

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. 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

0.0.1 āpaṇasuttam

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

yo so bhante, ariyasāvako tathāgate ekanta-gato² abhippasanno na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi bhante, ariyasāvakaṃ etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviṛiyo viharissati aku-

¹na so - machasaṃ, syā. ■

²ekantigato - sīmu. ■

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 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.

salānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṇā daḥhaparakkamo anikkhittadhuro kusalesu dhammesu. yaṃ hissa bhante, viriyaṃ tadassa viriyindriyaṃ. saddhassa hi bhante, ariyasāvakassa āradhaviyassa etaṃ pāṭikaṅkhaṃ: "yaṃ satimā bhavissati paramena satinepakkena samannāgato cirakatampi cirabhāsitatampi saritā anussaritā. yā hissa bhante, sati, tadassa satindriyaṃ. saddhassa hi bhante, ariyasāvakassa āradhaviyassa upatṭhitasatino etaṃ pāṭikaṅkhaṃ: "yaṃ vossaggārammaṇaṃ karitvā labhissati samādhim labhissati cittassekaggataṃ. yo hissa bhante, samādhī tadassa samā-

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 estab-

dhindriyaṃ.

saddhassa hi bhante, ariyasāvakassa āradhaviṛiyassa upaṭṭhitasatino samāhitacittassa etaṃ pāṭikaṅkhaṃ: “yaṃ evaṃ jānissati anamataggo kho saṃsāro pubbākoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ avijjāyateva tamokāyassa³ asesavirāgaṇirodho, santametaṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpa-dhipaṭinissaggo taṇhakkhayaṃ virāgo nirodho nibbānaṃ, yā hissa bhante, paññā tadassa paññindriyaṃ, sa kho so⁴ bhante, ari-

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³tamokāyasēva - simu, si 2. ■

⁴saddho so - machasaṃ. ■

lished 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.

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

yasāvako 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 passāmī"ti. yā hi'ssa bhante, saddhā tadassa saddhindriyanti.

sādhū sādhū sārīputta, yo so sārīputta, ariyasāvako tathāgate ekantagato abhippāsanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi sārīputta, ariyasā-

⁵sutavā - machasam. ■

⁶phassitvā - sī 1, 2. ■

⁷paṭivijjha - machasam. ■
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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, 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

vakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, tadassa viriyindriyaṃ. saddhassa hi sārīputta, ariyasāvakassa āradhāviriyaṃ etaṃ pāṭikaṅkhaṃ "yaṃ āradhāviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu, yaṃ hissa sārīputta, viriyaṃ, tadassa yā hissa sārīputta, paññā tadassa paññindriyaṃ. sa kho so sārīputta, ariyasāvako evaṃ padahitvā

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 sam-sara 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

padahitvā evaṃ sari-
tvā saritvā evaṃ samā-
dahitvā samādahitvā
evaṃ pajānitvā pajā-
nitvā evaṃ abhisad-
dahati: "ime kho te
dhammā ye'me pubbe
sutāva ahesuṃ tedānā-
haṃ⁸ etarahi kāyena
ca phusitvā viharāmi
paññāya ca ativijjha
passāmī"ti. yā hissa
sāriputta, saddhā ta-
dassa saddhindriyanti.

⁸tenāhaṃ - syā.
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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.

