AN 4.28 — AN 4:28 The Traditions of the Noble Ones | Ariya-vaṁsa Sutta

English translation by Ṭhānissaro Bhikkhu.

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Text

The Traditions of the Noble Ones

Ariya-vaṁsa Sutta (AN 4:28)

"These four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which four?

"There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn't, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn't agitated. Getting cloth,

he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn't, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"These are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans.

"And further, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west… the north… the south, he conquers displeasure and is not conquered by displeasure. Why is that? Because the enlightened one endures both delight & displeasure."

Displeasure doesn't conquer the enlightened one.

Displeasure doesn't suppress the enlightened one.

The enlightened one conquers displeasure

because the enlightened one endures it.

Having cast away all deeds:

Who could obstruct him?

Like an ornament of finest gold:

Who is fit to find fault with him?

Even the devas praise him.

Even by Brahmā he's praised.

Publisher references (not part of the sutta)

See also: SN 16:5; AN 2:5; AN 5:80; AN 10:17; Khp 5; Ud 2:10; Thag 18