Snp 4.3 — Duṭṭhaṭṭhaka Sutta — Eight on Evil Intent

English translation by Bhikkhu Candana.
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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. 4.3

Duṭṭhaṭṭhaka Sutta

“Eight on Evil Intent”

780. “While some speak with evil intent, others speak with a mind that is set on truth. Thus, no sage will ever be produced by disputes, for the wise never go looking for debates, which is why there are no more positions left for them, to either defend or oppose.

781. “But while holding on to wrong views, how could anyone transcend their own desires and emotional drives, when their entire worldview and way of thinking is flawed? Truly, one is responsible for how one thinks. After all, whatever one speaks, is none other than what one repeatedly thinks about.

782. “Without ever being asked, many keep talking boastfully about their own virtuous conduct and adherence to the training rules. But such behavior is one that the wise categorically declare to be the very opposite of nobility, and in fact, evil in its nature.

783. “However, you will never see a contentedly calm Bhikkhu, quenched in his heart, to boastfully list his own virtues or tell others about his adherence to the training rules. It is such behavior that the wise fully declare to be

noble, where there is nothing left in the world for him to show off about.

784. “When following a teaching or a system that is made-up and false, meanwhile promoting it despite its many flaws, simply because for now, there is some benefit one gains from it, well, one will taste the outcome of all that for oneself, as their peace of mind will always remain unstable and their heart fully disturbed.

785. “It is not easy to overcome or to let go of wrong views, when all one does is substituting this teaching for that, while grabbing on to them, having reached some conclusion about the world. So, people continue to take up this idea while giving up others

in turn, without properly investigating what they believe in, nor testing or seeing its proof for themselves, in the first place.

786. “But for the pure-hearted, there is no more formulations of different views, or ready-made conclusions about the world, or ideas about this or any other life. Such beings who have given up the illusion of comparing and contrasting; no more latching to any concepts, they go beyond, with no one able to know as to which way they went.

787. “Meanwhile, the majority keep seizing and grabbing, caught up in controversies, disputing over this or that teaching. But how could the pure-hearted, remaining aloof and uninvolved with all that madness, ever be pulled into such foolish affairs? For they are done with validating or negating the existence of a substantial self, having utterly freed themselves from the entire gamut of views.”