

Exploring the Ancient Path in the Buddha's Own Words

Lesson 1.1.1 Bahujanahitasuttam (For the Benefit of Many)



Play Audio

Bahujanahitasuttam	For the Benefit of Many
Vuttañhetam bhagavatā, vuttamarahatāti me sutam–	This has been said by the Blessed One, it has been said by an Arahant, it has been heard by me–
“Tayome puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam.	“When these three kinds of individuals arise in the world, they arise for the well-being of many, for the happiness of many, out of compassion for the world, for the benefit, the welfare and happiness of gods and men.
Katame tayo?	Which are the three?
Idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyośanakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.	Here, oh Bhikkhus, the Tathagata arises in the world, an Arahant, a fully Enlightened One, perfect in knowledge and conduct, having reached the final goal, seeing the entire universe, an incomparable trainer of mankind, a teacher of Gods and men, an Enlightened One, a Bhagavā. He teaches the Dhamma which is beneficial in the beginning, beneficial in the middle, and beneficial in the end, with correct wording full of meaning, complete in itself, utterly pure and displaying the holy life.
Ayam, bhikkhave, paṭhamo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam.	This, oh Bhikkhus, is the first kind of individual that when they arise in the world, they arise for the well-being of many, for the happiness of many, out of compassion for the world, for the benefit, the welfare and men.
Puna caparam, bhikkhave, tasseva satthu sāvako araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyośanakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.	Next, oh Bhikkhus, there is a disciple of that teacher who is himself an Arahant—one who has destroyed all impurities, brought himself to perfection and done what ought to be done, laid down the burden and attained his own welfare, shattered the bondages of becoming and is realised through complete knowledge. He teaches the Dhamma which is beneficial in the beginning, beneficial in the middle, and beneficial in the end, it possesses meaning and is well phrased, complete in itself, utterly pure and displaying the holy life.
Ayam, bhikkhave, dutiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya	This, oh Bhikkhus, is the second kind of individual that when they arise in the world, they arise for the well-being of many, for the happiness of many, out

devamanussānaṃ.	of compassion for the world, for the benefit, the welfare and happiness of Gods and men.
Puna caparaṃ, bhikkhave, tasseva satthu sāvako sekho hoti pāṭipado bahussuto sīlavatūpapanno. Sopi dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.	Further Bhikkhus, there is a disciple of that teacher, under training, full of learning and established in the rules of good conduct. He teaches the Dhamma which is beneficial in the beginning, beneficial in the middle, and beneficial in the end, with correct wording full of meaning, complete in itself, utterly pure and displaying the holy life.
Ayaṃ, bhikkhave, tatiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.	This, oh Bhikkhus, is the third kind of individual that when they arise in the world, they arise for the well-being of many, for the happiness of many, out of compassion for the world, for the benefit, the welfare and happiness of Gods and men.
Ime kho, bhikkhave, tayo puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.	These, oh Bhikkhus, are the three kinds of individuals that when they arise in the world, they arise for the well-being of many, for the happiness of many, out of compassion for the world, for the benefit, the welfare and happiness of gods and men.”
Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati—	The Bhagavā explained this matter, in connection of which this was stated:
“Sattā hi”	“Because for the teacher....”
Ayampi attho vutto bhagavatā, iti me sutanti.	This matter was laid down by the Bhagavā, this has been heard by me.