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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

upaḍḍhasuttaṃ

evaṃ me suttaṃ, ekaṃ samayaṃ bhagavā sakkesu¹ viharati, nāgarakaṃ² nāma sakyānaṃ nigamo. atha kho āyasmā ānando yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca: upaḍḍhamidaṃ bhanate, brahmacariyassa ya-didaṃ kalyāṇamit-tatā kalyāṇasahāyatā kalyāṇasampavāṇkatāti. mā hevaṃ ānanda³, mā hevaṃ ānanda, sakalameva hidaṃ ānanda, brah-

¹sakyesu-machasaṃ. syā. ■

²naṅgarakaṃ-sī 1, 2. sakkaraṃ-machasaṃ, syā. ■

³ānanda avaca-syā. ■

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 nur-

macariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. kalyāṇamittasetaṃ ānanda, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti: idhānanda, bhikkhu sammādiṭṭhiṃ bhāveti vivekanisitaṃ virāganissitaṃ nirodhanissitaṃ

tures 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, in dependence on cessation, maturing in relinquishment. He nurtures into maturation

vossaggapariṇāmiṃ sammāsaṅkappaṃ 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. sammāsaṃtiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammā-

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 li-

samādhim bhāveti vivekanissitaṃ vi-rāganissitaṃ niro-dhanissitaṃ vossag-gapariṇāmiṃ, evaṃ kho ānanda, bhikkhu kalyāṇamitto kalyā-ṇasahāyo kalyāṇa-sampaṅko ariyaṃ aṭ-ṭhaṅgikaṃ maggaṃ bhāveti ariyaṃ aṭ-ṭhaṅgikaṃ maggaṃ bahulītaroti.

tadamināpetam ānanda, pariyāyena veditab-baṃ: yathā sakala-meva hidaṃ brah-macariyaṃ yadidaṃ kalyāṇamittatā kal-yāṇasahāyatā kalyā-ṇasampavaṅkatā⁴ ti.

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⁴kalyāṇasampavaṅkatāti-syā.

able 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,
kalyāṇamittaṃ āgama
jātidhammā sattā jā-
tiyā parimuccanti,
jarādhammā sattā
jarāya parimuccanti,
maraṇadhammā sattā
maraṇena parivuc-
canti, sokaparide-
vadukkhadomanas-
supāyāsadhammā
sattā sokaparideva-
dukkhadomanassu-
payāsehi parimuc-
canti. iminā kho etaṃ
ānanda, pariyāyena
veditabbaṃ. yathā:sa-
kalamevahidaṃ brah-
macariyaṃ yadidaṃ
kalyāṇamittatā kal-
yāṇasahāyatā kalyā-
ṇasampavaṇkatāti.

