

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, 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 friendship, noble com-

panionship, 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 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, 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.”

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, 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.”

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 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;

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.”