

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

04. Sayings of the Buddha (04. Itivuttakapāḷi)

4. The Book of the Fours (4. Catukkanipāto)

[Iti 100-112, PTS 102-124]



PaliVerse

5. The Collection of Minor Texts

04. Sayings of the Buddha

4. The Book of the Fours

1. The Discourse on the Brahmin's Sacrifice of the Teaching

100. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I am, monks, a brahmin, accessible to requests, always with purified hands, bearing my final body, an unsurpassed physician, a surgeon. You are my sons, legitimate sons, born from my mouth, born of the Teaching, created by the Teaching, heirs in the Teaching, not heirs in material gains.

"There are, monks, these two kinds of giving -the giving of material things and the giving of the Teaching. This is the foremost of these two kinds of giving, monks, namely - the giving of the Teaching.

"There are these two kinds of sharing, monks -sharing of material things and sharing of the Teaching. This is the foremost of these two kinds of sharing, monks, namely - the sharing of the Teaching.

"There are these two kinds of assistance, monks -material assistance and assistance through the Teaching. This is the foremost of these two kinds of assistance, monks, namely - assistance through the Teaching.

"There are these two sacrifices, monks -material sacrifice and Teaching sacrifice. This is the foremost of these two sacrifices, monks, namely -the Teaching sacrifice." The Blessed One said this meaning. Therein this is said:

"He who sacrificed the Teaching sacrifice, without stinginess, the Truth-finder, compassionate towards all beings;
To him, such a one, the foremost of gods and humans, beings pay homage,
the one who has gone beyond existence."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Easy to Obtain

101. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these four things that are little and easy to obtain, and they are blameless. What are the four? A rag robe, monks, among robes is little and easy to obtain, and it is blameless. A morsel of almsfood, monks, among foods is little and easy to obtain, and it is blameless. A tree-root, monks, among lodgings is little and easy to obtain, and it is blameless. Cattle-urine, monks, among medicines is little and easy to obtain, and it is blameless. These, monks, are the four things that are little and easy to obtain, and they are blameless. Since, monks, a monk is satisfied with what is little and easy to obtain (and blameless), I say this is a certain factor of asceticism for him." The Blessed One said this meaning. Therein this is said:

"For one satisfied with what is blameless, with what is little and easy to obtain;
Concerning lodging, robe, drink and food;
There is no vexation of mind, the directions are not obstructed.

And whatever teachings have been declared, conforming to asceticism;
They are attained by one who is satisfied, diligent, a monk."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on the Elimination of Mental Corruptions

102. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I say, monks, the elimination of mental corruptions is for one who knows, for one who sees, not for one who does not know, not for one who does not see. And what, monks, knowing what, seeing what, is there elimination of mental corruptions? 'This is suffering', monks, for one knowing, for one seeing, there is elimination of mental corruptions. 'This is the origin of suffering', monks, for one knowing, for one seeing, there is elimination of mental corruptions. 'This is the cessation of suffering', monks, for one knowing, for one seeing, there is elimination of mental corruptions. 'This is the practice leading to the cessation of suffering', monks, for one knowing, for one seeing, there is elimination of mental corruptions. Thus, monks, for one knowing thus, for one seeing thus, there is elimination of mental corruptions." The Blessed One said this meaning. Therein this is said:

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after.

"Then for one liberated through final knowledge, the highest knowledge of liberation;
Knowledge arises in destruction, 'mental fetters are eliminated' thus.

"But this is not to be attained by the lazy, by the fool who does not understand;
Nibbāna, the release from all mental knots."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on Ascetics and Brahmins

103. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering'; who do not understand as it really is 'This is the origin of suffering'; who do not understand as it really is 'This is the cessation of suffering'; who do not understand as it really is 'This is the practice leading to the cessation of suffering' - they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering'; who understand as it really is 'This is the origin of suffering'; who

understand as it really is 'This is the cessation of suffering'; who understand as it really is 'This is the practice leading to the cessation of suffering' - they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The Blessed One said this meaning. Therein this is said:

"Those who do not understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether;
And they do not know that path, leading to the peace of suffering.

"They are devoid of liberation of mind, and also of liberation by wisdom;
They are incapable of making an end, they indeed go to birth and ageing.

"But those who understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether;
And they understand that path, leading to the peace of suffering.

"They are accomplished in liberation of mind, and also in liberation by wisdom;
They are capable of making an end, they do not go to birth and ageing."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on Being Accomplished in Morality

104. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Those monks, monks, who are accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation, who are exhorters, instructors, demonstrators, instigators, inciters, gladdeners, capable expounders of the Good Teaching - seeing those monks, monks, I say is very helpful; hearing those monks, monks, I say is very helpful; approaching those monks, monks, I say is very helpful; attending on those monks, monks, I say is very helpful; recollecting those monks, monks, I say is very helpful; going forth after those monks, monks, I say is very helpful. What is the reason for this? For one associating with, keeping company with, and attending on such monks, monks, even the unfulfilled aggregate of morality goes to fulfilment through development, even the unfulfilled aggregate of concentration goes to fulfilment through development, even the unfulfilled aggregate of wisdom goes to fulfilment through development, even the unfulfilled aggregate of liberation goes to fulfilment through development, even the unfulfilled aggregate of knowledge and vision of liberation goes to fulfilment through development. And such monks, monks, are called 'teachers', are called 'caravan leaders', are called 'abandoners of conflict', are called 'dispellers of darkness', are called 'light-makers', are called 'radiance-makers', are called 'lamp-makers', are called 'torch-bearers', are called 'light-bringers', are called 'noble ones', are called 'ones with vision'." The Blessed One said this meaning. Therein this is said:

"This is a cause for gladness, this is for those who understand;
That is to say, of those with developed selves, of noble ones living righteously.

"They illuminate the Good Teaching, they shine forth as light-bringers;
Light-makers, the wise, those with vision, abandoners of conflict.

"Having heard their teaching, the wise, having perfectly understood;
Having directly known the destruction of birth, they do not come to rebirth."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on the Arising of Craving

105. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, there are these four arisings of craving where craving when arising arises in a monk. Which four? Monks, craving when arising arises in a monk because of robes; or, monks, craving when arising arises in a monk because of almsfood; or, monks, craving when arising arises in a monk because of lodging; or, monks, craving when arising arises in a monk because of this or that existence. These, monks, are the four arisings of craving where craving when arising arises in a monk." The Blessed One said this meaning. Therein this is said:

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths.

"Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. Discourse on With Brahmā

106. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, those families where mother and father are venerated at home by their children are with Brahmā. Monks, those families where mother and father are venerated at home by their children are with the first deities. Monks, those families where mother and father are venerated at home by their children are with the first teachers. Monks, those families where mother and father are venerated at home by their children are with those worthy of offerings.

'Brahmā', monks, this is a designation for mother and father. 'First deities', monks, this is a designation for mother and father. 'First teachers', monks, this is a designation for mother and father. 'Worthy of offerings', monks, this is a designation for mother and father. What is the reason for this? Monks, mother and father are of great service to their children, they are their nurturers, nourishers, and those who show them this world." The Blessed One said this meaning. Therein this is said:

"Mother and father are called Brahmā, and first teachers;
Worthy of offerings from their children, compassionate towards their offspring.

"Therefore the wise person should venerate them, and should honour them;
With food and with drink, with cloth and with bedding;
With anointing and with bathing, and with washing of their feet.

"By that service to mother and father, the wise;
They praise him right here, and after death he rejoices in heaven."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Being Very Helpful

107. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, brahmins and householders are of great service to you, those who attend upon you with requisites of robes, almsfood, lodging and medicine for the sick. You too, monks, are of great service to brahmins and householders, in that you expound to them the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; you reveal the holy life that is complete in its entirety and pure. Thus, monks, in dependence on each other, the holy life is lived for the purpose of crossing over the flood, for the rightly making an end of suffering." The Blessed One said this meaning. Therein this is said:

"Those with homes and the homeless, both dependent on each other;
They attain the Good Teaching, the unsurpassed freedom from bondage.

"From those with homes, robes, requisites and lodgings;
The homeless receive, for the removal of dangers.

"But depending on the Fortunate One, householders who seek a home;
Having faith in the Worthy Ones, meditators with noble wisdom.

"Having practised the Teaching here, the path leading to a fortunate destination;
Delighting in the world of gods, they rejoice, those who desire sensual pleasures."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on Deceit

108. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Whatever monks, monks, who are deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated - those monks, monks, are not my own. And those monks, monks, have departed from this Teaching and discipline; and they do not attain growth, increase, and expansion in this Teaching and discipline. But those monks, monks, who are not deceitful, not prattlers, wise, without obstinacy, well concentrated - those monks, monks, are my own. And those monks, monks, have not departed from this Teaching and discipline; and they attain growth, increase, and expansion in this Teaching and discipline." The Blessed One said this meaning. Therein this is said:

"Deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated;
They do not grow in the Teaching, taught by the Perfectly Enlightened One.

"Not deceitful, not prattlers, wise, without obstinacy, well concentrated;
They indeed grow in the Teaching, taught by the Perfectly Enlightened One."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on the River Stream

109. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Just as, monks, a man might be carried along by the stream of a river, by what has a dear nature and a pleasant nature. A man with eyes, standing on the bank, having seen him, might say thus - 'Although you, hey man, are being carried along by the stream of the river, by what has a dear nature and a pleasant nature, yet there is below a lake with waves, with whirlpools, with monsters, with demons, which you, hey man, having reached that lake, will undergo death or suffering like death.' Then, monks, that man, having heard the voice of that man, might strive against the stream with his hands and feet.

"This simile, monks, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'The stream of the river', monks, this is a designation for craving.

'What has a dear nature and a pleasant nature', monks, this is a designation for the six internal sense bases.

'The lake below', monks, is a designation for the five lower mental fetters.

'Danger of waves', monks, is a designation for wrath and anguish.

'Whirlpool', monks, is a designation for these five types of sensual pleasure.

'Monster demon', monks, is a designation for womankind.

'Against the stream', monks, is a designation for renunciation.

'Effort with hands and feet', monks, is a designation for the arousal of energy.

'The man with eyes standing on the bank', monks, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One." The Blessed One said this meaning. Therein this is said:

"Even with suffering, he should give up sensual pleasures, desiring freedom from bondage in the future;

With right understanding, with well-liberated mind, he should touch liberation here and there;

He is one who has attained the highest knowledge, one who has fulfilled the holy life, one who has reached the end of the world, he is called one who has gone beyond."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

11. The Discourse on Walking

110. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"If, monks, for a monk who is walking, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration. Even while walking, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is standing, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration. Even while standing, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is sitting, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration. Even while sitting, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is lying down and awake, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration. Even while lying down and awake, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is walking, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration. Even while walking, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is standing, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration. Even while standing, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is sitting, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration. Even while sitting, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is lying down and awake, there arises a sensual thought or a thought of anger or a thought of violence. If, monks, that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration. Even while lying down and awake, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'." The Blessed One said this meaning. Therein this is said:

"Whether walking or standing, sitting or lying down;
Whoever thinks an evil thought connected with the household life.

"He has entered upon a wrong path, infatuated by things leading to delusion;
Such a monk is incapable of touching the highest enlightenment.

"But whoever, whether walking or standing, sitting or lying down;

Having calmed applied thought, delights in the peace of applied thought;
Such a monk is capable of touching the highest enlightenment."

This meaning too was spoken by the Blessed One, thus have I heard. The eleventh.

12. The Discourse on One Accomplished in Morality

111. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, dwell accomplished in morality, accomplished in the Pātimokkha; dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults; having accepted the training rules, train in them.

"For you, monks, dwelling accomplished in morality, accomplished in the Pātimokkha, dwelling restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules, training in them, what further is there to be done?

"If, monks, for a monk who is walking, covetousness has departed, anger has departed, sloth and torpor have departed, restlessness and remorse have departed, sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Even while walking, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is standing, covetousness has departed, anger... etc. sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Even while standing, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is sitting, covetousness has departed, anger... etc. sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Even while sitting, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is lying down and awake, covetousness has departed, anger... etc. sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Even while lying down and awake, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'." The Blessed One said this meaning. Therein this is said:

"Restrained one should walk, restrained one should stand, restrained one should sit, restrained one should lie down;
Restrained a monk should bend, restrained he should stretch out.

"Above, across, below, as far as the world extends;
Having examined the phenomena, the rise and fall of the aggregates.

"One who dwells thus, ardent, of peaceful conduct, not restless;
"Training in what is proper for serenity of mind, always mindful;
They call such a monk 'constantly resolute'."

This meaning too was spoken by the Blessed One, thus have I heard. The twelfth.

13. The Discourse on the World

112. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"The world, monks, has been fully awakened to by the Truth-finder; the Truth-finder is unbound from the world. The origin of the world, monks, has been fully awakened to by the Truth-finder; the origin of the world has been abandoned by the Truth-finder. The cessation of the world, monks, has been fully awakened to by the Truth-finder; the cessation of the world has been realised by the Truth-finder. The practice leading to the cessation of the world, monks, has been fully awakened to by the Truth-finder; the practice leading to the cessation of the world has been developed by the Truth-finder.

"Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - because that has been fully awakened to by the Truth-finder, therefore he is called 'Truth-finder'.

"And, monks, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise; therefore he is called 'Truth-finder'.

"Monks, the Truth-finder speaks as he acts, acts as he speaks; thus he speaks as he acts, acts as he speaks; therefore he is called 'Truth-finder'.

"In the world with its gods, monks, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'." The Blessed One said this meaning. Therein this is said:

"Having directly known the whole world, all in the world as it truly is;
Unbound from the whole world, unattracted in the whole world.

"He indeed is the all-conquering wise one, releasing all mental knots;
For him the supreme peace is touched, Nibbāna, fearless from any quarter.

"This is the Buddha who has eliminated the mental corruptions, without trouble, with doubt cut off;
Having attained the elimination of all action, liberated in the extinction of clinging.

"This is that Blessed One, the Buddha, this is the unsurpassed lion;
For the world with its gods, he set in motion the divine wheel.

"Thus gods and humans, those who have gone for refuge to the Buddha;
Having come together, they pay homage to him, the great one, free from
timidity.

"Tamed, the best of those who tame, peaceful, the sage among those who
bring peace;
Liberated, the foremost of those who liberate, crossed over, the excellent
among those who help cross over.

"Thus indeed they pay homage to the great one, free from timidity;
In the world including the gods, there is no one equal to you."

This meaning too was spoken by the Blessed One, thus have I heard. The thirteenth.

The Book of Fours is concluded.

Its summary:

Brahmin, Easy to Obtain, Knowing, Ascetic, Morality, Craving, Brahmā;
Of Great Service, Deceitful Person, Conduct, Accomplished, With the World -
thirteen thus.

Classification of Discourses:

The Ones Chapter with twenty-seven, the Twos with twenty-two discourses
included;
The Threes with even wisdom and serenity, thirteen and the Fours - thus this
is.

One hundred and twelve discourses, having recited together they compiled in
the past;
The Worthy Ones, for long duration, called it by the name Itivuttaka.

The Itivuttaka Pāṭi is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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