

### 0.0.1 Noble Friend

#### 0.0.1 kalyāṇamittasuttaṃ

##### 0. At Savatthi

sāvatthiyaṃ

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.”

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: svākkhāto bhagavatā dhammo. so ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa no pāpamittassa no pāpasahāyassa no pāpasampavaṅkassāti.

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.”

evametaṃ mahārāja, evametaṃ mahārāja, svākkhāto

mahārāja mayādhmmo. so ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa. no pāpamittassa no pāpasahāyassa no pāpasampavaṅkassāti.

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.” 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.”

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 kalyāṇasam-

pavaṅkatāti. evaṃ vuttāhaṃ mahārāja ānandaṃ bhikkhuṃ etadavocaṃ: mā hevaṃ ānanda, mā hevaṃ ānanda, sakalameva hidaṃ ānanda brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. kalyāṇamittassetam ānanda bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveyyati<sup>1</sup> ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatīti

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 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, 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 relin-

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<sup>1</sup>bhāveyya - sīmu. ■  
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quishment. 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.

kathañca ānanda bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti<sup>2</sup> ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti? idhānanda bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsaṅkappaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāvācaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammākammantaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāājīvaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāvāyāmaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsatīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

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

saggapariṇāmiṃ. sammāsamādhim bhāveti vivekanis-  
sitam virāganissitam nirodhanissitam vossaggapariṇā-  
miṃ. evaṃ kho ānanda bhikkhu kalyāṇamitto kalyā-  
ṇasahāyo kalyāṇasampavaṅko ariyam aṭṭhaṅgikam mag-  
gaṃ bhāveti, ariyam aṭṭhaṅgikam maggaṃ bahulika-  
roti.

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 comradeship.”

tadamināpetam ānanda pariyāyena veditabbaṃ: ya-  
thā sakalamevidaṃ brahmacariyam yadidaṃ kalyāṇa-  
mittatā kalyāṇasahāyatā kalyāṇasampavāṅkatāti.

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 sickness. 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.”

mamaṃ hi ānanda kalyāṇamittam āgamma jātidhammā

sattā jātiyā parimuccanti. jarādhammā sattā jarāya parimuccanti. vyādhidhammā sattā vyādhinā<sup>3</sup> parimuccanti. maraṇadhammā sattā maraṇena parimuccanti. sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. iminā kho etaṃ ānanda pariyāyena veditabbaṃ: yathā sakalamevahidaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

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 in wholesome dhammas.

tasmātiha te mahārāja evaṃ sikkhitabbaṃ: kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko'ti. evaṃ hi te mahārāja sikkhitabbaṃ. kalyāṇamittassa te mahārāja kalyāṇasahāyassa kalyāṇasampavavāṅkassa ayaṃ eko dhammo upanissāya vihātabbo appamādo kusalesu dhammesu.

8. Of you, O great king, dwelling vigilantly, depending on vigilance, it will occur to your harem-ladies thus: “The

<sup>3</sup>vyādhito - machasaṃ, syā. vyādhiyā pts. ■

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king dwells vigilantly, depending on vigilance. Well, we too must dwell vigilantly, depending on vigilance.”

appamattassa te mahārāja viharato appamādaṃ upanissāya itthāgārassa<sup>4</sup> evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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.”

appamattassa te mahārāja viharato appamādaṃ upanissāya khattiyānampi anuyuttānaṃ<sup>5</sup> evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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.”

appamattassa te mārājā viharato appamādaṃ upanissāya balakāyassapi evaṃ bhavissati: rājā kho ap-

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

<sup>5</sup>anuyuttānaṃ - syā, machasaṃ. ■

pamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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.”

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

12. “Of you, O great king, dwelling vigilantly, depending on vigilance, you yourself 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.”

appamattassa te māhārāja viharato appamādaṃ upanissāya attāpi gutto rakkhito bhavissati, itthāgārampi guttaṃ rakkhitaṃ bhavissati, kosakoṭṭhāgārampi guttaṃ rakkhitaṃ bhavissatīti.

“The wise ones commend vigilance in meritorious deeds,

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



by those desiring lofty riches in succession;

bhoge patthayamānena uḷāre aparāpare,  
appamādaṃ pasamsanti puññakiriyāsu paṇ-  
ḍitā.

The vigilant, wise one possesses both benefits,  
benefit in the present life and benefit belong-  
ing to the next world.

From the breakthrough to the meaning, the  
resolute one is called wise.”

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

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<sup>7</sup>diṭṭheva dhamme - simu. ■

