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Kalyāṇa,mitta Appamāda Sutta

The Discourse on Diligence in Spiritual Friendship | S 3.18/1:87-89

Kalyāṇa,mitta Sevana Sutta; Kalyāṇa,mitta Sutta (CS, WT); **Appamāda Sutta**

⟨The Discourse⟩ on Associating with Spiritual Friends; on the Spiritual Friend; on Diligence

Theme: The Buddha as a spiritual friend

Translated by Piya Tan ©2008, 2010

[**RECOMMENDATION.** If this is the first time you are studying about spiritual friendship, it is recommended that you first read the essay, **Spiritual friendship: Stories of kindness** = SD 8.1. Or better, for a more comprehensive study, follow the sequence study texts as recommended at **the Upaḍḍha Sutta** (S 45.2) @ SD 34.9 (1.4).]

Significance of the Sutta

¹The **(Kalyāṇa,mitta) Appamāda Sutta** is about *spiritual friendship* [§4-10], based on the Buddha’s famous statement that “spiritual friendship is *not* half of the holy life, but the *whole* of the holy life,” famously found in **the Upaḍḍha Sutta** (S 45.2), where the teaching is given by the Buddha to Ānanda.² The **(Kalyāṇa,mitta) Appamāda Sutta**, in fact, records the Buddha’s recount of this teaching on spiritual friendship, this time given to Pasenadi.

Pasenadi tells the Buddha how, during a personal daily retreat (*paṭisallāna*), he reflects that the Dharma, which is well taught, comprises spiritual friendship [§2]. The Buddha approves of his statement recalling how, in the **Upaḍḍha Sutta** (S 45.2), he (the Buddha) has made the same statement to Ānanda.

The passage on *spiritual friendship* [§4-10]—centering around the statement that “spiritual is not half of the holy life, but all of the holy life”—is also found in **the Upaḍḍha Sutta** (S 45.2).³ The former sutta (where the Buddha addresses king Pasenadi) quotes the latter (which is addressed to Ānanda, and which serves as the locus classicus of the statement).

The Buddha’s teaching to Pasenadi, however, is slightly longer than that given to Ānanda [§§4-6], which also has the *viveka,nissita* formula [§§7-8], and the Buddha declaring himself as a spiritual friend [§§9-10]. The special teaching given to Pasenadi himself is that he should live his life based on “diligence in wholesome states” [§11], especially towards the palace women [§12], the kshatriyas [§13], his troops [§14], and his citizens [§15]. In this way, he himself, the palace women, and his treasury will be guarded.

The discourse surprisingly closes on a rather mundane note: the teaching, after all, is addressed to a worldly rajah. The seeds of spirituality, however, have been planted earlier on, in the restating of the teaching given to Ānanda.

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² S 45.2/5:2 f = SD 34.9.

³ S 45.2/5:2 f = SD 34.9.

The Discourse on Diligence in Spiritual Friendship

S 3.18/1:87-89

1 [Originating at Sāvattihī.]⁴ (The Buddha) was staying at Sāvattihī.

Pasenadi's reflection

2 Sitting at one side, Pasenadi, rajah of Kosala, said this to the Blessed One:

“Here, bhante, while I was alone in seclusion [solitary retreat], this thought arose in my mind.⁵

‘Well taught is the Blessed One’s Dharma. And it is that of a spiritual friend, good companion, good comrade; not of a bad friend, bad companion, bad comrade.’⁶

The Buddha's affirmation

3 “That’s right, maharajah! That’s right, maharajah!

Well taught is the Blessed One’s Dharma. And it is that of a spiritual friend, good companion, good comrade; not of a bad friend, bad companion, bad comrade.

Ānanda's remark on spiritual friendship⁷

4 Once, maharajah, I was staying amongst the Sakyas. There was this Sakya market town named Nagaraka.

5 Then, maharajah, the monk Ānanda approached me, and having saluted me, he sat down at one side.

Sitting thus at one side, maharajah, the monk Ānanda said this to me:

‘Bhante, spiritual friendship, good companionship, good comradeship, is *half* of the holy life.’⁸

The Buddha's statement on the spiritual friendship

6 When this was spoken, maharajah, I said this to the monk Ānanda:

⁴ Be We *Sāvattihī, nidānam*; Se *Sāvattihīyaṃ viharati*; Ce Ee *Sāvattihīyaṃ*.

⁵ *Idha mayham, bhante, raho, gatassa paṭisallīnassa evaṃ cetaso parivittakko udapādi*. This is stock: (**Pasenadi**) **Piya S** (S 3.4/1:71, qu in Nett 174), on wholesome self-love, **Atta Rakkhita S** (S 3.5/1:72) on protecting oneself in the 3 doors, **Appaka S** (S 3.6/1:73) in on the danger of luxurious possessions, & (**Kalyāṇa.mitta**) **Appamāda S** (S 3.18/1:87), on spiritual friendship. Others who speak to the Buddha incl: Māluṅkyā,putta in **Cūḷa Māluṅkyā,putta S** (M 63.3/1:427); Udāyī in **Laṭṭikikōpama S** (M 66.6/1:448); a certain monk in **Raho,gata S** (S 36.11/4:216); the monk Uttiya in **Uttiya S** (S 45.30/5:22); **Sāriputta** in **Sakkacca S** (A 7.66.2/4:121), in **Pār 1** (V 3:7,21); Vaṅṅisa in (**Nigrodha,kappa**) **Vaṅṅisa S** (Sn 2.12/60,2); Dabba Malla,putta in **Culla,vagga** (V 2:74,30) & **Saṅgh 8** (V 3:158,-7), Seniya Bimbisāra in **Mahā,vagga** (V 1:101,8). By those other than the Buddha, such as the layman Soṇa Kuṭi,-kaṇṇa to Mahā Kaccāna in **Soṇa S** (U 5.6/57,7, 58,8, 58,17); the monk Soṇa to Mahā Kaccāna in **Vinaya** (V 1:195,-9).

⁶ *So ca kho kalyāṇa,mittassa kalyāṇa,sahāyassa kalyāṇa,sampavaṅkassa, no pāpa,mittassa no pāpa,sahāyassa no pāpa,sampavaṅkassā ti*. Comy: Although the Dharma is well taught for all—just as medicine benefits only those who take it themselves—it only benefits those who are amenable and faithful, having spiritual friends, not everyone (SA 1:156). Variations of *kalyāṇa,mitta...kalyāṇa,sahāya...kalyāṇa,sampavaṅka...* appear at **D 33.3.3**(1c)/3:267, **34.2.3**(1c)/3:290; **S 3.14**/1:83, **3.18**/1:87 f = **45.2**/5:2 f, **45.3**/5:3; **A 3.27**/1:127, **6.67**/3:422, **8.54**.9/4:284, **8.55**.9/4:-288, **8.57**.2/4:290, **9.1.8**/4:352, **9.3.13**/4:357 f (= **U 4.1**/27 f), **10.17**.4/5:24, **10.18**.5/5:26, **10.50**.5/5:90, **10.97**.4/5:-199, **11.15**.4+13/5:338, 341; **Pug 3.14**/37. On the 3 terms, see **Spiritual friendship: A textual study** = SD 34.1 (4).

⁷ §§4-8 form the **Upaḍḍha S** (S 45.2/5:2 f) = SD 34.9.

⁸ *Upaḍḍham-idam, bhante, brahma,cariyassa, yad idam kalyāṇa,mittatā kalyāṇa,sahāyatā kalyāṇa,sampavaṅkatā ti*, lit “It is *half* the holy life, that is to say, spiritual friendship, spiritual companionship, spiritual comradeship.” See **Upaḍḍha S** (S 45.2) @ SD 34.9 Intro (2.1).

‘Not so, Ānanda! Not so, Ānanda! Spiritual friendship, good companionship, good comradeship, is the whole of the holy life.⁹ It is to be expected of *a monk who is [who has] a spiritual [88] friend*,¹⁰ a good companion, a good comrade, that he will cultivate the noble eightfold path, he will develop the noble eightfold path.¹¹

The viveka,nissita formula

7 And how, Ānanda, does a monk who is [who has] a spiritual friend, a good companion, a good comrade, cultivate the noble eightfold path, develop the noble eightfold path?¹²

8 Here, Ānanda, a monk

cultivates *right view* based on solitude, on dispassion,¹³ on cessation,¹⁴ maturing in release.¹⁵

He cultivates *right intention* based on solitude, on dispassion, on cessation, maturing in release.

He cultivates *right speech* based on solitude, on dispassion, on cessation, maturing in release.

He cultivates *right action* based on solitude, on dispassion, on cessation, maturing in release.

He cultivates *right livelihood* based on solitude, on dispassion, on cessation, maturing in release.

He cultivates *right effort* based on solitude, on dispassion, on cessation, maturing in release.

He cultivates *right mindfulness* based on solitude, on dispassion, on cessation, maturing in release.

He cultivates *right concentration* based on solitude, on dispassion, [4] on cessation, maturing in release.

The Buddha as a spiritual friend

9 In this way, too, Ānanda, it should be known, in a manner of speaking, how spiritual friendship, good companionship, good comradeship is *the whole of the holy life*:

10 By relying upon me as a spiritual friend, Ānanda,

beings subject to birth are freed from birth,

beings subject to decay are freed from decay,

beings subject to death are freed from death,

beings subject to sorrow, lamentation,
bodily pain, mental pain, and despair are freed from them.

In this way, Ānanda, it should be known, in a manner of speaking, how spiritual friendship, good companionship, good comradeship is the whole of the holy life.’

The Buddha admonishes Pasenadi

11 Therefore, maharajah, you should train yourself thus:

⁹ *Mā h’evaṃ, ānanda, mā h’evaṃ, ānanda! Sakalam-eva h’idaṃ, ānanda, brahma,cariyaṃ, yad-idaṃ kalyāṇa,-mittatā kalyāṇa,sahāyatā kalyāṇa,sampavaṅkatā.*

¹⁰ “When a monk who is [who has] a spiritual friend,” *kalyāṇa,mittassa...bhikkhuno*: see **Upaḍḍha S** (S 45.2) @ SD 34.9 Intro (2.2).

¹¹ *Kalyāṇa,mittass’etaṃ, ānanda, bhikkhuno pāṭikaṅkham kalyāṇa,sahāyassa kalyāṇa,sampavaṅkassa ariyaṃ aṭṭhaṅgikāṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikāṃ maggaṃ bahulīkarissati.* See Intro (2.2).

¹² *Kathaṅ ca, ānanda, bhikkhu kalyāṇa,mitto kalyāṇa,sahāyo kalyāṇa,sampavaṅko ariyaṃ aṭṭhaṅgikāṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikāṃ maggaṃ bahulī,karoti?*

¹³ *Virāga* also “fading away (of lust).”

¹⁴ *Nirodha*, that is, “cessation of suffering.”

¹⁵ *Vossagga*, also “letting go, relinquishmentg.” MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), ie the abandonment of defilements, and “entering into” (*pakkhandana*), ie culminating in nirvana. **Gethin** notes that this phrase is not unique to the 7 *bojjhaṅgā*, but is also found in connection with the factors of the noble eightfold path, the *indriyā* and *balā* (2001:162 f). This formula shows that that each *bojjhaṅga* is to be developed successively “as dependent on solitude, dispassion [fading away] and cessation” (Gethin 2001:166). See *Viveka,nissita* = SD 20.4.

‘I will be a spiritual friend, good companion, good comrade.’¹⁶

Thus, maharajah, you should train yourself.

Maharajah, to be a spiritual friend, good companion, good comrade, [89] you should live a life based on this one thing, namely, **diligence in wholesome states**.¹⁷

12 Maharajah, if you live a life based on diligence in wholesome states, then the palace women [the harem] would follow suit thus:¹⁸

‘The rajah dwells with diligence, supported by diligence. Come, let us, too, dwell with diligence, supported by diligence!’

13 Maharajah, if you live a life based on diligence in wholesome states, then the kshatriyas [the nobles], too, would follow suit thus:

‘The rajah dwells with diligence, supported by diligence. Come, let us, too, dwell with diligence, supported by diligence!’

14 Maharajah, if you live a life based on diligence in wholesome states, then, the troops, too, would follow suit thus:

‘The rajah dwells with diligence, supported by diligence. Come, let us, too, dwell with diligence, supported by diligence!’

15 Maharajah, if you live a life based on diligence in wholesome states, then, dwellers of the market-towns and countryside, too, would follow suit thus:

‘The rajah dwells with diligence, supported by diligence. Come, let us, too, dwell with diligence, supported by diligence!’

16 Maharajah, if you live a life based on diligence in wholesome states, then, you yourself, too, will be protected and guarded;

the palace women, too, will be protected and guarded;

the treasury, too, will be protected and guarded.”

The Blessed One said this:¹⁹

17a *Bhoge patthayamānena
uḷāre aparāpare
appamādam pasamsanti
puñña,kiriyāsu paṇḍitā*

For one wishing wealth,
abundant, flowing successively,
the wise praise heedfulness
in making merit.

17b *appamatto ubho atthe
adhiggaṇhāti paṇḍito.*

The heedful wise
gain both these benefits:

18 *diṭṭhe dhamme ca yo attho
yo c’attho samparāyiko
atthābhissamayā dhīro
paṇḍitō ti pavuccatī ti.*

the good here and now,
and the good hereafter,
the steadfast, attaining the good [the goal],
is called “wise.”

— evaṃ —

¹⁶ *Kalyāna,mitto bhavissāmi kalyāṇa,sahāyo kalyāṇa,sampavāṅkō ti.*

¹⁷ *Kalyāna,mittassa te, mahā,rāja, kalyāṇa,sahāyassa kalyāṇa,sampavāṅkassa ayam eko dhammo upanissāya vihātabbo: appamādo kusalesu dhammesu.*

¹⁸ *Appamattassa te, mahā,rāja, viharato appamādam upanissāya, itth’āgārassa anuyantassa evaṃ bhavissati.*

¹⁹ To preserve the English idiom, the foll verses are not fully interlinear.

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