0.0.1 For the Welfare of Many

bahujanahitasuttaṃ

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

vuttaṃ hetaṃ bhagavatā vuttamarahatā'ti me sutaṃ:

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 [1]) puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. 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

idha bhikkhave tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. so dhammaṃ deseti ādikal-

[1] bhikkhave'ti potthakesu nadissati.

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.

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

punacaparaṃ bhikkhave tasseva satthusāvako arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto. 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.

riyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. ayaṃ bhikkhave dutiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya 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 indi-

puna ca paraṃ bhikkhave tasseva satthusāvako sekho hoti paṭipado bahussuto sīlavatuppanno. so'pi dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. ayaṃ bhikkhave tatiyo 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.

loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti.

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

etamatthaṃ bhagavā avoca. tatthetaṃ iti vuccati:

1. “Indeed the Teacher, the great sage, is first in the world,
thenthere 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 loke paṭhamo mahesī,
tassanvayo 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;

2. ete tayo devamanussaseṭṭhā,
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 unsurpassed caravan leader;

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

mudīrayantā;
apāpuranti amatassa dvāraṃ,
yogā pamocenti bahujjane te.

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.