

Exploring the ancient path in the Buddha's own words -- Lesson 1.4.6

Ānāpānassatisuttaṃ

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto¹ abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi—“apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā² anuttaraṃ puññakkhettaṃ lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpāya parisāya appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisāṃ alaṃ yojanaṇanāni³ dassanāya gantaṃ puṭosenāpi”.

“Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā

¹ This meeting of the Bhikkhusaṅgha was called *Pavāraṇā* and terminated the Bhikkhus' rain retreat. *Komudī* is the fullmoon night of the month named *Kattikā* (October-November), the blooming period of the white waterlilies. *Pavāraṇā* usually follows the rain retreats where the Bhikkhus' were required to declare openly before the assembly that during the period of their meditation they had been pure of any seen, heard or apprehended sin: (*diṭṭena vā sutena vā parisankāya vā.*) and further requested in humble manner others to point out those sins that they might have committed unknowingly. One Sutta describing this procedure during old times is the *Pavāraṇāsuttaṃ*, *Vaṅgīsaṃyuttaṃ*, *Sagāthāvaggo* of the *Samyuttanikāyo*: *Atha kho bhagavā tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi—“handa dāni, bhikkhave, pavāremi vo. Na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā”ti.*—Having surveyed the silent order of the Bhikkhus the Bhagavā addressed the Bhikkhus thus: “Come, O' Bhikkhus, let me invite you: Is there not any action of mine performed by body or by speech that you would find fault with?”

² These epithets describe the different ways of paying respect to the members of the Bhikkhusaṅgha, the first one: *āhuneyyā*—being a term for the offering the four requisites (*civāra, piṇḍapatā, sesāna, gilānapaccayabhesajjhaparikkhāra*); *pāhuneyyā*—expresses the hospitality given to members of the Saṅgha like to family members; *dakkhiṇā*—is a donation and offering out of faith and with reference to and for the benefit of beings in the lower realms with the intention to ease their suffering; *añjalikaraṇīyā*—is the respect expressed with folded hands above the head.

³ One *yojana* was the common measure of length as it could be travelled by one yoke, about seven miles (see intr. 1.1.1)

vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā—evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ⁴ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino⁵ sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannaṃ⁶ avinipātadhammā niyatā sambodhiparāyanā— evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Majjhimanikāye, Uparipaṇṇāsapāli, Anupadavaggo

āgantvā	ā+ gacchati (ger.)	having come
āhuneyyā		worthy of offering
abbhokāse	abhi+avakāse	open air, open sky
anāvattidhammā	an+āvatti+dhammā	not + returning +by nature, liable
añjalikaraṇīyā	añjali+karaṇīyā	hands + rising :showing respect by rising folded hands
anuppattasadatthā	anuppatta+sad+atthā	attained + one's own +goal, wealth
anuviloketvā	(ger.)	having looked around
apalāpāyaṃ	a+palāpa+ayaṃ	without prattle +this
avinipātadhammā	a+vinipāta+dhammā	not+lower fields + by nature, liable
cātumāsiniyā	cātu+māsiniyā	four +months
dakkhiṇeyyā		worthy of donations
dukkhassantaṃ	dukkha+assa+antaṃ	end of suffering
katakaraṇīyā	kata+karaṇīyā	done +out to be done

⁴ An Arahant is completely free from all the ten fetters, the five lower as well as the five higher ones—*Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā- imāni pañcuddhambhāgiyāni saṃyojanāni* .—Here the description of an Anāgāmi follows, who represents the third of the four pairs of men which form the the eight kinds of individuals that have not only maintained the path but also reached the fruit: *cattāri purisayugāni atṭha-purisa-puggalā*. More details are given under 5.7 and 5.11. The complete eradication of the first five fetters, the lower fetters —*pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā*—qualifies the Anāgāmi.

⁵ Nearly being free from the fifth and the fourth fetter but complete eradication of the three lower fetters qualifies a Sakadāgāmi: *Sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso, kāmacchando, byāpādo— imāni pañcorambhāgiyāni saṃyojanāni*.

⁶ The elimination of the first three, the lowest fetters—*tiṇṇaṃ saṃyojanānaṃ parikkhayā*—qualifies the Sotapanna: *Sahāvassa dassana-sampadāya, tayassu dhammā jahitā bhavanti: sakkāyadiṭṭhi vicikicchitaṃ ca, silabbataṃ vāpi yadatthi kiñci*. (Along with the attainment of insight the three fetters drop away: illusion of self, doubt and clinging to rites and rituals—*Ratanasutta*).

khīṇāsavā	khīṇa+āsavā	without + impurities, defilements moon light
komudiyā		
nippalāpāyaṃ	ni+p+palāpa+ayaṃ	without +chatter +this sure, certainly
niyatā		
ohitabhārā	ohita+bhārā	laid down + burden born spontaneously
opapātikā		
orambhāgiyānaṃ	ora+m+bhāga +iyānaṃ	below, inferior + parts, section worthy of hospitality on the 15 th day (fullmoon)
pāhuneyyā		
pannarase		
parikkhīṇabhavasamyojanā	pari+k+khīṇa+bhava+samyojanā	completely+destroyed+ becoming+fetters one who attains final liberation
parinibbāyino		
parisā		
parivuto		
patiṭṭhitā	pa+tiṭṭhitā	established
puṭosenāpi	puṭo+sena+api	container + army: with a provision bag +more over full made full, full moon night exhaustion, waste only once
puṇṇāya		
puṇṇamāya		
rattiyā		
parikkhayā		
sakideva		
sambodhiparāyanā	sambodhi+parāyanā	complete enlightenment+final rest
sammadaññāvimuttā	samma+d+aññā+vimuttā	right+wisdom+liberation the innermost, essence, pith that + the day + of Uposathe reduced silent
sāre		
tadahuposathe	tad+aha +uposathe	fulfilled, accomplished + left behind; reached perfection
tanuttā		
tuṇhībhūtaṃ		
vusitavanto	visita+vanto	a yojana + counting, measure of
yojanagaṇanāni	yojana+gaṇanā+ni	