

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, auspicious in the end, with the

bahujanahitasuttaṃ

vuttaṃ hetam bha-
gavatā vuttamara-
hatā'ti me suttaṃ:

tayo'me (bhikkhave
¹) puggalā loke up-
pajjamānā uppajjanti
bahujanahitāya ba-
hujanasukhāya lokā-
nukampāya atthāya
hitāya sukhāya de-
vamanussānaṃ. ka-
tame tayo?

idha bhikkhave ta-
thāgato loke uppaj-
jati araham sammā-
sambuddho vijjāca-
raṇasampanno su-
gato lokavidū anut-
taro purisadammasā-
rathi satthā devama-
nussānaṃ buddho
bhagavā. so dham-
maṃ deseti ādikal-

¹ bhikkhave'ti potthakesu nadis-
sati. ■

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 obliterated, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely obliterated the fetters of being, one who is liberated by right final knowledge. He teaches the Dhamma that is auspicious in the

yānaṃ majjhekal-
yānaṃ pariyosāna-
kalyāṇaṃ sātthaṃ
sabyañjanaṃ kevala-
paripuṇṇaṃ parisud-
dhaṃ brahmacari-
yaṃ pakāseti. ayaṃ
bhikkhave paṭhamo
puggalo loke uppaj-
jamāno uppajjati ba-
hujanahitāya bahu-
janasukhāya lokā-
nukampāya atthāya
hitāya sukhāya deva-
manussānaṃ.

punacaparaṃ bhik-
khava tasseva sat-
thusāvako araham
hoti khīṇāsavo vusi-
tavā katakaraṇīyo
ohitabhāro anup-
pattasadattho parik-
khīṇabhavasamyo-
jano sammadaññā vi-
mutto. so dhammaṃ
deseti ādikalyāṇaṃ
majjhekalyāṇaṃ pa-

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.

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 indi-

riyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇaṃ parisuddhaṃ brahmacariyaṃ pa-kāseti. ayaṃ bhikkhave duttiyo puggalo loke uppajjamaṇo uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

puna ca paraṃ bhikkhave tasseva satthusāvako sekho hoti paṭipado bahusuto sīlavatuppanno. so'pi dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pari-yosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇaṃ parisuddhaṃ brahmacariyaṃ pa-kāseti. ayaṃ bhikkhave tattiyo puggalo

vidual 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.

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, accomplished in virtue.
2. These three are the foremost among devas and humans, luminaries, they cause the Dhamma to appear;

loke uppajjamāno
uppajjati bahujana-
hitāya bahujanasu-
khāya lokānukam-
pāya atthāya hitāya
sukhāya devamanus-
sānanti.

etamatthaṃ bha-
gavā avoca. tatthe-
taṃ iti vuccati:

1. "satthā hi loke pa-
ṭhamo mahesī,
tassanvayo sāvako
bhāvitatto;
athāparo pāṭipado'pi
sekho,
bahussuto sīlavatupa-
panno.

2. ete tayo devama-
nussaseṭṭhā,
pabhaṅkarā dhamma-

they open the door to the
deathless,
causing to free many people
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 instruc-
tions."

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

mudīrayantā;
apāpuranti amatassa
dvāraṃ,
yogā pamocenti ba-
hujjane te.

3. ye satthavāhena
anuttarena,
sudesitaṃ maggama-
nukkamanti;
idheva dukkhassa ka-
ronti antaṃ,
ye appamattā suga-
tassa sāsane"ti.

ayampi attho vutto
bhagavatā. iti me
sutanti.

