Snp 1.12 — Muni Sutta — The Sage

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=75
Source revision: ff6fa85ebaed058886a2d52b1b0d3e1b29eeca3b26995a23bff6a50066e84495
License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf
Copyright © Bhikkhu Candana, 2023. Free distribution only; do not alter the contents.
Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 1.12

Muni Sutta

“The Sage”

207. “Fear arises when you get intimately close with others, because by living together, what arises is dust and pollution. Because of this, the Sage chooses to live the homeless life, free from all the entanglements that companionship brings.

208. “By uprooting whatever used to grow, the wandering Sage, living alone, is not one who would go back to replanting its seeds for it to grow back again, nor to foster it by giving it a new birth. That is how the great Sage experiences peace.

209. “Having properly assessed his past actions and considered their very causes, such a Sage would no longer perpetuate those by giving them any further attention. For he, with confidence supreme, is the one, who has gone beyond the confines of logic and its endless labyrinths, and thus, has seen the destruction of rebirth itself.

210. “Having considered and seen all the realms of rebirth, but not wanting to have anything to do with any of them, desiring none, the Sage remains without greed, free from longing and as a result, struggling no further, either this way or that, for he has crossed over to the farther shore.

211. “The Sage, seeing all things, overcomes them all by remaining aloof; standing amidst the world, yet unstained by it, for he has left it all behind and is now liberated, having destroyed craving and its suffocating hold on the heart. It is for this reason that the wise recognize him as a Sage.

212. “Strengthened by wisdom, living with virtue, and composed with a collected mind, he appreciates the value of the jhānas, dwelling with mindfulness throughout. With the poisoned arrow pulled out, he remains desireless, with the contaminants all wiped out from his heart. It is for this reason that the wise recognize him as a Sage.

213. “The wandering Sage, diligently working on improving himself, is unmoved nor affected, whether exposed to praise or blame. He is like the lion that remains unstartled by various cries; or like the wind that cannot be captured in a net; or like the lotus, which remains untouched by the water drops. While he himself is not led by others, he is the one who leads others to the highest. It is for this reason that the wise recognize him as a Sage.

214. “He is firmly grounded, no matter how many bitter words are thrown at him, while standing tall and unmoved, much like a pillar placed deep into the ground. Being thus, without any lust remaining in his heart, he lives with all his faculties settled and attentive. It is for this reason that the wise recognize him as a Sage.

215. “Steadfast and determined on his single course and trajectory, just like a sharply moving arrow, he is disgusted by unwholesome actions, and because of this, he is always watchful and alert, examining the nature of his deeds,

discerning between what is harmonious and non- harmonious with the Dhamma. It is for this reason that the wise recognize him as a Sage.

216. “Whoever lives thus, with his senses restrained, cannot allow himself to do any evil intentionally; whether surrounded by children or old people, he remains a Sage, undeterred. No longer susceptible to irritability, he does not fuel more anger to arise in others, as he abstains from insulting or retaliating for what was done to him. It is for this reason that the wise recognize him as a Sage.

217. “And when he, who lives by the charity of others, receives choice offerings of meals that are delicious and exquisite, or whether those that are considered medium in quality, or mere leftovers, the Sage remains unfazed, for he neither thinks highly of nor belittles the food he gets, due to their quality. It is for this reason that the wise recognize him as a Sage.

218. “The Sage lives while completely refraining from sex. Even from a young age, he is not tied down by anything, being completely uninterested in taking any kinds of intoxicants or substances that delude the mind. It is for this reason that the wise recognize him as a Sage.

219. “Understanding the world, seeing the highest goal in life, he has crossed over the flood, traversing over the ocean vast. He is the one who has broken himself free of the shackles that bind; unfettered he lives, having cleanly pulled out the contaminants from his heart. It is for this reason that the wise recognize him as a Sage.

220. “These two could never be equal nor the same:

“The householder who maintains a wife; and the one yoked to the Dhamma, who lives by virtue.

“That householder lives while being unrestrained when it comes to harming others, whereas the Sage behaves with restraint, as he protects all beings, always.

221. “The crested, blue-necked peacock, dragging its long tail behind it, will never be equal in speed to that of the goose that flies free through the wide-open sky. Likewise, the householder cannot be equal to the Bhikkhu, who lives unattached, meditating in the seclusion of the forest.”