SN 55.40 — Nandiya Sutta: To Nandiya

English translation by Thanissaro Bhikkhu.

Source: https://www.accesstoinsight.org/tipitaka/sn/sn55/sn55.040.than.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: ©2004 Thanissaro Bhikkhu.

License notice: The text of this page ("Nandiya Sutta: To Nandiya", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions.

Attribution: ©2004 Thanissaro Bhikkhu. The text of this page ("Nandiya Sutta: To Nandiya", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Nandiya Sutta: To Nandiya" (SN 55.40), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, https://www.accesstoinsight.org/tipitaka/sn/sn55/sn55.040.than.html .

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

On one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in Nigrodha's Park. Then Nandiya the Sakyan went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, the disciple of the noble ones in whom the factors of stream entry are altogether & in every way lacking: Is he called a disciple of the noble ones who lives heedlessly?"

"Nandiya, the person in whom the factors of stream entry are altogether & in every way lacking I call an outsider, one who stands in the faction of the run-of-the-mill. But as to how a disciple of the noble ones lives heedlessly and heedfully, listen well and pay attention, I will speak"

"As you say, lord," Nandiya the Sakyan responded.

The Blessed One said, "And how, Nandiya, does a disciple of the noble ones live heedlessly? There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' Content with that verified confidence in the Awakened

One, he does not exert himself further in solitude by day or seclusion by night. For him, living thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no serenity. There being no serenity, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena do not become manifest. When phenomena are not manifest, he is reckoned simply as one who dwells heedlessly.

"Furthermore, the disciple of the noble ones is endowed with verified confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' Content with that verified confidence in the Dhamma, he does not exert himself further in solitude by day or seclusion by night. For him, living thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no serenity. There being no serenity, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena do not become manifest. When phenomena are not manifest, he is reckoned simply as one who dwells heedlessly.

"Furthermore, the disciple of the noble ones is endowed with verified confidence in the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' Content with that verified confidence in the Sangha, he does not exert himself further in solitude by day or seclusion by night. For him, living thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no serenity. There being no serenity, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena do not become manifest. When phenomena are not manifest, he is reckoned simply as one who dwells heedlessly.

"Furthermore, the disciple of the noble ones is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration. Content with those virtues pleasing to the noble ones, he does not exert himself further in solitude by day or seclusion by night. For him, living thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no serenity. There being no serenity, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena do not become manifest. When phenomena are not manifest, he is reckoned simply as one who dwells heedlessly.

"This is how a disciple of the noble ones lives heedlessly.

"And how, Nandiya, does a disciple of the noble ones live heedfully? There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One... Not content with that verified confidence in the Awakened One, he exerts himself

further in solitude by day or seclusion by night. For him, living thus heedfully, joy arises. In one who has joy, rapture arises. In one who has rapture, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.

"Furthermore, the disciple of the noble ones is endowed with verified confidence in the Dhamma... verified confidence in the Sangha... virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration. Not content with those virtues pleasing to the noble ones, he exerts himself further in solitude by day or seclusion by night. For him, living thus heedfully, joy arises. In one who has joy, rapture arises. In one who has rapture, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.

"This is how a disciple of the noble ones lives heedfully."

See also: SN 3.17; SN 48.56.