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)

3. The Third Chapter (3. Tatiyavaggo)

[SN 17.21-30, PTS 2.235-2.239]

3. The Collection of the Connected Discourses

2. The Book of Causation

3. The Third Chapter

1. The Discourse on Womankind

170. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. For him, monks, not a single woman remains obsessing the mind of one alone, for whom material gain, honour and fame remains obsessing the mind. Thus severe indeed, monks, is material gain, honour and fame etc. thus indeed, monks, should you train." The first.

2. The Discourse on a Beautiful Woman

171. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. For him, monks, not a single most beautiful woman in the country remains obsessing the mind of one alone, for whom material gain, honour and fame remains obsessing the mind. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The second.

3. The Discourse on an Only Son

172. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. A faithful female lay follower, monks, rightly imploring her only son, dear and agreeable, might implore thus: 'Be such, dear son, as the householder Citta and Hatthaka of Āḷavī.' This, monks, is the standard, this is the measure for my disciples who are lay followers, that is to say, the householder Citta and Hatthaka of Āḷavī. But if you, dear son, go forth from the home life into homelessness; be such, dear son, as Sāriputta and Moggallāna. This, monks, is the standard, this is the measure for my disciples who are monks, that is to say, Sāriputta and Moggallāna. But let not material gain, honour and fame reach you, dear son, while you are a learner who has not attained the goal. If, monks, material gain, honour and fame reaches that monk who is a learner who has not attained the goal, it becomes an obstacle for him. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The third.

4. The Discourse on an Only Daughter

173. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. A faithful female lay follower, monks, rightly imploring her only daughter, dear and agreeable, might implore thus: 'Be such, mistress, as the female lay follower Khujjuttarā and Nandamātā of Veḷukaṇḍaka.' This, monks, is the standard, this is the measure for my female disciples who are female lay followers, that is to say, the female lay follower Khujjuttarā and Nandamātā of Veḷukaṇḍaka. But if you, mistress, go forth from the home life into homelessness; be such, mistress, as the nun Khemā and Uppalavaṇṇā. This, monks, is the standard, this is the measure for my female disciples who are nuns, that is to say, the nun Khemā and Uppalavaṇṇā. But let not material gain, honour and fame reach you, mistress, while you are a learner

who has not attained the goal. If, monks, material gain, honour and fame reaches that nun who is a learner who has not attained the goal, it becomes an obstacle for her. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The fourth.

5. The Discourse on Ascetics and Brahmins

174. He was dwelling at Sāvatthī, etc. "Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification, danger, and escape of material gain, honour, and fame, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves. But whatever ascetics or brahmins, monks, who understand as it really is the gratification, danger, and escape of material gain, honour, and fame, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The fifth.

6. The Second Discourse on Ascetics and Brahmins

175. He was dwelling at Sāvatthī, etc. "Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of material gain, honour, and fame, etc. They understand, etc. Having realised by direct knowledge themselves, having attained, they dwell." The sixth.

7. The Third Discourse on Ascetics and Brahmins

176. He was dwelling at Sāvatthī, etc. "Whatever ascetics or brahmins, monks, who do not understand as it really is material gain, honour and fame, do not understand the origin of material gain, honour and fame, do not understand the cessation of material gain, honour and fame, do not understand the practice leading to the cessation of material gain, honour and fame, etc. They understand, etc. Having realised by direct knowledge themselves, having attained, they dwell." The seventh.

8. The Discourse on Skin

177. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. Material gain, honour and fame, monks, cuts the skin, having cut the skin it cuts the hide, having cut the hide it cuts the flesh, having cut the flesh it cuts the sinews, having cut the sinews it cuts the bones, having cut the bones it remains having reached the bone marrow. Thus severe, monks, is material gain, honour and fame, etc. Thus indeed, monks, should you train." The eighth.

9. The Discourse on a Rope

178. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. Material gain, honour and fame, monks, cuts the skin, having cut the skin it cuts the hide, having cut the hide it cuts the flesh, having cut the flesh it cuts the sinews, having cut the sinews it cuts the bones, having cut the bones it remains having reached the bone marrow."

"Just as, monks, a powerful man, having wrapped the calf of the leg with a strong horse-hair rope, might rub it. It would cut the skin, having cut the skin it would cut the hide, having cut the hide it would cut the flesh, having cut the flesh it would cut the sinews, having cut the sinews it would cut the bones, having cut the bones it would remain having reached the bone marrow. So too, monks, material gain, honour and fame cuts the skin, having cut the skin it cuts the hide, having cut the hide it cuts the flesh, having cut the flesh it cuts the sinews, having cut the sinews it cuts the bones, having cut the bones it remains having reached the bone marrow. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The ninth.

10. The Discourse on the Monk

179. He was dwelling at Sāvatthī, etc. "Even that monk, monks, who is a Worthy One, one who has eliminated the mental corruptions, for him too I say material gain, honour and fame is an obstacle." When this was said, the venerable Ānanda said this to the Blessed One: "But for what, venerable sir, is material gain, honour and fame an obstacle for a monk who has eliminated the mental corruptions?" "That which is his unshakeable liberation of mind, Ānanda, I do not say material gain, honour and fame is an obstacle for that. But whatever pleasant abidings in the present life have been attained by him dwelling diligent, ardent, and resolute, Ānanda, for those I say material gain, honour and fame is an obstacle for him. Thus severe, Ānanda, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Therefore, Ānanda, 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, Ānanda, should you train." The tenth.

The third chapter.

Its summary:

> Womankind and the beautiful one, son and the only daughter;
> Ascetics and brahmins three, skin, rope and the monk.

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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