

Dhammavinaya

Suttapiṭaka

September 7, 2020

Namo tassa bhagavato arahato sammā sambuddhassa

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Aṅguttaranikāyo

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Book I

Ekakanipātapāḷi

Rūpādivaggo

Nīvaraṇappahāna- vaggo

Akammaniyavaggo

Adantavaggo

Paṇihitaacchavaggo

Accharāsaṅghātavag- go

Vīriyārambhādivag- go

Kalyāṇamittādivag- go

Pamādādivaggo

Dutiyapamādādivag- go

Adhammavaggo

Anāpattivaggo

Ekapuggalavaggo

Etadaggavaggo

Attānapāli

15.1 Paṭhamavaggo

15.2 Dutiyavaggo

15.3 Tatiyavaggo

Ekadhammapāḷi

16.1 Paṭhamavaggo

16.2 Dutiyavaggo

16.3 Tatiyavaggo

16.4 Catutthavaggo

Pasāḍakaradhamma- vaggo

Aparaaccharāsañ- ghātavaggo

Kāyagatāsativaggo

Amatavaggo

Notes

Book II

Dukanipātapāḷi

Paṭhamapaṇṇāsakaṃ

1.1 Kammakaraṇavaggo

1.2 Adhikaraṇavaggo

1.3 Bālavaggo

1.4 Samacittavaggo

1.5 Parisavaggo

Dutiyapaṇṇāsakaṃ

2.1 Puggalavaggo

2.2 Sukhavaggo

2.3 Sanimittavaggo

2.4 Dhammavaggo

2.5 Bālavaggo

Tatīyapaṇṇāsakaṃ

3.1 Āsāduppajahavaggo

3.2 Āyācanavaggo

3.3 Dānavaggo

3.4 Santhāravaggo

3.5 Samāpattivaggo

3.6 Kodhapeyyālam

3.7 Akusalapeyyālam

3.8 Vinayapeyyālam

3.9 Rāga peyyālam

Notes

Book III

Tikanipātapāḷi

Paṭhamapaṇṇāsakaṃ

1.1 Bālavaggo

1.2 Rathakāravaggo

1.3 Puggalavaggo

1.4 Devadūtavaggo

1.5 Cūlavaggo

Dutiyapaṇṇāsakaṃ

2.1 Brāhmaṇavaggo

2.2 Mahāvaggo

2.3 Ānandavaggo

2.4 Samaṇavaggo

2.5 Lonakapallavaggo

Tatīyapaṇṇāsakaṃ

3.1 Sambodhavaggo

3.2 Āpāyikavaggo

3.3 Kusināravaggo

3.4 Yodhājīvavaggo

3.5 Maṅgalavaggo

3.6 Acelakavaggo

3.7 Kammapathapeyyālaṁ

3.8 Rāgapeyyālam

Notes

Book IV

Catukkanipātapāḷi

Paṭhamapaṇṇāsakaṃ

1.1 Bhaṇḍagāmaṃvaggo

1.1.1 They Cause to Enlighten

1.1.1 *sobhentisuttam*

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?

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

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.

bhikkhu bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobheti.

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.

bhikkhunī bhikkhave viyattā vinītā visāradā bahussu-

tā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhethi.

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.

upāsako bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobhethi.

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.

upāsikā bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhethi.

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.

ime kho bhikkhave cattāro viyattā vinītā visāradā ba-

1.2 Caravaggio

1.3 Uruvelavaggo

1.4 Cakkavaggo

1.4.1 Dona

1.4.1 doṇasuttaṃ

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: "Marvellous indeed Sir! Unprecedented indeed Sir! Certainly they could not be the footprints of a human being."

ekaṃ samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. doṇopi sudaṃ brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setavyaṃ addhānamaggapaṭipanno hoti. addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni. disvā nassa etadahosi: "acchariyaṃ vata bho. abbhutaṃ vata bho na vatimāni manussabhūtaṃ pādāni bhavisanti" ti.

2. Then the Auspicious One, having gone aside 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.

atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle nisīdi, pallāṅkaṃ 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 bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ pāsādikāṃ pasādanīyaṃ santindriyaṃ santamānaṣaṃ uttamadamathasamathamānupattaṃ dantaṃ guttaṃ saṃyatindriyaṃ nāgaṃ. disvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ etadavoca:

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

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

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?

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. atha ko carahi bhavaṃ bhavissatīti.

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 ; 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.

yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā devo bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃmūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā gandhabbo bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃmūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā yakkho bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃmūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā. yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā manusso bhavēyyaṃ, te me āsavā pahīṇā ucchinnaṃmūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā.

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.

seyyathāpi brāhmaṇa uppalaṃ vā padumaṃ vā puṇ-
darīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ uda-
kaṃ accuggamma tḥāti anupalittaṃ udakena. evame-
va kho ahaṃ brāhmaṇa loke jāto loke saṃvaḍḍho lo-
kaṃ abhibhuyya viharāmi anupalitto lokena. buddho-
ti maṃ brāhmaṇa dhārehīti.

“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 destroyed for me
uprooted, rendered useless.

“yena devūpapatyassa
gandhabbo vā vihaṅgamo,
yakkhattaṃ yena gaccheyyaṃ
manussattaṅca abbaje¹,
te mayhaṃ āsavā khīṇā

1.5 Rohitassavaggo