

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.4.14

Buddhānussatikathā—sugato Which Speech Does a Buddha Utter?¹



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Buddhānussatikathā—sugato	Which Speech Does a Buddha Utter?
Sammā cesa gadati yuttaṭṭhāne yuttameva vācaṃ bhāsatīti sammā gadattāpi sugato.	It is correctly enunciated: “He speaks right speech spoken at the right place”. That is why in enunciating this rightly he is Sugato.
Tatridaṃ sādhakasuttaṃ:	This is the sutta to confirm this:
Yaṃtathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anathasañhitaṃ, sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati.	Words that the Tathāgato knows to be not according to fact, untrue, not connected with benefit, unpleasant and disagreeable to others, he does not say.
Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anathasañhitaṃ, sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati.	In the case of words that the Tathāgato knows to be to fact, true, not connected with benefit, unpleasant and disagreeable to others, he does not say.
Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasañhitaṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.	In the case of words that the Tathāgato knows to be according to fact, true, connected with benefit, but unpleasant and disagreeable to others, he knows the proper time for saying.
Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anathasañhitaṃ, sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati.	In the case of words that the Tathāgato knows to be not according to fact, untrue, not connected with the goal, but pleasant and agreeable to others, he does not say.
Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anathasañhitaṃ, sā ca paresaṃ piyā manāpā, tampi tathāgato vācaṃ na bhāsati.	In the case of words that the Tathāgato knows to be to fact, true, not connected with the goal, but pleasant and agreeable to others, he does not say.
Yañca kho tathāgato vācaṃ jānāti bhūtaṃ	In the case of words that the Tathāgato knows to

¹ Visuddhimaggo, Cha-anussatiniddeso

tacchaṃ atthasañhitam, sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāyā ti.	be to fact, true, connected with the goal, but pleasant and agreeable to others, he has a sense of the proper time for saying.
Evaṃ sammā gadattāpi sugatoti veditabbo.	That is why in enunciating rightly he should be understood as Sugato.”