

### 0.0.1 The Great References

1. At one time the Auspicious One was dwelling in Bhoganagara at the Ananda shrine. At that place the Auspicious One addressed the bhikkhus. “Bhikkhus.” “Yes Bhante.” Those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. “O bhikkhus, I will teach you these four great references. Listen to that and do mind it well, I will speak.”. “Yes Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this: And what, O bhikkhus, are the four great references?

3. “Here, O bhikkhus, a bhikkhu might say thus: “O friends, in the presence of the Auspicious One, this was

### 0.0.1 mahāpadesa-desanāsuttaṃ

ekam samayaṃ bhagavā bhoganagare viharati ānandace-tiye. tatra kho bhagavā bhikkhu āman-tesi bhikkhavoti. bha-danteti te bhikkhu bha-gavato paccassosum. bhagavā etadavoca:

cattārome bhikkhave mahāpadese deses-sāmi. taṃ suṇātha sādhu-kaṃ manasi ka-rotha bhāssissāmīti. evaṃ bhanteti kho te bhikkhu bhagavato paccassosum. bha-gavā etadavoca: ka-tame ca bhikkhave cat-tāro mahāpadesā?

idha bhikkhave bhik-khu evaṃ vadeyya: "sammukhā metam

heard by me, this was received in his presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, but cannot even descend into the suttas, cannot be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is simply not the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them incorrectly. Thus, O bhikkhus, this must be discarded by you.

āvuso bhagavato su-  
taṃ sammukhā paṭig-  
gaḥitaṃ ayaṃ dhammo  
ayaṃ vinayo idaṃ sat-  
thusāsana" nti. tassa  
bhikkhave bhikkhuno  
bhāsitaṃ neva abhi-  
nanditabbam. na pa-  
ṭikkositabbam. ana-  
bhinanditvā appaṭik-  
kositvā tāni padabyañ-  
janāni sādhukam ug-  
gahetvā sutte otāre-  
tabbāni. vinaye san-  
dassetabbāni tāni ce  
sutte otāriyamānāni  
vinaye sandassiyamā-  
nāni na ceva sutte ota-  
ranti na vinaye san-  
dissanti, niṭṭhamettha  
gantabbam: addhā  
idaṃ na ceva tassa  
bhagavato vacanam  
arahato sammāsam-  
buddhassa. imassa  
ca bhikkhuno dugga-  
hīnti iti idaṃ bhik-  
khave chaḍḍheyyātha.

4. Or else here, O bhikkhus, a bhikkhu might say thus: "O friends, in the presence of the Auspicious One, this was heard by me, this was received in his presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, and can just descend into the suttas, can be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is simply the words of the Auspicious One, the arahant, the rightly self-awakened one.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "sammukhā metāṃ āvuso bhagavato suttaṃ sammukhā paṭiggaḥitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggaḥetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni ceva sutte otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. imassa ca bhikkhuno suggaḥitanti. imaṃ bhikkhave paṭhamam

This bhikkhu has learned them correctly. This, O bhikkhus, is the first great reference that you should bear in mind.

5. Or else here, O bhikkhus, a bhikkhu might say thus: "Indeed in such and such dwelling place, a sangha dwells with an eminent elder. In the presence of that Sangha, this was heard by me, this was received in their presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the sut-

mahāpadesaṃ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse saṅgho viharati sathero sapāmomokkho. tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam. na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padabyañjanāni. sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandasiyamānāni na ceva

tas, those are being pointed out in the Vinaya, but cannot even descend into the suttas, cannot be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is simply not the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them incorrectly. Thus, O bhikkhus, this must be discarded by you.

6. Or else here, O bhikkhus, a bhikkhu might say thus: “Indeed in such and such dwelling place, a sangha dwells with an eminent elder. In the presence of that Sangha, this was heard by me, this was received in their presence. This is the Dhamma, this is the Vinaya, this is the Teacher’s dispensation.” For him, O bhikkhus, that bhikkhu’s words should simply not be delighted in, should not be rejected. Not

sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbam: addhā idam na ceva tassa bhagavato vacanam arahato sammā-sambuddhassa tassa ca saṅghassa duggahī-tanti. iti hidam<sup>1</sup>. bhikkhave chaḍḍheyyātha.

idha pana bhikkhave bhikkhu evam vadeyya: "amukasmim nāma āvāse saṅgho viharati sathero sapā-mokkho. tassa me saṅghassa sammukhā sutam sammukhā paṭiggahītam ayam dhammo ayam vinayo idam satthusāsananti". tassa bhikkhave bhikkhuno bhāsitam neva abhinanditabbam. na paṭikkosi-

<sup>1</sup>itihetam - machasam. ■  
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having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, and can just descend into the suttas, can be pointed out in the Vinaya, then you must reach this conclusion here: Certainly, this is simply the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them correctly. This, O bhikkhus, is the second great reference that you should bear in mind.

7. Or else here, O bhikkhus, a bhikkhu might say thus: "Indeed in such and such dwelling place, many elder bhikkhus dwell, who are well-learned, experts

tabbamaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḥkaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbamaṃ: addhā idamaṃ tassa bhagavato vacanaṃ arahato sammāsambudhassa. tassa ca saṅghassa suggahīṭanti. idamaṃ bhikkhave dutiyaṃ mahāpadesaṃ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vina-

on the discourses, bearers of the Dhamma, bearers of the Vinaya, bearers of the outlines. In the presence of those elders, this was heard by me, this was received in their presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, but cannot even descend into the suttas, cannot be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is simply not the words of the Auspicious One, the arahant, the rightly self-

yadharā mātikādhārā. tesam me therānaṃ sammukhā sutam sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam. na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandasiyamānāni na ceva sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbam: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. te sañca therānaṃ duggahitanti. iti idaṃ bhikkhave chaḍḍhey-

awakened one. This bhikkhu has learned them incorrectly. Thus, O bhikkhus, this must be discarded by you.

8. Or else here, O bhikkhus, a bhikkhu might say thus: "Indeed in such and such dwelling place, many elder bhikkhus dwell, who are well-learned, experts on the discourses, bearers of the Dhamma, bearers of the Vinaya, bearers of the outlines. In the presence of those elders, this was heard by me, this was received in their presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not should be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended

yātha.

idha pana bhikkhave  
bhikkhu evaṃ vadeyya:  
"amukasmim nāma  
āvāse sambahulā therā  
bhikkhu viharanti ba-  
hussutā āgatāgamā  
dhammadharā vina-  
yadharā mātikāddharā  
tesaṃ. me therānaṃ  
sammukhā suttaṃ sam-  
mukhā paṭiggahītaṃ  
ayaṃ dhammo ayaṃ  
vinayo idaṃ satthusā-  
sana" nti. tassa bhik-  
khave bhikkhuno bhā-  
sitaṃ neva abhinan-  
ditabbam na paṭikko-  
sitabbam. anabhinan-  
ditvā appaṭikkositvā  
tāni padabyañjanāni  
sādhukam uggahetvā  
sutte otāretabbāni. vi-  
naye sandassetabbāni.  
tāni ce sutte otāriya-



into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, and can just descend into the suttas, can be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is simply the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them correctly. This, O bhikkhus, is the third great reference that you should bear in mind.

9. Or else here, O bhikkhus, a bhikkhu might say thus: "Indeed in such and such dwelling place, one elder bhikkhu dwells, who is well-learned, expert on the discourses, bearer of the Dhamma, bearer of the Vinaya, bearer of the outlines. In the presence of that elder, this was heard by me, this was

mānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idam tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tesañca therānaṃ sugahīta' nti. idam bhikkhave tatiyaṃ mahāpaḍesaṃ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhamma-dharo vinayadharo mātikādharo. tassa me therassa sammukhā sutam sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo

received in his presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, but cannot even descend into the suttas, cannot be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is simply not the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them incorrectly. Thus, O bhikkhus, this must be discarded by you.

idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni pada-byañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsam-buddhassa. tassa ca therassa duggahita' nti. iti idaṃ bhikkhave chaḍḍheyyātha.

10. Or else here, O bhikkhus, a bhikkhu might say thus: "Indeed in such and such dwelling place, one elder bhikkhu dwells, who is well-learned, expert on the discourses, bearer of the Dhamma, bearer of the Vinaya, bearer of the outlines. In the presence of that elder, this was heard by me, this was received in his presence. This is the Dhamma, this is the Vinaya, this is the Teacher's dispensation." For him, O bhikkhus, that bhikkhu's words should simply not be delighted in, should not be rejected. Not having delighted in, not having rejected, having thoroughly learned his words and phrases, those [words and phrases] should be descended into the suttas, pointed out in the Vinaya. If those are being made to fit in with the suttas, those are being pointed out in the Vinaya, and can just descend into the suttas, can

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhamma-dharo vinayadharo mātikāddharo. tassa me therassa sammukhā sutam sammukhā paṭiggahītam ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana"nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: "addhā idaṃ tassa

be pointed out in the Vinaya, then you must reach this conclusion here: Certainly, this is simply the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them correctly. This, O bhikkhus, is the third great reference that you should bear in mind.

11. These, O bhikkhus, are the four great references.”

bhagavato vacanaṃ  
arahato sammāsa-  
mabbuddhassa, tassa ca  
therassa sugahīta" nti.  
idaṃ bhikkhave catut-  
thaṃ mahāpadesaṃ  
dhāreyyātha.

ime kho bhikkhave cat-  
tāro mahāpadesāti.

