

0.0.1 The Great References

0.0.1 mahāpadesadesanāsuttam

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:

ekaṃ samayaṃ bhagavā bhoganagare viharati ānandacetiye. tatra kho bhagavā bhikkhu āmantesi bhikkhavoti. bhadanteti te bhikkhu bhagavato paccassosum. bhagavā etadavoca:

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?

cattārome bhikkhave mahāpadese desessāmi. taṃ suṇātha sādhukaṃ manasi karotha bhāsissāmīti. evaṃ bhanteti kho te bhikkhu bhagavato paccassosum. bhagavā etadavoca: katame ca bhikkhave cattāro mahāpadesā?

3. “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, 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.

idha bhikkhave bhikkhu evaṃ vadeyya: "sammukhā metāṃ āvuso bhagavato sutāṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana"nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbāṃ. na paṭikkositabbāṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggaheṭvā sutte otāretabbāni. vinaye sandassetabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbāṃ: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. imassa ca bhikkhuno duggahītanti iti idaṃ bhikkhave chaḍḍheyātha.

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

idha pana bhikkhave bhikkhu evaṃ vadeyya: "sammukhā metāṃ āvuso bhagavato sutāṃ sammukhā paṭigahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusā-sana" 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 ceva sutte otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. imassa ca bhikkhuno suggahīnti. imaṃ bhikkhave paṭhamaṃ ma-

hāpadesaṃ dhāreyyātha.

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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amuka-smiṃ nāma āvāse saṅgho viharati sathero sapāmokkho. tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. ana-

bhinanditvā appaṭikkositvā tāni padabyañjanāni. sād-
dhukam uggahetvā sutte otāretabbāni. vinaye san-
dassetabbāni. tāni ce sutte otāriyamānāni vinaye san-
dassiyamānāni na ceva sutte otaranti, na vinaye san-
dissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ na ceva
tassa bhagavato vacanaṃ arahato sammāsambuddhassa
tassa ca saṅghassa duggahīanti. iti hidaṃ¹. bhik-
khava chaḍḍheyyātha.

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 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

¹itihetaṃ - machasaṃ. ■
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reference that you should bear in mind.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amuka-smiṃ nāma āvāse saṅgho viharati sathero sapāmekkho. tassa me saṅghassa sammukhā sutam sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsananti". tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam. na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhu-kaṃ uggahetvā sutte otāretabbāni. vinaye sandasse-tabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tassa ca saṅghassa sugghātanti. 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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā. tesam me therānaṃ sammukhā sutam sam-mukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam. na paṭikkositabbam. ana-bhinanditvā appaṭikkositvā tāni padabyañjanāni sādhu-kam uggahetvā sutte otāretabbāni. vinaye sandasse-tabbāni. tāni ce sutte otāriyamānāni vinaye sanda-siyamānāni na ceva sutte otaranti, na vinaye sandis-santi, niṭṭhamettha gantabbam: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tesaṇca therānaṃ duggahīanti. iti hidaṃ bhikkhave chaḍḍheyyātha.

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 dis-

courses, 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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amuka-smiṃ nāma āvāse sambahulā therā bhikkhu viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā tesāṃ. me therānaṃ sammukhā suttaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. ana-bhinanditvā appaṭikkosivā tāni padabyañjanāni sādhu-kaṃ uggahetvā sutte otāretabbāni. vinaye sandasse-tabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti,

niṭṭhamettha gantabbam: 'addhā idam tassa bhagavato vacanam arahato sammāsambuddhassa. tesañca therānam suggahīta' nti. idam bhikkhave tatiyaṃ mahāpadesam dhāreyyātha.

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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse eko thero bhikkhu viharati bhusuto āgatāgamo dhammadharo vinayadharo mātikā-dharo. tassa me therassa sammukhā sutam sammu-

khā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsi-
taṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. ana-
bhinanditvā appaṭikkositvā tāni padabyañjanāni sādhu-
kaṃ uggahetvā sutte otāretabbāni. vinaye sandasse-
tabbāni. tāni ce sutte otāriyamānāni vinaye sandas-
siyamānāni na ceva sutte otaranti, na vinaye sandis-
santi, niṭṭhamettha gantabbaṃ: 'addhā idaṃ na ceva
tassa bhagavato vacanaṃ arahato sammāsambuddhassa.
tassa ca therassa duggahīta' nti. iti hidaṃ bhikkhave
chaddheyyātha.

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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amuka-smiṃ nāma āvāse eko thero bhikkhu viharati bahusuto āgatāgamo dhammadharo vinayadharo mātikā-dharo. tassa me therassa sammukhā suttaṃ sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam. na paṭikkositabbam anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhu-kaṃ uggahetvā sutte otāretabbāni. vinaye sandasse-tabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam: "addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa, tassa ca therassa sugahita" nti. idaṃ bhikkhave catutthaṃ mahāpadesaṃ dhāreyyātha.

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

ime kho bhikkhave cattāro mahāpadesāti.

