

### 0.0.1 Half

upaḍḍhasuttam

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 comradship.” 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 comradship.” 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.”

evaṃ me sutam, ekaṃ samayaṃ bhagavā sakkesu<sup>1</sup> viharati, nāgarakaṃ<sup>2</sup> nāma sakyānaṃ nigamo. atha kho āyasmā ānando yena bhagavā tenupa-saṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho

<sup>1</sup>sakyesu-machasaṃ. syā. ■

<sup>2</sup>naṅgarakaṃ-sī 1, 2. sakkaraṃ-machasaṃ, syā. ■

āyasmā ānando bhagavantam etadavoca: upaḍ-  
 ḍhamidaṃ bhanate, brahmacariyassa yadidaṃ kal-  
 yāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇ-  
 katāti. mā hevaṃ ānanda<sup>3</sup>, mā hevaṃ ānanda,  
 sakalameva hidaṃ ānanda, brahmacariyaṃ yadi-  
 daṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasam-  
 pavaṇkatā. kalyāṇamittasetaṃ ānanda, bhikkhuno  
 pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṇ-  
 kassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ari-  
 yaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

2. And how, O Ananda, does a bhikkhu of noble friend,  
 of noble companion, of noble comrad, nurtures into mat-  
 uration the noble eight-fold path, makes abundant the  
 noble eight-fold path ? Here, O Ananda, a bhikkku nur-  
 tures into maturation right view, in dependence on seclu-  
 sion, in dependence on fading away, in dependence on ces-  
 sation, 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 relin-  
 quishment. He nurtures into maturation right livelihood,

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<sup>3</sup>ānanda avaca-syā. ■  
 pts page 002 ■

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. 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.

kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṇko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahuḷīkaroti: 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 vivekanissi-

taṃ virāganissitaṃ nirodhanissitaṃ vossaggapa-  
riṇāmiṃ. sammāsaṭiṃ bhāveti vivekanissitaṃ vi-  
rāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,  
sammāsamādhim bhāveti vivekanissitaṃ virāga-  
nissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, evaṃ  
kho ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo  
kalyāṇasampaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ  
bhāveti ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulītaroti.

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 comradeship.” “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.”

tadamināpetam ānanda, pariyāyena veditabbam:  
yathā sakalameva hidaṃ brahmacariyaṃ yadidaṃ  
kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇ-

katā<sup>4</sup> ti. mamaṃ hi ānanda, kalyāṇamittaṃ āgama  
 jātīdhammā sattā jātīyā parimuccanti, jarādhammā  
 sattā jarāya parimuccanti, maraṇadhammā sattā  
 maraṇena parivuccanti, sokaparidevadukkhado-  
 manassupāyāsadhammā sattā sokaparidevaduk-  
 khadomanassupayāsehi parimuccanti. iminā kho  
 etaṃ ānanda, pariyāyena veditabbaṃ. yathā:sa-  
 kalamevahidaṃ brahmacariyaṃ yadidaṃ kalyā-  
 ṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇka-  
 tāti.

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<sup>4</sup>kalyāṇasampavaṇkatāti-syā. ■  
 bjt page 006 ■

