

0.0.1 To Potthapada (excerpt)

poṭṭhapādasuttaṃ (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.

santi kho poṭṭhapāda eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: 'ekantasukhī attā hoti. arogo

parammaraṇā'ti. tyāhaṃ upasaṅkamitvā evaṃ vadāmi: 'saccaṃ kira tumhe āyasmanto evaṃvā-dino evaṃdiṭṭhino 'ekantasukhī attā hoti, arogo parammaraṇā'ti? te ce me evaṃ puṭṭhā 'āmā'ti¹ paṭijānanti, tyāhaṃ evaṃ vadāmi: 'api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā'ti. iti puṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi 'api ca pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sampa-jānāthā'ti. iti puṭṭhā 'no'ti vadanti, tyāhaṃ evaṃ vadāmi 'api pana tumhe āyasmanto jānātha: 'ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā'ti. iti puṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi 'api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsaṃ bhāsamānānaṃ saddaṃ suṇātha: 'supaṭipannāttha mārisā, uḷupaṭipannāttha mārisā ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā'ti? iti puṭṭhā 'no'ti vadanti.

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?”

taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhā-

¹āmoti - pts. ■

sitaṃ sampajjati?'ti.

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

addhā kho bhante evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

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.”

seyyathāpi poṭṭhapāda puriso evaṃ vadeyya: 'ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmeme'ti. tamenāṃ evaṃ vadeyyuṃ:

ambho purisaṃ yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ khat-tiyī vā brāhmaṇī vā vessī vā suddī vā? ti. iti puṭṭho 'no'ti vadeyya, tamenāṃ evaṃ vadeyyuṃ: ambho purisa yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ evannāmā evaṅgottā'ti vā, dīghā vā rassā vā majjhimā vā, kālī vā sāmā vā maṅguracchavī vā'ti, 'amukas-miṃ gāme vā nigame vā nagare vā'ti? iti puṭṭho 'no'ti vadeyya, tamenāṃ evaṃ vadeyyuṃ: ambho purisa yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi?'ti. iti puṭṭho 'āmā'ti vadeyya.

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?”

taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī?'ti.

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

addhā kho bhante evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī'ti.

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.

evameva kho poṭṭhapāda ye te samaṇabrāhmaṇā
 evaṃvādino evaṃdiṭṭhino 'ekantasukhī attā hoti
 arogo parammaraṇā'ti, tyāhaṃ upasaṅkamtivā evaṃ
 vadāmi: saccaṃ kira tumhe āyasmanto evaṃvā-
 dino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo
 parammaraṇā'ti?' te ce² me evaṃ puṭṭhā 'āmā'ti

²ca - pts. ■

paṭijānanti, tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā'ti. iti puṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sampajānāthā'ti. iti puṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto jānātha 'ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā'ti. itipuṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsāṃ bhāsamānānaṃ saddaṃ suṇātha: supaṭipannāttha mārisā, ujupaṭipannāttha mārisā, ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā'ti. iti puṭṭhā 'no'ti vadanti.

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?”

taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati?'ti.

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

addhā kho bhante evaṃ sante tesam samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatī'ti.

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.”

seyyathāpi poṭṭhapāda puriso cātummahāpathe nisseṇiṃ kareyya pāsādassa ārohaṇāya, tamenam evaṃ vadeyyuṃ: ambho purisa yassa tvam pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttārāya vā disāya, ucco vā nīco vā majjhimo vā?ti. iti puṭṭho 'no'ti vadeyya. tamenam evaṃ vadeyyuṃ: ambho purisa yaṃ tvam na jānāsi na passasi, tassa tvam pāsādassa ārohaṇāya nisseṇiṃ karosī?'ti. iti puṭṭho 'āmā'ti vadeyya.

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?”

taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī'ti.

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

addhā kho bhante evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī'ti.

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.

evameva kho potṭhapāda ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo parammaraṇā'ti, tyāhaṃ upasaṅkamtivā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo parammaraṇā'ti?' te ce³ me evaṃ puṭṭhā 'āmā'ti paṭijānanti, tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā'ti. iti puṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍhaṃ vā rattim upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sampa-jānāthā'ti. iti puṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto jānātha 'ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā'ti. itipuṭṭhā 'no'ti vadanti. tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsaṃ bhāsamānānaṃ saddaṃ suṇātha: supaṭipannāttha mārisā, ujupaṭipannāttha mārisā, ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā'ti. iti puṭṭhā 'no'ti vadanti.

³ca - pts. ■

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?”

taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

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

addhā kho bhante evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

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.”

tayo kho’me poṭṭhapāda attapaṭilābhā: oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho’ti.

17. And what, O Potthāpāda, 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.

katamo ca poṭṭhāpāda oḷāriko attapaṭilābho? rūpī

cātummahābhūṭiko kabalīkārāhārabhakkho, ayaṃ olāriko attapaṭilābho.

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.

katamo manomayo attapaṭilābho? rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo, ayaṃ manomayo attapaṭilābho.

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

katamo ca arūpo attapaṭilābho? arūpī saññāmayo, ayaṃ arūpo attapaṭilābho.

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.”

olārikassapi kho ahaṃ potṭhapāda attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ

vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā
 abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca
⁴ diṭṭheva dhamme sayam abhiññā sacchikatvā
 upasampajja viharissantīti⁵.

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.”

siyā kho pana te poṭṭhapāda evamassa: saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā
 abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca
 diṭṭheva dhamme sayam abhiññā sacchikatvā upa-
 sampajja viharissāma. dukkho ca kho vihāro'ti.

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.”

⁴vepullataṃ - pts

⁵vihārissatī - bahusu

na kho panetaṃ poṭṭhapāda evaṃ daṭṭhabbam.
saṅkilesikā ceva dhammā pahīyissanti. vodāniyā
dhammā abhivaḍḍhissanti. paññāpāripūriṃ ve-
pullattañca diṭṭheva dhamme sayam abhiññā sac-
chikatvā upasampajja viharissanti. pāmujañceva
bhavissati pīti ca passaddhi ca sati ca sampajañ-
ñañca sukho ca vihāro.

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.”

manomayassa pi kho ahaṃ poṭṭhapāda attapaṭi-
lābhassa pahānāya dhammaṃ desemi yathāpaṭi-
pannānaṃ vo saṅkilesikā dhammā pahīyissanti,
vodāniyā dhammā abhivaḍḍhissanti, paññāpāri-
pūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vīharissathāti⁶.

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

⁶viharissati - bahusu ■

knowledge, yet abide in suffering.”

siyā kho pana te poṭṭhapāda evamassa: saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāma. dukkho ca kho vihāro'ti.

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.”

na kho panetaṃ poṭṭhapāda evaṃ datṭhabbaṃ. saṅkilesikā ceva dhammā pahīyissanti. vodāniyā dhammā abhivaḍḍhissanti. paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissanti. pāmujañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

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.”

arūpassapi kho ahaṃ poṭṭhapāda attapaṭilābhassa pahānāya dhammaṃ desemi yathā paṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upa-sampajja viharissathāti.

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.”

siyā kho pana te poṭṭhapāda evamassa: saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upa-sampajja viharissāma. dukkho ca kho vihāro'ti.

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.”

na kho panetaṃ poṭṭhapāda evaṃ daṭṭhabbaṃ.
saṅkilesikā ceva dhammā pahīyissanti. vodāniyā
dhammā abhivaḍḍhissanti. paññāpāripūriṃ ve-
pullattañca diṭṭheva dhamme sayama abhiññā sac-
chikatvā upasampajja viharissanti. pāmujañceva
bhavissati pīti ca passaddhi ca sati ca sampajañ-
ñañca sukho ca vihāro.

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.”

pare ce potṭhapāda amhe evaṃ puccheyyuṃ: 'katamo pana so āvuso oḷāriko attapaṭilābho yassa tumhe pahāṇāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesam mayam evaṃ puṭṭhā evaṃ byākaryoma: 'ayaṃ vā so āvuso oḷāriko attapaṭilābho yassa mayam pahāṇāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti.

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.”

pare ce poṭṭhapāda amhe evaṃ puccheyyūṃ: 'kattamo pana so āvuso manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesāṃ mayāṃ puṭṭhā evaṃ byākareyyāma: 'ayaṃ vā so āvuso manomayo attapaṭilābho yassa mayāṃ pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

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.”

pare ce poṭṭhapāda amhe evaṃ puccheyyuṃ: 'katamo pana so āvuso arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesāṃ mayāṃ puṭṭhā evaṃ byākareyyāma: 'ayaṃ vā so āvuso arūpo attapaṭilābho yassa mayāṃ pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti

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

taṃ kimmaññasi poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

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

addhā kho bhante evaṃ sante sappāṭihīrakataṃ
bhāsitam sampajjati'ti.

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.”

seyyathāpi potṭhapāda puriso nissenim kareyya
pāsādassa ārohaṇāya tasseva pāsādassa heṭṭhā.
tamenam evaṃ vadeyyum: 'ambho purisa yassa
tvam pāsādassa ārohaṇāya nissenim karosi, jā-
nāsi taṃ pāsādam puratthimāya vā disāya dak-
khiṇāya vā disāya pacchimāya vā disāya uttarāya
vā disāya ucco vā nīco vā majjhimo vā'ti? so ce
evaṃ vadeyya: 'ayaṃ so āvuso pāsādo, yassāham
ārohaṇāya nissenim karomi tasseva pāsādassa heṭ-
ṭhā'ti.

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

taṃ kiṃ maññasi potṭhapāda, nanu evaṃ sante

tassa purisassa sappāṭihīrakataṃ bhāsitāṃ sam-
pajjati'ti.

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

addhā kho bhante evaṃ sante tassa purisassa sap-
pāṭihīrakataṃ bhāsitāṃ sampajjati'ti.

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 abandon-
ing 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.”

evameva kho potṭhapāda amhe evaṃ puccheyyūṃ:
'katamo pana so āvuso oḷāriko attapaṭilābho? yassa
tumhe pahāṇāya dhammaṃ desetha yathāpaṭipan-

nānaṃ vo saṅkilesikā dhammā pahīyissanti, vo-
dāniyā dhammā abhivaḍḍhissanti, paññāpāripū-
riṃ vepullattañca diṭṭheva dhamme sayaṃ abhiññā
sacchikatvā upasampajja viharissathā'ti. tesāṃ
mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma: ayaṃ
vā so āvuso oḷāriko attapaṭilābho yassa mayaṃ
pahānāya dhammaṃ desema yathāpaṭipannānaṃ
vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upa-
sampajja viharissathā'ti

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.”

evameva kho potṭhapāda amhe evaṃ puccheyyuṃ:
 'katamo pana so āvuso manomayo attapaṭilābho?
 yassa tumhe pahānāya dhammaṃ desetha yathā-
 paṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti,
 vodāniyā dhammā abhivaḍḍhissanti, paññāpāri-
 pūriṃ vepullattañca diṭṭheva dhamme sayamaṃ abhiññā
 sacchikatvā upasampajja viharissathā'ti. tesam
 mayamaṃ puṭṭhā evaṃ byākareyyāma: ayaṃ vā so
 āvuso manomayo attapaṭilābho yassa mayamaṃ pa-
 hānāya dhammaṃ desema yathāpaṭipannānaṃ vo
 saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā
 abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca
 diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upa-
 sampajja viharissathā'ti

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.”

evameva kho poṭṭhapāda amhe evaṃ puccheyyūṃ: 'katamo pana so āvuso arūpo attapaṭilābho? yassa tumhe pahānāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesāṃ mayāṃ puṭṭhā evaṃ byākareyyāma: ayaṃ vā so āvuso arūpo attapaṭilābho yassa mayāṃ pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vo dāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti

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

taṃ kimmaññasi poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

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

addhā kho bhante evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

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?”

evam vutte citto hatthisāriputto bhagavantam eta-
davoca: yasmim bhante samaye oḷāriko attapaṭi-
lābho hoti, moghassa tasmim samaye manomayo
atta paṭilābho hoti, mogho arūpo attapaṭilābho
hoti. oḷāriko vāssa attapaṭilābho tasmim samaye
sacco hoti. yasmim bhante samaye manomayo at-
tapaṭilābho hoti, moghassa tasmim samaye oḷā-
riko attapaṭilābho hoti, mogho arūpo attapaṭilā-
bho. manomayo ca attapaṭilābho tasmim samaye
sacco hoti. yasmim bhante samaye arūpo attapa-
ṭilābho hoti, moghassa tasmim samaye oḷāriko at-
tapaṭilābho hoti, mogho arūpo attapaṭilābho. ma-
nomayo ca attapaṭilābho tasmim samaye sacco
hoti'ti.

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.”

yasmiṃ citta samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābho'ti saṅkhaṃ gacchati, na 'arūpo attapaṭilābho ti saṅkhaṃ gacchati. oḷāriko attapaṭilābho' tveva tasmiṃ samaye saṅkhaṃ gacchati. yasmiṃ citta samaye manomayo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati, na 'arūpo attapaṭilābho ti saṅkhaṃ gacchati. manomayo attapaṭilābho' tveva tasmiṃ samaye saṅkhaṃ gacchati. yasmiṃ citta samaye arūpo attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābho'ti saṅkhaṃ gacchati, na 'oḷāriko' attapaṭilābho ti saṅkhaṃ gacchati. arūpo attapaṭilābho' tveva tasmiṃ samaye saṅkhaṃ gacchati.

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?”

sace taṃ citta evaṃ puccheyyūṃ: ahosi tvaṃ atītamaddhānaṃ, na tvaṃ nāhosi? bhavissasi tvaṃ anāgatamaddhānaṃ, na tvaṃ na bhavissasi? atthi tvaṃ etarahi, na tvaṃ natthīti evaṃ puṭṭho tvaṃ citta kinti byākareyyāsī?‘ti.

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.”

sace maṃ bhante evaṃ puccheyyūṃ: ahosi tvaṃ atītamaddhānaṃ na tvaṃ na bhavissasi? atthi tvaṃ etarahi, na tvaṃ natthī?‘ti evaṃ puṭṭho ‘haṃ bhante evaṃ byākareyyaṃ: ahosāhaṃ⁷ atītamaddhānaṃ, nāhaṃ na ahosiṃ. bhavissāmahaṃ anāgatamaddhānaṃ, nāhaṃ na bhavissāmi. atthā-

⁷ahosahaṃ - pts ■

haṃ etarahi, nāhaṃ natthīti. evaṃ puṭṭho 'haṃ bhante evaṃ byākareyyanti. '

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?”

sace pana taṃ citta evaṃ puccheyyūṃ: yo te ahosi atīto attapaṭilābho sveva⁸ te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno? yo te⁹ bhavissati anāgato attapaṭilābho, sveva te attapaṭilābho sacco, mogho atīto, mogho paccuppanno attapaṭilābho. sveva te attapaṭilābho sacco, mogho atīto, mogho anāgato? ti evaṃ puṭṭho tvam citta kinti byākareyyāsī?'ti.

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

⁸soyeva - (syāma) ■

⁹yo vā te - pts ■

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.”

sace pana maṃ bhante evaṃ puccheyyūṃ: yo te ahosi atīto attapaṭilābho, sveva te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno? yo te bhavissati anāgato attapaṭilābho, sveva te attapaṭilābho sacco, mogho atīto, mogho paccuppanno? yo te etarahi paccuppanno attapaṭilābho, sveva te attapaṭilābho sacco, mogho atīto, mogho anāgato? ti. evaṃ puṭṭho ahaṃ bhante evaṃ byākareyyaṃ: yo me ahosi atīto attapaṭilābho, sveva me attapaṭilābho tasmim samaye sacco ahosi, mogho anāgato, mogho paccuppanno. yo¹⁰ me bhavissati anāgato attapaṭilābho, sveva me attapaṭilābho tasmim samaye sacco bhavissati, mogho paccuppanno. yo me etarahi paccuppanno attapaṭilābho, sveva me attapaṭilābho sacco, mogho atīto, mogho anāgato?ti. evaṃ puṭṭho ahaṃ bhante evaṃ byākareyyanti.

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

¹⁰yo ca - syā; yo vā - pts. ■

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.”

evameva kho citta yasmiṃ samaye oḷāriko attapaṭilābho hoti, neva tasmīṃ samaye manomayo attapaṭilābho'ti saṅkhaṃ gacchati. na arūpo attapaṭilābho'ti saṅkhaṃ gacchati. oḷāriko attapaṭilābho'tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmiṃ citta samaye manomayo attapaṭilābho hoti, neva tasmīṃ samaye oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati. na arūpo attapaṭilābho'ti saṅkhaṃ gacchati. manomayo attapaṭilābho'tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmiṃ citta samaye arūpo attapaṭilābho hoti, neva tasmīṃ samaye oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati, na manomayo attapaṭilābho'ti saṅkhaṃ gacchati. arūpo attapaṭilābho'tveva tasmīṃ samaye saṅkhaṃ gacchati.

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.”

seyyathāpi citta gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo, yasmiṃ samaye khīraṃ hoti, neva tasmīṃ samaye dadhīti saṅkhaṃ gacchati. na navanītanti saṅkhaṃ gacchati. na sappīti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. khīraṃ tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmi samaye dadhi hoti, neva tasmīṃ samaye navanītanti saṅkhaṃ gacchati. na sappīti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. yasmiṃ samaye navanītaṃ hoti, neva tasmīṃ samaye sappinti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. na khīranti saṅkhaṃ gacchati. yasmiṃ samaye sappi hoti, neva tasmīṃ samaye sappimaṇḍoti saṅkhaṃ gacchati. na khīranti saṅkhaṃ gacchati. na dadhīti saṅkhaṃ gacchati. yasmiṃ samaye sappimaṇḍo hoti, neva tasmīṃ samaye khīranti saṅkhaṃ gacchati. na dadhīti saṅkhaṃ gacchati. na navanītanti saṅkhaṃ gacchati. 'sappimaṇḍo'tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmiṃ samaye oḷāriko attapaṭilābho hoti, neva tasmīṃ samaye manomayo attapaṭilābho'ti saṅkhaṃ gacchati. na arūpo attapaṭilābho'ti saṅkhaṃ gacchati. 'oḷāriko attapaṭilābho'tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmiṃ citta samaye manomayo attapaṭilābho hoti, neva tasmīṃ samaye arūpo attapaṭilābho'ti saṅkhaṃ gacchati. na oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati. 'manomayo attapaṭilābho'tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmiṃ citta

samaye arūpo attapaṭilābho hoti, neva tasmiṃ samaye oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati. na manomayo attapaṭilābho'ti saṅkhaṃ gacchati. 'arūpo attapaṭilābho'tveva tasmiṃ samaye saṅkhaṃ gacchati.

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

imā¹¹ kho citta lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo yāhi tathāgato voharati aparāmasanti.

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.”

¹¹itīmā - pts. ■

evaṃ vutte poṭṭhapādo paribbājako bhagavantam
 etadavoca: abhikkantam bhante. abhikkantam
 bhante. seyyathāpi bhante nikkujjitam vā ukku-
 jeyya, paṭicchannam vā vivareyya, mūlhassa vā
 maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya 'cakkhumanto rūpāni dakkhinti'ti, eva-
 meva bhante bhagavatā anekapariyāyena dhammo
 pakāsito. esāham bhante bhagavantam saraṇam
 gacchāmi dhammañca bhikkhusaṅghañca. upā-
 sakam maṃ bhante bhagavā¹² dhāretu ajjatagge
 paṇupetaṃ saraṇam gatanti.

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.”

citto pana hatthisāriputto bhagavantam etadavoca:
 abhikkantam bhante abhikkantam bhante. sey-
 yathāpi bhante nikkujjitam vā ukkujjeyya, paṭic-

¹²bhagavā - syā; bhavam gotamo - sīmu. ■

channaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhintī'ti, evameva bhante bhagavatā anekapariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. labheyyāhaṃ bhante bhagavato santike pabbajjam, labheyyam upasampadanti.

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.

alattha kho citto hatthisāriputto bhagavato santike pabbajjam. alattha upasampadam. acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram brahmacariya-

pariyosānaṃ diṭṭheva dhamme sayama abhiññā sac-
 chikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ
 brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ it-
 thattayā'ti abbhaññāsi. aññataro ca kho panā-
 yasmā citto hatthisāriputto arahataṃ ahoṣīti.

