

0.0.1 Nandaka, the Licchavi

nandakasuttam

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 dis-

ciples have entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This 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.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho nandako licchavimahāmatto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho nandakaṃ licchavimahāmattaṃ 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 purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasā-

dena samannāgato hoti: supaṭipanno bhagavato sāvakaśaṅho, ujupaṭipanno bhagavato sāvakaśaṅho, ñāyapaṭipanno bhagavato sāvakaśaṅho, sāmīcipaṭipanno bhagavato sāvakaśaṅho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaśaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti. " ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmatṭhehi samādhisaṃvattanikehi. imehi kho nandaka, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

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.”

imehi ca pana nandaka, catūhi dhammehi saman-
 nāgato ariyasāvako āyunaṃ saṃyutto hoti dibbe-
 napi mānusenapi. vaṇṇena saṃyutto hoti dibbe-
 napi mānusenapi. sukhena saṃyutto hoti dibbe-
 napi mānusenapi. yasena saṃyutto hoti dibbe-
 napi mānusenapi. ādhipateyyena saṃyutto hoti
 dibbenapi mānusenapi. taṃ kho panāhaṃ nan-
 daka, nāññassa samaṇassa vā brāhmaṇassa vā
 sutvā vadāmi. api ca yadeva mayā sāmāṃ ñātaṃ
 sāmāṃ diṭṭhaṃ sāmāṃ veditaṃ tadevāhaṃ vadā-
 mīti. evaṃ vutte aññataro puriso nandakaṃ lic-
 chavimahaṃantaṃ etadavoca: "nahānakālo¹ bhante,
 "ti. "alandāni bhaṇe, etena bāhirena nahānena.
 alamidaṃ ajjhataṃ nahānaṃ. bhavissati yadi-
 daṃ bhagavatippasādo"ti.

¹ nahānakālo-syā. ■

