

0.0.1 The Great References

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:

ekam 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 karoṭha 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 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 bhikkhus, this must be discarded by you.

idha bhikkhave bhikkhu evaṃ vadeyya: "sammukhā metāṃ āvuso bhagavato sutāṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsaṇa" nti. tassa bhikkhave bhikkhuno bhāsitāṃ neva abhinanditabbāṃ. na paṭikkosittabbāṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā 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 sammāsaṃbuddhassa. imassa ca bhikkhuno duggahītaṃ iti idaṃ bhikkhave chaḍ-

dheyyātha.

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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "sam-mukhā metāṃ āvuso bhagavato sutāṃ sammukhā paṭiggahītāṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbāṃ na paṭikkositabbāṃ. anabhinanditvā appaṭikkositvā tāni pada-byañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni ceva sutte

otaranti vinaye ca sandissanti, niṭṭhamettha gan-
tabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ
arahato sammāsambuddhassa. imassa ca bhik-
khuno suggahīanti. imaṃ bhikkhave paṭhamam
mahāpadesaṃ 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 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 bhikkhus, this must be discarded by you.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amu-
kasmim nāma āvāse saṅgho viharati sathero sa-

pāmokkho. tassa me saṅghassa sammukhā su-
 taṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ
 vinayo idaṃ satthusāsana" nti. tassa bhikkhave
 bhikkhuno bhāsitaṃ neva abhinanditabbam. na
 paṭikkositabbam. anabhinanditvā appaṭikkositvā
 tāni padabyañjanāni. sādhukaṃ uggahetvā sutte
 otāretabbāni. vinaye sandassetabbāni. tāni ce
 sutte otāriyamānāni vinaye sandassiyamānāni na
 ceva sutte otaranti, na vinaye sandissanti, niṭṭha-
 mettha gantabbam: addhā idaṃ na ceva tassa
 bhagavato vacanaṃ arahato sammāsambuddhassa
 tassa ca saṅghassa duggahītanti. iti hidam¹. bhik-
 khave 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 pres-
 ence. 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 re-
 jected, 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

¹itihetaṃ - machasaṃ. ■
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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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkko. tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsananti". tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam. na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tassa ca saṅghassa sugghahīnti. 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 pres-

ence. 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 bhikkhus, this must be discarded by you.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmīṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā. tesam me therānaṃ sammukhā sutam sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye sandassanti, niṭṭhamettha gantabbaṃ: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa.

tesañca therānaṃ duggahīanti. iti hidam 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 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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse sambahulā therā bhikkhu viharanti bahussutā āgatāgamā dhammadharā vi-

nayadharā mātikādhārā tesam. me therānaṃ sammukhā sutam sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbam na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukam uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam: 'addhā idaṃ tassa bhagavato vacanam arahato sammāsambuddhassa. tesaṃca therānaṃ sugghāta' nti. idaṃ 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 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 bhikkhus, this must be discarded by you.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikāddharo. 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 sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbam: 'addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tassa ca therassa duggahita' nti. iti hidaṃ bhikkhave chaḍḍheyyātha.

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 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.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikāddharo. 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 sādhuḥkaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam: "addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa, tassa ca therassa

sugahīta" nti. idaṃ bhikkhave catutthaṃ mahāpadesaṃ dhāreyyātha.

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

ime kho bhikkhave cattāro mahāpadesāti.

