0.0.1 The Great References

mahāpadesadesanāsuttaṃ

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:

ekaṃ samayaṃ bhagavā bhoganagare viharati ānandacetiye. tatra kho bhagavā bhikkhu āmantesi bhikkhavoti. bhadanteti te bhikkhu bhagavato paccassosuṃ. 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 karotha bhāsissāmīti. evaṃ bhanteti kho te bhikkhu bhagavato paccassosuṃ. bhagavā etadavoca: katame ca bhikkhave cattāro mahāpadesā?

3. “Here, O bhikkhus, a bhikkhu might say thus: “O

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pts page 168

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 metaṃ āvuso bhagavato sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. imassa ca bhikkhuno duggahītanti iti idaṃ bhikkhave chaḍ-

ḍheyyātha.

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: "sammukhā metaṃ āvuso bhagavato sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni ceva sutte

otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. imassa ca bhikkhuno suggahītanti. imaṃ bhikkhave paṭhamaṃ 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: "amukasmiṃ nāma āvāse saṅgho viharati sathero sa-

pāmokkho. tassa me saṅghassa sammukhā sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni. sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa tassa ca saṅghassa duggahītanti. iti hidaṃ[1]. bhikkhave 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 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

[1] itihetaṃ - machasaṃ.
pts page 169

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: "amukasmiṃ nāma āvāse saṅgho viharati sathero sapāmokkho. tassa me saṅghassa sammukhā sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsananti". tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tassa ca saṅghassa suggahītanti. 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: "amukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. tesaṃ me therānaṃ sammukhā sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbaṃ: addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa.

tesañca therānaṃ duggahītanti. iti hidaṃ 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: "amukasmiṃ nāma āvāse sambahulā therā bhikkhu viharanti bahussutā āgatāgamā dhammadharā vi-

nayadharā mātikādharā tesaṃ. me therānaṃ sammukhā sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tesañca therānaṃ suggahīta' nti. idaṃ bhikkhave tatiyaṃ mahāpadesaṃ 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: "amukasmiṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. tassa me therassa sammukhā sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ. anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti, na vinaye sandissanti, niṭṭhamettha gantabbaṃ: 'addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa. tassa ca therassa duggahīta' 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 fourth great reference that you should bear in mind.

idha pana bhikkhave bhikkhu evaṃ vadeyya: "amukasmiṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. tassa me therassa sammukhā sutaṃ sammukhā paṭiggahītaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsana" nti. tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ. na paṭikkositabbaṃ anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni. vinaye sandassetabbāni tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: "addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa, tassa ca therassa

sugahīta" nti. idaṃ bhikkhave catutthaṃ mahā-padesaṃ dhāreyyātha.

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

ime kho bhikkhave cattāro mahāpadesāti.