

0.0.1 Apana

0.0.1 āpaṇasuttaṃ

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?”

ekaṃ samayaṃ bhagavā aṅgesu viharati āpaṇaṃ nāma aṅgānaṃ nigamo. tatra kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi: "yo so sārīputta, ariyasāvako tathāgate ekantagato, abhippasanno api nu so¹ tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā"ti?

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. Indeed 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. Indeed

¹na so - machasaṃ, syā. ■

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. Indeed 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 his, O Bhante, is his faculty of samadhi.

yo so bhante, ariyasāvakō tathāgate ekantagato² abhipasanno na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi bhante, ariyasāvakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusālānaṃ dhammānaṃ upasampadāya thāmaṃvā dalhapa-rakkamo anikkhattadhuro kusalesu dhammesu. yaṃ hissa bhante, viriyaṃ tadassa viriyindriyaṃ. saddhassa hi bhante, ariyasāvakassa āraddhaviriyassa etaṃ pāṭikaṅkhaṃ: "yaṃ satimā bhavissati paramena satinepakkena samannāgato cirakatampi cirabhāsitaṃpi saritā anussaritā. yā hissa bhante, sati, tadassa satindriyaṃ. saddhassa hi bhante, ariyasāvakassa āraddhaviriyassa upaṭṭhitasatino etaṃ pāṭikaṅkhaṃ: "yaṃ vossaggārammaṇaṃ karitvā labhissati samādhim labhis-sati cittassekaggataṃ. yo hissa bhante, samādhi ta-

²ekantigato - sīmu. ■

dassa samādhindriyaṃ.

3. Indeed 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 I, at present abide having touched them with the body and having penetrated them with wisdom, I see.” Indeed, that faith of his, O Bhante, is his faculty of faith.

saddhassa hi bhante, ariyasāvakassa āraddhaviriyassa upatṭhitasatino samāhitacittassa etaṃ pāṭikaṅkhaṃ: "yaṃ evaṃ jānissati anamataggo kho saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhā-

saṃyojanānaṃ sandhāvatam saṃsaratam avijjāyatveva tamokāyassa³ asesavirāgaṇirodho, santametam padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānaṃ, yā hissa bhante, paññā tadassa paññindriyaṃ, sa kho so⁴ bhante, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati: "ime kho te dhammā ye' me pubbe sutāva⁵ ahesuṃ, te'dānāhaṃ etarahi kāyena ca phusitvā⁶ viharāmi. paññāya ca anativijjha⁷ passāmi"ti. yā hi'ssa bhante, saddhā tadassa saddhindriyanti.

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. Indeed Sariputta, 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 Sariputta, is his faculty of energy. Indeed Sariputta,

³tamokāyasessa - sīmu, sī 2. ■

⁴saddho so - machasaṃ. ■

⁵sutava - machasaṃ. ■

⁶phassitvā - sī 1, 2. ■

⁷paṭivijjha - machasaṃ. ■

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. Indeed 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. Indeed 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 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 I, at present, abide having touched them with

the body, and having penetrated them with wisdom, I see." Indeed, that faith of his, O Sariputta, is his faculty of faith.

sādhū sādhu sārīputta, yo so sārīputta, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi sārīputta, ariyasāvakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āradhaviṛiyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, tadassa viriyindriyaṃ. saddhassa hi sārīputta, ariyasāvakassa āradhaviṛiyassa etaṃ pāṭikaṅkhaṃ "yaṃ āradhaviṛiyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, tadassa yā hissa sārīputta, paññā tadassa paññindriyaṃ. 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 tedānāhaṃ⁸ etarahi kāyena ca phusitvā viharāmi paññāya ca ativijjha passāmī"ti. yā hissa sārīputta, saddhā tadassa saddhindriyanti.

⁸tenāhaṃ - syā. ■
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