THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

2. The Book of Causation (2. Nidānavaggo)

1. The First Chapter (1. Paṭhamavaggo)

[SN 17.1-10, PTS 2.226-2.232]

3. The Collection of the Connected Discourses

2. The Book of Causation

1. The First Chapter

1. The Discourse on the Severe

157. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One.The Blessed One said this:

"Severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Therefore, monks, you should train thus -'We will abandon arisen material gain, honour and fame, and arisen material gain, honour and fame will not remain obsessing our mind.' Thus indeed, monks, should you train." The first.

2. The Discourse on the Hook

158. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Just as, monks, a fisherman might throw a baited hook into a deep lake. A certain fish with an eye for bait might swallow it.Thus indeed, monks, that fish having swallowed the hook has fallen into calamity, fallen into disaster, subject to be done with as wished by the fisherman."

"'Fisherman', monks, this is a designation for Māra the Evil One.'Hook', monks, this is a designation for material gain, honour and fame. Whoever indeed, monks, a monk enjoys and desires arisen material gain, honour and fame, this is called, monks, a monk who has swallowed the hook of Māra, fallen into calamity, fallen into disaster, subject to be done with as wished by the Evil One. Thus severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Therefore, monks, you should train thus -'We will abandon arisen material gain, honour and fame, and arisen material gain, honour and fame will not remain obsessing our mind.' Thus indeed, monks, should you train." The second.

3. The Discourse on the Tortoise

159. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Once in the past, monks, in a certain lake, a great family of tortoises was a dweller for a long time. Then, monks, a certain tortoise said this to another tortoise - 'Do not, dear tortoise, go to that place.'That tortoise, monks, went to that place. A huntsman shot him with a harpoon. Then, monks, that tortoise approached that other tortoise. That tortoise, monks, saw that tortoise coming from afar. Having seen him, he said this to that tortoise -'Did you not, dear tortoise, go to that place?' 'I did go, dear tortoise, to that place.' 'But are you, dear tortoise, uninjured, unhurt?' 'I am uninjured, dear tortoise, unhurt, but there is this string

following behind me, behind me.' 'Truly you are, dear tortoise, injured, truly you are hurt. For by this string, dear tortoise, your fathers and grandfathers fell into calamity, fell into disaster. Go now, dear tortoise, you are no longer one of us.'

"'Huntsman', monks, this is a designation for Māra the Evil One.'Harpoon', monks, this is a designation for material gain, honour and fame. 'String', monks, this is a designation for delight and lust. Whoever indeed, monks, a monk enjoys and desires arisen material gain, honour and fame - this is called, monks, a monk greedy for the harpoon, fallen into calamity, fallen into disaster, subject to be done with as wished by the Evil One. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The third.

4. The Discourse on the Long-Haired

160. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Just as, monks, a long-haired goat might enter a thorn thicket. She would get caught here and there, would be seized here and there, would be bound here and there, would come to calamity and disaster here and there. "So too, monks, here a certain monk, overcome by material gain, honour and fame, with mind consumed, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a town for almsfood. He clings here and there, is seized here and there, is bound here and there, comes to calamity and disaster here and there. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The fourth.

5. The Discourse on the Dung Beetle

161. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Just as, monks, a dung beetle, a dung-eater, full of dung, stuffed with dung. And before it is a great heap of dung.It might despise another dung beetle - 'I am a dung-eater, full of dung, stuffed with dung, and before me is this great heap of dung.' So too, monks, here a certain monk, overcome by material gain, honour and fame, with mind consumed, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a town for almsfood. There he has eaten as much as he likes, and he is invited for tomorrow, and his almsfood is full. Having gone to the monastery, he boasts in the midst of the group of monks - 'I have eaten as much as I liked, I am invited for tomorrow, and this almsfood of mine is full, I am an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick, but these other monks are of little merit, of little influence, not obtainers of the requisites of robes, almsfood, lodging and medicine for the sick.' He, overcome by material gain, honour and fame, with mind consumed, despises other well-behaved monks. That indeed, monks, is for that foolish man's harm and suffering for a long time. Thus severe, monks, is material gain, honour and fame, etc. Thus indeed, monks, should you train." The fifth.

6. The Discourse on the Thunderbolt

162. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Let a thunderbolt wheel come upon whom it may, monks, but let not material gain, honour and fame reach a learner who has not attained the goal."

"'Thunderbolt wheel', monks, this is a designation for material gain, honour and fame. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The sixth.

7. The Discourse on the Poisoned

163. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Let a dart smeared with poison pierce whom it may, monks, but let not material gain, honour and fame reach a learner who has not attained the goal."

"'Dart', monks, this is a designation for material gain, honour and fame. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The seventh.

8. The Discourse to Siṅgāla

164. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Did you hear, monks, towards dawn, an old jackal howling?" "Yes, venerable sir." "That, monks, is an old jackal afflicted by a type of disease called mange; he delights neither having gone to a den, nor delights having gone to the root of a tree, nor delights having gone to the open air; wherever he goes, wherever he stands, wherever he sits down, wherever he lies down; there and there he comes to calamity and disaster. So too, monks, here a certain monk, overcome by material gain, honour and fame, with mind consumed, delights neither having gone to an empty house, nor delights having gone to the root of a tree, nor delights having gone to the open air; wherever he goes, wherever he stands, wherever he sits down, wherever he lies down; there and there he comes to calamity and disaster. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The eighth.

9. The Discourse on the Verambha Wind

165. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Above, monks, in space, winds called verambha blow. There, whatever bird goes, those verambha winds throw it. For that one thrown by the verambha winds, its feet go one way, its wings go another way, its head goes another way, its body goes another way. So too, monks, here a certain monk, overcome by material gain, honour and fame, with mind consumed, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen a woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life. Others take his robe, others take his bowl, others take his sitting cloth, others take his needle case, just as of a bird thrown by the verambha winds. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The ninth.

10. The Discourse with Verses

166. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Here I, monks, see a certain person overpowered by honour, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But here I, monks, see a certain person overpowered by dishonour, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But here I, monks, see a certain person overpowered by honour and dishonour, by both of these, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "For one being honoured, or by dishonour, or by both;
> Whose concentration does not waver, of one dwelling in the limitless.
>
> "That meditator, acting continuously, subtle, one who sees with insight into views;
> Delighting in the elimination of clinging, they call a good person."The tenth.

The first chapter.

Its summary:

> Severe, Hook, Tortoise, Long-haired and Dung-beetle;
> Thunderbolt, Poisoned, Jackal, with Verambha and with Verses.

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 (Ṭīkā), 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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