

### 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 so<sup>1</sup> 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-

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<sup>1</sup>na 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 ekantagato<sup>2</sup> 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:

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<sup>2</sup>ekantigato - 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 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.

saddhassa hi bhante, ariyasāvakassa āraddhavi-  
riyassa upatṭhitasatino samāhitacittassa etaṃ pā-

ṭikaṅkhaṃ: "yaṃ evaṃ jānissati anamataggo kho saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvatāṃ saṃsarataṃ avijjāyatveva tamokāyassa<sup>3</sup> asesavirāgaṇirodho, santametāṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ, yā hissa bhante, paññā tadassa 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 phusitvā<sup>6</sup> viharāmi. paññāya ca anativijjha<sup>7</sup> 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 abandoning of unwholesome dhammas, for the attainment of

<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. ■

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 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 sādhū sārīputta, yo so sārīputta, ariyasā-  
vako tathāgate ekantaḡato abhippasanno, na so  
tathāgate vā tathāḡatasāsane vā kaṅkheyya vā  
vicikiccheyya vā. saddhassa hi sārīputta, ariya-  
sāvakaṡsa etaṃ pāṭikaṅkhaṃ: "yaṃ āraḡdhavi-  
riyo viharissati akusalānaṃ dhammānaṃ paḡhā-  
nāya kusalānaṃ dhammānaṃ upasampadāya thā-  
maṡvā daḡhaparakkamo anikkhittadhuro kusalesu  
dhammesu, yaṃ hissa sārīputta, viriyaṃ, tadassa  
viriyindriyaṃ. saddhassa hi sārīputta, ariyasāva-  
kassa āraḡdhaviriyassa etaṃ pāṭikaṅkhaṃ "yaṃ  
āraḡdhaviriyo viharissati akusalānaṃ dhammānaṃ  
paḡhānāya kusalānaṃ dhammānaṃ upasampadāya  
thāmaṡvā daḡhaparakkamo anikkhittadhuro kusa-  
lesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, ta-  
dassa yā hissa sārīputta, paṅṅṅā tadassa paṅṅṅin-  
driyaṃ. sa kho so sārīputta, ariyasāvako evaṃ  
padahitvā padahitvā evaṃ saritvā saritvā evaṃ  
samādaḡhitvā samādaḡhitvā evaṃ pajānitvā pajāni-  
tvā evaṃ abhisaddaḡhati: "ime kho te dhammā

ye'me pubbe sutāva ahesuṃ tedānāhaṃ<sup>8</sup> etarahi  
 kāyena ca phusitvā viharāmi paññāya ca ativijjha  
 passāmi"ti. yā hissa sārīputta, saddhā tadassa  
 saddhindriyanti.

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<sup>8</sup>tenāhaṃ - syā. ■  
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