0.0.1 Noble Friend

kalyāṇamittasuttaṃ

0. At Savatthi

sāvatthiyaṃ

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.”

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.”

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evametaṃ mahārāja, evametaṃ mahārāja, svākkhāto mahārāja mayādhammo. so ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa. no pāpamittassa 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, 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 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 enculturate the noble eight-fold path, 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 mahā-

rāja 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 kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. kalyāṇamittassetaṃ ānanda bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvessati[1] ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatīti

4. And how, O Ananda, does a bhikkhu of noble friend, of noble companion, of noble comrad, enculturates the noble eight-fold path, makes abundant the noble eight-fold path ? Here, O Ananda, a bhikkku enculturates right view, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates right thought, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates right speech, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates right action, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates right livelihood, in

[1] bhāveyya - sīmu.

dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates right effort, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates right mindfulness, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates 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, enculturates the noble eight-fold path, makes abundant the noble eight-fold path.

kathañca ānanda bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti[2] 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 vossag-

[2]antaritapāṭho na dissate - pts. potthake.

gapariṇāmiṃ. sammāvāyāmaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsatiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. evaṃ kho ānanda bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

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."

tadamināpetaṃ ānanda pariyāyena veditabbaṃ: yathā sakalamevidaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.

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."

mamaṃ hi ānanda kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti. jarādhammā sattā jarāya parimuccanti. vyādhidhammā sattā vyādhinā[3] parimuccanti. maraṇadhammā sattā maraṇena parimuccanti. sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. iminā kho etaṃ ānanda pariyāyena veditabbaṃ: yathā sakalamevahidaṃ brahmacariyaṃ yadidaṃ kalyāṇamittatā 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, as one who is vigilant in wholesome dhammas.

tasmātiha te mahārāja evaṃ sikkhitabbaṃ: kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko'ti. evaṃ hi te mahārāja sikkhitabbaṃ.

[3] vyādhito - machasaṃ, syā. vyādhiyā pts.

kalyāṇamittassa te mahārāja kalyāṇasahāyassa kalyāṇasampavaṅkassa ayaṃ eko dhammo upanissāya vihātabbo appamādo kusalesu dhammesu.

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."

appamattassa te mahārāja viharato appamādaṃ upanissāya itthāgārassa[4] 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 anuyuttānaṃ[5] evaṃ bhavissati: rājā kho appamatto viharati appamādaṃ upanissāya. handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

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[4] itthāgārassa anuyantassa - machasaṃ, anuyāyantassa - syā.

[5] anuyuttānaṃ - syā, machasaṃ.

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 māhārāja viharato appamādaṃ upanissāya 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 negamajānapadassāpi[6] 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.”

[6] jānapadassapi - machasaṃ, pts.

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

"The wise ones commend vigilance in meritorious deeds,
by those desiring lofty riches in succession;

bhoge patthayamānena uḷāre aparāpare,

appamādaṃ pasaṃsanti puññakiriyāsu paṇḍitā.

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[7] dhamme ca yo attho yo cattho samparāyiko,
atthābhisamayā dhīro paṇḍitoti pavuccatīti.

[7] diṭṭheva dhamme - sīmu.