

0.0.1 Noble Friend

0.0.1 kalyāṇamittasuttaṃ

0. At Savatthi

sāvatthiyaṃ

1. Having sat down at one side, King Pasenadi of Kosalo 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 mayāḍhammo. so ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa. no pāpa-mittassa 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 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 kalyāṇasampavaṇkatātī. evaṃ vuttāhaṃ mahārāja ānandaṃ bhikkhuṃ etadavocaṃ: mā hevaṃ ānanda, mā hevaṃ ānanda, sakalameva hidaṃ ānanda brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā. kalyāṇamittassetāṃ ānanda bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṇkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati¹ 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? the noble eight-fold path make abundant? Here, O Ananda, bhikkhu 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

¹bhāveyya - simu. ■
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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.

kathañca ānanda bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti² 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. sammāsaṭiṃ bhā-

²antaritapāṭho na dissate - pts. potthake. ■

veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsamādhim bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. evaṃ kho ānanda bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroṭi.

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 brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

6. “Because of me, O Ananda, owing to 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 kalyāṇamittaṃ āgama jātiddhammā
 sattā jātiyā parimuccanti. jarādharmā sattā jarāya
 parimuccanti. vyādhidhammā sattā vyādhinā³ pari-
 mucanti. maraṇadhammā sattā maraṇena parimuc-
 canti. sokaparidevadukkhadomanassupāyāsadhammā
 sattā sokaparidevadukkhadomanassupāyāsehi parimuc-
 canti. iminā kho etaṃ ānanda pariyāyena veditabbaṃ:
 yathā sakalamevahidaṃ brahmacariyaṃ yadidaṃ ka-
 lyāṇamittatā 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, vigilance in
 wholesome dhammas.

tasmātiha te mahārāja evaṃ sikkhitabbaṃ: kalyāṇa-
 mitto 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

³vyādhito - machasaṃ, syā. vyādhiyā pts. ■

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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.”

appamattassa te mahārāja viharato appamādaṃ upanissāya itthāgārassa⁴ 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 anuyuttānaṃ⁵ 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 mārāja viharato appamādaṃ upa-

⁴itthāgārassa anuyantassa - machasaṃ, anuyāyantassa - syā. ■

⁵anuyuttānaṃ - syā, machasaṃ. ■

nissāya balakāyassapi evaṃ bhavissati: rājā kho appamatto 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 negamajānapadassāpi⁶ 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 merito-

⁶jānapadassapi - machasaṃ, pts. ■

rious deeds,
by those desiring lofty riches in succession;

bhoge patthayamānena uḷāre aparāpare,
appamādaṃ pasaṃsanti 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,
diṭṭhe⁷ dhamme ca yo attho yo cattho sam-
parāyiko,
atthābhisamayā dhīro paṇḍitoti pavuccatīti.

⁷diṭṭheva dhamme - simu. ■

