

SN 45.2
Saṃyutta Nikāya
The Connected Discourses

Mahāvagga Saṃyutta
The Connected Discourses on The Great Section
Magga Saṃyutta
Connected Discourses on the Path
Avijjā Vagga
The Section on Ignorance

Upaddha Sutta
“Making Up Half”

Translated by Bhikkhu Candana

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This is what I personally heard.

Once, The Blessed One was living in the Sakyan country, near a town by the name of Nagaraka. It was during that time, that one day, the Venerable Ānanda went and approached The Blessed One, and after having paid his respects, he sat to one side and made this statement while addressing The Blessed One:

“Bhante, having true and genuine spiritual companions should truly be considered half of This Holy Life!

“That is, when one is blessed with having true and genuine friends, who are authentic in their kindness, uncompromising in their goodness and encouraging support, as well as in their unrelenting willingness to help one on The Path!

“That is not so, Ānanda! Truly not so, Ānanda!

“And why do I say this?

“It is because, Ānanda, having true and genuine spiritual companions is considered *the entirety* of This Holy Life!

“That is, when one is blessed with having true and genuine friends, who are authentic in their kindness, uncompromising in their goodness and encouraging support, as well as in their unrelenting willingness to help one on The Path!

After all, Ānanda, when a Bhikkhu does in fact have true and genuine friends, who are authentic in their kindness, uncompromising in their goodness and encouraging support, as well as in their unrelenting willingness to help him, then this itself leads the Bhikkhu to seriously dedicate his energy to cultivating himself, while developing through the Noble Eightfold Path.

“And in what manner, Ānanda, can the Bhikkhu, who does have true and genuine friends, seriously dedicate his energy to cultivating himself, while developing through the Noble Eightfold Path?

1. “Here, Ānanda, the Bhikkhu develops in himself the Right View, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

2. “Further, the Bhikkhu develops in himself the Right Intention, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

3. “He develops in himself Right Speech and Communication, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

4. “He develops in himself Right Action, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

5. “He develops in himself Right Livelihood, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

6. “He develops in himself Right Effort, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

7. “He develops in himself Right Mindfulness, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in

seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

8. “He develops in himself Right Concentration, while faithfully dedicating himself to The Training through his relentless and persevering energy; steadily deepening his practice in seclusion, which leads him to experience dispassion and cessation, all of which culminate into the full experience of Release.

“It is therefore in this manner, Ānanda, that the Bhikkhu, who has true and genuine friends, seriously dedicates his energy to cultivating himself, and thereby develops through the Noble Eightfold Path.

“So, here you have another way of understanding, Ānanda, as to why and how having true and genuine spiritual companions is considered to be *the entirety* of This Holy Life!

“After all, Ānanda, it is through dependence on me, as their True and genuine Spiritual Friend, that beings who are subject to birth, become fully released and liberated from ever experiencing birth again; beings who are destined to get sick, to decay and age, all become fully released and liberated from ever experiencing sickness, decay, and ageing again; beings who are destined to dying, all become fully released and liberated from ever experiencing death again; beings who are destined to grief, sorrow, wailing and crying, pain, depression, and anguish, all become fully released and liberated from experiencing grief, sorrow, wailing and crying, pain, depression, and anguish, ever again.

“Therefore, Ānanda, this is yet another way of understanding as to why and how having true and genuine spiritual companions is considered to be the entirety of This Holy Life, indeed!”

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