

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

2. The Book of Causation (2. Nidānavaggo)

5. Connected Discourses with Kassapa (5. Kassapasamṃuttam)

[SN 16.1-13, PTS 2.194-2.225]



PaliVerse

3. The Collection of the Connected Discourses

2. The Book of Causation

5. Connected Discourses with Kassapa

1. Discourse on Contentment

144. He was dwelling at Sāvattthī, etc. "This Kassapa, monks, is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever; and does not commit an improper wrong way of earning because of robes; and not having obtained a robe, he is not agitated; and having obtained a robe, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape."

"This Kassapa, monks, is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever; and does not commit an improper wrong way of earning because of almsfood; and not having obtained almsfood, he is not agitated; and having obtained almsfood, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape.

"This Kassapa, monks, is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever; and does not commit an improper wrong way of earning because of lodging; and not having obtained a lodging, he is not agitated; and having obtained a lodging, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape.

"This Kassapa, monks, is content with any requisite of medicines for the sick whatsoever, and speaks in praise of contentment with any requisite of medicines for the sick whatsoever; and does not commit an improper wrong way of earning because of the requisite of medicines for the sick; and not having obtained the requisite of medicines for the sick, he is not agitated; and having obtained the requisite of medicines for the sick, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape.

"Therefore, monks, you should train thus - 'We shall be content with any robe whatsoever, and speakers in praise of contentment with any robe whatsoever; and we shall not commit an improper wrong way of earning because of robes; and not having obtained a robe, we shall not be agitated; and having obtained a robe, we shall use it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape.'

'We shall be content with any almsfood whatsoever, etc. We shall be content with any lodging whatsoever, etc. We shall be content with any requisite of medicines for the sick whatsoever, and speakers in praise of contentment with any requisite of medicines for the sick whatsoever; and we shall not commit an improper wrong way of earning because of the requisite of medicines for the sick; and not having obtained the requisite of medicines for the sick, we shall not be agitated; and having obtained the requisite of medicines for the sick, we shall use it not greedy, not infatuated, not

transgressing, seeing the danger, with wisdom of escape.' Thus indeed, monks, should you train. For I shall exhort you, monks, with Kassapa or with one who is like Kassapa, and being exhorted, you should proceed towards that state." The first.

2. Discourse on Lack of Moral Dread

145. Thus have I heard - On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Mahākassapa; having approached, he exchanged friendly greetings with the Venerable Mahākassapa. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Mahākassapa - "It is said, friend Kassapa, that one who is not ardent, who has no moral fear, is incapable of highest enlightenment, incapable of Nibbāna, incapable of the achievement of the unsurpassed freedom from bondage; but one who is ardent, who has moral fear, is capable of highest enlightenment, capable of Nibbāna, capable of the achievement of the unsurpassed freedom from bondage."

"In what way, friend, is one not ardent, has no moral fear, incapable of highest enlightenment, incapable of Nibbāna, incapable of the achievement of the unsurpassed freedom from bondage; and in what way, friend, is one ardent, has moral fear, capable of highest enlightenment, capable of Nibbāna, capable of the achievement of the unsurpassed freedom from bondage?" "Here, friend, a monk does not make ardour thinking 'un arisen evil unwholesome mental states, if arising, would lead to my harm'; does not make ardour thinking 'arisen evil unwholesome mental states, if not abandoned, would lead to my harm'; does not make ardour thinking 'un arisen wholesome mental states, if not arising, would lead to my harm'; does not make ardour thinking 'arisen wholesome mental states, if ceasing, would lead to my harm'. Thus, friend, one is not ardent."

"And how, friend, does one have no moral fear? Here, friend, a monk does not feel moral fear thinking 'un arisen evil unwholesome mental states, if arising, would lead to my harm'; does not feel moral fear thinking 'arisen evil unwholesome mental states, if not abandoned, would lead to my harm'; does not feel moral fear thinking 'un arisen wholesome mental states, if not arising, would lead to my harm'; does not feel moral fear thinking 'arisen wholesome mental states, if ceasing, would lead to my harm'. Thus, friend, one has no moral fear. Thus, friend, one who is not ardent, who has no moral fear, is incapable of highest enlightenment, incapable of Nibbāna, incapable of the achievement of the unsurpassed freedom from bondage.

"And how, friend, is one ardent? Here, friend, a monk makes ardour thinking 'un arisen evil unwholesome mental states, if arising, would lead to my harm'; makes ardour thinking 'arisen evil unwholesome mental states, if not abandoned, would lead to my harm'; un arisen wholesome mental states... etc. he makes ardour. Thus, friend, one is ardent.

"And how, friend, does one have moral fear? Here, friend, a monk feels moral fear thinking 'un arisen evil unwholesome mental states, if arising, would lead to my harm'; feels moral fear thinking 'arisen evil unwholesome mental states, if not abandoned, would lead to my harm'; feels moral fear thinking 'un arisen wholesome mental states, if not arising, would lead to my harm'; feels moral fear thinking 'arisen wholesome

mental states, if ceasing, would lead to my harm'. Thus, friend, one has moral fear. Thus, friend, one who is ardent, who has moral fear, is capable of highest enlightenment, capable of Nibbāna, capable of the achievement of the unsurpassed freedom from bondage." The second.

3. Discourse on the Simile of the Moon

146. He was dwelling at Sāvattthī, etc. "Like the moon, monks, approach families - having drawn back the body, having drawn back the mind, always as newcomers among families, not impudent. Just as, monks, a man might look at a decayed well, or a mountain precipice, or a river fastness - having drawn back the body, having drawn back the mind; just so, monks, like the moon, approach families - having drawn back the body, having drawn back the mind, always as newcomers among families, not impudent."

"Kassapa, monks, like the moon, approaches families - having drawn back the body, having drawn back the mind, always as a newcomer among families, not impudent. What do you think, monks, what kind of monk is worthy to approach families?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

Then the Blessed One waved his hand in the air. "Just as, monks, this hand in the air does not cling, is not seized, is not bound; just so, monks, for whatever monk approaching families, his mind among families does not cling, is not seized, is not bound - 'Let those desiring gain obtain, let those desiring merit make merit'; just as he is pleased and glad with his own gain, so he is pleased and glad with the gain of others; such a monk, monks, is worthy to approach families.

"When Kassapa, monks, approaches families, his mind among families does not cling, is not seized, is not bound - 'Let those desiring gain obtain, let those desiring merit make merit'; just as he is pleased and glad with his own gain; so he is pleased and glad with the gain of others.

"What do you think, monks, for what kind of monk is the proclamation of the Teaching impure, for what kind of monk is the proclamation of the Teaching pure?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "Well then, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Whoever indeed, monks, a monk with such a mind expounds the Teaching to others - 'Oh, may they listen to my Teaching, and having listened, may they be pleased with the Teaching, and being pleased, may they show me a sign of their pleasure!' For such a monk, monks, the proclamation of the Teaching is impure.

"But whoever, monks, a monk with such a mind expounds the Teaching to others - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' Oh, may they listen to my Teaching, and having listened, may they understand the Teaching, and having understood, may they proceed towards that state.' Thus dependent on the excellence of the Teaching as Teaching, he expounds the Teaching to others; dependent on compassion, dependent on sympathy, out of pity, he expounds the Teaching to others. For such a monk, monks, the proclamation of the Teaching is pure.

"Kassapa, monks, with such a mind expounds the Teaching to others - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' Oh, may they listen to my Teaching, and having listened, may they understand the Teaching, and having understood, may they proceed towards that state.' Thus dependent on the excellence of the Teaching as Teaching, he expounds the Teaching to others; dependent on compassion, dependent on sympathy, out of pity, he expounds the Teaching to others. For I shall exhort you, monks, with Kassapa or with one who is like Kassapa, and being exhorted, you should proceed towards that state." The third.

4. Discourse on One Dependent on Families

147. He was dwelling at Sāvattihī, etc. "What do you think, monks, what kind of monk is worthy to be dependent on families, what kind of monk is not worthy to be dependent on families?" "The teachings have the Blessed One as their root, venerable sir, etc. The Blessed One said this -

"Whoever indeed, monks, a monk with such a mind approaches families - 'May they give to me, may they not fail to give; may they give much to me, not little; may they give superior food to me, not coarse; may they give quickly to me, not slowly; may they give attentively to me, not inattentively.' If, monks, for that monk with such a mind approaching families, they do not give, on account of that the monk is distressed; he experiences suffering and displeasure on that account. They give little, not much, etc. They give coarse food, not superior. They give slowly, not quickly, on account of that the monk is distressed; he experiences suffering and displeasure on that account. They give inattentively, not attentively; on account of that the monk is distressed; he experiences suffering and displeasure on that account. Such a monk, monks, is not worthy to be dependent on families.

"But whoever, monks, a monk with such a mind approaches families - 'How could that be obtained here among other families - may they give to me, may they not fail to give; may they give much to me, not little; may they give superior food to me, not coarse; may they give long to me, not slowly; may they give attentively to me, not inattentively.' If, monks, for that monk with such a mind approaching families, they do not give; on account of that the monk is not distressed; he does not experience suffering and displeasure on that account. They give little, not much; on account of that the monk is not distressed; he does not experience suffering and displeasure on that account. They give coarse food, not superior; on account of that the monk is not distressed; he does not experience suffering and displeasure on that account. They

give slowly, not quickly; on account of that the monk is not distressed; he does not experience suffering and displeasure on that account. They give inattentively, not attentively; on account of that the monk is not distressed; he does not experience suffering and displeasure on that account. Such a monk, monks, is worthy to be dependent on families.

"Kassapa, monks, with such a mind approaches families - 'How could that be obtained here among other families - may they give to me, may they not fail to give; may they give much to me, not little; may they give superior food to me, not coarse; may they give quickly to me, not slowly; may they give attentively to me, not inattentively.' If, monks, when Kassapa with such a mind approaches families, they do not give; on account of that Kassapa is not distressed; he does not experience suffering and displeasure on that account. They give little, not much; on account of that Kassapa is not distressed; he does not experience suffering and displeasure on that account. They give coarse food, not superior; on account of that Kassapa is not distressed; he does not experience suffering and displeasure on that account. They give slowly, not quickly; on account of that Kassapa is not distressed; he does not experience suffering and displeasure on that account. They give inattentively, not attentively; on account of that Kassapa is not distressed; he does not experience suffering and displeasure on that account. For I shall exhort you, monks, with Kassapa or with one who is like Kassapa. And being exhorted, you should proceed towards that state." The fourth.

5. Discourse on Being Old

148. Thus have I heard... etc. at Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Mahākassapa seated to one side, the Blessed One said this - "You are now old, Kassapa, and these hempen rag-robcs of yours, these cast-off garments, are heavy. Therefore, Kassapa, wear robes given by householders, accept invitations to meals, and dwell near me."

"I, venerable sir, have for a long time been a forest-dweller and speak in praise of being a forest-dweller, an almsfood eater and speak in praise of being an almsfood eater, a wearer of rag-robcs and speak in praise of being a wearer of rag-robcs, a three-robe wearer and speak in praise of being a three-robe wearer, of few wishes and speak in praise of fewness of wishes, content and speak in praise of contentment, secluded and speak in praise of solitude, aloof from society and speak in praise of aloofness from society, putting forth strenuous energy and speak in praise of arousal of energy."

"But what reason do you, Kassapa, see that you have for a long time been a forest-dweller and speak in praise of being a forest-dweller, an almsfood eater and... etc. a wearer of rag-robcs and... a three-robe wearer and... of few wishes and... content and... secluded and... aloof from society and... putting forth strenuous energy and speak in praise of arousal of energy?"

"Seeing two reasons, venerable sir, I have for a long time been a forest-dweller and speak in praise of being a forest-dweller, an almsfood eater and... etc. a wearer of rag-robcs and... a three-robe wearer and... of few wishes and... content and... secluded and... aloof from society and... putting forth strenuous energy and speak in

praise of arousal of energy. Seeing my own pleasant abiding in the present life, and having compassion for future generations - 'Perhaps future generations might follow the example of what they have seen.' 'Those who were disciples who awakened following the Buddha, they for a long time were forest-dwellers and spoke in praise of being forest-dwellers... etc. they were almsfood eaters and... etc. they were wearers of rag-robes and... they were three-robe wearers and... they were of few wishes and... they were content and... they were secluded and... they were aloof from society and... they were putting forth strenuous energy and spoke in praise of arousal of energy.' They will proceed towards that state, and that will be for their welfare and happiness for a long time.

"Seeing these two reasons, venerable sir, I have for a long time been a forest-dweller and speak in praise of being a forest-dweller, an almsfood eater and etc. a wearer of rag-robes and... a three-robe wearer and... of few wishes and... content and... secluded and... aloof from society and... putting forth strenuous energy and speak in praise of arousal of energy."

"Good, good, Kassapa. Indeed you, Kassapa, have practised for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Therefore, Kassapa, wear hempen rag-robes, cast-off cloth, walk for almsfood, and dwell in the forest." The fifth.

6. Discourse on Exhortation

149. At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Mahākassapa seated to one side, the Blessed One said this - "Exhort the monks, Kassapa; give a talk on the Teaching to the monks, Kassapa. Either I, Kassapa, should exhort the monks or you; either I should give a talk on the Teaching to the monks or you."

"Venerable sir, the monks nowadays are difficult to admonish, endowed with qualities that make them difficult to admonish, impatient, not receiving instruction respectfully. Here I, venerable sir, saw the monk named Bhaṇḍa, Ānanda's co-resident, and the monk named Abhijika, Anuruddha's co-resident, challenging each other with their learning - 'Come, monk, who will speak more, who will speak more beautifully, who will speak longer?'"

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Bhaṇḍa, Ānanda's co-resident, and the monk Abhijika, Anuruddha's co-resident - 'The Teacher calls the venerable ones.'" "Yes, venerable sir," that monk replied to the Blessed One and approached those monks; having approached, he said this to those monks - "The Teacher calls the venerable ones."

"Yes, friend," those monks replied to that monk and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this - "Is it true, monks, that you challenge each other with your learning - 'Come, monk, who will speak more, who will speak more beautifully, who will speak longer?'" "Yes, venerable sir." "Do you, monks, understand the Teaching expounded by me thus - 'Come, monks, challenge each other with your learning - come, monk, who will speak more, who will speak

more beautifully, who will speak longer?" "No, Venerable Sir." "If indeed you, monks, do not understand the Teaching expounded by me thus, then why now, foolish men, knowing what, seeing what, having gone forth in such a well-proclaimed Teaching and discipline, do you challenge each other with your learning - 'Come, monk, who will speak more, who will speak more beautifully, who will speak longer?'"

Then those monks, having fallen at the Blessed One's feet with their heads, said this to the Blessed One: "A transgression overcame us, venerable sir, as ones who were foolish, as ones who were confused, as ones who were unwholesome, in that we, having gone forth in such a well-proclaimed Teaching and discipline, challenged each other with our learning - 'Come, monk, who will speak more, who will speak more beautifully, who will speak longer?' May the Blessed One accept our transgression as a transgression for the sake of restraint in the future."

"Truly, monks, a transgression overcame you as ones who were foolish, as ones who were confused, as ones who were unwholesome, in that you, having gone forth in such a well-proclaimed Teaching and discipline, challenged each other with your learning - 'Come, monk, who will speak more, who will speak more beautifully, who will speak longer?' But since you, monks, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, monks, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." The sixth.

7. Second Discourse on Exhortation

150. He was dwelling at Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, etc. To the Venerable Mahākassapa seated to one side, the Blessed One said this - "Exhort the monks, Kassapa; give a talk on the Teaching to the monks, Kassapa. Either I, Kassapa, should exhort the monks or you; either I should give a talk on the Teaching to the monks or you."

"Venerable sir, the monks nowadays are difficult to admonish, endowed with qualities that make them difficult to admonish, impatient, not receiving instruction respectfully. For whoever, venerable sir, has no faith in wholesome mental states, has no shame in wholesome mental states, has no moral fear in wholesome mental states, has no energy in wholesome mental states, has no wisdom in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

Just as, venerable sir, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, diminishes in roundness, diminishes in radiance, diminishes in height and circumference. Just so, venerable sir, for whoever has no faith in wholesome mental states, etc. has no shame, has no moral fear, has no energy, has no wisdom, in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

'A faithless person' - venerable sir, this is decline; 'a shameless person' - venerable sir, this is decline; 'a person having no moral fear' - venerable sir, this is decline; 'a lazy person' - venerable sir, this is decline; 'an unwise person' - venerable sir, this is

decline; 'a person prone to wrath' - venerable sir, this is decline; 'a person who bears grudges' - venerable sir, this is decline; 'there are no monks who exhort' - venerable sir, this is decline.

For whoever, venerable sir, has faith in wholesome mental states, has shame in wholesome mental states, has moral fear in wholesome mental states, has energy in wholesome mental states, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

Just as, venerable sir, during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference. Just so, venerable sir, for whoever has faith in wholesome mental states, has shame, etc. has moral fear, has energy, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

"'A person with faith', venerable sir, this is non-decline; 'a person with shame', venerable sir, this is non-decline; 'a person with moral fear', venerable sir, this is non-decline; 'a person putting forth strenuous energy', venerable sir, this is non-decline; 'a wise person', venerable sir, this is non-decline; 'a person without wrath', venerable sir, this is non-decline; 'a person without resentment', venerable sir, this is non-decline; 'there are monks who are exhorters', venerable sir, this is non-decline."

"Good, good, Kassapa. For whoever, Kassapa, has no faith in wholesome mental states, etc. has no shame, has no moral fear, has no energy, has no wisdom in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"Just as, Kassapa, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, etc. it diminishes in height and circumference. Just so, Kassapa, for whoever has no faith in wholesome mental states, etc. has no shame, has no moral fear, has no energy, has no wisdom in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth. 'A faithless person', Kassapa, this is decline; shameless, etc. without moral fear, lazy, unwise, prone to wrath, 'a person who bears grudges', Kassapa, this is decline; 'there are no monks who are exhorters', Kassapa, this is decline.

"For whoever, Kassapa, has faith in wholesome mental states, etc. has shame, has moral fear, has energy, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

"Just as, Kassapa, during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference. Even so, Kassapa, for whoever has faith in wholesome mental states, has shame... has moral fear, has energy, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

'A faithful person' - Kassapa, this is non-decline; one with shame... etc. one with moral

fear... one putting forth strenuous energy... one who is wise... one without wrath... 'a person without resentment' - Kassapa, this is non-decline; 'there are monks who are exhorters' - Kassapa, this is non-decline." The seventh.

8. Third Discourse on Exhortation

151. At Rājagaha in the Squirrels' Feeding Ground. Then the Venerable Mahākassapa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Mahākassapa seated to one side, the Blessed One said this - "Exhort the monks, Kassapa; give a talk on the Teaching to the monks, Kassapa. Either I, Kassapa, should exhort the monks or you; either I should give a talk on the Teaching to the monks or you."

"Venerable sir, the monks nowadays are difficult to admonish, endowed with qualities that make them difficult to admonish, impatient, not receiving instruction respectfully." "Because, Kassapa, formerly the elder monks were forest-dwellers and spoke in praise of being forest-dwellers, were almsfood eaters and spoke in praise of being almsfood eaters, were wearers of rag-robles and spoke in praise of being wearers of rag-robles, were three-robe wearers and spoke in praise of being three-robe wearers, were of few wishes and spoke in praise of fewness of wishes, were content and spoke in praise of contentment, were secluded and spoke in praise of solitude, were aloof from society and spoke in praise of aloofness from society, were putting forth strenuous energy and spoke in praise of arousal of energy.

"Therein, whatever monk was a forest-dweller and spoke in praise of being a forest-dweller, an almsfood eater and spoke in praise of being an almsfood eater, a wearer of rag-robles and spoke in praise of being a wearer of rag-robles, a three-robe wearer and spoke in praise of being a three-robe wearer, of few wishes and spoke in praise of fewness of wishes, content and spoke in praise of contentment, secluded and spoke in praise of solitude, aloof from society and spoke in praise of aloofness from society, putting forth strenuous energy and spoke in praise of arousal of energy, him the elder monks invited with a seat - 'Come, monk, what is this monk's name, this monk is indeed good, this monk is indeed eager to train; come, monk, sit down on this seat.'

"Therein, Kassapa, for the new monks it was thus - 'Whoever indeed is a monk who is a forest-dweller and speaks in praise of being a forest-dweller, an almsfood eater and... etc. a wearer of rag-robles and... a three-robe wearer and... of few wishes and... content and... secluded and... aloof from society and... putting forth strenuous energy and speaks in praise of arousal of energy, him the elder monks invite with a seat - come, monk, what is this monk's name, this monk is indeed good, this monk is indeed eager to train; come, monk, sit down on this seat.' They proceed towards that state; that is for their welfare and happiness for a long time.

"But now, Kassapa, the elder monks are neither forest-dwellers nor speak in praise of being forest-dwellers, are neither almsfood eaters nor speak in praise of being almsfood eaters, are neither wearers of rag-robles nor speak in praise of being wearers of rag-robles, are neither three-robe wearers nor speak in praise of being three-robe wearers, are neither of few wishes nor speak in praise of fewness of wishes, are neither content nor speak in praise of contentment, are neither secluded

nor speak in praise of solitude, are neither aloof from society nor speak in praise of aloofness from society, are neither putting forth strenuous energy nor speak in praise of arousal of energy.

"Therein, whatever monk is well-known, famous, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick, him the elder monks invite with a seat - 'Come, monk, what is this monk's name, this monk is indeed good, this monk is indeed fond of his fellow monks in the holy life; come, monk, sit down on this seat.'

"Therein, Kassapa, for the new monks it was thus - 'Whoever indeed is a monk who is well-known, famous, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick, the elder monks invite him with a seat - Come, monk, what is the name of this monk, this monk is indeed good, this monk indeed desires fellow practitioners of the holy life; come, monk, sit down on this seat.' They proceed towards that state. That is for their harm and suffering for a long time. If anyone, Kassapa, speaking rightly would say - 'The practitioners of the holy life are troubled by misfortune for those living the holy life, the practitioners of the holy life are overcome by the longing of those living the holy life' - now, Kassapa, one speaking rightly would say - 'The practitioners of the holy life are troubled by misfortune for those living the holy life, the practitioners of the holy life are overcome by the longing of those living the holy life.'" The eighth.

9. Discourse on Meditative Absorption and Direct Knowledge

152. He was dwelling at Sāvattthī, etc. "I, monks, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. Kassapa too, monks, whenever he wishes, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion."

"I, monks, whenever I wish, with the subsiding of applied and sustained thought, enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. Kassapa too, monks, whenever he wishes, with the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption.

"I, monks, whenever I wish, with the fading away of rapture, dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I enter and dwell in the third meditative absorption. Kassapa too, monks, whenever he wishes, with the fading away of rapture, dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption.

"I, monks, whenever I wish, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Kassapa too, monks, whenever he wishes, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption.

"I, monks, whenever I wish, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enter and dwell in the plane of infinite space. Kassapa too, monks, whenever he wishes, with the complete transcendence of perceptions of material form, etc. he enters and dwells in the plane of infinite space.

"I, monks, whenever I wish, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enter and dwell in the plane of infinite consciousness. Kassapa too, monks, whenever he wishes, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enters and dwells in the plane of infinite consciousness.

"I, monks, whenever I wish, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enter and dwell in the plane of nothingness. Kassapa too, monks, whenever he wishes, etc. he enters and dwells in the plane of nothingness.

"I, monks, whenever I wish, with the complete transcendence of the plane of nothingness, enter and dwell in the plane of neither-perception-nor-non-perception. Kassapa too, monks, whenever he wishes, etc. he enters and dwells in the plane of neither-perception-nor-non-perception.

"I, monks, whenever I wish, with the complete transcendence of the plane of neither-perception-nor-non-perception, enter and dwell in the cessation of perception and feeling. Kassapa too, monks, etc. he enters and dwells in the cessation of perception and feeling.

"I, monks, whenever I wish, experience the various kinds of supernormal power - having been one, I become many; having been many, I become one; appearing, vanishing, I go unhindered through walls, through ramparts, through mountains, just as through space; I dive in and out of the earth just as in water; I go on water without breaking it just as on earth; I travel cross-legged through space just as a winged bird; I fondle and stroke with my hand even the moon and sun, so mighty and powerful; I exercise mastery with my body even as far as the Brahma world. Kassapa too, monks, whenever he wishes, experiences the various kinds of supernormal power, etc. He exercises mastery with his body even as far as the Brahma world.

"Monks, whenever I wish, with the divine ear element, purified and surpassing the human, I hear both sounds, divine and human, whether far or near. Kassapa too, monks, whenever he wishes, with the divine ear element... etc. whether far or near.

"Monks, whenever I wish, I understand the minds of other beings, of other persons, having encompassed them with my own mind - I understand a mind with lust as 'a mind with lust', I understand a mind without lust as 'a mind without lust', a mind with hate... etc. a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, I understand an unliberated mind as 'an unliberated mind'. Kassapa too, monks, whenever he wishes, understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as 'a mind with lust'... etc. he understands an unliberated mind as 'an unliberated mind'.

"Monks, whenever I wish, I recollect manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms I recollect manifold past lives. Kassapa too, monks, whenever he wishes, recollects manifold past lives, as follows - one birth... etc. thus with aspects and terms he recollects manifold past lives.

"Monks, whenever I wish, with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views; upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views; upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions. Kassapa too, monks, whenever he wishes, with the divine eye, which is pure and surpasses the human, sees beings passing away... etc. he understands beings according to their actions.

"I, monks, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. Kassapa too, monks, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." The ninth.

10. Discourse on the Dwelling

153. Thus have I heard - On one occasion the Venerable Mahākassapa was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the Venerable Mahākassapa; having approached, he said this to the Venerable Mahākassapa - "Come, Venerable Kassapa, let us approach a certain nuns' quarters." "Go yourself, friend Ānanda, you have much to do, you have many duties." For the second time the Venerable Ānanda said this to the Venerable Mahākassapa - "Come, Venerable Kassapa, let us approach a certain nuns' quarters." "Go yourself, friend Ānanda, you have much to do, you have many duties." For the third time the Venerable Ānanda said this to the Venerable Mahākassapa - "Come, Venerable Kassapa, let us approach a certain nuns' quarters."

Then the Venerable Mahākassapa, having dressed in the earlier period of the day, taking his bowl and robe, with the Venerable Ānanda as his attendant monk, approached a certain nuns' quarters; having approached, he sat down on the prepared seat. Then several nuns approached the Venerable Mahākassapa; having approached, they paid respect to the Venerable Mahākassapa and sat down to one side. To those nuns seated to one side, the Venerable Mahākassapa instructed, encouraged, inspired, and gladdened them with a talk on the Teaching. Then the Venerable Mahākassapa, having instructed, encouraged, inspired, and gladdened those nuns with a talk on the Teaching, rose from his seat and departed.

Then the nun Thullatissā, displeased, uttered words of displeasure - "How can the noble Mahākassapa think to speak the Teaching in the presence of the noble Ānanda, the wise sage? Just as a needle-seller might think to sell a needle in the presence of a needle-maker; just so the noble Mahākassapa thinks to speak the Teaching in the presence of the noble Ānanda, the wise sage."

The Venerable Mahākassapa heard the nun Thullatissā speaking these words. Then the Venerable Mahākassapa said this to the Venerable Ānanda - "Now what, friend Ānanda, am I the needle-seller and you the needle-maker; or am I the needle-maker and you the needle-seller?" "Be patient, Venerable Kassapa, foolish is womankind." "Wait, friend Ānanda, lest the Community investigate you further."

"What do you think, friend Ānanda, were you brought forward in the presence of the Blessed One before the community of monks - 'I, monks, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. Ānanda too, monks, whenever he wishes, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion'?" "No, Venerable Sir."

"I indeed, friend, was brought up in the presence of the Blessed One before the community of monks - 'I, monks, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained

thought, with rapture and happiness born of seclusion. Kassapa too, monks, whenever he wishes, quite secluded from sensual pleasures, secluded from unwholesome mental states... etc. enters and dwells in the first meditative absorption'... etc.

"What do you think, friend Ānanda, were you brought forward in the presence of the Blessed One before the community of monks - 'I, monks, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. Ānanda too, monks, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions'?" "No, Venerable Sir."

"I indeed, friend, was brought up in the presence of the Blessed One before the community of monks - 'I, monks, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. Kassapa too, monks, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.'"

"One might think, friend, to conceal a seven-cubit elephant or a seven-and-a-half-cubit one with a palm leaf, who might think to conceal my six direct knowledges."

And the nun Thullatissā fell away from the holy life. The tenth.

11. Discourse on the Robe

154. On one occasion the Venerable Mahākassapa was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Ānanda was wandering on a journey in the Southern Hills together with a large Community of monks.

Now at that time about thirty co-resident monks of the Venerable Ānanda, having rejected the training, had returned to the lower life, being for the most part youngsters. Then the Venerable Ānanda, having wandered on a journey in the Southern Hills as long as he liked, approached Rājagaha, the Bamboo Grove, the Squirrels' Feeding Ground, and the Venerable Mahākassapa; having approached, he paid respect to the Venerable Mahākassapa and sat down to one side. To the Venerable Ānanda seated to one side, the Venerable Mahākassapa said this - "How many reasons, friend Ānanda, were there dependent on which the rule about group meals among families was laid down by the Blessed One?"

"Three reasons, Venerable Kassapa, were there dependent on which the rule about group meals among families was laid down by the Blessed One - for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, lest those with evil desires, relying on a faction, should break the Community, and out of compassion for families. These, Venerable Kassapa, are the three reasons dependent on which the rule about group meals among families was laid down by the Blessed One."

"Then why now do you, friend Ānanda, wander on a journey together with these new monks who are unguarded in the sense faculties, who do not know moderation in food, who are not devoted to wakefulness? You seem to be wandering about destroying the crops, you seem to be wandering about destroying families. Your following is breaking up, friend Ānanda; your new ones are falling away, friend. This youngster does not know the limit."

"Even grey hairs have arisen on my head, Venerable Kassapa. And yet even today we are not freed from being called a youngster by the Venerable Mahākassapa."

"Because you, friend Ānanda, wander on a journey together with these new monks who are unguarded in the sense faculties, who do not know moderation in food, who are not devoted to wakefulness, you seem to be wandering about destroying the crops, you seem to be wandering about destroying families. Your following is breaking up, friend Ānanda; your new ones are falling away, friend. This youngster does not know the limit."

The nun Thullanandā heard - "It is said that the noble Ānanda, the wise sage, has been disparaged by the noble Mahākassapa with the talk of a youngster."

Then the nun Thullanandā, displeased, uttered words of displeasure - "How can the noble Mahākassapa, who was formerly of another sect, think to disparage the noble Ānanda, the wise sage, with the talk of a youngster!" The Venerable Mahākassapa heard the nun Thullanandā speaking these words.

Then the Venerable Mahākassapa said this to the Venerable Ānanda - "Truly, friend Ānanda, these words were spoken hastily and without reflection by the nun Thullanandā. Since I, friend, having shaved off my hair and beard, having put on ochre robes, went forth from home into homelessness, I do not know of having pointed to another teacher, except for that Blessed One, the Worthy One, the Perfectly Enlightened One. Formerly, friend, when I was living the household life, this occurred to me - 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' So I, friend, at a later time, having made a double robe of rags, with reference to whatever Worthy Ones there are in the world, having shaved off my hair and beard, having put on ochre robes, went forth from home into homelessness.

Having thus gone forth, travelling on the highway, I saw the Blessed One seated at the Bahuputta shrine between Rājagaha and Nāḷandā. Having seen him, this occurred to me: 'If I were to see a Teacher, I would see the Blessed One himself; if I were to see a Fortunate One, I would see the Blessed One himself; if I were to see a Perfectly Enlightened One, I would see the Blessed One himself.' So I, friend, right there having fallen at the Blessed One's feet with my head, said this to the Blessed One: 'The Blessed One is my Teacher, venerable sir, I am his disciple; the Blessed One is my Teacher, venerable sir, I am his disciple.' When this was said, friend, the Blessed One said this to me: 'Kassapa, whoever would say to a disciple thus endowed with the whole mind, while not knowing, "I know," while not seeing, "I see," his head would split apart. But I, Kassapa, knowing, say "I know," seeing, say "I see."

Therefore, Kassapa, you should train thus: "Strong shame and moral fear will be

established in me towards elders, juniors, and those of middle standing." Thus indeed, Kassapa, should you train.

Therefore, Kassapa, you should train thus: "Whatever Teaching I shall hear connected with the wholesome, all that, having given attention, having reflected, having collected together with the whole mind, with ears inclined I shall listen to the Teaching." Thus indeed, Kassapa, should you train.

Therefore, Kassapa, you should train thus: "Mindfulness of the body accompanied by comfort will not be abandoned by me." Thus indeed, Kassapa, should you train.'

Then, friend, the Blessed One, having exhorted me with this exhortation, rose from his seat and departed. For only seven days, friend, did I, with conflict, eat food obtained from the people. On the eighth day final liberating knowledge arose.

Then, friend, the Blessed One, having turned aside from the road, approached a certain tree-root. Then I, friend, having prepared the double robe made of rags folded in four, said this to the Blessed One: 'Here, venerable sir, let the Blessed One sit down, which would be for my welfare and happiness for a long time.' The Blessed One, friend, sat down on the prepared seat. Having sat down, friend, the Blessed One said this to me: 'This double robe made of rags is soft, Kassapa.' 'May the Blessed One, venerable sir, accept my double robe made of rags out of compassion.' 'But will you, Kassapa, wear my hempen rag-robles, cast-off cloth?' 'I will wear, venerable sir, the Blessed One's hempen rag-robles, cast-off cloth.' So I, friend, gave the double robe made of rags to the Blessed One. And I received the Blessed One's hempen rag-robles, cast-off cloth.

"If anyone, friend, speaking rightly would say - 'The Blessed One's son, legitimate, born from his mouth, born of the Teaching, created by the Teaching, heir to the Teaching, who has received the hempen rag-robles, the cast-off garments' - it is of me that one speaking rightly would say - 'The Blessed One's son, legitimate, born from his mouth, born of the Teaching, created by the Teaching, heir to the Teaching, who has received the hempen rag-robles, the cast-off garments.'"

"I indeed, friend, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. I indeed, friend, whenever I wish, etc.

"I indeed, friend, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions; one might think, friend, to conceal a seven-cubit elephant or a seven-and-a-half-cubit one with a palm leaf, who might think to conceal my six direct knowledges."

And the nun Thullanandā fell away from the holy life. The eleventh.

12. Discourse on After Death

155. On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable

Mahākassapa; having approached, he exchanged friendly greetings with the Venerable Mahākassapa. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Mahākassapa - "Now what, friend Kassapa, does the Truth-finder exist after death?" "This, friend, has been left undeclared by the Blessed One - 'The Truth-finder exists after death.'" "But what, friend, does the Truth-finder not exist after death?" "This too, friend, has been left undeclared by the Blessed One - 'The Truth-finder does not exist after death.'" "Now what, friend, does the Truth-finder both exist and not exist after death?" "This, friend, has been left undeclared by the Blessed One - 'The Truth-finder both exists and does not exist after death.'" "But what, friend, does the Truth-finder neither exist nor not exist after death?" "This too, friend, has been left undeclared by the Blessed One - 'The Truth-finder neither exists nor does not exist after death.'" "And why, friend, has this been left undeclared by the Blessed One?" "Because, friend, this is not connected with the goal, not fundamental to the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore this has been left undeclared by the Blessed One."

"Then what, friend, has been declared by the Blessed One?" "This is suffering' - this, friend, has been declared by the Blessed One; 'This is the origin of suffering' - this has been declared by the Blessed One; 'This is the cessation of suffering' - this has been declared by the Blessed One; 'This is the practice leading to the cessation of suffering' - this has been declared by the Blessed One." "And why, friend, has this been declared by the Blessed One?" "Because, friend, this is connected with the goal, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore this has been declared by the Blessed One." The twelfth.

13. Discourse on the Counterfeit of the Good Teaching

156. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Mahākassapa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Mahākassapa said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, by which formerly there were fewer training rules and more monks became established through final knowledge? But what, venerable sir, is the cause, what is the condition, by which now there are more training rules and fewer monks become established through final knowledge?" "So it is, Kassapa, when beings are declining, when the Good Teaching is disappearing, there are more training rules and fewer monks become established through final knowledge. The Good Teaching does not disappear, Kassapa, so long as a counterfeit of the Good Teaching has not arisen in the world. But when, Kassapa, a counterfeit of the Good Teaching arises in the world, then there is the disappearance of the Good Teaching."

"Just as, Kassapa, gold does not disappear so long as counterfeit gold has not arisen in the world. But when, Kassapa, counterfeit gold arises in the world, then there is the disappearance of gold. Just so, Kassapa, the Good Teaching does not disappear so long as a counterfeit of the Good Teaching has not arisen in the world. But when, Kassapa, a counterfeit of the Good Teaching arises in the world, then there is the

disappearance of the Good Teaching.

"It is not, Kassapa, the solid element that causes the Good Teaching to disappear, nor the liquid element that causes the Good Teaching to disappear, nor the heat element that causes the Good Teaching to disappear, nor the air element that causes the Good Teaching to disappear; but right here those foolish men arise who cause this Good Teaching to disappear. Just as, Kassapa, a boat sinks only by taking on cargo; it is not thus, Kassapa, that the Good Teaching disappears.

"There are, Kassapa, these five degrading things that lead to the decay and disappearance of the Good Teaching. Which five? Here, Kassapa, monks, nuns, male lay followers, and female lay followers dwell disrespectful and not deferential towards the Teacher, dwell disrespectful and not deferential towards the Teaching, dwell disrespectful and not deferential towards the Community, dwell disrespectful and not deferential towards the training, dwell disrespectful and not deferential towards concentration - these, Kassapa, are the five degrading things that lead to the decay and disappearance of the Good Teaching.

"There are, Kassapa, these five things that lead to the presence, non-decay, and non-disappearance of the Good Teaching. Which five? Here, Kassapa, monks, nuns, male lay followers, and female lay followers dwell respectful and deferential towards the Teacher, dwell respectful and deferential towards the Teaching, dwell respectful and deferential towards the Community, dwell respectful and deferential towards the training, dwell respectful and deferential towards concentration - these, Kassapa, are the five things that lead to the presence, non-decay, and non-disappearance of the Good Teaching." The thirteenth.

The Connected Discourses on Kassapa is complete.

Its summary:

Contentment and one without moral fear, the simile of the moon, dependent on families;
Old age, and three on exhortations, meditative absorption and direct knowledge, dwelling;
Robe, after death, and the counterfeit of the Good Teaching.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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