

# Dhammavinaya

## Suttapiṭaka

September 22, 2020



*Namo tassa bhagavato arahato sammā sambuddhassa*

*Namo tassa bhagavato arahato sammā sambuddhassa*

*Namo tassa bhagavato arahato sammā sambuddhassa*



# **Khuddakanikāyo**



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## **Part I**

# **Dhammapadapāḷi**



# Yamakavaggo



# **Appamādavaggo**





# Cittavaggo



# **Pupphavaggo**



# Bālavaggo



# Pañḍitavaggo





# **Arahantavaggo**



# Sahassavaggo



# Pāpavaggo



# **Daṇḍavaggo**





# 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

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.

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

### 6.0.1 gaṇikāsuttaṃ

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā<sup>1</sup>. bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍhipi upakkamanti, daṇḍhipi upakkamanti, satthehipi upakkamanti. te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pavasiṃsu. rājagahe piṇḍāya caritvā pacchā-

<sup>1</sup>paṭibandhacittātipi atthi■

gone back after alms gathering, by which way the Auspicious One was, by that way they approached. Having 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.

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

bhaddam piṇḍapāṭapa-  
ṭikkantā yena bhagavā  
tenupasaṅkamimṣu.  
upasaṅkamitvā bhaga-  
vantam abhivādetvā  
ekamantam nisīdimṣu.  
ekamantam nisinnā  
kho te bhikkhū bhaga-  
vantam etadavocum:  
idha bhante rājagahe  
dve pūgā aññatarissā  
gaṇikāya sārattā paṭi-  
baddhacittā bhaṇḍana-  
jātā kalahajātā vivādā-  
pannā aññamaññaṃ  
pāṇhipi upakkaman-  
ti, leḍḍūhipi upakka-  
manti, daṇḍehipi upa-  
kamanti, satthehipi  
upakkamanti, te tattha  
maraṇampi nigacchan-  
ti, maraṇamattampi  
dukkhanti.

atha kho bhagavā eta-  
mattha 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.

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.

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

Thus both these extremes  
swell the cemeteries,  
And the cemeteries keep  
wrong view in mo-  
tion.

yañca pattam yañca pat-  
tabbam,  
ubayametam rajānuḍiṇ-  
ṇam āturassānusik-  
khato.

ye ca sikkhāsārā,  
sīlabbatajīvitabrahma-  
cariyaupaṭṭhānasārā,  
ayameko anto.

ye ca evaṃvādino: 'nat-  
thi kāmesu doso'ti  
ayaṃ dutiyo anto.

iccete ubho antā kaṭasi-  
vaḍḍhanā.  
kaṭasiyo diṭṭhiṃ vaḍ-  
ḍhenti.



# Cūlavaggo



# Pāṭaligāmiyavaggo