
POTṬHAPĀDAŚUTTA

406.

evaṃ me sutam.
Thus have I heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
Once the Lord was staying at Savatthi, in Jeta's grove, in Anāthapiṇḍika's park.

tena kho pana samayena poṭṭhapādo paribbājako samayappavāḍake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ tiṃsamattehi paribbājakasatehi.

And at that time the wanderer Poṭṭhapāda was at the debating-hall near the Tinduka tree, in the single-halled park of Queen Mallikā, with a large crowd of about three hundred wanderers.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.
Then the Lord, rising early, took his robe and bowl and went to Sāvattthi for alms.

407.

atha kho bhagavato etadahosi:
But it occurred to him:

“atippago kho tāva sāvatthiyaṃ piṇḍāya caritum.
‘It is too early to go to Sāvattthi for alms.

yamnūnāhaṃ yena samayappavāḍako tindukācīro ekasālako mallikāya ārāmo, yena poṭṭhapādo paribbājako tenupasaṅkameyyan”ti.

Suppose I were to go to the debating-hall to see the wanderer Poṭṭhapāda?’

atha kho bhagavā yena samayappavāḍako tindukācīro ekasālako mallikāya ārāmo tenupasaṅkamī.

And he did so.

408.

3.

tena kho pana samayena poṭṭhapādo paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti

There Poṭṭhapāda was sitting with his crowd of wanderers,

unnāḍiniyā uccāsaddamahāsaddāya anekavihiṭṭhaṃ tiracchānakathāṃ kathentiya.
all shouting and making a great commotion, indulging in various kinds of unedifying conversation,

seyyathidaṃ - rājakathāṃ corakathāṃ mahāmatṭakathāṃ senākathāṃ bhayakathāṃ yuddhakathāṃ

such as about kings, robbers, ministers, armies, dangers, wars,

annakathāṃ pānakathāṃ vatthakathāṃ sayanakathāṃ mālākathāṃ gandhakathāṃ
food, drink, clothes, beds, garlands, perfumes,

ñātikathāṃ yānakathāṃ gāmakathāṃ nigamakathāṃ nagarakathāṃ janapadakathāṃ
relatives, carriages, villages, towns and cities, countries,

itthikathāṃ sūrakathāṃ visikhākathāṃ kumbhaṭṭhānakathāṃ
women, heroes, street- and well-gossip,

pubbaṇṇakathāṃ nānattakathāṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathāṃ
iti vā.

talk of the departed, desultory chat, speculations about land and sea, talk of being and non-being.

409.

4.

addasā kho poṭṭhapādo paribbājako bhagavantam dūratova āgacchantaṃ; disvāna sakam parisam saṇṭhapesi:

But Poṭṭhapāda saw the Lord coming from a distance, and so he called his followers to order, saying:

“appasaddā bhonto hontu, mā bhonto saddamakatta.
‘Be quiet, gentlemen, don’t make a noise, gentlemen!’

ayaṃ samaṇo gotamo āgacchati.
That ascetic Gotama is coming,

appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī.
and he likes quiet and speaks in praise of quiet.

appeva nāma appasaddaṃ parisam viditvā upasaṅkamitabbaṃ maññeyyā”ti.

If he sees that this company is quiet, he will most likely want to come and visit us.’

evaṃ vutte te paribbājaka tūṇhī ahesuṃ.
At this the wanderers fell silent.

410.

5.

atha kho bhagavā yena poṭṭhapādo paribbājako tenupasaṅkami.

Then the Lord came to Poṭṭhapāda,

atha kho poṭṭhapādo paribbājako bhagavantam etadavoca:

who said:

“etu kho, bhante, bhagavā.

‘Come, reverend Lord,

svāgatam, bhante, bhagavato.

welcome, reverend Lord!’

cirassam kho, bhante, bhagavā imam pariyāyamakāsi, yadidaṃ idhāgamanāya.

At last the reverend Lord has gone out of his way to come here.

nisīdatu, bhante, bhagavā, idaṃ āsanam paññattan”ti.

Be seated, Lord, a seat is prepared.’

nisīdi bhagavā paññatte āsane.

The Lord sat down on the prepared seat,

poṭṭhapādopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantam nisīdi.

and Poṭṭhapada took a low stool and sat down to one side.

ekamantam nisinnam kho poṭṭhapādam paribbājakam bhagavā etadavoca:

The Lord said:

“kāya nuttha, poṭṭhapāda, etarahi kathāya sannisinnā,

‘Poṭṭhapāda, what were you all talking about?’

kā ca pana vo antarākathā vippakatā”ti?

What conversation have I interrupted?’

411.

6.

evam vutte poṭṭhapādo paribbājako bhagavantam etadavoca:

Poṭṭhapāda replied:

“tūṭṭhatesā, bhante, kathā, yāya mayam etarahi kathāya sannisinnā.

‘Lord, never mind the conversation we were having just now,

nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.

it will not be difficult for the Lord to hear about that later.

purimāni, bhante, divasāni purimatarāni, nānātiṭṭhiyānam samanabrahmanānam
kotūhalaśālāya sannisinnānam sannipatitānam abhisaññānirodhe kathā udapādi:

In the past few days, Lord, the discussion among the ascetics and Brahmins of various schools, sitting together and meeting in the debating-hall, has concerned the higher extinction of consciousness.

‘katham nu kho, bho, abhisaññānirodho hoti”ti?

‘How does the cessation of perception happen?’

tatrekacce evamāḥsu:

Some said:

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi.

“One’s perceptions arise and cease without cause or condition.

yasmim samaye uppajjanti, saññī tasmim samaye hoti.

When they arise, one is conscious,

yasmim samaye nirujjhanti, asaññī tasmim samaye hoti”ti.

when they cease, then one is unconscious.”

ittheke abhisaññānirodham paññapenti.

That is how they explained it.

“tamañño evamāha:

But somebody else said:

‘na kho pana metam, bho, evam bhavissati.

“No, that is not how it is.

saññā hi, bho, purisassa attā.

Perceptions are a person’s self,

sā ca kho upetipi apetipi.

which comes and goes.

yasmim samaye upeti, saññī tasmim samaye hoti.

When it comes, one is conscious,

yasmim samaye apeti, asaññī tasmim samaye hoti”ti.

when it goes, one is unconscious.”

ittheke abhisaññānirodham paññapenti.

That is how they explained it.

“tamañño evamāha:

Another said:

‘na kho pana metaṃ, bho, evaṃ bhavissati.

“That is not how it is.

santi hi, bho, samaṇabrāhmaṇā mahiddhikā mahānubhāvā.

There are ascetics and Brahmins of great powers, of great influence.

te imassa purisassa saññaṃ upakaḍḍhanti apakaḍḍhanti.

They draw down consciousness into a man and withdraw it.

yasmim samaye upakaḍḍhanti, saññī tasmim samaye hoti.

When they draw it down into him, he is conscious,

yasmim samaye apakaḍḍhanti, asaññī tasmim samaye hoti’ti.

when they withdraw it, he is unconscious.”

ittheke abhisaññānirodhaṃ paññapenti.

That is how they explained it.

“tamañño evamāha:

And another said:

‘na kho pana metaṃ, bho, evaṃ bhavissati.

“No, that is not how it is.

santi hi, bho, devatā mahiddhikā mahānubhāvā.

There are deities of great powers, of great influence.

tā imassa purisassa saññaṃ upakaḍḍhanti apakaḍḍhanti.

They draw down consciousness into a man and withdraw it.

yasmim samaye upakaḍḍhanti, saññī tasmim samaye hoti.

When they draw it down into him, he is conscious,

yasmim samaye apakaḍḍhanti, asaññī tasmim samaye hoti’ti.

when they withdraw it, he is unconscious.”

ittheke abhisaññānirodhaṃ paññapenti.

That is how they explained it.

“tassa mayhaṃ, bhante, bhagavantamyeva ārabha sati udapādi:

It was in this connection that I thought of the Lord:

‘aho nūna bhagavā, aho nūna sugato, yo imesaṃ dhammānaṃ sūkhalo’ti.

“Ah, surely, the Blessed Lord, the Well-Farer, he is supremely skilled about these matters!

bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa.

The Blessed Lord well understands the higher extinction of consciousness.”

kathaṃ nu kho, bhante, abhisaññānirodho hoti’ti?

What then, Lord, is this higher extinction of consciousness?’

412.

7.

“tatra, poṭṭhapāda, ye te samaṇabrāhmaṇā evamāhaṃsu:

‘In this matter, Poṭṭhapāda, those ascetics and Brahmins who say

‘ahetū appaccayā purisassa saññaṃ uppajjanti nirujjhanti’ti, āditova tesam aparaddhaṃ.

one’s perceptions arise and cease without cause or condition are totally wrong.

taṃ kissa hetu?

Why is that?

sahetū hi, poṭṭhapāda, sappaccayā purisassa saññaṃ uppajjanti nirujjhanti.

One’s perceptions arise and cease owing to a cause and conditions.

sikkhā ekā saññaṃ uppajjati,

Some perceptions arise through training,

sikkhā ekā saññaṃ nirujjhati”.

and some pass away through training.’

413.

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“kā ca sikkhā”ti?

‘What is this training?’

bhagavā avoca:

The Lord said.

“idha, poṭṭhapāda, tathāgato loke uppajjati araham, sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā.

‘Poṭṭhapāda, a Tathāgata arises in this world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed.

so imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ
sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.

He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people.

so dhammaṃ deseti ādikalyāṇaṃ majjhekalāyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ
sabyañjanaṃ, kevalapariṇaṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

191. (MN2 190-212)

41. (MN 2, 41—62)

“taṃ dhammaṃ sunāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

‘This Dhamma is heard by a householder or a householder’s son, or one reborn in some family or other.

so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

Having heard this Dhamma, he gains faith in the Tathagata.

so tena saddhāpatilābhena samannāgato iti paṭisañcikkhati — ‘sambādho gharāvāso
rajoṇṇaṃ, abbhokāso pabbajati.

Having gained this faith, he reflects: “The household life is close and dusty, the homeless life is free as air.

naṇḍaṃ sukaraṃ agāraṃ ajjhāvasatā ekantapariṇaṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ
brahmacariyaṃ carituṃ.

It is not easy, living the household life, to live the fully-perfected holy life, purified and polished like a conch-shell.

yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajeyyāmi.

Suppose I were to shave off my hair and beard, don yellow robes and go forth from the household life into homelessness!”

192.

“so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ
pahāya appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya

And after some time, he abandons his property, small or great, leaves his circle of relatives, small or great,

kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

shaves off his hair and beard, dons yellow robes and goes forth into the homeless life.

193.

42.

“so evaṃ pabbajito samāno pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno,

‘And having gone forth, he dwells restrained by the restraint of the rules, persisting in right behaviour,

anumattesu vajesu bhayadassāvī,

seeing danger in the slightest faults,

samādāya sikkhati sikkhāpadesu,

observing the commitments he has taken on

kāyakammavacīkammaṇa samannāgato kusalena,

regarding body, deed and word, devoted to the skilled

parisuddhājīvo sīlasampanno,

and purified life, perfected in morality,

indriyesu guttadvāro,

with the sense-doors guarded,

satisampajaññaṇa samannāgato, santuṭṭho.

skilled in mindful awareness and content.

194.

“kathaṇca, potṭhapāda, bhikkhu sīlasampanno hoti?

‘And how, Potṭhapāda, is a monk perfected in morality?’

idha, potṭhapāda, bhikkhu pānātipātāṃ pahāya pānātipātā paṭivirato hoti.

Abandoning the taking of life, he dwells refraining from taking life,

nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtaḥitānukampī viharati.

without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings.

idampissa hoti sīlasampanno.

Thus he is accomplished in morality.

(MN 1, 8—27)

1.8.

“adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikāṅkhī, athenena sucibhūtena attanā viharati.

“Abandoning the taking of what is not given, he dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

“abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

Abandoning unchastity, he lives far from it, aloof from the village-practice of sex.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

“musāvādaṃ pahāya musāvādā paṭivirato hoti

“Abandoning false speech, he dwells refraining from false speech,

saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

“pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti;

Abandoning malicious speech,

ito sutvā na amutra akkhātā imesaṃ bhedāya;

he does not repeat there what he has heard here to the detriment of these,

amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedāya.

or repeat here what he has heard there to the detriment of those.

iti bhinnānaṃ vā sandhātā,

Thus he is a reconciler of those at variance

sahitānaṃ vā anuppadātā,

and an encourager of those at one,

samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

rejoicing in peace, loving it, delighting in it, one who speaks up for peace.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

“pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti;

Abandoning harsh speech, he refrains from it.

yā sā vācā nelā

He speaks whatever is blameless,

kāṇhasukhā pemaṇiyā hadayaṅgamā

pleasing to the ear, agreeable, reaching the heart,

porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

urbane, pleasing and attractive to the multitude.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

“samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti

Abandoning idle chatter,

kālavādī bhūtavādī atthavādī

he speaks at the right time, what is correct and to the point,

dharmavādī vinayavādī,

of Dhamma and discipline.

nidhānavatim vācaṃ bhāsītā hoti

He is a speaker whose words are to be treasured,

kālena sāpadesaṃ pariyaṇavatim atthasamhitam.

seasonable, reasoned, well-defined and connected with the goal.”

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

“bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti.

“He is a refrainer from damaging seeds and crops.

ekabhattiko hoti rattūparato virato vikālabhojanā.

He eats once a day and not at night, refraining from eating at improper times.

naccagītavāditavisūkadassanā paṭivirato hoti.

He avoids watching dancing, singing, music and shows.

mālāgandhaviḷepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

He abstains from using garlands, perfumes, cosmetics, ornaments and adornments.

uccāsayanamahāsayanā paṭivirato hoti.

He avoids using high or wide beds.

jātarūparajatapāṭiggahaṇā paṭivirato hoti.

He avoids accepting gold and silver.

āmakaḍḍhāṇṇapaṭiggahaṇā paṭivirato hoti.

He avoids accepting raw grain

āmakaṃsaṃsapāṭiggahaṇā paṭivirato hoti.

or raw flesh,

itthikumārīkapaṭiggahaṇā paṭivirato hoti.

he does not accept women and young girls,

dāsīdāsapāṭiggahaṇā paṭivirato hoti.

male or female slaves,

ajelakapaṭiggahaṇā paṭivirato hoti.

sheep and goats,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.

cocks and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti.

elephants, cattle, horses and mares,

khetṭavattṭhapaṭiggahaṇā paṭivirato hoti.

fields and plots;

dūṭeyyapaṇḍagamanānuyogā paṭivirato hoti.

he refrains from running errands,

kayavikkayā paṭivirato hoti.

from buying and selling,

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.

from cheating with false weights and measures,

ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

from bribery and corruption, deception and insincerity,

chedanavadhabandhanaviparāmoṣāalopasahasākārā paṭivirato hoti.

from wounding, killing, imprisoning, highway robbery, and taking food by force."

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

195.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmaḥbhūtagāmasamārambhaṃ anuyuttā viharanti.

“There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

seyyathidaṃ — mūlabījāṃ khandhabījāṃ phalubījāṃ aggabījāṃ bījabījameva pañcamāṃ,

These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth.”

iti evarūpā bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti.

They refrain from such injury to plants and seeds.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

196.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods

seyyathidaṃ — annasannidhiṃ pānasannidhiṃ

Such as food, drink,

vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ

clothing, carriages, beds,

gandhasannidhiṃ āmisasannidhiṃ,

perfumes, material possessions.

iti vā iti evarūpā sannidhikāraparibhogā paṭivirato hoti.

They refrain from storing up such goods.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

197.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viśukadassanaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to attending shows.

seyyathidaṃ — naccam gītaṃ vādiṭam pekkhaṃ akkhānaṃ pañissaraṃ

Such as dancing, singing, music, displays, recitations, hand-music,

vetālaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vamsaṃ dhovanaṃ

cymbals and drums, fairy-shows, acrobatic and conjuring tricks,

hatthiyuddhaṃ assayuddhaṃ mahimsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ

meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ

combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quail,

daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anikadassanaṃ

fighting with staves, boxing, wrestling, sham-fights, parades, manoeuvres and military reviews,

iti vā iti evarūpā viśukadassanā paṭivirato hoti.

he refrains from attending such displays.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

198.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūṭappamādaṭṭhānūyogaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to games and idle pursuits.

seyyathidaṃ — atthapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ

Such as eight- or ten-row chess, ‘chess in the air’, hopscotch, spillikins, dice, hitting sticks, ‘hand-pictures’, ball-games, blowing through toy pipes, playing with toy ploughs, turning somersaults, playing with toy windmills, measures, carriages, and bows, guessing letters, guessing thoughts, mimicking deformities,

iti vā iti evarūpā jūṭappamādaṭṭhānūyogaṃ paṭivirato hoti.

he refrains from such idle pursuits.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

199.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṇaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to high and wide beds.

seyyathidaṃ — āsandiṃ pallaṅkaṃ gonakaṃ cittaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kattiṣsaṃ koseyyaṃ kuttakaṃ haṭṭhattharaṃ assattharaṃ rathattharaṃ ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ

Such as long chairs, couches adorned with animal figures, fleecy or variegated coverlets, coverlets with hair on both sides or one side, silk coverlets, embroidered with gems or without, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends,

iti vā iti evarūpā uccāsayanamahāsayaṇā paṭivirato hoti.

he refrains from such high and wide beds.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

200.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatṭhānūyogaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to such forms of self-adornment and embellishment.

seyyathidam — ucchādanam parimaddanam nhāpanam sambāhanam ādāsam añjanam mālagandhaviḷepanam mukhacunṇam mukhalepanam hatthabandham sikhābandham daṇḍam nālīkam asim chattaṃ citrupāhanam uṇḥisaṃ maṇim vālabijaniṃ odātāni vatthāni dighadasāni

Such as rubbing the body with perfumes, massaging, bathing in scented water, shampooing, using mirrors, ointments, garlands, scents, unguents, cosmetics, bracelets, headbands, fancy sticks, bottles, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes,

iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogā paṭivirato hoti.

he refrains from such self-adornment.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

201.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to such unedifying conversation.

seyyathidam — rājakathaṃ corakathaṃ mahāmatṭakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātīkathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ

Such as about kings, robbers, ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea, talk about being and non-being,

iti vā iti evarūpā tiracchānakathāya paṭivirato hoti.

he refrains from such conversation.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

202.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to disputation.

seyyathidam — na tvam imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi,

Such as: ‘You don’t understand this doctrine and discipline - I do!’

kim tvam imaṃ dhammavinayaṃ ājānissasi,

‘How could you understand this doctrine and discipline?’

micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno,

‘Your way is all wrong — mine is right!’

sahitaṃ me, asahitaṃ te,

‘I am consistent - you aren’t!’

pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca,

‘You said last what you should have said first, and you said first what you should have said last!’

adhicinnaṃ te viparāvattam, āropito te vādo,

‘What you took so long to think up has been refuted!’

niggahito tvamasi, cara vādappamokkhāya,

‘Your argument has been overthrown, you’re defeated!’

nibbethehi vā sace pahosīti

‘Go on, save your doctrine — get out of that if you can!’

iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti.

he refrains from such disputation.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

203.
1.19.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahinagamanānuyogaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to such things as running errands and messages,

seyyathidam — raññaṃ, rājamahāmattānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ —

such as for kings, ministers, nobles, Brahmins, householders and young men who say:

‘idha gaccha, amutrāgaccha,

‘Go here — go there!’

idaṃ hara, amutra idaṃ āharā’ti

Take this there — bring that from there!’

iti vā iti evarūpā dūteyyapahīṇagamanānuyogā paṭivirato hoti.

he refrains from such errand-running.

idampiṣṣa hoti sīlasmim.

Thus he is accomplished in morality.

204.

l.20.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ nijigimsitāro ca. iti evarūpā kuhanalapanā paṭivirato hoti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to deception, patter, hinting, belittling, and are always .on the make for further gains, he refrains from such deception.”

idampiṣṣa hoti sīlasmim”.

Thus he is accomplished in morality.’

205.

l.21.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts,

seyyathidaṃ — aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnam agghomaṃ

such wrong means of livelihood as palmistry, divining by signs, portents, dreams, body-marks, mouse-gnawings, fire-oblations,

ḍabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ

mukhahomaṃ lohitahomaṃ

oblations from a ladle, of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood,

aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā

reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore, snake-lore, poison-lore,

vicchikavijjā mūsikavijjā sakunavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ

rat-lore, bird-lore, crow-lore, foretelling a person’s life-span, charms against arrows, knowledge of animals’ cries,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.

idampiṣṣa hoti sīlasmim.

Thus he is accomplished in morality.

206.

l.22.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ

asilakkhaṇaṃ

such as judging the marks of gems, sticks, clothes, swords, spears,

usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ

kumārālakkhaṇaṃ kumārīlakkhaṇaṃ

arrows, weapons, women, men, boys, girls,

dāsālakkhaṇaṃ dāsīlakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ

usabhalakkhaṇaṃ golakkhaṇaṃ

male and female slaves, elephants, horses, buffaloes, bulls, cows,

ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ

goats, rams, cocks, quail, iguanas,

kaṇṇikalakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ

bamboo-rats, tortoises, deer,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.

idampiṣṣa hoti sīlasmim.

Thus he is accomplished in morality.

207.

l.23.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati,

such as predicting: ‘The chiefs will march out — the chiefs will march back’,

abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati,

‘Our chiefs will advance and the other chiefs will retreat’,

bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati,

‘The other chiefs will advance and our chiefs will retreat’,

abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati,

‘Our chiefs will win and the other chiefs will lose’,

bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati,

‘The other chiefs will win and ours will lose’,

iti imassa jayo bhavissati, imassa parājayo bhavissati

‘Thus there will be victory for one side and defeat for the other’,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

208.

1.24.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati,

such as predicting an eclipse of the moon, the sun, a star;

candimasūriyānaṃ pathagamaṇaṃ bhavissati, candimasūriyānaṃ uppathagamaṇaṃ bhavissati,

that the sun and moon will go on their proper course — will go astray;

nakkhattānaṃ pathagamaṇaṃ bhavissati, nakkhattānaṃ uppathagamaṇaṃ bhavissati,

that a star will go on its proper course — will go astray;

ukkāpāto bhavissati, disādhāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati,

that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder;

candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati,

a rising, setting, darkening, brightening of the moon, the sun, the stars;

evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati,

and ‘such will be the outcome of these things’,

evaṃvipākaṃ candimasūriyānaṃ pathagamaṇaṃ bhavissati,

evaṃvipākaṃ candimasūriyānaṃ uppathagamaṇaṃ bhavissati,

evaṃvipākaṃ nakkhattānaṃ pathagamaṇaṃ bhavissati,

evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati,

evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disādhāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

209.

1.25.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — suvutthikā bhavissati, dubbutthikā bhavissati,

such as predicting good or bad rainfall;

subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati,

a good or bad harvest;

khemam bhavissati, bhayam bhavissati,

security, danger;

rogo bhavissati, ārogyam bhavissati,

disease, health;

muddā, gaṇanā, saṅkhānam, kāveyyam, lokāyatam

or accounting, computing, calculating, poetic composition, philosophising,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasamim.

Thus he is accomplished in morality.

210.

1.26.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — avāhanam vivāhanam samvaraṇam vivaraṇam saṅkīraṇam vikīraṇam

such as arranging the giving and taking in marriage, engagements and divorces;

subhagākaraṇam dubbhagākaraṇam viruddhagabbhakaraṇam jivhānibandhanam hanusaṃhananam

[declaring the time for] saving and spending, bringing good or bad luck, procuring abortions, using spells to bind the tongue, binding the jaw,

hatthābhijappanam hanujappanam kaṇṇajappanam ādāsapaṇham

making the hands jerk, causing deafness, getting answers with a mirror,

kumārīkapaṇham devapaṇham ādiccupatṭhānam mahatupatṭhānam abbhujjalam

sirivhāyanam

a girl-medium, a deva; worshipping the sun or Great Brahma, breathing fire, invoking the goddess of luck,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasamim.

Thus he is accomplished in morality.

211.

1.27.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ

vassakammaṃ vossakammaṃ

such as appeasing the devas and redeeming vows to them, making earth-house spells, causing virility or impotence,

vattukammaṃ vatthuparikammaṃ ācamaṇam nhāpanam juhanam vamanam virecanam

uddhamvirecanam adhovirecanam sīsavirecanam

preparing and consecrating building-sites, giving ritual rinsings and bathings, making sacrifices, giving emetics, purges, expectorants and phlegmagogues,

kaṇṇatelaṃ nettatappanam natthukammaṃ añjanam paccañjanam sālākiyam sallakattiyam

giving ear-, eye-, nose-medicine, ointments and counter-ointments, eye-surgery, surgery,

dāraṭatikicchā, mūlabhesajjanam anuppadānam, osadhīnam paṭimokkho

pediatry, using balms to counter the side-effects of previous remedies,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

he refrains from such base arts and wrong means of livelihood.”

idampissa hoti sīlasamim.

Thus he is accomplished in morality.

212.

8.

“sa kho so, poṭṭhapāda, bhikkhu evaṃ sīlasampanno na kutoci bhayam samanupassati, yadidaṃ sīlasamvarato.

‘And then, Poṭṭhapāda, that monk who is perfected in morality sees no danger from any side owing to his being restrained by morality.

seyyathāpi — potṭhapāda, rājā khattiyo muddhābhisitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato; evameva kho, potṭhapāda, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasamvarato.

Just as a duly-anointed Khattiya king, having conquered his enemies, by that very fact sees no danger from any side, so the monk, on account of his morality, sees no danger anywhere.

so iminā ariyena silakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.
He experiences in himself the blameless bliss that comes from maintaining this Ariyan morality.

evaṃ kho, potṭhapāda, bhikkhu sīlasampanno hoti.

In this way, Potṭhapāda, he is perfected in morality.

213.

“kathaṇca, potṭhapāda, bhikkhu indriyesu guttadvāro hoti?”

‘And how, Potṭhapāda, is he a guardian of the sense-doors?’

idha, potṭhapāda, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics.

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty unguarded,

tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty.

sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī.

On hearing a sound with the ear, does not grasp at its major signs or secondary characteristics.

yatvādhikaraṇamenam sotindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this ear-faculty unguarded,

tassa saṃvarāya paṭipajjati, rakkhati sotindriyaṃ, sotindriye saṃvaraṃ āpajjati.

so he practises guarding it, he protects the ear-faculty, develops restraint of the ear-faculty.

ghāṇena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

On smelling an odour with the nose, does not grasp at its major signs or secondary characteristics.

yatvādhikaraṇamenam ghāṇindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this nose-faculty unguarded,

tassa saṃvarāya paṭipajjati, rakkhati ghāṇindriyaṃ, ghāṇindriye saṃvaraṃ āpajjati.

so he practises guarding it, he protects the nose-faculty, develops restraint of the nose-faculty.

jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

On tasting a flavour with the tongue, does not grasp at its major signs or secondary characteristics.

yatvādhikaraṇamenam jivhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this tongue-faculty unguarded,

tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ, jivhindriye saṃvaraṃ āpajjati.

so he practises guarding it, he protects the tongue-faculty, develops restraint of the tongue-faculty.

kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānubyañjanaggāhī.

On feeling an object with the body, does not grasp at its major signs or secondary characteristics.

yatvādhikaraṇamenam kāyindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this body-faculty unguarded,

tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kāyindriye saṃvaraṃ āpajjati.

so he practises guarding it, he protects the body-faculty, develops restraint of the body-faculty.

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

On thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics.

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this mind-faculty unguarded,

tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.
so he practises guarding it, he protects the mind-faculty, develops restraint of the mind-faculty.

so iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.
He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties.

evaṃ kho, poṭṭhapāda, bhikkhu indriyesu guttadvāro hoti.
In this way, Poṭṭhapāda, a monk is a guardian of the sense-doors.

214.
65.

“kathaṇca, poṭṭhapāda, bhikkhu satisampajaññaṇa samannāgato hoti?
‘And how, Poṭṭhapāda, is a monk accomplished in mindfulness and clear awareness?’

idha, poṭṭhapāda, bhikkhu abhikkante paṭikkante sampajānakārī hoti,
Here a monk acts with clear awareness in going forth and back,

ālokite vilokite sampajānakārī hoti,
in looking ahead or behind him,

samiñjite pasārite sampajānakārī hoti,
in bending and stretching,

saṅghātipattacīvaradhāraṇe sampajānakārī hoti,
in wearing his outer and inner robe and carrying his bowl,

asite pīte khāyite sāyite sampajānakārī hoti,
in eating, drinking, chewing and swallowing,

uccārapassāvakamme sampajānakārī hoti,
in evacuating and urinating,

gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.
in walking, standing, sitting, lying down, in waking, in speaking and in keeping silent he acts with clear awareness.

evaṃ kho, poṭṭhapāda, bhikkhu satisampajaññaṇa samannāgato hoti.
In this way, a monk is accomplished in mindfulness and clear awareness.

215.
66.

“kathaṇca, poṭṭhapāda, bhikkhu santuṭṭho hoti?
‘And how is a monk contented?’

idha, poṭṭhapāda, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena,
Here, a monk is satisfied with a robe to protect his body,

kucchiparihārikena piṇḍapātena.
with alms to satisfy his stomach,

so yena yeneva pakkamati, samādāyeva pakkamati.
and having accepted sufficient, he goes on his way.

seyyathāpi, poṭṭhapāda, pakkhī sakuno yena yeneva ḍeti, sapattabhārova ḍeti.
Just as a bird with wings flies hither and thither, burdened by nothing but its wings, so he is satisfied.

evameva kho, poṭṭhapāda, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena
In this way, a monk is satisfied with a robe to protect his body,

kucchiparihārikena piṇḍapātena.
with alms to satisfy his stomach,

so yena yeneva pakkamati, samādāyeva pakkamati.
and having accepted sufficient, he goes on his way.

evaṃ kho, poṭṭhapāda, bhikkhu santuṭṭho hoti.
In this way, Poṭṭhapāda, a monk is contented.

216.
67.

“so iminā ca ariyena sīlakkhandhena samannāgato,
‘Then he, equipped with this Ariyan morality,

iminā ca ariyena indriyasamvarena samannāgato,
with this Ariyan restraint of the senses,

iminā ca ariyena satisampajaññaṇa samannāgato,
with this Ariyan mindfulness and awareness,

imāya ca ariyāya santuṭṭhiyā samannāgato,
with this Ariyan contentment,

vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ
vanapatthaṃ abbhokasaṃ palālapuñjaṃ.
*finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a
jungle-thicket, or in the open air on a heap of straw.*

so pacchābhaddham piṇḍapātappatikanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, and concentrates on keeping mindfulness established before him.

217.
68.

“so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati,

Abandoning worldly desires, he dwells with a mind freed from worldly desires,

abhijjhāya cittaṃ parisodheti.

and his mind is purified of worldly desire.

byāpādapadosaṃ pahāya abyāpānnacitto viharati

Abandoning ill-will and hatred, he dwells with a mind freed from ill-will and hatred,

sabbapāṇabhūtaḥitānukampī, byāpādapadosā cittaṃ parisodheti.

and by compassionate love for the welfare of all living beings, his mind is purified of ill-will and hatred.

thinamiddhaṃ pahāya vigatathinamiddho viharati

Abandoning sloth-and-torpor, he dwells with a mind freed from sloth-and-torpor,

ālokasaññī, sato sampajāno, thinamiddhā cittaṃ parisodheti.

perceiving light, mindful and clearly aware, his mind is purified of sloth-and-torpor.

uddhaccakukkuccaṃ pahāya anuddhato viharati,

Abandoning worry-and-flurry, he dwells with a mind freed from worry-and-flurry,

ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti.

and with an inwardly calmed mind his heart is purified of worry-and-flurry.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati,

Abandoning doubt, he dwells with doubt left behind,

akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

without uncertainty as to what things are wholesome, his mind is purified of doubt.

218.
69.

“seyyathāpi, poṭṭhapāda, puriso iṇaṃ ādāya kammante payojeyya.

Just as a man who had taken a loan to develop his business,

tassa te kammantā samijjheyyaṃ.

and whose efforts were successful,

so yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ kareyya, siyā cassa uttariṃ avasiṭṭhaṃ dārabharaṇāya.

might pay off his old debts, and with what was left over could support a wife,

tassa evamassa — ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ.

might think: “Before this I developed my business by borrowing,

tassa me te kammantā samijjhiṃsu.

and those efforts were successful,

sohaṃ yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā’ti.

paid off old debts, and with what was left over could support a wife.”,

so tatonidānaṃ labhetha pāmojjhaṃ, adhigaccheyya somanassaṃ.

and he would rejoice and be glad about that.

219.
70.

“seyyathāpi, poṭṭhapāda, puriso ābādhiko assa dukkhito bālāhagilāno;

Just as a man who was ill, suffering, terribly sick,

bhattaṇcassa nacchādeyya, na cassa kāye balamattā.

with no appetite and weak in body,

so aparena samayena tamhā ābādhā mucceyya;

might after a time recover,

bhattaṃ cassa chādeyya, siyā cassa kāye balamattā.

and regain his appetite and bodily strength,

tassa evamassa — ‘ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bālāhagilāno;

and he might think: “Before this I was ill, suffering, terribly sick,

bhattaṇca me nacchādesi, na ca me āsi kāye balamattā.

with no appetite and weak in body,

somhi etarahi tamhā ābādhā mutto;

might after a time recover,

bhattaṇca me chādeti, atthi ca me kāye balamattā’ti.

and regain his appetite and bodily strength.”,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
and he would rejoice and be glad about that.

220.
71.

“seyyathāpi, poṭṭhapāda, puriso bandhanāgāre baddho assa.

‘Just as a man might be bound in prison,

so aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena,
and after a time he might be freed from his bonds without any loss,

na cassa kiñci bhogaṇaṃ vayo.

with no deduction from his possessions.

tassa evamassa — ‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ,

He might think: “Before this I was in prison,

somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena.

and after a time I was freed from bonds without any loss,

natthi ca me kiñci bhogaṇaṃ vayo’ti.

with no deduction from my possessions.”,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

and he would rejoice and be glad about that.

221.
72.

“seyyathāpi, poṭṭhapāda, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo.

‘Just as a man might be a slave, not his own master, dependent on another, unable to go where he liked,

so aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujiṣso
yenakāmaṃgamo.

and after some time he might be freed from slavery, able to go where he liked,

tassa evamassa — ‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṃgamo.

might think: “Before this I was a slave, not my own master, dependent on another, unable to go where I liked,

somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujiṣso yenakāmaṃgamo’ti.

and after some time I was freed from slavery, able to go where I liked,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

” And he would rejoice and be glad about that.

222.
73.

“seyyathāpi, poṭṭhapāda, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya
dubbhikkhaṃ sappaṭibhayaṃ.

‘Just as a man, laden with goods and wealth, might go on a long journey through the desert where food was scarce and danger abounded,

so aparena samayena taṃ kantāraṃ nitthareyya sotthinā, gāmantam anupāpuṇeyya khemaṃ
appaṭibhayaṃ.

and after a time he would get through the desert and arrive safe and sound at the edge of a village,

tassa evamassa — ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ

dubbhikkhaṃ sappaṭibhayaṃ.

might think: “Before this I was laden with goods and wealth, on a long journey through the desert where food was scarce and danger abounded,

somhi etarahi taṃ kantāraṃ nitthiṇṇo sotthinā, gāmantam anupatto khemaṃ appaṭibhayaṃ’ti.

now I am through the desert and have arrived safe at the edge of a village.”,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

and he would rejoice and be glad about that.

223.
74.

“evameva kho, poṭṭhapāda, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā
dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani
samanupassati.

‘As long, Poṭṭhapāda, as a monk does not perceive the disappearance of the five hindrances in himself, he feels as if in debt, in sickness, in bonds, in slavery, on a desert journey.

224.
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“seyyathāpi, poṭṭhapāda, yathā āṇanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā
bhujiṣsaṃ yathā khemantabhūmiṃ; evameva kho, poṭṭhapāda, bhikkhu ime pañca nīvaraṇe
pahīne attani samanupassati.

But when he perceives the disappearance of the five hindrances in himself, it is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert.

75.

“tassime pañcānīvarāṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītiṃmanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

‘And when he knows that these five hindrances have left him, gladness arises in him, from gladness comes delight, from the delight in his mind his body is tranquillised, with a tranquil body he feels joy, and with joy his mind is concentrated.

so vivicca kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.

Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy.

tassa yā purimā kāmasaññā, sā nirujjhati.

And whatever sensations of lust that he previously had disappear.

vivekajapītisukhasukhumasaccasaññā tasmīṃ samaye hoti, vivekajapītisukhasukhuma-saccasaññīyeva tasmīṃ samaye hoti.

At that time there is present a true but subtle perception of delight and happiness, born of detachment, and he becomes one who is conscious of this delight and happiness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

In this way some perceptions arise through training, and some pass away through training.

ayaṃ sikkhā”ti bhagavā avoca.

And this is that training’, said the Lord.

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11.

“puna caparaṃ, poṭṭhapāda, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

‘Again, a monk, with the subsiding of thinking and pondering, by gaining inner tranquillity and unity of mind, reaches and remains in the second jhāna, which is free from thinking and pondering, born of concentration, filled with delight and happiness.

tassa yā purimā vivekajapītisukhasukhumasaccasaññā, sā nirujjhati.

His former true but subtle perception of delight and happiness born of detachment vanishes.

samādhijapītisukhasukhumasaccasaññā tasmīṃ samaye hoti, samādhijapītisukhasukhumasaccasaññīyeva tasmīṃ samaye hoti.

At that time there arises a true but subtle perception of delight and happiness born of concentration, and he becomes one who is conscious of this delight and happiness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

In this way some perceptions arise through training, and some pass away through training.

ayampi sikkhā”ti bhagavā avoca.

And this is that training’, said the Lord.

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12.

“puna caparaṃ, poṭṭhapāda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena patisaṃvedeti, yaṃ taṃ ariyā ācikkhanti:

‘Again, after the fading away of delight he dwells in equanimity, mindful and clearly aware, and he experiences in his body that pleasant feeling of which the Noble Ones say:

“upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati.

“Happy dwells the man of equanimity and mindfulness”, and he reaches and remains in the third jhāna.

tassa yā purimā samādhijapītisukhasukhumasaccasaññā, sā nirujjhati.

His former true but subtle sense of delight and happiness born of concentration vanishes,

upekkhāsukhasukhumasaccasaññā tasmīṃ samaye hoti, upekkhāsukhasukhumasaccasaññīyeva tasmīṃ samaye hoti.

and there arises at that time a true but subtle sense of equanimity and happiness, and he becomes one who is conscious of this true but subtle sense of equanimity and happiness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

In this way some perceptions arise through training, and some pass away through training.

ayampi sikkhā”ti bhagavā avoca.

And this is that training’, said the Lord.

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13.

“puna caparaṃ, poṭṭhapāda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

‘Again, with the abandonment of pleasure and pain, and with the disappearance of previous joy and grief, he reaches and remains in the fourth jhāna, a state beyond pleasure and pain, purified by equanimity and mindfulness.

tassa yā purimā upekkhāsukhasukhumasaccasaññā, sā nirujjhati.

His former true but subtle sense of equanimity and happiness vanishes,

adukkhamasukhasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle sense of neither happiness nor unhappiness,
 adukkhamasukhasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of neither happiness nor unhappiness.
 evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
 ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

- 14.
 “puna caparam, potṭhapāda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.
Again, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is boundless, he reaches and remains in the sphere of boundless space.

tassa yā purimā rūpasaññā, sā nirujjhati.
His former perception of form vanishes,
 ākāsañācāyatanasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle perception of the sphere of boundless space,
 ākāsañācāyatanasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of the sphere of boundless space.
 evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
 ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

- 15.
 “puna caparam, potṭhapāda, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.
Again, by passing entirely beyond the sphere of boundless space, seeing that consciousness is boundless, he reaches and remains in the sphere of boundless consciousness.
 tassa yā purimā ākāsañācāyatanasukhumasaccasaññā, sā nirujjhati.
His former perception of the sphere of boundless space vanishes,
 viññānañcāyatanasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle perception of the sphere of boundless consciousness,
 viññānañcāyatanasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of the sphere of boundless consciousness.
 evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
 ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

- 16.
 “puna caparam, potṭhapāda, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.
Again, by passing entirely beyond the sphere of infinite consciousness, seeing that there is no thing, he reaches and remains in the sphere of no-thingness, and he becomes one who is conscious of this true but subtle perception of the sphere of no-thingness.

tassa yā purimā viññānañcāyatanasukhumasaccasaññā, sā nirujjhati.
His former perception of the sphere of boundless consciousness vanishes,
 ākiñcaññāyatanasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle perception of the sphere of no-thingness,
 ākiñcaññāyatanasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of the sphere of no-thingness.
 evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
 ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

414.
 17.
 “yato kho, potṭhapāda, bhikkhu idha sakasaññī hoti,
Potṭhapada, from the moment when a monk has gained this controlled perception,

so tato amutra tato amutra anupubbena saññaggam phusati.

he proceeds from stage to stage till he reaches the limit of perception.

tassa saññagge ñhitassa evaṃ hoti:

When he has reached the limit of perception it occurs to him:

‘cetayamānassa me pāpiyo, acetayamānassa me seyyo.

“Mental activity is worse for me, lack of mental activity is better.

ahañceva kho pana ceteyyaṃ, abhisañkhareyyaṃ, imā ca me saññā nirujjheyyaṃ, aññā ca oḷārikā saññā uppañjeyyaṃ;

If I were to think and imagine, these perceptions [that I have attained] would cease, and coarser perceptions would arise in me.

yamnūnāhaṃ na ceva ceteyyaṃ na ca abhisañkhareyyaṃ’ti.

Suppose I were not to think or imagine?”

so na ceva ceteti, na ca abhisañkharoti.

So he neither thinks nor imagines.

tassa acetayato anabhisañkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppañjanti.

And then, in him, just these perceptions arise, but other, coarser perceptions do not arise.

so nirodhaṃ phusati.

He attains cessation.

evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodha-sampajāna-samāpatti hoti.

And that, Poṭṭhapāda, is the way in which the cessation of perception is brought about by successive steps.

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18.

‘taṃ kiṃ maññasi, poṭṭhapāda,

‘What do you think, Poṭṭhapāda?’

api nu te ito pubbe evarūpā anupubbābhisaññānirodha-sampajāna-samāpatti sutapubbā”ti?

Have you heard of this before?”

“no hetam, bhante.

‘No, Lord.

evaṃ kho ahaṃ, bhante, bhagavato bhāsitaṃ ājānāmi:

As I understand it, the Lord has said:

‘yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti,

“Poṭṭhapāda, from the moment when a monk has gained this controlled perception,

so tato amutra tato amutra anupubbena saññaggam phusati,

he proceeds from stage to stage till he reaches the limit of perception.

tassa saññagge ñhitassa evaṃ hoti:

When he has reached the limit of perception it occurs to him:

‘cetayamānassa me pāpiyo, acetayamānassa me seyyo.

“Mental activity is worse for me, lack of mental activity is better.

ahañceva kho pana ceteyyaṃ abhisañkhareyyaṃ, imā ca me saññā nirujjheyyaṃ, aññā ca oḷārikā saññā uppañjeyyaṃ;

If I were to think and imagine, these perceptions [that I have attained] would cease, and coarser perceptions would arise in me.

yamnūnāhaṃ na ceva ceteyyaṃ, na ca abhisañkhareyyaṃ”ti.

Suppose I were not to think or imagine?”

so na ceva ceteti, na cābhisāṅkharoti,

So he neither thinks nor imagines.

tassa acetayato anabhisāṅkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppañjanti.

And then, in him, just these perceptions arise, but other, coarser perceptions do not arise.

so nirodhaṃ phusati.

He attains cessation.

evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodha-sampajāna-samāpatti hoti”ti.

And that, Poṭṭhapāda, is the way in which the cessation of perception is brought about by successive steps.”’

“evaṃ, poṭṭhapādā”ti.

‘That is right, Poṭṭhapāda.’

415.

19.

“ekaññeva nu kho, bhante, bhagavā saññaggam paññapeti, udāhu puthūpi saññagge paññapeti”ti?

‘Lord, do you teach that the summit of perception is just one, or that it is many?’

“ekampi kho ahaṃ, poṭṭhapāda, saññaggam paññapemi, puthūpi saññagge paññapemi”ti.

‘I teach it as both one and many.’

“yathā katham pana, bhante, bhagavā ekampi saññaggaṃ paññapeti, puthūpi saññagge paññapeti”ti?

‘Lord, how is it one, and how is it many?’

“yathā yathā kho, poṭṭhapāda, nirodhaṃ phusati, tathā tathāhaṃ saññaggaṃ paññapemi.

‘According as he attains successively to the cessation of each perception, so I teach the summit of that perception.’

evaṃ kho ahaṃ, poṭṭhapāda, ekampi saññaggaṃ paññapemi, puthūpi saññagge paññapemi”ti.
thus I teach both one summit of perception, and I also teach many.’

416.
20.

“saññā nu kho, bhante, pathamaṃ uppajjati, pacchā nāṇaṃ, udāhu nāṇaṃ pathamaṃ uppajjati, pacchā saññā, udāhu saññā ca nāṇaṃ apubbaṃ acarimaṃ uppajjanti”ti?

‘Lord, does perception arise before knowledge, or knowledge arise before perception, or do both arise simultaneously?’

“saññā kho, poṭṭhapāda, paṭhamaṃ uppajjati, pacchā nāṇaṃ, saññuppādā ca pana nāṇuppādo hoti.

‘Perception arises first, Poṭṭhapāda, then knowledge, and from the arising of perception comes the arising of knowledge.’

so evaṃ pajānāti:

And one knows:

‘idappaccayā kira me nāṇaṃ udapādī”ti.

‘Thus conditioned, knowledge arises.’

iminā kho etaṃ, poṭṭhapāda, pariāyena veditabbaṃ -

In this way you can see how

yathā saññā pathamaṃ uppajjati, pacchā nāṇaṃ, saññuppādā ca pana nāṇuppādo hoti”ti.

perception arises first, and then knowledge, and that from the arising of perception comes the arising of knowledge.’

417.

“saññā nu kho, bhante, purisassa attā, udāhu aññā saññā añño attā”ti?

‘Lord, is perception a person’s self, or is perception one thing, and self another?’

“kaṃ pana tvaṃ, poṭṭhapāda, attānaṃ paccesi”ti?

‘Well, Poṭṭhapāda, do you postulate a self?’

“oḷārikaṃ kho ahaṃ, bhante, attānaṃ paccemi rūpiṃ cātumahābhūtikaṃ kabalīkārahārabhakkhaṃ”ti.

‘Lord, I postulate a gross self, material, composed of the four elements, and feeding on solid food.’

“oḷāriko ca hi te, poṭṭhapāda, attā abhaviṣsa rūpī cātumahābhūtiko kabalīkārahārabhakkho.

‘But with such a gross self, Poṭṭhapāda, composed of the four elements, and feeding on solid food.’

evaṃ santaṃ kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

In that case, perception would be one thing, and the self another.

tadamināpetam, poṭṭhapāda, pariāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.

Here is another way to understand how perception and self are different things.

tiṭṭhateva sāyaṃ, poṭṭhapāda, oḷāriko attā rūpī cātumahābhūtiko kabalīkārahārabhakkho,

As long as that gross self persists, composed of the four elements, and feeding on solid food,

atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

certain perceptions would arise in a person, and others pass away.

iminā kho etaṃ, poṭṭhapāda, pariāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

In this way you can see that perception must be one thing, the self another.’

418.

“manomayaṃ kho ahaṃ, bhante, attānaṃ paccemi sabbaṅgapaccaṅgiṃ ahīnindriyaṃ”ti.

‘Lord, I postulate a mind-made self complete with all its parts, not defective in any sense-organ.’

“manomayo ca hi te, poṭṭhapāda, attā abhaviṣsa sabbaṅgapaccaṅgī ahīnindriyo,

‘But with such a mind-made self, Poṭṭhapāda, complete with all its parts, not defective in any sense-organ.’

evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

In that case, perception would be one thing, and the self another.

tadamināpetam, poṭṭhapāda, pariāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.

Here is another way to understand how perception and self are different things.

tiṭṭhateva sāyaṃ, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo,

As long as that mind-made self persists, complete with all its parts, not defective in any sense-organ,

atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

certain perceptions would arise in a person, and others pass away.

imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

In this way you can see that perception must be one thing, the self another.’

419.
23.

“arūpiṃ kho ahaṃ, bhante, attānaṃ pacceṃi saññāmayan”ti.

‘Lord, I assume a formless self, made up of perception.

“arūpi ca hi te, poṭṭhapāda, attā abhaviṣsa saññāmayo,

‘But with such a formless self, poṭṭhapāda, made up of perception.

evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

In that case, perception would be one thing, and the self another.

tadamināpetam, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.

Here is another way to understand how perception and self are different things.

tiṭṭhateva sāyaṃ, poṭṭhapāda, arūpi attā saññāmayo,

As long as that formless self persists, made up of perception,

atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

certain perceptions would arise in a person, and others pass away.

imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

In this way you can see that perception must be one thing, the self another.’

420.

“sakkā panetaṃ, bhante, mayā ñātum:

‘But Lord, is it possible for me to know whether:

‘saññā purisassa attā”ti vā ‘aññāva saññā añño attāti vā”ti?

perception is a person’s self, or whether perception is one thing, and self another?’

“dujjānaṃ kho etaṃ, poṭṭhapāda, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:

‘Poṭṭhapāda, it is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether:

‘saññā purisassa attā”ti vā, ‘aññāva saññā añño attāti vā””ti.

perception is a person’s self, or whether perception is one thing, and self another?’

25.

“sace taṃ, bhante, mayā dujjānaṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:

‘Well, Lord, if this question of self and perceptions is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether:

‘saññā purisassa attā”ti vā, ‘aññāva saññā añño attāti vā;

perception is a person’s self, or whether perception is one thing, and self another?’

‘kiṃ pana, bhante, sassato loko, idameva saccaṃ moghamaññaṇ”ti?

Then, is the world eternal? Is only this true and the opposite false?’

abyākataṃ kho etaṃ, poṭṭhapāda, mayā:

‘Poṭṭhapāda, I have not declared,

‘sassato loko, idameva saccaṃ moghamaññaṇ”ti.

‘The world is eternal. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘asassato loko, idameva saccaṃ moghamaññaṇ””ti?

‘Well, Lord, is the world not eternal? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘asassato loko, idameva saccaṃ moghamaññaṇ””ti.

‘The world is not eternal. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘antavā loko, idameva saccaṃ moghamaññaṇ””ti?

‘Well, Lord, is the world infinite? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘antavā loko, idameva saccaṃ moghamaññaṇ””ti

‘The world is infinite. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘anantavā loko, idameva saccaṃ moghamaññaṇ””ti?

‘Well, Lord, is the world not infinite? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘anantavā loko, idameva saccaṃ moghamaññaṃ””ti

‘The world is not infinite. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃ””ti?

‘Well, Lord, is the soul the same as the body, Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃ””ti

‘The soul the same as the body. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ””ti?

‘Well, Lord, is the soul one thing and the body another? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ””ti

‘The soul is one thing and the body another. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti?

‘Well, Lord, does the Tathāgata exists after death? Is only this true and all else false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti

‘The Tathāgata exists after death. Only this is true and that the opposite view is false.’

“kiṃ pana, bhante, ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti?

‘Well, Lord, does the Tathāgata not exist after death? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti

‘The Tathāgata does not exist after death. Only this true and the opposite false?’

“kiṃ pana, bhante, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti?

‘Well, Lord, does the Tathāgata both exist and not exist after death?’ Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti

‘The Tathāgata both exists and does not exist after death. Only this true and the opposite false?’

“kiṃ pana, bhante, ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti?

‘Well, Lord, does the Tathāgata neither exist nor not exist after death?’ Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

‘Poṭṭhapāda, I have not declared,

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ””ti.

‘The Tathāgata neither exists nor does not exist after death. Only this true and the opposite false?’

-

28.

“kasmā panetaṃ, bhante, bhagavatā abyākataṃ”ti?

‘But, Lord, why has the Lord not declared these things?’

“na hetamaṃ, poṭṭhapāda, atthasaṃhitamaṃ na dhammasaṃhitamaṃ nādi brahmacariyakamaṃ,

‘Poṭṭhapāda, that is not conducive to the purpose, not conducive to Dhamma, not the way to embark on the holy life;

na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati,

it does not lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna.

tasmā etaṃ mayā abyākataṃ”ti.

That is why I have not declared it.’

-

29.

“kiṃ pana, bhante, bhagavatā byākataṃ”ti?

‘But, Lord, what has the Lord declared?’

“idaṃ dukkhaṇti kho, poṭṭhapāda, mayā byākatam.

‘Poṭṭhapāda, I have declared: “This is suffering,

ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā byākatam.

this is the origin of suffering,

ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā byākatam.

this is the cessation of suffering,

ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā byākatan”ti.

and this is the path leading to the cessation of suffering.”

“kasmā panetaṃ, bhante, bhagavatā byākatan”ti?

‘But, Lord, why has the Lord declared this?’

“etañhi, poṭṭhapāda, atthasamhitam, etaṃ dhammasamhitam, etaṃ ādibrahmacariyakam,

‘Because, Poṭṭhapāda, this is conducive to the purpose, conducive to Dhamma, the way to embark on the holy life;

etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati;

it leads to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna.

tasmā etaṃ mayā byākatan”ti.

That is why I have declared it.’

“evametaṃ, bhagavā, evametaṃ, sugata.

‘So it is, Lord, so it is, Well-Farer.

yassadāni, bhante, bhagavā kālam maññati”ti.

And now is the time for the Blessed Lord to do as he sees fit.’

atha kho bhagavā uṭṭhāyāsanā pakkāmi.

Then the Lord rose from his seat and went away.

421.

31.

atha kho te paribbājakā acirapakkantassa bhagavato poṭṭhapādam paribbājakam samantato vācā sannitodakena sañjhabbharimakamsu:

Then the wanderers, as soon as the Lord had left, reproached, sneered and jeered at Poṭṭhapāda from all sides, saying:

“evameva paṇāyam bhavam poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṃ tadevassa abbhānumodati:

‘Whatever the ascetic Gotama says, Poṭṭhapāda agrees with him:

‘evametaṃ bhagavā evametaṃ, sugatā”ti.

“So it is, Lord, so it is, Well-Farer!”

na kho pana mayam kiñci samaṇassa gotamassa ekamsikam dhammam desitam ājānāma:

We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether:

‘sassato loko’ti vā, ‘asassato loko’ti vā,

“Is the world eternal or not?

‘antavā loko’ti vā, ‘anantavā loko’ti vā,

— Is it finite or infinite?

‘taṃ jīvaṃ taṃ sarīraṇ”ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṇ”ti vā,

— Is the soul the same as the body or different?

‘hoti tathāgato paraṃ maraṇā”ti vā, ‘na hoti tathāgato paraṃ maraṇā”ti vā,

— Does the Tathāgata exist after death or not,

‘hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā”ti.

or both, or neither?’”

evaṃ vutte poṭṭhapādo paribbājako te paribbājake etadavoca:

Poṭṭhapāda replied:

“ahampi kho, bho, na kiñci samaṇassa gotamassa ekamsikam dhammam desitam ājānāmi:

‘I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether :

‘sassato loko’ti vā, ‘asassato loko’ti vā,

“Is the world eternal or not?

‘antavā loko’ti vā, ‘anantavā loko’ti vā,

— Is it finite or infinite?

‘taṃ jīvaṃ taṃ sarīraṇ”ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṇ”ti vā,

— Is the soul the same as the body or different?

‘hoti tathāgato paraṃ maraṇā”ti vā, ‘na hoti tathāgato paraṃ maraṇā”ti vā,

— Does the Tathāgata exist after death or not,

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’ti;

or both, or neither?’”

api ca samaṇo gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññapeti dhammaṭṭhitataṃ dhammaniyāmatam.

But the ascetic Gotama teaches a true and real way of practice which is consonant with Dhamma and grounded in Dhamma.

bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññapentassa dhammaṭṭhitataṃ dhammaniyāmatam, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyyā’ti?

And why should not a man like me express approval of such a true and real practice, so well taught by the ascetic Gotama?’

422.
32.

atha kho dvīhatīhassa accayena citto ca hatthisārīputto poṭṭhapādo ca paribbājako yena bhagavā tenupasaṅkamimsu;

Two or three days later, Citta, the son of the elephant-trainer, went with Poṭṭhapāda to see the Lord.

upasaṅkamitvā citto hatthisārīputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Citta prostrated himself before the Lord and sat down to one side.

poṭṭhapādo pana paribbājako bhagavatā saddhiṃ sammodi.

Poṭṭhapāda exchanged courtesies with the Lord, sat down to one side,

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

Having exchanged courtesies and greetings,

ekamantaṃ nisinno kho poṭṭhapādo paribbājako bhagavantaṃ etadavoca:

Poṭṭhapāda sat to the side and told him what had happened:

“taḍa maṃ, bhante, te paribbājakā acirapakkantassa bhagavato samantato vācāsannitodakena sañjhabbharimakamsu:

“the wanderers, as soon as the Lord had left, reproached, sneered and jeered me from all sides, saying:

‘evameva paṇāyaṃ bhavaṃ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṃ tadevassa abbhānumodati:

“Whatever the ascetic Gotama says, Poṭṭhapāda agrees with him:

‘evametam bhagavā evametam sugatā’ti.

“So it is, Lord, so it is, Well-Farer!”

na kho pana mayaṃ kiñci samaṇassa gotamassa ekamsikaṃ dhammaṃ desitaṃ ājānāma:

We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether:

“sassato loko”ti vā, “asassato loko”ti vā,

“Is the world eternal or not?”

“antavā loko”ti vā, “anantavā loko”ti vā,

— Is it finite or infinite?

“taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā,

— Is the soul the same as the body or different?

“hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā,

— Does the Tathāgata exist after death or not,

“hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti.

or both, or neither?’”

evaṃ vuttāhaṃ, bhante, te paribbājake etadavocaṃ:

Then I replied:

‘ahampi kho, bho, na kiñci samaṇassa gotamassa ekamsikaṃ dhammaṃ desitaṃ ājānāmi:

I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether :

“sassato loko”ti vā, “asassato loko”ti vā,

“Is the world eternal or not?”

“antavā loko”ti vā, “anantavā loko”ti vā,

— Is it finite or infinite?

“taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā,

— Is the soul the same as the body or different?

“hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā,

— Does the Tathāgata exist after death or not,

“hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā;

or both, or neither?’”

api ca samaṇo gotama bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññapeti dhammaṭṭhitataṃ dhammaniyāmatam.

But the ascetic Gotama teaches a true and real way of practice which is consonant with Dhamma and grounded in Dhamma.

bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññapentassa dhammaṭṭhitataṃ dhammaniyāmatam, kathaṃhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyyā”ti?

And why should not a man like me express approval of such a true and real practice, so well taught by the ascetic Gotama?’

423.

“sabbeva kho ete, poṭṭhapāda, paribbājakā andhā acakkhukā; tvam’yeva nesam’eko cakkhumā.

‘Poṭṭhapāda, all those wanderers are blind and sightless, you alone among them are sighted.

ekaṃsikaṃ hi kho, poṭṭhapāda, mayā dhammā desitā paññattā;

Some things I have taught and pointed out, Poṭṭhapāda, as being certain,

anekaṃsikaṃ hi kho, poṭṭhapāda, mayā dhammā desitā paññattā.

And other things I have taught and pointed out, Poṭṭhapāda, as being uncertain.

“katame ca te, poṭṭhapāda, mayā anekaṃsikaṃ dhammā desitā paññattā?

Which are the things I have pointed out as uncertain?

‘sassato loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The world is eternal.”, I have declared to be uncertain.

‘asassato loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The world is not eternal.”, I have declared to be uncertain.

‘antavā loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The world is infinite.”, I have declared to be uncertain.

‘anantavā loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The world is not infinite.”, I have declared to be uncertain.

‘taṃ jīvaṃ taṃ sarīraṃ’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The soul the same as the body.”, I have declared to be uncertain.

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The soul is one thing and the body another.”, I have declared to be uncertain.

‘hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The Tathāgata exists after death.”, I have declared to be uncertain.

na hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The Tathāgata does not exist after death.”, I have declared to be uncertain.

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;

“The Tathāgata both exists and does not exist after death.”, I have declared to be uncertain.

‘neva hoti na hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto.

“The Tathāgata neither exists nor does not exist after death.”, I have declared to be uncertain.

“kasmā ca te, poṭṭhapāda, mayā anekaṃsikaṃ dhammā desitā paññattā?

Why have I declared them to be uncertain?

na hete, poṭṭhapāda, atthasamphitā na dhammasamphitā na ādibrahmacariyakā

Because they are not conducive to the purpose, not conducive to Dhamma, not the way to embark on the holy life;

na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti.

it does not lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna.

tasmā te mayā anekaṃsikaṃ dhammā desitā paññattā”.

That is why I have declared them as uncertain.

424.

“katame ca te, poṭṭhapāda, mayā ekaṃsikaṃ dhammā desitā paññattā?

‘But what things have I pointed out as certain?

idaṃ dukkhanti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.

“This is suffering, I have declared to be certain.

ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.

This is the origin of suffering, I have declared to be certain.

ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.

This is the cessation of suffering, I have declared to be certain.

ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.

This is the path leading to the cessation of suffering, I have declared to be certain."

“kasmā ca te, poṭṭhapāda, mayā ekaṃsikā dhammā desitā paññattā?

Why have I declared to them as certain?

ete, poṭṭhapāda, atthasaṃhitā, ete dhammasaṃhitā, ete ādibrahmacariyakā

Because they are conducive to the purpose, conducive to Dhamma, the way to embark on the holy life;

ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

they lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbana.

tasmā te mayā ekaṃsikā dhammā desitā paññattā.

That is why I have declared them as certain.

425.
34.

“santi, poṭṭhapāda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘Poṭṭhapāda, there are some ascetics and Brahmins who declare this doctrine and view:

‘ekantasukhī attā hoti arogo paraṃ maraṇā’ti.

‘After death, the self is entirely happy and free from disease.’

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

I approached them and asked

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:

if this was indeed what they declared and believed,

“ekantasukhī attā hoti arogo paraṃ maraṇā’ti?

‘After death, the self is entirely happy and free from disease.’

te ce me evaṃ puṭṭhā ‘āma’ti paṭijānanti.

and they replied: “Yes.”

tyāhaṃ evaṃ vadāmi:

Then I said:

‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā’ti?

“Do you, friends, living in the world, know and see it as an entirely happy place?”

iti puṭṭhā ‘no’ti vadanti.

and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā’ti?

“Have you ever experienced a single night or day, or half a night or day, that was entirely happy?”

iti puṭṭhā ‘no’ti vadanti.

and they replied: “No.”

tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto jānātha:

“Do you know:

“ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti?

a path or a practice whereby an entirely happy world might be brought about?”

iti puṭṭhā ‘no’ti vadanti.

and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsaṃ bhāsamānānaṃ saddaṃ suṇātha:

“Have you heard the voices of deities who have been reborn in an entirely happy world, saying:

“suppaṭipannātha, mārisā, ujuṇṇapaṭipannātha, mārisā, ekantasukhassa lokassa sacchikiriyāya;

“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mārisā, evaṃpaṭipannā ekantasukhaṃ lokaṃ upapannā’ti?

For this is how we practiced, and we were reborn in an exclusively happy world?”’

iti puṭṭhā ‘no’ti vadanti.

Asked this, they replied: “No.”

“taṃ kiṃ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṃ sante tesam samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

“addhā kho, bhante, evaṃ sante tesam samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, sir, the talk of those ascetics and Brahmins turn out to be stupid.”

426.

“seyyathāpi, poṭṭhapāda, puriso evaṃ vadeyya:

‘It is just as if a man were to say:

‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme”ti.

‘I am going to seek out and love the most beautiful girl in the country.”

tameva evaṃ vadeyyuṃ:

They might say to him:

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmese,

“Well, as to this most beautiful girl in the country,

jānāsi taṃ janapadakalyāṇiṃ khattiyi vā brāhmaṇi vā vessi vā suddi vā”ti?

do you know whether she belongs to the Khattiya, the Brahmin, the merchant or the artisan class?”

iti puṭṭho ‘no”ti vadeyya.

and he would say: “No.”

tameva evaṃ vadeyyuṃ:

Then they might say:

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmese,

“Well, as to this most beautiful girl in the country,

jānāsi taṃ janapadakalyāṇiṃ evaṃnāmā evaṃgottāti vā,

do you know her name, her clan,

dighā vā rassā vā majjhimā vā

whether she is tall or short or of medium height,

kālī vā sāmā vā maṅguracchavī vāti,

whether she is dark or light-complexioned or sallow-skinned,

amukasmim gāme vā nigame vā nagare vā”ti?

or what village or town or city she comes from?”

iti puṭṭho ‘no”ti vadeyya.

and he would say: “No.”

tameva evaṃ vadeyyuṃ:

And they might say:

‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmese”ti?

“Well then, you don’t know or see the one you seek for and desire?”

iti puṭṭho ‘āma”ti vadeyya.

and he would say: “Yes.”

“taṃ kiṃ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Does not the talk of that man turn out to be stupid?”

“addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

‘Certainly, Lord, the talk of that man turn out to be stupid.’

- 36.

“evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘And so it is, Poṭṭhapāda, with those same ascetics and Brahmins who declare this doctrine and view:

‘ekantasukhī attā hoti arogo paraṃ maraṇā”ti.

‘After death, the self is entirely happy and free from disease.’

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

I approached them and asked

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:

if this was indeed what they declared and believed,

“ekantasukhī attā hoti arogo paraṃ maraṇā”ti?

‘After death, the self is entirely happy and free from disease.’

te ce me evaṃ puṭṭhā ‘āma”ti paṭijānanti.

and they replied: “Yes.”

tyāhaṃ evaṃ vadāmi:

Then I said:

‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā’ti?

“Do you, friends, living in the world, know and see it as an entirely happy place?”

iti putthā ‘no’ti vadanti.

and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍhaṃ vā rattim upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā’ti?

“Have you ever experienced a single night or day, or half a night or day, that was entirely happy?”

iti putthā ‘no’ti vadanti.

and they replied: “No.”

tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto jānātha:

“Do you know:

‘ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāya’ti?

a path or a practice whereby an entirely happy world might be brought about?”

iti putthā ‘no’ti vadanti.

and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsaṃ bhāsamānānaṃ saddaṃ sunātha:

“Have you heard the voices of deities who have been reborn in an entirely happy world, saying:

“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;

“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mārisā, evappaṭipannā ekantasukhaṃ lokaṃ upapannā”ti?

For this is how we practiced, and we were reborn in an exclusively happy world?”’

iti putthā ‘no’ti vadanti.

Asked this, they replied: “No.”

“taṃ kiṃ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

“addhā kho, bhante, evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, sir, the talk of those ascetics and Brahmins turn out to be stupid.”

427.

37.

“seyyathāpi, poṭṭhapāda, puriso cātumahāpathe nissenīṃ kareyya pāsādassa ārohaṇāya.

‘It is just as if a man were to build a staircase for a palace at a crossroads.

tamenāṃ evaṃ vadeyyuṃ:

People might say to him:

‘ambho purisa, yassa tvāṃ pāsādassa ārohaṇāya nissenīṃ karosi,

“Well now, this staircase for a palace that you are building;

jānāsi taṃ pāsādaṃ puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?

do you know whether the palace will face east, or west, or north or south, or whether it will be high, low or of medium height?”

iti puttho ‘no’ti vadeyya.

and he would say: “No.”

tamenāṃ evaṃ vadeyyuṃ:

And they might say:

‘ambho purisa, yaṃ tvāṃ na jānāsi na passasi, tassa tvāṃ pāsādassa ārohaṇāya nissenīṃ karosī’ti?

“Well then, you don’t know or see what kind of a palace you are building the staircase for?”

iti puttho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Don't you think that man's talk would turn out to be stupid?

“addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.
‘Certainly, Lord.’

- 36.

“evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘And so it is, Poṭṭhapāda, with those same ascetics and Brahmins who declare this doctrine and view:

‘ekantasukhī attā hoti aroga paraṃ maraṇā’ti.

‘After death, the self is entirely happy and free from disease.’

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

I approached them and asked

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:

if this was indeed what they declared and believed,

‘ekantasukhī attā hoti aroga paraṃ maraṇā’ti?

‘After death, the self is entirely happy and free from disease.’

te ce me evaṃ puṭṭhā ‘āma’ti paṭijānanti.

and they replied: “Yes.”

tyāhaṃ evaṃ vadāmi:

Then I said:

‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā’ti?

“Do you, friends, living in the world, know and see it as an entirely happy place?”

iti puṭṭhā ‘no’ti vadanti.

and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍhaṃ vā rattim upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā’ti?

“Have you ever experienced a single night or day, or half a night or day, that was entirely happy?”

iti puṭṭhā ‘no’ti vadanti.

and they replied: “No.”

tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto jānātha

“Do you know:

ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā’ti?

a path or a practice whereby an entirely happy world might be brought about?”

iti puṭṭhā ‘no’ti vadanti.

and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:

I said:

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā’, tāsaṃ devatānaṃ bhāsamānānaṃ saddaṃ suṇātha:

“Have you heard the voices of deities who have been reborn in an entirely happy world, saying:

“suppaṭipannātha, mārisā, uṇṇapaṭipannātha, mārisā, ekantasukhassa lokassa sacchikiriyāya;

“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mārisā, evappaṭipannā ekantasukhaṃ lokaṃ upapannā’ti?

For this is how we practiced, and we were reborn in an exclusively happy world”?’

iti puṭṭhā “no”ti vadanti.

Asked this, they replied: “No.”

“taṃ kiṃ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṃ sante teṣaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

“addhā kho, bhante, evaṃ sante teṣaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

“Clearly that’s the case, sir, the talk of those ascetics and Brahmins turn out to be stupid.”

428.

39.

“tayo kho me, poṭṭhapāda, attapaṭilābhā - oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho.

‘Poṭṭhapāda, there are three kinds of “acquired self”: the gross acquired self, the mind-made acquired self, the formless acquired self.

katamo ca, poṭṭhapāda, oḷāriko attapaṭilābho?

What is the gross acquired self?

rūpī cātumahābhūtika kabaḷikārāhārabhakkho, ayaṃ oḷāriko attapaṭilābho.

It has form, is composed of the four great elements, nourished by material food.

katamo manomayo attapaṭilābho?

What is the mind-made self?

rūpī manomayo sabbaṅgapaccaṅgī ahinindriyo, ayaṃ manomayo attapaṭilābho.

It has form, complete with all its parts, not defective in any sense-organ.

katamo arūpo attapaṭilābho?

What is the formless acquired self?

arūpī saññāmayo, ayaṃ arūpo attapaṭilābho.

It is without form, and made up of perception.

429.

40.

“oḷārikassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi -

‘But I teach a doctrine for getting rid of the gross acquired self,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathāti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

siyā kho pana te, poṭṭhapāda, evamassa -

Now, Poṭṭhapada, you might think:

saṃkilesikā dhammā pahīyissanti,

‘Perhaps these defiling mental states might disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

dukkho ca kho viharōti,

and one might still be unhappy.”

na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ.

That is not how it should be regarded.

saṃkilesikā ceva dhammā pahīyissanti,

If defiling states disappear

vodāniyā ca dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

pāmujaṃ ceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca viharō.

nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness — and that is a happy state.

430.

41.

“manomayassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi -

‘I also teach a doctrine for getting rid of the mind-made acquired self,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathāti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

siyā kho pana te, poṭṭhapāda, evamassa:

Now, Poṭṭhapāda, you might think:

‘saṃkilesikā dhammā pahīyissanti,

“Perhaps these defiling mental states might disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

dukkho ca kho vihāro’ti,

and one might still be unhappy.”

na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ.

That is not how it should be regarded.

saṃkilesikā ceva dhammā pahīyissanti,

If defiling states disappear

vodāniyā ca dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

pāmujaṃ ceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness — and that is a happy state.

431.

42.

“arūpassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi -

I also teach a doctrine for getting rid of the formless acquired self,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathāti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

siyā kho pana te, poṭṭhapāda, evamassa:

Now, Poṭṭhapāda, you might think:

‘saṃkilesikā dhammā pahīyissanti,

“Perhaps these defiling mental states might disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

dukkho ca kho vihāro’ti,

and one might still be unhappy.”

na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ.

That is not how it should be regarded.

saṃkilesikā ceva dhammā pahīyissanti,

If defiling states disappear

vodāniyā ca dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

pāmujjam ceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇa sukho ca vihāro.
nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness — and that is a happy state.

432.
43.

“pare ce, poṭṭhapāda, amhe evaṃ puccheyyūṃ:

‘Poṭṭhapāda, if others ask us:

‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,

“What, friend, is this gross acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇa diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge?”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

being so asked, we should reply:

‘ayaṃ vā so, āvuso, oḷāriko attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,

“This is that gross acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇa diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

433.
44.

“pare ce, poṭṭhapāda, amhe evaṃ puccheyyūṃ:

‘If others ask us:

‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,

“What is this mind-made acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇa diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti?

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge?”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

being so asked, we should reply:

‘ayaṃ vā so, āvuso, manomayo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,

“This is that gross acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripurīṃ vepullattaṇa diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

434.
45.

“pare ce, poṭṭhapāda, amhe evaṃ puccheyyūṃ:

‘If others ask us:

‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,

“What is this formless acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripurīṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti,
and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge?"

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:
being so asked, we should reply:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,
"This is that gross acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,
whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripurīṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti,
and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?
What do you think, Poṭṭhapāda? Does not that statement turn out to be well-founded?”

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.
‘Certainly, Lord.’

435.
46.

“seyyathāpi, poṭṭhapāda, puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tasseva pāsādassa hetthā.

“It is just as if a man were to build a staircase for a palace, which was below that palace.

tamenāṃ evaṃ vadeyyuṃ:
They might say to him:

‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi,
“Well now, this staircase for a palace that you are building,

jānāsi taṃ pāsādaṃ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā

do you know whether the palace will face east or west, or north or south,

disāya ucco vā nīco vā majjhimo vā’ti?

or whether it will be high, low or of medium height?”

so evaṃ vadeyya:
and he would say:

‘ayaṃ vā so, āvuso, pāsādo, yassāhaṃ ārohaṇāya nisseṇiṃ karomi, tasseva pāsādassa hetthā’ti.

“This staircase is right under the palace.”

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Don’t you think that man’s statement would be well-founded?”

“addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.
‘Certainly, Lord.’

436.
47.

“evameva kho, poṭṭhapāda, pare ce amhe evaṃ puccheyyuṃ:
‘In just the same way, Poṭṭhapāda, if others ask us:

‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,
“What is this gross acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,
whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripurīṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti,
and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge.”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:
being so asked, we should reply:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,

“This is this gross acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.”

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Don’t you think that statement is well-founded?’

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

‘Certainly, Lord.’

‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,

What is this mind-made acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

being so asked, we should reply:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,

“This is this mind-made acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.”

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Don’t you think that statement is well-founded?’

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

‘Certainly, Lord.’

‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,

“What is this formless acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

being so asked, we should reply:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,

“This is this formless acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.”

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Don't you think that statement is well-founded?

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

'Certainly, Lord.'

437.

48.

evaṃ vutte citto hatthisārīputto bhagavantam etadavoca:

At this, Citta, son of the elephant-trainer, said to the Lord:

“yasmim, bhante, samaye oḷāriko attapaṭilābho hoti,

'Lord, whenever the gross acquired self is present,

moghassa tasmim samaye manomayo attapaṭilābho hoti,

would it be wrong to assume the existence of the mind-made acquired self,

mogho arūpo attapaṭilābho hoti;

or of the formless acquired self?

oḷāriko vāssa attapaṭilābho tasmim samaye sacco hoti.

Does only the gross acquired self truly exist then?

yasmim, bhante, samaye manomayo attapaṭilābho hoti,

'Lord, whenever the mind-made acquired self is present,

moghassa tasmim samaye oḷāriko attapaṭilābho hoti,

would it be wrong to assume the existence of the gross acquired self,

mogho arūpo attapaṭilābho hoti;

or of the formless acquired self?

manomayo vāssa attapaṭilābho tasmim samaye sacco hoti.

Does only the mind-made acquired self truly exist then?

yasmim, bhante, samaye arūpo attapaṭilābho hoti,

'Lord, whenever the formless acquired self is present,

moghassa tasmim samaye oḷāriko attapaṭilābho hoti,

would it be wrong to assume the existence of the gross acquired self,

mogho manomayo attapaṭilābho hoti;

or of the mind-made acquired self?

arūpo vāssa attapaṭilābho tasmim samaye sacco hoti”ti.

Does only the formless acquired self truly exist then?

-

49.

“yasmim, citta, samaye oḷāriko attapaṭilābho hoti,

'Citta, whenever the gross acquired self is present,

neva tasmim samaye manomayo attapaṭilābhoti saṅkham gacchati,

we do not at that time speak of a mind-made acquired self,

na arūpo attapaṭilābhoti saṅkham gacchati;

we do not speak of a formless acquired self.

oḷāriko attapaṭilābhotveva tasmim samaye saṅkham gacchati.

We speak only of a gross acquired self.

yasmim, citta, samaye manomayo attapaṭilābho hoti,

Whenever the mind-made acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkham gacchati,

we do not at that time speak of a gross acquired self,

na arūpo attapaṭilābhoti saṅkham gacchati;

we do not speak of a formless acquired self.

manomayo attapaṭilābhotveva tasmim samaye saṅkham gacchati.

We speak only of a mind-made acquired self.

yasmim, citta, samaye arūpo attapaṭilābho hoti,

Whenever the formless acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkham gacchati,

we do not at that time speak of a gross acquired self,

na manomayo attapaṭilābhoti saṅkham gacchati;

we do not speak of a mind-made acquired self.

arūpo attapaṭilābhoi tveva tasmim samaye saṅkham gacchati.

We speak only of a formless acquired self.

438.

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“sace taṃ, citta, evaṃ puccheyyūṃ:

‘Citta, suppose they were to ask you:

‘ahosi tvāṃ atītamaddhānaṃ, na tvāṃ nāhosi;

“Did you exist in the past or didn’t you,

bhavissasi tvāṃ anāgatamaddhānaṃ, na tvāṃ na bhavissasi;

will you exist in the future or won’t you,

atthi tvāṃ etarahi, na tvāṃ natthī’ti,

do you exist now or don’t you?”

evaṃ puṭṭho tvāṃ, citta, kinti byākareyyāsī’ti?

how would you answer?’

“sace maṃ, bhante, evaṃ puccheyyūṃ:

‘Lord, if I were asked:

‘ahosi tvāṃ atītamaddhānaṃ, na tvāṃ na ahosi;

“Did you exist in the past or didn’t you,

bhavissasi tvāṃ anāgatamaddhānaṃ, na tvāṃ na bhavissasi;

will you exist in the future or won’t you,

atthi tvāṃ etarahi, na tvāṃ natthī’ti.

do you exist now or don’t you?”

evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyāṃ:

I would say:

‘ahosāhaṃ atītamaddhānaṃ, nāhaṃ na ahosiṃ;

“I did exist in the past, I did not not exist;

bhavissāmaṃ anāgatamaddhānaṃ, nāhaṃ na bhavissāmi;

I shall exist in the future, I shall not not exist;

atthāhaṃ etarahi, nāhaṃ natthī’ti.

I do exist now, I do not not exist.”

evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyāṃ’ti.

That, Lord, would be my answer.’

- 50.

“sace pana taṃ, citta, evaṃ puccheyyūṃ:

‘But, Citta, if they asked:

‘yo te ahosi atīto attapaṭilābho,

“The past acquired self that you had,

sova te attapaṭilābho sacco,

is that your only true acquired self,

mogho anāgato, mogho paccuppanno?

and are the future and present ones false?

yo te bhavissati anāgato attapaṭilābho,

The future acquired self you will have,

sova te attapaṭilābho sacco,

is that your only true acquired self,

mogho atīto, mogho paccuppanno?

and are the past and present ones false?

yo te etarahi paccuppanno attapaṭilābho,

The present acquired self that you have,

sova te attapaṭilābho sacco,

is that your only true acquired self,

mogho atīto, mogho anāgato’ti.

and are the past and future ones false?”

evaṃ puṭṭho tvāṃ, citta, kinti byākareyyāsī’ti?

how would you reply?’

“sace pana maṃ, bhante, evaṃ puccheyyūṃ:

‘Lord, if they asked me:

‘yo te ahosi atīto attapaṭilābho,

“The past acquired self that you had,

sova te attapaṭilābho sacco,

is that your only true acquired self,

mogho anāgato, mogho paccuppanno.

and are the future and present ones false?

yo te bhavissati anāgato attapaṭilābho,

The future acquired self you will have,

sova te attapaṭilābho sacco,

is that your only true acquired self,

mogho aṭṭo, mogho paccuppanno.

and are the past and present ones false?

yo te etarahi paccuppanno attapaṭilābho,

The present acquired self that you have,

sova te attapaṭilābho sacco,

is that your only true acquired self,

mogho aṭṭo, mogho anāgato'ti.

and are the past and future ones false?"

evaṃ puttho ahaṃ, bhante, evaṃ byākareyyaṃ:

Asked these things, I would reply:

'yo me ahosi aṭṭo attapaṭilābho, sova me attapaṭilābho tasmiṃ samaye sacco ahosi,

"My past acquired self was at the time my only true one,

mogho anāgato, mogho paccuppanno.

the future and present ones were false.

yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmiṃ samaye sacco bhavissati,

My future acquired self will then be the only true one,

mogho aṭṭo, mogho paccuppanno.

the past and present ones will be false.

yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco,

My present acquired self is now the only true one,

mogho aṭṭo, mogho anāgato'ti.

the past and future ones are false."

evaṃ puttho ahaṃ, bhante, evaṃ byākareyyaṃ'ti.

That is how I would reply.'

439.
51.

"evameva kho, citta, yasmīṃ samaye oḷāriko attapaṭilābho hoti,

'In just the same way, Citta, whenever the gross acquired self is present,

neva tasmiṃ samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a mind-made acquired self,

na arūpo attapaṭilābhoti saṅkhaṃ gacchati.

we do not speak of a formless acquired self.

oḷāriko attapaṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati.

We speak only of a gross acquired self.

yasmīṃ, citta, samaye manomayo attapaṭilābho hoti,

Whenever the mind-made acquired self is present,

neva tasmiṃ samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a gross acquired self,

na arūpo attapaṭilābhoti saṅkhaṃ gacchati.

we do not speak of a formless acquired self.

manomayo attapaṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati.

We speak only of a mind-made acquired self.

yasmīṃ, citta, samaye arūpo attapaṭilābho hoti,

Whenever the formless acquired self is present,

neva tasmiṃ samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a gross acquired self,

na manomayo attapaṭilābhoti saṅkhaṃ gacchati;

we do not speak of a mind-made acquired self.

arūpo attapaṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati.

We speak only of a formless acquired self.

440.
52.

"seyyathāpi, citta,

'In just the same way, Citta,

gavā khīraṃ,

from the cow we get milk,

khīramhā dadhi,
from the milk curds,

dadhimhā navanītam,
from the curds butter,

navanītamhā sappi,
from the butter ghee,

sappimhā sappimaṇḍo.
and from the ghee cream of ghee.

yasmiṃ samaye khīraṃ hoti,
And when there is milk

neva tasmīṃ samaye dadhīti saṅkhaṃ gacchati, na navanītanti saṅkhaṃ gacchati, na sappīti
saṅkhaṃ gacchati, na sappimaṇḍoti saṅkhaṃ gacchati;
we don't speak of curds, of butter, of ghee or of cream of ghee,

khīraṃ tveva tasmīṃ samaye saṅkhaṃ gacchati.
we speak of milk;

yasmiṃ samaye dadhi hoti,
And when there is curds

neva tasmīṃ samaye khīranti saṅkhaṃ gacchati, na navanītanti saṅkhaṃ gacchati, na sappīti
saṅkhaṃ gacchati, na sappimaṇḍoti saṅkhaṃ gacchati;
we don't speak of milk, of curds, of ghee or of cream of ghee,

dadhi tveva tasmīṃ samaye saṅkhaṃ gacchati.
we speak of curds;

yasmiṃ samaye navanītam hoti,
And when there is butter

neva tasmīṃ samaye khīranti saṅkhaṃ gacchati, na dadhīti saṅkhaṃ gacchati, na sappīti
saṅkhaṃ gacchati, na sappimaṇḍoti saṅkhaṃ gacchati;
we don't speak of milk, of curds, of ghee or of cream of ghee,

navanītam tveva tasmīṃ samaye saṅkhaṃ gacchati.
we speak of butter;

yasmiṃ samaye sappi hoti,
And when there is ghee

neva tasmīṃ samaye khīranti saṅkhaṃ gacchati, na dadhīti saṅkhaṃ gacchati, na navanītanti
saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati;
we don't speak of milk, of curds, of butter, or of cream of ghee,

sappi tveva tasmīṃ samaye saṅkhaṃ gacchati.
we speak of ghee;

yasmiṃ samaye sappimaṇḍo hoti,
And when there is cream of ghee

neva tasmīṃ samaye khīranti saṅkhaṃ gacchati, na dadhīti saṅkhaṃ gacchati, na navanītanti
saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati;
we don't speak of milk, of curds, of butter, of ghee,

sappimaṇḍo tveva tasmīṃ samaye saṅkhaṃ gacchati.
we speak of cream of ghee;

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53.

evameva kho, citta, yasmiṃ samaye oḷāriko attapaṭilābho hoti,
'So too, whenever the gross acquired self is present,

neva tasmīṃ samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati,
we do not at that time speak of a mind-made acquired self,

na arūpo attapaṭilābhoti saṅkhaṃ gacchati.
we do not speak of a formless acquired self.

oḷāriko attapaṭilābho tveva tasmīṃ samaye saṅkhaṃ gacchati.
We speak only of a gross acquired self.

yasmiṃ, citta, samaye manomayo attapaṭilābho hoti,
Whenever the mind-made acquired self is present,

neva tasmīṃ samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati,
we do not at that time speak of a gross acquired self,

na arūpo attapaṭilābhoti saṅkhaṃ gacchati.
we do not speak of a formless acquired self.

manomayo attapaṭilābho tveva tasmīṃ samaye saṅkhaṃ gacchati.
We speak only of a mind-made acquired self.

yasmim, citta, samaye arūpo attapaṭilābho hoti,

Whenever the formless acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a gross acquired self,

na manomayo attapaṭilābhoti saṅkhaṃ gacchati;

we do not speak of a mind-made acquired self.

arūpo attapaṭilābho tveva tasmim samaye saṅkhaṃ gacchati.

We speak only of a formless acquired self.

imā kho citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo, yāhi tathāgato voharati aparāmasan”ti.

But, Citta, these are merely names, expressions, turns of speech, designations in common use in the world, which the Tathāgata uses without misapprehending them.’

441.

54.

evam vutte, poṭṭhapādo paribbājako bhagavantam etadavoca:

And at these words Poṭṭhapāda the wanderer said to the Lord:

“abhikkantaṃ, bhante! abhikkantaṃ, bhante!

‘Excellent, Lord, excellent!’

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya,

It is as if someone were to set up what had been knocked down,

paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya,

or to point out the way to one who had got lost,

andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī”ti.

or to bring an oil-lamp into a dark place, so that those with eyes could see what was there.

evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

Just so the Blessed Lord has expounded the Dhamma in various ways.

esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammaṇa bhikkhusaṅghaṇa.

Lord, I go for refuge to the Lord, the Dhamma and the Sangha.

upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

May the Lord accept me as a lay-follower who has taken refuge in him from this day forth as long as life shall last!’

442.

55.

citto pana hatthisārīputto bhagavantam etadavoca:

But Citta, son of the elephant-trainer, said to the Lord:

“abhikkantaṃ, bhante; abhikkantaṃ, bhante!

‘Excellent, Lord, excellent!’

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya,

It is as if someone were to set up what had been knocked down,

paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya,

or to point out the way to one who had got lost,

andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī”ti.

or to bring an oil-lamp into a dark place, so that those with eyes could see what was there.

evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

Just so the Blessed Lord has expounded the Dhamma in various ways.

esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammaṇa bhikkhusaṅghaṇa.

Lord, I go for refuge to the Lord, the Dhamma and the Sangha.

labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyaṃ upasampadan”ti.

May I, Lord, receive the going-forth at the Lord’s hands, may I receive ordination!’

443.

56.

alattha kho citto hatthisārīputto bhagavato santike pabbajjāṃ, alattha upasampadam.

And Citta, son of the elephant-trainer, received the going-forth at the Lord’s hands, and the ordination.

acirūpasampanno kho paṇāyasmā citto hatthisārīputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva -

And the newly-ordained Venerable Citta, alone, secluded, unwearying, zealous and resolute, in a short time

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,

attained to that for the sake of which young men of good birth go forth from the household life into homelessness,

tadanuttaraṃ - brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja vihāsi.

that unexcelled culmination of the holy life, having realised it here and now by his own super-knowledge and dwelt therein, knowing:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karanīyaṃ, nāparaṃ itthattāyā’ti - abbhaññāsi.
‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.’

aññataro kho paṇāyasmā citto hatthisāriputto arahataṃ ahoṣīti.

And the Venerable Citta, son of the elephant-trainer, became another of the Arahants.

poṭṭhapādasuttaṃ nittṭhitaṃ navamaṃ.