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 sāriputtaṃ āmantesi: "yo so sāriputta, ariyasāvako tathāgate ekantagato, abhippasanno api nu so[1] 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-

[1] 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 [2] abhippasanno na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi bhante, ariyasāvakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. yaṃ hissa bhante, viriyaṃ tadassa viriyindriyaṃ. saddhassa hi bhante, ariyasāvakassa āraddhaviriyassa etaṃ pāṭikaṅkhaṃ: "yaṃ satimā bhavissati paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā. yā hissa bhante, sati, tadassa satindriyaṃ. saddhassa hi bhante, ariyasāvakassa āraddhaviriyassa upaṭṭhitasatino etaṃ pāṭikaṅkhaṃ:

[2] ekantigato - sīmu

"yaṃ vossaggārammaṇaṃ karitvā labhissati samādhiṃ 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 ownership, the extinction 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 āraddhaviriyassa upaṭṭhitasatino samāhitacittassa etaṃ pāṭikaṅkhaṃ: "yaṃ evaṃ jānissati anamataggo kho

saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ avijjāyatveva tamokāyassa[3] asesavirāganirodho, santametaṃ padaṃ, paṇītametaṃ padaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ, yā hissa bhante, paññā tadassa paññindriyaṃ, sa kho so[4] bhante, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati: "ime kho te dhammā ye' me pubbe sutāva[5] ahesuṃ, te'dānāhaṃ etarahi kāyena ca phusitvā[6] viharāmi. paññāya ca anatividdha[7] 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 wholesome dhammas. He will be strong, energetic, not laying aside the responsibilities in [striving for] whole-

[3] tamokāyasseva - sīmu, sī 2
[4] saddho so - machasaṃ
[5] sutavā - machasaṃ
[6] phassitvā - sī 1, 2
[7] paṭivijjha - machasaṃ

some 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 ownership, the extinction 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.

sādhu sādhu sāriputta, yo so sāriputta, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā. saddhassa hi sāriputta, ariyasāvakassa etaṃ pāṭikaṅkhaṃ: "yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, yaṃ hissa sāriputta, viriyaṃ, tadassa viriyindriyaṃ. saddhassa hi sāriputta, ariyasāvakassa āraddhaviriyassa etaṃ pāṭikaṅkhaṃ "yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, yaṃ hissa sāriputta, viriyaṃ, tadassa yā hissa sāriputta, paññā tadassa paññindriyaṃ. sa kho so sāriputta, ariyasāvako evaṃ padahitvā padahitvā evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati: "ime kho te dhammā ye'me pubbe sutāva ahesuṃ tedānāhaṃ[8] etarahi kāyena ca phusitvā viharāmi paññāya ca ativijjha

[8] tenāhaṃ - syā

passāmī"ti. yā hissa sāriputta, saddhā tadassa saddhindriyantī.