

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

7. Connected Discourses with Citta (7. Cittasaṃyuttaṃ)

[SN 41.1-10, PTS 4.282-4.304]



PaliVerse

3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

7. Connected Discourses with Citta

1. The Discourse on Mental Fetters

343. On one occasion many elder monks were dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Now at that time, when many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, this discussion arose - "'Mental fetter' or 'phenomena subject to mental fetters', friend - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing?" There by some elder monks it was answered thus - "'Mental fetter' or 'phenomena subject to mental fetters', friend - these phenomena are different in meaning and different in phrasing." By some elder monks it was answered thus - "'Mental fetter' or 'phenomena subject to mental fetters', friend - these phenomena are one in meaning and only different in phrasing."

Now at that time the householder Citta had arrived at Migapathaka on some business. The householder Citta heard that indeed many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, and this discussion arose - "'Mental fetter' or 'phenomena subject to mental fetters', friend - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing?" There by some elder monks it was answered thus - "'Mental fetter' or 'phenomena subject to mental fetters', friend - these phenomena are different in meaning and different in phrasing." By some elder monks it was answered thus - "'Mental fetter' or 'phenomena subject to mental fetters', friend - these phenomena are one in meaning and only different in phrasing." Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. Seated to one side, the householder Citta said this to the elder monks - "I have heard this, venerable sirs, that indeed many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, and this discussion arose - 'Mental fetter' or 'phenomena subject to mental fetters', friend - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? By some elder monks it was answered thus - "'Mental fetter' or 'phenomena subject to mental fetters', friend - these phenomena are different in meaning and different in phrasing." By some elder monks it was answered thus - "'Mental fetter' or 'phenomena subject to mental fetters', friend - these phenomena are one in meaning and only different in phrasing." "Yes, householder."

"'Mental fetter', venerable sirs, or 'phenomena subject to mental fetters' - these phenomena are different in meaning and different in phrasing. Well then, venerable sirs, I will make a simile for you. By means of a simile some wise men here

understand the meaning of what is said. Just as, venerable sirs, a black ox and a white ox were tied together by a single rope or yoke. Well then someone were to say thus - 'The black ox is the mental fetter of the white ox, the white ox is the mental fetter of the black ox' - would he, speaking thus, speak rightly?" "No indeed, householder! Indeed, householder, the black ox is not the mental fetter of the white ox, nor is the white ox the mental fetter of the black ox; that by which they are tied together by a single rope or yoke, that is the mental fetter therein." "Just so, venerable sirs, the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye; and whatever desire and lust arises therein dependent on both, that is the mental fetter therein. The ear is not the mental fetter of sounds... the nose is not the mental fetter of odours... the tongue is not the mental fetter of flavours... the body is not the mental fetter of tangible objects, nor are tangible objects the mental fetter of the body; and whatever desire and lust arises therein dependent on both, that is the mental fetter therein. The mind is not the mental fetter of mental phenomena, nor are mental phenomena the mental fetter of the mind; and whatever desire and lust arises therein dependent on both, that is the mental fetter therein." "It is a gain for you, householder, it is well gained for you, householder, that your eye of wisdom penetrates the deep word of the Buddha." The first.

2. The First Discourse on Isidatta

344. On one occasion many elder monks were dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. Seated to one side, the householder Citta said this to the elder monks - "May the elder monks consent to accept a meal from me for tomorrow." The elder monks consented by silence. Then the householder Citta, having learned of the elder monks' acceptance, rose from his seat, paid respect to the elder monks, circumambulated them keeping them on his right, and departed. Then the elder monks, after that night had passed, in the earlier period of the day, having dressed, taking their bowls and robes, approached the dwelling of the householder Citta; having approached, they sat down on the prepared seats.

Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. Seated to one side, the householder Citta said this to the Venerable Thera - "'Diversity of elements, diversity of elements', venerable sir Thera, is said. In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?" When this was said, the Venerable Thera remained silent. For the second time the householder Citta said this to the Venerable Thera - "'Diversity of elements, diversity of elements', venerable sir Thera, is said. In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?" For the second time the Venerable Thera remained silent. For the third time the householder Citta said this to the Venerable Thera - "'Diversity of elements, diversity of elements', venerable sir Thera, is said. In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?" For the third time the Venerable Thera remained silent.

Now at that time the Venerable Isidatta was the most junior in that community of monks. Then the Venerable Isidatta said this to the Venerable Thera - "May I answer this question of the householder Citta, venerable sir Thera?" "Answer, friend Isidatta,

this question of the householder Citta." "Thus indeed you ask, householder - 'Diversity of elements, diversity of elements', venerable sir Thera, is said. In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?" "Yes, venerable sir." "This indeed, householder, is the diversity of elements spoken of by the Blessed One - eye-element, material element, eye-consciousness element, etc. mind-element, element of phenomena, mind-consciousness element. To this extent indeed, householder, the diversity of elements has been spoken of by the Blessed One."

Then the householder Citta, having delighted in and given thanks for what the Venerable Isidatta had said, with his own hand satisfied and served the elder monks with superior solid and soft food. Then the elder monks, having finished eating, with hands removed from the bowls, rose from their seats and departed. Then the venerable elder said this to the Venerable Isidatta - "Good indeed, friend Isidatta, that this question occurred to you; this question did not occur to me. Well then, friend Isidatta, whenever such a question should come up again, you should answer it here." The second.

3. The Second Discourse on Isidatta

345. On one occasion many elder monks were dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. Seated to one side, the householder Citta said this to the elder monks - "May the elder monks consent to accept a meal from me for tomorrow." The elder monks consented by silence. Then the householder Citta, having learned of the elder monks' acceptance, rose from his seat, paid respect to the elder monks, circumambulated them keeping them on his right, and departed. Then the elder monks, after that night had passed, in the earlier period of the day, having dressed, taking their bowls and robes, approached the dwelling of the householder Citta; having approached, they sat down on the prepared seats.

Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. Seated to one side, the householder Citta said this to the Venerable Thera - "These various views, venerable sir Thera, that arise in the world - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.' And these sixty-two wrong views that are spoken of in the Brahmajāla; when what exists, venerable sir, do these views exist, when what is absent do they not exist?"

When this was said, the Venerable Thera remained silent. For the second time the householder Citta etc. For the third time the householder Citta said this to the Venerable Thera - "These various views, venerable sir Thera, that arise in the world - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the

Truth-finder neither exists nor does not exist after death.' And these sixty-two wrong views that are spoken of in the Brahmajāla; when what exists, venerable sir, do these views exist, when what is absent do they not exist?" For the third time the Venerable Thera remained silent.

Now at that time the Venerable Isidatta was the most junior in that community of monks. Then the Venerable Isidatta said this to the Venerable Thera - "May I answer this question of the householder Citta, venerable sir Thera?" "Answer, friend Isidatta, this question of the householder Citta." "Thus indeed you ask, householder - 'These various views, venerable sir Thera, that arise in the world - 'The world is eternal' etc. when what exists, venerable sir, do these views exist, when what is absent do they not exist?'" "Yes, venerable sir." "These various views, householder, that arise in the world - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.' And these sixty-two wrong views that are spoken of in the Brahmajāla; these views, householder, when identity view exists, they exist; when identity view is absent, they do not exist."

"But how, venerable sir, does identity view exist?" "Here, householder, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter; he regards feeling as self, etc. perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Thus, householder, identity view exists."

"But how, venerable sir, does identity view not exist?" "Here, householder, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter, nor matter as in self, nor self as in matter; not feeling... not perception... not activities... he does not regard consciousness as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness. Thus, householder, identity view does not exist."

"From where, venerable sir, does the noble Isidatta come?" "From Avanti, householder, I come." "Is there, venerable sir, in Avanti a son of good family named Isidatta, a friend of ours not seen, who has gone forth? Has he been seen by the venerable one?" "Yes, householder." "Where now, venerable sir, does that venerable one dwell at present?" When this was said, the Venerable Isidatta remained silent. "Is the noble one indeed Isidatta, venerable sir?" "Yes, householder." "May the noble Isidatta be content at Macchikāsaṇḍa, venerable sir. The Ambāṭaka Grove is delightful. I will make effort for the noble Isidatta regarding the requisites of robes, almsfood, lodging and medicine for the sick." "That is well spoken, householder."

Then the householder Citta, having delighted in and given thanks for what the Venerable Isidatta had said, with his own hand satisfied and served the elder monks with superior solid and soft food. Then the elder monks, having finished eating, with hands removed from the bowls, rose from their seats and departed. Then the venerable elder said this to the Venerable Isidatta - "Good indeed, friend Isidatta, that this question occurred to you. This question did not occur to me. Well then, friend Isidatta, whenever such a question should come up again, you should answer it here." Then the Venerable Isidatta, having set in order his lodging, taking his bowl and robe, departed from Macchikāsaṇḍa. Having departed from Macchikāsaṇḍa, he was gone just as he had departed, and did not return again. The third.

4. The Discourse on Mahaka's Wonder

346. On one occasion many elder monks were dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. Seated to one side, the householder Citta said this to the elder monks - "May the elder monks consent to accept a meal from me for tomorrow at the cow-shed." The elder monks consented by silence. Then the householder Citta, having learned of the elder monks' acceptance, rose from his seat, paid respect to the elder monks, circumambulated them keeping them on his right, and departed. Then the elder monks, after that night had passed, in the earlier period of the day, having dressed, taking their bowls and robes, approached the cow-shed of the householder Citta; having approached, they sat down on the prepared seats.

Then the householder Citta with his own hand satisfied and served the elder monks with superior milk-rice with ghee. Then the elder monks, having finished eating, with hands removed from the bowls, rose from their seats and departed. And the householder Citta, having said "Distribute the remainder," followed closely behind the elder monks. Now at that time it was hot and sweltering; and those elder monks went with bodies, as it were, melting, as is natural for those who have eaten a meal.

Now at that time the Venerable Mahaka was the most junior in that community of monks. Then the Venerable Mahaka said this to the Venerable Thera - "It would be good indeed, venerable sir Thera, if a cool wind were to blow, and there were a covering of clouds, and the rain god were to sprinkle drop by drop."

"It would be good indeed, friend Mahaka, if a cool wind were to blow, and there were a covering of clouds, and the rain god were to sprinkle drop by drop." Then the Venerable Mahaka performed such a feat of supernormal power that a cool wind blew, and there was a covering of clouds, and the rain god sprinkled drop by drop. Then this occurred to the householder Citta - "The monk who is the most junior in this community of monks has such supernormal power." Then the Venerable Mahaka, having reached the monastery, said this to the Venerable Thera - "Is this much enough, venerable sir Thera?" "This much is enough, friend Mahaka! This much has been done, friend Mahaka! This much is venerated, friend Mahaka." Then the elder monks went to their respective dwellings. The Venerable Mahaka also went to his own dwelling.

Then the householder Citta approached the Venerable Mahaka; having approached, he paid respect to the Venerable Mahaka and sat down to one side. Seated to one

side, the householder Citta said this to the Venerable Mahaka - "It would be good, venerable sir, if the noble Mahaka would show me a wonder of supernormal power through super-human achievement." "Well then, householder, spread your upper robe on the veranda and scatter a bundle of grass." "Yes, venerable sir," the householder Citta, having assented to the Venerable Mahaka, spread his upper robe on the veranda and scattered a bundle of grass. Then the Venerable Mahaka, having entered the dwelling, having fastened the door latch, performed such a feat of supernormal power that flames came out through the keyhole and through the gap in the door-bolt and burned the grass, but did not burn the upper robe. Then the householder Citta, having shaken off the upper robe, stood to one side, agitated, with hair standing on end. Then the Venerable Mahaka, having come out from the dwelling, said this to the householder Citta - "Is this much enough, householder?"

"This much is enough, Venerable Mahaka! This much has been done, Venerable Mahaka! This much is venerated, Venerable Mahaka! May the noble Mahaka be content at Macchikāsaṇḍa, venerable sir. The Ambāṭaka Grove is delightful. I will make effort for the noble Mahaka regarding the requisites of robes, almsfood, lodging and medicine for the sick." "That is well spoken, householder." Then the Venerable Mahaka, having set in order his lodging, taking his bowl and robe, departed from Macchikāsaṇḍa. Having departed from Macchikāsaṇḍa, he was gone just as he had departed; he did not return again. The fourth.

5. The First Discourse on Kāmabhū

347. On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Then the householder Citta approached the Venerable Kāmabhū; having approached, he paid respect to the Venerable Kāmabhū and sat down to one side. To the householder Citta seated to one side, the Venerable Kāmabhū said this -

"This was said, householder -

'Faultless, with white covering, with one spoke, the chariot rolls on;
See the one coming free from trouble, with stream cut off, unfettered.'

"How, householder, should the meaning of what was spoken in brief be understood in detail?" "Was this, venerable sir, spoken by the Blessed One?" "Yes, householder."

"Well then, venerable sir, wait a moment while I consider its meaning." Then the householder Citta, having been silent for a moment, said this to the Venerable Kāmabhū -

"'Faultless', venerable sir, this is a designation for morality. 'With white covering', venerable sir, this is a designation for liberation. 'With one spoke', venerable sir, this is a designation for mindfulness. 'Rolls on', venerable sir, this is a designation for going forward and going back. 'Chariot', venerable sir, this is a designation for this body made of the four primary elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction. Lust, venerable sir, is trouble, hate is trouble, delusion is trouble. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore a monk who has eliminated the mental corruptions is called 'without trouble'. 'The one coming', venerable sir, this

is a designation for the worthy one. 'Stream', venerable sir, this is a designation for craving. For a monk who has eliminated the mental corruptions, it has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore a monk who has eliminated the mental corruptions is called 'one with stream cut off'. Lust, venerable sir, is bondage, hate is bondage, delusion is bondage. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore a monk who has eliminated the mental corruptions is called 'without bondage'. Thus indeed, venerable sir, that which was said by the Blessed One -

'Faultless, with white covering, with one spoke, the chariot rolls on;
See the one coming free from trouble, with stream cut off, unfettered.'

"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus." "It is a gain for you, householder, it is well gained for you, householder! That your eye of wisdom penetrates the deep word of the Buddha." The fifth.

6. The Second Discourse on Kāmabhū

348. On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Then the householder Citta approached the Venerable Kāmabhū; having approached, he sat down to one side. Seated to one side, the householder Citta said this to the Venerable Kāmabhū - "How many, venerable sir, are the activities?" "There are three activities, householder - bodily activity, verbal activity, mental activity." "Good, venerable sir," the householder Citta, having delighted in and given thanks for what the Venerable Kāmabhū had said, asked the Venerable Kāmabhū a further question - "But which, venerable sir, is bodily activity, which is verbal activity, which is mental activity?" "In-breath and out-breath, householder, is bodily activity, applied and sustained thought is verbal activity, perception and feeling is mental activity."

"Good, venerable sir," the householder Citta, etc. asked a further question - "But why, venerable sir, is in-breath and out-breath bodily activity, why is applied and sustained thought verbal activity, why is perception and feeling mental activity?" "In-breath and out-breath, householder, are bodily. These are mental states connected to the body, therefore in-breath and out-breath is bodily activity. First, householder, having applied thought and having sustained thought, afterwards one breaks into speech, therefore applied and sustained thought is verbal activity. Perception and feeling are mental. These are mental states connected to consciousness, therefore perception and feeling is mental activity."

Good, etc. asked a further question - "But how, venerable sir, does the attainment of the cessation of perception and feeling come about?" "Indeed, householder, for a monk attaining the cessation of perception and feeling, it does not occur thus - 'I shall attain the cessation of perception and feeling' or 'I am attaining the cessation of perception and feeling' or 'I have attained the cessation of perception and feeling.' Rather, his mind has been previously developed in such a way that it leads him to that state."

Good, etc. asked a further question - "But, venerable sir, for a monk attaining the cessation of perception and feeling, which mental states cease first - whether bodily activity, or verbal activity, or mental activity?" "For a monk attaining the cessation of perception and feeling, householder, verbal activity ceases first, then bodily activity, then mental activity."

Good, etc. asked a further question - "This one, venerable sir, who is dead, deceased, and this monk who has attained the cessation of perception and feeling - what is the difference between them?" "This one, householder, who is dead, deceased - his bodily activity has ceased and calmed, his verbal activity has ceased and calmed, his mental activity has ceased and calmed, his vitality is exhausted, his heat has subsided, his faculties are destroyed. But this monk, householder, who has attained the cessation of perception and feeling - his bodily activity too has ceased and calmed, his verbal activity has ceased and calmed, his mental activity has ceased and calmed, but his vitality is not exhausted, his heat has not subsided, his faculties are very clear. This one, householder, who is dead, deceased, and this monk who has attained the cessation of perception and feeling - this is their difference."

Good, etc. asked a further question - "But how, venerable sir, does emergence from the attainment of the cessation of perception and feeling come about?" "Indeed, householder, for a monk emerging from the attainment of the cessation of perception and feeling, it does not occur thus - 'I shall emerge from the attainment of the cessation of perception and feeling' or 'I am emerging from the attainment of the cessation of perception and feeling' or 'I have emerged from the attainment of the cessation of perception and feeling.' Rather, his mind has been previously developed in such a way that it leads him to that state."

Good, venerable sir. Etc. asked a further question - "But, venerable sir, for a monk emerging from the attainment of the cessation of perception and feeling, which mental states arise first - whether bodily activity, or verbal activity, or mental activity?" "For a monk emerging from the attainment of the cessation of perception and feeling, householder, mental activity arises first, then bodily activity, then verbal activity."

Good, etc. asked a further question - "But, venerable sir, how many contacts touch a monk who has emerged from the attainment of the cessation of perception and feeling?" "Householder, three contacts touch a monk who has emerged from the attainment of the cessation of perception and feeling - empty contact, signless contact, desireless contact."

Good, etc. asked a further question - "But, venerable sir, for a monk who has emerged from the attainment of the cessation of perception and feeling, towards what does the mind slant, towards what does it slope, towards what does it incline?" "For a monk who has emerged from the attainment of the cessation of perception and feeling, householder, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion."

"Good, venerable sir," the householder Citta, having delighted in and given thanks for what the Venerable Kāmaabhū had said, asked the Venerable Kāmaabhū a further question - "But, venerable sir, how many mental states are very helpful for the attainment of the cessation of perception and feeling?" "Surely, householder, you ask

what should be asked first. But I will explain to you. Householder, two mental states are very helpful for the attainment of the cessation of perception and feeling - serenity and insight." The sixth.

7. The Discourse on Godatta

349. On one occasion the Venerable Godatta was dwelling at Macchikāsaṇḍa in the Ambāṭaka Grove. Then the householder Citta approached the Venerable Godatta; having approached, he paid respect to the Venerable Godatta and sat down to one side. To the householder Citta seated to one side, the Venerable Godatta said this - "This limitless liberation of mind, householder, and this liberation of mind through nothingness, and this liberation of mind through emptiness, and this signless liberation of mind - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing?" "There is, venerable sir, a method by which method these phenomena are different in meaning and different in phrasing. But there is also, venerable sir, a method by which method these phenomena are one in meaning and only different in phrasing."

"And what, venerable sir, is the method by which method these phenomena are different in meaning and different in phrasing? Here, venerable sir, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. This is called, venerable sir, the limitless liberation of mind.

"And what, venerable sir, is the liberation of mind through nothingness? Here, venerable sir, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. This is called, venerable sir, the liberation of mind through nothingness.

"And what, venerable sir, is the liberation of mind through emptiness? Here, venerable sir, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - 'This is empty of a self or of what belongs to a self.' This is called, venerable sir, the liberation of mind through emptiness.

"And what, venerable sir, is the signless liberation of mind? Here, venerable sir, through inattention to all signs, a monk enters and dwells in the signless concentration of mind. This is called, venerable sir, the signless liberation of mind. This, venerable sir, is the method by which method these phenomena are different in meaning and different in phrasing.

"And what, venerable sir, is the method by which method these phenomena are one in meaning and only different in phrasing? Lust, venerable sir, is a maker of measure, hate is a maker of measure, delusion is a maker of measure. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. As far as, venerable sir, there are limitless liberations of mind, the unshakeable liberation of mind is declared the foremost among them. Now that unshakeable liberation of mind is empty of lust, empty of hate, empty of delusion. Lust, venerable sir, is a possession, hate is a possession, delusion is a possession. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. As far as, venerable sir, there are liberations of mind through nothingness, the unshakeable liberation of mind is declared the foremost among them. Now that unshakeable liberation of mind is empty of lust, empty of hate, empty of delusion. Lust, venerable sir, is a maker of signs, hate is a maker of signs, delusion is a maker of signs. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. As far as, venerable sir, there are signless liberations of mind, the unshakeable liberation of mind is declared the foremost among them. Now that unshakeable liberation of mind is empty of lust, empty of hate, empty of delusion. This, venerable sir, is the method by which method these phenomena are one in meaning and only different in phrasing." "It is a gain for you, householder, it is well gained for you, householder! That your eye of wisdom penetrates the deep word of the Buddha." The seventh.

8. The Discourse on Nigaṇṭha Nāṭaputta

350. Now at that time Nigaṇṭha Nāṭaputta had arrived at Macchikāsaṇḍa together with a great assembly of Jains. The householder Citta heard - "Nigaṇṭha Nāṭaputta, it is said, has arrived at Macchikāsaṇḍa together with a great assembly of Jains." Then the householder Citta together with several lay followers approached Nigaṇṭha Nāṭaputta; having approached, he exchanged friendly greetings with Nigaṇṭha Nāṭaputta. Having concluded the pleasant and memorable talk, he sat down to one side. To the householder Citta seated to one side, Nigaṇṭha Nāṭaputta said this - "Do you believe, householder, in the ascetic Gotama - there is concentration without applied thought and without sustained thought, there is the cessation of applied and sustained thought?"

"I do not go by faith in the Blessed One in this matter, venerable sir. There is concentration without applied thought and without sustained thought, there is the cessation of applied and sustained thought." When this was said, Nigaṇṭha Nāṭaputta, having looked up, said this - "Let the sirs see this, how upright this householder Citta is, how honest this householder Citta is, how non-deceitful this householder Citta is. One who might think to obstruct the wind with a net, might think to cease applied and sustained thought; one who might think to block the stream of the Ganges with his own fist, might think to cease applied and sustained thought."

"What do you think, venerable sir, which is more sublime - knowledge or faith?" "Knowledge indeed, householder, is more sublime than faith." "I, venerable sir, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome

mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. I, venerable sir, whenever I wish, with the subsiding of applied and sustained thought, etc. enter and dwell in the second meditative absorption. I, venerable sir, whenever I wish, with the fading away of rapture, etc. enter and dwell in the third meditative absorption. I, venerable sir, whenever I wish, with the abandoning of pleasure, etc. enter and dwell in the fourth meditative absorption. Being one who thus knows, thus sees, why should I go by faith in any other ascetic or brahmin? There is concentration without applied thought and without sustained thought, there is the cessation of applied and sustained thought."

When this was said, Nigaṇṭha Nāṭaputta, having looked towards his own assembly, said this - "Let the sirs see this, how crooked this householder Citta is, how fraudulent this householder Citta is, how deceitful this householder Citta is."

"Just now indeed, venerable sir, we understand your statement - 'thus we understand: let the sirs see this, how upright this householder Citta is, how honest this householder Citta is, how non-deceitful this householder Citta is.' And yet just now, venerable sir, we understand your statement - 'thus we understand: let the sirs see this, how crooked this householder Citta is, how fraudulent this householder Citta is, how deceitful this householder Citta is.' If, venerable sir, your former statement is true, your latter is wrong. But if, venerable sir, your former statement is wrong, your latter is true. Now, venerable sir, these ten reasonable questions come. When you understand their meaning, then you may refute me together with the assembly of Jains. One question, one synopsis, one explanation. Two questions, two synopses, two explanations. Three questions, three synopses, three explanations. Four questions, four synopses, four explanations. Five questions, five synopses, five explanations. Six questions, six synopses, six explanations. Seven questions, seven synopses, seven explanations. Eight questions, eight synopses, eight explanations. Nine questions, nine synopses, nine explanations. Ten questions, ten synopses, ten explanations." Then the householder Citta, having asked Nigaṇṭha Nāṭaputta these ten reasonable questions, rose from his seat and departed. The eighth.

9. The Discourse on the Naked Ascetic Kassapa

351. Now at that time the naked ascetic Kassapa had arrived at Macchikāsaṇḍa, a former lay companion of the householder Citta. The householder Citta heard - "The naked ascetic Kassapa, it seems, has arrived at Macchikāsaṇḍa, our former lay companion." Then the householder Citta approached the naked ascetic Kassapa; having approached, he exchanged friendly greetings with the naked ascetic Kassapa. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the householder Citta said this to the naked ascetic Kassapa - "How long have you been gone forth, venerable sir Kassapa?" "Thirty years have I been gone forth, householder." "But during these thirty years, venerable sir, have you attained any super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "During these thirty years that I have been gone forth, householder, I have not attained any super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding, except for nakedness, shaving the head, and brushing off dust." When this was said, the householder Citta said this to the naked ascetic Kassapa - "Wonderful indeed, friend,

marvellous indeed, friend! How well proclaimed is the Teaching, when indeed in thirty years no super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding would have been attained, except for nakedness, shaving the head, and brushing off dust!"

"But how long have you been a lay follower, householder?" "For me too indeed, venerable sir, thirty years have I been a lay follower." "But during these thirty years, householder, have you attained any super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "Even as a householder it would be possible, venerable sir. For I, venerable sir, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. For I, venerable sir, whenever I wish, with the subsiding of applied and sustained thought, etc. enter and dwell in the second meditative absorption. For I, venerable sir, whenever I wish, with the fading away of rapture, etc. enter and dwell in the third meditative absorption. For I, venerable sir, whenever I wish, with the abandoning of pleasure, etc. enter and dwell in the fourth meditative absorption. And if I, venerable sir, were to die before the Blessed One, it would not be wonderful if the Blessed One were to declare thus of me - 'There is no mental fetter by which the householder Citta, being fettered, would come back again to this world.'" When this was said, the naked ascetic Kassapa said this to the householder Citta - "Wonderful indeed, friend, marvellous indeed, friend! How well proclaimed is the Teaching, when indeed a householder clad in white will attain such a super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding. May I, householder, receive the going forth in this Teaching and discipline, may I receive the full ordination."

Then the householder Citta, having taken the naked ascetic Kassapa, approached the elder monks; having approached, he said this to the elder monks - "This, venerable sir, is the naked ascetic Kassapa, our former lay companion. Let the elders give him the going forth and give him full ordination. I will make effort for him regarding the requisites of robes, almsfood, lodging and medicine for the sick." Then the naked ascetic Kassapa received the going forth in this Teaching and discipline, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Kassapa became one of the Worthy Ones. The ninth.

10. The Discourse on Visiting the Sick

352. Now at that time the householder Citta was sick, afflicted, severely ill. Then many park deities, forest deities, tree deities, and deities dwelling in medicinal plants, grasses, and forest trees, having come together and assembled, said this to the

householder Citta - "Make an aspiration, householder, that in the future you may be a wheel-turning monarch."

When this was said, the householder Citta said this to those park deities, forest deities, tree deities, and deities dwelling in medicinal plants, grasses, and forest trees - "That too is impermanent, that too is unstable, that too must be abandoned and departed from." When this was said, the friends and colleagues, relatives and blood-relations of the householder Citta said this to the householder Citta - "Establish mindfulness, master's son, do not ramble." "What am I saying that you speak to me thus - 'Establish mindfulness, master's son, do not ramble'?" "Thus indeed you, master's son, are saying - 'That too is impermanent, that too is unstable, that too must be abandoned and departed from.'" "Because indeed park deities, forest deities, tree deities, and deities dwelling in medicinal plants, grasses, and forest trees said thus to me - 'Make an aspiration, householder, that in the future you may be a wheel-turning monarch.' To them I say thus - 'That too is impermanent, etc. that too must be abandoned and departed from.'" "But what reason do those park deities, forest deities, tree deities, and deities dwelling in medicinal plants, grasses, and forest trees see that they said thus - 'Make an aspiration, householder, that in the future you may be a wheel-turning monarch'?" "Those park deities, forest deities, tree deities, and deities dwelling in medicinal plants, grasses, and forest trees think thus - 'This householder Citta is moral, of good character. If he makes an aspiration - 'In the future may I be a wheel-turning monarch,' this aspiration of his will succeed, because of its purity the mental aspiration of one who is moral succeeds; a righteous one sees righteous fruit.' Seeing this reason, those park deities, forest deities, tree deities, and deities dwelling in medicinal plants, grasses, and forest trees said thus - 'Make an aspiration, householder, that in the future you may be a wheel-turning monarch.' To them I say thus - 'That too is impermanent, that too is unstable, that too must be abandoned and departed from.'"

"Well then, master's son, exhort us too." "Therefore you should train thus - 'We will be endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' We will be endowed with unwavering confidence in the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' We will be endowed with unwavering confidence in the Community - 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' Whatever gift there is in the family, all that will be undivided with those who are moral and of good character' - thus indeed should you train." Then the householder Citta, having encouraged his friends and colleagues, relatives and blood-relations in the Buddha, the Teaching, the Community, and generosity, died. The tenth.

The Connected Discourses on Citta is complete.

Its summary:

Mental Fetter, two Isidattas, Mahaka and Kāmabhū too;
Godatta and the Jain, with the Naked Ascetic, and Visiting the Sick.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 4. The Chapter on the Six Sense Bases. 7. Connected Discourses with Citta
Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org