AN 4.96 — AN 4:96 The Subduing of Passion | Rāga-vinaya Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN4_96.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. "Commercial" shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. "Commercial" shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

The Subduing of Passion

Rāga-vinaya Sutta (AN 4:96)

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices for his/her own benefit but not for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices neither for his/her own benefit nor for that of others. The one who practices for his/her own benefit and for that of others.

"And how is one an individual who practices for his/her own benefit but not for that of others? There is the case where a certain individual practices for the subduing of passion

within him/herself but doesn't encourage others in the subduing of passion; practices for the subduing of aversion within him/herself but doesn't encourage others in the subduing of aversion; practices for the subduing of delusion within him/herself but doesn't encourage others in the subduing of delusion. Such is the individual who practices for his/her own benefit but not for that of others.

"And how is one an individual who practices for the benefit of others but not for his/her own? There is the case where a certain individual doesn't practice for the subduing of passion within him/herself but encourages others in the subduing of passion; he/she doesn't practice for the subduing of aversion within him/herself but encourages others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself but encourages others in the subduing of delusion. Such is the individual who practices for the benefit of others but not for his/her own.

"And how is one an individual who practices neither for his/her own benefit nor for that of others? There is the case where a certain individual doesn't practice for the subduing of passion within him/herself and doesn't encourage others in the subduing of passion; he/she doesn't practice for the subduing of aversion within him/herself and doesn't encourage others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself and doesn't encourage others in the subduing of delusion. Such is the individual who practices neither for his/her own benefit nor for that of others.

"And how is one an individual who practices for his/her own benefit and for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself and encourages others in the subduing of passion; practices for the subduing of aversion within him/herself and encourages others in the subduing of aversion; practices for the subduing of delusion within him/herself and encourages others in the subduing of delusion. Such is the individual who practices for his/her own benefit and for that of others.

"These are the four types of individuals to be found existing in the world."

Publisher references (not part of the sutta)

See also: SN 10:4; SN 22:2; SN 47:19; AN 5:20