

### 0.0.1 Nandaka, the Licchavi

1. At one time, the Auspicious One was dwelling at Vesali in the Great Wood, at the Hall with the Peaked Roof. Then, Nandaka, the Licchavi minister, visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the Auspicious One said this to Nandaka, the Licchavi minister: Endowed with four dhammas, O Nandaka, a noble disciple is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening. Which four? Here, O Nandaka, a noble disciple is endowed with confirmed faith in the Buddha: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” He is endowed with confirmed faith in the Dhamma: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onward, to be comprehended by the wise, each one for one’s self.” He is endowed with confirmed faith in the Sangha: “The Sangha of the Auspicious One’s disciples have entered upon the good path, the Sangha of the Auspicious One’s disciples have entered upon the straight path, the Sangha of the Auspicious One’s disciples have entered upon the true path, the Sangha of the Auspicious One’s disciples have entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This

### 0.0.1 nandakasuttaṃ

1. ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahā-vane kūtāgārasālāyaṃ. atha kho nandako licchavimāhāmatto yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho nandakaṃ licchavimāhāmattaṃ bhagavā etadavoca: catūhi kho nandaka, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipāta-dhammo niyato sambodhiparāyaṇo. katamehi catūhi: idha nandaka, ariyasāvako buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhi"ti. saṅghe aveccappasādena samannāgato hoti: supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñña-khettaṃ lokassāti. " ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi. imehi kho nandaka, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato

Sangha of the Auspicious One's disciples are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is endowed with the virtues dear to the noble ones: "Unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, unadhered to, leading to samadhi." Endowed with these four dhammas, O Nandaka, a noble disciple is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.

2. "Moreover, O Nandaka, a noble disciple endowed with these four dhammas is bound to long life, both celestial and human, is bound to beauty, both celestial and human, is bound to happiness, both celestial and human, is bound to power, both celestial and human. But I, O Nandaka, say this not having heard it of another samana or brahmana. Rather, I only say just what I have understood by myself, seen by myself, known by myself." When thus was said, a certain man said this to Nandaka, the Licchavi minister: "Venerable sir, now is the time for your bath." "Now enough of you, with this external bath. This internal bath will be enough, that is, faith in the Auspicious One."

sambodhiparāyaṇo.

2. imehi ca pana nandaka, catūhi dhammehi saman-  
nāgato ariyasāvako āyunā saṃyutto hoti dibbenapi mā-  
nusenapi. vaṇṇena saṃyutto hoti dibbenapi mānuse-  
napi. sukhena saṃyutto hoti dibbenapi mānusenapi.  
yasena saṃyutto hoti dibbenapi mānusenapi. ādhipa-  
teyyena saṃyutto hoti dibbenapi mānusenapi. taṃ  
kho panāhaṃ nandaka, nāññassa samaṇassa vā brā-  
hmaṇassa vā sutvā vadāmi. api ca yadeva mayā sā-  
maṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevā-  
haṃ vadāmīti. evaṃ vutte aññataro puriso nandakaṃ  
licchavimahāmantaṃ etadavoca: "nahānakālo<sup>1</sup> bhante,  
"ti. "alandāni bhaṇe, etena bāhirena nahānena. ala-  
midam ajjhataṃ nahānaṃ. bhavissati yadidaṃ bha-  
gavatippasādo"ti.