

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 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

poṭṭhapādasuttam
(excerpt)

santi kho poṭṭha-
pāda eke samaṇa-
brāhmaṇā evaṃvā-
dino evaṃdiṭṭhino:
'ekantasukhī attā
hoti. arogo param-
maraṇā'ti. tyāhaṃ
upasaṅkamitvā evaṃ
vadāmi: 'saccaṃ
kira tumhe āyasmanto
evaṃvādino evaṃ-
diṭṭhino 'ekantasu-
khī attā hoti, arogo
parammaraṇā'ti?
te ce me evaṃ puṭ-
ṭhā 'āmā'ti¹ paṭijā-
nanti, tyāhaṃ evaṃ
vadāmi: 'api pana
tumhe āyasmanto
ekantasukhaṃ lo-
kaṃ jānaṃ passaṃ
viharathā'ti. iti puṭ-
ṭhā 'no'ti vadanti.
tyāhaṃ evaṃ va-
dāmi 'api ca pana

¹āmoti - pts. ■

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.

tumhe āyasmanto
 ekam vā rattim ekam
 vā divasaṃ upaḍ-
 ḍham vā rattim upaḍ-
 ḍham vā divasaṃ
 ekantasukhiṃ at-
 tānaṃ sampajānā-
 thā? 'ti. iti puṭṭhā
 'no'ti vadanti, tyā-
 haṃ evaṃ vadāmi
 'api pana tumhe āyas-
 manto jānātha: 'ayaṃ
 maggo ayaṃ paṭi-
 padā ekantasukhassa
 lokassa sacchikiri-
 yāyā? 'ti. iti puṭṭhā
 'no'ti vadanti. tyā-
 haṃ evaṃ vadāmi
 'api pana tumhe āyas-
 manto yā tā devatā
 ekantasukhaṃ lo-
 kaṃ upapannā, tā-
 saṃ bhāsamānānaṃ
 saddaṃ suṇātha: 'su-
 paṭipannāttha mā-
 risā, ujupaṭipannāt-
 tha mārisā ekanta-
 sukhassa lokassa
 sacchikiriyāya. ma-
 yampi hi mārisā evaṃ-

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 samanas and brahmanas 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 lik-

patipannā ekanta-sukhaṃ lokaṃ upa-pannā’ti? iti puṭṭhā ‘no’ti vadanti.

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

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

seyyathāpi poṭṭhapāda puriso evaṃ vadeyya: ‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmemi’ti. tamenāṃ evaṃ vadeyyuṃ: ambho purisaṃ yaṃ tvaṃ janapadakalyā-

ing 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,

ñiṃ icchasi kāmehi,
jānāsi taṃ janapada-
kalyāṇiṃ khat-
tiyī vā brāhmaṇī vā
vessī vā suddī vā?
ti. iti puṭṭho 'no'ti
vadeyya, tamenam
evaṃ vadeyyum: am-
bho purisa yaṃ tvaṃ
janapadakalyāṇiṃ ic-
chasi kāmehi, jānāsi
taṃ janapadakalyā-
ṇiṃ evaṇṇāma evaṇ-
gottā'ti vā, dīghā vā
rassā vā majjhimā
vā, kālī vā sāmā vā
maṅguracchavī vā'ti,
'amukasmim gāme
vā nigame vā nagare
vā'ti? iti puṭṭho 'no'ti
vadeyya, tamenam
evaṃ vadeyyum: am-
bho purisa yaṃ tvaṃ
na jānāsi na passasi,
taṃ tvaṃ icchasi kāmehi?
'ti. iti puṭṭho
'āma'ti vadeyya.

taṃ kiṃ maññasi
poṭṭhapāda, nanu

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

evaṃ sante tassa purisassa appāṭihī-rakataṃ bhāsitam sampajjatī'ti.

addhā kho bhante evaṃ sante tassa purisassa appāṭihī-rakataṃ bhāsitam sampajjatī'ti.

evameva kho potṭha-pāda ye te samaṇa-brāhmaṇā evaṃvā-dino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo paramma-raṇā'ti, tyāhaṃ upa-saṅkamitvā evaṃ va-dāmi: saccaṃ kira tumhe āyasmanto evaṃvā-dino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo parammaraṇā'ti?' te ce² me evaṃ puṭṭhā 'āma'ti paṭijā-nanti, tyāhaṃ evaṃ

²ca - pts. ■

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.

vadāmi: api pana tumhe āyasmanto ekantasukhaṃ lokāṃ 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 lokāṃ upapannā, tāsāṃ bhāsamānā-

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 stair

naṃ saddaṃ suṇātha: supaṭipannātha mārisā, ujuṇaṭipannātha mārisā, ekantasukhassa lokassa sacchikiriyāya. mayampi hi mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upaṇṇā’ti. iti puṭṭhā ’no’ti vadanti.

taṃ kiṃ maññasi poṭṭhapāda, naṃ evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appaṭihirakataṃ bhāsitaṃ sam-pajjati?’ti.

addhā kho bhante evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appaṭihirakataṃ bhāsitaṃ sam-pajjati’ti.

seyyathāpi poṭṭhapāda puriso cātum-mahāpathe nisse-

case 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?”

ñiṃ kareyya pāsā-
dassa ārohaṇāya,
tamenam evaṃ va-
deyyuṃ: ambho pu-
risa yassa tvaṃ pā-
sādassa ārohaṇāya
nissenaṃ karosi, jā-
nāsi taṃ pāsādaṃ
puratthimāya vā di-
sāya dakkhiṇāya vā
disāya pacchimāya
vā disāya uttārāya
vā disāya, ucco vā
nīco vā majjhimo
vā’ti. iti puṭṭho ‘no’ti
vadeyya. tamenam
evaṃ vadeyyuṃ: am-
bho purisa yaṃ tvaṃ
na jānāsi na passasi,
tassa tvaṃ pāsādassa
ārohaṇāya nissenaṃ
karosī’ti. iti puṭṭho
‘āmā’ti vadeyya.

taṃ kiṃ maññasi
poṭṭhapāda, nanu
evaṃ sante tassa
purisassa appāṭihī-
rakataṃ bhāsitaṃ
sampajjatī’ti.

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

addhā kho bhante evaṃ sante tassa purisassa appāṭihī-rakataṃ bhāsitam sampajjatī'ti.

evameva kho potṭha-pāda ye te samaṇa-brāhmaṇā evaṃvā-dino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo paramma-
raṇā'ti, tyāhaṃ upa-saṅkamitvā evaṃ va-dāmi: saccaṃ kira tumhe āyasmanto evaṃvā-dino evaṃdiṭṭhino 'ekantasukhī attā hoti arogo pa-
rammaraṇā'ti?' te ce³ me evaṃ puṭ-ṭhā 'āmā'ti paṭijā-nanti, tyāhaṃ evaṃ vadāmi: api pana tumhe āyasmanto ekantasukhaṃ lo-
kaṃ jānaṃ passaṃ viharathā'ti. iti puṭ-

³ca - pts. ■

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.

ṭhā 'no'ti vadanti.
 tyāhaṃ evaṃ va-
 dāmi: api pana tumhe
 āyasmanto ekaṃ vā
 rattim ekaṃ vā diva-
 saṃ upaḍḍhaṃ vā
 rattim upaḍḍhaṃ
 vā divasaṃ ekan-
 tasukhiṃ attānaṃ
 sampajānāthā'ti. iti
 puṭṭhā 'no'ti vadanti.
 tyāhaṃ evaṃ va-
 dāmi: api pana tumhe
 āyasmanto jānātha
 'ayaṃ maggo ayaṃ
 paṭipadā ekantas-
 khassa lokassa sac-
 chikiriyyāyā'ti. itipuṭ-
 ṭhā 'no'ti vadanti.
 tyāhaṃ evaṃ va-
 dāmi: api pana tumhe
 āyasmanto yā tā de-
 vatā ekantasukhaṃ
 lokaṃ upapannā,
 tāsāṃ bhāsamānā-
 naṃ saddaṃ suṇā-
 tha: supaṭipannāt-
 tha mārisā, ujupaṭi-
 pannāttha mārisā,
 ekantasukhassa lo-

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.”

kassa sacchikiriyaṃ.
mayampi hi mārisā,
evaṃ paṭipannā ekan-
tasukhaṃ lokaṃ upa-
pannā’ti. iti puṭṭhā
’no’ti vadanti.

taṃ kiṃ maññasi
poṭṭhapāda, naṇu
evaṃ sante tesāṃ
samaṇabrāhmaṇā-
naṃ appāṭihiraka-
taṃ bhāsitaṃ sam-
pajjati’ti.

addhā kho bhante
evaṃ sante tesāṃ
samaṇabrāhmaṇā-
naṃ appāṭihiraka-
taṃ bhāsitaṃ sam-
pajjati’ti.

tayo kho’me poṭṭha-
pāda attapaṭilābhā:
oḷāriko attapaṭilā-
bho, manomayo at-
tapaṭilābho, arūpo
attapaṭilābho’ti.

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

katamo ca poṭṭhāpāda oḷāriko attapaṭilābho? rūpī cātum-mahābhūṭiko kabalīkārahārabhakkho, ayaṃ oḷāriko attapaṭilābho.

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

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

oḷārikassapi kho ahaṃ poṭṭhāpāda attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodā-

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

niyā dhammā abhi-
vaḍḍhissanti, pañ-
ñāpāripūriṃ vepul-
lattañca⁴ diṭṭheva
dhamme sayam abhiññā
sacchikatvā upasam-
pajja viharissantīti
⁵.

siyā kho pana te poṭ-
ṭhapāda evamassa:
saṅkilesikā dhammā
pahiyissanti, vodā-
niyā dhammā abhi-
vaḍḍhissanti, pañ-
ñāpāripūriṃ vepul-
lattañca diṭṭheva
dhamme sayam abhiññā
sacchikatvā upasam-
pajja viharissāma.
dukkho ca kho vi-
hāro'ti.

na kho panetaṃ poṭ-
ṭhapāda evaṃ daṭ-
ṭhabbaṃ. saṅkile-
sikā ceva dhammā

⁴vepullataṃ - pts

⁵vihārisati - bahu

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.”

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.

manomayassa pi kho ahaṃ potṭhapāda attapaṭilābhassa pahānāya dhammaṃ desemi yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja

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 tranquillity, and you will abide in

vīharissathāti⁶.

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

na kho panetaṃ poṭṭhapāda evaṃ daṭṭhabbaṃ. saṅkilesikā ceva dhammā pahīyissanti. vodāniyā dhammā abhivaḍḍhissanti. paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissanti.

⁶viharissati - bahuṣu

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 wis-

pāmujaññeva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

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

siyā kho pana te poṭṭhapāda evamassa: saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva

dom, 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

dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāma. dukkho ca kho vi-hāro'ti.

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

pare ce poṭṭhapāda amhe evaṃ puccheyyuma: 'katamo pana so āvuso olāriko attapaṭilābho yassa tumhe pahāṇāya

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.”

dhammaṃ desetha
yathāpaṭipannānaṃ
vo saṅkilesikā dhammā
pahīyissanti, vodā-
niyā dhammā abhi-
vaḍḍhissanti, pañ-
ñāpāripūriṃ vepul-
lattaṇca diṭṭheva
dhamme sayama abhiññā
sacchikatvā upasam-
pajja viharissathā'ti.
tesaṃ mayaṃ evaṃ
puṭṭhā evaṃ byāka-
ryoma: 'ayaṃ vā so
āvuso oḷāriko attapa-
ṭilābho yassa mayaṃ
pahānāya dhammaṃ
desema yathāpaṭi-
pannānaṃ vo saṅki-
lesikā dhammā pa-
hīyissanti, vodāniyā
dhammā abhivaḍ-
ḍhissanti, paññāpāri-
pūriṃ vepullattaṇca
diṭṭheva dhamme sa-
yama abhiññā sacchi-
katvā upasampajja
viharissathā'ti.

pare ce poṭṭhapāda

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

amhe evaṃ puccheyyūṃ: 'katamo 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 mayaṃ puṭṭhā evaṃ byākareyyāma: 'ayaṃ vā so āvuso manomayo attapaṭilābho yassa mayaṃ pahānāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sa-

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

yaṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

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

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

hīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti

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

addhā kho bhante evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

seyyathāpi poṭṭhapāda puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tas-seva pāsādassa heṭṭhā. tamenam evaṃ vadeyyuṃ: ‘ambho purisa yassa tvaṃ pāsādassa āroha-

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.”

ṇāya nissenñim ka-
rosi, jānāsi taṃ pāsā-
daṃ puratthimāya
vā disāya dakkhi-
ṇāya vā disāya pac-
chimāya vā disāya
uttarāya vā disāya
ucco vā nīco vā maj-
jhimo vā’ti? so ce
evaṃ vadeyya: ‘ayaṃ
so āvuso pāsādo,
yassāhaṃ ārohaṇāya
nissenñim karomi tas-
seva pāsādassa heṭ-
ṭhā’ti.

taṃ kiṃ maññasi
poṭṭhapāda, nanu
evaṃ sante tassa
purisassa sappāṭi-
hīrakataṃ bhāsitaṃ
sampajjatī’ti.

addhā kho bhante
evaṃ sante tassa
purisassa sappāṭi-
hīrakataṃ bhāsitaṃ
sampajjatī’ti.

evameva kho poṭṭha-

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

pāda amhe evaṃ puccheyyuṃ: 'katamo pana so āvuso oḷāriko attapaṭilābho? yassa tumhe pahāṇāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesamaṃ mayaṃ evaṃ puṭṭhā evaṃ byāka-reyyāma: ayaṃ vā so āvuso oḷāriko attapaṭilābho yassa mayaṃ pahāṇāya dhammaṃ desema yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepul-

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

lattañca diṭṭheva
dhamme sayam abhiññā
sacchikatvā upasam-
pajja viharissathā'ti

evameva kho potṭha-
pāda amhe evaṃ
puccheyyūṃ: 'ka-
tamo pana so āvuso
manomayo attapaṭi-
lābho? yassa tumhe
pahānāya dhammaṃ
desetha yathāpaṭi-
pannānaṃ vo saṅki-
lesikā dhammā pa-
hīyissanti, vodāniyā
dhammā abhivaḍ-
ḍhissanti, paññāpāri-
pūriṃ vepullattañca
diṭṭheva dhamme sa-
yam abhiññā sacchi-
katvā upasampajja
viharissathā'ti. te-
saṃ mayaṃ putṭhā
evaṃ byākareyyāma:
ayaṃ vā so āvuso
manomayo attapaṭi-
lābho yassa mayaṃ
pahānāya dhammaṃ
desema yathāpaṭi-

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,

pannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissathā'ti

evameva kho potṭhapāda amhe evaṃ puccheyyumaḥ: 'kattamo pana so āvuso arūpo attapaṭilābho? yassa tumhe pahānāya dhammaṃ desetha yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. tesamaṃ mayaṃ puṭṭhā

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,

evaṃ byākareyyāma:
ayaṃ vā so āvuso
arūpo attapaṭilābho
yassa mayaṃ pahā-
nāya dhammaṃ de-
sema yathāpaṭipan-
nānaṃ vo saṅkile-
sikā dhammā pahī-
yissanti, vodāniyā
dhammā abhivaḍ-
ḍhissanti, paññāpāri-
pūriṃ vepullattaṅca
ditṭheva dhamme sa-
yaṃ abhiññā sacchi-
katvā upasampajja
viharissathā’ti

taṃ kimmaññasi poṭ-
ṭhapāda, nanu evaṃ
sante sappāṭihīraka-
taṃ bhāsitaṃ sam-
pajjatī’ti.

addhā kho bhante
evaṃ sante sappāṭi-
hīrakataṃ bhāsitaṃ
sompajjatī’ti.

evaṃ vutte citto hat-

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?”

thisāriputto bhagavantaṃ etadavoca: yasmiṃ bhante samaye oḷāriko attapaṭilābho hoti, mogghassa tasmim samaye manomayo attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti. oḷāriko vāssa attapaṭilābho tasmim samaye sacco hoti. yasmiṃ bhante samaye manomayo attapaṭilābho hoti, mogghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho. manomayo ca attapaṭilābho tasmim samaye sacco hoti. yasmiṃ bhante samaye arūpo attapaṭilābho hoti, mogghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho. manomayo

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 reck-

ca attapaṭilābho tas-
miṃ samaye sacco
hoti'ti.

yasmiṃ citta samaye
olāriko attapaṭilābho
hoti, neva tasmiṃ
samaye manomayo
attapaṭilābho'ti saṅ-
khaṃ gacchati, na
'arūpo attapaṭilābho
ti saṅkhaṃ gacchati.
olāriko attapaṭilā-
bho' tveva tasmiṃ
samaye saṅkhaṃ
gacchati. yasmiṃ
citta samaye mano-
mayo attapaṭilābho
hoti, neva tasmiṃ
samaye olāriko at-
tapaṭilābho'ti saṅ-
khaṃ gacchati, na
'arūpo attapaṭilā-
bho ti saṅkhaṃ gac-
chati. manomayo at-
tapaṭilābho' tveva
tasmiṃ samaye saṅ-
khaṃ gacchati. yas-
miṃ citta samaye
arūpo attapaṭilābho

oned as the formless acquisition of self.”

hoti, neva tasmim
samaye manomayo
attapaṭilābho'ti sañ-
khaṃ gacchati, na
'oḷāriko' attapaṭi-
lābho ti sañkhaṃ
gacchati. arūpo at-
tapaṭilābho' tveva
tasmim samaye sañ-
khaṃ 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
tvam atītamaddhā-
naṃ, na tvam nā-
hosi? bhavissasi tvam
anāgatamaddhānaṃ,
na tvam na bhavis-
sasi? atthi tvam eta-
rahi, na tvam nat-
thīti evaṃ puṭṭho
tvam citta kinti byā-
kareyyāsī?'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

sace maṃ bhante
evaṃ puccheyyūṃ:
ahosi tvam atītamad-
dhānaṃ na tvam
na bhavissasi? at-
thi tvam etarahi, na

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?"

tvam natthī?'ti evaṃ
puṭṭho 'haṃ bhante
evaṃ byākareyyaṃ:
ahosāhaṃ⁷ atītamad-
dhānaṃ, nāhaṃ na
ahosiṃ. bhavissāma-
haṃ anāgatamad-
dhānaṃ, nāhaṃ na
bhavissāmi. atthā-
haṃ etarahi, nāhaṃ
natthīti. evaṃ puṭ-
ṭho 'haṃ bhante evaṃ
byākareyyanti. '

sace pana taṃ citta
evaṃ puccheyyaṃ:
yo te ahosi atīto atta-
paṭilābho sveva⁸ te
attapaṭilābho sacco,
mogho anāgato, mo-
gho paccuppanno?
yo te⁹ bhavissati anā-
gato attapaṭilābho,
sveva te attapaṭilā-
bho sacco, mogho
atīto, mogho paccup-
panno attapaṭilābho.

⁷ahosaham - pts

⁸soyeva - (syāma)

⁹yo vā te - pts

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

sveva te attapaṭilābho sacco, mogho atīto, mogho anāgato? ti evaṃ puṭṭho tvaṃ citta kinti byākareyyāsī?'ti.

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 tas-

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,

mim samaye sacco ahosi, mogho anāgato, mogho paccuppanno. yo¹⁰ me bhavissati anāgato attapaṭilābho, sveva me attapaṭilābho tas-mim 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.

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

¹⁰yo ca - syā; yo vā - pts. ■

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.”

oḷāriko attapaṭilābho'tveva tasmim samaye saṅkhaṃ gacchati. yasmim 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. 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.

49. Just as, O Citta, from

seyyathāpi citta gavā khīraṃ, khīramhā

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

dadhi, dadhimhā navanītaṃ, navanī-tamhā sappi, sappimhā sappimaṇḍo, yasmim samaye khīraṃ hoti, neva tasmim samaye dadhīti saṅkhaṃ gacchati. na navanītanti saṅkhaṃ gacchati. na sappīti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. khīraṃ tveva tasmim samaye saṅkhaṃ gacchati. yasmi samaye dadhi hoti, neva tasmim samaye navanītanti saṅkhaṃ gacchati. na sappīti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. yasmim samaye navanītaṃ hoti, neva tasmim samaye sappinti saṅkhaṃ gacchati. na sappimaṇḍoti saṅkhaṃ gacchati. na khīranti

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.”

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 navaṇītaṇṭi 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. yas-

50. These, O Citta, are
worldly expressions, worldly
language, worldly appella-
tions, worldly designations

mim citta samaye
manomayo attapaṭi-
lābho hoti, neva tas-
mim samaye arūpo
attapaṭilābho'ti sañ-
khaṃ gacchati. na
oḷāriko attapaṭilā-
bho'ti sañkhaṃ gac-
chati. 'manomayo
attapaṭilābho'tveva
tasmin samaye sañ-
khaṃ gacchati. yas-
mim citta samaye
arūpo attapaṭilābho
hoti, neva tasmin
samaye oḷāriko at-
tapaṭilābho'ti sañ-
khaṃ gacchati. na
manomayo attapa-
ṭilābho'ti sañkhaṃ
gacchati. 'arūpo at-
tapaṭilābho'tveva
tasmin samaye sañ-
khaṃ gacchati.

imā¹¹ kho citta loka-
samaññā lokanirut-
tiyo lokavohārā lo-

¹¹ itimā - pts. ■

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.”

kapaññattiyo yāhi
tathāgato voharati
aparāmasanti.

evaṃ vutte poṭṭha-
pādo paribbājako
bhagavantam etada-
voca: abhikkantaṃ
bhante. abhikkantaṃ
bhante. seyya-
thāpi bhante nikku-
jitaṃ vā ukkujeyya,
paṭicchannaṃ vā vi-
vareyya, mūḷhassa
vā maggaṃ ācik-
kheyya, andhakāre
vā telapajjotaṃ dhā-
reyya 'cakkhumanto
rūpāni dakkhinti'ti,
evameva bhante bha-
gavatā anekapariyā-
yena dhammo pakā-
sito. esāhaṃ bhante
bhagavantam sa-
raṇaṃ gacchāmi
dhammañca bhik-
khusaṅghañca. upā-
sakaṃ maṃ bhante

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.”

bhagavā¹² dhāretu
ajjatagge pāṇu-
pe-
taṃ saraṇaṃ gatanti.

citto pana hatthisāri-
putto bhagavantaṃ
etadavoca: abhik-
kantaṃ bhante abhik-
kantaṃ bhante. sey-
yathāpi bhante nik-
kujjitaṃ vā ukku-
jeyya, paṭicchannaṃ
vā vivareyya, mū-
lhasa vā maggaṃ
ācikkheyya, andha-
kāre vā telapajjotaṃ
dhāreyya 'cakkhu-
manto rūpāni dak-
khintī'ti, evameva
bhante bhagavatā
anekapariyāyena
dhammo pakāsito.
esāhaṃ bhante bha-
gavantaṃ saraṇaṃ
gacchāmi dhammañca
bhikkhusaṅghañca.
labheyyāhaṃ bhante

¹²bhagavā - syā; bhavaṃ go-
tamo - simu. ■

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

bhagavato santike pabbajjaṃ, labhey-yaṃ upasampadanti.

alattha kho citto hatthisāriputto bhagavato santike pabbajjaṃ. alattha upasampadaṃ. acirūpasampanno kho pa-nāyasmā citto hatthisāriputto eko vūpakatṭho appamatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agāra-smā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthatayā'ti abbhaññāsi. aññataro ca kho pa-nāyasmā citto hatthi-

arahants.

sāriputto arahataṃ
ahosīti.

