

0.0.1 Apana

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 instructions?”

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 instructions. 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 en-

¹na so - machasaṃ, syā. ■

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

yo so bhante, ariyasāvako tathāgate ekantagato² abhippasanno na so tathāgate vā tathāgatasā-sane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi bhante, ariyasāvakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āradbhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. yaṃ hissa bhante, viriyaṃ tadassa viriyindriyaṃ. saddhassa hi bhante, ariyasāvakassa āradbhaviriyassa etaṃ pāṭikaṅkhaṃ: "yaṃ satimā bhavissati paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā. yā hissa bhante, sati, tadassa satindriyaṃ. saddhassa hi bhante, ariyasāvakassa āradbhaviriyassa upaṭṭhitasatino etaṃ pāṭikaṅkhaṃ:

²ekantigato - sīmu. ■

"yaṃ vossaggārammaṇaṃ karitvā labhissati samādhim labhissati cittassekaggataṃ. yo hissa bhante, samādhi tadassa samādhindriyaṃ.

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 thirsting. 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 obliteration of thirsting, 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 having penetrated them with wisdom, I see." Indeed, that faith of his, O Bhante, is his faculty of faith.

saddhassa hi bhante, ariyasāvakassa āraddhavi-

riyassa upatṭhitasatino samāhitacittassa etaṃ pā-
 ṭikaṅkhaṃ: "yaṃ evaṃ jānissati anamataggo kho
 saṃsāro pubbā koṭi na paññāyati avijjānivarāṇā-
 naṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ
 saṃsarataṃ avijjāyatveva tamokāyassa³ asesavi-
 rāganirodho, santametaṃ padaṃ, paṇītametaṃ
 padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbū-
 padhipaṭinissaggo taṇhakkhayaṃ virāgo nirodho nib-
 bānaṃ, yā hissa bhante, paññā tadassa paññin-
 driyaṃ, sa kho so⁴ bhante, ariyasāvako evaṃ pa-
 dahitvā padahitvā evaṃ saritvā saritvā evaṃ sa-
 mādahitvā samādahitvā evaṃ pajānitvā pajānitvā
 evaṃ abhisaddahati: "ime kho te dhammā ye' me
 pubbe sutāva⁵ ahesuṃ, te'dānāhaṃ etarahi kā-
 yena ca phusitvā⁶ viharāmi. paññāya ca anativij-
 jha⁷ passāmī"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 instructions. Certainly Sariputta, this is to be expected of a noble disciple of faith: that he will abide firm in energy for the aban-

³tamokāyasessa - sīmu, sī 2. ■

⁴saddho so - machasaṃ. ■

⁵sutavā - machasaṃ. ■

⁶phassitvā - sī 1, 2. ■

⁷paṭivijjha - machasaṃ. ■

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doning 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 thirsting. 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 obliteration of thirsting, 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, 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.

sādhū sādhu sārīputta, yo so sārīputta, ariyasā-vako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi sārīputta, ariyasāvakaṃ etam pāṭikaṅkham: "yaṃ āraddhavi-riyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thā-mavā dalhaparakkamo anikkhittadhuro kusa-lesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, tadassa viriyindriyaṃ. saddhassa hi sārīputta, ariyasāva-kassa āraddhaviyassa etam pāṭikaṅkham "yaṃ āraddhavi-riyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thā-mavā dalhaparakkamo anikkhittadhuro kusa-lesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, ta-dassa yā hissa sārīputta, paññā tadassa paññin-driyaṃ. sa kho so sārīputta, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajāni-tvā evaṃ abhisaddahati: "ime kho te dhammā

ye'me pubbe sutāva ahesuṃ tedānāhaṃ⁸ etarahi
 kāyena ca phusitvā viharāmi paññāya ca ativijja
 passāmi"ti. yā hissa sārīputta, saddhā tadassa
 saddhindriyanti.

⁸tenāhaṃ - syā. ■
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