

### 0.0.1 Suppabuddha the Leper

suppabuddhakutṭhisuttam

1. Thus was heard by me: At one time the Auspicious One was dwelling at Rajagaha in the Bamboo Grove, at the Squirrels' Feeding Place. At that time in Rajagaha, there was a leper named Suppabuddha, a poor man, a wretched man, a miserable man.

evam me sutam: ekam samayam bhagavā rājagahe viharati veluvane kalandakanivāpe. tena kho pana samayena rājagahe suppabuddho nāma kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko.

2. At that time the Auspicious One was seated teaching the Dhamma, surrounded by a large assembly. The leper Suppabuddha saw from afar that a great multitude of people have assembled. Having seen this, it occurred to him: "undoubtedly, here some hard food or soft food will be distributed. What if, I stop by that great multitude of people. It is well if some of this hard food or soft food might be obtained [by me]."

tena kho pana samayena bhagavā mahatīyā parisāya parivuto dhammam desento nisinno hoti. addasā kho suppabuddho kuṭṭhi tam mahājana-kāyam dūratova sannipatitam. disvānassa etadahosi: " nissamsayam kho ettha kiñci khādanīyam

vā bhojanīyaṃ vā bhājīyissati. yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. appeva-nāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā la-bheyyanti".

3. So then, the leper Suppabuddha stopped by that great multitude of people. The leper Suppabuddha saw the Auspicious One seated teaching the Dhamma, surrounded by a large assembly. Having seen this, it occurred to him: "Here there is really not any hard food or soft food being distributed. It is this samana Gotama teaching the Dhamma to an assembly. What if I, too would listen to the Dhamma?" Just there he sat down to one side [thinking]: "I too will hear the Dhamma." Then the Auspicious One applied his mind and encompassed fully the whole of that assembly with his mind, thinking: "Who here is able to understand the Dhamma?"

atha kho suppabuddho kuṭṭhi yena so mahājana-kāyo tenupasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantaṃ mahatīyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. disvānassa eta-dahosi: "na kho ettha kiñci khādanīyaṃ vā bhoja-nīyaṃ vā bhājīyati, samaṇo ayaṃ gotamo parisat-tiṃ dhammaṃ deseti. yannūnāhampi dhammaṃ suṇeyyanti. tattheva ekamantaṃ nisīdi. "ahampi dhammaṃ sossāmī"ti. atha kho bhagavā sabbā-

vantaṃ parisāṃ cetasā cetoparicca manasākāsi  
'ko nu kho idha bhabbo dhammaṃ viññātum?'ti.

4. The Auspicious One saw the leper Suppabuddha seated in that assembly. Having seen this, it occurred to him: "In fact this one here is able to understand the Dhamma." Having regard for the leper Suppabuddha, he taught a graduated discourse. That is, talk on generosity, talk on virtue, talk on heaven, explaining the danger, degradation and defilements of sense desires, and the advantages of renunciation. When the Auspicious One knew that the leper Suppabuddha's mind was ready, pliable, free from the hindrances, joyful, confident, he revealed in brief the teaching on Dhamma unique to the Buddhas: suffering, origination, cessation, path. And just as a clean cloth from which all stains have been removed, receives the dye perfectly, just so for the leper Suppabuddha, as he sat there, there arose the pure and spotless Dhamma-eye: "Whatever is liable to origination, all that is liable to cessation."

addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tas-  
saṃ parisāyaṃ nisinnaṃ, disvānassa etadahosi:  
"ayaṃ kho idha bhabbo dhammaṃ viññātum"ti.  
suppabuddhaṃ kuṭṭhiṃ ārabha ānupubbīkathaṃ  
kathesi. seyyathidaṃ? dānakathaṃ, sīlakathaṃ,  
saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅki-  
lesāṃ, nekkhamme ca ānisaṃsaṃ pakāsesi. yadā

bhagavā aññāsi, suppabuddhaṃ kuṭṭhiṃ kallacittamā muducittamā vinīvaraṇacittamā udaggacittamā pasannacittamā. atha yā buddhānaṃ sāmukkaṃsika dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakamā sammadeva rajanaṃ patigaṇheyya. evameva suppabuddhassa kuṭṭhissa tasmimā yeva āsane virajamā vītamalaṃ dhammacakkhuṃ udapādi: 'yaṃ kiñci samudaya-dhammaṃ, sabbamā taṃ nirodhadhammanti. '

5. Then the leper Suppabuddha, having seen the Dhamma, reached the Dhamma, known the Dhamma, plunged into the Dhamma, having crossed over doubt, being without uncertainty, having attained self-confidence, became independent of others in the Teacher's instructions. Having risen up from his seat, went to the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the leper Suppabuddha said this to the Auspicious One: "Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that

I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

atha kho suppabuddho kuṭṭhi diṭṭhadhammo pat-tadhammo veditadhammo pariyogāḷhadhammo tiṇ-ṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane, uṭṭhāyāsanaṃ yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavan- taṃ abhivādetvā ekamantaṃ nisīdi. ekaman- taṃ nisinno kho suppabuddho kuṭṭhi bhagavan- taṃ etadavoca: "abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjo- taṃ dhāreyya cakkhumanto rūpāni dakkhintī"ti. evameva bhagavatā anekapariyāyena dhamme pa- kāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi, dhammañcabhikkhusaṅghaṇca. upā- sakam maṃ bhagavā dhāretu, ajjatagge pāṇupe- taṃ saraṇaṃ gata"nti.

6. Then the Auspicious One instructed, aroused, ener- gized, gladdened the leper Suppabuddha with a Dhamma talk. Having delighted, having rejoiced in the Auspicious One's words, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, he departed.

atha kho suppabuddho kuṭṭhi bhagavatā dham-

miyā kathāya sandassito, samādapito, samuttejito, sampahamsito, bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, soon after departing, a cow with a young calf, having knocked down the leper Suppabuddha, deprived him of life.

atha kho suppabuddham kuṭṭhiṃ acirapakkantaṃ<sup>1</sup> gāvī taruṇavacchā adhipātetvā jīvitā voropesi.

7. Then many bhikkhus went to the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat down to one side, those bhikkhus said this to the Auspicious One: “O Bhante, the leper named Suppabuddha, whom the Auspicious One instructed, aroused, energized, gladdened with a Dhamma talk, has passed away. What is his destiny? What is his after-death state?”

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum: “yo so bhante, suppabuddho nāma kuṭṭhi bhaga-

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<sup>1</sup>atha kho suppabuddham acirapakkantaṃ, sī. ■

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vatā dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, so kālakato. tassa kā gati, ko abhisamparāyo"ti?

8. “A wise one, O bhikkhus, was the leper Suppabuddha. He brought into being the Dhamma in accordance with the Dhamma, and did not trouble me on account of the Dhamma. The leper Suppabuddha, O bhikkhus, from the complete destruction of the three fetters, is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.”

"paṇḍito bhikkhave, suppabuddho kuṭṭhi, pacca-pādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. suppabuddho bhikkhave, kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano"ti.

9. When thus was said, a certain bhikkhu said this to the Auspicious One: “What is the cause, O Bhante, what is the condition by which the leper Suppabuddha came to be a poor man, a wretched man, a miserable man?”

evaṃ vutte aññataro bhikkhū bhagavantaṃ eta-davoca: "ko nu kho bhante, hetu, ko paccayo yena suppabuddho kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko?"ti.

10. “Formally, O bhikkhus, the leper Suppabuddha was

the son of a millionaire in this very Rajagaha. While he was going out to his pleasure park, he saw Paccekabuddha Tagarasikhi entering the town for alms food. Having seen this, it occurred to him: "Just who indeed is this leper wandering with his leper robe?" Having spat out, having gone around keeping his left side towards [Paccekabuddha Tagarasikhi as a token of disrespect] he departed. As a result of that kamma, he roasted in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. For just the remaining results of that kamma, he became a leper in this very Rajagaha, a poor man, a wretched man, a miserable man. Having come to the Dhamma and discipline proclaimed by the Tathagata, he undertook faith, undertook virtue, undertook learning, undertook generosity, undertook wisdom. Having come to the Dhamma and discipline proclaimed by the Tathagata, having undertaken faith, having undertaken virtue, having undertaken learning, having undertaken generosity, having undertaken wisdom, with the breakup of the body, after death, he has re-arisen in a happy destination, a heavenly world, in companionship with the devas of Tavatimsa. There he clearly outshines the other devas with beauty and with glory."

"bhūtapubbaṃ bhikkhave suppabuddho kuṭṭhi ima-  
 miṃ yeva rājagahe seṭṭhiputto ahosi. so uyyā-  
 nabhūmiṃ niyyanto addasa tagarasikhiṃ pacce-  
 kabuddhaṃ nagaraṃ piṇḍāya pavisantaṃ, disvā-  
 nassa etadahosi: "kvāyaṃ kuṭṭhi kuṭṭhicīvarena



hi vicarati"ti, niṭṭhubhitvā apasabyato<sup>2</sup> karitvā pak-  
 kāmi. so tassa kammassa vipākena bahūni vas-  
 sāni bahūni vassasatāni bahūni vassasahassāni  
 bahūni vassasatasahassāni niraye paccittha. tas-  
 seva kammassa vipākāvasesena imasmiṃ yeva rā-  
 jagahe kuṭṭhi ahosi, manussadaḷiddo manussaka-  
 paṇo manussavarāko. so tathāgatappaveditaṃ  
 dhammavinayaṃ āgama saddhaṃ samādiyi, sī-  
 laṃ samādiyi, sutaṃ samādiyi, cāgaṃ samādiyi,  
 paññaṃ samādiyi. so tathāgatappaveditaṃ dham-  
 mavinayaṃ āgama saddhaṃ samādiyitvā sīlaṃ  
 samādiyitvā sutaṃ samādiyitvā cāgaṃ samādiyi-  
 tvā paññaṃ samādiyitvā kāyassa bhedaṃ paraṃ  
 maraṇā sugatiṃ saggaṃ lokaṃ upapanno devā-  
 naṃ tāvatimsānaṃ sahaḃyataṃ. so tattha aññe  
 deve atirocati vaṇṇena ceva yasasā cāti.

11. Then the Auspicious One, having understood the  
 significance of this, uttered this inspired utterance:

atha kho bhagavā etamatthaṃ viditvā tāyaṃ ve-  
 lāyaṃ imaṃ udānaṃ udānesi:

“As one endowed with eyes,  
 simply endeavors to avoid uneven [paths],  
 a wise one in the world of living beings,

<sup>2</sup>apasabyāmato, syā. apasāda, dhammapadaṭṭha kathā - apasahavyataṃ =  
 ivetaṭa nise?.

avoids the evil deeds.”

"cakkhumā visamāniva  
vijjamāne parakkame,  
paṇḍito jīvalokasmiṃ  
pāpāni parivajjaye"ti.

