

Dhammavinaya

Suttapiṭaka

September 22, 2020

Namo tassa bhagavato arahato sammā sambuddhassa

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Khuddakanikāyo

Contents

I Dhammapadapāḷi	9
1. Yamakavaggo	11
2. Appamādavaggo	13
3. Cittavaggo	15
4. Pupphavaggo	17
5. Bālavaggo	19
6. Paṇḍitavaggo	21
7. Arahantavaggo	23
8. Sahassavaggo	25
9. Pāpavaggo	27
10. Daṇḍavaggo	29
11. Jarāvaggo	31

12. Attavaggo	33
13. Lokavaggo	35
14. Buddhavaggo	37
15. Sukhavaggo	39
16. Piyavaggo	41
17. Kodhavaggo	43
18. Malavaggo	45
19. Dhammaṭṭhavaggo	47
20. Maggavaggo	49
21. Pakiṇṇakavaggo	51
22. Nirayavaggo	53
23. Nāgavaggo	55
24. Taṇhāvaggo	57
25. Bhikkhuvaggo	59
26. Brāhmaṇavaggo	61
 II Udānapāḷi	 63
1. Bodhivaggo	65

<i>CONTENTS</i>	9
2. Mucalindavaggo	67
3. Nandavaggo	69
4. Meghiyavaggo	71
5. Soṇavaggo	73
6. Jaccandhavaggo	75
6.0.1 The Courtesan	76
6.0.1 gaṇikāsuttam	76
7. Cūlavaggo	81
8. Pāṭaligāmiyavaggo	83

Part I

Dhammapadapāḷi

Yamakavaggo

Appamādavaggo

Cittavaggo

Pupphavaggo

Bālavaggo

Pañḍitavaggo

Arahantavaggo

Sahassavaggo

Pāpavaggo

Dāṇḍavaggo

Jarāvaggo

Attavaggo

Lokavaggo

Buddhavaggo

Sukhavaggo

Piyavaggo

Kodhavaggo

Malavaggo

Dhammatṭhavaggo

Maggavaggo

Pakiṇṇakavaggo

Nirayavaggo

Nāgavaggo

Taṇhāvaggo

Bhikkhuvaggo

Brāhmaṇavaggo

Notes

Part II

Udānapāḷi

Bodhivaggo

Mucalindavaggo

Nandavaggo

Meghiyavaggo

Sonavaggo

Jaccandhavaggo

6.0.1 The Courtesan

6.0.1 gaṇikāsuttaṃ

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, two gangs, being enamoured of a certain courtesan, their minds bound to her, became quarrelsome, disputatious and contentious. Intent on attacking one another, they attacked with clods of earth, and they attacked with sticks, and they attacked with swords, and there they met with death and pain just [like] death.

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā¹. bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍhipi upakkamanti daṇḍehipi upakkamanti, satthehipi upakkamanti. te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

2. It so happened that many bhikkhus, having dressed in the morning time, having taken bowl and robe, entered Rajagaha for alms gathering. Having wandered in Rajagaha for alms gathering, after the meal, when they had gone back after alms gathering, by which way the Auspicious One was, by that way they approached. Hav-

¹paṭibandhacittātipi atthi ■

ing approached the Auspicious One, having paid their respects, they sat down to one side. Having sat on one side, those bhikkhus did say this to the Auspicious One: Here Bhante, at Rajagaha, two gangs, being enamoured of a courtesan, their minds bound to her, became quarrelsome, disputatious and contentious. Intent on attacking one another, they attacked with clods of earth, and they attacked with sticks, and they attacked with swords, and there they met with death and pain just [like] death.

atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā pattacīvaramādāya rājagaham piṇḍāya pavasiṃsu. rājagahe piṇḍāya caritvā pacchābhattam piṇḍapā-tapaṭikkantā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum: idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti, te tattha maraṇampi nigacchanti, maraṇamattampi dukkhanti.

3. Then the Auspicious One, having ascertained this matter, at that time uttered this inspired utterance:

atha kho bhagavā etamattha veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

That which is attained and that which is to be
attained,
both these are strewn with stain for the one
training in accordance with the afflicted.

yañca pattam yañca pattaḃbam,
ubayametam rajānukiṇṇam āturassānusikkha-
to.

Those for whom the training rules are the
essence,
virtue and [religious] obligations, life of celibacy,
and service as the essence,
this is one extreme.

ye ca sikkhāsārā,
sīlabatajīvitabrahmacariyaupaṭṭhānasārā,
ayameko anto.

And those who say this: 'there is no fault in
sensual pleasures',
this is the second extreme.

ye ca evaṃvādino: 'natthi kāmesu doso'ti
ayaṃ dutiyo anto.

Thus both these extremes swell the cemeteries,

And the cemeteries keep wrong view in mo-
tion.

Cūlavaggo

Pāṭaligāmiyavaggo