Snp 4.14 — Tuvaṭaka Sutta — Discourse on Not Wasting Time

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=307
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. 4.14

Tuvaṭaka Sutta

“Discourse on Not Wasting Time”

915. “I have come to ask You, O! Great Sage, Kinsman of the Sun, about seclusion and the attainment of cessation. How does a Bhikkhu, having understood, become ‘released’ and ‘cooled,’ no longer reaching out into the world to grab onto anything?”

916. And The Blessed One replied by saying:

“With wisdom, he abandons the identification within himself of an ‘I am,’ as he cuts out the very root of conceptualizing and mental proliferations; so dominant in the mind. He does this by constantly training himself, while uprooting all manner of craving from his heart.

917. “Whatever truths he may come to know, whether of an internal or external nature, he would not let them dominate his heart, nor would be become conceited because of them. After all, the wise ones know for sure that settling on anything, means Nibbāna is still far away.

918. “Because of this, he would not think of himself as being superior, inferior, or even equal. Thus, in making contact

with all kinds of experiences, he does not fall into the trap of incessantly comparing and contrasting.

919. “Always situating himself in internal appeasement by finding peace within, such a Bhikkhu does not reach outside of himself, looking for tranquility or peace to come to him from others (or outside). As such, if he never takes up anything, what would he need to put back down?

920. “Just like in the middle of the deep ocean there are no waves to be seen crashing about, where stillness and quiet pervade, likewise the Bhikkhu, standing quiet and unmoved, does not make any fulsome ripples, due to the absence of arrogance or pride in his heart.”

921. “The one with eyes wide open, Himself having witnessed it directly, has explained the Dhamma that drives out all troubles, with certainty. Now, please speak to us about the Training in this Practice O! Blessed One! Speak about the rules of Higher Training, along with the ways on going deeper in meditative practice.”

922. “Do not go coveting with lustful eyes; protect the ears from disparaging and common talk. Do not greedily seek out flavors, and reject the possession of anything whatsoever in the world.

923. “When the Bhikkhu is touched by a painful experience, he does not lose his composure nor wails for any reason. This, because he is no longer a person who looks for rebecoming somewhere else, to run away from the terrors being faced now.

924. “In receiving your alms food and drinks, other nourishments, and clothes, do not go on accumulating or storing them, nor worry or fret about whether you will obtain such things, ever again.

925. “The Bhikkhu is not a drifter! He is a meditator! So, do not be fond of traveling here and there, wanting to explore different places, for such things will only make you more restless and negligent. Instead, find yourself a quiet place and just stay there, practicing diligently.

926. “Such a Bhikkhu would not pay attention to whether he is getting enough sleep or not; instead, his drive is focused as he puts continuous energy into staying awake, to maintain his practice. And by giving up drowsiness, he gets rid of all manner of self-deceptions, merriments, distractibility, looking physically good, or thinking about anything to do with sex.

927. “No true disciple of mine would practice casting spells or making atharva charms, or engage in any kind of dream interpretation, reading signs, or astrology. As such, the true Bhikkhu would not dedicate his time interpreting the cries of animals, nor engage in animal husbandry, nor the art of healing physical ailments, nor inducing human fertilization, or abortions.

928. “Such a Bhikkhu is never excited nor elated in hearing praise. Similarly, he is not startled, shaken, or depressed in hearing others target him with their blame and criticism. Instead, he is one who shuns longing altogether, along with stinginess, jealousy, vindictiveness, and slander.

929. “The Bhikkhu does not involve himself with the buying or selling of things, which in itself reduces the chances for him to receive blame from others. He does not enjoy

lingering in the village, within society or among lay people, nor does he work up his charm for supporters to like him, so he may secure more gain for himself.

930. “The Bhikkhu does not show off or become boastful, nor does he use innuendoes or ambiguities, speaking words with ulterior motives. When training, he is neither disrespectful, nor contentious.

931. “He does not live his life through lies, nor is he intentionally cunning or devious, working with hidden motives. He neither despises others nor looks down upon them, because of who he is or where he comes from (as opposed to others). He does not discriminate against nor degrades others because of his level of wisdom, attainments, or even the training rules, he maintains.

932. “And even when he is provoked by hearing or witnessing negative remarks and attacks being made against him from others, whether from monastics or even lay people, he would not go on attacking them in response. This, because the virtuous ones do not retaliate.

933. “Thus, by understanding the Dhamma, the Bhikkhu constantly trains himself mindfully with scrutiny, always reminding himself that ‘Nibbāna, is ultimately, the ever-present state of peace and contentment.’ Because of this, he is never negligent of Gautama’s Dispensation.

934. “In this manner, the Bhikkhu continues training diligently on the Path, in the example of the Tathāgata, as per His Dispensation, whereby through his own efforts, he attains that which had not been attained by him previously.

“Thus, he becomes an Undefeated Conqueror; a True Vanquisher himself, who has seen the Dhamma firsthand, directly, and not as the result of hearsay.”

This is what The Blessed One said.