

### 0.0.1 Half

1. Thus was heard by me. At one time the Auspicious One was living among the Sakkians, at a Sakyan market town named Nagaraka. Then, the venerable Ananda 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 venerable Ananda said this to the Auspicious One: “This, O Bhante, is half of the life of purity, that is, noble friendship, noble companionship, noble comradeship.” When thus was said, the Auspicious One said this to the venerable Ananda: “Indeed not so, O Ananda, indeed not so, O Ananda. Indeed, O Ananda, this is solely the whole of the life of purity, that is, noble friendship, noble companionship, noble comradeship.” This, O Ananda, is to be expected of a bhikkhu of noble friend, of noble companion, of noble comrad, that he will nurture the noble eight-fold path into maturation, that he will make abundant the noble eight-fold path.”

2. And how, O Ananda, does a bhikkhu of noble friend, of noble companion, of noble comrad, nurtures into maturation the noble eight-fold path, makes abundant the noble eight-fold path ? Here, O Ananda, a bhikkhu nurtures into maturation right view, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He nurtures into maturation right thought, in dependence on seclusion, in dependence on fading away, in dependence on cessation,

### 0.0.1 upaḍḍhasuttam

1. evaṃ me sutam, ekaṃ samayaṃ bhagavā sakkesu<sup>1</sup> viharati, nāgarakaṃ<sup>2</sup> nāma sakyānaṃ nigamo. atha kho āyasmā ānando yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: upaḍḍhamidaṃ bhanate, brahmacariyassa yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti. mā hevaṃ ānanda<sup>3</sup>, mā hevaṃ ānanda, sakalameva hidaṃ ānanda, brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. kalyāṇamittassetam ānanda, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

2. kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti: idhānanda, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ sammāsaṅkappaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammāvācaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammākammaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanis-

<sup>1</sup>sakyesu-machasaṃ. syā. ■

<sup>2</sup>naṅgarakaṃ-sī 1, 2. sakkaraṃ-machasaṃ, syā. ■

<sup>3</sup>ānanda avaca-syā. ■

maturing in relinquishment. He nurtures into maturation right speech, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He nurtures into maturation right action, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He nurtures into maturation right livelihood, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He nurtures into maturation right effort, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He nurtures into maturation right mindfulness, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He nurtures into maturation right samadhi, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. It is thus, O Ananda, that a bhikkhu of noble friend, of noble companion, of noble comrad, nurtures into maturation the noble eight-fold path, makes abundant the noble eight-fold path.

3. “By this method, O Ananda, it could be understood: how this is solely the whole of the life of purity, that is, noble friendship, noble companionship, noble comradship.”“Because of me, O Ananda, owing to [me as] a noble friend, beings liable to birth are freed from birth. Beings liable to old age are freed from old age. Beings liable to sickness are freed from sickness. Beings liable

sitaṃ vossaggapariṇāmiṃ, sammāājīvaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammāvāyāmaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsatīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, evaṃ kho ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulītaroti.

3. tadamināpetāṃ ānanda, pariyāyena veditabbaṃ: yathā sakalameva hidaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā<sup>4</sup> ti. mamaṃ hi ānanda, kalyāṇamittaṃ āgama jātīdhammā sattā jātīyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parivuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupayāsehi parimuccanti. iminā kho etaṃ ānanda, pariyāyena veditabbaṃ. yathā:sakalamevahidaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

to death are freed from death. Beings liable to sorrow, lamentation, physical suffering, mental suffering and despair are freed from sorrow, lamentation, physical suffering, mental suffering and despair. By this method, O Ananda, it could be understood: how this is solely the whole of the life of purity, that is, noble friendship, noble companionship, noble comradeship.”

