

### 0.0.1 Nandaka

1. At one time the Auspicious One was dwelling at Savatthi in Jetavana, Anathapindika's park. At that time the venerable Nandaka was instructing, arousing, energizing, and gladdening the bhikkhus at the assembly hall with a Dhamma talk.

2. Then in the evening, the Auspicious One emerged from seclusion and approached the assembly hall. Having approached, he stood outside the closed door waiting for the talk to finish. Then having known that the talk was finished, having coughed, the Auspicious One knocked on the bolt. A bhikkhu opened the door for the Auspicious One. The Auspicious One entered the assembly hall. Having entered, he sat down on a prepared seat. Having sat down, the Auspicious One said this to the venerable Nandaka. "You gave the bhikkhus a long Dhamma discourse, Nandaka. My back was even aching while I stood outside the closed door waiting for the talk to finish."

3. When thus was said, the venerable Nandaka became disheartened and said this to the Auspicious One. "O Bhante, indeed I did not know that the Auspicious One was standing outside the closed door. Certainly, O Bhante, if I would have known that the Auspicious One was standing outside the closed door, we would not have explained too long."

### 0.0.1 nandaka suttaṃ

1. ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati je-tavane anāthapaṇḍikassa ārāme. tena kho pana sa-mayena āyasmā nandako upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandesseti samādapeti samuttejeti sampahaṃseti.

2. atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami. upasaṅka-mitvā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āga-mayamāno. atha kho bhagavā kathāpariyosānaṃ vidi-tvā ukkāsitvā aggaḷaṃ ākoṭesi. vivariṃsu kho te bhik-khu bhagavato dvāraṃ. atha kho bhagavā upaṭṭhā-nasālaṃ pāvisi. pavisitvā paññatte āsane nisīdi. ni-sajja kho bhagavā āyasmantaṃ nandakaṃ etadavoca: dīgho kho tyāyaṃ nandaka dhammapariyāyo bhikkhū-naṃ paṭibhāsi. api ca meapi me - machasaṃ piṭṭhi āgi-lāyati bahidvārakoṭṭhake ṭhitassa kathāpariyosānaṃ āgamayamānassāti.

3. evaṃ vutte āyasmā nandako sārājāyamānarūpo-sārājāyamānarūpo - machasaṃ bhagavantaṃ etadavoca, na kho mayhaṃ bhante jānāma bhagavā bahidvāra-koṭṭhake ṭhitoti. sace hi mayhaṃ bhante jāneyyāma bhagavā bahidvārakoṭṭhake ṭhitoti ettakampi ettakampi dhammaṃ machasaṃ. no nappaṭibhāseyyāti.

4. atha kho bhagavā āyasmantaṃ nandakaṃ sārājā-yamānarūpaṃ veditvā āyasmantaṃ nandakaṃ etada-

4. Then the Auspicious One having known the venerable Nandaka's disheartening, said this to the venerable Nandaka. Good good Nandaka. It is fitting, O Nandaka, for you young clansman who have gone forth out of faith from the house life into homelessness to talk on the Dhamma thus, when you have settled. When you assemble, O Nandaka, two things are to be done; Either talk on the Dhamma or maintain noble silence.

5. faith and nandaka bhikkhu comes to be (or becomes or is) no and virtuous one (or moral one), thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti: kinnāhaṃ faith and assaṃ virtuous one (or moral one) and ("|"). since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is).

6. faith and nandaka bhikkhu comes to be (or becomes or is) virtuous one (or moral one) and, no and a gainer internal (or personal) of/for you (all) (must) cetosamati. thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti: what is not I faith and assaṃ virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati ("|"). since (or from the time) and kho

voca: sādhu sādhu nandaka, evaṃ kho nandaka, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha. sannipatitānaṃ vo nandaka dvayaṃ karaṇīyaṃ: dhammī vā kathā, ariyo vā tuṇhībhaṃvo.

5. saddho ca nandaka bhikkhu hoti no ca sīlavā, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbam: kinnāhaṃ saddho ca assaṃ sīlavā cāti. yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

6. saddho ca nandaka bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamathassa. evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbam: kiṃ nāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamathassāti. yato ca kho nandaka bhikkhu saddho ca hoti sīlavā ca, lābhī ca ajjhataṃ cetosamathassa, evaṃ so tenaṅgena paripūro hoti. saddho ca nandaka bhikkhu hoti sīlavā ca, lābhī ca ajjhataṃ ceto samathassa. na lābhī adhipaññādharmavipassanāya. evaṃ so tenaṅgena aparipūro hoti.

7. seyyathāpi nandaka pāṇako catuppādako, tassassa eko pādo omako lāmaṃ, evaṃ so tenaṅgena aparipūro assa, evameva kho nandaka bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassanāya, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbam; kinnāhaṃ saddho ca assaṃ sīlavā ca lābhī ca aj-

nandaka bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and, a gainer and internal (or personal) of/for you (all) (must) cetosamati, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is). faith and nandaka bhikkhu comes to be (or becomes or is) virtuous one (or moral one) and, a gainer and internal (or personal) ceto of/for you (all) (must) samati. not a gainer for (or having) adhipaññādhmavipassana. thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is).

7. just as nandaka pāṇako catuppādako, of/for that ssa one (or alone) pādo omako lāmako, thus (or yes) so by which (or with) [in] ten factors aparipūro may be (or become or occur), only (or also or even or simply or just) thus a kho nandaka bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati not a gainer for (or having) adhipaññādhmavipassana, thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti; kinnāhaṃ faith and assaṃ virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati, a gainer and for (or having) adhipaññādhmavipassana (“|”) since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must)

jhattaṃ cetosamathassa, lābhī ca adhipaññādharmavipassanāyāti yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya, evaṃ so tenaṅgena paripūro hotīti.

8. idamavo ca bhagavā idam vatvā sugato utthāyāsanā vihāraṃ pāvisi.

9. atha kho āyasmā nandako acirapakkantassa bhagavato bhikkhū āmantesi: idānāvuso bhagavā catūhi padehi kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetvā utthāyāsanā vihāraṃ pavittiṭṭho: "saddho ca nandaka bhikkhu hoti, no ca sīlavā, evaṃ so tenaṅgena aparipūro hoti, tena taṃ aṅgaṃ paripūretabbaṃ: kinnāhaṃ saddho ca assaṃ sīlavā cāti. yato ca kho nandaka bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti. saddho ca nandaka bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamathassa, lābhī ca adhipaññādharmavipassanāyāti yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassanāya, evaṃ so tenaṅgena aparipūro hoti.

10. seyyathāpi nandaka, pāṇako catuppādako, tassassa eko pādo omako lāmaṃ, evaṃ so tenaṅgena aparipūro assa, evameva kho nandaka bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa

cetosamati a gainer and for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is) (“|”).

8. idamavo and the Auspicious One this [here] having vati sugato having risen up from his seat vihāraṃ entered.

9. so (or now or then) kho a the venerable nandako not long after the departure of for the Auspicious One the bhikkhus address: idāna friend the Auspicious One by which (or with or from) four (s) by which (or with or from) pade (s) kevalaparipuṇṇaṃ parisuddhaṃ life of purity having causes to pakāsati having risen up from his seat vihāraṃ entered: ”faith and nandaka bhikkhu comes to be (or becomes or is), no and virtuous one (or moral one), thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is), from that (or him) to that (or him) factor a should be paripūreti: kinnāhaṃ faith and assaṃ virtuous one (or moral one) and (“|”). since (or from the time) and kho nandaka bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is). faith and nandaka bhikkhu comes to be (or becomes or is) virtuous one (or moral one) and, no and a gainer internal (or personal) of/for you (all) (must) cetosamati, a gainer and for (or having) adhipaññādharmavipassana (“|”) since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one

na lābhī adhipaññādharmavipassanāya, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbaṃ; kinnāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamathassa lābhī ca adhipaññādharmavipassanāyāti yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya, evaṃ so tenaṅgena paripūro hotīti.

**11.** pañcime āvuso. ānisaṃsā kālena dhammasavaṇe, kālena dhammasākacchāya. katame pañca:

**12.** idhāvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā so satthupiyo ca hoti manāpo ca garu ca bhāvanīyo ca ayaṃ āvuso, paṭhamo ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

**13.** puna ca paraṃ āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ



(or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati not a gainer for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is).

10. just as nandaka, pāṇako catuppādako, of/for that ssa one (or alone) pādo omako lāmakko, thus (or yes) so by which (or with) [in] ten factors aparipūro may be (or become or occur), only (or also or even or simply or just) thus a kho nandaka bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati not a gainer for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is). from that (or him) to that (or him) factor a should be paripūreti; kinnāhaṃ faith and assaṃ virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati a gainer and for (or having) adhipaññādharmavipassana (“|”) since (or from the time) and kho nandaka, bhikkhu faith and comes to be (or becomes or is) virtuous one (or moral one) and a gainer and internal (or personal) of/for you (all) (must) cetosamati a gainer and for (or having) adhipaññādharmavipassana, thus (or yes) so by which (or with) [in] ten factors paripūro comes to be (or becomes or is) (“|”).

pakāseti. tathā tathā so tasmim dhamme atthapaṭi-  
saṃvedī ca hoti dhammapaṭisaṃvedī ca, ayam āvuso,  
dutiyo ānisaṃso kālena dhammasavaṇe, kālena dham-  
masākacchāya.

**14.** puna ca param āvuso, bhikkhu bhikkhūnaṃ dham-  
maṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosāna-  
kalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ pa-  
risuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso,  
bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ  
majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañ-  
janaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ  
pakāseti. tathā tathā so tasmim dhamme gambhīraṃ  
atthapadaṃ paññāya ativijja passati, ayam āvuso ta-  
tiyo ānisaṃso kālena dhammasavaṇe, kālena dham-  
masākacchāya.

**15.** puna ca param āvuso, bhikkhu bhikkhūnaṃ dham-  
maṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosāna-  
kalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ pa-  
risuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso,  
bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ  
majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañ-  
janaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ  
pakāseti. tathā tathā naṃ sabrahmacārī uttarim sam-  
bhāventi. "addhā ayamāyasmā patto vā pacchati vā"  
ti, ayam āvuso, catuttho ānisaṃso kālena dhammasa-  
vaṇe, kālena dhammasākacchāya.

11. these five a friend. profit by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha. which one? five:

12. here (this world) friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsati. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsati. in the appropriate way so satthupiyo and comes to be (or becomes or is) manāpo and respect (honour) and should be bhāvoti and this a friend, first ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

13. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsati. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsati. in the appropriate way so in (or on/at/within/herein/among) that (or him) in the Dhamma atthapaṭisaṃvedī and comes to be (or becomes or is)

16. puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tattha tattha ye te bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te taṃ dhammaṃ sutvā viriyaṃ ārabhanti appattassa pattiya, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. ye pana tattha bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, te taṃ dhammaṃ sutvā diṭṭhadhammasukhavihāraṭṭeva anuyuttā viharanti. ayaṃ āvuso, pañcamo ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya. ime kho āvuso, pañca ānisaṃsā kālena dhammasavaṇe, kālena dhammasākacchāyāti.

dhammapaṭisaṃvedī and, this a friend, second ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

14. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsaṭi. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsaṭi. in the appropriate way so in (or on/at/within/herein/among) that (or him) in the Dhamma deep (profound) atthapadaṃ having known p penetrated sees, this a friend third ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

15. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsaṭi. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsaṭi. in the appropriate way to/for that (or to/for him) life of purity uttariṃ they (or causative:



cause to) sambhāvati. "certainly this venerable patto or pacchati or" ("|"), this a friend, fourth ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha.

16. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsati. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsati. here and there (so and so) which (or (those) who) those (by/with/for you) the bhikkhus sekha of unattained minds unsurpassed release from bondage aspiring they dwell, those (by/with/for you) that the dhamma having heard energy they (or present part.: being or ing) ārabhati of/for appatta pattiya, of/for anadhigata the attainment of of/for asacchikata for (or having) realization. which (or (those) who) however (or nevertheless or yet or but or else or still or moreover or and now) so (there or in that place) bhikkhu arahant with āsava destroyed who has lived [the life of purity], done what must be done, laid down the burden anupattasadatthā parikkhīṇabhavasamyojanā rightly other (or final knowledge) vimuttā, those (by/with/for you) that the dhamma having heard only (or also or even or simply or just) diṭṭhadhammasukhavihāraṭṭa anuyuttā





they dwell. this a friend, mo five ānisaṃso by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha. these kho a friend, five profit by which (or with) kāla dhammasavaṇe, by which (or with) kāla for (or having) dhammasākaccha (“|”).

