

In Buddhism, we strive to keep the purity of our hearts from the corruptions of the world, and this is part of the Buddhist's life. The Buddha taught in the *Samyutta Nikaya*,

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### The Hook

On another occasion, also at Savatthi, The Blessed One said this:

Hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage.

If the Fisherman, monks, were to cast a flesh-baited hook into a deep pool and some hungry fish there with eyes in his head that could see were to swallow that bait; I say, monks, that for sure that fish, swallowing that Fisherman's bait, has been waylaid, has come upon hard luck, is subject to being treated in any way that Fisherman wishes.

"The Fisherman," monks, is another word for Mara, the Evil One.

"Flesh-Baited Hook," monks, is another word for Fame, Honor and Gains.

Any monks, who, set on enjoying pleasure, tastes Fame, Honor, and Gains; I say, monks, that for sure that monk has swallowed the Fisherman's Bait, has been waylaid, has come upon hard luck, is subject to being treated in any way Mara wishes.

Even this hard, monks, are Fame, Honor, and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage.

Wherefore, monks, train yourselves this way: "When Fame, Honor, and Gains come to us, we

will let them go, and not let them take holding in our heart."

This is the way you must train yourselves.

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Fame, honor, and gains can make one's conceit grow, and lead one to pursue an end that is not conducive to the Buddha Dhamma. So all Buddhists should avoid attaching to these three elements for a better spiritual life.

The Buddha taught in the *Samyutta Nikaya*,

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### **The Root of Skill Dried Up in Devadatta**

On another occasion, also at Savatthi, The Blessed One said this: Hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage. It was because his mind was obsessed and overpowered by Fame, Favors and Gains, monks, that the root (mula) of skill dried up in Devadatta. Even this hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage. Wherefore, monks, train yourselves this way: "When Fame, Favors and Gains come to us, we will let them go, and not let them take holding in our heart." This is the way you must train yourselves.

### **The Light of Dhamma Died Out in Devadatta**

On another occasion, also at Savatthi, The Blessed One said this: Hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage. It was because his mind was obsessed and overpowered by Fame, Favors and Gains, monks, that Light Dhamma died out in Devadatta. Even this hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage. Wherefore, monks, train yourselves this way: "When Fame, Favors and Gains come to us, we will let them go, and not let them take holding in our heart." This is the way you must train yourselves. **The**

### **Ruin of Devadatta**

Once Upon A Time the Blessed One, Rajagaha, Vulture's Peak came-a revisiting, this being at a time only shortly after Devadatta had caused a schism in the Order. There, to the monks gathered round he said: It was to the ruination of himself, monks, that Fame, Favors and Gains came to Devadatta. It was to his utter undoing, monks, that Fame, Favors and Gains came to Devadatta.

In the same way, monks, as the kadalii bears fruit to the ruination of itself, to it's utter undoing, in the same way, monks, it was to the ruination of himself that Fame, Favors and Gains came to Devadatta, it was to his utter undoing that Fame, Favors and Gains came to Devadatta. In the same way, monks, as the bamboo bears fruit to the ruination of itself, to it's utter undoing, in the same way, monks, it was to the ruination of himself that Fame Favors and Gains came to Devadatta, it was to his utter undoing that Fame, Favors and Gains came to Devadatta. In the same way, monks, as the reed bears fruit to the ruination of itself, to it's utter undoing, in the same way, monks, it was to the ruination of himself that Fame Favors and Gains came to Devadatta, it was to his utter undoing that Fame, Favors and Gains came to Devadatta. In the same way, monks, as a mule is conceived in the womb of a Donkey, it is so conceived to the ruination of the Donkey, to it's utter undoing, in the same way, monks, it was to the ruination of himself that Fame Favors and Gains came to Devadatta, it was to his utter undoing that Fame, Favors and Gains came to Devadatta. Even this hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage. Wherefore, monks, train yourselves this way: "When Fame, Favors and Gains come to us, we will let them go, and not let them take holding in our heart." This is the way you must train yourselves.

It's fruit the banana slays  
It's fruit the bamboo, it's fruit the reed  
Honors the bad man slays  
Just as mule in womb of ass **The Tortoise**

On another occasion, also at Savatthi, The Blessed One said this:

Hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage.

Once Upon A Time, a Long Long Time Ago, monks, a great family of turtles, used to live in a Certain Deep Pool. And there, the number one turtle says to another turtle: "Friend Turtle, such and such a place here should never be visited." But that turtle went to that place anyway, and there was pierced by The Hunter's harpoon. Then that turtle tried to return to the family and the number one turtle saw him coming from way off and said: "Hello there, friend turtle, long-time-no-see, I hope you have not been visiting that place that should never be visited?"

"Well, yes, sir, I have visited that place," he said in reply. "Well then, friend turtle, I hope you were not pierced by The Hunter's harpoon?" And the turtle responded: "Na, I wasn't pierced, but there is this Twine that keeps trailing behind me." "Then for sure you have been pierced, friend turtle. Know that for sure you have been pierced in just such a way as your father and grandfather before you were pierced and were waylaid and came upon hard luck because of this Twine. It is time, now, for you to depart, friend turtle, for you now belong to someone else."

The Hunter, monks, is another word for Mara, The Evil One.

The Harpoon, monks, is another word for Fame, Favors and Gains.

Twine, monks, is another word for being ensnared by the enjoyment of pleasure.

Any monks, who, set on enjoying pleasure, becomes entwined in Fame, Favors and Gains; I say, monks, that for sure that monk has been pierced by the Hunter's Harpoon, has been waylaid, has come upon hard luck, is subject to being treated in any way Mara wishes.

Even this hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage.

Wherefore, monks, train yourselves this way: "When Fame, Favors and Gains come to us, we will let them go, and not let them take lasting hold on our heart."

This is the way you must train yourselves.

### **The Long-Fleeced Nanny Goat**

On another occasion, also at Savatthi, The Blessed One said this:

Hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage.

In the same way, monks, as if a long-haired nanny goat were to be tossed into the Briar Patch: she would trip, stumble and fall with her long hair getting caught going this way, getting caught going that way. For sure that Nanny Goat has been waylaid, has come upon hard luck.

In the same way, monks, some monks here, rising up in the morning, attending to his bowl and robes, with his mind obsessed by Fame, Favors and Gains, enters town on his monks rounds and asked about Dhamma or Vinaya he trips, stumbles and falls, and he gets caught going this way, gets caught going that way. For sure that monk has been waylaid, has come upon hard luck.

Even this hard, monks, are Fame, Favors and Gains; cutting, rough obstructions to securing the ultimate refuge from bondage.

Wherefore, monks, train yourselves this way: "When Fame, Favors and Gains come to us, we will let them go, and not let them take lasting hold on our heart."

This is the way you must train yourselves.