

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,

kalyāṇamittasuttaṃ

sāvatthiyaṃ

ekamantaṃ nisinno
kho rājā pasenadi
kosalo bhagavan-
taṃ etadavoca: idha
mayhaṃ bhante ra-
hogatassa paṭisallī-
nassa evaṃ cetaso
parivitaṃ udapādi:
svākkhāto bhaga-
vatā dhammo. so ca
kho kalyāṇamittassa
kalyāṇasahāyassa
kalyāṇasampavaṇ-
kassa no pāpamit-
tassa no pāpasahā-
yassa no pāpasampa-
vaṇkassāti.

evametaṃ mahārāja,
evametaṃ mahārāja,
svākkhāto mahārāja
mayā dhammo. so ca
kho kalyāṇamittassa
kalyāṇasahāyassa

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not of evil comrad.”

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, the bhikkhu Ananda visited with me. Upon arrival, he bowed down to me and 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 comradship.” 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

kalyāṇasampavaṇ-
kassa. no pāpamit-
tassa no pāpasahā-
yassa no pāpasampa-
vaṇkassāti.

ekamidāhaṃ, ma-
hārāja, samayaṃ
sakkesu viharāmi
nāgarakaṃ nāma
sakyānaṃ nigamo.
atha kho mahārāja
ānando bhikkhu ye-
nāhaṃ tenupasaṇ-
kami. upasaṇkami-
tvā maṃ abhivāde-
tvā ekamantaṃ ni-
sīdi. ekamantaṃ
nisinno kho mahā-
rāja ānando bhik-
khu maṃ etadavoca:
upaḍḍhamidaṃ bhante
brahmacariyassa
yadidaṃ kalyāṇa-
mittatā kalyāṇasa-
hāyatā kalyāṇasam-
pavaṇkatāti. evaṃ
vuttāhaṃ mahārāja
ānandaṃ bhikkhuṃ
etadavocaṃ: mā he-

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.”

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

vaṃ ānanda, mā he-
vaṃ ānanda, sakala-
meva hi daṃ ānanda
brahmacariyaṃ ya-
daṃ kalyāṇamittatā
kalyāṇasahāyatā kal-
yāṇasampavaṅkatā.
kalyāṇamittassetam
ānanda bhikkhuno
pāṭikaṅkham kalyā-
ṇasahāyassa kalyā-
ṇasampavaṅkassa
ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvēssati¹
ariyaṃ aṭṭhaṅgikaṃ
maggam bahulīkaris-
satīti

kathaṅca ānanda
bhikkhu kalyāṇa-
mitto kalyāṇasahāyo
kalyāṇasampavaṅko
ariyaṃ aṭṭhaṅgikaṃ
maggam bhāveti
² ariyaṃ aṭṭhaṅgi-
kam maggam bahu-

¹ bhāveyya - sīmu. ■

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² antaritapātho na dissate - pts.
potthake. ■

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 relinquishment. He nurtures into maturation right effort, in dependence on seclusion, in dependence on fading away,

līkaroti? idhānanda bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsankappaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāvācaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammākamantaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāājīvaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāvāyāmaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

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.

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.”

sammāsatim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ. sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ. evaṃ kho ānanda bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

tadamināpetam ānanda pariyāyena veditabbaṃ: yathā sakalamēvidaṃ brahmaccariyaṃ 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 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 comradship.”

7. Therefore, for you, O great king, it should be trained thus: “I will be of noble friend,

mamaṃ hi ānanda
kalyāṇamittam āgama
jātidhammā sattā jā-
tiyā parimuccanti.
jarādhammā sattā
jarāya parimuccanti.
vyādhidhammā sattā
vyādhinā³ parimuc-
canti. maraṇadhammā
sattā maraṇena pari-
muccanti. sokapa-
ridevadukkhadoma-
nassupāyāsadhammā
sattā sokaparideva-
dukkhadomanassu-
pāyāsehi parimuc-
canti. iminā kho etaṃ
ānanda pariyāyena
veditabbaṃ: yathā
sakalamevahidaṃ
brahmacariyaṃ yadi-
daṃ kalyāṇamittatā
kalyāṇasahāyatā kal-
yāṇasampavaṅka-
tāti.

tasmātiha te mahā-

³vyādhito - machasaṃ, syā.

vyādhiyā pts.

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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.

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.”

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

appamattassa te mahārāja viharato appamādaṃ upanissāya itthāgārassa⁴ evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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⁴itthāgārassa anuyantassa - machasaṃ, anuyāyantassa - syā. ■

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.”

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

appamattassa te mahārāja viharato appamādaṃ upanissāya khattiyānampi anuyuttānaṃ⁵ evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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

appamattassa te mahārāja viharato ap-

⁵ anuyuttānaṃ - syā, machasam. ■

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 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.”

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

pamādaṃ upanis-
sāya negamajāna-
padassāpi⁶ evaṃ
bhavissati: rājā kho
appamatto viharati
appamādaṃ upa-
nissāya. handa ma-
yampi appamattā vi-
harāma appamādaṃ
upanissāyāti.

appamattassa te mā-
hārāja viharato ap-
pamādaṃ upanis-
sāya attāpi gutto
rakkhito bhavissati,
itthāgārampi guttaṃ
rakkhitaṃ bhavis-
sati, kosakoṭṭhāgā-
rampi guttaṃ rakkhi-
taṃ bhavissatīti.

bhoge patthayamā-
nena ulāre aparā-
pare,
appamādaṃ pasam-
santi puññakiriyāsu
paṇḍitā.

⁶jānapadassapi - machasaṃ,
pts. ■

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.”

appamatto ubho atthe
 adhigaṇhāti paṇ-
 ñito,
 diṭṭhe⁷ dhamme ca
 yo attho yo cattho
 samparāyiko,
 atthābhisamayā dhīro
 paṇḍitoti pavucca-
 tīti.

⁷diṭṭheva dhamme - sīmu. ■

