

0.0.1 Suppabuddha the Leper

0.0.1 suppabuddhakuṭṭhisuttam

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.

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe suppabuddho nāma kuṭṭhi ahosi, manussadaliddo manussakapaṇo manussavarāko.

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, by which [way leads to] that great multitude of people, by that way I approach. It is well if some of this hard food or soft food might be obtained [by me]."

tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. addasā kho suppabuddho kuṭṭhi taṃ mahājanakāyaṃ dūratova san-nipatitaṃ. disvānassa etadahosi: " nissamsayaṃ kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyissati.

yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. appevanāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labheyyanti".

3. So then, by which [way led to] the great multitude of people, by that way the leper Suppabuddha approached. 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 here is able to understand the Dhamma?"

atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantam mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. disvānassa etadahosi: "na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyati, samaṇo ayaṃ gotamo parisatiṃ dhammaṃ deseti. yannūnāhampi dhammaṃ suṇeyyanti. tattheva ekamantaṃ nisīdi. "ahampi dhammaṃ sossāmī"ti. atha kho bhagavā sabbāvantam parisam cetasā cetoparicca manasākāsi 'ko nu kho idha bhabbo dhammaṃ viññātum?"ti.

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 Dhamma 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."

addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tassaṃ
 parisāyaṃ nisinnaṃ, disvānassa etadahosi: "ayaṃ
 kho idha bhabbo dhammaṃ viññātum"ti. suppabud-
 dhaṃ kuṭṭhiṃ ārabha ānupubbīkathaṃ kathesi. sey-
 yathidaṃ? dānakathaṃ, sīlakathaṃ, saggakathaṃ, kā-
 mānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, nekkhamme ca
 ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi, suppa-
 buddhaṃ kuṭṭhiṃ kallacittaṃ muducittaṃ vinīvaraṇa-
 cittaṃ udaggacittaṃ pasannacittaṃ. atha yā buddhā-
 naṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi, duk-

khaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammadeva rajanaṃ patigaṇheyya. evameva suppubuddhassa kuṭṭhissa tasmaṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: 'yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. '

5. Then the leper Suppubuddha, having seen the Dhamma, reached the Dhamma, known the Dhamma, plunged into the Dhamma, having crossed over doubt, being without uncertainty, having attained self-confidence, became independent of others in the Teacher's dispensation. Having risen up from his seat, by which [way led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the leper Suppubuddha ever 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 mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts."

atha kho suppubuddho kuṭṭhi diṭṭhadhammo pattadhammo

viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vi-
gatakathaṃkatho vesārajjappatto aparappaccayo sat-
thusāsane, uṭṭhāyāsānā yena bhagavā tenupasaṅkami.
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ
nisīdi. ekamantaṃ nisinno kho suppabuddho kuṭṭhi
bhagavantam etadavoca: "abhikkantaṃ bhante, abhik-
kantaṃ bhante, seyyathāpi bhante, nikkujjitaṃ vā uk-
kujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā mag-
gaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya
cakkhumanto rūpāni dakkhintī"ti. evameva bhagavatā
anekapariyāyena dhamme pakāsito. esāhaṃ bhante
bhagavantam saraṇaṃ gacchāmi, dhammañcabhikkhu-
saṅghaṇṇa. upāsakaṃ maṃ bhagavā dhāretu, ajja-
tagge pāṇupetaṃ saraṇaṃ gata"nti.

6. Then the Auspicious One instructed, aroused, ener-
gized, 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.

atha kho suppabuddho kuṭṭhi bhagavatā dhammiyā
kathāya sandassito, samādapito, samuttejito, sampa-
haṃsito, bhagavato bhāsitaṃ abhinanditvā anumodi-
tvā uṭṭhāyāsānā bhagavantam abhivādetvā padakkhi-
ṇaṃ katvā pakkāmi.

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

atha kho suppabuddhaṃ kuṭṭhiṃ acirapakkantaṃ¹ gāvī taruṇavacchā adhipātetvā jīvītā voropesi.

7. Then by which [way led to] the Auspicious One, by that way many bhikkhus approached. Having approached the Auspicious One, having paid respects, they 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?”

atha kho sambahulā bhikkhū yena bhagavā tenupa-saṅkamimsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: “yo so bhante, suppabuddho nāma kuṭṭhi bhagavatā dhammiyā ka-thāya sandassito, samādapito, samuttejito, sampahaṃ-sito, so kālakato. tassa kā gati, ko abhisamparāyo”ti?

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

¹atha kho suppabuddhaṃ acirapakkantaṃ, sī. ■
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of the Dhamma. The leper Suppabuddha, O bhikkhus, from the complete destruction of the three fetters, is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.”

"paṇḍito bhikkhave, suppabuddho kuṭṭhi, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. suppabuddho bhikkhave, kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano"ti.

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?”

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

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 leper robe?” Having spat out, having gone around keeping his left side towards [Paccekabuddha 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 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 simply outshines the other devas with beauty and with glory.”

"bhūtapubbam bhikkhave suppubbuddho kuṭṭhi imasmim yeva rājagahe seṭṭhiputto ahosi. so uyyānabhūmim niyyanto addasa tagarasikhim paccekabuddham nagaram piṇḍāya pavisantaṃ, disvānassa etadahosi: "kvāyam kuṭṭhi kuṭṭhicīvarena hi vicaratī"ti, niṭṭhubhitvā apasabyato² karitvā pakkāmi. so tassa kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha. tasseva kammassa vipākāvasesena imasmim yeva rājagahe kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo

²apasabyāmato, syā. apasāda, dhammapadaṭṭha kathā - apasahavyataṃ = ivetaṭa nisise?.

manussavarāko. so tathāgatappaveditaṃ dhammavinayaṃ āgamaṃ saddhaṃ samādiyi, sīlaṃ samādiyi, suttaṃ samādiyi, cāgaṃ samādiyi, paññaṃ samādiyi. so tathāgatappaveditaṃ dhammavinayaṃ āgamaṃ saddhaṃ samādiyitvā sīlaṃ samādiyitvā suttaṃ samādiyitvā cāgaṃ samādiyitvā paññaṃ samādiyitvā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapanno devānaṃ tāvatiṃsānaṃ sahaḃyataṃ. so tattha aññe deve atirocati vaṇṇena ceva yasaṃ cāti.

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

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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

"cakkhumā visamāniva
vijjamāne parakkame,
paṇḍito jīvalokasmiṃ
pāpāni parivajjaye"ti.

