

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

mahāpadesadesanāsuttaṃ

ekaṃ samayaṃ bhagavā bhoganagare viharati ānandace-tiye. tatra kho bhagavā bhikkhu āman-tesi bhikkhavoti. bha-danteti te bhikkhu bhagavato paccasso-sum. bhagavā etada-voca:

cattārome bhikkhave mahāpadese deses-sāmi. taṃ suṇātha sādhukaṃ manasi karotha bhāsissā-mīti. evaṃ bhan-teti kho te bhikkhu bhagavato paccas-sosum. bhagavā eta-davoca: katame ca bhikkhave cattāro mahāpadesā?

idha bhikkhave bhik-

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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 instructions." 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 just not the words of the Auspicious One, the arahant, the rightly self-awakened one. This bhikkhu has learned them incorrectly. Thus, O

khu evaṃ vadeyya: "sammukhā metāṃ āvuso bhagavato suttaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusā-sana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā apapaṭikkositvā tāni padabyañjanāni 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 sammāsambuddhassa. imassa ca bhikkhuno

bhikkhus, this must be discarded by you.

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 instructions." 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

duggahīṭanti iti idaṃ bhikkhave chaḍḍhey-yātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "sammukhā metam āvuso bhagavato sutam sammukhā paṭiggahitam ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni pada-byañjanāni sādhu-kaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni ceva sutte otaranti vinaya ca sandissanti, niṭṭhamettha gantabbam: addhā idaṃ

must reach this conclusion here: Certainly, this is just the words of the Auspicious One, the arahant, the rightly self-awakened one. 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 instructions." 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

tassa bhagavato vacanam arahato sam-māsambuddhassa. imassa ca bhikkhuno suggahīṭanti. imaṃ bhikkhave paṭhamam mahāpadesam dhāreyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkko. tassa me saṅghassa sammukhā sutam sammukhā paṭiggahītam ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitam neva abhinanditabbam. na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni pada-

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 just 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

byañjanāni. sādhu-
kaṃ uggahetvā sutte
otāretabbāni. vinaye
sandassetabbāni.
tāni ce sutte otāriya-
mānāni vinaye san-
dassiyamānāni na
ceva sutte otaranti,
na vinaye sandis-
santi, niṭṭhamettha
gantabbam: addhā
idaṃ na ceva tassa
bhagavato vacanam
arahato sammāsam-
buddhassa tassa ca
saṅghassa dugga-
hīntanti. iti idaṃ¹.
bhikkhave chaḍḍhey-
yātha.

idha pana bhikkhave
bhikkhu evaṃ va-
deyya: "amukasmim
nāma āvāse saṅgho
viharati sathero sa-
pāmokkho. tassa me
saṅghassa sammu-

¹itihetaṃ - machasaṃ. ■
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Dhamma, this is the Vinaya, this is the Teacher's instructions." 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 just 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.

khā sutam sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsananti". tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni pada-byañjanāni sādhu-kam uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tassa ca saṅghassa suggahītanti. idaṃ bhikkhave dutiyaṃ mahāpadesaṃ dhāreyyātha.

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 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 instructions." 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

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhamma-dharā vinayadharā mātikāddharā. tesam me therānaṃ sam-mukhā sutam sam-mukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthu-sāsana" ntī. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye

suttas, cannot be pointed out in the vinaya, then you must reach this conclusion here: Certainly, this is just 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.

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 instructions.” For him, O bhikkhus, that bhikkhu’s words should simply not be delighted in,

sandissanti, niṭṭhamettha gantabbam: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tesaṃca therānaṃ duggahīanti. iti idaṃ bhikkhave chaḍḍheyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmimṃ nāma āvāse sambahulā therā bhikkhu viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā tesam. me therānaṃ sammukhā sutam sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthussāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhi-

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 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 just 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-

nanditabbam na pa-
ṭikkositabbam. ana-
bhinanditvā appa-
ṭikkositvā tāni pada-
byañjanāni sādhu-
kam uggahetvā sutte
otāretabbāni. vinaye
sandassetabbāni.
tāni ce sutte otāriya-
mānāni vinaye san-
dassiyamānāni sutte
ceva otaranti, vinaye
ca sandissanti, niṭ-
ṭhamettha gantab-
bam: 'addhā idaṃ
tassa bhagavato va-
canam arahato sam-
māsambuddhassa.
tesañca therānam
suggahīta' nti. idaṃ
bhikkhave tatiyaṃ
mahāpadesaṃ dhā-
reyyātha.

idha pana bhikkhave
bhikkhu evaṃ va-
deyya: "amukasmim
nāma āvāse eko thero
bhikkhu viharati ba-
hussuto āgatāgamo

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 instructions." 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 just not the words of the Auspicious One, the arahant, the

dhammadharo vinayadharo mātikā-dharo. tassa me therassa sammukhā suttaṃ sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni pada-byañjanāni sādhu-kam 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

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

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 instructions." 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

therassa duggahīta' nti. iti hidam bhikkhave chaḍḍheyyātha.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikā-dharo. tassa me therassa sammukhā sutam sammukhā paṭiggahītam ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ anabhinanditvā apapaṭikkositvā tāni padabyañjanāni sā-

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 just 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.”

dhukaṃ uggahetvā
sutte otāretabbāni.
vinaye sandassetab-
bāni tāni ce sutte
otāriyamānāni vi-
naye sandassiya-
mānāni sutte ceva
otaranti, vinaye ca
sandissanti, niṭṭha-
mettha gantabbam:
"addhā idaṃ tassa
bhagavato vacanaṃ
arahato sammāsam-
buddhassa, tassa ca
therassa sugahīta"
nti. idaṃ bhikkhave
catuttham mahāpa-
desam dhāreyyātha.

ime kho bhikkhave
cattāro mahāpade-
sāti.

