Snp 4.5 — Sn 4:5 The Supreme Octet

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/StNp/StNp4_5.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

4:5 The Supreme Octet

When dwelling on views

as “supreme,”

a person makes them

the utmost thing in the world,

&, from that, calls

all others inferior

and so he’s not gone beyond disputes.

When he sees his own advantage
in what's seen, heard, sensed,
or in habits & practices,
seizing it there
he sees all else, all others,
as inferior.

That, too, say the skilled,
is a binding knot: that
in dependence on which
you regard another
as inferior.
So a monk shouldn't be dependent
on what's seen, heard, or sensed,
or on habits & practices;
nor should he theorize a view in the world
in connection with knowledge
or habits & practices;
shouldn't take himself
to be "equal";
shouldn't think himself
inferior or superlative.

Abandoning what he'd embraced,
not clinging,
he doesn't make himself dependent
even in connection with knowledge;
doesn't follow a faction
among those who are split;
doesn't fall back
on any view whatsoever.

One who isn’t inclined
toward either side
—becoming or not-,
here or beyond—
who has no entrenchment
when considering what’s grasped among doctrines,
hasn’t the least
theorized perception
with regard to what’s seen, heard, or sensed.
By whom, with what,
should he be pigeonholed
here in the world?
—this brahman
who hasn’t adopted views.

They don’t theorize, don’t yearn,
don’t adhere even to doctrines.

A brahman not led
by habits or practices,
gone to the beyond
—Such—
doesn’t fall back.

vv. 796–803

Publisher references (not part of the sutta)

See also: AN 4:199; AN 6:49