0.0.1 Nandamata

nandamātu suttaṃ

1. Thus was heard by me. At one time, the venerable Sariputta and the venerable Mahamoggallana were wandering on tour with a large community of bhikkhus. Now on that occasion the female lay disciple, Nandamata of Velukantaka, having risen during the night before dawn, chanted the Parayana.

evamme sutaṃ: ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahāmoggallāno dakkhiṇāgirismiṃ cārikaṃ caranti mahatā bhikkhu saṅghena saddhiṃ. tena kho pana samayena veḷukaṇṭakī nandamātā upāsikā rattiyā paccūsasamayaṃ paccūṭṭhāya pārāyaṇaṃ sarena bhāsati.

2. At that time the great king Vessavana, was travelling from northern region to the southern region on some business. The great king, Vessavana heard the female lay disciple, Nandamata chanting the Parayana. Having heard, he stood waiting for the chanting to finish. Then the female lay disciple, Nandamata having chanted the

tena kho pana samayena vessavaṇo mahārājā uttarāya disāya[1] dakkhiṇaṃ disaṃ gacchati kenacideva karaṇīyena. assosi kho vessavaṇo mahārājā nandamātāya upāsikāya pārāyaṇaṃ sarena bhāsantiyā. sutvā

[1] uttaradisāya - sīmu.

Parayana, became silent.	kathāpariyosānaṃ āgamayamāno aṭṭhāsi. atha kho nandamātā upāsikā pārāyaṇaṃ sarena bhāsitvā tuṇhī ahosi.
3. So then the great king Vessavana having known that the female disciple, Nandamata had finished, greatly rejoiced saying: “Good sister, good sister.”	atha kho vessavaṇo mahārājā nandamātāya upāsikāya kathāpariyosānaṃ viditvā abbhanumodi: sādhu bhagini, sādhu bhaginīti.
4. “But who is this dear?”	ko panesa bhadramukhāti.
5. “I, O sister, am your brother, the great king Vessavana.”	ahaṃ te bhaginī bhātā vessavaṇo mahārājāti.
6. Good dear. Well now, may this dhamma discourse chanted by me be my gift to you as my guest.	sādhu bhadramukha, tena hi yo me ayaṃ dhammapariyāyo bhaṇito, idante hotu ātitheyyanti.
7. Very well sister, may	sādhu bhaginī, etaṃ

this also be your gift to me as your guest. Tomorrow the community of bhikkhus headed by Sariputta and Moggallana will come to Velukantaka without having eaten their morning meal. Having served that community of bhikkhus, dedicate the offering to me. Thus, that will be your gift to me as your guest.

ceva me hotu ātitheyyaṃ: sve ca sāriputta moggallānapamukho bhikkhusaṅgho akatapātarāso veḷukaṇṭakaṃ āgamissati. tañca bhikkhusaṅghaṃ parivisitvā mama dakkhiṇaṃ ādiseyyāsi. evañca me bhavissati ātitheyyanti.

8. Then with the passing of the night, the female lay disciple, Nandamata prepared excellent hard foods and soft foods at her own house. Then the community of bhikkhus headed by Sariputta and Moggallana, without having eaten their morning meal, arrived at Velukantaka.

atha kho nandamātā upāsikā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpesi. atha kho sāriputtamoggallānapamukho bhikkhusaṅgho akatapātarāso yena veḷukaṇṭako tadavasarī.

9. So then the female lay disciple, Nandamata addressed a certain man: “Come you good man, having gone

atha kho nandamātā upāsikā aññataraṃ purisaṃ āmantesi: ehi tvaṃ ambho purisa, ārāmaṃ gantvā

to the monastery, announce to the community of bhikkhus: “It is time Bhante, the meal is ready at the house of the noble lady, Nandamata.””

bhikkhusaṅghassa kālaṃ ārocehi: "kālo bhante, ayyāya nandamātuyā nivesane niṭṭhitaṃ bhatta, nti. evaṃ ayye, ti kho so puriso nandamātāya upāsikāya paṭissutvā ārāmaṃ gantvā bhikkhusaṅghassa kālaṃ ārocesi: "kālo bhante, ayyāya nandamātuyā nivesane niṭṭhitaṃ bhattanti, "

10. Then in the morning, the community of bhikkhus headed by Sariputta and Moggallana, having dressed, having taken bowl and robe, went to the female lay disciple, Nandamata’s house. Upon arrival, they sat down on a prepared seat.

atha kho sāriputtamoggallānapamukho bhikkhusaṅgho pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena nandamātuyā upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamitvā paṭṭattāsane nisīdi.

11. So then the female lay

atha kho nandamātā upāsikā sāriputta-

disciple, Nandamata, with her own hands, served and satisfied the community of bhikkhus headed by Sariputta and Moggallana with excellent hard foods and soft foods. Then, when the venerable Sariputta had eaten and removed his hand from the bowl, the female lay disciple, Nandamata, having taken a certain lower seat, sat down to one side. Having sat down to one side, the venerable Sariputta said this to the female lay disciple, Nandamata.

moggallānapamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatvā santappesi sampavāresi. atha kho nandamātā upāsikā āyasmantaṃ sāriputtaṃ bhuttāviṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho nandamātaraṃ upāsikaṃ āyasmā sāriputto etadavoca:

12. “But who, O Nandamata, announced to you of the community of bhikkhus arrival?”

ko pana te nandamāte, bhikkhusaṅghassa abbhāgamanaṃ ārocesīti.

13. Here I, O Bhante, having arisen during the night before dawn, chanted the Parayana. Then, O Bhante, the great king Vessavana having known that I had fin-

idhāhaṃ bhante, rattiyā paccusasamayaṃ paccuṭṭhāya pārāyaṇaṃ sarena bhāsitvā tuṇhī ahosiṃ. atha kho bhante, vessavaṇo mahārājā

ished, greatly rejoiced saying: "Good sister, good sister."

mama kathāpariyosānaṃ viditvā abbhanumodi "sādhu bhaginī, sādhu bhaginī, ti.

14. "But who is this dear?"

ko panesa bhadramukhāti.

15. "I, O sister, am your brother, the great king Vessavana."

ahaṃ te bhaginī bhātā vessavaṇo mahārājāti.

16. Good dear. Well now, may this dhamma discourse chanted by me be my gift to you as my guest.

sādhu bhadramukha, tena hi yo me ayaṃ dhammapariyāyo bhaṇito, idante hotu ātitheyyanti.

17. Very well sister, may this also be your gift to me as your guest. Tomorrow the community of bhikkhus headed by Sariputta and Moggallana will come to Velukantaka without having eaten their morning meal. Having served that community of bhikkhus, dedicate the offer-

sādhu bhaginī, etaṃ ceva me hotu ātitheyyaṃ: sve ca sāriputta moggallānapamukho bhikkhusaṅgho akatapātarāso veḷukaṇṭakaṃ āgamissati. tañca bhikkhusaṅghaṃ parivisitvā mama dak-

ing to me. Thus, that will be your gift to me as your guest.

khiṇaṃ ādiseyyāsi. evañca me bhavissati ātitheyyanti.

18. That is to say, O Bhante, "May the merits of this offering indeed be for the happiness of that great king Vessavana."

yadidaṃ bhante, dāne puññaṃ hi taṃ[2] vessavaṇassa mahārājassa sukhāya hotuti.

19. "It is marvellous, O Nandamata, it is unprecedented, O Nandamata, in as much as you converse face to face with the great king by the name of Vessavana, the son of the devas who is so powerful, of such great influence."

acchariyaṃ nandamāte, abbhūtaṃ nandamāte, yatra hi nāma vessavaṇena mahārājena evaṃ mahiddhikena evaṃ mahesakkhena devaputtena sammukhā sallapissatīti.

20. That is not, O Bhante, the only marvellous and unprecedented quality of mine. There are for me also other marvellous and unprecedented qualities.

na kho me bhante esova[3] acchariyo abbhuto dhammo. atthi me aññopi acchariyo abbhuto dhammo:

---

[2] puññaṃ puññamahīti - machasaṃ, puññamahaṃ - pts; puññamahitaṃ - syā[redacted]

[3] eseva - machasaṃ[redacted]

21. Here, O Bhante, my only son named Nanda, dearly and beloved, the king having seized him on some pretext or another, dragged him away and killed him. Yet I, O Bhante, do not recall an alteration of mind when the young boy was seized or while being seized; when he was bounded or while being bounded; when he was slained or while being slain.

idha me bhante nando nāma[4] eko puttako piyo manāpo. taṃ rājāno kismiñcideva pakaraṇe okkassa paggayha jīvitā voropesuṃ. tasmiṃ kho panāhaṃ bhante, dārake gahite vā gayhamāne vā baddhe vā vajjhamāne vā hate vā haṭṭamāne vā nābhijānāmi cittassa aññathattanti.

22. "It is marvellous, O Nandamata, it is unprecedented, O Nandamata, in as much as you purify even the arousal of mental states."

acchariyaṃ nandamāte, abbhūtaṃ nandamāte, yatra hi nāma cittuppādampi parisodhessatīti.

23. That is not, O Bhante, the only marvellous and unprecedented quality of mine. There are for me also other marvellous and unprecedented qualities.

na kho me bhante esova[5] acchariyo abbhuto dhammo. atthi me aññopi acchariyo abbhuto dhammo:

[4] nandako nāma - sīmu
[5] eseva - machasaṃ

24. Here, O Bhante, when my husband passed away, he arose in a certain womb of a yakkha. He revealed himself to me with just his former self-begotten. Yet I, O Bhante, do not recall an alteration of mind on account of that.

idha me bhante, sāmiko kālakato assa aññataraṃ yakkhayoniṃ upapanno[6]. so me teneva purimena attabhāvena uddasseti. na kho panāhaṃ bhante, abhijānāmi tato nidānaṃ cittassa aññathattanti.

25. "It is marvellous, O Nandamata, it is unprecedented, O Nandamata, in as much as you purify even the arousal of mental states."

acchariyaṃ nandamāte, abbhūtaṃ nandamāte, yatra hi nāma cittuppādampi parisodhessatīti.

26. That is not, O Bhante, the only marvellous and unprecedented quality of mine. There are for me also other marvellous and unprecedented qualities.

na kho me bhante esova[7] acchariyo abbhuto dhammo. atthi me aññopi acchariyo abbhuto dhammo:

27. "From the time, O Bhante, that I was brought to my young husband as a young girl, I do not recall trans-

yatohaṃ bhante, sā-

[6] yakkhayoniyaṃ uppanno - sīmu

[7] eseva - machasaṃ

gressing against my husband even in thought, let alone in body."

mikassa daharasseva daharā ānītā, nābhijānāmi sāmikaṃ manasāpi aticaritā, kuto pana kāyenāti.

28. "It is marvellous, O Nandamata, it is unprecedented, O Nandamata, in as much as you purify even the arousal of mental states."

acchariyaṃ nandamāte, abbhūtaṃ nandamāte, yatra hi nāma cittuppādampi parisodhessatīti.

26. That is not, O Bhante, the only marvellous and unprecedented quality of mine. There are for me also other marvellous and unprecedented qualities.

na kho me bhante esova[8] acchariyo abbhuto dhammo. atthi me aññopi acchariyo abbhuto dhammo:

30. "Since I, O Bhante, declared myself a female lay disciple, I do not recall purposely transgressing any training rules."

yadāhaṃ bhante, upāsikā paṭidesitā, nābhijānāmi kiñci sikkhāpadaṃ sañcicca vītikkamitāti.

31. It is marvellous, O Nandamata, it is unprecedented,

acchariyaṃ nanda-

[8] eseva - machasaṃ

O Nandamata.”

māte, abbhutaṃ nandamāteti.

32. That is not, O Bhante, the only marvellous and unprecedented quality of mine. There are for me also other marvellous and unprecedented qualities.

na kho me bhante esova[9] acchariyo abbhuto dhammo. atthi me aññopi acchariyo abbhuto dhammo:

33. Here O Bhante, to whatever extent I wish, quite secluded from sense-desires, secluded from unwholesome dhammas, I enter upon and abide in the happiness and pleasure born of seclusion, connected with thinking and pondering, the first jhana. From the subsiding of thinking and pondering, with the internal tranquilization and unification of mind, without thinking and pondering, I enter upon and abide in the happiness and pleasure born of samadhi, the second jhana. With the fading away of happiness, I, dwelling mindful

idhāhaṃ bhante, yāvadeva[10] ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ[11] pītisu-

[9] eseva - machasaṃ
[10] yāvade - machasaṃ
[11] vivekajaṃ machasaṃ

and contemplative, look on with equanimity as I experience pleasure in the body, of which the Noble Ones say: "The equanimous dweller in pleasure is the mindful one," I enter upon and abide in the third jhana. From the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, I enter upon and abide in the utter purity of mindfulness and equanimity, without pain, without pleasure, the fourth jhana.

khaṃ dutiyaṃ jhānaṃ upasampajja viharāmi. pītiyā ca virāgā upekkhakā ca viharāmi, satā ca sampajānā sukhañca kāyena paṭisaṃvedemi. yaṃ taṃ ariyā ācikkhantī upekkhako satimā sukhavihāriti tatiyaṃ jhanaṃ upasampajja viharāmi. sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.

34. It is marvellous, O Nandamata, it is unprecedented, O Nandamata."

acchariyaṃ nandamāte, abbhutaṃ nandamāteti.

35. That is not, O Bhante,

na kho me bhante

the only marvellous and unprecedented quality of mine. There are for me also other marvellous and unprecedented qualities.

esova[12] acchariyo abbhuto dhammo. atthi me aññopi acchariyo abbhuto dhammo:

36. Of these five lower fetters declared by the Auspicious One, O Bhante, I do not see any of them that are not abandoned in myself.

yānīmāni bhante, bhagavatā desitāni pañcorambhāgiyāni saññojanāni, nāhaṃ tesaṃ kiñci attani appahīnaṃ samanupassāmi.

37. It is marvellous, O Nandamata, it is unprecedented, O Nandamata."

acchariyaṃ nandamāte, abbhutaṃ nandamāteti.

38. Then the venerable Sariputta having further instructed, aroused, energized and gladdened the female lay disciple, Nandamata with talk on the Dhamma, having risen up from his seat, he departed.

atha kho āyasmā sāriputto nandamātaraṃ upāsikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmiti.

[12] eseva - machasaṃ