

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?”

0.0.1 poṭṭhapādasuttaṃ (excerpt)

1. santi kho poṭṭhapāda eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: 'ekantasukhī attā hoti. arogo parammaraṇā'ti. tyāhaṃ upasaṅkamitvā evaṃ vadāmi: 'saccaṃ kira tumhe āyasmanto evaṃvādino 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 sampajānāthā?'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, tāsāṃ bhāsamānānaṃ saddaṃ suṇātha: 'supaṭipannā'ttha mārisā, ujupaṭipannā'ttha mārisā ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā evampaṭipannā ekantasukhaṃ lokaṃ upapannā'ti? iti puṭṭhā 'no'ti vadanti.

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

¹āmoti - pts. ■

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.”

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

4. seyyathāpi poṭṭhapāda puriso evaṃ vadeyya: 'ahaṃ yā imasmim̐ janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmemaṇi'ti. tamenāṃ evaṃ vadeyyuṃ: ambho purisaṃ yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ khattiyi vā brāhmaṇi vā vessi vā suddi vā? ti. iti puṭṭho 'no'ti vadeyya, tamenāṃ evaṃ vadeyyuṃ: ambho purisa yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ evannāma evaṅgottā'ti vā, dīghā vā rassā vā majjhimā vā, kālī vā sāmā vā maṅguracchavī vā'ti, 'amukasmim̐ 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 'āma'ti vadeyya.

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

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

7. evameva kho poṭṭhapāda ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo parammaraṇā'ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo parammaraṇā'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.

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?”

te ce² 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 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: supaṭipannā'tha mārisā, ujupaṭipannā'tha mārisā, ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā'ti. iti puṭṭhā 'no'ti vadanti.

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

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

10. seyyathāpi poṭṭhapāda puriso cātummahāpathe nissenīṃ kareyya pāsādassa ārohaṇāya, tamenāṃ evaṃ vadeyyuṃ: ambho purisa yassa tvaṃ pāsādassa ārohaṇāya nissenīṃ karosi, jānāsi taṃ pāsādaṃ puratthi-

²ca - pts. ■

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

māya 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 vadeyyum: ambho purisa yaṃ tvaṃ na jānāsi na passasi, tassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosī?ti. iti puṭṭho 'āmā'ti vadeyya.

11. taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati?ti.

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

13. evameva kho poṭṭhapāda ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo parammaraṇā'ti, tyāhaṃ upasaṅkamitvā 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 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 sacchikiriya'ya'ti. itipuṭṭhā 'no'ti vadanti. tyā-

³ca - pts. ■

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.”

ham evaṃ vadāmi: api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsāṃ bhāsa-mānānaṃ saddaṃ suṇātha: supaṭipannāttha mārisā, ujupaṭipannāttha mārisā, ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā'ti. iti puṭṭhā 'no'ti vadanti.

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

15. addhā kho bhante evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appaṭihīrakataṃ bhāsitaṃ sampajjati'ti.

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

17. katamo ca poṭṭhapāda oḷāriko attapaṭilābho? rūpī cātummahābhūtika kabalīkārahārabhakkho, ayaṃ oḷāriko attapaṭilābho.

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

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

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 higher 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 higher knowledge, yet abide in suffering.”

20. oḷārikassapi kho ahaṃ poṭṭhapāda attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca⁴ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissantīti⁵.

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

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

23. manomayassa pi kho ahaṃ poṭṭhapāda attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissathāti⁶.

⁴vepullataṃ - pts ■

⁵vihārisati - bahu ■

⁶viharissati - bahu ■

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 higher 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 higher 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 higher 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

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

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

26. arūpassapi kho ahaṃ poṭṭhapāda attapaṭilābhassa pahānāya dhammaṃ desemi yathā paṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.

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

28. na kho panetaṃ poṭṭhapāda evaṃ datṭhabbaṃ. saṅkilesikā ceva dhammā pahīyissanti. vodāniyā dhammā

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

abhivaḍḍhissanti. paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissanti. pāmujañceva bhavissati pīti ca pas-saddhi ca sati ca sampajaññañca sukho ca vihāro.

29. pare ce poṭṭhapāda amhe evaṃ puccheyyum: 'katamo pana so āvuso oḷāriko attapaṭilābho yassa tumhe pahānāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti. tesam mayaṃ evaṃ puṭṭhā evaṃ byākaryoma: 'ayaṃ vā so āvuso oḷāriko attapaṭilābho yassa mayaṃ pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti.

30. pare ce poṭṭhapāda amhe evaṃ puccheyyum: 'katamo pana so āvuso manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti. tesam mayaṃ puṭṭhā evaṃ byākareyyāma: 'ayaṃ vā so āvuso manomayo attapaṭilābho yassa mayaṃ pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ ve-

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 higher 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 higher 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 higher 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

pullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti.

31. pare ce poṭṭhapāda amhe evaṃ puccheyyuṃ: 'katamo pana so āvuso arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha yathāpaṭiṇṇānaṃ vo saṅkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti. tesam mayam puṭṭhā evaṃ byākareyyāma: 'ayaṃ vā so āvuso arūpo attapaṭilābho yassa mayam pahānāya dhammaṃ desema yathāpaṭiṇṇānaṃ vo saṅkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti

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

33. addhā kho bhante evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

34. seyyathāpi poṭṭhapāda puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tasseva pāsādassa hetṭhā. taṃ evaṃ vadeyyuṃ: 'ambho purisa yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya uccō vā nīcō

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 higher 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 higher 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 higher 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.”

vā majjhimo vā'ti? so ce evaṃ vadeyya: 'ayaṃ so āvuso pāsādo, yassāhaṃ ārohaṇāya nissenīṃ karomi tasseva pāsādassa heṭṭhā'ti.

35. taṃ kiṃ maññasi poṭṭhapāda, nanu evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

36. addhā kho bhante evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

37. evameva kho poṭṭhapāda amhe evaṃ puccheyyūṃ: 'katamo pana so āvuso oḷāriko attapaṭilābho? yassa tumhe pahāṇāya dhammaṃ desetha yathāpaṭi-pannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesāṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma: ayaṃ vā so āvuso oḷāriko attapaṭilābho yassa mayaṃ pahāṇāya dhammaṃ desema yathāpaṭi-pannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti

38. evameva kho poṭṭhapāda amhe evaṃ puccheyyūṃ: 'katamo pana so āvuso manomayo attapaṭilābho? yassa tumhe pahāṇāya dhammaṃ desetha yathāpaṭi-pannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ

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 higher 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

vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti. tesam mayam puṭṭhā evaṃ byākareyyāma: ayaṃ vā so āvuso manomayo attapaṭilābho yassa mayam pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti

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

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

41. addhā kho bhante evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati'ti.

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 higher 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 higher 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 higher 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

42. evaṃ vutte citto hatthisāriputto bhagavantam eta-
davoca: yasmiṃ bhante samaye oḷāriko attapaṭilābho
hoti, moghassa tasmīṃ samaye manomayo attapaṭilā-
bho hoti, mogho arūpo attapaṭilābho hoti. oḷāriko
vāssa attapaṭilābho tasmīṃ samaye sacco hoti. ya-
smiṃ bhante samaye manomayo attapaṭilābho hoti,
moghassa tasmīṃ samaye oḷāriko attapaṭilābho hoti,
mogho arūpo attapaṭilābho. manomayo ca attapaṭi-
lābho tasmīṃ samaye sacco hoti. yasmiṃ bhante sa-
maye arūpo attapaṭilābho hoti, moghassa tasmīṃ sa-
maye oḷāriko attapaṭilābho hoti, mogho arūpo attapa-
ṭilābho. manomayo ca attapaṭilābho tasmīṃ samaye
sacco hotī'ti.

43. yasmiṃ citta samaye oḷāriko attapaṭilābho hoti,
neva tasmīṃ samaye manomayo attapaṭilābho'ti saṅk-
haṃ gacchati, na 'arūpo attapaṭilābho ti saṅkhaṃ
gacchati. oḷāriko attapaṭilābho' tveva tasmīṃ samaye
saṅkhaṃ gacchati. yasmiṃ citta samaye manomayo
attapaṭilābho hoti, neva tasmīṃ samaye oḷāriko attapa-
ṭilābho'ti saṅkhaṃ gacchati, na 'arūpo attapaṭilā-
bho ti saṅkhaṃ gacchati. manomayo attapaṭilābho'
tveva tasmīṃ samaye saṅkhaṃ gacchati. yasmiṃ citta
samaye arūpo attapaṭilābho hoti, neva tasmīṃ samaye
manomayo attapaṭilābho'ti saṅkhaṃ gacchati, na 'oḷā-
riko' attapaṭilābho ti saṅkhaṃ gacchati. arūpo attapa-
ṭilābho' tveva tasmīṃ samaye saṅkhaṃ gacchati.

44. sace taṃ citta evaṃ puccheyyūṃ: ahosi tvaṃ atī-
tamaddhānaṃ, na tvaṃ nāhosi? bhavissasi tvaṃ anā-

realized it with your own higher 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 higher 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?”

gatamaddhānaṃ, na tvaṃ na bhavissasi? atthi tvaṃ etarahi, na tvaṃ natthīti evaṃ puṭṭho tvaṃ citta kinti byākareyyāsi?'ti.

45. sace maṃ bhante evaṃ puccheyyuṃ: 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. atthāhaṃ etarahi, nāhaṃ natthīti. evaṃ puṭṭho 'haṃ bhante evaṃ byākareyyanti.

46. sace pana taṃ citta evaṃ puccheyyuṃ: 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 tvaṃ citta kinti byākareyyāsi?'ti.

47. sace pana maṃ bhante evaṃ puccheyyuṃ: 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,

⁷ahosahaṃ - pts ■

⁸soyeva - (syāma) ■

⁹yo vā te - pts ■

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,

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

49. seyyathāpi citta gavā khīraṃ, khīramhā dadhi, dadhimhā navaṇītaṃ, navaṇītamhā sappi, sappimhā

¹⁰yo ca - syā; yo vā - pts. ■

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

sappimaṇḍo, yasmim samaye khīraṃ hoti, neva tasmim samaye dadhīti saṅkhaṃ gacchati. na navaṇīṭanti saṅkhaṃ gacchati. na sappīti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. khīraṃ tveva tasmim samaye saṅkhaṃ gacchati. yasmi samaye dadhi hoti, neva tasmim samaye navaṇīṭanti saṅkhaṃ gacchati. na sappīti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. yasmim samaye navaṇīṭaṃ hoti, neva tasmim samaye sappinti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. na khīraṇti saṅkhaṃ gacchati. yasmim samaye sappi hoti, neva tasmim samaye sappimaṇḍoti saṅkhaṃ gacchati. na khīraṇti saṅkhaṃ gacchati. na dadhīti saṅkhaṃ gacchati. yasmiṃ samaye sappimaṇḍo hoti, neva tasmim samaye khīraṇti saṅkhaṃ gacchati. na dadhīti saṅkhaṃ gacchati. na navaṇīṭanti saṅkhaṃ gacchati. 'sappimaṇḍo'tveva tasmim samaye saṅkhaṃ gacchati. yasmim samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābho'ti saṅkhaṃ gacchati. na arūpo attapaṭilābho'ti saṅkhaṃ gacchati. 'oḷāriko attapaṭilābho'tveva tasmim samaye saṅkhaṃ gacchati. yasmim citta samaye manomayo attapaṭilābho hoti, neva tasmim samaye arūpo attapaṭilābho'ti saṅkhaṃ gacchati. na oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati. 'manomayo attapaṭilābho'tveva tasmim samaye saṅkhaṃ gacchati. yasmim citta samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābho'ti saṅkhaṃ gacchati. na manomayo attapaṭilābho'ti saṅkhaṃ gacchati. 'arūpo attapaṭilābho'tveva tasmim samaye saṅkhaṃ gacchati.

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

50. imā¹¹ kho citta lokasamaññā lokaniruttiyo loka-vohārā lokapaññattiyo yāhi tathāgato voharati aparā-masanti.

51. evaṃ vutte poṭṭhapādo paribbājako bhagavantam etadavoca: abhikkantaṃ bhante. abhikkantaṃ bhante. seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhintī'ti, evameva bhante bhagavatā aneka-pariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. upāsakaṃ maṃ bhante bhagavā¹² dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti.

52. citto pana hatthisāriputto bhagavantam etadavoca: abhikkantaṃ bhante abhikkantaṃ bhante. seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhintī'ti, evameva bhante bhagavatā anekapariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. labheyyāhaṃ bhante bhagavato santike pabbajjam, labheyyaṃ upasampadanti.

¹¹itimā - pts. ■

¹²bhagavā - syā; bhavaṃ gotamo - sīmu. ■

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

53. alattha kho citto hatthisāriputto bhagavato santike pabbajjaṃ. alattha upasampadaṃ. acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattayā'ti abbhaññāsi. aññataro ca kho panāyasmā citto hatthisāriputto arahataṃ aho-sīti.

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 higher 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.

