

### 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

### 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 so<sup>1</sup> tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā"ti?

yo so bhante, ariyasāvako tathāgate ekanta-gato<sup>2</sup> abhippasanno na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi bhante, ariyasāvakaṃ etam pāṭikaṃ kham: "yaṃ āraddhaviṛiyo viharissati aku-

<sup>1</sup>na so - machasaṃ, syā. ■

<sup>2</sup>ekantigato - 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. 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.

salānaṃ dhammānaṃ  
pahānāya kusalānaṃ  
dhammānaṃ upasam-  
padāya thāmaṇā daḷ-  
haparakkamo anik-  
khittadhuro kusalesu  
dhammesu. yaṃ hissa  
bhante, viriyaṃ ta-  
dassa viriyindriyaṃ.  
saddhassa hi bhante,  
ariyasāvakassa ārad-  
dhaviriyassa etaṃ pā-  
ṭikaṅkhaṃ: "yaṃ sa-  
timā bhavissati para-  
mena satinepakkena  
samannāgato ciraka-  
tampi cirabhāsitampi  
saritā anussaritā. yā  
hissa bhante, sati, ta-  
dassa satindriyaṃ.  
saddhassa hi bhante,  
ariyasāvakassa ārad-  
dhaviriyassa upatṭhi-  
tasatino etaṃ pāṭikaṅ-  
khaṃ: "yaṃ vossaggā-  
rammaṇaṃ karitvā la-  
bhissati samādhim la-  
bhissati cittassekagga-  
taṃ. yo hissa bhante,  
samādhī tadassa samā-

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 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 tamokāyassa<sup>3</sup> asesavirāgaṇirodho, santametaṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpa-dhipaṭinissaggo taṇhakkhayaṃ virāgo nirodho nibbānaṃ, yā hissa bhante, paññā tadassa paññindriyaṃ, sa kho so<sup>4</sup> bhante, ari-

bjt page 398

<sup>3</sup>tamokāyasseeva - simu, si 2.

<sup>4</sup>saddho 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, 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 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 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.

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

<sup>5</sup>sutavā - machasam. ■

<sup>6</sup>phassitvā - sī 1, 2. ■

<sup>7</sup>paṭivijjha - machasam. ■  
pts page 226 ■

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

vakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā dāḥaparakkamo anikkhittadhuro 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 anikkhittadhuro 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. 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 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-  
haṃ<sup>8</sup> etarahi kāyena  
ca phusitvā viharāmi  
paññāya ca ativijjha  
passāmī"ti. yā hissa  
sāriputta, saddhā ta-  
dassa saddhindriyanti.

<sup>8</sup>tenāhaṃ - syā.  
pts page 227

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.

