

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, by which way [led to] the Auspicious One, by that way Nandaka, the Licchavi minister, approached. Having approached the Auspicious One, having bowed down, he 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

0.0.1 nandakasuttaṃ

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho nandako licchavimahāmatto yena bhagavā tenupasaṅkami. upasaṅkamtivā bhagavan-taṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho nandakaṃ licchavimahāmat-taṃ bhagavā etadavoca: catūhi kho nandaka, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. katamehi catūhi: idha nandaka, ariyasāvako buddhe aveccappasādena samannāgato hoti: “itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro pu-

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 Sangha

risadammasārathī satthā devamanussānaṃ buddho bhagavā”ti. dhamme aveccappa-sādena samannāgato hoti: “svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko pacattamaṃ veditabbo viññūhi”ti. saṅghe aveccappasādena samannāgato hoti: supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ṇāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabha-gavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ puñña-kkhettaṃ lokasāti. ” ariyakantehi sīlehi samannāgato

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 ce-

hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūppasatthehi aparāmatṭhehi samādhisaṃvattanikehi. imehi kho nandaka, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

imehi ca pana nandaka, catūhi dhammehi samannāgato ariyasāvako āyunnā saṃyutto hoti dibbenapi mānusenapi. vaṇṇena saṃyutto hoti dibbenapi mānusenapi. sukkena saṃyutto hoti

lestial 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.”

dibbenapi mānusenapi. yasena saṃyutto hoti dibbenapi mānusenapi. ādhipateyyena saṃyutto hoti dibbenapi mānusenapi. taṃ kho paṇāhaṃ nandaka, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. api ca yadeva mayā sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmīti. evaṃ vutte aññataro puriso nandakaṃ licchavimāhāntaṃ etadavoca: "nahānakālo¹ bhante, "ti. "alandāni bhaṇe, etena bāhirena nahānena. alamidaṃ ajjhat-taṃ nahānaṃ. bhavissati yadidaṃ bhagavattippasādo"ti.

¹nahānakālo-syā. ■
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