### 0.0.1 Suppabuddha the Leper

suppabuddhakuṭṭhisuttaṃ

**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.

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe suppabuddho nāma kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko.

**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, I stop by that great multitude of people. It is well if some of this hard food or soft food might be obtained [by me]."

tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. addasā kho suppabuddho kuṭṭhi taṃ mahājanakāyaṃ dūratova sannipatitaṃ. disvānassa etadahosi: " nissaṃsayaṃ kho ettha kiñci khādanīyaṃ

vā bhojanīyaṃ vā bhājīyissati. yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. appevanāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labheyyanti".

**3.** So then, the leper Suppabuddha stopped by that great multitude of people. 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 his mind, thinking: “Who here is able to understand the Dhamma?”

atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. disvānassa etadahosi: "na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyati, samaṇo ayaṃ gotamo parisatiṃ dhammaṃ deseti. yannūnāhampi dhammaṃ suṇeyyanti. tattheva ekamantaṃ nisīdi. "ahampi dhammaṃ sossāmī"ti. atha kho bhagavā sabbā-

vantaṃ parisaṃ cetasā cetoparicca manasākāsi 'ko nu kho idha bhabbo dhammaṃ viññātuṃ?"ti.

**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.”

addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tassaṃ parisāyaṃ nisinnaṃ, disvānassa etadahosi: " ayaṃ kho idha bhabbo dhammaṃ viññātuṃ"ti. suppabuddhaṃ kuṭṭhiṃ ārabbha ānupubbīkathaṃ kathesi. seyyathidaṃ? dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ca ānisaṃsaṃ pakāsesi. yadā

bhagavā aññāsi, suppabuddhaṃ kuṭṭhiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ. atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakaṃ sammadeva rajanaṃ patigaṇheyya. evameva suppabuddhassa kuṭṭhissa tasmiṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: 'yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammanti. '

**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 instructions. Having risen up from his seat, went to the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the leper Suppabuddha 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."

atha kho suppabuddho kuṭṭhi diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane, uṭṭhāyāsanā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho suppabuddho kuṭṭhi bhagavantaṃ etadavoca: "abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī"ti. evameva bhagavatā anekapariyāyena dhamme pakāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi, dhammañcabhikkhusaṅghañca. upāsakaṃ maṃ bhagavā dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gata"nti.

**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.

atha kho suppabuddho kuṭṭhi bhagavatā dham-

miyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

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

atha kho suppabuddhaṃ kuṭṭhiṃ acirapakkantaṃ [1] gāvī taruṇavacchā adhipātetvā jīvitā voropesi.

**7.** Then many bhikkhus went to the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat down to one side, those 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?”

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ: "yo so bhante, suppabuddho nāma kuṭṭhi bhaga-

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[1] atha kho suppabuddhaṃ acirapakkantaṃ, sī.

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vatā dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, so kālakato. tassa kā gati, ko abhisamparāyo"ti?

**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 extinction of the three fetters, is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.”

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

**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?”

evaṃ vutte aññataro bhikkhū bhagavantaṃ etadavoca: "ko nu kho bhante, hetu, ko paccayo yena suppabuddho kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko?"ti.

**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 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 clearly outshines the other devas with beauty and with glory.”

"bhūtapubbaṃ bhikkhave suppabuddho kuṭṭhi imasmiṃ yeva rājagahe seṭṭhiputto ahosi. so uyyānabhūmiṃ niyyanto addasa tagarasikhiṃ paccekabuddhaṃ nagaraṃ piṇḍāya pavisantaṃ, disvānassa etadahosi: "kvāyaṃ kuṭṭhi kuṭṭhicīvarena

hi vicaratī"ti, niṭṭhubhitvā apasabyato[2] karitvā pakkāmi. so tassa kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha. tasseva kammassa vipākāvasesena imasmiṃ yeva rājagahe kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko. so tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyi, sīlaṃ samādiyi, sutaṃ samādiyi, cāgaṃ samādiyi, paññaṃ samidiyi. so tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyitvā sīlaṃ samādiyitvā sutaṃ samādiyitvā cāgaṃ samādiyitvā paññaṃ samādiyitvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapanno devānaṃ tāvatiṃsānaṃ sahabyataṃ. so tattha aññe deve atirocati vaṇṇena ceva yasasā cāti.

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

atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

> “As one endowed with eyes,
> simply endeavors to avoid uneven [paths],
> a wise one in the world of living beings,

[2] apasabyāmato, syā. apasāda, dhammapadaṭṭha kathā - apasahavyataṃ = ivetaṭa nisise?.
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avoids the evil deeds.”

"cakkhumā visamāniva
vijjamāne parakkame,
paṇḍito jīvalokasmiṃ
pāpāni parivajjaye"ti.