

poṭṭhapādasutta
With Poṭṭhapāda

1. poṭṭhapādaparibbājakavatthu
1. On the Wanderer Poṭṭhapāda

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

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

Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers
in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony
trees.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthim
piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for
alms.

atha kho bhagavato etadahosi:
Then it occurred to him,

“atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ.
“It's too early to wander for alms in Sāvattihī.

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

Why don't I go to Mallikā's monastery to visit the wanderer Poṭṭhapāda?”

atha kho bhagavā yena samayappavāḍako tindukācīro ekasālako mallikāya ārāmo
tenupasaṅkami.

So that's what he did.

tena kho pana samayena poṭṭhapādo paribbājako mahatiyā paribbājakaparisāya
saddhīm nisinno hoti unnāḍiniyā uccāsaddamahāsaddāya anekavihitaṃ
tiracchānakathaṃ kathentiya.

Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making
an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

seyyathidaṃ—rājakathaṃ corakathaṃ mahāmatlakathaṃ senākathaṃ bhayakathaṃ
yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ
gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ
janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ
pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ
itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food,
drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles,
villages, towns, cities, and countries; talk about women and heroes; street talk and well talk;
talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this
or that state of existence.

addasā kho poṭṭhapādo paribbājako bhagavantam dūratova āgacchantam;
Poṭṭhapāda saw the Buddha coming off in the distance,

disvāna sakaṃ parisam saṇṭhapesi:
and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha.
“Be quiet, good sirs, don't make a sound.

ayaṃ samaṇo gotamo āgacchatī.

Here comes the ascetic Gotama.

appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī.

The venerable likes quiet and praises quiet.

appeva nāma appasaddaṃ paraṃ viditvā upasaṅkamitabbam maññeeyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

evaṃ vutte, te paribbājakā tuṇhī ahesuṃ.

Then those wanderers fell silent.

atha kho bhagavā yena poṭṭhapādo paribbājako tenupasaṅkami.

Then the Buddha approached Poṭṭhapāda,

atha kho poṭṭhapādo paribbājako bhagavantaṃ etadavoca:

who said to him,

“etu kho, bhante, bhagavā.

“Come, Blessed One!

svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

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

Please, sir, sit down, this seat is ready.”

nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

poṭṭhapādopi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

while Poṭṭhapāda took a low seat and sat to one side.

ekamantaṃ nisinnaṃ kho poṭṭhapādaṃ paribbājakaṃ bhagavā etadavoca:

The Buddha said to him,

“kāya nuttha, poṭṭhapāda, etarahi kathāya sannisinā, kā ca pana vo antarākathā vippakatā”ti?

“Poṭṭhapāda, what were you sitting talking about just now? What conversation was unfinished?”

1.1. abhisaññānirodhakathā

1.1. On the Cessation of Perception

evaṃ vutte, poṭṭhapādo paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Poṭṭhapāda said to the Buddha,

“tittḥatesā, bhante, kathā, yāya mayaṃ etarahi kathāya sannisinā.

“Sir, leave aside what we were sitting talking about just now.

nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savaṇāya.

It won’t be hard for you to hear about that later.

purimāni, bhante, divasāni purimatarāni, nānātittḥiyānaṃ samaṇabrāhmaṇānaṃ kotūhalasālāya sannisinānaṃ sannipatitānaṃ abhisaññānirodhe kathā udapādi:

Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them:

‘kathaṃ nu kho, bho, abhisaññānirodho hoti’ti?

‘How does the cessation of perception happen?’

tatrekacce evamāhaṃsu:

Some of them said:

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi.

‘A person’s perceptions arise and cease without cause or reason.

yasmiṃ samaye uppajjanti, saññī tasmīṃ samaye hoti.
When they arise, you become percipient.

yasmiṃ samaye nirujjhanti, asaññī tasmīṃ samaye hotī'ti.
When they cease, you become non-percipient.'

ittheke abhisaññānirodhaṃ paññapenti. (1)
That's how some describe the cessation of perception.

tamañño evamāha:
But someone else says:

'na kho pana metaṃ, bho, evaṃ bhavissati.
'That's not how it is, gentlemen !

saññā hi, bho, purisassa attā.
Perception is a person's self,

sā ca kho upetipi apetipi.

yasmiṃ samaye upeti, saññī tasmīṃ samaye hoti.
When it enters, you become percipient.

yasmiṃ samaye apeti, asaññī tasmīṃ samaye hotī'ti.
When it departs, you become non-percipient.'

ittheke abhisaññānirodhaṃ paññapenti. (2)
That's how some describe the cessation of perception.

tamañño evamāha:
But someone else says:

'na kho pana metaṃ, bho, evaṃ bhavissati.
'That's not how it is, gentlemen !

santi hi, bho, samaṇabrāhmaṇā mahiddhikā mahānubhāvā.
There are ascetics and brahmins of great power and might.

te imassa purisassa saññaṃ upakaḍḍhantipi apakaḍḍhantipi.
They insert and extract a person's perception.

yasmiṃ samaye upakaḍḍhanti, saññī tasmīṃ samaye hoti.
When they insert it, you become percipient.

yasmiṃ samaye apakaḍḍhanti, asaññī tasmīṃ samaye hotī'ti.
When they extract it, you become non-percipient.'

ittheke abhisaññānirodhaṃ paññapenti. (3)
That's how some describe the cessation of perception.

tamañño evamāha:
But someone else says:

'na kho pana metaṃ, bho, evaṃ bhavissati.
'That's not how it is, gentlemen !

santi hi, bho, devatā mahiddhikā mahānubhāvā.
There are deities of great power and might.

tā imassa purisassa saññaṃ upakaḍḍhantipi apakaḍḍhantipi.
They insert and extract a person's perception.

yasmiṃ samaye upakaḍḍhanti, saññī tasmīṃ samaye hoti.
When they insert it, you become percipient.

yasmiṃ samaye apakaḍḍhanti, asaññī tasmīṃ samaye hotī'ti.
When they extract it, you become non-percipient.'

ittheke abhisaññānirodham paññapenti. (4)

That's how some describe the cessation of perception.

tassa mayham, bhante, bhagavantamyeva ārabha sati udapādi:

That reminded me of the Buddha:

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

‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’

bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa.

The Buddha is skilled and well-versed in the cessation of perception.

katham nu kho, bhante, abhisaññānirodho hoti’ti?

How does the cessation of perception happen?”

1.2. sahetukasaññuppādanirodhakathā

1.2. Perception Arises With a Cause

“tatra, poṭṭhapāda, ye te samaṇabrāhmaṇā evamāhaṃsu:

“Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi’ti, āditova tesam aparaddham.

a person’s perceptions arise and cease without cause or reason are wrong from the start.

tam kissa hetu?

Why is that?

sahetū hi, poṭṭhapāda, sappaccayā purisassa saññā uppajjantipi nirujjhantipi.

Because a person’s perceptions arise and cease with cause and reason.

sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

With training, certain perceptions arise and certain perceptions cease.

kā ca sikkhā’ti? bhagavā avoca.

And what is that training?” said the Buddha.

“idha, poṭṭhapāda, tathāgato loka uppajjati araham, sammāsambuddho ... pe ...

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

evam kho, poṭṭhapāda, bhikkhu sīlasampanno hoti ... pe ...

That’s how a mendicant is accomplished in ethics. ...

tassime pañcanīvarane pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhīyati.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

so vicicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

tassa yā purimā kāmasaññā, sā nirujjhati.

The sensual perception that they had previously ceases.

vivekajapītisukhasukhumasaccasaññā tasmim samaye hoti, vivekajapītisukhasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of the rapture and bliss born of seclusion.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayaṃ sikkhā’ti bhagavā avoca.

And this is that training,” said the Buddha.

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

“Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

tassa yā purimā vivekajapītisukhasukhumasaccasaññā, sā nirujjhati.

The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases.

samādhijapītisukhasukhumasaccasaññā tasmim samaye hoti,
samādhijapītisukhasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of the rapture and bliss born of immersion.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayampi sikkhā”ti bhagavā avoca.

And this is that training,” said the Buddha.

“puna caparaṃ, poṭṭhapāda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti, tatiyaṃ jhānaṃ upasampajja viharati.

“Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

tassa yā purimā samādhijapītisukhasukhumasaccasaññā, sā nirujjhati.

The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases.

upekkhāsukhasukhumasaccasaññā tasmim samaye hoti,
upekkhāsukhasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of equanimous bliss.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayampi sikkhā”ti bhagavā avoca.

And this is that training,” said the Buddha.

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

“Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

tassa yā purimā upekkhāsukhasukhumasaccasaññā, sā nirujjhati.

The subtle and true perception of equanimous bliss that they had previously ceases.

adukkhamasukhasukhumasaccasaññā tasmim samaye hoti,
adukkhamasukhasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of neutral feeling.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayampi sikkhā”ti bhagavā avoca.

And this is that training,” said the Buddha.

“puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso rūpasaññānaṃ samatikkamaṃ paṭighasaññānaṃ atthaṅgaṃ nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.

“Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

tassa yā purimā rūpasaññā, sā nirujjhati.

The perception of luminous form that they had previously ceases.

ākāsānañcāyatanasukhumasaccasaññā tasmim samaye hoti,
ākāsānañcāyatanasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of the dimension of infinite space.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayampi sikkhā”ti bhagavā avoca.

And this is that training,” said the Buddha.

“puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.

“Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

tassa yā purimā ākāsañācāyatanasukhumasaccasaññā, sā nirujjhati.

The subtle and true perception of the dimension of infinite space that they had previously ceases.

viññānañcāyatanasukhumasaccasaññā tasmim samaye hoti,
viññānañcāyatanasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of the dimension of infinite consciousness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayampi sikkhā”ti bhagavā avoca.

And this is that training,” said the Buddha.

“puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanam upasampajja viharati.

“Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

tassa yā purimā viññānañcāyatanasukhumasaccasaññā, sā nirujjhati.

The subtle and true perception of the dimension of infinite consciousness that they had previously ceases.

ākiñcaññāyatanasukhumasaccasaññā tasmim samaye hoti,
ākiñcaññāyatanasukhumasaccasaññīyeva tasmim samaye hoti.

At that time they have a subtle and true perception of the dimension of nothingness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.

That’s how, with training, certain perceptions arise and certain perceptions cease.

ayampi sikkhā”ti bhagavā avoca.

And this is that training,” said the Buddha.

“yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggam phusati.

“Potṭhapāda, from the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception.

tassa saññagge t̥hitassa evaṃ hoti:

Standing on the peak of perception they think,

‘cetayamānassa me pāpiyo, acetayamānassa me seyyo.

‘Intentionality is bad for me, it’s better to be free of it.

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

For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

yannūnāhaṃ na ceva ceteyyaṃ na ca abhisañkhareyyaṃ”ti.

Why don't I neither make a choice nor form an intention?"

so na ceva ceteti, na ca abhisañkharoti.

They neither make a choice nor form an intention.

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

Those perceptions cease in them, and other coarser perceptions don't arise.

so nirodhaṃ phusati.

They touch cessation.

evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodhasampajānasamāpatti hoti.

And that, Poṭṭhapāda, is how the gradual cessation of perception is attained with awareness.

taṃ kiṃ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

api nu te ito pubbe evarūpā anupubbābhisaññānirodhasampajānasamāpatti
sutapubbā”ti?

Have you ever heard of this before?"

“no hetam, bhante.

"No, sir.

evaṃ kho ahaṃ, bhante, bhagavato bhāsitaṃ ājānāmi:

This is how I understand what the Buddha said:

‘yato kho, poṭṭhapāda, bhikkhu idha sakasaññā hoti, so tato amutra tato amutra
anupubbena saññaggamaṃ phusati,

From the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception.

tassa saññagge ʘhitassa evaṃ hoti:

Standing on the peak of perception they think,

“cetayamānassa me pāpiyo, acetayamānassa me seyyo.

"Intentionality is bad for me, it's better to be free of it.

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

For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

yannūnāhaṃ na ceva ceteyyaṃ, na ca abhisañkhareyyaṃ”ti.

Why don't I neither make a choice nor form an intention?"

so na ceva ceteti, na cābhisañkharoti, tassa acetayato anabhisañkharoto tā ceva
saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.

Those perceptions cease in them, and other coarser perceptions don't arise.

so nirodhaṃ phusati.

They touch cessation.

evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodhasampajānasamāpatti hoti””ti.

And that is how the gradual cessation of perception is attained with awareness.””

“evaṃ, poṭṭhapāda”ti.

"That's right, Poṭṭhapāda.”

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

“Does the Buddha describe just one peak of perception, or many?”

“ekampi kho aham, potṭhapāda, saññaggam paññapemi, puthūpi saññagge paññapemi”ti.

“I describe the peak of perception as both one and many.”

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

“But sir, how do you describe it as one peak and as many?”

“yathā yathā kho, potṭhapāda, nirodham phusati tathā tathāham saññaggam paññapemi.

“I describe the peak of perception according to the specific manner in which one touches cessation.”

evam kho aham, potṭhapāda, ekampi saññaggam paññapemi, puthūpi saññagge paññapemi”ti.

That’s how I describe the peak of perception as both one and many.”

“saññā nu kho, bhante, paṭhamam uppajjati, pacchā ñāṇam, udāhu ñāṇam paṭhamam uppajjati, pacchā saññā, udāhu saññā ca ñāṇaṇa apubbam acarimam uppajjanti”ti?

“But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?”

“saññā kho, potṭhapāda, paṭhamam uppajjati, pacchā ñāṇam, saññuppādā ca pana ñāṇuppādo hoti.

“Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge.”

so evam pajānāti:

They understand,

‘idappaccayā kira me ñāṇam udapādī’ti.

‘My knowledge arose from a specific condition.’

iminā kho etam, potṭhapāda, pariyāyena veditabbam—

That is a way to understand how

yathā saññā paṭhamam uppajjati, pacchā ñāṇam, saññuppādā ca pana ñāṇuppādo hoti”ti.

perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge.”

1.3. saññāattakathā

1.3. Perception and the Self

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

“Sir, is perception a person’s self, or are perception and self different things?”

“kam pana tvam, potṭhapāda, attānam pacce”ti?

“But Potṭhapāda, do you believe in a self?”

“olārikam kho aham, bhante, attānam paccemi rūpim cātumahābhūtikam kabalīkārahārabbakkhan”ti.

“I believe in a substantial self, sir, which is physical, made up of the four primary elements, and consumes solid food.”

“olāriko ca hi te, potṭhapāda, attā abhaviṣsa rūpī cātumahābhūtikam

kabalīkārahārabbakkho. evam santam kho te, potṭhapāda, aññāva saññā bhavissati añño attā.

“Suppose there were such a substantial self, Potṭhapāda. In that case, perception would be one thing, the self another.”

tadamināpetam, potṭhapāda, pariyāyena veditabbam yathā aññāva saññā bhavissati añño attā.

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

tiṭṭhateva sāyaṃ, poṭṭhapāda, oḷāriko attā rūpī cātumahābhūṭiko
kabalīkārāhārabbhakko, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca
saññā nirujjhanti.

*So long as that substantial self remains, still some perceptions arise in a person and others
cease.*

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

That is a way to understand how perception and self are different things.”

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

*“Sir, I believe in a mind-made self which is complete in all its various parts, not deficient in
any faculty.”*

“manomayo ca hi te, poṭṭhapāda, attā abhaviṣṣa sabbaṅgapaccaṅgī ahīnindriyo,
evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

*“Suppose there were such a mind-made self, Poṭṭhapāda. In that case, perception would be
one thing, the self another.*

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

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

tiṭṭhateva sāyaṃ, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo, atha
imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

*So long as that mind-made self remains, still some perceptions arise in a person and others
cease.*

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

That too is a way to understand how perception and self are different things.”

“arūpim kho ahaṃ, bhante, attānaṃ paccemi saññāmayanaṃ”ti.

“Sir, I believe in a non-physical self which is made of perception.”

“arūpī ca hi te, poṭṭhapāda, attā abhaviṣṣa saññāmayo, evaṃ santampi kho te,
poṭṭhapāda, aññāva saññā bhavissati añño attā.

*“Suppose there were such a non-physical self, Poṭṭhapāda. In that case, perception would be
one thing, the self another.*

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

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

tiṭṭhateva sāyaṃ, poṭṭhapāda, arūpī attā saññāmayo, atha imassa purisassa aññā ca
saññā uppajjanti, aññā ca saññā nirujjhanti.

*So long as that non-physical self remains, still some perceptions arise in a person and others
cease.*

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

That too is a way to understand how perception and self are different things.”

“sakkā panetaṃ, bhante, mayā ñātum:

“But, sir, am I able to know whether

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

perception is a person’s self, or whether perception and self are different things?”

“dujjānaṃ kho etaṃ, poṭṭhapāda, tayā aññaditṭhikena aññakhantikena aññarucikena
aññatrāyogena aññatrācāriyakena:

*“It’s hard for you to understand this, since you have a different view, creed, preference,
practice, and tradition.”*

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

“sacetam, bhante, mayā dujjānaṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:

“Well, if that’s the case, sir,

‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attā’ti vā;

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

then is this right: ‘The cosmos is eternal. This is the only truth, anything else is wrong’?”

“abyākataṃ kho etaṃ, poṭṭhapāda, mayā:

“This has not been declared by me, Poṭṭhapāda.”

‘sassato loko, idameva saccaṃ moghamaññan’”ti.

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

“Then is this right: ‘The cosmos is not eternal. This is the only truth, anything else is wrong’?”

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

“This too has not been declared by me.”

‘asassato loko, idameva saccaṃ moghamaññan’”ti.

“kiṃ pana, bhante, ‘antavā loko ... pe ...

“Then is this right: ‘The cosmos is finite ...’ ...

‘anantavā loko ...

‘The cosmos is infinite ...’ ...

‘taṃ jīvaṃ taṃ sarīraṃ ...

‘The soul and the body are the same thing ...’ ...

‘aññaṃ jīvaṃ aññaṃ sarīraṃ ...

‘The soul and the body are different things ...’ ...

‘hoti tathāgato paraṃ maraṇā ...

‘A Realized One exists after death ...’ ...

‘na hoti tathāgato paraṃ maraṇā ...

‘A Realized One doesn’t exist after death ...’ ...

‘hoti ca na ca hoti tathāgato paraṃ maraṇā ...

‘A Realized One both exists and doesn’t exist after death ...’ ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’”ti?

‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, anything else is wrong’?”

“etampi kho, poṭṭhapāda, mayā abyākataṃ:

“This too has not been declared by me.”

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

“kasmā panetaṃ, bhante, bhagavatā abyākatan’”ti?

“Why haven’t these things been declared by the Buddha?”

“na hetam, poṭṭhapāda, atthasaṃhitam na dhammasaṃhitam nāḍibrahmacariyakam, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati,

“Because they’re not beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā etaṃ mayā abyākatan’”ti.

That’s why I haven’t declared them.”

“kiṃ pana, bhante, bhagavatā byākatan’”ti?

“Then what has been declared by the Buddha?”

“idaṃ dukkhanti kho, poṭṭhapāda, mayā byākatam. ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā byākatam. ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā byākatam. ayaṃ dukkhanirodhagāminiṃ paṭipadāti kho, poṭṭhapāda, mayā byākatan”ti.

“I have declared this: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’”

“kasmā panetaṃ, bhante, bhagavatā byākatan”ti?

“Why have these things been declared by the Buddha?”

“etañhi, poṭṭhapāda, atthasamhitam, etaṃ dhammasamhitam, etaṃ ādibrahmacariyakam, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati;

“Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā etaṃ mayā byākatan”ti.

That’s why I have declared them.”

“evametaṃ, bhagavā, evametaṃ, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

Please, sir, go at your convenience.”

atha kho bhagavā utṭhāyāsanaṃ pakkāmi.

Then the Buddha got up from his seat and left.

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

Soon after the Buddha left, those wanderers gave Poṭṭhapāda a comprehensive tongue-lashing,

“evameva panāyaṃ bhavaṃ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṃ tadevassa abbhanumodati:

“No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him:

‘evametaṃ, bhagavā, evametaṃ, sugatā’ti.

‘That’s so true, Blessed One! That’s so true, Holy One!’

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

We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.”

‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā”ti.

evaṃ vutte, poṭṭhapādo paribbājako te paribbājake etadavoca:

When they said this, Poṭṭhapāda said to them,

“ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāmi:

“I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.

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

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

api ca samano gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññāpeti dhammatṭhitataṃ dhammaniyaṃmatam.

Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the invariance of natural principles.

bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññāpentassa dhammaṭṭhitataṃ dhammaniyaṃmataṃ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyyā”ti?

So how could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?”

2. cittaḥatthisāriputtaṃ poṭṭhapādaṃ vatthu

2. On Citta Hatthisāriputta

atha kho dvīhatīhassa accayena citto ca hatthisāriputto poṭṭhapādo ca paribbājako yena bhagavā tenupasaṅkamīsu; upasaṅkamitvā citto hatthisāriputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to see the Buddha. Citta Hatthisāriputta bowed and sat down to one side.

poṭṭhapādo pana paribbājako bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side.

ekamantaṃ nisinno kho poṭṭhapādo paribbājako bhagavantaṃ etadavoca:

Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

“taḍā maṃ, bhante, te paribbājakā acirapakkantassa bhagavato samantaṃ vācāsannitodakena sañjhabbharimakāṃsu:

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

“evametam, bhagavā, evametam, sugatā”ti.

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

“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā”ti.

evaṃ vuttāhaṃ, bhante, te paribbājake etadavocaṃ:

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

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

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

api ca samaṇo gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññāpeti dhammaṭṭhitataṃ dhammaniyaṃmataṃ.

bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññāpentassa dhammaṭṭhitataṃ dhammaniyaṃmataṃ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyyā”ti?

“sabbeva kho ete, poṭṭhapāda, paribbājakā andhā acakkhukā;

“All those wanderers, Poṭṭhapāda, are blind and sightless.

tvam̐yeva nesam̐ eko cakkhumā.

You are the only one who sees.

ekaṃsikaṃ hi kho, poṭṭhapāda, mayā dhammā desitā paññattā;

For I have taught and pointed out both things that are definitive

anekaṃsikaṃ hi kho, poṭṭhapāda, mayā dhammā desitā paññattā.

and things that are not definitive.

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

And what things have I taught and pointed out that are not definitive?

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

‘The cosmos is eternal’ ...

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

‘The cosmos is not eternal’ ...

‘antavā loko’ti kho, poṭṭhapāda ... pe ...

‘The cosmos is finite’ ...

‘anantavā loko’ti kho, poṭṭhapāda ...

‘The cosmos is infinite’ ...

‘taṃ jīvaṃ taṃ sarīraṃ’ti kho, poṭṭhapāda ...

‘The soul is the same thing as the body’ ...

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti kho, poṭṭhapāda ...

‘The soul and the body are different things’ ...

‘hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda ...

‘A Realized One exists after death’ ...

na hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda ...

‘A Realized One doesn’t exist after death’ ...

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda ...

‘A Realized One both exists and doesn’t exist after death’ ...

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

‘A Realized One neither exists nor doesn’t exist after death.’

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

And why haven’t I taught and pointed out such things that are not definitive?

na hete, poṭṭhapāda, atthasaṃhitā na dhammasaṃhitā na ādibrahmacariyakā na nibbidāya nā virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti.

Because those things aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā te mayā anekaṃsikaṃ dhammā desitā paññattā.

That’s why I haven’t taught and pointed them out.

2.1. ekaṃsikaḍḍhammā

2.1. Things That Are Definitive

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

And what things have I taught and pointed out that are definitive?

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

‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ...

‘This is the practice that leads to the cessation of suffering’.

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

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

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

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

And why have I taught and pointed out such things that are definitive?

ete hi, poṭṭhapāda, atthasaṃhitā, ete dhammasaṃhitā, ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā te mayā ekaṃsikā dhammā desitā paññattā.

That's why I have taught and pointed them out.

santi, poṭṭhapāda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘ekantasukhī attā hoti arogo paraṃ maraṇā’ti.

‘The self is exclusively happy and is sound after death.’

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

I go up to them and say,

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:

‘Is it really true that this is the venerables’ view?’

“ekantasukhī attā hoti arogo paraṃ maraṇā”’ti?

te ce me evaṃ puṭṭhā ‘āmā’ti paṭijānanti.

And they answer, ‘Yes’.

tyāhaṃ evaṃ vadāmi:

I say to them,

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

‘But do you meditate knowing and seeing an exclusively happy world?’

iti puṭṭhā ‘no’ti vadanti.

Asked this, they say, ‘No.’

tyāhaṃ evaṃ vadāmi:

I say to them,

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

‘But have you perceived an exclusively happy self for a single day or night, or even half a day or night?’

iti puṭṭhā ‘no’ti vadanti.

Asked this, they say, ‘No.’

tyāhaṃ evaṃ vadāmi:

I say to them,

‘api pana tumhe āyasmanto jānātha:

‘But do you know

“ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyaā”’ti?

a path and a practice to realize an exclusively happy world?’

iti puṭṭhā ‘no’ti vadanti.

Asked this, they say, ‘No.’

tyāhaṃ evaṃ vadāmi:

I say to them,

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

‘But have you ever heard the voice of the deities reborn in an exclusively happy world saying,

“suppaṭipannāṭtha, mārisā, ujuppaṭipannāṭtha, mārisā, ekantasukhassa lokassa sacchikiriyāya;

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

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

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

iti puṭṭhā ‘no’ti vadanti.

Asked this, they say, ‘No.’

taṃ kiṃ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”’ti?

This being so, doesn’t what they say turn out to have no demonstrable basis?”

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

“Clearly that’s the case, sir.”

“seyyathāpi, poṭṭhapāda, puriso evaṃ vadeyya:

“Suppose, Poṭṭhapāda, a man were to say:

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

‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmese, jānāsi taṃ janapadakalyāṇiṃ khattiyaṃ vā brāhmaṇi vā vessi vā suddi vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmese, jānāsi taṃ janapadakalyāṇiṃ evaṃnāma evaṅgottāti vā, dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti, amukasmiṃ gāme vā nigame vā nagare vā’ti?

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

tamenam evaṃ vadeyyuṃ:

They’d say to him,

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

‘Mister, do you desire someone who you’ve never even known or seen?’

iti puṭṭho ‘āmā’ti vadeyya.

Asked this, he’d say, ‘Yes.’

taṃ kiṃ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.
“Clearly that’s the case, sir.”

“evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
“In the same way, the ascetics and brahmins who have those various doctrines and views ...

‘ekantasukhī attā hoti aroga paraṃ maraṇā”ti.

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:

“ekantasukhī attā hoti aroga paraṃ maraṇā”ti?

te ce 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 sañjānātha”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:

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

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

iti puṭṭhā ‘no’ti vadanti.

taṃ kiṃ maññasi, potṭhapāda, nanu evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Doesn’t what they say turn out to have no demonstrable basis?”

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

“Clearly that’s the case, sir.”

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

“Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

tamevaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nissenīṃ karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nico vā majjhimo vā’ti?

‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

tamevaṃ evaṃ vadeyyuṃ:

They’d say to him,

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

‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

iti puṭṭho ‘āmā’ti vadeyya.

Asked this, he’d say, ‘Yes.’

taṃ kiṃ maññasi, potṭhapāda,

What do you think, Potṭhapāda?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

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

“Clearly that’s the case, sir.”

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

“In the same way, the ascetics and brahmins who have those various doctrines and views ...

‘ekantasukhī attā hoti arogo paraṃ maraṇā’ti.

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:

“ekantasukhī attā hoti arogo paraṃ maraṇā”’ti?

te ce 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 sañjānāthā’ti?

iti puṭṭhā ‘no’ti vadanti.

tyāhaṃ evaṃ vadāmi:

‘api pana tumhe āyasmanto jānātha ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyaā’ti?

iti puṭṭhā ‘no’ti vadanti.

tyāhaṃ evaṃ vadāmi:

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

“suppaṭipannātha, mārisā, ujuppaṭipannātha, mārisā, ekantasukhassa lokassa sacchikiriyaā;

mayampi hi, mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ upapannā”’ti?

iti puṭṭhā ‘no’ti vadanti.

taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appaṭihirakataṃ bhāsitaṃ sampajjati’ti?

Doesn’t what they say turn out to have no demonstrable basis?”

“addhā kho, bhante, evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appaṭihirakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, sir.”

2.2. tayoattapaṭilābha

2.2. Three Kinds of Reincarnation

“tayo kho me, poṭṭhapāda, attapaṭilābhā—

“Poṭṭhapāda, there are these three kinds of reincarnation:

oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho.

a substantial reincarnation, a mind-made reincarnation, and a non-physical reincarnation.

katamo ca, poṭṭhapāda, oḷāriko attapaṭilābho?

And what is a substantial reincarnation?

rūpī cātumahābhūtika kabaḷikārāhārabhakkho, ayaṃ oḷāriko attapaṭilābho.

It is physical, made up of the four primary elements, and consumes solid food.

katamo manomayo attapaṭilābho?

What is a mind-made reincarnation?

rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo, ayaṃ manomayo attapaṭilābho.

It is physical, mind-made, complete in all its various parts, not deficient in any faculty.

katamo arūpo attapaṭilābho?

What is a non-physical reincarnation?

arūpī saññāmayo, ayaṃ arūpo attapaṭilābho.

It is non-physical, made of perception.

oḷārikassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi:

I teach the Dhamma for the giving up of these three kinds of reincarnation:

‘yathāpatipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

‘When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.’

siyā kho pana te, poṭṭhapāda, evamassa:

Poṭṭhapāda, you might think:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.

‘Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. But such a life is suffering.’

na kho panetaṃ, poṭṭhapāda, evaṃ datṭhabbaṃ.

But you should not see it like this.

saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujañceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca vihāro.

Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

manomayassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi:

‘yathāpatipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

siyā kho pana te, poṭṭhapāda, evamassa:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.

na kho panetaṃ, poṭṭhapāda, evaṃ datṭhabbaṃ.

saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujañceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca vihāro.

arūpassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi:

‘yathāpatipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

siyā kho pana te, poṭṭhapāda, evamassa:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.

na kho panetaṃ, poṭṭhapāda, evaṃ datṭhabbaṃ.

saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati, pāmujañceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca vihāro.

pare ce, poṭṭhapāda, amhe evaṃ puccheyyuṃ:

If others should ask us,

‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti, tesam mayam evaṃ puṭṭhā evaṃ byākareyyāma:

‘But reverends, what is that substantial reincarnation?’ We’d answer like this,

‘ayaṃ vā so, āvuso, oḷāriko attapaṭilābho, yassa mayam pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

‘This is that substantial reincarnation.’

pare ce, poṭṭhapāda, amhe evaṃ puccheyyuṃ:

If others should ask us,

‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti?

‘But reverends, what is that mind-made reincarnation?’ We’d answer like this,

tesam mayam evaṃ puṭṭhā evaṃ byākareyyāma:

‘ayaṃ vā so, āvuso, manomayo attapaṭilābho yassa mayam pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

‘This is that mind-made reincarnation.’

pare ce, poṭṭhapāda, amhe evaṃ puccheyyuṃ:

If others should ask us,

‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti?

‘But reverends, what is that non-physical reincarnation?’ We’d answer like this,

tesam mayam evaṃ puṭṭhā evaṃ byākareyyāma:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho yassa mayaṃ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

‘This is that non-physical reincarnation.’

taṃ kiṃ maññasi, potṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati’ti?
This being so, doesn’t that statement turn out to have a demonstrable basis?”

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati’ti.
“Clearly that’s the case, sir.”

“seyyathāpi, potṭhapāda, puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tasseva pāsādassa heṭṭhā.
“Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse.

tamenam evaṃ vadeyyuṃ:
They’d say to him,

‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

so evaṃ vadeyya:
He’d say,

‘ayaṃ vā so, āvuso, pāsādo, yassāhaṃ ārohaṇāya nisseṇiṃ karomi, tasseva pāsādassa heṭṭhā’ti.
‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

taṃ kiṃ maññasi, potṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati’ti?
This being so, doesn’t that man’s statement turn out to have a demonstrable basis?”

“addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati’ti.
“Clearly that’s the case, sir.”

“evameva kho, potṭhapāda, pare ce amhe evaṃ puccheyyūṃ:

‘katamo pana so, āvuso, oḷāriko attapaṭilābho ... pe ...

katamo pana so, āvuso, manomayo attapaṭilābho ... pe ...

katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripurīṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti?

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

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

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

evaṃ vutte, citto hatthisārīputto bhagavantaṃ etadavoca:

When the Buddha had spoken, Citta Hatthisārīputta said,

“yasmim, bhante, samaye oḷāriko attapaṭilābho hoti, moghassa tasmim samaye manomayo attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;

“Sir, while in a substantial reincarnation, are the mind-made and non-physical reincarnations fictitious,

oḷāriko vāssa attapaṭilābho tasmim samaye sacco hoti.

and only the substantial reincarnation real?

yasmim, bhante, samaye manomayo attapaṭilābho hoti, moghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;

While in a mind-made reincarnation, are the substantial and non-physical reincarnations fictitious,

manomayo vāssa attapaṭilābho tasmim samaye sacco hoti.

and only the mind-made reincarnation real?

yasmim, bhante, samaye arūpo attapaṭilābho hoti, moghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho manomayo attapaṭilābho hoti;

While in a non-physical reincarnation, are the substantial and mind-made reincarnations fictitious,

arūpo vāssa attapaṭilābho tasmim samaye sacco hoti’ti.

and only the non-physical reincarnation real?”

“yasmim, citta, samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati;

“While in a substantial reincarnation, it’s not referred to as a mind-made or non-physical reincarnation,

oḷāriko attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.

only as a substantial reincarnation.

yasmim, citta, samaye manomayo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati;

While in a mind-made reincarnation, it’s not referred to as a substantial or non-physical reincarnation,

manomayo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.

only as a mind-made reincarnation.

yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati;

While in a non-physical reincarnation, it’s not referred to as a substantial or mind-made reincarnation,

arūpo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.

only as a non-physical reincarnation.

sace taṃ, citta, evaṃ puccheyyūṃ:

Citta, suppose they were to ask you,

‘ahosi tvāṃ atītamaddhānaṃ, na tvāṃ nāhosi;

‘Did you exist in the past?

bhavissasi tvaṃ anāgamaddhānaṃ, na tvaṃ na bhavissasi;

Will you exist in the future?

atthi tvaṃ etarahi, na tvaṃ natthī'ti.

Do you exist now?

evaṃ puṭṭho tvaṃ, citta, kinti byākareyyāsī'ti?

How would you answer?"

“sace maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, if they were to ask me this,

‘ahosi tvaṃ atītamaddhānaṃ, na tvaṃ na ahosi;

bhavissasi tvaṃ anāgamaddhānaṃ, na tvaṃ na bhavissasi;

atthi tvaṃ etarahi, na tvaṃ natthī'ti.

evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ:

I'd answer like this,

‘ahosāhaṃ atītamaddhānaṃ, nāhaṃ na ahosiṃ;

I existed in the past.

bhavissāmaṃ anāgamaddhānaṃ, nāhaṃ na bhavissāmi;

I will exist in the future.

atthāhaṃ etarahi, nāhaṃ natthī'ti.

I exist now.'

evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyan'ti.

That's how I'd answer."

“sace pana taṃ, citta, evaṃ puccheyyūṃ:

“But Citta, suppose they were to ask you,

‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno?

‘Is the reincarnation you had in the past your only real one, and those of the future and present fictitious?

yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno?

Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious?

yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato'ti.

Is the reincarnation you have now your only real one, and those of the past and future fictitious?"

evaṃ puṭṭho tvaṃ, citta, kinti byākareyyāsī'ti?

How would you answer?"

“sace pana maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, if they were to ask me this,

‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno.

yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno.

yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho aṭīto,
mogho anāgato'ti.

evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ:
I'd answer like this,

‘yo me ahosi aṭīto attapaṭilābho, sova me attapaṭilābho tasmaṃ samaye sacco ahosi,
mogho anāgato, mogho paccuppanno.
*The reincarnation I had in the past was real at that time, and those of the future and present
fictitious.*

yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmaṃ samaye sacco
bhavissati, mogho aṭīto, mogho paccuppanno.
*The reincarnation I will have in the future will be real at the time, and those of the past and
present fictitious.*

yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco, mogho aṭīto,
mogho anāgato'ti.
The reincarnation I have now is real at this time, and those of the past and future fictitious.’

evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ”ti.
That's how I'd answer.”

“evameva kho, citta, yasmaṃ samaye oḷāriko attapaṭilābho hoti, neva tasmaṃ samaye
manomayo attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ
gacchati.
*“In the same way, while in any one of the three reincarnations, it's not referred to as the other
two, only under its own name.*

oḷāriko attapaṭilābhotveva tasmaṃ samaye saṅkhaṃ gacchati.

yasmaṃ, citta, samaye manomayo attapaṭilābho hoti ... pe ...

yasmaṃ, citta, samaye arūpo attapaṭilābho hoti, neva tasmaṃ samaye oḷāriko
attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati;

arūpo attapaṭilābhotveva tasmaṃ samaye saṅkhaṃ gacchati.

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

*From a cow comes milk, from milk comes curds, from curds come butter, from butter comes
ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.*

yasmaṃ samaye khīraṃ hoti, neva tasmaṃ samaye dadhīti saṅkhaṃ gacchati, na
navanītanti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati, na sappimaṇḍoti
saṅkhaṃ gacchati;

While it's milk, it's not referred to as curds, butter, ghee, or cream of ghee.

khīrantveva tasmaṃ samaye saṅkhaṃ gacchati.
It's only referred to as milk.

yasmaṃ samaye dadhi hoti ... pe ...
While it's curd

navanītaṃ hoti ...
or butter

sappi hoti ...
or ghee

sappimaṇḍo hoti, neva tasmaṃ samaye khīranti saṅkhaṃ gacchati, na dadhīti
saṅkhaṃ gacchati, na navaṇītanti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati;
or cream of ghee, it's not referred to as anything else,

sappimaṇḍotveva tasmim samaye saṅkhaṃ gacchati.

only under its own name.

evameva kho, citta, yasmim samaye oḷāriko attapaṭilābho hoti ... pe ...

In the same way, while in any one of the three reincarnations, it's not referred to as the other two, only under its own name.

yasmim, citta, samaye manomayo attapaṭilābho hoti ... pe ...

yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoṭi saṅkhaṃ gacchati, na manomayo attapaṭilābhoṭi saṅkhaṃ gacchati;

arūpo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.

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

These are the world's usages, terms, expressions, and descriptions, which the Realized One uses without misapprehending them."

evaṃ vutte, poṭṭhapādo paribbājako bhagavantam etadavoca:

When he had spoken, the wanderer Poṭṭhapāda said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

"Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitam vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā tēlapajjotam dhāreyya: 'cakkhumanto rūpāni dakkhanti'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gatan"ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

2.3. cittahatthisāriputtaupasampadā

2.3. The Ordination of Citta Hatthisāriputta

citto pana hatthisāriputto bhagavantam etadavoca:

But Citta Hatthisāriputta said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

"Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitam vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā tēlapajjotam dhāreyya: 'cakkhumanto rūpāni dakkhanti'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

labheyyāhaṃ, bhante, bhagavato santike pabbajjam, labheyyam upasampadan"ti.

Sir, may I receive the going forth, the ordination in the Buddha's presence?"

alattha kho citto hatthisāriputto bhagavato santike pabbajjam, alattha upasampadam.

And Citta Hatthisāriputta received the going forth, the ordination in the Buddha's presence.

acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakattho appamatto
ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā
anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme
sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

*Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn,
diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life.
He lived having achieved with his own insight the goal for which gentlemen rightly go forth
from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti
abbhaññāsi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be
done has been done; there is no return to any state of existence.”*

aññataro kho panāyasmā citto hatthisāriputto arahataṃ ahosīti.

And Venerable Citta Hatthisāriputta became one of the perfected.

poṭṭhapādasuttaṃ niṭṭhitaṃ navamaṃ.