

### 0.0.1 Apana

1. At one time the Auspicious One lived among the Angans, in a market town named Apana. At that place the Auspicious One addressed the venerable Sariputta: “Sariputta, would the noble disciple who is completely well-settled in the Tathagata, the one of higher confidence, have perplexity or doubt in the Tathagata or the Tathagata’s dispensation?”

2. Bhante, the noble disciple who is completely well-settled in the Tathagata, the one of higher confidence, would not have perplexity or doubt in the Tathagata or the Tathagata’s dispensation. Certainly Bhante, this is to be expected of a noble disciple of faith: that he will abide firm in energy for the abandoning of unwholesome dhammas, for the attainment of wholesome dhammas. He will be strong, energetic, not laying aside the responsibilities in [striving for] wholesome dhammas. Indeed, that energy of his, O Bhante, is his faculty of energy. Certainly Bhante, this is to be expected of a noble disciple of faith, of firm energy: that he will be a mindful one, endowed with supreme mindfulness and prudence. A rememberer, one who remembers what was done long [ago] and what was said long [ago]. Indeed, that mindfulness of his, O Bhante, is his faculty of mindfulness. Certainly Bhante, this is to be expected of a noble disciple of faith, of firm energy, of established mindfulness: that having gained a foothold in relinquishment, he will attain samadhi, will attain the unique peak of mind. Indeed, that samadhi of

### 0.0.1 āpaṇasuttaṃ

1. ekaṃ samayaṃ bhagavā aṅgesu viharati āpaṇaṃ nāma aṅgānaṃ nigamo. tatra kho bhagavā āyasman-  
taṃ sārīputtaṃ āmantesi: "yo so sārīputta, ariyasā-  
vako tathāgate ekantagato, abhippasanno api nu so  
<sup>1</sup> tathāgate vā tathāgatasāsane vā kaṅkheyya vā vici-  
kiccheyya vā"ti?

2. yo so bhante, ariyasāvako tathāgate ekantagato<sup>2</sup>  
abhippasanno na so tathāgate vā tathāgatasāsane vā  
kaṅkheyya vā vicikiccheyya vā. saddhassa hi bhante,  
ariyasāvakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhavi-  
riyo viharissati akusalānaṃ dhammānaṃ pahānāya ku-  
salānaṃ dhammānaṃ upasampadāya thāmaṃvā dāha-  
parakkamo anikkhittadhuro kusalesu dhammesu. yaṃ  
hissa bhante, viriyaṃ tadassa viriyindriyaṃ. saddhassa  
hi bhante, ariyasāvakassa āraddhaviriyassa etaṃ pā-  
ṭikaṅkhaṃ: "yaṃ satimā bhavissati paramena satine-  
pakkena samannāgato cirakatampi cirabhāsitampi sa-  
ritā anussaritā. yā hissa bhante, sati, tadassa satindri-  
yaṃ. saddhassa hi bhante, ariyasāvakassa āraddhavi-  
riyassa upaṭṭhitasatino etaṃ pāṭikaṅkhaṃ: "yaṃ vos-  
saggārammaṇaṃ karitvā labhissati samādhim labhis-  
sati cittassekaggataṃ. yo hissa bhante, samādhi ta-  
dassa samādhindriyaṃ.

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<sup>1</sup>na so - machasaṃ, syā. ■

<sup>2</sup>ekantigato - sīmu. ■

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his, O Bhante, is his faculty of samadhi.

3. Certainly Bhante, this is to be expected of a noble disciple of faith, of firm energy, of established mindfulness, of a mind attained to samadhi: that he will know thus: “This samsara is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirst. The remainderless fading away and cessation of just this ignorance, the mass of darkness, this is the peaceful path, this is the most excellent path, that is, the stilling of all sankharas, the relinquishment of all appropriations, the destruction of thirst, fading away, cessation, nibbana.” Indeed, that wisdom of his, O Bhante, is his faculty of wisdom. Bhante, of him having striven again and again thus, having established mindfulness again and again thus, having attained samadhi again and again thus, having wisely understood again and again thus, that noble disciple gains the higher faith thus: “These are those dhammas which formerly was only heard of by me. Now, at present, I dwell having touched them with the body and I see having penetrated them with wisdom.” Indeed, that faith of his, O Bhante, is his faculty of faith.

4. Good, good, Sariputta. Sariputta, the noble disciple who is completely well-settled in the Tathagata, the one of higher confidence, would not have perplexity or doubt in the Tathagata or the Tathagata’s dispensation. Certainly Sariputta, this is to be expected of a noble disciple

3. saddhassa hi bhante, ariyasāvakassa āraddhaviriya-  
yassa upaṭṭhitasatino samāhitacittassa etaṃ pāṭikaṅ-  
khaṃ: "yaṃ evaṃ jānissati anamataggo kho saṃsāro  
pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ  
taṇhāsamyojanānaṃ sandhāvataṃ saṃsaratam avijjā-  
yatveva tamokāyassa<sup>3</sup> asesavirāgaṇirodho, santame-  
taṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅ-  
khārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo  
virāgo nirodho nibbānaṃ, yā hissa bhante, paññā ta-  
dassa paññindriyaṃ, sa kho so<sup>4</sup> bhante, ariyasāvako  
evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ  
samādahitvā samādahitvā evaṃ pajānitvā pajānitvā  
evaṃ abhisaddahati: "ime kho te dhammā ye' me pubbe  
sutāva<sup>5</sup> ahesuṃ, te'dānāhaṃ etarahi kāyena ca phusi-  
tvā<sup>6</sup> viharāmi. paññāya ca anativijjha<sup>7</sup> passāmī"ti. yā  
hi'ssa bhante, saddhā tadassa saddhindriyanti.

4. sādhu sādhu sārīputta, yo so sārīputta, ariyasā-  
vako tathāgate ekantagato abhippasanno, na so ta-  
thāgate vā tathāgatasāsane vā kaṅkheyya vā vicikic-  
cheyya vā. saddhassa hi sārīputta, ariyasāvakassa  
etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviriyo viharissati aku-  
salānaṃ dhammānaṃ pahānāya kusalānaṃ dhammā-  
naṃ upasampadāya thāmaṃvā dalhaparakkamo anik-  
khittadhuro kusalesu dhammesu, yaṃ hissa sārīputta,

<sup>3</sup>tamokāyasessa - sīmu, sī 2. ■

<sup>4</sup>saddho so - machasaṃ. ■

<sup>5</sup>sutavā - machasaṃ. ■

<sup>6</sup>phassitvā - sī 1, 2. ■

<sup>7</sup>paṭivijjha - machasaṃ. ■

of faith: that he will abide firm in energy for the abandoning of unwholesome dhammas, for the attainment of wholesome dhammas. He will be strong, energetic, not laying aside the responsibilities in [striving for] wholesome dhammas. Indeed, that energy of his, O Sariputta, is his faculty of energy. Certainly Sariputta, this is to be expected of a noble disciple of faith, of firm energy: that he will be a mindful one, endowed with supreme mindfulness and prudence. A rememberer, one who remembers what was done long [ago] and what was said long [ago]. Indeed, that mindfulness of his, O Sariputta, is his faculty of mindfulness. Certainly Sariputta, this is to be expected of a noble disciple of faith, of firm energy, of established mindfulness: that having gained a foothold in relinquishment, he will attain samadhi, will attain the unique peak of mind. Indeed, that samadhi of his, O Sariputta, is his faculty of samadhi. Certainly Sariputta, this is to be expected of a noble disciple of faith, of firm energy, of established mindfulness, of a mind attained to samadhi: that he will know thus: "This samsara is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirst. The remainderless fading away and cessation of just this ignorance, the mass of darkness, this is the peaceful path, this is the most excellent path, that is, the stilling of all sankharas, the relinquishment of all appropriations, the destruction of thirst, fading away, cessation, nibbana." Indeed, that wisdom of his, O Sariputta, is his faculty of wisdom. Sariputta, of him having striven again and

viriyam, tadassa viriyindriyam. saddhassa hi sārīputta, ariyasāvakassa āraddhaviriyassa etaṃ pāṭikaṅkhaṃ "yaṃ āraddhavirīyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḥaparakkamo anikkhattadhuro kusalesu dhammesu, yaṃ hissa sārīputta, viriyam, tadassa yā hissa sārīputta, paññā tadassa paññindriyam. sa kho so sārīputta, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati: "ime kho te dhammā ye'me pubbe sutāva ahesuṃ tedānāhaṃ<sup>8</sup> etarahi kāyena ca phusitvā viharāmi paññāya ca ativijjha passāmī"ti. yā hissa sārīputta, saddhā tadassa saddhindriyantī.

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<sup>8</sup>tenāhaṃ - syā. ■  
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again thus, having established mindfulness again and again thus, having attained samadhi again and again thus, having wisely understood again and again thus, that noble disciple gains the higher faith thus: “These are those dhammas which formerly was only heard of by me. Now, at present, I dwell having touched them with the body, and I see having penetrated them with wisdom.” Indeed, that faith of his, O Sariputta, is his faculty of faith.

