

0.0.1 Nandaka

nandaka suttaṃ

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.

ekam samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā nandako upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandesseti samādapeti samuttejeti sampahaṃseti.

2. Then in the evening, the Auspicious One emerged from seclusion and went to the assembly hall. Upon arrival, 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."

atha kho bhagavā sāyanhasamayaṃ paṭisallānā

vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami. upasaṅkamitvā bahidvāraakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno. atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭṭesi. vivariṃsu kho te bhikkhu bhagavato dvāraṃ. atha kho bhagavā upaṭṭhānasālaṃ pāvisi. pavisitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ nandakaṃ etadavoca: dīgho kho tyāyaṃ nandaka dhammapariyāyo bhikkhūnaṃ paṭibhāsi. api ca meapi me - machasaṃ piṭṭhi āgilāyati bahidvāraakoṭṭhake ṭhitassa kathāpariyosānaṃ āgamayamānassāti.

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.”

evaṃ vutte āyasmā nandako sārāj jāyamānarūpo sārāj jamānarūpo - machasaṃ bhagavantaṃ etadavoca, na kho mayhaṃ bhante jānāma bhagavā bahidvāraakoṭṭhake ṭhitoti. sace hi mayaṃ bhante jāneyyāma bhagavā bahidvāraakoṭṭhake ṭhitoti ettakampi ettakampi dhammaṃ machasaṃ. no na paṭibhāseyyāti.

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.

atha kho bhagavā āyasmantaṃ nandakaṃ sārāj-jāyamānarūpaṃ viditvā āyasmantaṃ nandakaṃ etadavoca: 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 tuṇhībhāvo.

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).

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. 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 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) adhipaññādharmavipassana. thus (or yes) so by which (or with) [in] ten factors aparipūro comes to be (or becomes or is).

saddho ca nandaka bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamathassa. evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūre-

tabbamaṃ: kiṃ nāhaṃ saddha ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamathassāti. yato ca kho nandaka bhikkhu saddha ca hoti sīlavā ca, lābhī ca ajjhataṃ cetosamathassa, evaṃ so tenaṅgena paripūro hoti. saddha ca nandaka bhikkhu hoti sīlavā ca, lābhī ca ajjhataṃ ceto samathassa. na lābhī adhipaññādharmavipassanāya. evaṃ so tenaṅgena aparipūro hoti.

7. just as nandaka paṇako catuppāḍako, of/for that ssa one (or alone) pādo omako lāmaṃ, 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) (“|”).

seyyathāpi nandaka pāṇako catuppādako, tassassa eko pādo omako lāmako, 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 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.

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

idamavo ca bhagavā idam vatvā sugato utthāyāsanā vihāraṃ pāvisi.

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 (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).

atha kho āyasmā nandako acirapakkantassa bhagavato bhikkhū āmantesi: idānāvuso bhagavā catūhi padehi kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetvā utthāyāsanaṃ vihāraṃ pavīṭṭho: "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 pari-

pūro 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. 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) (“|”).

seyyathāpi nandaka, pāṇako catuppādako, tassassa eko pādo omako lāmako, evaṃ so tenaṅgena aparipūro assa, evameva kho nandaka bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhattaṃ cetosamathassa na lābhī adhipaññādharmavipassanāya, evaṃ so tenaṅgena aparipūro hoti. tena taṃ aṅgaṃ paripūretabbam; kinnāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāyāti yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya, evaṃ so tenaṅgena paripūro hotīti.

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

pañcime āvuso. ānisaṃsā kālana dhammasavaṇe, kālana dhammasākacchāya. katame pañca:

12. here (this world) friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāsatī. as (or how, in which way) as (or how, in which way) a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of pu-

rity causes to pakāseti. 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.

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. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. 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 pakāseti. 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)

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

puna ca paraṃ āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca, ayaṃ āvuso, dutiyo ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

14. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. 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 pakāseti. 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.

puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā so tasmim dhamme gambhīraṃ at-thapadaṃ paññāya ativijja passati, ayaṃ āvuso tatiyo ānisaṃso kālana dhammasavaṇe, kālana dhammasākacchāya.

15. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosā-nakalyāṇaṃ 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 ādika-lyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of pu-rity causes to pakāsati. in the appropriate way to/for that (or to/for him) life of purity uttarim 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.

puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tathā tathā naṃ sabrahmacārī uttariṃ sambhā-venti. "addhā ayamāyasmā patto vā pacchati vā" ti, ayaṃ āvuso, catuttho ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

16. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. 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 kevalapari-puṇṇaṃ parisuddhaṃ life of purity causes to pakāseti. 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 āsavas 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 (“|”).

puna ca param āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyo-sānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. tattha tattha ye te bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te taṃ dhammaṃ sutvā viriyaṃ ārabhanti appat-tassa pattiya, anadhigatassa adhigamāya asacchi-katassa sacchikiriyāya. ye pana tattha bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīya ohi-

tabhārā anuppattasadatthā parikkhīṇabhavasam-
 yojanā sammadaññā vimuttā, te taṃ dhammaṃ
 sutvā diṭṭhadhammasukhavihāraṭṭeva anuyuttā vi-
 haranti. ayaṃ āvuso, pañcamo ānisaṃso kālēna
 dhammasavaṇe, kālēna dhammasākacchāya. ime
 kho āvuso, pañca ānisaṃsā kālēna dhammasavaṇe,
 kālēna dhammasākacchāyāti.

