

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.1.8

Upaḍḍhasuttaṃ

The Importance of a Kalyāṇamitta



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| Upaḍḍhasuttaṃ | The Importance of a Kalyāṇamitta |
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| Evaṃ me sutāṃ: | Thus has been heard by me: |
| Ekaṃ samayaṃ bhagavā sakyesu viharati nagarakaṃ nāma sakyānaṃ nigamo. | On one occasion the Bhagavā was living among the Sakyans at a Sakyan town named Sakyā. |
| Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. | There the Venerable Ānanda approached the Bhagavā and, having approached and greeted the Bhagavā, he sat to one side. |
| Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca: | Having sat on one side the Venerable Ānanda addressed the Bhagavā thus: |
| “upaḍḍhamidaṃ, bhante, brahmacariyaṃ, yadidaṃ– kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti. | “This is half of the holy life, Bhante, having virtuous people as friends, companions and colleagues.” |
| “Mā hevaṃ, ānanda, mā hevaṃ, ānanda! | “Don’t say that, Ānanda. Don’t say that. |
| Sakalamevidaṃ, ānanda, brahmacariyaṃ, yadidaṃ– kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā | Having virtuous people as friends, companions and colleagues is actually the whole of the holy life. |
| Kalyāṇamittassetam, ānanda, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa– ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati. | When a Bhikkhu has virtuous people as friends, companions and colleagues, it can be expected that he will pursue the Eightfold Noble Path, that he will develop the Eightfold Noble Path. |
| Kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, | And how does a Bhikkhu who has virtuous people as friends, companions and colleagues pursue the Eightfold Noble Path, |
| ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti? | how does he develop the Eightfold Noble |

| | Path? |
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| Idhānanda, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-pariṇāmiṃ. sammāsaṅkappaṃ bhāveti vivekanissitaṃ ...pe... | Here a Bhikkhu develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right thought dependent on seclusion ... |
| sammāvācaṃ bhāveti ...pe... sammākammantaṃ bhāveti ...pe... sammā-ājīvaṃ bhāveti ...pe... sammāvāyāmaṃ bhāveti ...pe... sammāsaṭiṃ bhāveti ...pe... sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-pariṇāmiṃ. | He develops right speech...right action...right livelihood...right effort...right mindfulness...right concentration, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. |
| Evaṃ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti. | This is how a Bhikkhu who has virtuous people as friends, companions and colleagues pursues the Eightfold Noble Path, this is how he develops the Eightfold Noble Path. |
| Tadamināpetam, ānanda, pariāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ, yadidaṃ: kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. | And thus through this line of reasoning one may know how having virtuous people as friends, companions and colleagues is actually the whole of the holy life: |
| Mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti, | It is in dependence on me as a virtuous friend that beings subject to birth have gained release from birth, |
| jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; soka-parideva-dukkha-domanassupāyāsadhammā sattā soka-parideva-dukkha-domanassupāyāsehi parimuccanti. | that beings subject to aging gain release from aging, that beings subject to death gain release from death, that beings subject to sorrow, lamentation, pain, distress and despair gain release from sorrow, lamentation, pain, distress and despair. |
| Iminā kho etaṃ, ānanda, pariāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ, yadidaṃ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti. | It is through this line of reasoning that one may know how having virtuous people as friends, companions, and colleagues is actually the whole of the holy life.” |