

### 0.0.1 Suppabuddha the Leper

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.

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, by which [way leads to] that great multitude of people, by that way I approach. It is well if some of this hard food or soft food might be

### 0.0.1 suppabuddha-kuṭṭhisuttaṃ

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe suppa-buddho nāma kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko.

tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. addasā kho suppabuddho kuṭṭhi taṃ mahājanakāyaṃ dūratova sannipatitaṃ. disvānassa etadahosi: " nissamsayaṃ kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyissati. yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. appevanāmettha kiñci

obtained [by me].”

3. So then, by which [way led to] the great multitude of people, by that way the leper Suppabuddha approached. 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 ascetic 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?”

khādanīyaṃ vā bhojanīyaṃ vā labheyyanti”.

atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenu-pasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantaṃ mahatīyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. di-svānassa etadahosi: "na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyati, samaṇo ayaṃ gotamo parisatiṃ dhammaṃ deseti. yannūnāhampi dhammaṃ suṇeyyanti. tattheva ekamantaṃ nisīdi. "ahampi dhammaṃ sossāmī"ti. atha kho bhagavā sabbāvantaṃ parisāṃ cetasā cetoparicca manasākāsi 'ko nu kho idha bhabbo dhammaṃ viñ-

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

ñātum?"ti.

addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tassāṃ parisāyaṃ nisinnaṃ, disvā nassa etadahosi: "ayaṃ kho idha bhabbo dhammaṃ viññātum"ti. suppabuddhaṃ kuṭṭhiṃ ārabba ānupubbikathaṃ kathesi. seyyathidaṃ? dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ca ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi, suppabuddhaṃ kuṭṭhiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ. atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi

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.”

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 dispensation. Having risen up from his seat, by which [way led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat

nāma suddham vatthaṃ apagatakālakam sammadeva rajanam patigaṇheyya. evameva suppabuddhassa kuṭṭhissa tasmim yeva āsane virajam vītamaṃ dhammacakkhum udapādi: ‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. ’

atha kho suppabuddho kuṭṭhi diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthussāsane, uṭṭhāyāsana yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho suppabuddho kuṭṭhi bhagavantam etadavoca:

down to one side, the leper Suppabuddha ever 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.”

6. Then the Auspicious One instructed, aroused, energized, gladdened the leper Suppabuddha with a Dham-

"abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante, nikkujitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cak-khumanto rūpāni dak-khinti"ti. evameva bhagavatā anekapariyāyena dhamme pakā-sito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi, dhammañ-cabhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu, ajja-tagge pāṇupetaṃ saraṇaṃ gata"nti.

atha kho suppabud-dho kuṭṭhi bhagavatā dhammiyā kathāya sandassito, samāda-pito, samuttejito, sam-

ma 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.

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

7. Then by which [way led to] the Auspicious One, by that way many bhikkhus approached. Having approached the Auspicious One, having paid respects, they 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,

pahaṃsito, bhagavato bhāsitam abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

atha kho suppabuddhaṃ kuṭṭhiṃ acira-pakkantaṃ<sup>1</sup> gāvī taruṇavacchā adhipātetvā jīvitaṃ voropesi.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamissa. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocaṃ: "yo so bhante, suppabuddho nāma kuṭṭhi bhagavatā dhammiyā

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

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energized, gladdened with a Dhamma talk, has passed away. What is his destiny? what is his after-death state?"

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 sotāpanna, not subject to the woe-ful plane, on a fixed course, destined for supreme awakening."

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?"

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

"paṇḍito bhikkhave, suppabuddho kuṭṭhi, paccapādi dhammasānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. suppabuddho bhikkhave, kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambohiparāyano"ti.

evaṃ vutte aññataro bhikkhū bhagavantaṃ etadavoca: "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

"bhūtapubbam bhikkhave suppabuddho kuṭṭhi imasmim yeva rājagahe seṭṭhiputto ahosi. so uyyānabhūmim niyyanto addasa tagarasikhim paccekabuddham nagaram piṇḍāya pavisantaṃ, disvānassa etadahosi: "kvāyaṃ kuṭṭhi kuṭṭhi-cīvarena hi vicarati"ti, niṭṭhubhitvā apasabyato<sup>2</sup> karitvā pak-kāmi. so tassa kam-massa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahasāni bahūni vassasatasahasāni niraye paccittha. tas-seva kammassa vipā-kāvasesena imasmim yeva rājagahe kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko. so tathā-

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



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 simply outshines the other devas with beauty and with glory.”

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

“As one endowed with eyes,  
simply endeavors to

gatappaveditaṃ dhammavinayaṃ āgama  
saddhaṃ samādiyi, sīlaṃ samādiyi, suttaṃ  
samādiyi, cāgaṃ samādiyi, paññaṃ samādiyi.  
so tathāgatappaveditaṃ dhammavinayaṃ  
āgama saddhaṃ samādiyitvā sīlaṃ samādiyitvā  
suttaṃ samādiyitvā cāgaṃ samādiyitvā  
paññaṃ samādiyitvā kāyassa bheda  
paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upa-  
panno devānaṃ tāvattiṃsānaṃ sahaḃyatamaṃ.  
so tattha añña deve atirocati vaṇṇena ceva  
yasaṃ cāti.

atha kho bhagavā eta-  
matthaṃ veditvā tāyaṃ  
velāyaṃ imaṃ udānaṃ  
udānesi:

"cakkhumā visamāniva  
vijjamaṇe parakkame,

avoid uneven [paths],  
a wise one in the world  
of living beings,  
avoids the evil deeds.”

paṇḍito jīvalokasmiṃ  
pāpāni parivajjaye"ti.

