

1. kassapavagga  
1. Kassapa

1. santuṭṭhasutta  
1. Content

sāvattthiyaṃ viharati.  
At Sāvattthi.

“santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī;  
“Mendicants, Kassapa is content with any kind of robe, and praises such contentment.

na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca cīvaraṃ na paritassati; laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇṇo paribhuñjati.  
He doesn't try to get hold of a robe in an improper way. He doesn't get upset if he doesn't get a robe. And if he does get a robe, he uses it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī; na ca piṇḍapātaheṭu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca piṇḍapātaṃ na paritassati; laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇṇo paribhuñjati.  
Kassapa is content with any kind of alms-food ...

santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī; na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca senāsaṃ na paritassati; laddhā ca senāsaṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇṇo paribhuñjati.  
Kassapa is content with any kind of lodging ...

santuṭṭhāyaṃ, bhikkhave, kassapo itarītarena gilānappaccayabhesajjaparikkhārena, itarītaragilānappaccayabhesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādī; na ca gilānappaccayabhesajjaparikkhāraheṭu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca gilānappaccayabhesajjaparikkhāraṃ na paritassati; laddhā ca gilānappaccayabhesajjaparikkhāraṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇṇo paribhuñjati.  
Kassapa is content with any kind of medicines and supplies for the sick ...

tasmātiha, bhikkhave, evaṃ sikkhitabbam: ‘santuṭṭhā bhavissāma itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādino; na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjissāma;  
So you should train like this: ‘We will be content with any kind of robe, and praise such contentment. We won't try to get hold of a robe in an improper way.

aladdhā ca cīvaraṃ na ca paritassissāma; laddhā ca cīvaraṃ agadhitā amucchitā anajjhāpannā ādinavadassāvino nissaraṇapaṇṇā paribhuñjissāma’.  
We won't get upset if we don't get a robe. And if we do get a robe, we'll use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.’

(evaṃ sabbam kātabbam.)  
(All should be treated the same way.)

‘santuṭṭhā bhavissāma itarītarena piṇḍapātena ... pe ...  
‘We will be content with any kind of alms-food ...’

santuṭṭhā bhavissāma itarītarena senāsanena ... pe ...  
‘We will be content with any kind of lodging ...’

santuṭṭhā bhavissāma itarītarena gilānappaccayabhesajjaparikkhārena,  
itarītaragilānappaccayabhesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādino; na ca  
gilānappaccayabhesajjaparikkhārahetu anesanaṃ appatirūpaṃ āpajjissāma aladdhā  
ca gilānappaccayabhesajjaparikkhāraṃ na paritassissāma; laddhā ca  
gilānappaccayabhesajjaparikkhāraṃ agadhitā amucchitā anajjhāpannā  
ādinavadassāvino nissaraṇapaññā paribhuñjissāmā”ti.

*‘We will be content with any kind of medicines and supplies for the sick ...’*

evañhi vo, bhikkhave, sikkhitabbaṃ.

*That’s how you should train.*

kassapena vā hi vo, bhikkhave, ovadissāmi yo vā panassa kassapasadiso, ovaditehi  
ca pana vo tathattāya paṭipajjitabban”ti.

*I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”*

paṭhamam.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

2. anottappīsutta

*2. Imprudent*

evaṃ me sutam—

*So I have heard.*

ekaṃ samayaṃ āyasmā ca mahākassapo āyasmā ca sārīputto bārāṇasiyaṃ viharanti  
isipatane migadāye.

*At one time Venerable Mahākassapa and Venerable Sārīputta were staying near Benares, in the deer park at Isipatana.*

atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā  
mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmatā mahākassapena saddhiṃ  
sammodi.

*Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho āyasmā sārīputto āyasmantaṃ mahākassapaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:*

“vuccati hidaṃ, āvuso kassapa, anātāpī anottappī abhabbo sambodhāya abhabbo  
nibbānāya abhabbo anuttarassa yogakkhemassa adhiḡamāya;

*“Reverend Kassapa, it’s said that without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary.*

ātāpī ca kho ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa  
yogakkhemassa adhiḡamāyā”ti.

*But if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.*

“kittāvatā nu kho, āvuso, anātāpī hoti anottappī abhabbo sambodhāya abhabbo  
nibbānāya abhabbo anuttarassa yogakkhemassa adhiḡamāya;

*To what extent is this the case?”*

kittāvatā ca panāvuso, ātāpī hoti ottappī bhabbo sambodhāya bhabbo nibbānāya  
bhabbo anuttarassa yogakkhemassa adhiḡamāyā”ti?

“idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyun’ti na ātappaṃ karoti, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṃvatteyyun’ti na ātappaṃ karoti, ‘anuppannā me kusalā dhammā nuppajjamānā anattāya saṃvatteyyun’ti na ātappaṃ karoti, ‘uppannā me kusalā dhammā nirujjhamānā anattāya saṃvatteyyun’ti na ātappaṃ karoti.

*“Reverend, take a mendicant who doesn’t foster keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’*

evam kho, āvuso, anātāpī hoti.

*That’s how you’re not keen.*

kathañcāvuso, anottappī hoti?

*And how are you not prudent?*

idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyun’ti na ottappati, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṃvatteyyun’ti na ottappati, ‘anuppannā me kusalā dhammā nuppajjamānā anattāya saṃvatteyyun’ti na ottappati, ‘uppannā me kusalā dhammā nirujjhamānā anattāya saṃvatteyyun’ti na ottappati.

*Take a mendicant who doesn’t foster prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’*

evam kho, āvuso, anottappī hoti.

*That’s how you’re not prudent.*

evam kho, āvuso, anātāpī anottappī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhiḡamāya.

*That’s how without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary.*

kathañcāvuso, ātāpī hoti?

*And how are you keen?*

idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyun’ti ātappaṃ karoti, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṃvatteyyun’ti ātappaṃ karoti, anuppannā me kusalā dhammā ... pe ... ātappaṃ karoti.

*Take a mendicant who fosters keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’*

evam kho, āvuso, ātāpī hoti.

*That’s how you’re keen.*

kathañcāvuso, ottappī hoti?

*And how are you prudent?*

idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyun’ti ottappati, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṃvatteyyun’ti ottappati, ‘anuppannā me kusalā dhammā anuppajjamānā anattāya saṃvatteyyun’ti ottappati, ‘uppannā me kusalā dhammā nirujjhamānā anattāya saṃvatteyyun’ti ottappati.

*Take a mendicant who fosters prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’*

evam kho, āvuso, ottappī hoti.

*That’s how you’re prudent.*

evaṃ kho, āvuso, ātāpī ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.

*That’s how if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.”*

duṭṭiyaṃ.

samyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

3. candūpamāsutta

*3. Like the Moon*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“candūpamā, bhikkhave, kulāni upasaṅkamatha—

*“Mendicants, you should approach families like the moon:*

apakasseva kāyaṃ, apakassa cittaṃ, niccanavakā kulesu appagabbhā.

*withdrawn in body and mind, always the newcomer, and never impudent.*

seyyathāpi, bhikkhave, puriso jarudapānaṃ vā olokeyya pabbatavisamaṃ vā naḍḍividuggaṃ vā—

*Suppose a person were to look down at an old well, a rugged cliff, or an inaccessible riverland.*

apakasseva kāyaṃ, apakassa cittaṃ;

*They’d withdraw their body and mind.*

evameva kho, bhikkhave, candūpamā kulāni upasaṅkamatha—

*In the same way, you should approach families like the moon:*

apakasseva kāyaṃ, apakassa cittaṃ, niccanavakā kulesu appagabbhā.

*withdrawn in body and mind, always the newcomer, and never impudent.*

kassapo, bhikkhave, candūpamo kulāni upasaṅkamati—

*Kassapa approaches families like the moon:*

apakasseva kāyaṃ, apakassa cittaṃ, niccanavako kulesu appagabbho.

*withdrawn in body and mind, always the newcomer, and never impudent.*

tam kim maññatha, bhikkhave,

*What do you think, mendicants?*

kathaṃrūpo bhikkhu arahati kulāni upasaṅkamtun”ti?

*What kind of mendicant is worthy of approaching families?”*

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpatisaraṇā. sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti.

*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”*

atha kho bhagavā ākāse pāṇiṃ cālesi.

*Then the Buddha waved his hand in space.*

“seyyathāpi, bhikkhave, ayaṃ ākāse pāṇi na sajjati na gayhati na bajjhati;

*“Mendicants, this hand is not stuck or held or caught in space.*

evameva kho, bhikkhave, yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati:

*In the same way, when approaching families, a mendicant’s mind is not stuck or held or caught, thinking:*

‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti;

*‘May those who want material possessions get them, and may those who want merit make merits!’*

yathāsakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano;

*They’re just as pleased and happy when others get something as they are when they get something.*

evarūpo kho, bhikkhave, bhikkhu arahati kulāni upasaṅkamtuṃ.

*This kind of mendicant is worthy of approaching families.*

kassapassa, bhikkhave, kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati:

*When Kassapa approaches families, his mind is not stuck or held or caught, thinking:*

‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti;

*‘May those who want material possessions get them, and may those who want merit make merits!’*

yathāsakena lābhena attamano hoti sumano;

*He’s just as pleased and happy when others get something as he is when he gets something.*

evaṃ paresaṃ lābhena attamano hoti sumano.

taṃ kiṃ maññātha, bhikkhave,

*What do you think, mendicants?*

kathaṃrūpassa bhikkhuno aparisuddhā dhammadesanā hoti, kathaṃrūpassa bhikkhuno parisuddhā dhammadesanā hotī’ti?

*What kind of mendicant’s teaching is pure, and what kind is impure?’*

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpaṭisaraṇā. sādhu vata, bhante, bhagavantameva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti.

*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”*

“tena hi, bhikkhave, sunātha, sādhu kaṃ manasi karotha, bhāsisāmi”ti.

*“Well then, mendicants, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.

*“Yes, sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“yo hi koci, bhikkhave, bhikkhu evaṃcitto paresaṃ dhammaṃ deseti:

*“Whoever teaches Dhamma to others with the thought:*

‘aho vata me dhammaṃ suṇeyyumu, sutvā ca pana dhammaṃ pasīdeyyumu, pasannā ca me pasannākāraṃ kareyyun’ti;

*‘Oh! May they listen to the teaching from me. When they’ve heard it, may they gain confidence in the teaching and demonstrate their confidence to me.’*

evarūpassa kho, bhikkhave, bhikkhuno aparisuddhā dhammadesanā hoti.

*Such a mendicant’s teaching is impure.*

yo ca kho, bhikkhave, bhikkhu evaṃcitto paresaṃ dhammaṃ deseti:

*Whoever teaches Dhamma to others with the thought:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditaṃ viññūhīti.

*‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

aho vata me dhammaṃ suṇeyyūṃ, sutvā ca pana dhammaṃ ājāneyyūṃ, ājānitvā ca pana tathattāya paṭipajjeyyūṃ'ti.

*Oh! May they listen to the teaching from me. When they've heard it, may they understand the teaching and practice accordingly.*

iti dhammasudhammataṃ paṭicca paresaṃ dhammaṃ deseti, kāruṇṇaṃ paṭicca anuddayaṃ paṭicca anukampaṃ upādāya paresaṃ dhammaṃ deseti.

*So they teach others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy.*

evarūpassa kho, bhikkhave, bhikkhuno parisuddhā dhammadesanā hoti.

*Such a mendicant's teaching is pure.*

kassapo, bhikkhave, evaṃcitto paresaṃ dhammaṃ deseti:

*Kassapa teaches Dhamma to others with the thought:*

‘svākkhātō bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditaḥko viññūhīti.

*'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

aho vata me dhammaṃ suṇeyyūṃ, sutvā ca pana dhammaṃ ājāneyyūṃ, ājānitvā ca pana tathattāya paṭipajjeyyūṃ'ti.

*Oh! May they listen to the teaching from me. When they've heard it, may they understand the teaching and practice accordingly.*

iti dhammasudhammataṃ paṭicca paresaṃ dhammaṃ deseti, kāruṇṇaṃ paṭicca anuddayaṃ paṭicca anukampaṃ upādāya paresaṃ dhammaṃ deseti.

*Thus he teaches others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy.*

kassapena vā hi vo, bhikkhave, ovaḍissāmi yo vā panassa kassapasadiso, ovaḍitehi ca pana vo tathattāya paṭipajjitabban'ti.

*I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.*

tatiyaṃ.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

4. kulūpakasutta

*4. Visiting Families*

sāvatthiyaṃ viharati.

*At Sāvatthī.*

“taṃ kiṃ maññātha, bhikkhave,

*“What do you think, mendicants?*

kathaṃrūpo bhikkhu arahati kulūpako hotuṃ, kathaṃrūpo bhikkhu na arahati kulūpako hotuṃ”ti?

*What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?”*

bhagavaṃmūlakā no, bhante, dhammā ... pe ...

*“Our teachings are rooted in the Buddha. ...”*

bhagavā etadavoca:

*The Buddha said this:*

“yo hi koci, bhikkhave, bhikkhu evaṃcitto kulāni upasaṅkamati:

*“Whoever visits families with the thought:*

‘dentuyeva me, mā nādaṃsu;  
*‘May they give to me, may they not fail to give.*

bahukaññeva me dentu, mā thokaṃ;  
*May they give a lot, not a little.*

pañītaññeva me dentu, mā lūkaṃ;  
*May they give me fine things, not coarse.*

sīghaññeva me dentu, mā dandhaṃ;  
*May they give quickly, not slowly.*

sakkaccaññeva me dentu, mā asakkaccaṇ’ti.  
*May they give carefully, not carelessly.’*

tassa ce, bhikkhave, bhikkhuno evaṃcittassa kulāni upasaṅkamato na denti, tena bhikkhu sandīyati; so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.  
*If a mendicant with such a thought approaches a family and they don’t give, the mendicant feels slighted. And they experience pain and sadness because of that.*

thokaṃ denti, no bahukaṃ ... pe ...  
*If they give only a little ...*

lūkaṃ denti, no pañītaṃ ...  
*if they give coarse things ...*

dandhaṃ denti, no sīghaṃ, tena bhikkhu sandīyati; so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.  
*if they give slowly ...*

asakkaccaṃ denti, no sakkaccaṃ; tena bhikkhu sandīyati; so tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.  
*if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that.*

evarūpo kho, bhikkhave, bhikkhu na arahati kulūpako hotuṃ.  
*That kind of mendicant is not worthy of visiting families.*

yo ca kho, bhikkhave, bhikkhu evaṃcitto kulāni upasaṅkamati:  
*Whoever visits families with the thought:*

‘taṃ kutettha labbhā parakulesu—  
*‘When among other families, how could I possibly think:*

dentuyeva me, mā nādaṃsu;  
*“May they give to me, may they not fail to give.*

bahukaññeva me dentu, mā thokaṃ;  
*May they give a lot, not a little.*

pañītaññeva me dentu, mā lūkaṃ;  
*May they give me fine things, not coarse.*

sīghaññeva me dentu, mā dandhaṃ;  
*May they give quickly, not slowly.*

sakkaccaññeva me dentu, mā asakkaccaṇ’ti.  
*May they give carefully, not carelessly.”’*

tassa ce, bhikkhave, bhikkhuno evaṃcittassa kulāni upasaṅkamato na denti; tena bhikkhu na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.  
*If a mendicant with such a thought approaches a family and they don’t give, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that.*

thokaṃ denti, no bahukaṃ; tena bhikkhu na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.  
*If they give only a little ...*

lūkhaṃ denti, no paṇītaṃ; tena bhikkhu na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*if they give coarse things ...*

dandhaṃ denti, no sīghaṃ; tena bhikkhu na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*if they give slowly ...*

asakkaccaṃ denti, no sakkaccaṃ; tena bhikkhu na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*if they give carelessly, the mendicant doesn't feel slighted. And they don't experience pain and sadness because of that.*

eva rūpo kho, bhikkhave, bhikkhu arahati kulūpako hotuṃ.

*That kind of mendicant is worthy of visiting families.*

kassapo, bhikkhave, evaṃcitto kulāni upasaṅkamati:

*Kassapa visits families with the thought:*

‘taṃ kutettha labbhā parakulesu—

*‘When among other families, how could I possibly think:*

dentuyeva me, mā nādaṃsu;

*“May they give to me, may they not fail to give.*

bahukaññeva me dentu, mā thokaṃ;

*May they give a lot, not a little.*

paṇītaññeva me dentu, mā lūkhaṃ;

*May they give me fine things, not coarse.*

sīghaññeva me dentu, mā dandhaṃ;

*May they give quickly, not slowly.*

sakkaccaññeva me dentu, mā asakkaccaṃ’ti.

*May they give carefully, not carelessly.”’*

tassa ce, bhikkhave, kassapassa evaṃcittassa kulāni upasaṅkamato na denti; tena kassapo na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*With such a thought, if he approaches a family and they don't give, he doesn't feel slighted. And he doesn't experience pain and sadness because of that.*

thokaṃ denti, no bahukaṃ; tena kassapo na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*If they give only a little ...*

lūkhaṃ denti, no paṇītaṃ; tena kassapo na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*if they give coarse things ...*

dandhaṃ denti, no sīghaṃ; tena kassapo na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*if they give slowly ...*

asakkaccaṃ denti, no sakkaccaṃ; tena kassapo na sandīyati; so na tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

*if they give carelessly, he doesn't feel slighted. And he doesn't experience pain and sadness because of that.*

kassapena vā hi vo, bhikkhave, ovaḍissāmi yo vā panassa kassapasadiso. ovaḍitehi ca pana vo tathattāya paṭipajjitabban’ti.

*I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”*

catutthaṃ.



## samyutta nikāya 16

*Linked Discourses 16*

### 1. kassapavagga

*1. Kassapa*

### 5. jinnasutta

*5. Old Age*

evaṃ me sutam ...

*So I have heard.*

rājagahe veḷuvane.

*Near Rājagaha, in the Bamboo Grove.*

atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnam kho āyasmantaṃ mahākassapaṃ bhagavā etadavoca:

*Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:*

“jīṇnosi dāni tvam, kassapa, garukāni ca te imāni sāṇāni paṃsukūlāni nibbasanāni.

*“You’re old now, Kassapa. Those worn-out hempen rag robes must be a burden for you.*

tasmātiha tvam, kassapa, gahapatāni ceva cīvarāni dhārehi, nimantanāni ca bhuñjāhi, mama ca santike viharāhi”ti.

*So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence.”*

“ahaṃ kho, bhante, dīgharattaṃ ārañṇiko ceva ārañṇikattassa ca vaṇṇavādī, piṇḍapātiko ceva piṇḍapātikattassa ca vaṇṇavādī, paṃsukūliko ceva paṃsukūlikattassa ca vaṇṇavādī, tecīvariko ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva appicchatāya ca vaṇṇavādī, santuṭṭho ceva santuṭṭhiyā ca vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī, asaṃsaṭṭho ceva asaṃsaggassa ca vaṇṇavādī, āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti.

*“For a long time, sir, I’ve lived in the wilderness, eaten only alms-food, worn rag robes, and owned just three robes; and I’ve praised these things. I’ve been one of few wishes, content, secluded, aloof, and energetic; and I’ve praised these things.”*

“kim pana tvam, kassapa, atthavasam sampassamāno dīgharattaṃ ārañṇiko ceva ārañṇikattassa ca vaṇṇavādī, piṇḍapātiko ceva ... pe ...

*“But seeing what benefit, Kassapa, have you long practiced these things?”*

paṃsukūliko ceva ...

tecīvariko ceva ...

appiccho ceva ...

santuṭṭho ceva ...

pavivitto ceva ...

asaṃsaṭṭho ceva ...

āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti?

“dve khvāhaṃ, bhante, atthavase sampassamāno dīgharattaṃ ārañṇiko ceva ārañṇikattassa ca vaṇṇavādī, piṇḍapātiko ceva ... pe ...

*“Sir, seeing two benefits I have long practiced these things.*

paṃsukūliko ceva ...

tecīvariko ceva ...

appiccho ceva ...

santuṭṭho ceva ...

pavivitto ceva ...

asaṃsaṭṭho ceva ...

āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī.

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno:

*I see a happy life for myself in the present. And I have compassion for future generations, thinking:*

‘appeva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyyūṃ.

*‘Hopefully those who come after might follow my example.’*

ye kira te ahesuṃ buddhānubuddhasāvaka te dīgharattaṃ āraññikā ceva ahesuṃ āraññikattassa ca vaṇṇavādino ... pe ...

*For they may think: ‘It seems that the awakened disciples of the Buddha for a long time lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.’*

piṇḍapātikā ceva ahesuṃ ... pe ...

paṃsukūlikā ceva ahesuṃ ...

tecīvarikā ceva ahesuṃ ...

appicchā ceva ahesuṃ ...

santuṭṭhā ceva ahesuṃ ...

pavivittā ceva ahesuṃ ...

asaṃsaṭṭhā ceva ahesuṃ ...

āraddhavīriyā ceva ahesuṃ vīriyārambhassa ca vaṇṇavādino’ti.

te tathattāya paṭipajjissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

*They’ll practice accordingly, which will be for their lasting welfare and happiness.*

ime khvāhaṃ, bhante, dve atthavase sampassamāno dīgharattaṃ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva ... pe ...

*Seeing these two benefits I have long practiced these things.”*

paṃsukūliko ceva ...

tecīvariko ceva ...

appiccho ceva ...

santuttho ceva ...

pavivitto ceva ...

asamsatttho ceva ...

āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti.

“sādhu sādhu, kassapa.

*“Good, good, Kassapa!*

bahujanahitāya kira tvam, kassapa, paṭipanno bahunasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānaṃ.

*You’re acting for the welfare and happiness of the people, for the benefit, welfare, and  
happiness of gods and humans.*

tasmātiha tvam, kassapa, sānāni ceva paṃsukūlāni dhārehi nibbasanāni, piṇḍāya ca  
carāhi, araṇṇe ca viharāhī”ti.

*So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness.”*

pañcamam.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

6. ovādasutta

*6. Advice*

rājagahe veļuvane.

*Near Rājagaha, in the Bamboo Grove.*

atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā  
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ  
mahākassapaṃ bhagavā etadavoca:

*Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The  
Buddha said to him:*

“ovada, kassapa, bhikkhū;

*“Kassapa, advise the mendicants!*

karohi, kassapa, bhikkhūnaṃ dhammiṃ katham.

*Give them a Dhamma talk!*

ahaṃ vā, kassapa, bhikkhū ovadeyyaṃ tvam vā;

*Either you or I should advise the mendicants*

ahaṃ vā bhikkhūnaṃ dhammiṃ katham kareyyaṃ tvam vā”ti.

*and give them a Dhamma talk.”*

“dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi dhammehi samannāgatā,  
akkhamā, appadakkhiṇaggāhino anusāsaṇiṃ.

*“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to  
admonish. They’re impatient, and don’t take instruction respectfully.*

idhāhaṃ, bhante, addasaṃ bhaṇḍaṇca nāma bhikkhuṃ ānandassa saddhivihāriṃ  
abhijikaṇca nāma bhikkhuṃ anuruddhassa saddhivihāriṃ aññamaññaṃ sutena  
accāvadante:

*Take the monk called Bhaṇḍa, Ānanda’s pupil. He’s been competing in studies with the monk  
called Abhiñjika, Anuruddha’s pupil. They say:*

‘ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataṃ bhāsissati, ko cirataṃ bhāsissati’”ti.

*“Come on, monk, who can recite more? Who can recite better? Who can recite longer?”*

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

*So the Buddha said to a certain monk,*

“ehi tvaṃ, bhikkhu, mama vacanena bhaṇḍaṇa bhikkhuṃ ānandassa saddhivihāriṃ abhijikaṇa bhikkhuṃ anuruddhassa saddhivihāriṃ āmantehi:

*“Please, monk, in my name tell the monk called Bhaṇḍa, Ānanda’s pupil, and the monk called Abhijika, Anuruddha’s pupil that*

‘satthā āyasmante āmanteti’”ti.

*the teacher summons them.”*

“evaṃ, bhante””ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

*“Yes, sir,” that monk replied. He went to those monks and said,*

“satthā āyasmante āmanteti’”ti.

*“Venerables, the teacher summons you.”*

“evamāvuso””ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

*“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them:*

“saccaṃ kira tumhe, bhikkhave, aññamaññaṃ sutena accāvadatha:

*“Is it really true, monks, that you’ve been competing in studies, saying:*

‘ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataṃ bhāsissati, ko cirataṃ bhāsissati’”ti?

*“Come on, monk, who can recite more? Who can recite better? Who can recite longer?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“kiṃ nu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha:

*“Have you ever known me to teach the Dhamma like this:*

‘etha tumhe, bhikkhave, aññamaññaṃ sutena accāvadatha—

*“Please mendicants, compete in studies to*

ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataṃ bhāsissati, ko cirataṃ bhāsissati’”ti?

*see who can recite more and better and longer?’”*

“no hetam, bhante”.

*“No, sir.”*

“no ce kira me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha, atha kiñcaraḥi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā evaṃ svākkhāte dhammavinaye pabbajitā samānā aññamaññaṃ sutena accāvadatha:

*“If you’ve never known me to teach the Dhamma like this, then what exactly do you know and see, you foolish men, that after going forth in such a well explained teaching and training you’d compete in studies to*

‘ehi, bhikkhu, ko bahutaraṃ bhāsissati, ko sundarataṃ bhāsissati, ko cirataṃ bhāsissati’”ti.

*see who can recite more and better and longer?”*

atha kho te bhikkhū bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocum:

*Then those monks bowed with their heads at the Buddha’s feet and said,*

“accayo no, bhante, accagamā, yathābāle yathāmūlhe yathāakusale, ye mayam evam svākkhāte dhammavinaye pabbajitā samānā aññamaññaṃ sutena accāvadimha:

*“We have made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to*

‘ehi, bhikkhu, ko bahutaram bhāsissati, ko sundarataram bhāsissati, ko cirataram bhāsissatī’*ti.*

*see who can recite more and better and longer.*

tesam no, bhante, bhagavā accayam accayato paṭiggaṇhātu āyatim samvarāyā”*ti.*

*Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”*

“taggha tumhe, bhikkhave, accayo accagamā yathābāle yathāmūlhe yathāakusale, ye tumhe evam svākkhāte dhammavinaye pabbajitā samānā aññamaññaṃ sutena accāvadittha:

*“Indeed, monks, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.*

‘ehi, bhikkhu, ko bahutaram bhāsissati, ko sundarataram bhāsissati, ko cirataram bhāsissatī’*ti.*

yato ca kho tumhe, bhikkhave, accayam accayato disvā yathādhammam paṭikarotha, tam vo mayam paṭiggaṇhāma.

*But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.*

vuddhi hesā, bhikkhave, ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatiṇca samvaram āpajjatī”*ti.*

*For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”*

chattham.

samyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

7. dutiyaovādasutta

*7. Advice (2nd)*

rājagahe viharati veļuvane.

*Near Rājagaha, in the Bamboo Grove.*

atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami ... pe ...

*Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side.*

ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ bhagavā etadavoca:

*The Buddha said to him,*

“ovada, kassapa, bhikkhū;

*“Kassapa, advise the mendicants!*

karoḥi, kassapa, bhikkhūnaṃ dhammiṃ katham.

*Give them a Dhamma talk!*

ahaṃ vā, kassapa, bhikkhū ovadeyyam tvaṃ vā;

*Either you or I should advise the mendicants*

ahaṃ vā bhikkhūnaṃ dhammiṃ katham kareyyam tvaṃ vā”*ti.*

*and give them a Dhamma talk.”*

“dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi dhammehi samannāgatā akkhamā appadakkhiṇaggāhino anusāsaniṃ.

*“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.*

yassa kassaci, bhante, saddhā natthi kusalessu dhammesu, hirī natthi kusalessu dhammesu, ottappaṃ natthi kusalessu dhammesu, vīriyaṃ natthi kusalessu dhammesu, paññā natthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva paṭikaṅkhā kusalessu dhammesu, no vuddhi.

*Sir, whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.*

seyyathāpi, bhante, kālapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohaparīṇāhena.

*It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.*

evameva kho, bhante, yassa kassaci saddhā natthi kusalessu dhammesu ... pe ...

*In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.*

hirī natthi ...

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi ... kusalessu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva paṭikaṅkhā kusalessu dhammesu, no vuddhi.

‘assaddho purisapuggalo’ti, bhante, parihānametaṃ;

*A faithless individual is in decline.*

‘ahiriko purisapuggalo’ti, bhante, parihānametaṃ;

*An individual with no conscience is in decline.*

‘anottappī purisapuggalo’ti, bhante, parihānametaṃ;

*An imprudent individual is in decline.*

‘kusīto purisapuggalo’ti, bhante, parihānametaṃ;

*A lazy individual is in decline.*

‘duppañño purisapuggalo’ti, bhante, parihānametaṃ;

*A witless individual is in decline.*

‘kodhano purisapuggalo’ti, bhante, parihānametaṃ;

*An irritable individual is in decline.*

‘upanāhī purisapuggalo’ti, bhante, parihānametaṃ;

*A hostile individual is in decline.*

‘na santi bhikkhū ovādakā’ti, bhante, parihānametaṃ.

*When there are no mendicant advisers there is decline.*

yassa kassaci, bhante, saddhā atthi kusalessu dhammesu, hirī atthi kusalessu dhammesu, ottappaṃ atthi kusalessu dhammesu, vīriyaṃ atthi kusalessu dhammesu, paññā atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva paṭikaṅkhā kusalessu dhammesu, no parihāni.

*Sir, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.*

seyyathāpi, bhante, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohaparīṇāhena.

*It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.*

evameva kho, bhante, yassa kassaci saddhā atthi kusalesu dhammesu ...

*In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.*

hirī atthi ... pe ...

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

‘saddho purisapuggalo’ti, bhante, aparihānametaṃ;

*A faithful individual doesn’t decline.*

‘hirimā purisapuggalo’ti, bhante, aparihānametaṃ;

*An individual with a conscience doesn’t decline.*

‘ottappī purisapuggalo’ti, bhante, aparihānametaṃ;

*A prudent individual doesn’t decline.*

‘āraddhavīriyo purisapuggalo’ti, bhante, aparihānametaṃ;

*An energetic individual doesn’t decline.*

‘paññavā purisapuggalo’ti, bhante, aparihānametaṃ;

*A wise individual doesn’t decline.*

‘akkodhano purisapuggalo’ti, bhante, aparihānametaṃ;

*A loving individual doesn’t decline.*

‘anupanāhī purisapuggalo’ti, bhante, aparihānametaṃ;

*A kind individual doesn’t decline.*

‘santi bhikkhū ovādakā’ti, bhante, aparihānametan’ti.

*When there are mendicant advisers there is no decline.”*

“sādhu sādhu, kassapa.

*“Good, good, Kassapa!*

yassa kassaci, kassapa, saddhā natthi kusalesu dhammesu ... pe ...

*Whoever has no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities can expect decline, not growth ...*

hirī natthi ...

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

seyyathāpi, kassapa, kālapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena ... pe ...

hāyati ārohapariṇāhena.

evameva kho, kassapa, yassa kassaci saddhā natthi kusalesu dhammesu ... pe ...

hirī natthi ...

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalessu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalessu dhammesu, no vuddhi.

‘assaddho purisapuggalo’ti, kassapa, parihānametaṃ;

ahiriko ... pe ...

anottappī ...

kusīto ...

duppañño ...

kodhano ...

‘upanāhī purisapuggalo’ti, kassapa, parihānametaṃ;

‘na santi bhikkhū ovādakā’ti, kassapa, parihānametaṃ.

*When there are no mendicant advisers there is decline.*

yassa kassaci, kassapa, saddhā atthi kusalessu dhammesu ... pe ...

*Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline ...*

hirī atthi ...

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalessu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalessu dhammesu, no parihāni.

seyyathāpi, kassapa, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena.

evameva kho, kassapa, yassa kassaci saddhā atthi kusalessu dhammesu hirī atthi ...

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalessu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalessu dhammesu, no parihāni.

‘saddho purisapuggalo’ti, kassapa, aparihānametaṃ;



hirimā ... pe ...

ottappī ...

āraddhavīriyo ...

paññavā ...

akkodhano ...

‘anupanāhī purisapuggalo’ti, kassapa, aparihānametaṃ;

‘santi bhikkhū ovādakā’ti, kassapa, aparihānametan’ti.

*When there are mendicant advisers there is no decline.”*

sattamaṃ.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

8. tatiyaovādasutta

*8. Advice (3rd)*

rājagahe kalandakanivāpe.

*Near Rājagaha, in the squirrels’ feeding ground.*

atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ bhagavā etadavoca:

*Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:*

“ovada, kassapa, bhikkhū;

*“Kassapa, advise the mendicants!*

karoḥi, kassapa, bhikkhūnaṃ dhammiṃ kathaṃ.

*Give them a Dhamma talk!*

ahaṃ vā, kassapa, bhikkhūnaṃ ovadeyyaṃ tvaṃ vā;

*Either you or I should advise the mendicants*

ahaṃ vā bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ tvaṃ vā”ti.

*and give them a Dhamma talk.”*

“dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi dhammehi samannāgatā, akkhamā, appadakkhinaggāhino anusāsani”ti.

*“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.”*

“tathā hi pana, kassapa, pubbe therā bhikkhū ārañṇikā ceva ahesuṃ ārañṇikattassa ca vaṇṇavādino, piṇḍapātikā ceva ahesuṃ piṇḍapātikattassa ca vaṇṇavādino, paṃsukūlikā ceva ahesuṃ paṃsukūlikattassa ca vaṇṇavādino, tecīvarikā ceva ahesuṃ tecīvarikattassa ca vaṇṇavādino, appicchā ceva ahesuṃ appicchatāya ca vaṇṇavādino, santuṭṭhā ceva ahesuṃ santuṭṭhiyā ca vaṇṇavādino, pavivittā ceva ahesuṃ pavivekassa ca vaṇṇavādino, asaṃsatthā ceva ahesuṃ asaṃsaggassa ca vaṇṇavādino, āraddhavīriyā ceva ahesuṃ vīriyārambhassa ca vaṇṇavādino.

*“Kassapa, that’s because formerly the senior mendicants lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.*

tatra yo hoti bhikkhu āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva piṇḍapātikattassa ca vaṇṇavādī, paṃsukūliko ceva paṃsukūlikattassa ca vaṇṇavādī, tecīvariko ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva appicchatāya ca vaṇṇavādī, santuttho ceva santutthiyā ca vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī, asaṃsaṭṭho ceva asaṃsaggassa ca vaṇṇavādī, āradhaviṛiyo ceva vīriyārambhassa ca vaṇṇavādī, taṃ therā bhikkhū āsanena nimantenti:

*The senior mendicants invite such a mendicant to a seat, saying:*

‘ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sikkhākāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanam nisīdāhi’ ti.

*‘Welcome, mendicant! What is this mendicant’s name? This mendicant is good-natured; he really wants to train. Please, mendicant, take a seat.’*

tatra, kassapa, navānaṃ bhikkhūnaṃ evaṃ hoti:

*Then the junior mendicants think:*

‘yo kira so hoti bhikkhu āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva ... pe ... paṃsukūliko ceva ... tecīvariko ceva ... appiccho ceva ... santuttho ceva ... pavivitto ceva ... asaṃsaṭṭho ceva ... āradhaviṛiyo ceva vīriyārambhassa ca vaṇṇavādī, taṃ therā bhikkhū āsanena nimantenti—

*‘It seems that when a mendicant lives in the wilderness ... and is energetic, and praises these things, senior mendicants invite them to a seat ...’*

ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sikkhākāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanam nisīdāhi’ ti.

te tathattāya paṭipajjanti;

*They practice accordingly.*

tesaṃ taṃ hoti dīgharattaṃ hitāya sukhāya.

*That is for their lasting welfare and happiness.*

etarahi pana, kassapa, therā bhikkhū na ceva āraññikā na ca āraññikattassa vaṇṇavādino, na ceva piṇḍapātikā na ca piṇḍapātikattassa vaṇṇavādino, na ceva paṃsukūlikā na ca paṃsukūlikattassa vaṇṇavādino, na ceva tecīvarikā na ca tecīvarikattassa vaṇṇavādino, na ceva appicchā na ca appicchatāya vaṇṇavādino, na ceva santutthā na ca santutthiyā vaṇṇavādino, na ceva pavivittā na ca pavivekassa vaṇṇavādino, na ceva asaṃsaṭṭhā na ca asaṃsaggassa vaṇṇavādino, na ceva āradhaviṛiyā na ca vīriyārambhassa vaṇṇavādino.

*But these days, Kassapa, the senior mendicants don’t live in the wilderness ... and aren’t energetic; and they don’t praise these things.*

tatra yo hoti bhikkhu ñāto yasassī lābhī

cīvarapiṇḍapātasenāsanagīlānappaccayabhesajjaparikkhārānaṃ taṃ therā bhikkhū āsanena nimantenti:

*When a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat:*

‘ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sabrahmacārikāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanam nisīdāhi’ ti.

*‘Welcome, mendicant! What is this mendicant’s name? This mendicant is good-natured; he really likes his fellow monks. Please, mendicant, take a seat.’*

tatra, kassapa, navānaṃ bhikkhūnaṃ evaṃ hoti:

*Then the junior mendicants think:*

‘yo kira so hoti bhikkhu ñāto yasassī lābhī

cīvarapiṇḍapātasenāsanagīlānappaccayabhesajjaparikkhārānaṃ taṃ therā bhikkhū āsanena nimantenti—

*‘It seems that when a mendicant is well-known and famous, a recipient of robes, alms-food, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat ...’*

ehi, bhikkhu, ko nāmāyaṃ bhikkhu, bhaddako vatāyaṃ bhikkhu, sabrahmacārikāmo vatāyaṃ bhikkhu; ehi, bhikkhu, idaṃ āsanam nisīdāhi’ ti.

te tathattāya paṭipajjanti.

*They practice accordingly.*

tesaṃ taṃ hoti dīgharattaṃ ahitāya dukkhāya.

*That is for their lasting harm and suffering.*

yañhi taṃ, kassapa, sammā vadamāno vadeyya:

*And if it could ever be rightly said that*

‘upaddutā brahmacārī brahmacārūpaddavena abhipatthanā brahmacārī  
brahmacāriabhipatthanenā’<sup>ti</sup>, etarahi taṃ, kassapa, sammā vadamāno vadeyya:  
‘upaddutā brahmacārī brahmacārūpaddavena abhipatthanā brahmacārī  
brahmacāriabhipatthanenā’<sup>”ti</sup>.

*spiritual practitioners are imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said.”*

aṭṭhamam.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

9. jhānābhiññasutta

*9. Absorptions and Insights*

sāvattthiyaṃ viharati.

*At Sāvattthī.*

“ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi  
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ  
upasaṃpajja viharāmi.

*“Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

kassapopi, bhikkhave, yāvade ākaṅkhāmi vitakkavicārānaṃ vūpasamā ajjhattaṃ  
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ  
upasaṃpajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi vitakkavicārānaṃ vūpasamā ajjhattaṃ  
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ  
dutiyaṃ jhānaṃ upasaṃpajja viharāmi.

*Whenever I want, as the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

kassapopi, bhikkhave, yāvade ākaṅkhāmi vitakkavicārānaṃ vūpasamā ... pe ...  
dutiyaṃ jhānaṃ upasaṃpajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi pītiyā ca virāgā upekkhako ca viharāmi sato ca  
sapaṇāno sukhañca kāyena paṭisaṃvedemi, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako  
satimā sukhavihārī’<sup>ti</sup> tatiyaṃ jhānaṃ upasaṃpajja viharāmi.

*Whenever I want, with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

kassapopi, bhikkhave, yāvade ākaṅkhāmi pītiyā ca virāgā upekkhako ca viharati sato  
ca sapaṇāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti:  
‘upekkhako satimā sukhavihārī’<sup>ti</sup> tatiyaṃ jhānaṃ upasaṃpajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.

*Whenever I want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

kassapopi, bhikkhave, yāvade ākaṅkhati sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāśaṇāñcāyatanāṃ upasampajja viharāmi.

*Whenever I want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I enter and remain in the dimension of infinite space.*

kassapopi, bhikkhave, yāvade ākaṅkhati sabbaso rūpasaññānaṃ samatikkamā ... pe ... ākāśaṇāñcāyatanāṃ upasampajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso ākāśaṇāñcāyatanāṃ samatikkamma anantaṃ viññānanti viññāṇaṇcāyatanāṃ upasampajja viharāmi.

*Whenever I want, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', I enter and remain in the dimension of infinite consciousness.*

kassapopi, bhikkhave, yāvade ākaṅkhati sabbaso ākāśaṇāñcāyatanāṃ samatikkamma anantaṃ viññānanti viññāṇaṇcāyatanāṃ upasampajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso viññāṇaṇcāyatanāṃ samatikkamma 'atthi kiñcī'ti ākiñcaññāyatanāṃ upasampajja viharāmi.

*Whenever I want, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', I enter and remain in the dimension of nothingness.*

kassapopi, bhikkhave, yāvade ākaṅkhati ... pe ... ākiñcaññāyatanāṃ upasampajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharāmi.

*Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception.*

kassapopi, bhikkhave, yāvade ākaṅkhati ... pe ... nevasaññānāsaññāyatanāṃ upasampajja viharati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāmi.

*Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling.*

kassapopi, bhikkhave ... pe ... saññāvedayitanirodhaṃ upasampajja viharati.

*And so does Kassapa.*

aḥaṃ, bhikkhave, yāvade ākaṅkhāmi anekavihiṭṭaṃ iddhividhaṃ paccanubhomi—ekopi hutvā bahudhā homi, bahudhāpi hutvā eko homi; āvibhāvaṃ, tirobhāvaṃ, tirokuṭṭaṃ, tiropākāraṃ, tiropabbataṃ, asajjamāno gacchāmi, seyyathāpi ākāse; pathaviyāpi ummuḍḍanimujjaṃ karomi, seyyathāpi udake; udakepi abhijjamāne gacchāmi, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamāmi, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasāmi parimajjāmi; yāva brahmalokāpi kāyena vaṣaṃ vattemi.

*Whenever I want, I wield the many kinds of psychic power: multiplying myself and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. I control the body as far as the Brahmā realm.*

kassapopi, bhikkhave, yāvade ākaṅkhati anekavihiṭṭaṃ iddhividhaṃ paccanubhoti ... pe ... yāva brahmalokāpi kāyena vaṣaṃ vatteti.

*And so does Kassapa.*

aḥaṃ, bhikkhave, yāvade ākaṅkhāmi dībbāya sotadhātuyā visuddhāya atikkantamānusiḱāya ubho sadde suṇāmi, dībbe ca mānuse ca, ye dūre santike ca.

*Whenever I want, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far.*

kassapopi, bhikkhave, yāvade ākaṅkhati dībbāya sotadhātuyā ... pe ... dūre santike ca.

*And so does Kassapa.*

aḥaṃ, bhikkhave, yāvade ākaṅkhāmi parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāmi—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāmi, vītārāgaṃ vā cittaṃ vītārāgaṃ cittanti pajānāmi, sadosaṃ vā cittaṃ ... pe ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāmi.

*Whenever I want, I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... unfreed mind ...*

kassapopi, bhikkhave, yāvade ākaṅkhati parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti ... pe ... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.

*And so does Kassapa.*

aḥaṃ, bhikkhave, yāvade ākaṅkhāmi anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo viṣampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe: 'amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarāmi.

*Whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details.*

kassapopi, bhikkhave, yāvade ākaṅkhati anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

*And so does Kassapa.*

ahaṃ, bhikkhave, yāvade ākaṅkhāmi dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi: ‘ime vata, bhonto, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītthikā micchādītthikammasamādhānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana, bhonto, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādhānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi.

*Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.*

kassapopi, bhikkhave, yāvade ākaṅkhati dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne ... pe ... yathākammūpage satte pajānāti.

*And so does Kassapa.*

ahaṃ, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharāmi.

*I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.*

kassapopi, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī’ti.

*And so does Kassapa.”*

navamaṃ.

samyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

10. upassayasutta

*10. The Nuns’ Quarters*

evaṃ me sutam—

*So I have heard.*

ekaṃ samayaṃ āyasmā mahākassapo sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārame.

*At one time Venerable Mahākassapa was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.*

atha kho āyasmā ānando pubbaṇhasamayam nivāsetvā pattacīvaramādāya  
yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ  
mahākassapaṃ etadavoca:

*Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to Mahākassapa and said,*

“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā”ti.  
“Kassapa, come, sir. Let’s go to one of the nuns’ quarters.”

“gaccha tvaṃ, āvuso ānanda, bahukicco tvaṃ bahukaraṇīyo”ti.  
“You go, Reverend Ānanda. You have many duties and responsibilities.”

dutiyampi kho āyasmā ānando āyasmantaṃ mahākassapaṃ etadavoca:  
*And a second time ...*

“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā”ti.

“gaccha tvaṃ, āvuso ānanda, bahukicco tvaṃ bahukaraṇīyo”ti.

tatiyampi kho āyasmā ānando āyasmantaṃ mahākassapaṃ etadavoca:  
*And a third time, Ānanda said,*

“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā”ti.  
“Kassapa, come, sir. Let’s go to one of the nuns’ quarters.”

atha kho āyasmā mahākassapo pubbaṇhasamayam nivāsetvā pattacīvaramādāya  
āyasmatā ānandena pacchāsamaṇena yena aññataro bhikkhunupassayo  
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns’ quarters, where he sat on the seat spread out.*

atha kho sambahulā bhikkhuniyo yenāyasmā mahākassapo tenupasaṅkamimsu;  
upasaṅkamitvā āyasmantaṃ mahākassapaṃ abhivādetvā ekamantaṃ nisīdimsu.  
*And then several nuns went up to Mahākassapa, bowed, and sat down to one side.*

ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā mahākassapo dhammiyā kathāya  
sandassesī samādapesī samuttejesī sampahaṃsesī.

*Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk,*

atha kho āyasmā mahākassapo tā bhikkhuniyo dhammiyā kathāya sandassetvā  
samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.  
*after which he got up from his seat and left.*

atha kho thullatissā bhikkhunī anattamanā anattamanavācam nicchāresi:  
*But the nun Thullatissā was upset and blurted out,*

“kiṃ pana ayyo mahākassapo, ayyassa ānandassa vedehamunino sammukhā  
dhammaṃ bhāsitaḃbaṃ maññati?”

*“What is Master Mahākassapa thinking, that he’d teach Dhamma in front of Master Ānanda, the Videhan sage?”*

seyyathāpi nāma sūcivāṇijako sūcīkārassa santike sūciṃ vikketabbaṃ maññeyya;  
*He’s like a needle seller who thinks they can sell a needle to a needle maker!”*

evameva ayyo mahākassapo ayyassa ānandassa vedehamunino sammukhā  
dhammaṃ bhāsitaḃbaṃ maññati”ti.

assosi kho āyasmā mahākassapo thullatissāya bhikkhuniyā imaṃ vācam  
bhāsamānāya.

*Mahākassapa heard Thullatissā say these words,*

atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ etadavoca:  
*and he said to Ānanda,*

“kiṃ nu kho, āvuso ānanda, ahaṃ sūcivāṇijako, tvaṃ sūcikāro;  
“Is that right, Reverend Ānanda? Am I the needle seller and you the needle maker?”

udāhu ahaṃ sūcikāro, tvaṃ sūcivāṇijako”ti?  
Or am I the needle maker and you the needle seller?”

“khama, bhante kassapa, bālo mātugāmo”ti.  
“Forgive her, sir. The woman’s a fool.”

“āgamehi tvaṃ, āvuso ānanda, mā te saṅgho uttari upaparikkhi.  
“Hold on, Reverend Ānanda! Don’t make the Saṅgha investigate you further!”

taṃ kiṃ maññasi, āvuso ānanda,  
What do you think, Reverend Ānanda?

api nu tvaṃ bhagavato sammukhā bhikkhusaṅghe upanīto:  
Was it you who the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi.  
‘Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

ānandopi, bhikkhave, yāvade ākaṅkhati vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharatī”ti?  
And so does Ānanda’?”

“no hetam, bhante”.  
“No, sir.”

“ahaṃ kho, āvuso, bhagavato sammukhā bhikkhusaṅghe upanīto:  
“I was the one the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi.  
‘Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

kassapopi, bhikkhave, yāvade ākaṅkhati vivicca kāmehi vivicca akusalehi dhammehi ... pe ... paṭhamam jhānaṃ upasampajja viharatī”ti ... pe ....  
And so does Kassapa. ...;

(navannaṃ anupubbavahārasamāpattinaṃ pañcannaṃ abhiññānaṃ evaṃ vitthāro veditabbo.)  
(The nine progressive meditations and the five insights should be treated in full.)

taṃ kiṃ maññasi, āvuso ānanda,  
What do you think, Reverend Ānanda?

api nu tvaṃ bhagavato sammukhā bhikkhusaṅghe upanīto:  
Was it you who the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṃ, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharāmi.  
‘I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

ānandopi, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī”ti?  
And so does Ānanda’?”



“no hetam, bhante”.

*“No, sir.”*

“aham kho, āvuso, bhagavato sammukhā bhikkhusaṅghe upanīto:

*“I was the one the Buddha brought up before the Saṅgha of mendicants, saying:*

‘aham, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

*‘I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.*

kassapopi, bhikkhave, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

*And so does Kassapa.’*

sattaratanam vā, āvuso, nāgaṃ adḍhatthamaratanam vā tālapattikāya chādetabbaṃ maññeyya, yo me cha abhiññā chādetabbaṃ maññeyya”ti.

*Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”*

cavitttha ca pana thullatissā bhikkhunī brahmacariyamhāti.

*But the nun Thullatissā fell from the spiritual life.*

dasamaṃ.

samyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

11. cīvarasutta

*11. Robes*

ekaṃ samayaṃ āyasmā mahākassapo rājagahe viharati veḷuvane kalandakanivāpe.

*At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.*

tena kho pana samayena āyasmā ānando dakkhiṇagirismiṃ cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ.

*Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.*

tena kho pana samayena āyasmato ānandassa timsamattā saddhivihārino bhikkhū sikkhaṃ paccakkhāya hīnāyāvattā bhavanti yebhuyyena kumārabhūtā.

*And at that time thirty of Ānanda’s mendicant pupils rejected the training and returned to a lesser life. Most of them were youths.*

atha kho āyasmā ānando dakkhiṇagirismiṃ yathābhirantaṃ cārikaṃ caritvā yena rājagahaṃ veḷuvanaṃ kalandakanivāpo yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamtvā āyasmantaṃ mahākassapaṃ abhivādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinnaṃ kho āyasmantaṃ ānantaṃ āyasmā mahākassapo etadavoca:

*When Venerable Ānanda had wandered in the Southern Hills as long as he wished, he set out for Rājagaha, to the Bamboo Grove, the squirrels’ feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him:*

“kati nu kho, āvuso ānanda, atthavase paṭicca bhagavatā kulesu tikabhojanaṃ paññattan”ti?

*“Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?”*

“tayo kho, bhante kassapa, atthavase paṭicca bhagavatā kulesu tikabhojanaṃ paññattan—

*“Sir, the Buddha laid down that rule for three reasons.*

dummaṅkūnaṃ puggalānaṃ niggahāya pesalānaṃ bhikkhūnaṃ phāsuvihārāya, mā pāpicchā pakkhaṃ nissāya saṃghaṃ bhindeyyuṃ, kulānuddayatāya ca.

*For keeping difficult persons in check and for the comfort of good-hearted mendicants. To prevent those of wicked desires from taking sides and dividing the Saṅgha. And out of consideration for families.*

ime kho, bhante kassapa, tayo atthavase paṭicca bhagavatā kulesu tikabhojanaṃ paññattan”ti.

*These are the three reasons why the Buddha laid down that rule.”*

“atha kiṅcarahi tvam, āvuso ānanda, imehi navehi bhikkhūhi indriyesu aguttadvārehi bhōjane amattaññūhi jāgariyaṃ ananuyuttehi saddhiṃ cārikaṃ carasi?

*“So what exactly are you doing, wandering together with these junior mendicants? They don’t guard their sense doors, they eat too much, and they’re not committed to wakefulness.*

sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi.

*It’s like you’re wandering about wrecking crops and ruining families!*

olujjati kho te, āvuso ānanda, parisā;

*Your following is falling apart, Reverend Ānanda,*

palujjanti kho te, āvuso, navappāyā.

*and those just getting started are slipping away.*

na vāyaṃ kumārako mattamaññāsī”ti.

*Yet this boy knows no bounds!”*

“api me, bhante kassapa, sirasmiṃ palitāni jātāni.

*“Though there are grey hairs on my head,*

atha ca pana mayaṃ ajjāpi āyasmato mahākassapassa kumārakavādā na muccāmā”ti.

*I still can’t escape being called a boy by Venerable Mahākassapa.”*

“tathā hi pana tvam, āvuso ānanda, imehi navehi bhikkhūhi indriyesu aguttadvārehi bhōjane amattaññūhi jāgariyaṃ ananuyuttehi saddhiṃ cārikaṃ carasi, sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi.

*“It’s because you wander with these junior mendicants. ...*

olujjati kho te, āvuso ānanda, parisā;

*Your following is falling apart, Reverend Ānanda,*

palujjanti kho te, āvuso, navappāyā.

*and those just getting started are slipping away.*

na vāyaṃ kumārako mattamaññāsī”ti.

*Yet this boy knows no bounds!”*

assosi kho thullanandā bhikkhunī:

*The nun Thullanandā heard a rumor that*

“ayyena kira mahākassapena ayyo ānando vedehamuni kumārakavādena apasādito”ti.

*Master Mahākassapa had rebuked Master Ānanda the Videhan sage by calling him a boy.*

atha kho thullanandā bhikkhunī anattamanā anattamanavācaṃ nicchāresi:

*She was upset and blurted out,*

“kiṃ pana ayyo mahākassapo aññatitthiyapubbo samāno ayyaṃ ānandaṃ vedehamuniṃ kumārakavādena apasādetabbaṃ maññatī”ti.

*“How can Master Mahākassapa, who formerly followed another path, presume to rebuke Master Ānanda the Videhan sage by calling him a boy?”*

assosi kho āyasmā mahākassapo thullanandāya bhikkhuniyā imaṃ vācaṃ bhāsamānāya.

*Mahākassapa heard Thullanandā say these words,*

atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ etadavoca:

*and he said to Ānanda,*

“tagghāvuso ānanda, thullanandāya bhikkhuniyā sahasā appaṭisaṅkhā vācā bhāsītā.

*“Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without reflection.*

yatvāhaṃ, āvuso, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajito, nābhijānāmi aññaṃ satthāraṃ uddisitā, aññaṃ tena  
bhagavatā arahatā sammāsambuddhena.

*Since I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness, I don’t recall acknowledging any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha.*

pubbe me, āvuso, agārikabhūtassa sato etadahosi:

*Formerly when I was still a layman, I thought:*

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

*‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.*

naḍidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ  
saṅkhalikhitaṃ brahmacariyaṃ caritum.

*It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.*

yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajeyyan’ti.

*Why don’t I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness?’*

so khvāhaṃ, āvuso, aparena samayena paṭapilotikānaṃ saṅghātiṃ kāretvā ye loke  
arahanto te uddissa kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajim.

*After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness.*

so evaṃ pabbajito samāno addhānamaggappaṭipanno addasaṃ bhagavantaṃ antarā  
ca rājagahaṃ antarā ca nālandaṃ bahuputte cetīye nisinnaṃ.

*When I had gone forth, I traveled along the road between Rājagaha and Nālanda, where I saw the Buddha sitting at the Bahuputta Shrine.*

disvāna me etadahosi:

*Seeing him, I thought:*

‘satthāraṇca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ;

*‘If I’m ever to see a Teacher, it would be this Blessed One!*

sugataṇca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ;

*If I’m ever to see a Holy One, it would be this Blessed One!*

sammāsambuddhaṇca vatāhaṃ passeyyaṃ;

*If I’m ever to see a fully awakened Buddha, it would be this Blessed One!’*

bhagavantameva passeyyan’ti.

so khvāhaṃ, āvuso, tattheva bhagavato pādesu sirasā nipatitvā bhagavantaṃ  
etadavocaṃ:

*Then I bowed with my head at the Buddha’s feet and said:*

‘satthā me, bhante, bhagavā, sāvako hamasmi;

*‘Sir, the Buddha is my Teacher; I am his disciple!*

satthā me, bhante, bhagavā, sāvako hamasmī’ti.

*The Buddha is my Teacher; I am his disciple.’*

evaṃ vutte, maṃ, āvuso, bhagavā etadavoca:

*The Buddha said to me,*

‘yo kho, kassapa, evaṃ sabbacetasā samannāgataṃ sāvakaṃ ajānaññeva vadeyya jānāmīti, apassaññeva vadeyya passāmīti, muddhāpi tassa vipateyya.

*‘Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don’t know, or that they see when they don’t see, their head would explode.*

ahaṃ kho pana, kassapa, jānaññeva vadāmi jānāmīti, passaññeva vadāmi passāmīti.

*But Kassapa, when I say that I know and see I really do know and see.*

tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

*So you should train like this:*

“tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati thesesu navesu majjhimesū”ti.

*“I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle.”*

evañhi te, kassapa, sikkhitabbaṃ.

*That’s how you should train.*

tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

*And you should train like this:*

“yaṃ kiñci dhammaṃ suṇissāmi kusalūpasamhitāṃ sabbāṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇissāmi”ti.

*“Whenever I hear a teaching connected with what’s skillful, I will pay heed, pay attention, engage wholeheartedly, and lend an ear to that teaching.”*

evañhi te, kassapa, sikkhitabbaṃ.

*That’s how you should train.*

tasmātiha te, kassapa, evaṃ sikkhitabbaṃ:

*And you should train like this:*

“sātasahagatā ca me kāyagatāsati na vijahissati”ti.

*“I will never neglect mindfulness of the body that is full of pleasure.”*

evañhi te, kassapa, sikkhitabbanti’.

*That’s how you should train.’*

atha kho maṃ, āvuso, bhagavā iminā ovādena ovaditvā utthāyāsanā pakkāmi.

*And when the Buddha had given me this advice he got up from his seat and left.*

sattāhameva khvāhaṃ, āvuso, saraṇo ratṭhapiṇḍaṃ bhuñjīm aṭṭhamiyā aññā udapādi.

*For seven days I ate the nation’s almsfood as a debtor. On the eighth day I was enlightened.*

atha kho, āvuso, bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami.

*And then the Buddha left the road and went to the root of a tree.*

atha khvāhaṃ, āvuso, paṭapilotikānaṃ saṅghāṭiṃ catugguṇaṃ paññāpetvā bhagavantaṃ etadavocaṃ:

*So I spread out my outer robe of patches folded in four and said to him,*

‘idha, bhante, bhagavā nisīdatu, yaṃ mamassa dīgharattaṃ hitāya sukhāyā’ti.

*‘Sir, sit here. That would be for my lasting welfare and happiness.’*

nisīdi kho, āvuso, bhagavā paññatte āsane.

*The Buddha sat on the seat spread out*

nisajja kho maṃ, āvuso, bhagavā etadavoca:

*and said to me,*

‘mudukā kho tyāyaṃ, kassapa, paṭapilotikānaṃ saṅghāṭi’ti.

*‘Kassapa, this outer robe of patches is soft.’*

‘paṭiggaṇhātu me, bhante, bhagavā paṭapilotikānaṃ saṅghāṭiṃ anukampaṃ upādāya’ti.

*‘Sir, please accept my outer robe of patches out of compassion.’*

‘dhāressasi pana me tvam, kassapa, sāṇāni paṃsukūlāni nibbasanānī’ti.

*‘In that case, Kassapa, will you wear my worn-out hempen rag robe?’*

‘dhāressāmahaṃ, bhante, bhagavato sāṇāni paṃsukūlāni nibbasanānī’ti.

*‘I will wear it, sir.’*

so khvāhaṃ, āvuso, paṭapilotikānaṃ saṅghāṭiṃ bhagavato pādāsīm.

*And so I presented my outer robe of patches to the Buddha,*

ahaṃ pana bhagavato sāṇāni paṃsukūlāni nibbasanānī paṭipajjīm.

*and the Buddha presented me with his worn-out hempen rag robe.*

yañhi taṃ, āvuso, sammā vadamāno vadeyya:

*For if anyone should be rightly called*

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo, paṭiggahitāni sāṇāni paṃsukūlāni nibbasanānī’ti, mamaṃ taṃ sammā vadamāno vadeyya:

*the Buddha’s true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it’s me.*

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo, paṭiggahitāni sāṇāni paṃsukūlāni nibbasanānī’ti.

ahaṃ kho, āvuso, yāvade ākaṅkhāmi vivicca kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi.

*Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. ...*

ahaṃ kho, āvuso, yāvade ākaṅkhāmi ... pe ...

(navannaṃ anupubbavīhārasamāpattīnaṃ pañcannaṃ abhiññānaṃ evaṃ vitthāro veditabbo.)

*(The nine progressive meditations and the five insights should be treated in full.)*

ahaṃ kho, āvuso, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharāmi;

*I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.*

sattaratanam vā, āvuso, nāgaṃ addhaṭṭhamaratanam vā tālapattikāya chādetabbaṃ maññeyya, yo me cha abhiññā chādetabbaṃ maññeyyā’ti.

*Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”*

cavittā ca pana thullanandā bhikkhunī brahmacariyamhāti.

*But the nun Thullanandā fell from the spiritual life.*

ekādasamaṃ.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

12. parammaraṇasutta

*12. The Realized One After Death*

ekaṃ samayaṃ āyasmā ca mahākassapo āyasmā ca sāriputto bārāṇasiyaṃ viharanti isipatane migadāye.

*At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana.*

atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vutthito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmatā mahākassapena saddhiṃ sammodi.

*Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him.*

sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho āyasmā sārīputto āyasmantaṃ mahākassapam etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:*

“kiṃ nu kho, āvuso kassapa, hoti tathāgato param maraṇā”ti?

*“Reverend Kassapa, does a Realized One exist after death?”*

“abyākatam kho etaṃ, āvuso, bhagavatā:

*“Reverend, this has not been declared by the Buddha.”*

‘hoti tathāgato param maraṇā’”ti.

“kiṃ panāvuso, na hoti tathāgato param maraṇā”ti?

*“Well then, does a Realized One not exist after death?”*

“evampi kho, āvuso, abyākatam bhagavatā:

*“This too has not been declared by the Buddha.”*

‘na hoti tathāgato param maraṇā’”ti.

“kiṃ nu kho, āvuso, hoti ca na ca hoti tathāgato param maraṇā”ti?

*“Well then, does a Realized One both exist and not exist after death?”*

“abyākatam kho etaṃ, āvuso, bhagavatā:

*“This too has not been declared by the Buddha.”*

‘hoti ca na ca hoti tathāgato param maraṇā’”ti.

“kiṃ panāvuso, neva hoti, na na hoti tathāgato param maraṇā”ti?

*“Well then, does a Realized One neither exist nor not exist after death?”*

“evampi kho, āvuso, abyākatam bhagavatā:

*“This too has not been declared by the Buddha.”*

‘neva hoti na na hoti tathāgato param maraṇā’”ti.

“kasmā cetam, āvuso, abyākatam bhagavatā”ti?

*“And why has this not been declared by the Buddha?”*

“na hetam, āvuso, atthasaṃhitam nāḍibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

*“Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

tasmā taṃ abyākatam bhagavatā”ti.

*That’s why it has not been declared by the Buddha.”*

“atha kiñcarahāvuso, byākatam bhagavatā”ti?

*“So what now has been declared by the Buddha?”*

“idaṃ ‘dukkhan’ti kho, āvuso, byākatam bhagavatā;

*“‘This is suffering’ has been declared by the Buddha.*

ayaṃ ‘dukkhasamudayo’ti byākatam bhagavatā;

*‘This is the origin of suffering’ ...*

ayaṃ ‘dukkhanirodho’ti byākatam bhagavatā;

*‘This is the cessation of suffering’ ...*

ayaṃ ‘dukkhanirodhagāmini paṭipadā’ti byākatam bhagavatā”ti.

*‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.”*

“kasmā cetam, āvuso, byākatam bhagavatā”ti?

*“And why has this been declared by the Buddha?”*

“etañhi, āvuso, atthasamhitam etaṃ ādibrahmacariyakam etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati.

*“Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, compassion, cessation, peace, insight, awakening, and extinguishment.*

tasmā taṃ byākatam bhagavatā”ti.

*That’s why it has been declared by the Buddha.”*

dvādasamaṃ.

saṃyutta nikāya 16

*Linked Discourses 16*

1. kassapavagga

*1. Kassapa*

13. saddhammappatirūpakasutta

*13. The Counterfeit of the True Teaching*

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.*

atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākassapo bhagavantam etadavoca:

*Then Venerable Mahākassapa went up to the Buddha, bowed, sat down to one side, and said to him:*

“ko nu kho, bhante, hetu ko paccayo, yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṇṭhahimsu?”

*“What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants?”*

ko pana, bhante, hetu ko paccayo, yenetarahi bahutarāni ceva sikkhāpadāni appatarā ca bhikkhū aññāya saṇṭhahanti”ti?

*And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”*

“evañcetam, kassapa, hoti sattesu hāyamānesu saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahanti.

*“That’s how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants.*

na tāva, kassapa, saddhammassa antaradhānaṃ hoti yāva na saddhammappatirūpakam loke uppajjati.

*The true teaching doesn’t disappear as long the counterfeit of the true teaching hasn’t appeared in the world.*

yato ca kho, kassapa, saddhammappatirūpakam loke uppajjati, atha saddhammassa antaradhānaṃ hoti.

*But when the counterfeit of the true teaching appears in the world then the true teaching disappears.*

seyyathāpi, kassapa, na tāva jātarūpassa antaradhānaṃ hoti yāva na jātarūpappatirūpakam loke uppajjati.

*It’s like true gold, which doesn’t disappear as long as counterfeit gold hasn’t appeared in the world.*

yato ca kho, kassapa, jātārūpappatirūpakaṃ loke uppajjati, atha kho jātārūpassa antaradhānaṃ hoti.

*But when counterfeit gold appears in the world then real gold disappears.*

evameva kho, kassapa, na tāva saddhammassa antaradhānaṃ hoti yāva na saddhammappatirūpakaṃ loke uppajjati.

*In the same way, the true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world.*

yato ca kho, kassapa, saddhammappatirūpakaṃ loke uppajjati, atha saddhammassa antaradhānaṃ hoti.

*But when the counterfeit of the true teaching appears in the world then the true teaching disappears.*

na kho, kassapa, pathavīdhātu saddhammaṃ antaradhāpeti, na āpodhātu saddhammaṃ antaradhāpeti, na tejodhātu saddhammaṃ antaradhāpeti, na vāyodhātu saddhammaṃ antaradhāpeti;

*It's not the elements of earth, water, fire, or air that make the true teaching disappear.*

atha kho idheva te uppajjanti moghapurisā ye imaṃ saddhammaṃ antaradhāpentī.

*Rather, it's the foolish people who appear right here that make the true teaching disappear.*

seyyathāpi, kassapa, nāvā ādikeneva opilavati;

*The true teaching doesn't disappear like a ship that sinks all at once.*

na kho, kassapa, evaṃ saddhammassa antaradhānaṃ hoti.

pañca khome, kassapa, okkamaniyā dhammā saddhammassa sammōsāya antaradhānāya saṃvattanti.

*There are five detrimental things that lead to the decline and disappearance of the true teaching.*

katame pañca?

*What five?*

idha, kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo sathhari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, samādhismiṃ agāravā viharanti appatissā—

*It's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.*

ime kho, kassapa, pañca okkamaniyā dhammā saddhammassa sammōsāya antaradhānāya saṃvattanti.

*These five detrimental things lead to the decline and disappearance of the true teaching.*

pañca khome, kassapa, dhammā saddhammassa ṭṭhiyā asammōsāya anantaradhānāya saṃvattanti.

*There are five things that lead to the continuation, persistence, and enduring of the true teaching.*

katame pañca?

*What five?*

idha, kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo sathhari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, samādhismiṃ sagāravā viharanti sappatissā—

*It's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.*

ime kho, kassapa, pañca dhammā saddhammassa ṭṭhiyā asammōsāya anantaradhānāya saṃvattanti”ti.

*These five things lead to the continuation, persistence, and enduring of the true teaching.”*

terasamaṃ.



kassapavaggo paṭhamo.

santuṭṭhañca anottappī,

candūpamaṃ kulūpakamaṃ;

jiṇṇamaṃ tayo ca ovādā,

jhānābhiññā upassayaṃ;

cīvaraṃ paraṃmaraṇaṃ,

saddhammappatirūpakanti.

kassapasamyuttaṃ samattaṃ.

*The Linked Discourses with Kassapa are complete.*