
only after a long time, not casually; only when attentive, not when
inattentive; and only by the wise, not the witless.’ That’s what I
said, but why did I say it? Take a person who’s living with someone
else. They come to know: ‘For a long time this venerable’s deeds
have been broken, tainted, spotty, and marred. Their deeds and
behavior are inconsistent. This venerable is unethical, not ethical.’

Take another person who’s living with someone else. They come 3.1
to know: ‘For a long time this venerable’s deeds have been intact,
impeccable, spotless, and unmarred. Their deeds and behavior are
consistent. This venerable is ethical, not unethical.’ That’s why I
said that you can get to know a person’s ethics by living with them.
But only after a long time, not a short time; only when attentive,
not when inattentive; and only by the wise, not the witless.

‘You can get to know a person’s purity by dealing with them. 4.1
...’ That’s what I said, but why did I say it? Take a person who has
dealings with someone else. They come to know: ‘This venerable
deals with one person in one way. Then they deal with two, three,
or many people each in different ways. They’re not consistent from
one deal to the next. This venerable’s dealings are impure, not pure.’

- 5.1 Take another person who has dealings with someone else. They come to know: ‘This venerable deals with one person in one way. Then they deal with two, three, or many people each in the same way. They’re consistent from one deal to the next. This venerable’s dealings are pure, not impure.’ That’s why I said that you can get to know a person’s purity by dealing with them. ...
- 6.1 ‘You can get to know a person’s resilience in times of trouble. ...’ That’s what I said, but why did I say it? Take a person who experiences loss of family, wealth, or health. But they don’t reflect: ‘Worldly life is like that. Reincarnation in a life-form is like that. That’s why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.’ They sorrow and wail and lament, beating their breast and falling into confusion.
- 7.1 Take another person who experiences loss of family, wealth, or health. But they reflect: ‘Worldly life is like that. Reincarnation in a life-form is like that. That’s why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.’ They don’t sorrow or wail or lament, beating their breast and falling into confusion. That’s why I said that you can get to know a person’s resilience in times of trouble. ...
- 8.1 ‘You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.’ That’s what I said, but why did I say it? Take a person who is discussing with someone else. They come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re witless, not wise. Why is that? This venerable does not bring up a deep and meaningful saying that is peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. When this venerable speaks on Dhamma they’re not able to

explain the meaning, either briefly or in detail. They can't teach it, assert it, establish it, clarify it, analyze it, or reveal it. This venerable is witless, not wise.'

Suppose a person with clear eyes was standing on the bank of a lake. They'd see a little fish rising, and think: 'Judging by this fish's approach, by the ripples it makes, and by its force, it's a little fish, not a big one.' In the same way, a person who is discussing with someone else would come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're witless, not wise. ...' 9.1

Take another person who is discussing with someone else. They come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're wise, not witless. Why is that? This venerable brings up a deep and meaningful saying that is peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. When this venerable speaks on Dhamma they're able to explain the meaning, either briefly or in detail. They teach it, assert it, establish it, clarify it, analyze it, and reveal it. This venerable is wise, not witless.' 10.1

Suppose a man with clear eyes was standing on the bank of a lake. He'd see a big fish rising, and think: 'Judging by this fish's approach, by the ripples it makes, and by its force, it's a big fish, not a little one.' In the same way, a person who is discussing with someone else would come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they articulate a question, they're wise, not witless. ...' 11.1

That's why I said that you can get to know a person's wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless. 12.1

These are the four things that can be known in four situations." 12.2

AN 4.193

With Bhaddiya

Bhaddiyasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Bhaddiya the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, I have heard this: ‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those of other religions.’ I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?”
- 3.1 “Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering,’ then you should give them up.
- 4.1 What do you think, Bhaddiya? Does greed come up in a person for their welfare or harm?”
- 4.3 “Harm, sir.”
- 4.4 “A greedy individual—overcome by greed—kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”
- 4.5 “Yes, sir.”
- 5.1 “What do you think, Bhaddiya? Does hate ... or delusion ... or aggression come up in a person for their welfare or harm?”
- 5.3 “Harm, sir.”

“An aggressive individual kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?” 5.4

“Yes, sir.” 5.5

“What do you think, Bhaddiya, are these things skillful or unskillful?” 6.1

“Unskillful, sir.” 6.2

“Blameworthy or blameless?” 6.3

“Blameworthy, sir.” 6.4

“Criticized or praised by sensible people?” 6.5

“Criticized by sensible people, sir.” 6.6

“When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?” 6.7

“When you undertake them, they lead to harm and suffering. That’s how we see it.” 6.9

“So, Bhaddiya, when we said: ‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.” 7.1

Please, Bhaddiya, don’t rely on oral transmission ... But when you know for yourselves: ‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them. 8.1

What do you think, Bhaddiya? Does contentment ... love ... understanding ... benevolence come up in a person for their welfare or harm?” 9.1

“Welfare, sir.” 10.2

- 10.3 “An individual who is benevolent—not overcome by aggression—doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”
- 10.4 “Yes, sir.”
- 11.1 “What do you think, Bhaddiya, are these things skillful or unskillful?”
- 11.2 “Skillful, sir.”
- 11.3 “Blameworthy or blameless?”
- 11.4 “Blameless, sir.”
- 11.5 “Criticized or praised by sensible people?”
- 11.6 “Praised by sensible people, sir.”
- 11.7 “When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”
- 11.9 “When you undertake them, they lead to welfare and happiness. That’s how we see it.”
- 12.1 “So, Bhaddiya, when we said: ‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.
- 13.1 The good and true persons in the world encourage their disciples: ‘Please, mister, live rid of greed. Then you won’t act out of greed by way of body, speech, or mind. Live rid of hate ... delusion ... aggression. Then you won’t act out of hate ... delusion ... aggression by way of body, speech, or mind.’
- 14.1 When he said this, Bhaddiya the Licchavi said to the Buddha, “Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Well, Bhaddiya, did I say to you: ‘Please, Bhaddiya, be my 15.1
disciple, and I will be your teacher’?”

“No, sir.” 15.4

“Though I state and assert this, certain ascetics and brahmins 15.5
misrepresent me with the incorrect, hollow, false, untruthful claim:
‘The ascetic Gotama is a magician. He knows a conversion magic,
and uses it to convert the disciples of those of other religions.’”

“Sir, this conversion magic is excellent. This conversion magic is 15.7
lovely! If my loved ones—relatives and kin—were to be converted
by this, it would be for their lasting welfare and happiness. If all the
aristocrats, brahmins, peasants, and menials were to be converted
by this, it would be for their lasting welfare and happiness.”

“That’s so true, Bhaddiya! That’s so true, Bhaddiya! If all the 16.1
aristocrats, brahmins, peasants, and menials were to be converted
by this, it would be for their lasting welfare and happiness. If the
whole world—with its gods, Māras, and divinities, this population
with its ascetics and brahmins, gods and humans—were to be
converted by this, for giving up unskillful qualities and embracing
skillful qualities, it would be for their lasting welfare and happiness.
If these great sal trees were to be converted by this, for giving up
unskillful qualities and embracing skillful qualities, it would be for
their lasting welfare and happiness—if they were sentient. How
much more then a human being!”

AN 4.194

At Sāpūga

Sāmuḡiyasutta

At one time Venerable Ānanda was staying in the land of the 1.1
Koliyans, where they have a town named Sāpūga. Then several
Koliyans from Sāpūga went up to Ānanda, bowed, and sat down to
one side. Then Venerable Ānanda said to them:

“Byagghapajjas, these four factors of trying to be pure have been 2.1
rightly explained by the Blessed One, who knows and sees, the

perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What four? The factors of trying to be pure in ethics, mind, view, and freedom.

- 3.1 And what is the factor of trying to be pure in ethics? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called purity of ethics. They think: 'I will fulfill such purity of ethics, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in ethics.
- 4.1 And what is the factor of trying to be pure in mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called purity of mind. They think: 'I will fulfill such purity of mind, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in mind.
- 5.1 And what is the factor of trying to be pure in view? Take a mendicant who truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called purity of view. They think: 'I will fulfill such purity of view, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in view.
- 6.1 And what is the factor of trying to be pure in freedom? That noble disciple—who has these factors of trying to be pure in ethics,

mind, and view—detaches their mind from things that arouse greed, and frees their mind from things that it should be freed from. Doing so, they experience perfect freedom. This is called purity of freedom. They think: ‘I will fulfill such purity of freedom, or, if it’s already fulfilled, I’ll support it in every situation by wisdom.’ Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in freedom.

These four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.” 7.1

AN 4.195

With Vappa

Vappasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Vappa of the Sakyans, a disciple of the Jains, went up to Venerable Mahāmoggallāna, bowed, and sat down to one side. Mahāmoggallāna said to him: 1.1

“Vappa, take a person who, due to the fading away of ignorance and the arising of knowledge, is restrained in body, speech, and mind. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?” 2.1

“Sir, I do see such a case. Take a person who did bad deeds in a past life. But the result of that has not yet ripened. For this reason defilements giving rise to painful feelings would defile that person in the next life.” But this conversation between Mahāmoggallāna and Vappa was left unfinished. 2.3

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, 3.1

and said to Mahāmoggallāna, “Moggallāna, what were you sitting talking about just now? What conversation was left unfinished?”

- 4.2 Moggallāna repeated the entire conversation to the Buddha, and concluded: “This was my conversation with Vappa that was unfinished when the Buddha arrived.”
- 5.1 Then the Buddha said to Vappa, “Vappa, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying: ‘Sir, why is this? What’s the meaning of that?’”
- 5.4 “Sir, let us discuss this. I will do as you say.”
- 6.1 “What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating bodily activity. These don’t occur in someone who refrains from such bodily activity. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”
- 6.5 “No, sir.”
- 7.1 “What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating verbal activity. These don’t occur in someone who refrains from such verbal activity. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”
- 7.6 “No, sir.”
- 8.1 “What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating mental activity. These don’t occur in someone who refrains from such mental activity. They don’t perform any new deeds, and old deeds are eliminated by

experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“No, sir.”

8.6

“What do you think, Vappa? There are distressing and feverish defilements that arise because of ignorance. These don’t occur when ignorance fades away and knowledge arises. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

9.1

“No, sir.”

9.6

“A mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with the eye, they’re neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing an idea with the mind, they’re neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, being no longer relished, will become cool right here.’

10.1

Suppose there was a shadow cast by a post. Then along comes a person with a spade and basket. They cut down the post at its base, dig it up, and pull it out by its roots, right down to the fibers and stems. Then they split it apart, cut up the parts, and chop them into splinters. Next they dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they sweep away

11.1

the ashes in a strong wind, or float them away down a swift stream. And so the shadow cast by the post is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

- 12.1 In the same way, a mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing an idea with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'
- 13.1 When he said this, Vappa the Sakyan, the disciple of the Jains, said to the Buddha:
- 13.2 "Sir, suppose there was a man who raised commercial horses for profit. But he never made any profit, and instead just got weary and frustrated. In the same way, I paid homage to those Jain fools for profit. But I never made any profit, and instead just got weary and frustrated. From this day forth, any confidence I had in those Jain fools I sweep away as in a strong wind, or float away as down a swift stream.
- 13.7 Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

AN 4.196

With Sālha

Sālhasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Sālha and Abhaya the Lic-

chavis went up to the Buddha, bowed, sat down to one side, and said to him:

“There are, sir, some ascetics and brahmins who advocate crossing the flood by means of two things: purification of ethics, and mortification in disgust of sin. What does the Buddha say about this?” 2.1

“Sāḷha, purification of ethics is one of the factors of the ascetic life, I say. But those ascetics and brahmins who teach fervent mortification in disgust of sin—regarding it as essential and sticking to it—are incapable of crossing the flood. And those ascetics and brahmins whose livelihood and behavior by way of body, speech, and mind, is not pure are also incapable of knowing and seeing, of supreme awakening. 3.1

Suppose a man who wanted to cross a river took a sharp axe into a wood. There he’d see a large green sal tree, straight and young and grown free of defects. He’d cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he’d trim it with axes and machetes, plane it, and sand it with a rock. Finally, he’d launch out on the river. 4.1

What do you think, Sāḷha? Is that man capable of crossing the river?” 5.1

“No, sir. Why not? Because that green sal tree is well worked on the outside, but inside it’s still not cleared out. I’d expect that green sal tree to sink, and the man to come to ruin.” 5.3

“In the same way, Sāḷha, those ascetics and brahmins who teach fervent mortification in disgust of sin—regarding it as essential and sticking to it—are incapable of crossing the flood. And those ascetics and brahmins whose livelihood and behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening. 6.1

But those ascetics and brahmins who don’t teach mortification in disgust of sin—not regarding it as essential or sticking to it—are capable of crossing the flood. And those ascetics and brahmins 7.1

whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

8.1 Suppose a man who wanted to cross a river took a sharp axe into a wood. There he'd see a large green sal tree, straight and young and grown free of defects. He'd cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he'd trim it with axes and machetes. Then he'd take a chisel and completely clear it out inside. Then he'd plane it, sand it with a rock, and make it into a boat. Finally he'd fix it with oars and rudder, and launch out on the river.

9.1 What do you think, Sālha? Is that man capable of crossing the river?"

9.3 "Yes, sir. Why is that? Because that green sal tree is well worked on the outside, cleared out on the inside, made into a boat, and fixed with oars and rudder. I'd expect that boat to not sink, and the man to safely make it to the far shore."

10.1 "In the same way, Sālha, those ascetics and brahmins who don't teach fervent mortification in disgust of sin—not regarding it as essential or sticking to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening. Suppose there was a warrior who knew lots of fancy archery tricks. It is only with these three factors that he becomes worthy of a king, fit to serve a king, and is considered a factor of kingship. What three? He's a long-distance shooter, a marksman, and one who shatters large objects.

11.1 Just as a warrior is a long-distance shooter, a noble disciple has right immersion. A noble disciple with right immersion truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near, *all*

consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Just as a warrior is a marksman, a noble disciple has right view. 12.1
A noble disciple with right view truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

Just as a warrior shatters large objects, a noble disciple has right freedom. 13.1
A noble disciple with right freedom shatters the great mass of ignorance.”

AN 4.197

Queen Mallikā

Mallikādevīsutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
Anāthapiṇḍika’s monastery. Then Queen Mallikā went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why in this life some 2.1
females are ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant?

And why are some females ugly, unattractive, and bad-looking; 3.1
but rich, affluent, wealthy, and illustrious?

And why are some females attractive, good-looking, lovely, of 4.1
surpassing beauty; but poor, with few assets and possessions; and insignificant?

And why are some females attractive, good-looking, lovely, of 5.1
surpassing beauty; and rich, affluent, wealthy, and illustrious?”

“Take a female who is irritable and bad-tempered. Even when 6.1
criticized a little bit she loses her temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. She doesn’t give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. And she’s jealous, envying, re-

senting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. If she comes back to this place after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant.

7.1 Take another female who is irritable and bad-tempered. ... But she does give to ascetics or brahmins ... And she's not jealous ... If she comes back to this place after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious.

8.1 Take another female who isn't irritable and bad-tempered. ... But she doesn't give to ascetics or brahmins ... And she's jealous ... If she comes back to this place after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant.

9.1 Take another female who isn't irritable and bad-tempered. ... She gives to ascetics and brahmins ... And she's not jealous ... If she comes back to this place after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious.

10.1 This is why some females are ugly ... and poor ... and insignificant. And some females are ugly ... but rich ... and illustrious. And some females are attractive ... but poor ... and insignificant. And some females are attractive ... and rich ... and illustrious."

11.1 When this was said, Queen Mallikā said to the Buddha:

11.2 "Sir, in another life I must have been irritable and bad-tempered. Even when lightly criticized I must have lost my temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. For now I am ugly, unattractive, and bad-looking.

12.1 In another life I must have given to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. For now I am rich, affluent, and wealthy.

In another life, I must not have been jealous, envying, re- 13.1
 senting, and begrudging the possessions, honor, respect, reverence,
 homage, and veneration given to others. For now I am illustrious.
 In this royal court I command maidens of the aristocrats, brah-
 mins, and householders. So, sir, from this day forth I will not be
 irritable and bad-tempered. Even when heavily criticized I won't
 lose my temper, become annoyed, hostile, and hard-hearted, or
 display annoyance, hate, and bitterness. I will give to ascetics or
 brahmins such things as food, drink, clothing, vehicles; garlands,
 fragrance, and makeup; and bed, house, and lighting. I will not
 be jealous, envying, resenting, and begrudging the possessions,
 honor, respect, reverence, homage, and veneration given to others.

Excellent, sir! ... From this day forth, may the Buddha remem- 13.7
 ber me as a lay follower who has gone for refuge for life."

AN 4.198

Fervent Mortification of Oneself

Attantapasutta

"Mendicants, these four people are found in the world. What four? 1.1

1. One person mortifies themselves, pursuing the practice of mor-
 tifying themselves.
2. One person mortifies others, pursuing the practice of mortifying
 others.
3. One person mortifies themselves and others, pursuing the prac-
 tice of mortifying themselves and others.
4. One person neither mortifies themselves nor others, pursuing
 the practice of not mortifying themselves or others. They live
 without wishes in this very life, quenched, cooled, experiencing
 bliss, with self become divine.

And how does one person mortify themselves, pursuing the 2.1
 practice of mortifying themselves? It's when someone goes naked,

ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a dog waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

3.1 They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

4.1 They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out hair and beard, pursuing this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including the evening. And so they live pursuing these various ways of mortifying and tormenting the body. That's how one person mortifies themselves, pursuing the practice of mortifying themselves.

5.1 And how does one person mortify others, pursuing the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

That's how one person mortifies others, pursuing the practice of mortifying others.

And how does one person mortify themselves and others, pursuing the practice of mortifying themselves and others? It's when a person is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. That's how one person mortifies themselves and others, pursuing the practice of mortifying themselves and others.

And how does one person neither mortify themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. A house-

holder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

8.1 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

9.1 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup. They refrain from high and

luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood 10.1 to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Seeing a sight with the eyes, they don't get caught up in the fea- 11.1 tures and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with the ears ... Smelling an odor with the nose ... Tasting a flavor with the tongue ... Feeling a touch with the body ... Knowing an idea with the mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming 12.1 back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecat-

ing; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

- 13.1 When they have this entire spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption.

- 14.1 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives ... knowledge of the death and rebirth of sentient beings ... knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the

cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. 15.1

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ That’s how one person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine. 15.3

These are the four people found in the world.” 15.6

AN 4.199

Craving, the Weaver

Taṇhāsutta

The Buddha said this: 1.1

“Mendicants, I will teach you about craving—the weaver, the migrant, the creeping, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration. Listen and apply your mind well, I will speak.” 1.2

“Yes, sir,” they replied. The Buddha said this: 1.4

“And what is that craving ...? There are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior. 2.1

What are the eighteen currents of craving that derive from the interior? When there is the concept ‘I am’, there are the concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will 3.1

be', 'I will be such', 'I will be thus', 'I will be otherwise'. These are the eighteen currents of craving that derive from the interior.

- 4.1 What are the eighteen currents of craving that derive from the exterior? When there is the concept 'I am because of this', there are the concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'. These are the eighteen currents of craving that derive from the exterior.
- 5.1 So there are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior. These are called the thirty-six currents of craving. Each of these pertain to the past, future, and present, making one hundred and eight currents of craving.
- 6.1 This is that craving—the weaver, the migrant, the creeping, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.”

AN 4.200

Love and Hate

Pemasutta

- 1.1 “Mendicants, these four things are born of love and hate. What four?
1. Love is born of love,
 2. hate is born of love,
 3. love is born of hate, and

4. hate is born of hate.

And how is love born of love? It's when someone likes, loves, 2.1
and cares for a person. Others treat that person with liking, love,
and care. They think: 'These others like the person I like.' And so
love for them springs up. That's how love is born of love.

And how is hate born of love? It's when someone likes, loves, 3.1
and cares for a person. Others treat that person with disliking,
loathing, and detestation. They think: 'These others dislike the
person I like.' And so hate for them springs up. That's how hate is
born of love.

And how is love born of hate? It's when someone dislikes, 4.1
loathes, and detests a person. Others treat that person with dislik-
ing, loathing, and detestation. They think: 'These others dislike
the person I dislike.' And so love for them springs up. That's how
love is born of hate.

And how is hate born of hate? It's when someone dislikes, 5.1
loathes, and detests a person. Others treat that person with lik-
ing, love, and care. They think: 'These others like the person I
dislike.' And so hate for them springs up. That's how hate is born
of hate.

These are the four things that are born of love and hate. 5.8

A time comes when a mendicant ... enters and remains in the 6.1
first absorption. At that time they have no love born of love, hate
born of love, love born of hate, or hate born of hate.

A time comes when a mendicant ... enters and remains in the 7.1
second absorption ... third absorption ... fourth absorption. At
that time they have no love born of love, hate born of love, love
born of hate, or hate born of hate.

A time comes when a mendicant realizes the undefiled freedom 8.1
of heart and freedom by wisdom in this very life. And they live
having realized it with their own insight due to the ending of de-
filements. At that time any love born of love, hate born of love,
love born of hate, or hate born of hate is given up, cut off at the
root, made like a palm stump, obliterated, and unable to arise in

the future. This is called a mendicant who doesn't draw close or push back or fume or ignite or burn up.

9.1 And how does a mendicant draw close? It's when a mendicant regards form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant draws close.

10.1 And how does a mendicant not draw close? It's when a mendicant doesn't regard form as self, self as having form, form in self, or self in form. They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don't regard perception as self, self as having perception, perception in self, or self in perception. They don't regard choices as self, self as having choices, choices in self, or self in choices. They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant doesn't draw close.

11.1 And how does a mendicant push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant abuses, annoys, or argues back at them. That's how a mendicant pushes back.

12.1 And how does a mendicant not push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant doesn't abuse, annoy, or argue back at them. That's how a mendicant doesn't push back.

13.1 And how does a mendicant fume? When there is the concept 'I am', there are the concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant fumes.

And how does a mendicant not fume? When there is no concept 14.1
 'I am', there are no concepts 'I am such', 'I am thus', 'I am otherwise';
 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine',
 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine',
 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I
 will be otherwise'. That's how a mendicant doesn't fume.

And how is a mendicant ignited? When there is the concept 'I 15.1
 am because of this', there are the concepts 'I am such because of
 this', 'I am thus because of this', 'I am otherwise because of this';
 'I am fleeting because of this', 'I am lasting because of this'; 'mine
 because of this', 'such is mine because of this', 'thus is mine because
 of this', 'otherwise is mine because of this'; 'also mine because of
 this', 'such is also mine because of this', 'thus is also mine because
 of this', 'otherwise is also mine because of this'; 'I will be because
 of this', 'I will be such because of this', 'I will be thus because of
 this', 'I will be otherwise because of this'. That's how a mendicant
 is ignited.

And how is a mendicant not ignited? When there is no concept 16.1
 'I am because of this', there are no concepts 'I am such because of
 this', 'I am thus because of this', 'I am otherwise because of this';
 'I am fleeting because of this', 'I am lasting because of this'; 'mine
 because of this', 'such is mine because of this', 'thus is mine because
 of this', 'otherwise is mine because of this'; 'also mine because of
 this', 'such is also mine because of this', 'thus is also mine because
 of this', 'otherwise is also mine because of this'; 'I will be because
 of this', 'I will be such because of this', 'I will be thus because of
 this', 'I will be otherwise because of this'. That's how a mendicant
 is not ignited.

And how does a mendicant burn up? It's when a mendicant 17.1
 hasn't given up the conceit 'I am', cut it off at the root, made it like
 a palm stump, obliterated it, so it's unable to arise in the future.
 That's how a mendicant is burned up.

And how does a mendicant not burn up? It's when a mendicant 18.1
 has given up the conceit 'I am', cut it off at the root, made it like

a palm stump, obliterated it, so it's unable to arise in the future.
That's how a mendicant is not burned up."

THE FIFTH FIFTY

The Chapter on a Good Person

AN 4.201

Training Rules

Sikkhāpadasutta

- 1.1 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person. Listen and apply your mind well, I will speak.”
- 1.4 “Yes, sir,” they replied. The Buddha said this:
- 2.1 “And what is an untrue person? It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes beer, wine, and liquor intoxicants. This is called an untrue person.
- 3.1 And what is an even more untrue person? It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes beer, wine, and liquor intoxicants. And they encourage others to do these things. This is called an even more untrue person.
- 4.1 And what is a true person? It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. This is called a true person.
- 5.1 And what is an even truer person? It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. And they encourage others to refrain from these things. This is called an even truer person.”

AN 4.202

Faithless

Assaddhasutta

“Mendicants, I will teach you an untrue person and an even more 1.1
untrue person, a true person and an even truer person.

And what is an untrue person? It’s someone who is faithless, 2.1
shameless, imprudent, with little learning, lazy, unmindful, and
witless. This is called an untrue person.

And what is an even more untrue person? It’s someone who is 3.1
faithless, shameless, imprudent, with little learning, lazy, confused,
and witless. And they encourage others in these same qualities.
This is called an even more untrue person.

And what is a true person? It’s someone who is faithful, con- 4.1
scientious, prudent, learned, energetic, mindful, and wise. This is
called a true person.

And what is an even truer person? It’s someone who is person- 5.1
ally accomplished in faith, conscience, prudence, learning, energy,
mindfulness, and wisdom. And they encourage others in these
same qualities. This is called an even truer person.”

AN 4.203

Seven Kinds of Deeds

Sattakammasutta

“Mendicants, I will teach you an untrue person and an even more 1.1
untrue person, a true person and a truer person.

And what is an untrue person? It’s someone who kills living 2.1
creatures, steals, commits sexual misconduct, and uses speech that’s
false, divisive, harsh, or nonsensical. This is called an untrue person.

And what is an even more untrue person? It’s someone who 3.1
kills living creatures, steals, commits sexual misconduct, and uses
speech that’s false, divisive, harsh, or nonsensical. And they encour-

age others to do these things. This is called an even more untrue person.

- 4.1 And what is a true person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. This is called a true person.
- 5.1 And what is an even truer person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. And they encourage others to refrain from these things. This is called an even truer person."

AN 4.204

Ten Kinds of Deeds

Dasakammasutta

- 1.1 "Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.
- 2.1 And what is an untrue person? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. This is called an untrue person.
- 3.1 And what is an even more untrue person? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. This is called an even more untrue person.
- 4.1 And what is a true person? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. This is called a true person.
- 5.1 And what is an even truer person? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're

contented, kind-hearted, with right view. And they encourage others to do these things. This is called an even truer person.”

AN 4.205

Eightfold

Aṭṭhaṅgikasutta

“Mendicants, I will teach you an untrue person and an even more 1.1
untrue person, a true person and an even truer person.

And what is an untrue person? It’s someone who has wrong 2.1
view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called an untrue person.

And what is an even more untrue person? It’s someone who has 3.1
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. And they encourage others in these same qualities. This is called an even more untrue person.

And what is a true person? It’s someone who has right view, 4.1
right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a true person.

And what is an even truer person? It’s someone who has right 5.1
view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And they encourage others in these same qualities. This is called an even truer person.”

AN 4.206

The Path with Ten Factors

Dasamaggasutta

- 1.1 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.
- 2.1 And what is an untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called an untrue person.
- 3.1 And what is an even more untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called an even more untrue person.
- 4.1 And what is a true person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called a true person.
- 5.1 And what is an even truer person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called an even truer person.”

AN 4.207

Bad Character (1st)

Paṭhamapāpadhammasutta

- 1.1 “Mendicants, I will teach you who’s bad and who’s worse, who’s good and who’s better.
- 2.1 And who’s bad? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divi-

sive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. This is called bad.

And who's worse? It's someone who kills living creatures, steals, 3.1 and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse.

And who's good? It's someone who doesn't kill living creatures, 4.1 steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. This is called good.

And who's better? It's someone who doesn't kill living crea- 5.1 tures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things. This is called better."

AN 4.208

Bad Character (2nd)

Dutiyaṭṭhapādammasutta

"Mendicants, I will teach you who's bad and who's worse, who's 1.1 good and who's better.

And who's bad? It's someone who has wrong view, wrong 2.1 thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad.

And who's worse? It's someone who has wrong view, wrong 3.1 thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse.

And who's good? It's someone who has right view, right thought, 4.1 right speech, right action, right livelihood, right effort, right mind-

fulness, right immersion, right knowledge, and right freedom. This is called good.

- 5.1 And who's better? It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better."

AN 4.209

Bad Character (3rd)

Tatīyapāpadhammasutta

- 1.1 "Mendicants, I will teach you bad character and worse character, good character and better character.
- 2.1 And who has bad character? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. This is called bad character.
- 3.1 And who has worse character? It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse character.
- 4.1 And who has good character? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. This is called good character.
- 5.1 And who has better character? It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things. This is called better character."

AN 4.210

Bad Character (4th)

Catutthapāpadhammasutta

“Mendicants, I will teach you bad character and worse character, 1.1
good character and better character.

And who has bad character? It’s someone who has wrong view, 2.1
wrong thought, wrong speech, wrong action, wrong livelihood,
wrong effort, wrong mindfulness, wrong immersion, wrong knowl-
edge, and wrong freedom. This is called bad character.

And who has worse character? It’s someone who has wrong 3.1
view, wrong thought, wrong speech, wrong action, wrong liveli-
hood, wrong effort, wrong mindfulness, wrong immersion, wrong
knowledge, and wrong freedom. And they encourage others in
these same qualities. This is called worse character.

And who has good character? It’s someone who has right view, 4.1
right thought, right speech, right action, right livelihood, right
effort, right mindfulness, right immersion, right knowledge, and
right freedom. This is called good character.

And who has better character? It’s someone who has right view, 5.1
right thought, right speech, right action, right livelihood, right
effort, right mindfulness, right immersion, right knowledge, and
right freedom. And they encourage others in these same qualities.
This is called better character.”

The Chapter on Assemblies

AN 4.211

Assembly

Parisāsutta

- 1.1 “Mendicants, these four corrupt an assembly. What four? A monk, nun, layman, or laywoman who is unethical, of bad character. These are the four that corrupt an assembly.
- 2.1 Mendicants, these four beautify an assembly. What four? A monk, nun, layman, or laywoman who is ethical, of good character. These are the four that beautify an assembly.”

AN 4.212

View

Diṭṭhisutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? Bad conduct by way of body, speech, and mind, and wrong view. Someone with these four qualities is cast down to hell.
- 2.1 Someone with four qualities is raised up to heaven. What four? Good conduct by way of body, speech, and mind, and right view. Someone with these four qualities is raised up to heaven.”

AN 4.213

Ungrateful

Akataññutāsutta

“Mendicants, someone with four qualities is cast down to hell. What 1.1
four? Bad conduct by way of body, speech, and mind, and being
ungrateful and thankless. Someone with these four qualities is cast
down to hell.

Someone with four qualities is raised up to heaven. What four? 2.1
Good conduct by way of body, speech, and mind, and being grateful
and thankful. Someone with these four qualities is raised up to
heaven.”

AN 4.214

Killing Living Creatures

Pāṇātipātīsutta

“Someone with four qualities is cast down to hell. ... They kill living 1.1
creatures, steal, commit sexual misconduct, and lie. ... Someone
with four qualities is raised up to heaven. ... They don’t kill living
creatures, steal, commit sexual misconduct, or lie. ...”

AN 4.215

Path (1st)

Paṭhamamaggasutta

“Someone with four qualities is cast down to hell. ... wrong view, 1.1
wrong thought, wrong speech, wrong action. ... Someone with
four qualities is raised up to heaven. ... right view, right thought,
right speech, right action. ...”

AN 4.216

Path (2nd)

Dutiyamaggasutta

- 1.1 “Someone with four qualities is cast down to hell. ... wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. Someone with four qualities is raised up to heaven. ... right livelihood, right effort, right mindfulness, and right immersion. ...”

AN 4.217

Kinds of Expression (1st)

Paṭhamavohārapathasutta

- 1.1 “Someone with four qualities is cast down to hell. ... They say they’ve seen, heard, thought, or known something, but they haven’t. ... Someone with four qualities is raised up to heaven. ... They say they haven’t seen, heard, thought, or known something, and they haven’t. ...”

AN 4.218

Kinds of Expression (2nd)

Dutiyavohārapathasutta

- 1.1 “Someone with four qualities is cast down to hell. ... They say they haven’t seen, heard, thought, or known something, but they have. ... Someone with four qualities is raised up to heaven. ... They say they’ve seen, heard, thought, or known something, and they have. ...”

AN 4.219

Lack of Conscience

Ahirkasutta

“Someone with four qualities is cast down to hell. ... They’re faith- 1.1
less, unethical, shameless, and imprudent. ... Someone with four
qualities is raised up to heaven. ... They’re faithful, ethical, consci-
entious, and prudent. ...”

AN 4.220

Unethical

Dussīlasutta

“Mendicants, someone with four qualities is cast down to hell. What 1.1
four? They’re faithless, unethical, lazy, and witless. Someone with
these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? 2.1
They’re faithful, ethical, energetic, and wise. Someone with these
four qualities is raised up to heaven.”

The Chapter on Bad Conduct

AN 4.221

Verbal Conduct

Duccaritasutta

- 1.1 “Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that’s false, divisive, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech.
- 1.5 There are these four kinds of good conduct by way of speech. What four? Speech that’s true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech.”

AN 4.222

View

Ditṭhisutta

- 1.1 “When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Bad conduct by way of body, speech, and mind, and wrong view. When a foolish, incompetent untrue person has these four qualities they keep themselves broken and damaged. They

deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has four qualities they 2.1 keep themselves intact and unscathed. They don't deserve to be blamed and criticized by sensible people, and they create much merit. What four? Good conduct by way of body, speech, and mind, and right view. When an astute, competent true person has these four qualities they keep themselves intact and unscathed. They don't deserve to be blamed and criticized by sensible people, and they create much merit."

AN 4.223

Ungrateful

Akataññutāsutta

"When a foolish, incompetent untrue person has four qualities they 1.1 keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. An astute person ... creates much merit. ... Good conduct by way of body, speech, and mind, and being grateful and thankful. ..."

AN 4.224

Killing Living Creatures

Pāṇātipātīsutta

"A foolish person ... creates much wickedness. ... They kill living 1.1 creatures, steal, commit sexual misconduct, and lie. ... An astute person ... creates much merit. ... They don't kill living creatures, steal, commit sexual misconduct, or lie. ..."

AN 4.225

Path (1st)

Paṭhamamaggasutta

- 1.1 “A foolish person ... creates much wickedness. ... wrong view, wrong thought, wrong speech, wrong action. ... An astute person ... creates much merit. ... right view, right thought, right speech, right action. ...”

AN 4.226

Path (2nd)

Dutiyamaggasutta

- 1.1 “A foolish person ... creates much wickedness. ... wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. ... An astute person ... creates much merit. ... right livelihood, right effort, right mindfulness, and right immersion. ...”

AN 4.227

Kinds of Expression (1st)

Paṭhamavohārapathasutta

- 1.1 “A foolish person ... creates much wickedness. ... They say they’ve seen, heard, thought, or known something, but they haven’t. ... An astute person ... creates much merit. ... They say they haven’t seen, heard, thought, or known something, and they haven’t. ...”

AN 4.228

Kinds of Expression (2nd)

Dutiyavohārapathasutta

“A foolish person ... creates much wickedness. ... They say they 1.1
haven’t seen, heard, thought, or known something, but they have.
... An astute person ... creates much merit. ... They say they’ve
seen, heard, thought, or known something, and they have. ...”

AN 4.229

Lack of Conscience

Ahīrikasutta

“A foolish person ... creates much wickedness. ... They’re faithless, 1.1
unethical, shameless, and imprudent. ... An astute person ...
creates much merit. ... They’re faithful, ethical, conscientious, and
prudent. ...”

AN 4.230

Witless

Duppaññasutta

“A foolish person ... creates much wickedness. ... They’re faithless, 1.1
unethical, lazy, and witless. ... An astute person ... creates much
merit. ... They’re faithful, ethical, energetic, and wise. When an
astute, competent true person has these four qualities they keep
themselves intact and unscathed. They don’t deserve to be blamed
and criticized by sensible people, and they create much merit.”

AN 4.231

Poets

Kavisutta

- 1.1 “Mendicants, there are these four poets. What four?
- 1.3 A poet who thoughtfully composes their own work, a poet who repeats the oral transmission, a poet who educates, and a poet who improvises.
- 1.4 These are the four poets.”

The Chapter on Deeds

AN 4.232

Deeds In Brief

Samkhittasutta

“Mendicants, I declare these four kinds of deeds, having realized 1.1
them with my own insight. What four?

1. There are dark deeds with dark results.
2. There are bright deeds with bright results.
3. There are dark and bright deeds with dark and bright results.
4. There are neither dark nor bright deeds with neither dark nor
bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized 1.7
them with my own insight.”

AN 4.233

Deeds in Detail

Vitthārasutta

“Mendicants, I declare these four kinds of deeds, having realized 1.1
them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;

3. dark and bright deeds with dark and bright results; and
 4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.
- 2.1 And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. These are called dark deeds with dark results.
 - 3.1 And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they're reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings of perfect happiness—like the gods of universal beauty. These are called bright deeds with bright results.
 - 4.1 And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.
 - 5.1 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.
 - 5.4 These are the four kinds of deeds that I declare, having realized them with my own insight."

AN 4.234

About Sonakāyana

Sonakāyanasutta

Then Sikhāmogallāna the brahmin went up to the Buddha, and 1.1
exchanged greetings with him. When the greetings and polite
conversation were over, Sikhāmogallāna sat down to one side,
and said to the Buddha:

“Mister Gotama, a few days ago the student Sonakāyana came to 2.1
me and said: ‘The ascetic Gotama advocates not doing any deeds.
So he teaches the annihilation of the world!’ The world exists
through deeds, and it remains because deeds are undertaken.”

“Brahmin, I can’t recall even seeing the student Sonakāyana, so 3.1
how could we possibly have had such a discussion? I declare these
four kinds of deeds, having realized them with my own insight.
What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright re-
sults, which lead to the ending of deeds.

And what are the dark deeds with dark results? It’s when some- 4.1
one makes hurtful choices by way of body, speech, and mind. . . .
Touched by hurtful contacts, they experience hurtful feelings that
are exclusively painful—like the beings in hell. These are called
dark deeds with dark results.

And what are bright deeds with bright results? It’s when some- 5.1
one makes pleasing choices by way of body, speech, and mind. . . .
Touched by pleasing contacts, they experience pleasing feelings
of perfect happiness—like the gods of universal beauty. These are
called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? 6.1
It’s when someone makes both hurtful and pleasing choices by way

of body, speech, and mind. . . . Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

- 7.1 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.
- 7.4 These are the four kinds of deeds that I declare, having realized them with my own insight."

AN 4.235

Training Rules (1st)

Paṭhamasikkhāpadasutta

- 1.1 "Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?
1. There are dark deeds with dark results;
 2. bright deeds with bright results;
 3. dark and bright deeds with dark and bright results; and
 4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.
- 1.7 And what are the dark deeds with dark results? It's when someone kills living creatures, steals, commits sexual misconduct, lies, and consumes beer, wine, and liquor intoxicants. These are called dark deeds with dark results.
- 2.1 And what are bright deeds with bright results? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? 3.1
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor 4.1
bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized 4.3
them with my own insight."

AN 4.236

Training Rules (2nd)

Dutiyasikkhāpadasutta

"Mendicants, I declare these four kinds of deeds, having realized 1.1
them with my own insight. What four?

1. There are dark deeds with dark results;
2. bright deeds with bright results;
3. dark and bright deeds with dark and bright results; and
4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It's when someone 2.1
murders their mother or father or a perfected one. They maliciously shed the blood of a Realized One. Or they cause a schism in the Saṅgha. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when some- 3.1
one doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. These are called bright deeds with bright results.

- 4.1 And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.
- 5.1 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.
- 5.3 These are the four kinds of deeds that I declare, having realized them with my own insight."

AN 4.237

The Noble Path

Ariyamaggasutta

- 1.1 "Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?
1. There are dark deeds with dark results;
 2. bright deeds with bright results;
 3. dark and bright deeds with dark and bright results; and
 4. neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.
- 2.1 And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.
- 3.1 And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.
- 4.1 And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way

of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds. 5.1

These are the four kinds of deeds that I declare, having realized them with my own insight.” 5.4

AN 4.238

Awakening Factors

Bojjhaṅgasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight. . . . 1.1

And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results. 1.2

And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results. 2.1

And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results. 3.1

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds. 4.1

- 4.4 These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.239

Blameworthy

Sāvajjasutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. Someone with these four qualities is cast down to hell.
- 2.1 Someone with four qualities is raised up to heaven. What four? Blameless deeds by way of body, speech, and mind, and blameless view. Someone with these four qualities is raised up to heaven.”

AN 4.240

Pleasing

Abyābajjhasutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? Hurtful deeds by way of body, speech, and mind, and hurtful view. Someone with these four qualities is cast down to hell.
- 2.1 Someone with four qualities is raised up to heaven. What four? Pleasing deeds by way of body, speech, and mind, and pleasing view. Someone with these four qualities is raised up to heaven.”

AN 4.241

Ascetics

Samaṇasutta

“Only here is there a first ascetic, here a second ascetic, here a third 1.1
ascetic, and here a fourth ascetic. Other sects are empty of ascetics.’
This, mendicants, is how you should rightly roar your lion’s roar.

And who is the first ascetic? It’s a mendicant who—with the 2.1
ending of three fetters—is a stream-enterer, not liable to be reborn
in the underworld, bound for awakening. This is the first ascetic.

And who is the second ascetic? It’s a mendicant who—with 3.1
the ending of three fetters, and the weakening of greed, hate, and
delusion—is a once-returner. They come back to this world once
only, then make an end of suffering. This is the second ascetic.

And who is the third ascetic? It’s a mendicant who—with the 4.1
ending of the five lower fetters—is reborn spontaneously. They’re
extinguished there, and are not liable to return from that world.
This is the third ascetic.

And who is the fourth ascetic? It’s a mendicant who realizes the 5.1
undefiled freedom of heart and freedom by wisdom in this very
life. And they live having realized it with their own insight due to
the ending of defilements. This is the fourth ascetic.

‘Only here is there a first ascetic, here a second ascetic, here a 6.1
third ascetic, and here a fourth ascetic. Other sects are empty of
ascetics.’ This, mendicants, is how you should rightly roar your
lion’s roar.”

AN 4.242

Benefits of Relying on a True Person

Sappurisānisamsasutta

“Mendicants, you can expect four benefits from relying on a true 1.1
person. What four? Growth in noble ethics, immersion, wisdom,

and freedom. You can expect these four benefits from relying on a true person.”

The Chapter on Perils of Offenses

AN 4.243

Schism in the Saṅgha

Saṅghabhedakasaṭṭha

At one time the Buddha was staying near Kosambī, in Ghosita’s 1.1
Monastery. Then Venerable Ānanda went up to the Buddha,
bowed, and sat down to one side. The Buddha said to him, “Well,
Ānanda, has that disciplinary issue been settled yet?”

“How could it be, sir? Venerable Anuruddha’s protégé Bāhiya 1.4
remains entirely committed to creating a schism in the Saṅgha. But
Anuruddha doesn’t think to say a single word about it.”

“But Ānanda, since when has Anuruddha been involved in disci- 2.1
plinary issues in the midst of the Saṅgha? Shouldn’t you, together
with Sāriputta and Moggallāna, settle all disciplinary issues that
come up?

A bad monk sees four reasons to relish schism in the Saṅgha. 3.1
What four? Take an unethical monk, of bad qualities, filthy, with
suspicious behavior, underhand, no true ascetic or spiritual practi-
tioner—though claiming to be one—rotten inside, festering, and
depraved. He thinks: ‘Suppose the monks know that I’m a bad
monk ... If they’re in harmony, they’ll expel me, but if they’re di-
vided they won’t.’ A bad monk sees this as the first reason to relish
schism in the Saṅgha.

- 4.1 Furthermore, a bad monk has wrong view, he's attached to an extremist view. He thinks: 'Suppose the monks know that I have wrong view ... If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the second reason to relish schism in the Saṅgha.
- 5.1 Furthermore, a bad monk has wrong livelihood and earns a living by wrong livelihood. He thinks: 'Suppose the monks know that I have wrong livelihood ... If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the third reason to relish schism in the Saṅgha.
- 6.1 Furthermore, a bad monk desires material things, honor, and admiration. He thinks: 'Suppose the monks know that I desire material things, honor, and admiration. If they're in harmony they won't honor, respect, revere, or venerate me, but if they're divided they will.' A bad monk sees this as the fourth reason to relish schism in the Saṅgha.
- 6.7 A bad monk sees these four reasons to relish schism in the Saṅgha."

AN 4.244

Perils of Offenses

Āpattibhayasutta

- 1.1 "Mendicants, there are these four perils of offenses. What four?
- 1.3 Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. May Your Majesty punish them!' The king would say: 'Go, my men, and tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.' The king's men would do as they were told. Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, a capital offense. There's no way I'd ever do such a bad and

reprehensible deed, a capital offense.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding expulsion offenses. It can be expected that if they haven't committed an expulsion offense they won't, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth, mess up his hair, 2.1
and put a club on his shoulder. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of clubbing. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of clubbing. ... There's no way I'd ever do such a bad and reprehensible deed, deserving of clubbing.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding suspension offenses. It can be expected that if they haven't committed a suspension offense they won't, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth, mess up his hair, 3.1
and put a sack of ashes on his shoulder. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of a sack of ashes. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of a sack of ashes. ... There's no way I'd ever do such a bad and reprehensible deed, deserving of a sack of ashes.' In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven't committed a confessable offense they won't, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth and mess up his 4.1
hair. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of criticism. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of criticism. ... There's no way I'd ever do such a bad and reprehensible deed,

deserving of criticism.’ In the same way, take any monk or nun who has set up such an acute perception of peril regarding acknowledgeable offenses. It can be expected that if they haven’t committed an acknowledgeable offense they won’t, and if they committed one they will deal with it properly.

4.11 These are the four perils of offenses.”

AN 4.245

The Benefits of Training

Sikkhānisamsasutta

1.1 “Mendicants, this spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.

1.2 And how is training its benefit? Firstly, I laid down for my disciples the training that deals with supplementary regulations in order to inspire confidence in those without it and to increase confidence in those who have it. They undertake whatever supplementary regulations I have laid down, keeping them intact, impeccable, spotless, and unmarred.

2.1 Furthermore, I laid down for my disciples the training that deals with the fundamentals of the spiritual life in order to rightly end suffering in every way. They undertake whatever training that deals with the fundamentals of the spiritual life I have laid down, keeping it intact, impeccable, spotless, and unmarred. That’s how training is its benefit.

3.1 And how is wisdom its overseer? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They examine with wisdom any teachings I taught them. That’s how wisdom is its overseer.

4.1 And how is freedom its core? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They experience through freedom any teachings I taught them. That’s how freedom is its core.

And how is mindfulness its ruler? Mindfulness is well es- 5.1
 tablished in oneself: ‘In this way I’ll fulfill the training dealing
 with supplementary regulations, or support with wisdom in every
 situation the training dealing with supplementary regulations I’ve
 already fulfilled.’ Mindfulness is well established in oneself: ‘In
 this way I’ll fulfill the training dealing with the fundamentals of the
 spiritual life, or support with wisdom in every situation the train-
 ing dealing with the fundamentals of the spiritual life I’ve already
 fulfilled.’ Mindfulness is well established in oneself: ‘In this way I’ll
 examine with wisdom the teaching that I haven’t yet examined, or
 support with wisdom in every situation the teaching I’ve already
 examined.’ Mindfulness is well established in oneself: ‘In this way
 I’ll experience through freedom the teaching that I haven’t yet ex-
 perience, or support with wisdom in every situation the teaching
 I’ve already experienced.’ That’s how mindfulness is its ruler.

‘This spiritual life is lived with training as its benefit, with wis- 5.7
 dom as its overseer, with freedom as its core, and with mindfulness
 as its ruler.’ That’s what I said, and this is why I said it.”

AN 4.246

Lying Postures

Seyyāsutta

“Mendicants, there are these four ways of lying down. What four? 1.1
 The ways a corpse, a pleasure seeker, a lion, and a Realized One lie
 down.

And how does a corpse lie down? Corpses usually lie flat on 1.4
 their backs. This is called the way a corpse lies down.

And how does a pleasure seeker lie down? Pleasure seekers 2.1
 usually lie down on their left side. This is called the way a pleasure
 seeker lies down.

And how does a lion lie down? The lion, king of beasts, lies 3.1
 down on the right side, placing one foot on top of the other, with
 his tail tucked between his thighs. When he wakes, he lifts his front

quarters and checks his hind quarters. If he sees that any part of his body is disordered or displaced, he is displeased. But if he sees that no part of his body is disordered or displaced, he is pleased. This is called the way a lion lies down.

- 4.1 And how does a Realized One lie down? It's when a Realized One, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called the way a Realized One lies down.

- 4.4 These are the four ways of lying down."

AN 4.247

Worthy of a Monument

Thūpārahasutta

- 1.1 "Mendicants, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an Independent Buddha; a disciple of a Realized One; and a wheel-turning monarch. These four are worthy of a monument."

AN 4.248

The Growth of Wisdom

Paññāvuddhisutta

- 1.1 "Mendicants, these four things lead to the growth of wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These four things lead to the growth of wisdom."

AN 4.249

Very Helpful

Bahukārasutta

“Mendicants, these four things are very helpful to a human being. 1.1
What four? Associating with true persons, listening to the true
teaching, rational application of mind, and practicing in line with
the teaching. These four things are very helpful to a human being.”

AN 4.250

Expressions (1st)

Paṭhamavohārasutta

“Mendicants, there are these four ignoble expressions. What four? 1.1
Saying you’ve seen, heard, thought, or known something, but you
haven’t. These are the four ignoble expressions.”

AN 4.251

Expressions (2nd)

Dutiyavohārasutta

“Mendicants, there are these four noble expressions. What four? 1.1
Saying you haven’t seen, heard, thought, or known something, and
you haven’t. These are the four noble expressions.”

AN 4.252

Expressions (3rd)

Tatīyavohārasutta

“Mendicants, there are these four ignoble expressions. What four? 1.1
Saying you haven’t seen, heard, thought, or known something, and
you have. These are the four ignoble expressions.”

AN 4.253

Expressions (4th)

Catutthavohārasutta

- 1.1 “Mendicants, there are these four noble expressions. What four?
Saying you’ve seen, heard, thought, or known something, and you
have. These are the four noble expressions.”

The Chapter on Direct Knowledges

AN 4.254

Insight

Abhiññāsutta

“Mendicants, there are these four things. What four? There are 1.1
things that should be completely understood by direct knowledge.
There are things that should be given up by direct knowledge. There
are things that should be developed by direct knowledge. There
are things that should be realized by direct knowledge.

And what are the things that should be completely understood 2.1
by direct knowledge? The five grasping aggregates. These are called
the things that should be completely understood by direct knowl-
edge.

And what are the things that should be given up by direct knowl- 3.1
edge? Ignorance and craving for continued existence. These are
called the things that should be given up by direct knowledge.

And what are the things that should be developed by direct 4.1
knowledge? Serenity and discernment. These are called the things
that should be developed by direct knowledge.

And what are the things that should be realized by direct knowl- 5.1
edge? Knowledge and freedom. These are called the things that
should be realized by direct knowledge.

These are the four things.”

5.4

AN 4.255

Searches

Pariyesanāsutta

- 1.1 “Mendicants, there are these four ignoble searches. What four? Someone liable to old age searches only for what grows old. Someone liable to sickness searches only for what gets sick. Someone liable to death searches only for what dies. Someone liable to become corrupted searches only for what is defiled. These are the four ignoble searches.
- 2.1 There are these four noble searches. What four? Someone who is liable to grow old, knowing the drawback in what grows old, searches for that which is free of old age, the supreme sanctuary from the yoke, extinguishment. Someone who is liable to get sick, knowing the drawback in what gets sick, searches for that which is free of sickness, the supreme sanctuary from the yoke, extinguishment. Someone who is liable to die, knowing the drawback in what dies, searches for that which is free of death, the supreme sanctuary from the yoke, extinguishment. Someone liable to become corrupted, knowing the drawback in what is defiled, searches for the undefiled supreme sanctuary from the yoke, extinguishment. These are the four noble searches.”

AN 4.256

Ways of Being Inclusive

Saṅgahavatthusutta

- 1.1 “Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality. These are the four ways of being inclusive.”

AN 4.257

With Māluṅkyaputta

Mālukyaputtasutta

Then Venerable Māluṅkyaputta went up to the Buddha, bowed, 1.1
sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When 2.1
I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well now, Māluṅkyaputta, what are we to say to the young 2.2
monks, when even an old man like you, elderly and senior, asks
the Realized One for brief advice?”

“Sir, may the Buddha please teach me Dhamma in brief! May 2.4
the Holy One teach me the Dhamma in brief! Hopefully I can
understand the meaning of what the Buddha says! Hopefully I can
be an heir of the Buddha’s teaching!”

“Māluṅkyaputta, there are four things that give rise to craving in 3.1
a mendicant. What four? For the sake of robes, almsfood, lodgings,
or rebirth in this or that state. These are the four things that give rise
to craving in a mendicant. That craving is given up by a mendicant,
cut off at the root, made like a palm stump, obliterated, and unable
to arise in the future. Then they’re called a mendicant who has
cut off craving, untied the fetters, and by rightly comprehending
conceit has made an end of suffering.”

When Māluṅkyaputta had been given this advice by the Bud- 4.1
dha, he got up from his seat, bowed, and respectfully circled the
Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta,
living alone, withdrawn, diligent, keen, and resolute, soon
realized the supreme culmination of the spiritual path in this very
life. He lived having achieved with his own insight the goal for
which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has 4.3
been completed; what had to be done has been done; there is
nothing further for this place.” And Venerable Māluṅkyaputta
became one of the perfected.

AN 4.258

Families

Kulasutta

- 1.1 “Mendicants, when families don’t stay wealthy for long, it’s always for one or more of these four reasons. What four? They don’t look for what’s lost; they don’t fix old things; they eat and drink too much; or they put an unethical woman or man in charge. When families don’t stay wealthy for long, it’s always for one or more of these four reasons.
- 2.1 When families do stay wealthy for long, it’s always for one or more of these four reasons. What four? They look for what’s lost; they fix old things; they eat and drink in moderation; and they put an ethical woman or man in charge. When families do stay wealthy for long, it’s always for one or more of these four reasons.”

AN 4.259

A Thoroughbred (1st)

Paṭhamaājāṇīyasutta

- 1.1 “Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. ...
- 2.1 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? It’s when a mendicant is beautiful, strong, fast, and well proportioned.
- 3.1 And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the

slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong. 4.1

And how is a mendicant fast? It's when they truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is fast. 5.1

And how is a mendicant well proportioned? It's when a mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. That's how a mendicant is well proportioned. 6.1

A mendicant with these four qualities ... is the supreme field of merit for the world." 7.1

AN 4.260

A Thoroughbred (2nd)

Dutiyaājānīyasutta

"Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? It's when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. ... 1.1

In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? It's when a mendicant is beautiful, strong, fast, and well proportioned. 2.1

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the 3.1

slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

- 4.1 And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.
- 5.1 And how is a mendicant fast? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how a mendicant is fast.
- 6.1 And how is a mendicant well proportioned? It's when a mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. That's how a mendicant is well proportioned.
- 7.1 A mendicant with these four qualities ... is the supreme field of merit for the world."

AN 4.261

Powers

Balasutta

- 1.1 "Mendicants, there are these four powers. What four? The powers of energy, mindfulness, immersion, and wisdom. These are the four powers."

AN 4.262

Wilderness

Araññasutta

- 1.1 "Mendicants, when a mendicant has four qualities they're not ready to frequent remote lodgings in the wilderness and the forest. What four? They have sensual, malicious, and cruel thoughts; or they're witless, dull, and idiotic. When a mendicant has these four qualities

they're not ready to frequent remote lodgings in the wilderness and the forest.

When a mendicant has four qualities they're ready to frequent 2.1
remote lodgings in the wilderness and the forest. What four? They
have thoughts of renunciation, good will, and harmlessness; and
they're wise, bright, and clever. When a mendicant has these four
qualities they're ready to frequent remote lodgings in the wilder-
ness and the forest."

AN 4.263

Deeds

Kammasutta

"When a foolish, incompetent untrue person has four qualities they 1.1
keep themselves broken and damaged. They deserve to be blamed
and criticized by sensible people, and they create much wicked-
ness. What four? Blameworthy deeds by way of body, speech, and
mind, and blameworthy view. When a foolish, incompetent untrue
person has these four qualities they keep themselves broken and
damaged. They deserve to be blamed and criticized by sensible
people, and they create much wickedness.

When an astute, competent true person has four qualities they 2.1
keep themselves intact and unscathed. They don't deserve to be
blamed and criticized by sensible people, and they create much
merit. What four? Blameless deeds by way of body, speech, and
mind, and blameless view. When an astute, competent true person
has these four qualities they keep themselves intact and unscathed.
They don't deserve to be blamed and criticized by sensible people,
and they create much merit."

The Chapter on Ways of Performing Deeds

AN 4.264

Killing Living Creatures

Pāṇātipātisutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? They themselves kill living creatures; they encourage others to kill living creatures; they approve of killing living creatures; and they praise killing living creatures. Someone with these four qualities is cast down to hell.
- 2.1 Someone with four qualities is raised up to heaven. What four? They don’t themselves kill living creatures; they encourage others to not kill living creatures; they approve of not killing living creatures; and they praise not killing living creatures. Someone with these four qualities is raised up to heaven.”

AN 4.265

Stealing

Adinnādāyīsutta

- 1.1 “Mendicants, someone with four qualities is cast down to hell. What four? They themselves steal ... Someone with four qualities is raised up to heaven. ...

They don't themselves steal ... ” 2.1

AN 4.266

Misconduct

Micchācārīsutta

“... They themselves commit sexual misconduct ... 1.1

They themselves don't commit sexual misconduct ...” 2.1

AN 4.267

Lying

Musāvāḍīsutta

“... They themselves lie ... 1.1

... They themselves don't lie ...” 2.1

AN 4.268

Divisive Speech

Pisūṇavācāsutta

“... They themselves speak divisively ... 1.1

... They themselves don't speak divisively ...” 2.1

AN 4.269

Harsh Speech

Pharusavācāsutta

“... They themselves speak harshly ... 1.1

... They themselves don't speak harshly ...” 2.1

AN 4.270

Talking Nonsense

Samphappalāpasutta

1.1 “... They themselves talk nonsense ...

2.1 ... They themselves don’t talk nonsense ...”

AN 4.271

Covetousness

Abhijjhālusutta

1.1 “... They themselves are covetous ...

2.1 ... They themselves are content ...”

AN 4.272

Ill Will

Byāpannacittasutta

1.1 “... They themselves have ill will ...

2.1 ... They themselves have good will ...”

AN 4.273

Wrong View

Micchādiṭṭhisutta

1.1 “... They themselves have wrong view ...

2.1 They themselves have right view; they encourage others to have right view; they approve of right view; and they praise right view. Someone with these four qualities is raised up to heaven.”

Abbreviated Texts

Beginning with Greed

AN 4.274

Mindfulness Meditation

Satipaṭṭhānasutta

“For insight into greed, four things should be developed. What 1.1
four? Firstly, a mendicant meditates by observing an aspect of the
body—keen, aware, and mindful, rid of covetousness and displea-
sure for the world. They meditate observing an aspect of feelings
... mind ... principles—keen, aware, and mindful, rid of covetous-
ness and displeasure for the world. For insight into greed, these
four things should be developed.”

AN 4.275

Right Efforts

Sammappadhānasutta

“For insight into greed, four things should be developed. What four? 1.1
Firstly, a mendicant generates enthusiasm, tries, makes an effort,
exerts the mind, and strives so that bad, unskillful qualities don’t
arise. ...so that unskillful qualities that have arisen are given up ...
so that skillful qualities arise ... so that skillful qualities that have
arisen remain, are not lost, but increase, mature, and are fulfilled

by development. For insight into greed, these four things should be developed.”

AN 4.276

Bases of Psychic Power

Iddhipādasutta

- 1.1 “For insight into greed, four things should be developed. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. For insight into greed, these four things should be developed.”

AN 4.277–303

Complete Understanding, Etc.

Pariññādisutta

- 1.1 “For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed, four things should be developed.”

AN 4.304–783

Insight into Hate, Etc.

Dosaabhiññādisutta

- 1.1 “Of hate ... delusion ... anger ... acrimony ... disdain ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... four things should be developed.”

THE BOOK OF THE FOURS IS FINISHED.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia

and advocating for women's rights. He continues to teach in Australia and globally, with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

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