

### 0.0.1 To Potthapada (excerpt)

1. There are, O Potthapada, some samanas and brahmanas who hold such doctrine, such view: “The self is entirely pleasurable and free from sickness after death.” Having approached them I say thus: Is it true as reported, that you venerables hold such doctrine, such view: “The self is entirely pleasurable and free from sickness after death.” Being asked by me thus, if they acknowledge: “Yes”, I say to them thus: “But do you venerables abide knowing and seeing an entirely pleasurable world?” Being asked thus, they say no. Then I say to them thus: “But do you venerables contemplate an entirely pleasurable self for one day or night or half a day or night?” Being asked thus, they say no. Then I say to them thus: “But do you venerables know: This is the way, this is the path for the realization of an entirely pleasurable world?” Being asked thus, they say no. Then I say to them thus: “Are there devas who report saying: Listen dear sirs, you should enter upon the right path, dear sirs, you should enter upon the straight path for the realization of an entirely pleasurable world? Indeed we too, dear sirs, having entered upon that path thus, have arisen in an entirely pleasurable world.” Being asked thus, they say no.

2. “So what do you think, O Potthapada, that being so, doesn’t the statements of those samanas and brahmanas turn out to be less than stellar?”

3. “Certainly, O Bhante, that being so, the statements of those samanās and brahmanās turn out to be less than stellar.”

4. Suppose, O Potthapada, a man would say thus: “Whoever is the beauty queen in this country, it is she that I wish for, she that I have a liking for.” They would say thus: “Good man, that beauty queen in this country whom you wish for and have a liking for, do you know whether that beauty queen is a khattiya or brahman or vessa or sudda?” Thus asked, he would say: “No.” They would say thus: “Good man, that beauty queen in this country whom you wish for and have a liking for, do you know whether that beauty queen is of such a name or such a clan; tall, short, or medium height; of dark, fair or light skin complexion; in such and such village, town or city?” Thus asked, he would say: “No.” They would say thus: “Good man, do you wish for and have a liking for that which you do not know, do not see?” Thus asked, he would say: “Yes.”

5. “So what do you think, O Potthapada, that being so, doesn’t the statements of that man turn out to be less than stellar?”

6. “Certainly, O Bhante, that being so, the statements of that man turn out to be less than stellar.”

7. So too, O Potthapada, there are some samanas and brahmanas who hold such doctrine, such view: “The self is entirely pleasurable and free from sickness after death.” Having approached them I say thus: Is it true as reported, that you venerables hold such doctrine, such view: “The self is entirely pleasurable and free from sickness after death.” Being asked by me thus, if they acknowledge: “Yes”, I say to them thus: “But do you venerables abide knowing and seeing an entirely pleasurable world?” Being asked thus, they say no. Then I say to them thus: “But do you venerables contemplate an entirely pleasureable self for one day or night or half a day or night?” Being asked thus, they say no. Then I say to them thus: “But do you venerables know: This is the way, this is the path for the realization of an entirely pleasurable world?” Being asked thus, they say no. Then I say to them thus: “Are there devas who report saying: Listen dear sirs, you should enter upon the right path, dear sirs, you should enter upon the straight path for the realization of an entirely pleasurable world? Indeed we too, dear sirs, having entered upon that path thus, have arisen in an entirely pleasurable world.” Being asked thus, they say no.

8. “So what do you think, O Potthapada, that being so, doesn’t the statements of those samanas and brahmanas turn out to be less than stellar?”

9. “Certainly, O Bhante, that being so, the statements of those samanas and brahmanas turn out to be less than stellar.”

10. Suppose, O Potthapada, a man were to build a staircase at the crossroads ascending to a palace. They would say thus: “Good man, that palace to which this staircase you are building will ascend to, do you know if it is in the eastern direction or the southern direction or the western direction or the northern direction or high or low or medium height?” Thus asked, he would say: “No.” They would say thus: “Good man, are you building a staircase that will ascent to a palace which you do not know and do not see?” Thus asked, he would say: “Yes.”

11. “So what do you think, O Potthapada, that being so, doesn’t the statements of that man turn out to be less than stellar?”

12. “Certainly, O Bhante, that being so, the statements of that man turn out to be less than stellar.”

13. So too, O Potthapada, there are some samanas and brahmanas who hold such doctrine, such view: “The self is entirely pleasurable and free from sickness after death.” Having approached them I say thus: Is it true as reported, that you venerables hold such doctrine, such view: “The self is entirely pleasurable and free from

sickness after death.” Being asked by me thus, if they acknowledge: “Yes”, I say to them thus: “But do you venerables abide knowing and seeing an entirely pleasurable world?” Being asked thus, they say no. Then I say to them thus: “But do you venerables contemplate an entirely pleasureable self for one day or night or half a day or night?” Being asked thus, they say no. Then I say to them thus: “But do you venerables know: This is the way, this is the path for the realization of an entirely pleasurable world?” Being asked thus, they say no. Then I say to them thus: “Are there devas who report saying: Listen dear sirs, you should enter upon the right path, dear sirs, you should enter upon the straight path for the realization of an entirely pleasurable world? Indeed we too, dear sirs, having entered upon that path thus, have arisen in an entirely pleasurable world.” Being asked thus, they say no.

14. “So what do you think, O Potthapada, that being so, doesn’t the statements of those samanas and brahmanas turn out to be less than stellar?”

15. “Certainly, O Bhante, that being so, the statements of those samanas and brahmanas turn out to be less than stellar.”

16. “There are, O Potthapada, these three acquisitions of self, the gross acquisition of self, the mind-made acquisition of self, the formless acquisition of self.”

17. And what, O Poṭṭhāpāda, is the gross acquisition of self? It is possessed of form, consisting of the four great elements, feeding on food made into lumps, this is the gross acquisition of self.

18. What is the mind-made acquisition of self? It is possessed of form, mind-made complete in all its factors, not lacking in any sense faculty. This is the mind-made acquisition of self.

19. What is the formless acquisition of self? It is formless, made of perception. This is the formless acquisition of self.

20. “I teach the Dhamma, O Potthapada, for the abandoning of the gross acquisition of self in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

21. “It could be, O Potthapada, that it occurs to you thus: Our defiling nature will be abandoned and purifying nature will increase, and we will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with our own supreme knowledge, yet abide in suffering.”

22. But this, O Potthapada, should not be seen thus. Certainly if your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge, there will be only joy, happiness and tranquility, and you will abide in pleasure, mindful and contemplative.”

23. “I also teach the Dhamma, O Potthapada, for the abandoning of the mind-made acquisition of self in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

24. “It could be, O Potthapada, that it occurs to you thus: Our defiling nature will be abandoned and purifying nature will increase, and we will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with our own supreme knowledge, yet abide in suffering.”

25. But this, O Potthapada, should not be seen thus. Certainly if your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own

supreme knowledge, there will be only joy, happiness and tranquility, and you will abide in pleasure, mindful and contemplative.”

26. “I also teach the Dhamma, O Potthapada, for the abandoning of the formless acquisition of self in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

27. “It could be, O Potthapada, that it occurs to you thus: Our defiling nature will be abandoned and purifying nature will increase, and we will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with our own supreme knowledge, yet abide in suffering.”

28. But this, O Potthapada, should not be seen thus. Certainly if your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge, there will be only joy, happiness and tranquility, and you will abide in pleasure, mindful and contemplative.”



29. If, O Potthapada, others ask us thus: “But what, O friend, is that gross acquisition of self for the abandoning of which you teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.” For those who ask us thus, we should answer them thus: “This, O friend, is the gross acquisition of self for the abandoning of which we teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

30. If, O Potthapada, others ask us thus: “But what, O friend, is that mind-made acquisition of self for the abandoning of which you teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.” For those who ask us thus, we should answer them thus: “This, O friend, is the mind-made acquisition of self for the abandoning of which we teach the Dhamma in such a way that having entered upon the path, your defiling

nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

31. If, O Potthapada, others ask us thus: “But what, O friend, is that formless acquisition of self for the abandoning of which you teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.” For those who ask us thus, we should answer them thus: “This, O friend, is the formless acquisition of self for the abandoning of which we teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

32. “So what do you think, O Potthapada, that being so, doesn’t these statements turn out to be awesome?”

33. “Certainly, O Bhante, that being so, these statements turn out to be awesome.”

34. Suppose, O Potthapada, a man were to build a staircase ascending to a palace just underneath the palace. They would say thus: “Good man, that palace to which this staircase you are building will ascend to, do you know if it is in the eastern direction or the southern direction or the western direction or the northern direction; high or low or medium height?” If he would say thus: “This, O friend, is that palace to which this staircase ascends.”

35. “So what do you think, O Potthapada, that being so, doesn’t the statements of that man turn out to be awesome?”

36. “Certainly, O Bhante, that being so, the statements of that man turn out to be awesome.”

37. So too, O Potthapada, if others ask us thus: “But what, O friend, is that gross acquisition of self for the abandoning of which you teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.” For those who ask us thus, we should answer them thus: “This, O friend, is the gross acquisition of self for the abandoning of which we teach the Dhamma in such a way that having entered upon the path, your defiling nature will

be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

**38.** So too, O Potthapada, if others ask us thus: “But what, O friend, is that mind-made acquisition of self for the abandoning of which you teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.” For those who ask us thus, we should answer them thus: “This, O friend, is the mind-made acquisition of self for the abandoning of which we teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

**39.** So too, O Potthapada, if others ask us thus: “But what, O friend, is that formless acquisition of self for the abandoning of which you teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having

realized it with your own supreme knowledge.” For those who ask us thus, we should answer them thus: “This, O friend, is the formless acquisition of self for the abandoning of which we teach the Dhamma in such a way that having entered upon the path, your defiling nature will be abandoned, your purifying nature will increase and you will in this very life enter upon and abide in the abundance and perfection of wisdom, having realized it with your own supreme knowledge.”

40. “So what do you think, O Potthapada, that being so, doesn’t these statements turn out to be awesome?”

41. “Certainly, O Bhante, that being so, these statements turn out to be awesome.”

42. When thus was said, Citta Hatthisariputta said this to the Auspicious One: “On the occasion, O Bhante, when there is the gross acquisition of self, on that occasion is the mind-made acquisition of self and the formless acquisition of self false and only the gross acquisition of self true? On the occasion, O Bhante, when there is the mind-made acquisition of self, on that occasion is the gross acquisition of self and the formless acquisition of self false and only the mind-made acquisition of self true? On the occasion, O Bhante, when there is the formless acquisition of self, on that occasion is the gross acquisition of self and the mind-made acquisition of self false and only the formless acquisition of self true?”

43. “On the occasion, O Citta, when there is the gross acquisition of self, on that occasion it is neither reckoned as a mind-made acquisition of self nor a formless acquisition of self. On that occasion it is only reckoned as the gross acquisition of self.” “On the occasion, O Citta, when there is the mind-made acquisition of self, on that occasion it is neither reckoned as a gross acquisition of self nor a formless acquisition of self. On that occasion it is only reckoned as the mind-made acquisition of self.” “On the occasion, O Citta, when there is the formless acquisition of self, on that occasion it is neither reckoned as a gross acquisition of self nor a mind-made acquisition of self. On that occasion it is only reckoned as the formless acquisition of self.”

44. “If, O Citta, you were to be asked thus: “Were you in the past. Is it not the case that you were not? Will you be in the future. Is it not the case that you will not? Is there you now? Is it not the case that there is not you?” Thus asked, O Citta, how would you answer?”

45. “If, O Bhante, I were to be asked thus: “Were you in the past? Is it not the case that you were not? Will you be in the future? Is it not the case that you will not? Is there you now? Is it not the case that there is not you?” Thus asked, O Bhante, I would answer thus: “I was in the past, it is not the case that I was not. I will be in the future. It is not the case that I will not. There is I now. It is not the case that there is not I.” Thus asked, O Bhante,

I would answer thus.”

46. “But if, O Citta, you were to be asked thus: “The past acquisition of self, is only that true, the future and present being false? The future acquisition of self, will only that be true, the past and the present being false? The present acquisition of self, is only this true, the past and the future being false?” Thus asked, O Citta, how would you answer?”

47. “But if, O Bhante, I were to be asked thus: “The past acquisition of self, is only that true, the future and present being false? The future acquisition of self, will only that be true, the past and the present being false? The present acquisition of self, is only this true, the past and the future being false?” Thus asked, O Bhante, I would answer thus: “That past acquisition of self of mine, only that was true on that occasion, the future and present being false? The future acquisition of self of mine, only that will be true on that occasion, the past and the present being false? The present acquisition of self of mine, only this is true, the past and the future being false. Thus asked, O Bhante, I would answer thus.”

48. “So too, O Citta, on the occasion, when there is the gross acquisition of self, on that occasion it is neither reckoned as a mind-made acquisition of self nor a formless acquisition of self. On that occasion it is only

reckoned as the gross acquisition of self.” “On the occasion, O Citta, when there is the mind-made acquisition of self, on that occasion it is neither reckoned as a gross acquisition of self nor a formless acquisition of self. On that occasion it is only reckoned as the mind-made acquisition of self.” “On the occasion, O Citta, when there is the formless acquisition of self, on that occasion it is neither reckoned as a gross acquisition of self nor a mind-made acquisition of self. On that occasion it is only reckoned as the formless acquisition of self.”

49. Just as, O Citta, from cow comes milk, from milk, curds, from curds, butter, from butter, ghee, from ghee, creme of ghee. On the occasion when there is milk, it is neither reckoned as curds, nor butter, nor ghee, nor creme of ghee. On that occasion, it is only reckoned as milk. On the occasion when there is curds, it is neither reckoned as milk, nor butter, nor ghee, nor creme of ghee. On that occasion, it is only reckoned as curds. On the occasion when there is butter, it is neither reckoned as milk, nor curds, nor ghee, nor creme of ghee. On that occasion, it is only reckoned as butter. On the occasion when there is ghee, it is neither reckoned as milk, nor curds, nor butter, nor creme of ghee. On that occasion, it is only reckoned as ghee. On the occasion when there is creme of ghee, it is neither reckoned as milk, nor curds, nor butter, nor ghee. On that occasion, it is only reckoned as creme of ghee. [So too], on the occasion, when there is the gross acquisition of self, on that occasion it is



neither reckoned as a mind-made acquisition of self nor a formless acquisition of self. On that occasion it is only reckoned as the gross acquisition of self.” “On the occasion, O Citta, when there is the mind-made acquisition of self, on that occasion it is neither reckoned as a gross acquisition of self nor a formless acquisition of self. On that occasion it is only reckoned as the mind-made acquisition of self.” “On the occasion, O Citta, when there is the formless acquisition of self, on that occasion it is neither reckoned as a gross acquisition of self nor a mind-made acquisition of self. On that occasion it is only reckoned as the formless acquisition of self.”

50. These, O Citta, are worldly expressions, worldly language, worldly appellations, worldly designations that the Tathagata expresses without attachment.

51. When thus was said, Potthapada, the wanderer, said this to the Auspicious One: “Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so, O Bhante, has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. O Bhante, may the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today for as long

as life lasts.”

52. But Citta Hatthisariputta said this to the Auspicious One: “Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so, O Bhante, has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Bhikkhu Sangha. May I gain the going forth in the Auspicious One’s presence, may I obtain the higher ordination.”

53. Citta Hatthisariputta gained the going-forth in the Auspicious One’s presence, gained the higher ordination. Not long after his higher ordination, the venerable Citta Hatthisariputta, dwelling alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life. He understood: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” And the venerable Citta Hatthisariputta became one of the arahants.