

### 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, I stop by that great multitude of people. It is well if some of this hard food or soft food

suppabuddhakutṭhisuttaṃ

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakani-vāpe. tena kho pana samayena rājagahe suppabuddho nāma kuṭṭhi ahosi, manus-saḍaḷiddo manussa-kapaṇo manussava-rāko.

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

might be obtained [by me].”

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

mahājanakāyo tenu-pasaṅkameyyaṃ. ap-pevanāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labhey-yanti”.

atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenu-pasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantaṃ mahatīyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. disvānassa etadahosi: “na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyati, samaṇo ayaṃ gotamo parisaṭiṃ dhammaṃ deseti. yannūnāhampi dhammaṃ suṇeyyanti. tattheva ekamantaṃ nisīdi. “ahampi dhammaṃ sossāmi”ti.

here is able to understand the Dhamma?"

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 Dham-

atha kho bhagavā sabbāvantam parisaṃ cetasā cetoparicca manasākāsi 'ko nu kho idha bhabbo dhammaṃ viññātum?'ti.

addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tassam parisāyaṃ nisinnaṃ, disvā nassa etadahosi: "ayaṃ kho idha bhabbo dhammaṃ viññātum"ti. suppabuddhaṃ kuṭṭhiṃ ārabha ānupubbīkathaṃ kathesi. seyyathidaṃ? dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme ca ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi, suppabuddhaṃ kuṭṭhiṃ kal-

ma 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.”

5. Then the leper Suppabuddha, having seen the Dhamma, reached the Dhamma, known the Dhamma, plunged into the Dhamma, having

lacittam muducittam vinīvaranacittam udaggacittam pasannacittam. atha yā buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāla-kaṃ sammadeva rajanaṃ patigaṇheyya. evameva suppabuddhassa kuṭṭhissa tasmim̐ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: 'yaṃ kiñci samudayadhammaṃ, sabbam̐ taṃ nirodhadhammanti. '

atha kho suppabuddho kuṭṭhi diṭṭhadhammo pattadhammo veditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vi-

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

gatakathamkatho vesārajjappatto aparappaccayo satthusāsane, uṭṭhāyāsana yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho suppabuddho kuṭṭhi bhagavantaṃ etadavoca: "abhikantaṃ bhante, abhikantaṃ bhante, seyyathāpi bhante, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī"ti. evameva bhagavatā anekapariyāyena dhamme pakāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gac-

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 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.

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

7. Then many bhikkhus went to the Auspicious One.

chāmi, dhammañca-bhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu, ajja-tagge pāṇupetaṃ saraṇaṃ gata"nti.

atha kho suppabuddho kuṭṭhi bhagavatā dhammiyā ka-thāya sandassito, samādapito, samuttejito, sampahaṃsito, bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

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

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

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?”

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

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum: “yo so bhante, suppabuddho nāma kuṭṭhi bhagavatā dhammiyā 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 bhik-

the complete destruction of the three fetters, is a sotapanna, not subject to the woeful 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?"

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

khave, kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano"ti.

evaṃ vutte aññataro bhikkhū bhagavantam etadavoca: "ko nu kho bhante, hetu, ko paccayo yena suppabuddho kuṭṭhi ahosi, manus-saḍaḍiddo manussakapaṇo manussavarāko?"ti.

"bhūtapubbaṃ bhikkhave suppabuddho kuṭṭhi imasmiṃ yeva rājagahe seṭṭhiputto ahosi. so uyyānabhūmiṃ niyanto addasa tagarasikhiṃ paccekabuddhaṃ nagaraṃ piṇḍāya pavisaṇtaṃ, disvānassa etadahosi: "kvāyaṃ kuṭ-



leper robe?" Having spat out, having gone around keeping his left side towards [Paccabuddha 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

ṭhi kuṭṭhicīvarena  
hi vicaratī"ti, niṭṭhu-  
bhitvā apasabyato  
<sup>2</sup> karitvā pakkāmi.  
so tassa kammassa  
vipākena bahūni vas-  
sāni bahūni vassa-  
satāni bahūni vas-  
sahasassāni bahūni  
vassasatasahasassāni  
niraye paccittha. tas-  
seva kammassa vi-  
pākāvasesena imas-  
miṃ yeva rājagahe  
kuṭṭhi ahosi, manus-  
sadaliddo manussa-  
kapaṇo manussava-  
rāko. so tathāgatap-  
paveditaṃ dhamma-  
vinayaṃ āgama  
saddhaṃ samādiyi,  
sīlaṃ samādiyi, su-  
taṃ samādiyi, cā-  
gaṃ samādiyi, pañ-  
ñaṃ samādiyi. so  
tathāgatappavedi-  
taṃ dhammavina-

<sup>2</sup>apasabyāmato, syā. apasāda,  
dhammapadaṭṭha kathā - apasa-  
havyataṃ = ivetaṇa nisise? ■

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.”

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

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

yaṃ āgamaṃ sad-  
dhamṃ samādiyitvā  
sīlaṃ samādiyitvā  
sutaṃ samādiyitvā  
cāgaṃ samādiyitvā  
paññaṃ samādiyi-  
tvā kāyassa bheda  
paraṃ maraṇā suga-  
tiṃ saggaṃ lokaṃ  
upapanno devānaṃ  
tāvatiṃsānaṃ saha-  
byataṃ. so tattha  
aññe deve atirocati  
vaṇṇena ceva yasaṃ  
cāti.

atha kho bhagavā  
etamatthaṃ vidi-  
tvā tāyaṃ velāyaṃ  
imaṃ udānaṃ udā-  
nesi:

"cakkhumā visamā-  
niva  
vijjamāne parakkame,  
paṇḍito jīvalokasmiṃ  
pāpāni parivajjaye"ti.

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