

### 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-

### 0.0.1 kalyāṇamittasuttaṃ

#### 0. sāvatthiyaṃ

1. 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 pāpasampavaṅkas-sāti.

2. evametaṃ mahārāja, evametaṃ mahārāja, svākkhāto mahārāja mayā dhammo. so ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa. no pāpamittassa no pāpasahāyassa no pāpasampavaṅkas-sāti.

3. 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 kalyāṇasampavaṅkatāti. evaṃ vuttāhaṃ mahārāja ānandaṃ bhikkhuṃ etadavocaṃ: mā hevaṃ ānanda, mā hevaṃ ānanda, sakalameva hidaṃ ānanda brahmacariyaṃ yadidaṃ

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

kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.  
 kalyāṇamittassetam ānanda bhikkhuno pāṭikaṅkham  
 kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭ-  
 ṭhaṅgikaṃ maggaṃ bhāvēssati<sup>1</sup> ariyaṃ aṭṭhaṅgikaṃ  
 maggaṃ bahulīkarissatīti

4. kathaṅca ānanda bhikkhu kalyāṇamitto kalyāṇa-  
 sahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ mag-  
 gaṃ bhāveti<sup>2</sup> ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīka-  
 roti? idhānanda bhikkhu sammādiṭṭhiṃ bhāveti vi-  
 veکانissitaṃ virāganissitaṃ nirodhanissitaṃ vossag-  
 gapariṇāmiṃ. sammāsaṅkappaṃ bhāveti viveکانissi-  
 taṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇā-  
 miṃ. sammāvācaṃ bhāveti viveکانissitaṃ virāganis-  
 sitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammā-  
 kamantaṃ bhāveti viveکانissitaṃ virāganissitaṃ ni-  
 rodhanissitaṃ vossaggapariṇāmiṃ. sammāājīvaṃ bhā-  
 veti viveکانissitaṃ virāganissitaṃ nirodhanissitaṃ vos-  
 saggapariṇāmiṃ. sammāvāyāmaṃ bhāveti viveکانis-  
 sitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇā-  
 miṃ. sammāsatīṃ bhāveti viveکانissitaṃ virāganissi-  
 taṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsa-  
 mādhiṃ bhāveti viveکانissitaṃ virāganissitaṃ niro-  
 dhanissitaṃ vossaggapariṇāmiṃ. evaṃ kho ānanda  
 bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampa-  
 vaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ  
 aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

<sup>1</sup> bhāveyya - sīmu. ■

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<sup>2</sup> antaritapāṭho na dissate - pts. potthake. ■

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

5. tadmināpetam ānanda pariyāyena veditabbam: yathā sakalamevidam brahmacariyam yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

6. mamaṃ hi ānanda kalyāṇamittam āgammajātidhammā sattā jātiyā parimuccanti. jarādhammā sattā jarāya parimuccanti. vyādhidhammā sattā vyādhinā<sup>3</sup> parimuccanti. maraṇadhammā sattā maraṇena parimuccanti. sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. iminā kho etaṃ ānanda pariyāyena veditabbam: yathā sakalamevahidaṃ brahmacariyam yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

7. tasmātiha te mahārāja evaṃ sikkhitabbam: kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko'ti. evaṃ hi te mahārāja sikkhitabbam. kalyāṇamittassa te mahārāja kalyāṇasahāyassa kalyāṇasampavaṅkassa ayaṃ eko dhammo upanissāya vihātabbo appamādo kusalesu dhammesu.

8. appamattassa te mahārāja viharato appamādaṃ upanissāya itthāgārassa<sup>4</sup> evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

<sup>3</sup>vyādhito - machasaṃ, syā. vyādhiyā pts. ■

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<sup>4</sup>itthāgārassa anuyantassa - machasaṃ, anuyāyantassa - syā. ■

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.”

9. appamattassa te mahārāja viharato appamādaṃ upanissāya khattiyānampi anuyuttānaṃ<sup>5</sup> evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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

11. appamattassa te mārāja viharato appamādaṃ upanissāya negamajānapadassāpi<sup>6</sup> evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

12. appamattassa te mārāja viharato appamādaṃ upanissāya attāpi gutto rakkhito bhavissati, itthāgārampi guttaṃ rakkhitaṃ bhavissati, kosakoṭṭhāgārampi guttaṃ rakkhitaṃ bhavissatīti.

bhoge patthayamānena ulāre aparāpare,  
appamādaṃ pasamsanti puññakiriyāsu paṇ-  
ditā.

<sup>5</sup>anuyuttānaṃ - syā, machasaṃ.

<sup>6</sup>jānapadassapi - machasaṃ, pts.



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.”

appamatto ubho atthe adhigaṇhāti paṇḍito,  
 diṭṭhe<sup>7</sup> dhamme ca yo attho yo cattho sam-  
 parāyiko,  
 atthābhisamayā dhīro paṇḍitoti pavuccatīti.

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<sup>7</sup>diṭṭheva dhamme - simu. ■