

0.0.1 For the Welfare of Many

1. This indeed was said by the Auspicious One, said by the Arahant, as heard by me:

2. These three individuals, O bhikkhus, arising in the world, arise for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans. Which three?

3. Here, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious. He teaches the Dhamma that is auspicious in the beginning, auspicious in the middle, aus-

0.0.1 bahujanahita-suttaṃ

vuttaṃ hetama bhagavatā vuttamarahatā'ti me sutama:

tayo'me (bhikkhave¹) puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. katame tayo?

idha bhikkhave tathāgato loke uppajjati arahama sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. so dhammaṃ deseti ādikalyāṇamaṃ majjhekalyāṇamaṃ

¹bhikkhave'ti potthakesu nadisati. ■

picious in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. This, O bhikkhus, is the first individual arising in the world who arises for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans.

4. Furthermore, O bhikkhus, there is also that Teacher's disciple who is an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He teaches the Dhamma that is auspicious in the beginning, auspicious in the middle, auspicious in the end, with the right meaning and

pariyosānakalyāṇaṃ
sāttamaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ pa-
risuddhaṃ brahmaca-
riyaṃ pakāseti. ayaṃ
bhikkhave paṭhama
puggalo loke uppajja-
māno uppajjati bahu-
janahitāya bahujana-
sukhāya lokānukam-
pāya atthāya hitāya
sukhāya devamanussā-
naṃ.

punacaparaṃ bhik-
khava tasseva satthu-
sāvako arahamaṃ hoti
khīṇāsava vusitavā ka-
takaraṇīyo ohitabhāro
anuppattasadattho pa-
rikkhīṇabhavasamyo-
jano sammadañña vi-
mutto. so dhammaṃ
deseti ādikalyāṇaṃ
majjhekalyāṇaṃ pari-
yosānakalyāṇaṃ sātt-
amaṃ sabyañjanaṃ ke-
valaparipuṇṇaṃ pari-
suddhaṃ brahmaca-

phrasing, making known the life of purity that is utterly perfect and pure. This, O bhikkhus, is the second individual arising in the world who arises for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans.

5. Furthermore, O bhikkhus, there is also that Teacher's disciple, a sekha, following the way, one of much learning, accomplished in virtue. He teaches the Dhamma that is auspicious in the beginning, auspicious in the middle, auspicious in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. This, O bhikkhus, is the third individual arising in the world who arises for the welfare of many, for the happiness of

riyaṃ pakāseti. ayaṃ bhikkhave duttiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

puna ca paraṃ bhikkhave tasseva satthu-sāvako sekho hoti paṭipado bahussuto sīlavatuppanno. so'pi dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. ayaṃ bhikkhave tattiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya

many, out of compassion for the world, for the good, welfare and happiness of devas and humans.

6. This is the meaning of what the Auspicious One said. Thus, this was said there:

1. "Indeed the Teacher,
the great sage, is first
in the world,
then there is his disciple,
one attained to self-
composure;
then another too is the
sekha, following the
way,
one of great learning, ac-
complished in virtue.
2. These three are the
foremost among devas
and humans,
luminaries, they cause
the Dhamma to appear;
they open the door to the
deathless,
causing to free many peo-

devamanussānanti.

etamatthaṃ bhagavā
avoca. tatthetaṃ iti
vuccati:

1. "satthā hi loke pa-
ṭthamo mahesī,
tassanvayo sāvako bhā-
vitatto;
athāparo pāṭipado'pi
sekho,
bahussuto sīlavatupa-
panno.
2. ete tayo devamanus-
saseṭṭhā,
pabhaṅkarā dhamma-
mudīrayantā;
apāpuranti amatassa
dvāraṃ,
yogā pamocenti bahu-

ple from bondage.

3. Those who follow the
path,
well taught by the unsur-
passed caravan leader;

only they will make an
end of suffering in this
world,
those who are vigilant in
the Well-farer's dispen-
sation."

7. "This too is the meaning
of what was said by the Aus-
picious One. Thus was heard
by me".

jane te.

3. ye satthavāhena anut-
tarena,
sudesitaṃ maggama-
nukkamanti;
idheva dukkhassa ka-
ronti antaṃ,
ye appamattā sugatassa
sāsane"ti.

ayampi attho vutto
bhagavatā. iti me su-
tanti.

