

samyutta nikāya 17  
*Linked Discourses 17*

1. pathamavagga  
*1. The First Chapter*

1. dāruṇasutta  
*1. Brutal*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
*At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.*

tatra kho bhagavā bhikkhū āmantesi:  
*There the Buddha addressed the mendicants,*

“bhikkhavo”ti,  
*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.  
*“Venerable sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

“dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhiḡamāya.  
*“Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyaḍāya ṭhassatī’ti.  
*‘We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.’*

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.  
*That's how you should train.”*

paṭhamam.

samyutta nikāya 17  
*Linked Discourses 17*

1. paṭhamavagga  
*1. The First Chapter*

2. baḷisasutta  
*2. A Hook*

sāvatthiyaṃ viharati.  
*At Sāvattihī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhiḡamāya.  
*“Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary.*

seyyathāpi, bhikkhave, bālīsiko āmisagataṃ baḷisaṃ gambhīre udakarahade pakkhipeyya.  
*Suppose a fisherman was to cast a baited hook into a deep lake.*

tamenam aṇṇatara āmisacakkhu maccho gileyya.  
*Seeing the bait, a fish would swallow it.*

evañhi so, bhikkhave, maccho gilabaḷiso bālīsikassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo bālīsikassa.

*And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.*

bālīsikoti kho, bhikkhave, mārassetam pāpimato adhivacanaṃ.

*'Fisherman' is a term for Māra the Wicked.*

baḷisanti kho, bhikkhave, lābhasakkārasilokassetam adhivacanaṃ.

*'Hook' is a term for possessions, honor, and popularity.*

yo hi koci, bhikkhave, bhikkhu uppannaṃ lābhasakkārasilokaṃ assādeti nikāmeti, ayaṃ vuccati, bhikkhave, bhikkhu gilabaḷiso mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo pāpimato.

*Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do what he wants with them.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhiḡamāya.

*So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya tṭhassatī’ti.

*'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.'*

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

*That's how you should train."*

dutiyaṃ.

samyutta nikāya 17

*Linked Discourses 17*

1. pathamavagga

*1. The First Chapter*

3. kummasutta

*3. A Turtle*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhiḡamāya.

*"Possessions, honor, and popularity are brutal ...*

bhūtapubbaṃ, bhikkhave, aññatarasmiṃ udakarahade mahākummaḷaṃ ciranivāsi ahoṣi.

*Once upon a time in a certain lake there was a large family of turtles that had lived there for a long time.*

atha kho, bhikkhave, aññataro kummo aññataraṃ kummaṃ etadavoca:

*Then one of the turtles said to another,*

‘mā kho tvaṃ, tāta kumma, etaṃ padesaṃ agamāsī’ti.

*'My dear turtle, don't you go to that place.'*

agamāsi kho, bhikkhave, so kummo taṃ padesaṃ.

*But that turtle did go to that place,*

tamenaṃ luddo papatāya vijjhi.

*and a hunter pierced her with a harpoon.*

atha kho, bhikkhave, so kummo yena so kummo tenupasaṅkami.

*Then that turtle went back to the other turtle.*

addasā kho, bhikkhave, so kummo taṃ kummaṃ dūratova āgacchantaṃ.

*When the other turtle saw her coming off in the distance,*

disvāna taṃ kummaṃ etadavoca:

*he said,*

‘kacci tvaṃ, tāta kumma, na taṃ padesaṃ agamāsi’ti?

*‘My dear turtle, I hope you didn’t go to that place!’*

‘agamāsiṃ khvāhaṃ, tāta kumma, taṃ padesaṃ’ti.

*‘I did.’*

‘kacci panāsi, tāta kumma, akkhato anupahato’ti?

*‘But my dear turtle, I hope you’re not hurt or injured!’*

‘akkhato khomhi, tāta kumma, anupahato, atthi ca me idaṃ suttakaṃ piṭṭhito piṭṭhito anubandhaṃ’ti.

*‘I’m not hurt or injured. But this cord keeps dragging behind me.’*

‘tagghasi, tāta kumma, khato, taggha upahato.

*‘Indeed, my dear turtle, you’re hurt and injured!’*

etena hi te, tāta kumma, suttakena pitaro ca pitāmaha ca anayaṃ āpannā byasanaṃ āpannā.

*Your father and grandfather met with tragedy and disaster because of such a cord.*

gaccha dāni tvaṃ, tāta kumma, na dāni tvaṃ amhākaṃ’ti.

*Go now, you are no longer one of us.’*

luddoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

*‘Hunter’ is a term for Māra the Wicked.*

papatāti kho, bhikkhave, lābhasakkārasilokassetam adhivacanaṃ.

*‘Harpoon’ is a term for possessions, honor, and popularity.*

suttakanti kho, bhikkhave, nandīrāgassetam adhivacanaṃ.

*‘Cord’ is a term for desire with relishing.*

yo hi koci, bhikkhave, bhikkhu uppannaṃ lābhasakkārasilokaṃ assādeti nikāmeti—

*Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They’ve met with tragedy and disaster, and the Wicked One can treat them however he wants.*

ayaṃ vuccati, bhikkhave, bhikkhu giddho papatāya anayaṃ āpanno byasanaṃ āpanno yathākāmakaraṇīyo pāpimato.

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

tatiyaṃ.

saṃyutta nikāya 17

*Linked Discourses 17*

1. paṭhamavagga

*1. The First Chapter*

4. dīghalomikasutta

*4. A Fleecy Sheep*

sāvatthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

seyyathāpi, bhikkhave, dīghalomikā eḷakā kaṇṭakagahanam paviseyya.

*Suppose a fleecy sheep was to enter a briar patch.*

sā tatra tatra sajjeyya, tatra tatra gayheyya, tatra tatra bajjheyya, tatra tatra anayabyasanam āpajjeyya.

*She'd get caught, snagged, and trapped at every turn, coming to ruin.*

evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto pubbaṇhasamayam nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

*In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms.*

so tatra tatra sajjati, tatra tatra gayhati, tatra tatra bajjhati, tatra tatra anayabyasanam āpajjati.

*They get caught, snagged, and trapped at every turn, coming to ruin.*

evam dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

catuttham.

samyutta nikāya 17

*Linked Discourses 17*

1. paṭhamavagga

*1. The First Chapter*

5. mīḷhakasutta

*5. A Dung Beetle*

sāvatthiyaṃ viharati.

*At Sāvattī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

seyyathāpi, bhikkhave, mīḷhakā gūthādī gūthapūrā punṇā gūthassa. purato cassa mahāgūthapuñjo.

*Suppose there was a dung-eating beetle full of dung, stuffed with dung, and before her was a huge pile of dung.*

sā tena aññā mīḷhakā atimaññeyya:

*She'd look down on other beetles, thinking:*

‘ahamhi gūthādī gūthapūrā punṇā gūthassa, purato ca myāyaṃ mahāgūthapuñjo’ti.

*‘For I am a dung-eating beetle full of dung, stuffed with dung, and before me is a huge pile of dung.’*

evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto pubbaṇhasamayam nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

*In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms.*

so tattha bhuttāvī ca hoti yāvadattho, nimantito ca svātānāya, piṇḍapāto cassa pūro.

*There they eat as much as they like, get invited back tomorrow, and have plenty of alms-food.*

so ārāmaṃ gantvā bhikkhugaṇassa majjhe vikatthati:

*When they get back to the monastery, they boast in the middle of a group of mendicants:*

‘bhuttāvī camhi yāvadattho, nimantito camhi svātanaṃ, piṇḍapāto ca myāyaṃ pūro, lābhī camhi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, ime panaññe bhikkhū appapuññā appesakkhā na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ’ti.

*‘I ate as much as I liked, got invited back tomorrow, and had plenty of alms-food. I get robes, alms-food, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don’t get these things.’*

so tena lābhasakkārasilokena abhibhūto pariyādiṇṇacitto aññe pesale bhikkhū atimaññati.

*With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants.*

tañhi tassa, bhikkhave, moghapurisassa hoti dīgharattaṃ ahitāya dukkhāya.

*This will be for their lasting harm and suffering.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo bhikkhave, sikkhitabban”ti.

pañcamaṃ.

saṃyutta nikāya 17

*Linked Discourses 17*

1. paṭhamavagga

*1. The First Chapter*

6. asanisutta

*6. A Bolt of Lightning*

sāvatthiyaṃ viharati.

*At Sāvatthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

kaṃ, bhikkhave, asanivicakkaṃ āgacchatu, sekhaṃ appattamānaṃ lābhasakkārasiloko anupāpuṇātu.

*Who should be struck by lightning? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.*

asanivicakkanti kho, bhikkhave, lābhasakkārasilokassettaṃ adhivacanaṃ.

*‘Lightning strike’ is a term for possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

chatṭhaṃ.

saṃyutta nikāya 17

*Linked Discourses 17*

1. paṭhamavagga

*1. The First Chapter*

7. diddhasutta

*7. A Poisoned Arrow*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

kaṃ, bhikkhave, diddhagatena visallena sallena vijjhatu, sekhaṃ appattamānasaṃ lābhasakkārasiloko anupāpuṇātu.

*Who should be pierced by a poisoned arrow? A trainee who comes into possessions, honor, and popularity before they achieve their heart's desire.*

sallanti kho, bhikkhave, lābhasakkārasilokassetam adhivacanam.

*‘Arrow’ is a term for possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evaṃhi vo, bhikkhave, sikkhitabban”ti.

sattamaṃ.

saṃyutta nikāya 17

*Linked Discourses 17*

1. paṭhamavagga

*1. The First Chapter*

8. siṅgālasutta

*8. A Jackal*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

assuttha no tumhe, bhikkhave, rattiyaṃ paccūsasamayaṃ jarasiṅgālassa vassamānassā”ti?

*Mendicants, did you hear an old jackal howling at the crack of dawn?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“eso kho, bhikkhave, jarasiṅgālo ukkaṇḍakena nāma rogajātena phuttho neva bilagato ramati, na rukkhāmūlagato ramati, na ajjhokāsagato ramati;

*“That old jackal has the disease called mange. He’s not happy in his den, or at the root of a tree, or out in the open.*

yena yena gacchati, yattha yattha tiṭṭhati, yattha yattha nisīdati, yattha yattha nipajjati; tattha tattha anayabyasanam āpajjati.

*Wherever he goes, stands, sits, or lies down he meets with tragedy and disaster.*

evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto neva suññāgaragato ramati, na rukkhāmūlagato ramati, na ajjhokāsagato ramati;

*In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They’re not happy in an empty hut, at the root of a tree, or out in the open.*

yena yena gacchati, yattha yattha tiṭṭhati, yattha yattha nisīdati, yattha yattha nipajjati; tattha tattha anayabyasanam āpajjati.

*Wherever they go, stand, sit, or lie down they meet with tragedy and disaster.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

aṭṭhamam.

saṃyutta nikāya 17  
*Linked Discourses 17*

1. paṭhamavagga  
*1. The First Chapter*

9. verambhasutta  
*9. Gale-force Winds*

sāvattthiyaṃ viharati.  
*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.  
*“Possessions, honor, and popularity are brutal ...*

upari, bhikkhave, ākāse verambhā nāma vātā vāyanti.  
*High in the sky there are gale-force winds blowing.*

tattha yo pakkhī gacchati tamenam verambhā vātā khipanti.  
*Any bird that flies there is flung about by those gale-force winds.*

tassa verambhavātakkhittassa aññeneva pādā gacchanti, aññena pakkhā gacchanti,  
aññena sīsaṃ gacchati, aññena kāyo gacchati.  
*Their feet go one way, their wings another, their head another, and their body another.*

evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto  
pariyādiṇṇacitto pubbaṇhasamayam nivāsetvā pattacīvaramādāya gāmaṃ vā  
nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena  
cittena, anupaṭṭhitāya satiyā, asaṃvutehi indriyehi.

*In the same way, take a certain monk whose mind is overcome and overwhelmed by  
possessions, honor, and popularity. He robes up in the morning and, taking his bowl and robe,  
enters the village or town for alms without guarding body, speech, and mind, without  
establishing mindfulness, and without restraining the sense faculties.*

so tattha passati mātugāmaṃ dunnivattham vā duppārutam vā.  
*There he sees a female scantily clad, with revealing clothes.*

tassa mātugāmaṃ disvā dunnivattham vā duppārutam vā rāgo cittaṃ anuddhamseti.  
*Lust infects his mind.*

so rāgānuddhamsitena cittena sikkham paccakkhāya hīnāyāvattati.  
*He rejects the training and returns to a lesser life.*

tassa aññe cīvaram haranti, aññe pattam haranti, aññe nisīdanam haranti, aññe  
sūciḍgharam haranti, verambhavātakkhittasseva saṃuṇassa.  
*Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the  
bird flung about by the gale-force winds.*

evam dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...  
*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

navamam.

saṃyutta nikāya 17  
*Linked Discourses 17*

1. paṭhamavagga  
*1. The First Chapter*

# 10. sagāthakasutta

10. With Verses

sāvattthiyaṃ viharati.

*At Sāvattthi.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ passāmi sakkārena abhibhūtaṃ  
pariyādiṇṇacittaṃ, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ  
nirayaṃ upapannaṃ.

*Take a case where I see a certain person whose mind is overcome and overwhelmed by honor.  
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the  
underworld, hell.*

idha panāhaṃ, bhikkhave, ekaccaṃ puggalaṃ passāmi asakkārena abhibhūtaṃ  
pariyādiṇṇacittaṃ, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ  
nirayaṃ upapannaṃ.

*Take another case where I see a certain person whose mind is overcome and overwhelmed by  
lack of honor. When their body breaks up, after death, they're reborn in a place of loss, a bad  
place, the underworld, hell.*

idha panāhaṃ, bhikkhave, ekaccaṃ puggalaṃ passāmi sakkārena ca asakkārena ca  
tadubhayena abhibhūtaṃ pariyādiṇṇacittaṃ, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ  
duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.

*And take another case where I see a certain person whose mind is overcome and overwhelmed  
by both honor and lack of honor. When their body breaks up, after death, they're reborn in a  
place of loss, a bad place, the underworld, hell.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

*Then the Holy One, the Teacher, went on to say:*

“yassa sakkariyamānassa,

*“Whether they're honored*

asakkārena cūbhayaṃ;

*or not honored, or both,*

samādhi na vikampati,

*their immersion doesn't waver*

appamāṇavihārino.

*as they live diligently.*

taṃ jhāyinaṃ sātatiṃ,

*They persistently practice absorption*

sukhumaṃ ditthivipassakaṃ;

*with subtle view and discernment.*

upādānakkhayārāmaṃ,

*Rejoicing in the ending of grasping,*

āhu sappuriso itī”ti.

*they're said to be a good person.”*

dasamaṃ.



paṭhamo vaggo.

dāruṇo baḷisaṃ kummaṃ,

dīghalomi ca mīḷhakaṃ;

asani diddhaṃ siṅgālaṃ,

verambhena sagāthakanti.

saṃyutta nikāya 17

*Linked Discourses 17*

2. dutiyavagga

*2. The Second Chapter*

11. suvaṇṇapātisutta

*11. A Golden Bowl*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ... adhigamāya.

*“Possessions, honor, and popularity are brutal ...*

idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

*When I’ve comprehended the mind of a certain person, I understand:*

‘na cāyamāyasmā suvaṇṇapātiyāpi rūpiyacunṇaparipūrāya hetu sampajānamusā bhāseyyā’ti.

*‘This venerable would not tell a deliberate lie even for the sake of a golden bowl filled with silver powder.’*

tameṇaṃ passāmi apareṇa samayena lābhasakkārasilokena abhibhūtaṃ pariyaḍiṇṇacittaṃ sampajānamusā bhāsantaṃ.

*But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

paṭhamam.

saṃyutta nikāya 17

*Linked Discourses 17*

2. dutiyavagga

*2. The Second Chapter*

12. rūpiyapātisutta

*12. A Silver Bowl*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ...

*“Possessions, honor, and popularity are brutal ...*

idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

*When I’ve comprehended the mind of a certain person, I understand:*

‘na cāyamāyasmā rūpiyapātiyāpi suvaṇṇacunṇaparipūrāya hetu sampajānamusā bhāseyyā’ti.

*‘This venerable would not tell a deliberate lie even for the sake of a silver bowl filled with gold powder.’*

tamenam passāmi aparena samayena lābhasakkārasilokena abhibhūtaṃ pariyaḍiṇṇacittaṃ sampajānamusā bhāsantaṃ.

*But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

dutiyaṃ.

samyutta nikāya 17

*Linked Discourses 17*

2. dutiyavagga

*2. The Second Chapter*

13–20. suvaṇṇanikkhasuttādiatthaka

*13–20. A Gold Coin, Etc.*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

*“Mendicants, when I’ve comprehended the mind of a certain person, I understand:*

‘na cāyamāyasmā suvaṇṇanikkhassāpi hetu ... pe ...

*‘This venerable would not tell a deliberate lie even for the sake of a gold coin.’ ...*

suvaṇṇanikkhasatassāpi hetu ...

*‘... for the sake of a hundred gold coins.’ ...*

siṅgīnikkhassāpi hetu ...

*‘... for the sake of a gold doubloon.’ ...*

siṅgīnikkhasatassāpi hetu ...

*‘... for the sake of a hundred gold doubloons.’ ...*

pathaviyāpi jātarūpaparipūrāya hetu ...

*‘... for the sake of the whole earth full of gold.’ ...*

āmisakiñcikkhahetupi ...

*‘... for any kind of material reward.’ ...*

jīvita hetupi ...

*‘... for the sake of life.’ ...*

janapadakalyāṇiyāpi hetu sampajānamusā bhāseyyā’ti.

*‘... for the sake of the finest lady in the land.’*

tamenam passāmi aparena samayena lābhasakkārasilokena abhibhūtaṃ pariyaḍiṇṇacittaṃ sampajānamusā bhāsantaṃ.

*But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

dasamaṃ.

dutiyo vaggo.

dve pāti dve suvaṇṇā ca,

siṅgīhi apare duve;

pathavī kiñcikkhajīvitam,

janapadakalyāṇiyā dasāti.

saṃyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

21. mātugāmasutta

*21. A Female*

sāvatthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ...

*“Possessions, honor, and popularity are brutal ...*

na tassa, bhikkhave, mātugāmo eko ekassa cittaṃ pariyādāya tiṭṭhati yassa  
lābhasakkārasiloko cittaṃ pariyādāya tiṭṭhati.

*Even if you're alone with a female she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

paṭhamam.

saṃyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

22. kalyāṇīsutta

*22. The Finest Lady in the Land*

sāvatthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ...

*“Possessions, honor, and popularity are brutal ...*

na tassa, bhikkhave, janapadakalyāṇī ekā ekassa cittaṃ pariyādāya tiṭṭhati yassa  
lābhasakkārasiloko cittaṃ pariyādāya tiṭṭhati.

*Even if you're alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

dutiyam.

samyutta nikāya 17  
*Linked Discourses 17*

3. tatiyavagga  
*3. The Third Chapter*

23. ekaputtakasutta  
*23. An Only Son*

sāvatthiyaṃ viharati.  
*At Sāvatthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ...  
*“Possessions, honor, and popularity are brutal ...*

saddhā, bhikkhave, upāsikā ekaputtakaṃ piyaṃ manāpaṃ evaṃ sammā āyācamānā  
āyāceyya:  
*A faithful laywoman with a dear and beloved only son would rightly appeal to him,*

‘tādiso, tāta, bhavāhi yādiso citto ca gahapati hatthako ca ālavako’ti.  
*‘My darling, please be like the householder Citta and Hatthaka of Aḷavi.’*

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ upāsakānaṃ, yadidaṃ citto  
ca gahapati hatthako ca ālavako.  
*These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavi.*

sace kho tvam, tāta, agāasmā anagāriyaṃ pabbajasi;  
*‘But my darling, if you go forth from the lay life to homelessness,*

tādiso, tāta, bhavāhi yādisā sārīputtamoggallānāti.  
*please be like Sārīputta and Moggallāna.’*

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakānaṃ bhikkhūnaṃ, yadidaṃ  
sārīputtamoggallānā.  
*These are a standard and a measure for my monk disciples, that is, Sārīputta and Moggallāna.*

mā ca kho tvam, tāta, sekhaṃ appattamānasam lābhasakkārasiloko anupāpunātīti.  
*‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’*

tañce, bhikkhave, bhikkhuṃ sekhaṃ appattamānasam lābhasakkārasiloko  
anupāpunāti, so tassa hoti antarāyāya.  
*If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...  
*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

tatiyaṃ.

samyutta nikāya 17  
*Linked Discourses 17*

3. tatiyavagga  
*3. The Third Chapter*

24. ekadhītusutta  
*24. An Only Daughter*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko ... pe ...

*“Possessions, honor, and popularity are brutal ...*

saddhā bhikkhave upāsikā ekaṃ dhītaraṃ piyaṃ manāpaṃ evaṃ sammā āyācamānā āyāceyya:

*A faithful laywoman with a dear and beloved only daughter would rightly appeal to her,*

‘tādisā, ayye, bhavāhi yādisā khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’ti.

*‘My darling, please be like the laywomen Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother.’*

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikanāṃ upāsikanāṃ, yadidaṃ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā.

*These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother.*

sace kho tvam, ayye, agārasmā anagāriyaṃ pabbajasi;

*‘But my darling, if you go forth from the lay life to homelessness, please be like the nuns Khemā and Uppalavaṇṇā.’*

tādisā, ayye, bhavāhi yādisā khemā ca bhikkhunī uppalavaṇṇā cāti.

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikanāṃ bhikkhunīnaṃ, yadidaṃ khemā ca bhikkhunī uppalavaṇṇā ca.

*These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.*

mā ca kho tvam, ayye, sekhaṃ appattamānaṃ lābhasakkārasiloko anupāpunātūti.

*‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’*

tañce, bhikkhave, bhikkhuniṃ sekhaṃ appattamānaṃ lābhasakkārasiloko anupāpunāti, so tassā hoti antarāyāya.

*If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban’ti.

catutthaṃ.

saṃyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

25. samaṇabrāhmaṇasutta

*25. Ascetics and Brahmins*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“ye hi keci, bhikkhave, samanā vā brāhmaṇā vā lābhasakkārasilokassa assādañca ādinavañca nissaraṇaṃca yathābhūtaṃ nappajānanti,

*“Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity.*

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammataṁ brāhmaṇesu vā brāhmaṇasammataṁ, na ca pana te āyasmantaṁ sāmāññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.

*I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokassa assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṁ pajānanti,

*There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity.*

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammataṁ brāhmaṇesu ca brāhmaṇasammataṁ, te ca paṇāyasmanto sāmāññatthaṇca brahmaññatthaṇca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti”ti.

*I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”*

pañcamaṁ.

samyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

26. dutiyasamanabrāhmaṇasutta

*26. Ascetics and Brahmins (2nd)*

sāvatthiyaṁ viharati.

*At Sāvattthī.*

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokassa samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṁ nappajānanti ... pe

... “*There are ascetics and brahmins who don't truly understand the origin, ending, gratification, drawback, and escape when it comes to possessions, honor, and popularity ...*

pajānanti ... pe ...

*There are ascetics and brahmins who do truly understand ...”*

sayāṁ abhiññā sacchikatvā upasampajja viharanti”ti.

chaṭṭhaṁ.

samyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

27. tatiyasamaṇabrāhmaṇasutta

*27. Ascetics and Brahmins (3rd)*

sāvatthiyaṁ viharati.

*At Sāvattthī.*

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokaṁ yathābhūtaṁ nappajānanti, lābhasakkārasilokasamudayaṁ nappajānanti, lābhasakkārasilokanirodhaṁ nappajānanti, lābhasakkārasilokanirodhagāminiṁ paṭipadaṁ nappajānanti ... pe ...

*“There are ascetics and brahmins who don't truly understand possessions, honor, and popularity, their origin, their cessation, and the path that leads to their cessation ...*

pajānanti ... pe ...

*There are ascetics and brahmins who do truly understand ...*

sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

sattamaṃ.

samyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

28. chavisutta

*28. Skin*

sāvatthiyaṃ viharati.

*At Sāvatthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko.

*“Possessions, honor, and popularity are brutal ...*

lābhasakkārasiloko, bhikkhave, chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati.

*They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo bhikkhave, sikkhitabban”ti.

aṭṭhamam.

samyutta nikāya 17

*Linked Discourses 17*

3. tatiyavagga

*3. The Third Chapter*

29. rajjusutta

*29. A Rope*

sāvatthiyaṃ viharati.

*At Sāvatthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko.

*“Possessions, honor, and popularity are brutal ...*

lābhasakkārasiloko, bhikkhave, chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati.

*They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.*

seyyathāpi, bhikkhave, balavā puriso daḷhāya vālarajjuyā jaṅghaṃ vethetvā ghaṃseyya.

*Suppose a strong man was to twist a tough horse-hair rope around your shin and tighten it.*

sā chaviṃ chindeyya, chaviṃ chetvā cammaṃ chindeyya, cammaṃ chetvā maṃsaṃ chindeyya, maṃsaṃ chetvā nhāruṃ chindeyya, nhāruṃ chetvā aṭṭhiṃ chindeyya, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭheyya.

*It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and stayed pressing there.*

evameva kho, bhikkhave, lābhasakkārasiloko chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiññaṃ āhacca tiṭṭhati.  
*In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...  
*So brutal are possessions, honor, and popularity. ...*

evañhi vo, bhikkhave, sikkhitabban”ti.

navamaṃ.

samyutta nikāya 17  
*Linked Discourses 17*

3. tatiyavagga  
*3. The Third Chapter*

30. bhikkhusutta  
*30. A Mendicant With Defilements Ended*

sāvatthiyaṃ viharati.  
*At Sāvattī.*

“yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo tassapāhaṃ lābhasakkārasiloko antarāyāya vadāmi”ti.  
*“Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.”*

evaṃ vutte, āyasmā ānando bhagavantam etadavoca:  
*When he said this, Venerable Ānanda said to the Buddha,*

“kissa pana, bhante, khīṇāsavassa bhikkhuno lābhasakkārasiloko antarāyāya”ti?  
*“Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?”*

“yā hissa sā, ānanda, akuppā cetovimutti nāhaṃ tassā lābhasakkārasilokaṃ antarāyāya vadāmi.  
*“Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart.*

ye ca khvassa, ānanda, appamattassa ātāpino pahitattassa viharato diṭṭhadhammasukhavihārā adhigatā tesāhamassa lābhasakkārasilokaṃ antarāyāya vadāmi.  
*But I do say that possessions, honor, and popularity obstruct the achievement of blissful meditations in this very life for a meditator who is diligent, keen, and resolute.*

evaṃ dāruṇo kho, ānanda, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhiḡamāya.  
*So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.*

tasmātiḡhānanda, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya ṭhassatī’ti.  
*‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’*

evañhi vo, ānanda, sikkhitabban”ti.  
*That’s how you should train.”*

dasamaṃ.



tatiyo vaggo.

mātugāmo ca kalyāṇī,

putto ca ekadhītu ca;

samaṇabrāhmaṇā tīṇi,

chavi rajju ca bhikkhunāti.

saṃyutta nikāya 17

*Linked Discourses 17*

4. catutthavagga

*4. The Fourth Chapter*

31. bhindisutta

*31. Schism*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko.

*“Possessions, honor, and popularity are brutal ...*

lābhasakkārasilokena abhibhūto pariyādiṇṇacitto, bhikkhave, devadatto saṃghaṃ bhindi.

*Devadatta caused a schism in the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

sikkhitabban”ti.

paṭhamam.

saṃyutta nikāya 17

*Linked Discourses 17*

4. catutthavagga

*4. The Fourth Chapter*

32. kusalamūlasutta

*32. Skillful Root*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko.

*“Possessions, honor, and popularity are brutal ...*

lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa, bhikkhave, devadattassa kusalamūlaṃ samucchadamagamā.

*Devadatta cut off his skillful root because his mind was overcome and overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...

*So brutal are possessions, honor, and popularity. ...”*

sikkhitabban”ti.

dutiyam.

saṃyutta nikāya 17  
*Linked Discourses 17*

4. catutthavagga  
*4. The Fourth Chapter*

33. kusaladhammasutta  
*33. Skillful Quality*

sāvatthiyaṃ viharati.  
*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko.  
*“Possessions, honor, and popularity are brutal ...*

lābhasakkārasilokena abhibhūtaṃ pariyādiṇṇacittassa, bhikkhave, devadattassa  
kusalo dhammo samucchedamagamā.  
*Devadatta cut off his skillful quality because his mind was overcome and overwhelmed by  
possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...  
*So brutal are possessions, honor, and popularity. ...”*

sikkhitabban”ti.

tatiyaṃ.

saṃyutta nikāya 17  
*Linked Discourses 17*

4. catutthavagga  
*4. The Fourth Chapter*

34. sukkadhammasutta  
*34. Bright Quality*

sāvatthiyaṃ viharati.  
*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko.  
*“Possessions, honor, and popularity are brutal ...*

lābhasakkārasilokena abhibhūtaṃ pariyādiṇṇacittassa, bhikkhave, devadattassa  
sukko dhammo samucchedamagamā.  
*Devadatta cut off his bright quality because his mind was overcome and overwhelmed by  
possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...  
*So brutal are possessions, honor, and popularity. ...”*

sikkhitabban”ti.

catutthaṃ.

saṃyutta nikāya 17  
*Linked Discourses 17*

4. catutthavagga  
*4. The Fourth Chapter*

35. acirapakkantasutta  
*35. Shortly After He Left*

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.

*At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.*

tatra kho bhagavā devadattaṃ ārabha bhikkhū āmantesi:

*There the Buddha spoke to the mendicants about Devadatta:*

“attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

*“Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.*

seyyathāpi, bhikkhave, kadalī attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;

*It's like a banana tree ...*

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, veḷu attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;

*or a bamboo ...*

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, naḷo attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;

*or a reed, all of which bear fruit to their own ruin and downfall ...*

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṃ gaṇhāti, parābhavāya gabbhaṃ gaṇhāti;

*It's like a mule, which becomes pregnant to its own ruin and downfall.*

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

*In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko.

*So brutal are possessions, honor, and popularity. ...”*

evañhi vo, bhikkhave, sikkhitabban”ti.

*That's how you should train.”*

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

*Then the Holy One, the Teacher, went on to say:*

“phalaṃ ve kadaliṃ hanti,

*“The banana tree is destroyed by its own fruit,*

phalaṃ veḷuṃ phalaṃ naḷaṃ;

*as are the bamboo and the reed.*

sakkāro kāpurisaṃ hanti,

*Honor destroys a sinner,*

gabbho assatariṃ yathā”ti.

*as pregnancy destroys a mule.”*

pañcamaṃ.

saṃyutta nikāya 17  
*Linked Discourses 17*

4. catutthavagga  
*4. The Fourth Chapter*

36. pañcarathasatasutta  
*36. Five Hundred Carts*

rājagahe viharati veļuvane kalandakanivāpe.  
*Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

tena kho pana samayena devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upatthānaṃ gacchati, pañca ca thālipākasatāni bhattābhihāro abhihariyati.  
*Now at that time Prince Ajātasattu was going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food.*

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:  
*Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,*

“devadattassa, bhante, ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upatthānaṃ gacchati, pañca ca thālipākasatāni bhattābhihāro abhihariyati”ti.  
*“Sir, Prince Ajātasattu is going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food.”*

“mā, bhikkhave, devadattassa lābhasakkārasilokaṃ pihayittha.  
*“Mendicants, don't envy Devadatta's possessions, honor, and popularity.*

yāvakiṇṇa, bhikkhave, devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upatthānaṃ gamissati, pañca ca thālipākasatāni bhattābhihāro āhariyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuddhi.  
*As long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.*

seyyathāpi, bhikkhave, caṇḍassa kukkurassa nāsāya pittaṃ bhindeyyuṃ, evaṇhi so, bhikkhave, kukkuro bhiyyoso mattāya caṇḍataro assa;  
*If bile were to burst from a wild dog's nose, it would become even wilder.*

evameva, bhikkhave, yāvakiṇṇa devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṃ pātaṃ upatthānaṃ gamissati, pañca ca thālipākasatāni bhattābhihāro āhariyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuddhi.  
*In the same way, as long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko ... pe ...  
*So brutal are possessions, honor, and popularity. ...”*

evaṇhi vo, bhikkhave, sikkhitabban”ti.

chaṭṭhaṃ.

saṃyutta nikāya 17  
*Linked Discourses 17*

4. catutthavagga  
*4. The Fourth Chapter*

37. mātusutta  
*37. Mother*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.

*“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary.*

idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

*When I’ve comprehended the mind of a certain person, I understand:*

‘na cāyamāyasmā mātupi hetu sampajānamusā bhāseyyā’ti.

*‘This venerable would not tell a deliberate lie even for the sake of their mother.’*

tamenam passāmi aparena samayena lābhasakkārasilokena abhibhūtaṃ pariyādiṇṇacittaṃ sampajānamusā bhāsantaṃ.

*But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.

*So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma.

*‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’*

na ca no uppanno lābhasakkārasiloko cittaṃ pariyādāya ṭhassatī’ti.

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

*That’s how you should train.”*

sattamaṃ.

samyutta nikāya 17

*Linked Discourses 17*

4. catutthavagga

*4. The Fourth Chapter*

38–43. pitusuttādichakka

*38–43. Father, Etc.*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.

*“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary.*

idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

*When I’ve comprehended the mind of a certain person, I understand:*

‘na cāyamāyasmā pitupi hetu ... pe ...

*‘This venerable would not tell a deliberate lie even for the sake of their father. ...*

(vitthāretabbaṃ) ...

*(To be expanded as in SN 17.37.)*

bhātupi hetu ...

*brother ...*

bhaginiyāpi hetu ...

*sister ...*

puttassapi hetu ...

*son ...*

dhītuyāpi hetu ...

*daughter ...*

pajāpatiyyāpi hetu sampajānamusā bhāseyyā'ti.

*wife.'*

tamenam passāmi aparena samayena lābhasakkārasilokena abhibhūtaṃ  
pariyādiṇṇacittaṃ sampajānamusā bhāsantaṃ.

*But some time later I see them tell a deliberate lie because their mind is overcome and  
overwhelmed by possessions, honor, and popularity.*

evaṃ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko  
anuttarassa yogakkhemassa adhigamāya.

*So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the  
supreme sanctuary.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘uppannaṃ lābhasakkārasilokaṃ pajahissāma, na ca no uppanno lābhasakkārasiloko  
cittaṃ pariyādāya ṭhassatī’ti.

*‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our  
minds.’*

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

*That’s how you should train.”*

terasamaṃ.

-

catuttho vago.

-

bhindi mūlaṃ duve dhammā,

-

pakkantaṃ ratha mātari;

-

pitā bhātā ca bhaginī,

-

putto dhītā pajāpatīti.

-

lābhasakkārasaṃyuttaṃ samattaṃ.

*The Linked Discourses on possessions, honor, and popularity are complete.*