

Exploring the Ancient Path in the Buddha's Own Words

Lesson 1.4.6

Ānāpānassatisuttaṃ

Free from Prattle and Chatter is this Assembly



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Ānāpānassatisuttaṃ	Free from Prattle and Chatter is this Assembly
<p>Evam me sutam– ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ– āyasmatā ca sārīputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.</p>	<p>Thus has been heard by me. At on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother, together with many well-known elder disciples — with Venerable Sariputta, Venerable Mahā Moggallāna, Venerable Mahā Kassapa, Venerable Mahā Kaccana, Venerable Mahā Koṭṭhita, Venerable Mahā Kappina, Venerable Mahā Cunda, Venerable Revata, Venerable Ananda, and other renowned elder disciples.</p>
<p>Tena kho pana samayena therā bhikkhū nave bhikkhū ovaḍanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovaḍanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ viṣesaṃ jānanti.</p>	<p>On that occasion the elder Bhikkhus were teaching and instructing newly ordained disciples. Some elder Bhikkhus were teaching and instructing ten Bhikkhus, some were teaching and instructing twenty Bhikkhus, some were teaching and instructing thirty Bhikkhus, some were teaching and instructing forty Bhikkhus. The new Bhikkhus, on being taught and instructed thus by the elder Bhikkhus, came to achieve something superior than what they knew before.</p>
<p>Tena kho pana samayena bhagavā</p>	<p>At that time the Bhagavā sat down under</p>

<p>tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiya bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi—</p>	<p>open sky at the Uposatha-day of the 15th, the full moon night of the Pavāraṇā meeting. Having surveyed the silent and quiet Bhikkhusaṅgha he addressed them thus:</p>
<p>“āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyosomattāya vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idhevāhaṃ sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamessāmi”ti.</p>	<p>“Bhikkhus, I am content with this progress. My mind is pleased with this progress. From this day onwards, Bhikkhus, put forward all your efforts to attain what has not been attained, to achieve what has not been achieved, to realize what has not been realized. I will wait here at Sāvatti for the Komudi full moon of the fourth month.”</p>
<p>Assosum kho jānapadā bhikkhū— “bhagavā kira tattheva sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamessati”ti.</p> <p>Te jānapadā bhikkhū sāvatthiṃ osaranti bhagavantam dassanāya.</p>	<p>Those Bhikkhus who lived in the country heard: “The Bhagavā will wait at Sāvatti for the Komudi full moon of the fourth month!” and those Bhikkhus who lived in the country left to see the Bhagavā at Sāvatti.</p>
<p>Te ca kho therā bhikkhū bhiyyosomattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ jānanti.</p>	<p>The elder Bhikkhus did their utmost to teach and instruct the newly ordained disciples. Some elder Bhikkhus were teaching and instructing ten Bhikkhus, some were teaching and instructing twenty Bhikkhus, some were teaching and instructing thirty Bhikkhus; some were teaching and instructing forty Bhikkhus. The new Bhikkhus, on being taught and instructed thus by the elder Bhikkhus, came to achieve something superior than what they knew before.</p>
<p>Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiya bhikkhusaṅghaparivuto abbhokāse nisinno hoti.</p>	<p>At that time the Bhagavā sat down under open sky at the Uposatha-day in the full moon night ending the four-month’s rain retreat surrounded by the Bhikkhusaṅgha.</p>

Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:	Having surveyed the silent and quiet Bhikkhusaṅgha he addressed the Bhikkhus thus:
“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā.	“Free from prattle, O’ Bhikkhus, is this assembly, free from chatter, O’ Bhikkhus, is this assembly, pure and established in essence.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.	Such is this Bhikkhusaṅgha, O’ Bhikkhus, of such nature is, O’ Bhikkhus, this assembly, that it is truly an assembly that is worthy of offerings, worthy of hospitality, worthy of gifts, and well worth to be addressed with folded hands, an endless field of merit in this world.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpāya parisāya appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ.	Such is this Bhikkhusaṅgha, O’ Bhikkhus, of such nature is, O’ Bhikkhus, this assembly, that a little gift given to this assembly leads to great result, and a greater gift to even greater result.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa.	Such is this Bhikkhusaṅgha, O’ Bhikkhus, of such nature is it, O’ Bhikkhus, that an assembly like this is rare to be seen in this world.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisaṃ alaṃ yojanagaṇanāni dassanāya gantum puṭosenāpi.	Such is this Bhikkhusaṅgha, O’ Bhikkhus, of such nature is, O’ Bhikkhus, this assembly, that to be able to see an assembly like this it is surely worthwhile to walk with a provision bag even for a number of yojanas.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā	There are, O’ Bhikkhus, Bhikkhus in this Bhikkhusaṅgha, who are Arahants, completely freed from any defilements, who have reached perfection and done what ought to be done, laid down the burden and reached their goal,
parikkhīṇabhavasamyojanā	who have destroyed the fetters binding them

sammadaññāvimuttā—evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.	to existence and are completely liberated by their own final knowledge—of such nature there are, O’ Bhikkhus, Bhikkhus in this Bhikkhusaṅgha.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.	There are also, O’ Bhikkhus, Bhikkhus in this Bhikkhusaṅgha, who have completely destroyed the five lower fetters with one spontaneous rebirth left, where they will realise full liberation and are unlikely to return to this world—of such nature there are Bhikkhus, O’ Bhikkhus, in this Bhikkhusaṅgha.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti—evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.	There are, O’ Bhikkhus, Bhikkhus in this Bhikkhusaṅgha, who are Sakadāgāmi- having completely destroyed the three fetters and reduced craving, aversion and illusion, they will return once more to this world and make an end to suffering—of such nature there are Bhikkhus, O’ Bhikkhus, in this Bhikkhusaṅgha.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyana—evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.	There are, O’ Bhikkhus, Bhikkhus in this Bhikkhusaṅgha, who are Sotāpannā having completely destroyed the three fetters they are not liable to return to the lower worlds but are assured to reach final liberation—of such nature there are Bhikkhus, O’ Bhikkhus, in this Bhikkhusaṅgha.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti.	And there are, Bhikkhus, Bhikkhus in this Bhikkhusaṅgha, who devote themselves to the practise of <i>ānāpānassati</i> . <i>Ānāpānassati</i> , Bhikkhus, when developed and fully engaged in, is of great fruit, of great benefit. With the development and full engagement of <i>ānāpānassati</i> , the four <i>satipaṭṭhānas</i> get fulfilled.
Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā	With the development and full engagement of the four <i>satipaṭṭhānas</i> , the seven <i>bojjhaṅgas</i> get

bahulīkatā vijjāvimuttiṃ paripūrenti.	fulfilled. With the development and full engagement of the seven <i>bojjhaṅgas</i> , freedom through knowledge gets attained.
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