

Namo tassa bhagavato arahato sammāsambuddhassa

Exploring the Ancient Path in the Buddha's Own Words Lesson 1.1.0

Bahujanahitasuttaṃ

Vuttañhetam bhagavatā, vuttamarahatāti me sutam—

“Tayome puggalā loke uppajjamānā¹ uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya² atthāya hitāya sukhāya devamanussānam. Katame tayo? Idha, bhikkhave³, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānam buddho bhagavā.

So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇnam parisuddham brahmacariyam pakāseti. Ayam, bhikkhave, paṭhamo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam.

Puna caparam, bhikkhave, tasseva satthu sāvako araham hoti khīṇāsavo⁴ vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇnam parisuddham brahmacariyam pakāseti. Ayam, bhikkhave, dutiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam.

Puna caparam, bhikkhave, tasseva satthu sāvako sekho hoti pāṭipado bahussuto sīlavatūpapanno. Sopi dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇnam parisuddham brahmacariyam pakāseti.

¹ The suffix: *-māna* forms like the alternate rare form: *āna* the pres.p. of the medium voice.

² *lokānukampāya*: lit. trembling along with, i.e. having compassion, out of pity for (the suffering in) the world

³ *bhikkhave*, here untranslated as, ‘oh Bhikkhus’, is generally the term the Buddha used to address his assembly, which often consisted not only of monks and nuns, but of laypeople as well.

⁴ *khīṇāsavo*: an epithet for a person, an Arahant, whose mind is freed from all the four mental obsessions, i.e. *kāmāsava*, *bhavāsava*, *dīṭṭhāsava*, *avijjāsava*—desire for sensuality, desire for living, attachment to philosophical speculations, and ignorance.

Ayaṃ, bhikkhave, tatiyo puggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Ime kho, bhikkhave, tayo puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”⁵.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

“Sathā hi

Ayampi attho vutto bhagavatā, iti me sutanti.

Khuddakanikāye, Itivuttakapāli, Tikanipāto, Catutthovaggo, select.

ādikalyāṇaṃ	ādi + kalyāṇa + ṃ	in the beginning + beneficial
anuppattasattho	anu + p + patta + sad + attho	having reached + one’s own + goal
anuttaro	an + uttaro	not + higher (than that)
araham	arahant (nom.sg.)	a worthy one, an Arahan
atthāya	attha + aya (dat.)	for the benefit
bahujanahitāya	bahu + jana + hita + āya (dat.)	many + people, beings + benefit +
for		
bahujanasukhāya	bahu + jana + sukha + āya (dat.)	many + people, beings + happiness
+ for		
bahussuto	bahu + s + suto	lit. much heard—well versed, of
great		learning
brahmacariyaṃ	brahma + cariya + ṃ	faring the path of a brahma
devamanussānaṃ	deva + manussa + ānaṃ (dat./gen.pl.)	gods + mankind + of
dutiyo		the second
etamatthaṃ	etaṃ + atthaṃ	this + meaning/matter/goal
katakaṇṭhīyo	kata (pp.) + kaṇṭhīyo (ger.)	done + ought to be done
katama	(interr.)	what?
kevalapariṇaṃ	kevala + pari + puṇṇaṃ	complete + pref. + full
khīṇāsavo	khīṇa/ (pp.) + āsavo	destroyed, exhausted, ‘without’
	impurities (lit. that which flows—intoxicating extract)	
lokānukampāya	loka + anu + kampā (f.) + āya	the world + pref. + trembling
lokavidū	loka + vidū (adj.)	the world + clever, wise
majjhakalyāṇaṃ	majjhe + kalyāṇaṃ	in the middle + beneficial
ohitabhāro	ohita (pp.) + bhāro	laid down + burden
pāṭipado	pāṭipada (adj.)	following the path in the
		correct manner
paṭhamo		the first
pakāseti	(caus. of) pakāseti	to make known, explain, illuminate
parikkhīṇabhavasamyojano	pari + k + khīṇa + bhava + samyojano	pref. + destroyed + becoming +
fetters		
parisuddhaṃ	pari + suddha + ṃ	pref. + pure
pariyosānakalyāṇaṃ	pariyosāna + kalyāṇa + ṃ	end, conclusion + beneficial
purisadammasārathi	purisa + damma (pp.) + sārathi	men + to be tamed (see: dameti) +
	trainer (the trainer of the mankind that needs to be tamed)	
sātham	sa + attha + ṃ	with meaning
sāvako		disciple, pupil
sīlavatūpapanno	sīla + vata + ūpapanno (pp.)	morality + practice + being
furnished with		

⁵ ‘ti: The oral tradition indicates with the syllable: ‘ti’ the end of a quotation, today often shown by quotation marks. ‘ti’ therefore remains untranslated. If the preceding word ends in ‘ṃ’ -(devamanussānaṃ)- the pronunciation rules demand the change from ‘ṃti’ to the dental: ‘nti’: *saddhammassavanaṃ + ti*: *saddhammassavananti*

sabyañjanam
sammadaññā
satthā
satthu
sekho
sugato
tathāgato
tatiyo
tatthetam
tayome
uppajjamāno
uppajjati
vijjācaraṇasampanno

vimutto
vuccati
vusitavā
vuttañhetam

sa + byañjanam
samma + d + aññā
satthar + ā/nom.
satthar + u/gen.
fr. sikkhati
su + gato (pp.)
tathā + gato (pp.)

tattha + etam
tayo + ime
uppajja + māno

vijjā + caraṇa + sam + panno (pp.)

vimutto/pp.

vusita (pp). + vā
vuttam (pp. of 'vuccati') + h + etam

with letter, according to the letter
right + knowledge
teacher
of/under the teacher
one in training, imperfect
well + gone
thusgone
the third
there, in connection of which + this
these three
the arising
come out, arise
knowledge + walking + perfect
possessed of (alt. good conduct)
liberated, freed
to be called, said
fulfilled, perfected
said this
