

### 0.0.1 Noble Friend

#### 0. At Savatthi

1. Having sat down at one side, king Pasenadi of Kosala said this to the Auspicious One: Here, O Bhante, for me gone to a lonely place for seclusion, a reflection of the mind arose thus: “The dhamma is well-proclaimed by the Auspicious One, but [for] one of noble friend, of noble companion, of noble comrad, not of evil friend, not of evil companion, not of evil comrad.”

2. That is so, O great king, that is so, O great king, “The dhamma is well-proclaimed by me, but [for] one of noble friend, of noble companion, of noble comrad, not of evil friend, not of evil companion, not of evil comrad.”

### 0.0.1 kalyāṇamitta-suttaṃ

#### sāvatthiyaṃ

ekamantaṃ nisinno  
kho rājā pasenadi ko-  
salo bhagavantaṃ eta-  
davoca: idha mayhaṃ  
bhante rahogatassa  
paṭisallīnassa evaṃ  
cetaso parivitakko uda-  
pādi: svākkhāto bha-  
gavatā dhammo. so ca  
kho kalyāṇamittassa  
kalyāṇasahāyassa ka-  
lyāṇasampavaṅkassa  
no pāpamittassa no  
pāpasahāyassa no pā-  
pasampavaṅkassāti.

evametaṃ mahārāja,  
evametaṃ mahārāja,  
svākkhāto mahārāja  
mayā dhammo. so ca  
kho kalyāṇamittassa  
kalyāṇasahāyassa ka-  
lyāṇasampavaṅkassa.  
no pāpamittassa no

3. On this one occasion, O great king, I was living among the Sakkians, at a Sakyan market town named Nagaraka. Then, O great king, by which way [led] to me, by that way the bhikkhu Ananda approached. Having approached me, having bowed down, he sat down to one side. Having sat down to one side, O great king, the bhikkhu Ananda said this to me: “This, O Bhante, is half of the life of purity, that is, noble friendship, noble companionship, noble comradeship.” When thus was said, O great king, I said this to the bhikkhu 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.”

pāpasahāyassa no pāpasampavaṅkassāti.

ekamidāhaṃ, mahārāja, samayaṃ sakkesu viharāmi nāgarakaṃ nāma sakyānaṃ nigamo. atha kho mahārāja ānando bhikkhu yenāhaṃ tenupasaṅkami. upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahārāja ānando bhikkhu maṃ etadavoca: upaḍḍhamidaṃ bhante brahmacariyassa yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti. evaṃ vuttāhaṃ mahārāja ānandaṃ bhikkhuṃ etadavocaṃ: mā hevaṃ ānanda, mā hevaṃ ānanda, sakalameva hidaṃ ānanda brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā ka-

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.”

4. 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 bhikkku 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, maturing

lyāṇasampavaṇkatā.  
kalyāṇamittasasettaṃ  
ānanda bhikkhuno pā-  
ṭikaṅkhaṃ kalyāṇasa-  
hāyassa kalyāṇasam-  
pavaṇkassa ariyaṃ aṭ-  
ṭhaṅgikaṃ maggaṃ  
bhāveyyati<sup>1</sup> ariyaṃ aṭ-  
ṭhaṅgikaṃ maggaṃ  
bahulīkarissatīti

kathaṇca ānanda bhik-  
khu kalyāṇamitto ka-  
lyāṇasahāyo kalyāṇa-  
sampavaṇko ariyaṃ  
aṭṭhaṅgikaṃ maggaṃ  
bhāveti<sup>2</sup> ariyaṃ aṭ-  
ṭhaṅgikaṃ maggaṃ  
bahulīkaroti? idhā-  
nanda bhikkhu sam-  
mādiṭṭhiṃ bhāveti vi-  
vekanissitaṃ virāga-  
nissitaṃ nirodhanissi-  
taṃ vossaggapariṇā-  
miṃ. sammāsaṅkap-  
paṃ bhāveti vivekanis-  
sitaṃ virāganissitaṃ

<sup>1</sup>bhāveyya - sīmu.■

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<sup>2</sup>antaritapātho na dissate - pts.  
potthake.■

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.

nirodhanissitaṃ vossaggapariṇāmiṃ. sammāvācaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammākammantaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāājīvaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsatīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. evaṃ kho ānanda bhikkhu kalyāṇamitto ka-

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.

lyāṇasahāyo kalyāṇa-sampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

5. “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.”

tadamināpetam ānanda pariāyena veditabbaṃ: yathā sakalamevidaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

6. “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 sick-

mamaṃ hi ānanda kalyāṇamittam āgamma jātidhammā sattā jātīyā parimuccanti. jarādharmā sattā jarāya parimuccanti. vyādhidhammā sattā

ness. Beings liable 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.”

7. Therefore, for you, O great king, it should be trained thus: “I will be of noble friend, noble companion, noble comrad.” Thus indeed for you, O great king, should it be trained. For you, O great king, [being] of noble friends, of noble companion, of noble comrad, you should dwell depending on this dhamma alone, as one who is vigilant

vyādhinā<sup>3</sup> parimuccanti. maraṇadhammā sattā maraṇena parimuccanti. sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. iminā kho etaṃ ānanda pariyāyena veditabbam: yathā sakalamevahiḍaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

tasmātiha te mahārāja evaṃ sikkhitabbam: kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko'ti. evaṃ hi te mahārāja sikkhitabbam. kalyāṇamittassa te mahārāja kalyāṇasahāyassa ka-

<sup>3</sup>vyādhito - machasaṃ, syā.

vyādhiyā pts. ■

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in wholesome dhammas.

8. Of you, O great king, dwelling vigilantly, depending on vigilance, it will occur to your harem-ladies thus: “The king dwells vigilantly, depending on vigilance. Well, we too must dwell vigilantly, depending on vigilance.”

9. Of you, O great king, dwelling vigilantly, depending on vigilance, it will occur to your khattiya vassals too thus: “The king dwells vigilantly, depending on vigilance. Well, we too must dwell vigilantly, depending on vigilance.”

lyāṇasampavaṅkassa  
ayaṃ eko dhammo  
upanissāya vihātabbo  
appamādo kusalesu  
dhammesu.

appamattassa te ma-  
hārāja viharato appa-  
mādaṃ upanissāya  
itthāgārassa<sup>4</sup> evaṃ  
bhavissati: rājā kho  
appamatto viharati ap-  
pamādaṃ upanissāya.  
handa mayampi appa-  
mattā viharāma appa-  
mādaṃ upanissāyāti.

appamattassa te mahā-  
rāja viharato appamā-  
daṃ upanissāya khat-  
tiyānampi anuyuttā-  
naṃ<sup>5</sup> evaṃ bhavissati:  
rājā kho appamatto  
viharati appamādaṃ  
upanissāya. handa ma-

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<sup>4</sup>itthāgārassa anuyantassa -  
machasaṃ, anuyāyantassa -  
syā. ■

<sup>5</sup>anuyuttānaṃ - syā, macha-  
saṃ. ■

10. Of you, O great king, dwelling vigilantly, depending on vigilance, it will occur to your army too thus: “The king dwells vigilantly, depending on vigilance. Well, we too must dwell vigilantly, depending on vigilance.”

11. Of you, O great king, dwelling vigilantly, depending on vigilance, it will occur to your town and country people too thus: “The king dwells vigilantly, depending on vigilance. Well, we too must dwell vigilantly, depending on vigilance.”

12. “Of you, O great king, dwelling vigilantly, depending on vigilance, you your-

yampi appamattā viharāma appamādaṃ upanissāyāti.

appamattassa te māhārāja viharato appamādaṃ upanissāya balakāyassapi evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

appamattassa te māhārāja viharato appamādaṃ upanissāya negamajānapadassāpi<sup>6</sup> evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

appamattassa te māmā-

<sup>6</sup>jānapadassapi - machasaṃ, pts. ■



self will be protected and guarded, the harem-ladies too will be protected and guarded, the treasury and store house too will be protected and guarded.”

“The wise ones commend vigilance in meritorious deeds,  
by those desiring lofty riches in succession;

The vigilant, wise one possesses both benefits, benefit in the present life and benefit belonging to the next world.  
From the breakthrough to the meaning, the resolute one is called wise.”

rāja viharato appamādaṃ upanissāya attāpi gutto rakkhito bhavissati, itthāgārampi guttaṃ rakkhitaṃ bhavissati, kosakoṭṭhāgārampi guttaṃ rakkhitaṃ bhavissatīti.

bhoge patthayamānena ulāre aparāpare,  
appamādaṃ pasamsanti puññakiriyāsu paṇḍitā.

appamatto ubho atthe adhigaṇhāti paṇḍito, diṭṭhe<sup>7</sup> dhamme ca yo attho yo cattho samparāyiko,  
atthābhisamayā dhīro paṇḍitoti pavuccatīti.

<sup>7</sup>diṭṭheva dhamme - sīmu. ■

