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)

6. Connected Discourses on Gains and Honour
(6. Lābhasakkārasaṃyuttaṃ)

[SN 17.1-43, PTS 2.226-2.244]

3. The Collection of the Connected Discourses

2. The Book of Causation

6. Connected Discourses on Gains and Honour

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.

2. The Second Chapter

1. The Discourse on the Golden Bowl

167. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. for the achievement. Here I, monks, understand a certain person thus, having encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of a golden bowl filled with silver powder.' I see him at a later time overpowered by material gain, honour and fame, with mind consumed, speaking a conscious lie. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The first.

2. The Discourse on the Silver Bowl

168. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, etc. Here I, monks, understand a certain person thus, having encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of a silver bowl filled with gold powder.' I see him at a later time overpowered by

material gain, honour and fame, with mind consumed, speaking a conscious lie. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The second.

3-10. The Group of Eight Discourses Beginning with the Gold Coin Discourse

169. He was dwelling at Sāvatthī, etc. "Here I, monks, understand a certain person thus, having encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of a gold coin, etc. even for the sake of a hundred gold coins, even for the sake of a gold ingot, even for the sake of a hundred gold ingots, even for the sake of the earth filled with gold, even for the sake of some trifling material gain, even for the sake of life, even for the sake of the most beautiful girl in the country would he speak a conscious lie.' I see him at a later time overpowered by material gain, honour and fame, with mind consumed, speaking a conscious lie. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The tenth.

The second chapter.

Its summary:

> Two bowls, two gold, with gold ingots the other two;
> Earth, trifle, life, the most beautiful girl in the country - these are ten.

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.

4. The Fourth Chapter

1. The Discourse on Splitting

180. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. Overcome by material gain, honour and fame, with mind consumed, monks, Devadatta broke the Community. Thus severe, monks, is material gain, honour and fame, etc. should you train." The first.

2. The Discourse on Wholesome Roots

181. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. For Devadatta, monks, overcome by material gain, honour and fame, with mind consumed, the wholesome root went to eradication. Thus severe, monks, is material gain, honour and fame, etc. should you train." The second.

3. The Discourse on Wholesome Mental States

182. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. For Devadatta, monks, overcome by material gain, honour and fame, with mind consumed, the wholesome mental state went to eradication. Thus severe, monks, is material gain, honour and fame, etc. should you train." The third.

4. The Discourse on Bright Qualities

183. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. For Devadatta, monks, overcome by material gain, honour and fame, with mind consumed, the bright mental state went to eradication. Thus severe, monks, is material gain, honour and fame, etc. should you train." The fourth.

5. The Discourse on the Recently Departed

184. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak, not long after Devadatta had departed. There the Blessed One, referring to Devadatta, addressed the monks: "For self-destruction, monks, material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta."

"Just as, monks, a plantain gives fruit for its own destruction, gives fruit for its ruin;so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a bamboo gives fruit for its own destruction, gives fruit for its ruin;so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a reed gives fruit for its own destruction, gives fruit for its ruin;so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a mule conceives an embryo for its own destruction, conceives an embryo for its ruin; so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

Thus severe indeed, monks, is material gain, honour and fame. Thus indeed, monks, should you train."

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

> "Fruit indeed kills the plantain, fruit the bamboo, fruit the reed;
> Honour kills a contemptible person, as the embryo kills the mule." The fifth.

6. The Discourse on Five Hundred Chariots

185. He was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time Prince Ajātasattu went to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice were brought as a food offering. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Venerable sir, Prince Ajātasattu goes to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice are brought as a food offering." "Do not, monks, envy Devadatta's material gain, honour and fame. As long as, monks, Prince Ajātasattu will go to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice will be brought as a food offering, only deterioration is to be expected for Devadatta in wholesome mental states, monks, not growth."

"Just as, monks, if they were to break bile into the nose of a fierce dog, thus indeed, monks, that dog would become exceedingly more fierce; so too, monks, as long as Prince Ajātasattu will go to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice will be brought as a food offering, only deterioration is to be expected for Devadatta in wholesome mental states, monks, not growth. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The sixth.

7. The Discourse on the Mother

186. 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. Here I, monks, understand a certain person thus, having encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of his mother.' I see him at a later time overpowered by material gain, honour and fame, with mind consumed, speaking a conscious lie. 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 seventh.

8-13. The Set of Six Beginning with the Discourse on the Father

187. 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. Here I, monks, understand a certain person thus, having

encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of his father, etc. even for the sake of his brother, even for the sake of his sister, even for the sake of his son, even for the sake of his daughter, even for the sake of his wife would he speak a conscious lie.'I see him at a later time overpowered by material gain, honour and fame, with mind consumed, speaking a conscious lie. 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 thirteenth.

The fourth chapter.

Its summary:

> Broke, root, two factors, departed, chariot, mother;
> Father, brother and sister, son, daughter, wife.

The Connected Discourses on Material Gain and Honour is complete.

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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