

### 0.0.1 For the Welfare of Many

bahujanahitasuttam

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

vuttam hetam bhagavatā vuttamarahatā'ti me sutam:

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?

tayo'me (bhikkhave<sup>1</sup>) puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam. katame tayo?

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, auspicious in the end, with the right meaning

<sup>1</sup>bhikkhave'ti potthakesu nadissati. ■

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.

idha bhikkhave tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. ayaṃ bhikkhave paṭhamo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

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 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.

punacaparaṃ bhikkhave tasseva satthusāvako ara-  
haṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohita-  
bhāro anuppattasadattho parikkhīṇabhavaśaṃyo-  
jano sammadaññā vimutto. so dhammaṃ deseti  
ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ  
sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisud-  
dhaṃ brahmacariyaṃ pakāseti. ayaṃ bhikkhave  
dutiyo puggalo loke uppajjamāno uppajjati bahu-  
janahitāya bahujanasukhāya lokānukampāya at-  
thāya hitāya sukhāya devamanussānaṃ.

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

puna ca param bhikkhave tasseva satthusāvako  
 sekho hoti paṭipado bahussuto sīlavatuppanno. so'pi  
 dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
 pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ keva-  
 laparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pa-  
 kāseti. ayaṃ bhikkhave tatiyo puggalo loka up-  
 pajjamāno uppajjati bahujaṇahitāya bahujaṇasu-  
 khāya lokānukampāya atthāya hitāya sukhāya de-  
 vamanussānanti.

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

etamatthaṃ bhagavā avoca. tatthetaṃ iti vuc-  
 cati:

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, accomplished in virtue.

1. "satthā hi loka paṭhamo mahesī,  
 tassaṇvayo sāvako bhāvitatto;  
 athāparo pāṭipado'pi sekho,

bahussuto sīlavatupapanno.

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 people from bondage.

2. ete tayo devamanussaseṭṭhā,  
pabhaṅkarā dhammamudīrayantā;  
apāpuranti amatassa dvāraṃ,  
yogā pamocenti bahujjane te.

3. Those who follow the path,  
well taught by the unsurpassed caravan leader;

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

3. ye satthavāhena anuttarena,  
sudesitaṃ maggamanukkamanti;  
idheva dukkhassa karonti antaṃ,  
ye appamattā sugatassa sāsane"ti.

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

ayampi attho vutto bhagavatā. iti me sutanti.

