

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.

ekaṃ samayaṃ bhagavā sāvattiyaṃ 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 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."

atha kho bhagavā sāyanhasamayaṃ paṭisallānā

vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami. upasaṅkami bahidvāraakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamā aha kho bhagavā kathāpariyosānaṃ veditvā ukkāsitvā aggaṃ ākoṭesi. vivarimsu kho te bhikkhu bhagavato dvāraṃ. aha 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 bahidvāraakoṭṭhitassa 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 sārājḍāyamānarūposārājḍamā - machasaṃ bhagavantaṃ etadavoca, na kho mayhaṃ bhante jānāma bhagavā bahidvāraakoṭṭhake ṭhitoti. sace hi mayhaṃ bhante jāneyyāma bhagavā bahidvāraakoṭṭhitoti ettakampi ettakampi dhammaṃ machasaṃ. no nappaṭibhāseyyāti.

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 sārājāyamaṇarūpaṃ
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) adhipaññā-dhammavipassana. 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 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 ajjhattaṃ ceto samathassa. na lābhī adhipaññādharmavipassana
evaṃ so tenaṅgena aparipūro hoti.

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) 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 hav-
ing) 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 paripūretabba
 kinnāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ
 cetosamathassa, lābhī ca adhipaññādharmavipassanāyā
 yato ca kho nandaka, bhikkhu saddho ca hoti sīlavā
 ca lābhī ca ajjhataṃ cetosamathassa lābhī ca adhipaññā
 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 idaṃ vatvā sugato utṭhāyāsana
 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 uttāyāsanaṃ vihāraṃ pavittṭho: "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 adhipaññādhamma evaṃ so tenaṅgena aparipūro hoti.

10. 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) 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 paripūretabba 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 adhipaññādham
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 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 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 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. tathā tathā

so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃ
ca, ayaṃ āvuso, dutiyo ānisaṃso kālena dhammasavaṇe,
kālena dhammasākacchāya.

14. furthermore a friend, bhikkhu of/for bhikkhu (s) the
dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosā-
nakalyāṇaṃ 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 ādika-
lyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ life of pu-
rity 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 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 pakāseti. tathā tathā
so tasmim dhamme gambhīraṃ atthapadaṃ paññāya
ativijja passati, ayaṃ āvuso tatiyo ānisaṃso kālena
dhammasavaṇe, kālena dhammasākacchāya.

15. 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 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 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 pakāseti. tathā tathā naṃ sabrahmacārī uttarim sambhāventi. "addhā ayamāyasmā patto vā pacchati vā" ti, ayam āvuso, catuttho ānisaṃso kālena dhammasavaṇe, kālena dhammasākacchāya.

16. furthermore a friend, bhikkhu of/for bhikkhu (s) the dhamma teach ādikalyāṇaṃ majjhekalyāṇaṃ pariyosā-

nakalyāṇaṃ 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. here and there (so and so) which (or (those) who) those (by/with/for you) the bhikkhus sekhā 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 (“|”).

puna ca paraṃ āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ

sāttam sabyañjanam kevalaparipuṇṇam parisuddham
 brahmacariyam pakāseti. yathā yathā āvuso, bhikkhu
 bhikkhūnam dhammam deseti ādikalyāṇam majjhekalyāṇam
 pariyosānakalyāṇam sāttam sabyañjanam kevalaparipuṇṇam
 parisuddham brahmacariyam pakāseti. tattha tattha
 ye te bhikkhū sekhā appattamānasā anuttaram
 yogakkhemam patthayamānā viharanti, te taṃ dhammam
 sutvā viriyam ārabhanti appattassa pattiya, anadhigatassa
 adhigamāya asacchikatassa sacchikiriya. ye pana
 tattha bhikkhu arahanto khīṇāsavā vusitavanto
 katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhāva
 sammadaññā vimuttā, te taṃ dhammam sutvā diṭṭhadhammam
 anuyuttā viharanti. ayam āvuso, pañcamo ānisaṃso
 kālena dhammasavaṇe, kālena dhammasākacchāya.
 ime kho āvuso, pañca ānisaṃsā kālena dhammasavaṇe,
 kālena dhammasākacchāyāti.