

0.0.1 Suppabuddha the Leper

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.

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]."

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

0.0.1 suppabuddhakuṭṭhisuttaṃ

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rāja-
gahe viharati veḷuvane kalandakanivāpe. tena kho
pana samayena rājagahe suppabuddho nāma kuṭṭhi
ahosi, manussadaliddo manussakapaṇo manussavarāko.

2. tena kho pana samayena bhagavā mahatīyā pari-
sāya parivuto dhammaṃ desento nisinno hoti. addasā
kho suppabuddho kuṭṭhi taṃ mahājanakāyaṃ dūra-
tova sannipatitaṃ. disvānassa etadahosi: " nissaṃ-
sayam kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā
bhājīyissati. yannūnāhaṃ yena so mahājanakāyo te-
nupasaṅkameyyaṃ. appevanāmettha kiñci khādanī-
yaṃ vā bhojanīyaṃ vā labheyyanti".

3. atha kho suppabuddho kuṭṭhi yena so mahājana-
kāyo tenupasaṅkami. addasā kho suppabuddho kuṭ-
ṭhi bhagavantaṃ mahatīyā parisāya parivutaṃ dham-
maṃ desentaṃ nisinnaṃ. disvānassa etadahosi: "na
kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājī-
yati, samaṇo ayaṃ gotamo parisatiṃ dhammaṃ de-
seti. yannūnāhampi dhammaṃ suṇeyyanti. tattheva
ekamantaṃ nisīdi. "ahampi dhammaṃ sossāmī"ti. atha
kho bhagavā sabbāvantam parisam cetasā cetoparicca
manasākāsi 'ko nu kho idha bhabbo dhammaṃ viññā-
tuṃ?"ti.

his mind, thinking: “Who here is able to understand the Dhamma?”

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.”

5. Then the leper Suppabuddha, 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,

4. addasā kho bhagavā suppubuddham kuṭṭhiṃ tas-
 sam parisāyaṃ nisinnaṃ, disvānassa etadahosi: "ayaṃ
 kho idha bhabbo dhammaṃ viññātum"ti. suppubud-
 dham kuṭṭhiṃ ārabha ānupubbīkathaṃ kathesi. sey-
 yathidaṃ? dānakathaṃ, sīlakathaṃ, saggakathaṃ, kā-
 mānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, nekkhamme ca
 ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi, suppa-
 buddham kuṭṭhiṃ kallacittaṃ muducittaṃ vinīvaraṇa-
 cittaṃ udaggacittaṃ pasannacittaṃ. atha yā buddhā-
 naṃ sāmukkaṃsikaṃ dhammadeśanā taṃ pakāsesi, duk-
 khaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma
 suddham vatthaṃ apagatakālakam sammadeva raja-
 naṃ patigaṇheyya. evameva suppubuddhassa kuṭṭhissa
 tasmiṃ yeva āsane virajam vītamalaṃ dhammacak-
 kham udapādi: 'yaṃ kiñci samudayadhammaṃ, sab-
 baṃ taṃ nirodhadhammanti. '

5. atha kho suppubuddho kuṭṭhi diṭṭhadhammo pat-
 tadhammo veditadhammo pariyogāḷhadhammo tiṇṇa-
 vicikiccho vigatakaṭṭhakaṭṭho vesārajjappatto aparap-
 paccayo satthusāsane, utthāyāsanaṃ yena bhagavā te-
 nupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivā-
 detvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sup-
 pubuddho kuṭṭhi bhagavantaṃ etadavoca: "abhikkantaṃ
 bhante, abhikkantaṃ bhante, seyyathāpi bhante,
 nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
 mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā tela-
 pajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinti"ti.
 evameva bhagavatā anekapariyāyena dhamme pakā-
 sito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi,

he sat down to one side. Having sat down to one side, the leper Suppabuddha 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.”

6. Then the Auspicious One instructed, aroused, energized, 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.

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

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

dhammañcabhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gata"nti.

6. atha kho suppabuddho kuṭṭhi bhagavatā dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

atha kho suppabuddhaṃ kuṭṭhiṃ acirapakkantaṃ¹ gāvī taruṇavacchā adhipātetvā jīvitaṃ voropesi.

7. atha kho sambahulā bhikkhū yena bhagavā tenu-pasaṅkamimsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: "yo so bhante, suppabuddho nāma kuṭṭhi bhagavatā dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, so kālakato. tassa kā gati, ko abhisamparāyo"ti?

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

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¹atha kho suppabuddhaṃ acirapakkantaṃ, si. ■

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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?”

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 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.”

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?”

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

9. evaṃ vutte aññataro bhikkhū bhagavantam etada-
voca: "ko nu kho bhante, hetu, ko paccayo yena sup-
pabuddho kuṭṭhi ahosi, manussadaḷiddo manussaka-
paṇo manussavarāko?"ti.

10. "bhūtapubbam bhikkhave suppabuddho kuṭṭhi ima-
smiṃ yeva rājagahe seṭṭhiputto ahosi. so uyyānabhū-
miṃ niyyanto addasa tagarasikhiṃ paccekabuddham
nagaram piṇḍāya pavisantam, disvānassa etadahosi:
"kvāyam kuṭṭhi kuṭṭhicīvarena hi vicaratī"ti, niṭṭhubhi-
tvā apasabyato² karitvā pakkāmi. so tassa kammassa
vipākena bahūni vassāni bahūni vassasatāni bahūni
vassasahassāni bahūni vassasatasahassāni niraye pac-
citttha. tasseva kammassa vipākāvasesena imasmiṃ
yeva rājagahe kuṭṭhi ahosi, manussadaḷiddo manus-
sakapaṇo manussavarāko. so tathāgatappaveditam
dhammavinayam āgama saddham samādiyi, sīlam
samādiyi, sutam samādiyi, cāgam samādiyi, paññam
samādiyi. so tathāgatappaveditam dhammavinayam
āgama saddham samādiyitvā sīlam samādiyitvā su-
tam samādiyitvā cāgam samādiyitvā paññam samādi-
yitvā kāyassa bheda param maraṇā sugatiṃ saggaṃ
lokaṃ upapanno devānam tāvatimsānam saḥabyatam.
so tattha aññe deve atirocati vaṇṇena ceva yasasā cāti.

11. atha kho bhagavā etamattham veditvā tāyam ve-
lāyam imaṃ udānam udānesi:

²apasabyāmato, syā. apasāda, dhammapadaṭṭha kathā - apasahavyatam =
ivetāta nisise?.

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.”

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

“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.