

# Dhammavinaya

## Suttapiṭaka

September 7, 2020



*Namo tassa bhagavato arahato sammā sambuddhassa*

*Namo tassa bhagavato arahato sammā sambuddhassa*

*Namo tassa bhagavato arahato sammā sambuddhassa*



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# **Adantavaggo**



# **Paṇihitaacchavaggo**



# **Accharāsaṅghātavag- go**





# **Vīriyārambhādivag- go**



# **Kalyāṇamittādivag- go**



# **Pamādādivaggo**



# **Dutiyapamādādivag- go**





# **Adhammavaggo**



# **Anāpattivaggo**



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## 15.2 Dutiyavaggo

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## **16.1 Paṭhamavaggo**

## 16.2 Dutiyavaggo

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# **Aparaaccharāsañ- ghātavaggo**



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## **Book II**

# **Dukanipātapāḷi**



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## 1.2 Adhikaraṇavaggo

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## 2.4 Dhammavaggo

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### **3.3 Dānavaggo**

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### 3.6 Kodhapeyyālam

### **3.7 Akusalapeyyālam**

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# **Paṭhamapaṇṇāsakaṃ**

## **1.1 Bālavaggo**

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## 1.4 Devadūtavaggo

## 1.5 Cūlavaggo





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# **Tatīyapaṇṇāsakaṃ**

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### **3.6 Acelakavaggo**

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#### **Notes**

## **Book IV**

# **Catukkanipātapāḷi**





# **Paṭhamapaṇṇāsakaṃ**

## **1.1 Bhaṇḍagāmaṃvaggo**

### 1.1.1 They Cause to Enlighten

1. These four individuals who have entered upon the path of dhamma that accords with the Dhamma, accomplished, trained, confident, well-learned, bearers of the Dhamma, O bhikkhus, cause to enlighten the Sangha. Which four?

2. The bhikkhu who has entered upon the path of dhamma that accords with the Dhamma, accomplished, trained, confident, well-learned, bearer of the Dhamma, O bhikkhus, causes to enlighten the Sangha.

3. The bhikkhuni who has entered upon the path of dhamma that accords with the Dhamma, accomplished, trained, confident, well-learned, bearer of the Dhamma, O bhikkhus, causes to enlighten the Sangha.

### 1.1.1 sobhentisuttam

cattāro'me bhikkhave puggalā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhenti. katame cattāro?

bhikkhu bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobheti.

bhikkhunī bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobheti.

4. The male lay disciple who has entered upon the path of dhamma that accords with the Dhamma, accomplished, trained, confident, well-learned, bearer of the Dhamma, O bhikkhus, causes to enlighten the Sangha.

5. The female lay disciple who has entered upon the path of dhamma that accords with the Dhamma, accomplished, trained, confident, well-learned, bearer of the Dhamma, O bhikkhus, causes to enlighten the Sangha.

6. These four [noble disciples] who have entered upon the path of dhamma that accords with the Dhamma, accomplished, trained, confident, well-learned, bearers of the Dhamma, O bhikkhus, ever cause to enlighten the Sangha.

upāsako bhikkhave  
viyatto vinīto visāra-  
do bahussuto dham-  
madharo dhammā-  
nudhammapaṭipanno  
saṅghaṃ sobhetti.

upāsikā bhikkhave vi-  
yattā vinītā visāradā  
bahussutā dhamma-  
dharā dhammānu-  
dhammapaṭipannā  
saṅghaṃ sobhetti.

ime kho bhikkhave  
cattāro viyattā vinītā  
visāradā bahussutā  
dhammadharā dham-  
mānudhammapaṭipan-  
nā saṅghaṃ sobhenti-  
ti.

## 1.2 Caravaggo

## **1.3 Uruvelavaggo**

## 1.4 Cakkavaggo

### 1.4.1 Dona

1. At one time the Auspicious One happens to have entered upon the high road between Ukkattha and Setavya. The Brahmin Dona too happens to have just entered upon the high road between Ukkattha and Setavya. The Brahmin Dona ever gazed at the Auspicious One's footprints, a thousand-spoke wheeled, having a rim, having a nave, wholly complete. Having seen it, this occurred to him: "Marvelous indeed Sir! Unprecedented indeed Sir! Certainly they could not be the footprints of a human being."

2. Then the Auspicious One, having gone aside

### 1.4.2 doṇasuttam

ekam samayaṃ bhagavā antarā ca ukkaṭṭham antarā ca setavyaṃ addhānamagga-paṭipanno hoti. doṇopi sudam brāhmaṇo antarā ca ukkaṭṭham antarā ca setavyaṃ addhānamaggapaṭipanno hoti. addasā kho doṇo brāhmaṇo bhagavato pādesu cak-kāni sahaṣṣārāni sa-nemikāni sanābhikāni sabbākāraparipūrāni. disvānassa etadahosi: "acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtaṃ pādāni bhavissanti" ti.

atha kho bhagavā mag-

from the path, sat down at the root of a certain tree, folded his legs crosswise and set his body erect. Solely intent on the foremost, he established mindfulness.

gā okkamma aññatarasmim rukkhamūle nisīdi, pallaṅkaṃ ābhujitvā ujum kāyaṃ panidhāya parimukhaṃ satim upaṭṭhapetvā.

**3.** Then the Brahmin Dona, following the Auspicious One's footprints, saw that the Auspicious One has sat at the root of a certain tree, graceful, inspiring confidence, faculties calmed, peaceful mind, one attained to the highest taming and tranquility, a Naga with faculties restrained, tamed and guarded. Having seen where the Auspicious One was, there he approached. Having approached the Auspicious One, he said this:

atha kho doṇo brāhmaṇo bhagavato pādāni anugacchanto addasa bhagavantam aññatarasmim rukkhamūle nisinnam pāsādikam pasādanīyaṃ santindriyaṃ santamānaṃ uttamadamathasamathamānuppattam dantaṃ guttaṃ samyatindriyaṃ nāgaṃ. disvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam etadavoca:

**4.** Could you be a Deva, sir? I could not be a Deva, O Brahmin. Could you be a Gandhabba, sir? I could

devo no bhavaṃ bhavissatīti? na kho ahaṃ brāhmaṇa devo bhavissāmīti. gandhabbo no bhavaṃ bhavis-



not be a Gandhabba, O Brahmin. Could you be a Yakkha, sir? I could not be a Yakkha, O Brahmin. Could you be a Human, sir? I could not be a Human, O Brahmin.

5. When you are asked: Could you be a Deva, sir? you say: "I could not be a Deva, O Brahmin." When you are asked: Could you be a Gandhabba, sir? you say: "I could not be a Gandhabba, O Brahmin." When you are asked: Could you be a Yakkha, sir? you say: "I could not be a Yakkha, O Brahmin." When you are asked: Could you be a Human, sir? you say: "I could not be a Human, O Brahmin." What, then, could you be, sir?

satīti? na kho ahaṃ brāhmaṇa gandhabbo bhavissāmīti. yakkho no bhavaṃ bhavissatīti? na kho ahaṃ brāhmaṇa yakkho bhavissāmīti. manusso no bhavaṃ bhavissatīti? na kho ahaṃ brāhmaṇa manusso bhavissāmīti.

devo no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa devo bhavissāmī" ti vadesi. gandhabbo no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa gandhabbo bhavissāmī" ti vadesi. yakkho no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa yakkho bhavissāmī" ti vadesi. manusso no bhavaṃ bhavissatīti iti puṭṭho samāno "na kho ahaṃ brāhmaṇa manusso bhavissāmī" ti vadesi.

**6.** O Brahmin, I have abandoned those asavas because of which I could be a Deva; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. I have abandoned those asavas because of which I could be a Gandhabba; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. I have abandoned those asavas because of which I could be a Yakkha; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. I have abandoned those asavas because of which I could be a Human

atha ko carahi bhavaṃ bhavissatīti.

yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā devo bhaveyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhaveyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhaveyyaṃ, te me āsavā pahīṇā ucchinna-mūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā manus-

; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising.

7. Just as, O Brahmin, a blue lotus, a red lotus, or a white lotus, born in the water, grown up in the water, rises well above the water and remains unsmeared by water, even so, O Brahmin, do I dwell untarnished by the world, having overcome the world. Bear me in mind, O Brahmin, as the Buddha.

“Whatever by which a  
Deva’s appearance  
comes to be  
or a flying Gandhabba,  
whatever by which the  
state of a Yakkha may  
come,  
and a Human comes to  
be [designated] as a  
being,  
those asavas are de-

so bhaveyyaṃ, te me  
āsavā pahīṇā ucchin-  
namulā tālavatthukatā  
anabhāvakatā āyatīṃ  
anuppādadhammā.

seyyathāpi brāhma-  
ṇa uppalaṃ vā padu-  
maṃ vā puṇḍarīkaṃ  
vā uduke jātaṃ udu-  
ke saṃvaḍḍhaṃ udu-  
kaṃ accuggamma tṭhā-  
ti anupalittaṃ uduke-  
na. evameva kho ahaṃ  
brāhmaṇa loke jāto lo-  
ke saṃvaḍḍho lokaṃ  
abhibhuyya viharā-  
mi anupalitto lokena.  
buddhoti maṃ brā-  
hmaṇa dhārehīti.

“yena devūpapatyassa  
gandhabbo vā vihaṅga-  
mo,  
yakkhattaṃ yena gac-  
cheyyaṃ  
manussattañca abbaje<sup>1</sup>,  
te mayhaṃ āsavā khīṇā  
viddhaṣṭā vinalīkatā.

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<sup>1</sup>abbhaje (syā); añḍaje  
(sīmu)■



## **1.5 Rohitassavaggo**