

1. cittavagga
1. With Citta

1. saṃyojanasutta
1. The Fetter

ekaṃ samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.
At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

tena kho pana samayena sambahulānaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan’ti?”

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

tatrekaccehi therehi bhikkhūhi evaṃ byākataṃ hoti:

Some senior mendicants answered like this:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.”

ekaccehi therehi bhikkhūhi evaṃ byākataṃ hoti:

But some senior mendicants answered like this:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan’ti.

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’ mean the same thing; they differ only in the phrasing.”

tena kho pana samayena citto gahapati migapathakaṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the householder Citta had arrived at Migapathaka on some business.

assosi kho citto gahapati sambahulānaṃ kira therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

He heard about what those senior mendicants were discussing.

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan’ti?”

tatrekaccehi therehi bhikkhūhi evaṃ byākataṃ:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.

ekaccehi therehi bhikkhūhi evaṃ byākataṃ:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan’ti.

atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

So he went up to them, bowed, sat down to one side, and said to them,

“sutaṃ metāṃ, bhante, sambahulānaṃ kira therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapattikkantānaṃ maṇḍalamāle sannisinānaṃ sannipattitānaṃ ayamantarākathā udapādi:

“Sirs, I heard that you were discussing whether the ‘fetter’ and the ‘things prone to being fettered’ differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing.”

‘saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanaṃ nānaṃ’ti?

ekaccehi therehi bhikkhūhi evaṃ byākataṃ:

“saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.

ekaccehi therehi bhikkhūhi evaṃ byākataṃ “saṃyojanan’ti vā, āvuso, ‘saṃyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanaṃ nānaṃ’ti.

“evaṃ, gahapati”ti.

“That’s right, householder.”

“saṃyojanan’ti vā, bhante, ‘saṃyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā ca.

“Sirs, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.

tena hi, bhante, upamaṃ vo karissāmi.

Well then, sirs, I shall give you a simile.

upamāyapidehekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

seyyathāpi, bhante, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṃyuttā assu.

Suppose there was a black ox and a white ox yoked by a single harness or yoke.

yo nu kho evaṃ vadeyya:

Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, odāto balībaddo kāḷassa balībaddassa saṃyojanan’ti, sammā nu kho so vadamāno vadeyya”ti?

the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“no hetāṃ, gahapati.

“No, householder.

na kho, gahapati, kāḷo balībaddo odātassa balībaddassa saṃyojanaṃ, napi odāto balībaddo kāḷassa balībaddassa saṃyojanaṃ;

The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

yena kho te ekena dāmena vā yottena vā saṃyuttā taṃ tatha saṃyojanan”ti.

The yoke there is the single harness or yoke that they’re yoked by.”

“evameva kho, bhante, na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ;

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tatha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tatha saṃyojanaṃ.

The fetter there is the desire and greed that arises from the pair of them.

na sotam saddānaṃ ...

The ear ... nose ... tongue ... body ...

na ghānaṃ gandhānaṃ ...

na jivhā rasānaṃ ...

na kāyo phoṭṭhabbānaṃ saṃyojanaṃ, na phoṭṭhabbā kāyassa saṃyojanaṃ;

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ;

mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ”ti.

The fetter there is the desire and greed that arises from the pair of them.”

“lābhā te, gahapati, suladdhaṃ te, gahapati,

“You’re fortunate, householder, so very fortunate,

yassa te gambhīre buddhavacane paññācakkhu kamaṭi”ti.

to traverse the Buddha’s deep teachings with the eye of wisdom.”

paṭhamam.

samyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

2. paṭhamaisidattasutta

2. Isidatta (Ist)

ekaṃ samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante, therā svātanāya bhattan”ti.

“Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.”

adhivāsesuṃ kho therā bhikkhū tuṇhībhāvena.

They consented in silence.

atha kho citto gahapati therānaṃ bhikkhūnaṃ adhivāsanaṃ veditvā utthāyāsanaṃ there bhikkhū abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

atha kho therā bhikkhū tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattācivaramādāya yena cittassa gahapatissa nivesanaṃ tenupasaṅkamimsu; upasaṅkamtivā paññatte āsane nisīdimsu.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati āyasmantaṃ theram etadavoca:

Then Citta went up to them, bowed, sat down to one side, and asked the senior venerable,

“dhātunānattaṃ, dhātunānattan’ti, bhante therā, vuccati.

“Sir, they speak of ‘the diversity of elements’.

kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?

In what way did the Buddha speak of the diversity of elements?”

evaṃ vutte, āyasmā therō tuṇhī ahoṣi.

When he said this, the senior venerable kept silent.

dutiyampi kho citto gahapati āyasmantaṃ therāṃ etadavoca:

For a second time ...

“dhātunānattaṃ, dhātunānattan’ti, bhante therā, vuccati.

kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?

dutiyampi kho āyasmā therō tuṇhī ahoṣi.

tatiyampi kho citto gahapati āyasmantaṃ therāṃ etadavoca:

And for a third time, Citta asked him,

“dhātunānattaṃ, dhātunānattan’ti, bhante therā, vuccati.

“Sir, they speak of ‘the diversity of elements’.

kittāvatā nu kho, bhante, dhātunānattaṃ vuttaṃ bhagavatā”ti?

In what way did the Buddha speak of the diversity of elements?”

tatiyampi kho āyasmā therō tuṇhī ahoṣi.

And a second time and a third time the senior venerable kept silent.

tena kho pana samayena āyasmā isidatto tasmim̐ bhikkhusaṅghe sabbanavako hoti.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha.

atha kho āyasmā isidatto āyasmantaṃ therāṃ etadavoca:

He said to the senior venerable,

“byākaromahaṃ, bhante therā, cittassa gahapatino etaṃ pañhan”ti?

“Sir, may I answer Citta’s question?”

“byākarohi tvaṃ, āvuso isidatta, cittassa gahapatino etaṃ pañhan”ti.

“Answer it, Reverend Isidatta.”

“evañhi tvaṃ, gahapati, pucchasi:

“Householder, is this your question:

‘dhātunānattaṃ, dhātunānattanti, bhante therā, vuccati.

‘They speak of “the diversity of elements”.

kittāvatā nu kho, bhante, dhātunānattaṃ, vuttaṃ bhagavatā”ti?

In what way did the Buddha speak of the diversity of elements?”

“evaṃ, bhante”.

“Yes, sir.”

“idaṃ kho, gahapati, dhātunānattaṃ vuttaṃ bhagavatā—

“This is the diversity of elements spoken of by the Buddha.

cakkhuhātu, rūpadhātu, cakkhuvīññādhātu ... pe ...

The eye element, the sights element, the eye consciousness element ...

manodhātu, dhammadhātu, manovīññādhātu.

The mind element, the thought element, the mind consciousness element.

ettāvatā kho, gahapati, dhātunānattaṃ vuttaṃ bhagavatā”ti.

This is how the Buddha spoke of the diversity of elements.”

atha kho citto gahapati āyasmato isidattassa bhāsitaṃ abhinanditvā anumoditvā there bhikkhū paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods.

atha kho therā bhikkhū bhuttāvino onītapattapāṇino utthāyāsanaṃ pakkamiṃsu.
When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

atha kho āyasmā therō āyasmantaṃ isidattaṃ etadavoca:
Then the senior venerable said to Venerable Isidatta,

“sādhu kho taṃ, āvuso isidatta, eso paṇho paṭibhāsi, neso paṇho maṃ paṭibhāsi.
“Isidatta, it’s good that you felt inspired to answer that question, because I didn’t.

tenahāvuso isidatta, yadā aññathāpi evarūpo paṇho āgaccheyya, taññevettha paṭibhāseyyā”ti.

So when a similar question comes up, you should also answer it as you feel inspired.”

dutiyaṃ.

samyutta nikāya 41
Linked Discourses 41

1. cittavagga
1. With Citta

3. dutiyaisidattasutta
3. With Isidatta (2nd)

ekaṃ samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.
At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante therā, svātanāya bhattaṃ”ti.
“Sirs, may the senior mendicants please accept my offering of tomorrow’s meal.”

adhiyāsesuṃ kho therā bhikkhū tuṇhībhāvena.
They consented in silence.

atha kho citto gahapati therānaṃ bhikkhūnaṃ adhiyāsaṇaṃ viditvā utthāyāsanaṃ there bhikkhū abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

atha kho therā bhikkhū tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena cittassa gahapatissa nivesanaṃ tenupasaṅkamiṃsu; upasaṅkamtivā paññatte āsane nisīdiṃsu.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamtivā there bhikkhū abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati āyasmantaṃ therānaṃ etadavoca:

So he went up to them, bowed, sat down to one side, and said to the senior venerable:

“yā imā, bhante therā, anekavihitā dīṭhiyo loke uppajjanti:
“Sir, there are many different views that arise in the world. For example:

‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā.

the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

yāni cimāni dvāsattḥi ditṭhigatāni brahmajāle bhaṇitāni;

And also the sixty-two misconceptions spoken of in the Supreme Net Discourse.

imā nu kho, bhante, ditṭhiyo kismiṃ sati honti, kismiṃ asati na honti”ti?

When what exists do these views come to be? When what doesn't exist do these views not come to be?”

evaṃ vutte, āyasmā therō tuṇhī ahoṣi.

When he said this, the senior venerable kept silent.

dutiyampi kho citto gahapati ... pe ...

For a second time ...

tatiyampi kho citto gahapati āyasmantaṃ therāṃ etadavoca:

And for a third time, Citta said to him:

“yā imā, bhante therā, anekavihitā ditṭhiyo loke uppajjanti—

“Sir, there are many different views that arise in the world. ...

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā.

yāni cimāni dvāsattḥi ditṭhigatāni brahmajāle bhaṇitāni;

imā nu kho, bhante, ditṭhiyo kismiṃ sati honti, kismiṃ asati na honti”ti?

When what exists do these views come to be? When what doesn't exist do these views not come to be?”

tatiyampi kho āyasmā therō tuṇhī ahoṣi.

And a second time and a third time the senior venerable kept silent.

tena kho pana samayena āyasmā isidatto tasmim̐ bhikkhusaṅghe sabbanavako hoti.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha.

atha kho āyasmā isidatto āyasmantaṃ therāṃ etadavoca:

He said to the senior venerable,

“byākaromahaṃ, bhante therā, cittassa gahapatino etaṃ pañhan”ti?

“Sir, may I answer Citta's question?”

“byākarohi tvam, āvuso isidatta, cittassa gahapatino etaṃ pañhan”ti.

“Answer it, Reverend Isidatta.”

“evañhi tvam, gahapati, pucchasi:

“Householder, is this your question:

‘yā imā, bhante therā, anekavihitā ditṭhiyo loke uppajjanti—

‘There are many different views that arise in the world ...

sassato lokoti vā ... pe ...;

imā nu kho, bhante, ditṭhiyo kismiṃ sati honti, kismiṃ asati na honti”ti?

When what exists do these views come to be? When what doesn't exist do these views not come to be?”

“evam, bhante”.

“Yes, sir.”

“yā imā, gahapati, anekavihiṭṭhā dīṭṭhiyo loke uppajjanti:

“Householder, there are many different views that arise in the world. For example:

‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā.

the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

yāni cimāni dvāsatti dīṭṭhigatāni brahmajāle bhaṇitāni;

And also the sixty-two misconceptions spoken of in the Supreme Net Discourse.

imā kho, gahapati, dīṭṭhiyo sakkāyadiṭṭhiyā sati honti, sakkāyadiṭṭhiyā asati na honti”ti.

These views come to be when identity view exists. When identity view does not exist they do not come to be.”

“kathaṃ pana, bhante, sakkāyadiṭṭhi hoti”ti?

“But sir, how does identity view come about?”

“idha, gahapati, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

“It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ;

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ attato samanupassati ... pe ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññānaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evam kho, gahapati, sakkāyadiṭṭhi hoti”ti.

That's how identity view comes about.”

“kathaṃ pana, bhante, sakkāyadiṭṭhi na hoti”ti?

“But sir, how does identity view not come about?”

“idha, gahapati, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

“It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;

They don't regard form as self, self as having form, form in self, or self in form.

na vedanaṃ ...

They don't regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evaṃ kho, gahapati, sakkāyaditṭhi na hotī"ti.

That's how identity view does not come about."

"kuto, bhante, ayyo isidatto āgacchatī"ti?

"Sir, where has Venerable Isidatta come from?"

"avantiyā kho, gahapati, āgacchāmi"ti.

"I come from Avanti, householder."

"atthi, bhante, avantiyā isidatto nāma kulaputto amhākaṃ adiṭṭhasahāyo pabbajito?

"Sir, there's a friend of mine called Isidatta who I've never met. He's gone forth from a good family in Avanti.

ditṭho so āyasmatā"ti?

Have you met him?"

"evaṃ, gahapati"ti.

"Yes, householder."

"kahaṃ nu kho so, bhante, āyasmā etarahi viharatī"ti?

"Sir, where is that venerable now staying?"

evaṃ vutte, āyasmā isidatto tuṇhī ahoṣi.

When he said this, Isidatta kept silent.

"ayyo no, bhante, isidatto"ti?

"Sir, are you that Isidatta?"

"evaṃ, gahapati"ti.

"Yes, householder."

"abhiramatu, bhante, ayyo isidatto macchikāsaṇḍe.

"Sir, I hope Venerable Isidatta is happy here in Macchikāsaṇḍa,

ramaṇīyaṃ ambātakavanaṃ.

for the Wild Mango Grove is lovely.

ahaṃ ayyassa isidattassa ussukkaṃ karissāmi

cīvarapiṇḍapātasenaṣanagilānappaccayabhesajjaparikkhārānaṃ"ti.

I'll make sure that Venerable Isidatta is provided with robes, alms-food, lodgings, and medicines and supplies for the sick."

"kalyāṇaṃ vuccati, gahapati"ti.

"That's nice of you to say, householder."

atha kho citto gahapati āyasmato isidattassa bhāsitaṃ abhinanditvā anumoditvā there bhikkhū paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with a variety of delicious foods.

atha kho therā bhikkhū bhuttāvino onītapattapāṇino uṭṭhāyāsanaṃ pakkamimṣu.

When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

atha kho āyasmā thero āyasmantaṃ isidattaṃ etadavoca:

Then the senior venerable said to Venerable Isidatta,

“sādhu kho taṃ, āvuso isidatta, eso pañho paṭibhāsi.

“Isidatta, it’s good that you felt inspired to answer that question, because I didn’t.

neso pañho maṃ paṭibhāsi.

tenahāvuso isidatta, yadā aññathāpi evarūpo pañho āgaccheyya, taññevettha paṭibhāseyyā”ti.

So when a similar question comes up, you should also answer it as you feel inspired.”

atha kho āyasmā isidatto senāsanam saṃsāmetvā pattacīvaramādāya macchikāsaṇḍamhā pakkāmi.

But Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa,

yaṃ macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahosi, na puna paccāgacchīti.
never to return.

tatiyaṃ.

saṃyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

4. mahakapāṭihāriyasutta

4. Mahaka’s Demonstration

ekaṃ samayaṃ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati there bhikkhū etadavoca:

Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante therā, svātanāya gokule bhattan”ti.

“Sirs, may the senior mendicants please accept my offering of tomorrow’s meal in my barn.”

adhivāsesuṃ kho therā bhikkhū tuṇhībhāvena.

They consented in silence.

atha kho citto gahapati therānaṃ bhikkhūnaṃ adhvāsaṇaṃ viditvā utthāyāsanaṃ there bhikkhū abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

atha kho therā bhikkhū tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena cittassa gahapatino gokulaṃ tenupasaṅkamimsu; upasaṅkamitvā paññatte āsane nisīdimsu.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s barn, and sat down on the seats spread out.

atha kho citto gahapati there bhikkhū paṇṭena sappipāyāsena sahatthā santappesi sampavāresi.

Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee.

atha kho therā bhikkhū bhuttāvino onītapattapāṇino utthāyāsanaṃ pakkamimsu.

When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

cittopi kho gahapati “sesakaṃ vissajjethā”ti vatvā there bhikkhū piṭṭhito piṭṭhito anubandhi.

Citta instructed that the remainder of the food be distributed, then followed behind the senior mendicants.

tena kho pana samayena uṇhaṃ hoti kuthitaṃ;

Now at that time the heat was sweltering.

te ca therā bhikkhū paveliyamānena maññe kāyena gacchanti, yathā taṃ bhojanam bhuttāvino.

And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

tena kho pana samayena āyasmā mahako tasmim bhikkhusaṃghe sabbanavako hoti.

Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha.

atha kho āyasmā mahako āyasmantaṃ theram etadavoca:

Then Venerable Mahaka said to the senior venerable,

“sādhu khvassa, bhante therā, sītako ca vāto vāyeyya, abbasampilāpo ca assa, devo ca ekamekaṃ phusāyeyyā”ti.

“Wouldn’t it be nice, sir, if a cool wind blew, a cloud canopy formed, and a gentle rain drizzled down?”

“sādhu khvassa, āvuso mahaka, yaṃ sītako ca vāto vāyeyya, abbasampilāpo ca assa, devo ca ekamekaṃ phusāyeyyā”ti.

“It would indeed be nice, Reverend Mahaka.”

atha kho āyasmā mahako tathārūpaṃ iddhābhisaṅkharaṃ abhisāṅkhari yathā sītako ca vāto vāyī, abbasampilāpo ca assa, devo ca ekamekaṃ phusi.

Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down.

atha kho cittassa gahapatino etadahosi:

Then Citta thought,

“yo kho imasmim bhikkhusaṃghe sabbanavako bhikkhu tassāyaṃ evarūpo iddhānubhāvo”ti.

“The most junior mendicant in this Saṅgha has such psychic power!”

atha kho āyasmā mahako ārāmaṃ sampāpunitvā āyasmantaṃ theram etadavoca:

When they reached the monastery, Mahaka said to the senior venerable,

“alamettāvatā, bhante therā”ti?

“Sir, is that sufficient?”

“alamettāvatā, āvuso mahaka.

“That’s sufficient, Reverend Mahaka,

katamettāvatā, āvuso mahaka.

you’ve done enough

pūjitamettāvatā, āvuso mahakā”ti.

and offered enough.”

atha kho therā bhikkhū yathāvihāraṃ agamaṃsu.

Then the senior mendicants entered their dwellings,

āyasmāpi mahako sakaṃ vihāraṃ agamāsi.

and Mahaka entered his own dwelling.

atha kho citto gahapati yenāyasmā mahako tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahakaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati āyasmantaṃ mahakaṃ etadavoca:

Then Citta went up to Mahaka, bowed, sat down to one side, and said to him,

“sādhu me, bhante, ayyo mahako uttari manussadhammaṃ iddhipāṭihāriyaṃ dassetū”ti.

“Sir, please show me a superhuman demonstration of psychic power.”

“tena hi tvam, gahapati, ālinde uttarāsaṅgaṃ paññāpetvā tiṇakalāpaṃ okāsehi”ti.
“Well, then, householder, place your upper robe on the porch and spread a handful of grass on it.”

“evaṃ, bhante”ti kho citto gahapati āyasmato mahakassa paṭissutvā ālinde uttarāsaṅgaṃ paññāpetvā tiṇakalāpaṃ okāsesi.

“Yes, sir,” replied Citta, and did as he was asked.

atha kho āyasmā mahako vihāraṃ pavisitvā sūcighaṭikaṃ datvā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhari yathā tālacchiggaḷena ca aggaḷantarikāya ca acci nikkhamitvā tiṇāni jhāpesi, uttarāsaṅgaṃ na jhāpesi.

Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe.

atha kho citto gahapati uttarāsaṅgaṃ papphoṭetvā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhāsi.

Then Citta shook out his upper robe and stood to one side, shocked and awestruck.

atha kho āyasmā mahako vihārā nikkhamitvā cittaṃ gahapatiṃ etadavoca:

Mahaka left his dwelling and said to Citta,

“alamettāvatā, gahapati”ti?

“Is that sufficient, householder?”

“alamettāvatā, bhante mahaka.

“That’s sufficient, sir,

katamettāvatā, bhante, mahaka.

you’ve done enough

pūjitamettāvatā, bhante mahaka.

and offered enough.

abhiramatu, bhante, ayyo mahako macchikāsaṇḍe.

I hope Venerable Mahaka is happy here in Macchikāsaṇḍa,

ramaṇīyaṃ ambāṭakavanaṃ.

for the Wild Mango Grove is lovely.

ahaṃ ayyassa mahakassa ussukkaṃ karissāmi
cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ”ti.

I’ll make sure that Venerable Mahaka is provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

“kalyāṇaṃ vuccati, gahapati”ti.

“That’s nice of you to say, householder.”

atha kho āyasmā mahako senāsaṇaṃ saṃsāmetvā pattacīvaramaḍāya macchikāsaṇḍamhā pakkāmi.

But Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa,

yaṃ macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahoṣi;
never to return.

na puna paccāgacchīti.

catutthaṃ.

saṃyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

5. paṭhamakāmaḥūsutta

5. With Kāmaḥū (1st)

ekaṃ samayaṃ āyasmā kāmabhū macchikāsaṇḍe viharati ambātakavane.

At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

atha kho citto gahapati yenāyasmā kāmabhū tenupasaṅkami; upasaṅkamitvā āyasmantaṃ kāmabhūṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ āyasmā kāmabhū etadavoca:

Then Citta the householder went up to Venerable Kāmabhū, bowed, and sat down to one side. Kāmabhū said to him,

“vuttamidam, gahapati:

“Householder, there is this saying:

‘nelaṅgo setapacchādo,

‘With flawless wheel and white canopy,

ekāro vattatī ratho;

the one-spoke chariot rolls on.

anīghaṃ passa āyantaṃ,

See it come, untroubled,

chinnasotaṃ abandhanaṃ’ti.

with stream cut, unbound.’

imassa nu kho, gahapati, saṅkhittena bhāsitaṃ kathaṃ vitthārena attho daṭṭhabbo’ti?

How should we see the detailed meaning of this brief statement?”

“kiṃ nu kho etaṃ, bhante, bhagavatā bhāsitaṃ’ti?

“Sir, was this spoken by the Buddha?”

“evaṃ, gahapati’ti.

“Yes, householder.”

“tena hi, bhante, muhuttaṃ āgamehi yāvassa atthaṃ pekkhāmī’ti.

“Well then, sir, please wait a moment while I consider the meaning of this.”

atha kho citto gahapati muhuttaṃ tuṇhī hutvā āyasmantaṃ kāmabhūṃ etadavoca:

Then after a short silence Citta said to Kāmabhū:

“nelaṅgaṃ’ti kho, bhante, sīlānametaṃ adhivacanaṃ.

“Sir, ‘flawless wheel’ is a term for ethics.

‘setapacchādo’ti kho, bhante, vimuttiyā etaṃ adhivacanaṃ.

‘White canopy’ is a term for freedom.

‘ekāro’ti kho, bhante, satiyā etaṃ adhivacanaṃ.

‘One spoke’ is a term for mindfulness.

‘vattatī’ti kho, bhante, abhikkamapaṭikkamassetam adhivacanaṃ.

‘Rolls on’ is a term for going forward and coming back.

‘ratho’ti kho, bhante, imassetam cātumahābhūtikassa kāyassa adhivacanaṃ mātāpettikasambhavassa odanakummāsūpacayassa

aniccucchādanaparimaddanabhedanaviddhaṃsanadhammassa.

‘Chariot’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

rāgo kho, bhante, nīgho, doso nīgho, moho nīgho.

Greed, hate, and delusion are troubles.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

tasmā khīṇāsavo bhikkhu ‘anīgho’ti vuccati.

That’s why a mendicant who has ended the defilements is called ‘untroubled’.

‘āyantan’ti kho, bhante, arahato etaṃ adhivacaṇaṃ.

‘The one who comes’ is a term for the perfected one.

‘soto’ti kho, bhante, taṇhāyetaṃ adhivacaṇaṃ.

‘Stream’ is a term for craving.

sā khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it’s unable to arise in the future.

tasmā khīṇāsavo bhikkhu ‘chinnasoto’ti vuccati.

That’s why a mendicant who has ended the defilements is said to have ‘cut the stream’.

rāgo kho, bhante, bandhanaṃ, doso bandhanaṃ, moho bandhanaṃ.

Greed, hate, and delusion are bonds.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

tasmā khīṇāsavo bhikkhu ‘abandhano’ti vuccati.

That’s why a mendicant who has ended the defilements is called ‘unbound’.

iti kho, bhante, yaṃ taṃ bhagavatā vuttaṃ:

So, sir, that’s how I understand the detailed meaning of what the Buddha said in brief:

‘nelaṅgo setapacchādo,

‘With flawless wheel and white canopy,

ekāro vattatī ratho;

the one-spoke chariot rolls on.

anīghaṃ passa āyantaṃ,

See it come, untroubled,

chinnasotaṃ abandhanaṃ’ti.

with stream cut, unbound.’”

imassa kho, bhante, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmi’ti.

“lābhā te, gahapati, suladdhaṃ te, gahapati.

“You’re fortunate, householder, so very fortunate,

yassa te gambhīre buddhavacane paññācakkhu kamatī’ti.

to traverse the Buddha’s deep teachings with the eye of wisdom.”

pañcamaṃ.

saṃyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

6. dutiyakāmaḥsutta

6. With Kāmaḥhū (2nd)

ekaṃ samayaṃ āyasmā kāmaḥhū macchikāsaṇḍe viharati ambāṭakavane.

At one time Venerable Kāmaḥhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

atha kho citto gahapati yenāyasmā kāmabhū tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati āyasantam kāmabhūṃ etadavoca:

Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him:

“kati nu kho, bhante, saṅkhārā”ti?

“Sir, how many processes are there?”

“tayo kho, gahapati, saṅkhārā—

“Householder, there are three processes.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.

Physical, verbal, and mental processes.”

“sādhu, bhante”ti kho citto gahapati āyasmato kāmabhussa bhāsitaṃ abhinanditvā anumoditvā āyasantam kāmabhūṃ uttarim pañhaṃ apucchi:

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“katamo pana, bhante, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“But sir, what is the physical process? What’s the verbal process? What’s the mental process?”

“assāpassāsā kho, gahapati, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“sādhu, bhante”ti kho citto gahapati ... pe ... uttarim pañhaṃ apucchi:

Saying “Good, sir,” he asked another question:

“kasmā pana, bhante, assāpassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“assāpassāsā kho, gahapati, kāyikā. ete dhammā kāyappaṭibaddhā, tasmā assāpassāsā kāyasaṅkhāro.

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process.

pubbe kho, gahapati, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro.

First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes.

saññā ca vedanā ca cetasikā. ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“sādhu ... pe ... uttarim pañhaṃ apucchi:

Saying “Good, sir,” he asked another question:

“kathaṃ pana, bhante, saññāvedayitanirodhasamāpatti hoti”ti?

“But sir, how does someone attain the cessation of perception and feeling?”

“na kho, gahapati, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti:

“A mendicant who is entering such an attainment does not think:

‘ahaṃ saññāvedayitanirodhaṃ samāpajjissan’ti vā ‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmi’ti vā ‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā.

‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’

atha khvassa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti”ti.

Rather, their mind has been previously developed so as to lead to such a state.”

“sādhu ... pe ... uttarim pañhaṃ apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhaṃ samāpajjantassa pana, bhante, bhikkhuno katame dhammā pathamaṃ nirujjhanti, yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“saññāvedayitanirodhaṃ samāpajjantassa kho, gahapati, bhikkhuno vacīsaṅkhāro pathamaṃ nirujjhati, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

“Verbal processes cease first, then physical, then mental.”

“sādhu ... pe ... uttarim pañhaṃ apucchi:

Saying “Good, sir,” he asked another question:

“yvāyaṃ, bhante, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, imesaṃ kiṃ nānākaraṇaṃ”ti?

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

“yvāyaṃ, gahapati, mato kālaṅkato tassa kāyasaṅkhāro niruddho paṭippassaddho, vacīsaṅkhāro niruddho paṭippassaddho, cittasaṅkhāro niruddho paṭippassaddho, āyu parikkhīṇo, usmā vūpasantā, indriyāni viparibhinnāni.

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated.

yo ca khvāyaṃ, gahapati, bhikkhu saññāvedayitanirodhaṃ samāpanno, tassapi kāyasaṅkhāro niruddho paṭippassaddho, vacīsaṅkhāro niruddho paṭippassaddho, cittasaṅkhāro niruddho paṭippassaddho, āyu aparikkhīṇo, usmā avūpasantā, indriyāni vippasannāni.

When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear.

yvāyaṃ, gahapati, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, idaṃ nesaṃ nānākaraṇaṃ”ti.

That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“sādhu ... pe ... uttarim pañhaṃ apucchi:

Saying “Good, sir,” he asked another question:

“kathaṃ pana, bhante, saññāvedayitanirodhasamāpattiyā vuṭṭhānaṃ hoti”ti?

“But sir, how does someone emerge from the cessation of perception and feeling?”

“na kho, gahapati, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti:

“A mendicant who is emerging from such an attainment does not think:

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissaṃ’ti vā ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmi’ti vā ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā.

‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’

atha khvassa pubbeva tathā cittaṃ bhāvitam hoti, yaṃ taṃ tathattāya upaneti”ti.

Rather, their mind has been previously developed so as to lead to such a state.”

“sādhu, bhante ... pe ... uttarim pañhaṃ apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyaṃ vutthahantassa pana, bhante, bhikkhuno katame dhammā paṭhamam uppañjanti, yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittaśaṅkhāro”ti?

“But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“saññāvedayitanirodhasamāpattiyaṃ vutthahantassa, gahapati, bhikkhuno cittaśaṅkhāro paṭhamam uppañjati, tatō kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

“Mental processes arise first, then physical, then verbal.”

“sādhū ... pe ... uttarim pañham apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyaṃ vutthitaṃ pana, bhante, bhikkhum kati phassā phusanti”?

“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“saññāvedayitanirodhasamāpattiyaṃ vutthitaṃ kho, gahapati, bhikkhum tayo phassā phusanti—

“They experience three kinds of contact:

suññato phasso, animitto phasso, appanīhito phasso”ti.

emptiness, signless, and undirected contacts.”

“sādhū ... pe ... uttarim pañham apucchi:

Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyaṃ vutthitassa pana, bhante, bhikkhuno kiṃninnam cittaṃ hoti, kiṃponam, kiṃpabbhāraṃ”ti?

“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“saññāvedayitanirodhasamāpattiyaṃ vutthitassa kho, gahapati, bhikkhuno vivekaninnam cittaṃ hoti vivekaṇam vivekapabbhāraṃ”ti.

“Their mind slants, slopes, and inclines to seclusion.”

“sādhū, bhante”ti kho citto gahapati āyasmato kāmabhussa bhāsitaṃ abhinanditvā anumoditvā āyasantam kāmabhum uttarim pañham apucchi:

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“saññāvedayitanirodhasamāpattiyaṃ pana, bhante, kati dhammā bahūpakārā”ti?

“But sir, how many things are helpful for attaining the cessation of perception and feeling?”

“addhā kho tvam, gahapati, yam paṭhamam pucchitabbam taṃ pucchasi.

“Well, householder, you’ve finally asked what you should have asked first!”

api ca tyāham byākariissāmi.

Nevertheless, I will answer you.

saññāvedayitanirodhasamāpattiyaṃ kho, gahapati, dve dhammā bahūpakārā—

Two things are helpful for attaining the cessation of perception and feeling:

samatho ca vipassanā cā”ti.

serenity and discernment.”

chaṭṭham.

samyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

7. godattasutta

7. With Godatta

ekaṃ samayaṃ āyasmā godatto macchikāsaṇḍe viharati ambātakavane.

At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove.

atha kho citto gahapati yenāyasmā godatto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ godattaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ āyasmā godatto etadavoca:

Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him:

“yā cāyaṃ, gahapati, appamāṇā cetovimutti, yā ca ākiñcaṇṇā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti, ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanaṃ nānaṃ”ti?

“Householder, the limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“atthi, bhante, pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānatthā ceva nānābyañjanā ca.

“Sir, there is a way in which these things differ in both meaning and phrasing.

atthi pana, bhante, pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā ekatthā byañjanaṃ nānaṃ”ti.

But there’s also a way in which they mean the same thing, and differ only in the phrasing.

“katamo ca, bhante, pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānatthā ceva nānābyañjanā ca?

And what’s the way in which these things differ in both meaning and phrasing?

idha, bhante, bhikkhu mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

karuṇāsaḥagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsaḥagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

ayaṃ vuccati, bhante, appamāṇā cetovimutti.

This is called the limitless heart’s release.

katamā ca, bhante, ākiñcaṇṇā cetovimutti?

And what is the heart’s release through nothingness?

idha, bhante, bhikkhu sabbaso viññāṇācāyatanāṃ samatikkamma, ‘natthi kiñcī’ti ākiñcaṇṇāyatanāṃ upasampajja viharati.

It’s when 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.

ayaṃ vuccati, bhante, ākiñcaṇṇā cetovimutti.

This is called the heart’s release through nothingness.

katamā ca, bhante, suññatā cetovimutti?
And what is the heart's release through emptiness?

idha, bhante, bhikkhu araññagato vā rukkhamaṭṭhagato vā suññāgāragato vā iti
paṭisañcikkhati:
*It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and
reflects like this:*

‘suññamidaṃ attena vā attaniyena vā’ti.
‘This is empty of a self or what belongs to a self.’

ayaṃ vuccati, bhante, suññatā cetovimutti.
This is called the heart's release through emptiness.

katamā ca, bhante, animittā cetovimutti?
And what is the signless heart's release?

idha, bhante, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim
upasampajja viharati.
*It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion
of the heart.*

ayaṃ vuccati, bhante, animittā cetovimutti.
This is called the signless heart's release.

ayaṃ kho, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānatthā ceva
nānābyañjanā ca.
This is the way in which these things differ in both meaning and phrasing.

katamo ca, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā
byañjanaṃ nānaṃ?
And what's the way in which they mean the same thing, and differ only in the phrasing?

rāgo, bhante, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.
Greed, hate, and delusion are makers of limits.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā
āyatim anuppadadhammā.
*A mendicant who has ended the defilements has given these up, cut them off at the root, made
them like a palm stump, and obliterated them, so they are unable to arise in the future.*

yāvatā kho, bhante, appamāṇā cetovimuttiyo, akuppā tāsāṃ cetovimutti
aggamakkhāyati.
The unshakable heart's release is said to be the best kind of limitless heart's release.

sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.
That unshakable heart's release is empty of greed, hate, and delusion.

rāgo kho, bhante, kiñcanaṃ, doso kiñcanaṃ, moho kiñcanaṃ.
Greed is something, hate is something, and delusion is something.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā
āyatim anuppadadhammā.
*A mendicant who has ended the defilements has given these up, cut them off at the root, made
them like a palm stump, and obliterated them, so they are unable to arise in the future.*

yāvatā kho, bhante, ākiñcaññā cetovimuttiyo, akuppā tāsāṃ cetovimutti
aggamakkhāyati.
*The unshakable heart's release is said to be the best kind of heart's release through
nothingness.*

sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.
That unshakable heart's release is empty of greed, hate, and delusion.

rāgo kho, bhante, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.
Greed, hate, and delusion are makers of signs.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamulā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

yāvata kho, bhante, animittā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of signless heart's release.

sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

ayaṃ kho, bhante, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānaṃ”ti.

This is the way in which they mean the same thing, and differ only in the phrasing.”

“lābhā te, gahapati, suladdhaṃ te, gahapati.

“You’re fortunate, householder, so very fortunate,

yassa te gambhīre buddhavadāna paññācakkhu kamaṭi”ti.

to traverse the Buddha’s deep teachings with the eye of wisdom.”

sattamaṃ.

saṃyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

8. nigaṇṭhanāṭaputtasutta

8. Nigaṇṭha Nāṭaputta

tena kho pana samayena nigaṇṭho nāṭaputto macchikāsaṇḍaṃ anuppatto hoti mahatiyā nigaṇṭhapaṇḍita saddhiṃ.

Now at that time Nigaṇṭha Nāṭaputta had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics.

assosi kho citto gahapati: “nigaṇṭho kira nāṭaputto macchikāsaṇḍaṃ anuppatto mahatiyā nigaṇṭhapaṇḍita saddhiṃ”ti.

Citta the householder heard that they had arrived.

atha kho citto gahapati sambahulehi upāsakehi saddhiṃ yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhena nāṭaputtena saddhiṃ saṃmodi.

Together with several lay followers, he went up to Nigaṇṭha Nāṭaputta and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho cittaṃ gahapatiṃ nigaṇṭho nāṭaputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Nigaṇṭha Nāṭaputta said to him,

“saddhasi tvam, gahapati, samaṇassa gotamassa—

“Householder, do you have faith in the ascetic Gotama’s claim that

atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho”ti?

there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

“na khvāhaṃ ettha, bhante, bhagavato saddhāya gacchāmi.

“Sir, in this case I don’t rely on faith in the Buddha’s claim that

atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho”ti.

there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected.”

evaṃ vutte, nigaṇṭho nātaputto ulloketvā etadavoca:

When he said this, Nigaṇṭha Nātaputta looked up at his assembly and said,

“idaṃ bhavanto passantu, yāva ujuko cāyaṃ citto gahapati, yāva asaṭho cāyaṃ citto gahapati, yāva amāyāvī cāyaṃ citto gahapati, vātaṃ vā so jālena bādhetaḥḥaṃ maññeyya, yo vitakkavicāre nirodhettaḥḥaṃ maññeyya, sakamuṭṭhinā vā so gaṅgāya sotam āvaretaḥḥaṃ maññeyya, yo vitakkavicāre nirodhettaḥḥaṃ maññeyyā”ti.

“See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand.”

“taṃ kiṃ maññasi, bhante,

“What do you think, sir?”

katamaṃ nu kho paṇītataṃ—ñāṇaṃ vā saddhā vā”ti?

Which is better—knowledge or faith?”

“saddhāya kho, gahapati, ñāṇaṃyeva paṇītataṃ”ti.

“Knowledge is definitely better than faith, householder.”

“ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi.

“Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption.

ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption.

ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption.

na so khvāhaṃ, bhante, evaṃ jānanto evaṃ passanto kassa aññassa samaṇassa vā brāhmaṇassa vā saddhāya gamissāmi?

And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that

atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho”ti.

there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

evaṃ vutte, nigaṇṭho nātaputto sakaṃ parisam apaloketvā etadavoca:

When he said this, Nigaṇṭha Nātaputta looked askance at his own assembly and said,

“idaṃ bhavanto passantu, yāva anujuko cāyaṃ citto gahapati, yāva saṭho cāyaṃ citto gahapati, yāva māyāvī cāyaṃ citto gahapati”ti.

“See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!”

“idāneva kho te mayaṃ, bhante, bhāsitaṃ:

“Sir, just now I understood you to say:

‘evaṃ ājānāma idaṃ bhavanto passantu, yāva ujuko cāyaṃ citto gahapati, yāva asaṭho cāyaṃ citto gahapati, yāva amāyāvī cāyaṃ citto gahapati’ti.

‘See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all.’

idāneva ca pana mayam, bhante, bhāsitaṃ:

But then I understood you to say:

‘evam ājānāma idam bhavanto passantu, yāva anujuko cāyam citto gahapati, yāva saṭho cāyam citto gahapati, yāva māyāvī cāyam citto gahapati’ ti.

‘See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!’

sace te, bhante, purimaṃ saccaṃ, pacchimaṃ te micchā.

If your first statement is true, the second is wrong.

sace pana te, bhante, purimaṃ micchā, pacchimaṃ te saccaṃ.

If your first statement is wrong, the second is true.

ime kho pana, bhante, dasa sahadhammikā pañhā āgacchanti.

And also, sir, these ten legitimate questions are relevant.

yadā nesam atthaṃ ājāneyyāsi, atha maṃ paṭihareyyāsi saddhiṃ nigaṇṭhaparisāya.

When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me.

eko pañho, eko uddeso, ekaṃ veyyākaraṇaṃ.

‘One thing: question, summary, and answer. Two ... three ... four ... five ... six ... seven ... eight ... nine ... ten things: question, summary, and answer.’

dve pañhā, dve uddesā, dve veyyākaraṇāni.

tayo pañhā, tayo uddesā, tīni veyyākaraṇāni.

cattāro pañhā, cattāro uddesā, cattāri veyyākaraṇāni.

pañca pañhā, pañca uddesā, pañca veyyākaraṇāni.

cha pañhā, cha uddesā, cha veyyākaraṇāni.

satta pañhā, satta uddesā, satta veyyākaraṇāni.

aṭṭha pañhā, aṭṭha uddesā, aṭṭha veyyākaraṇāni.

nava pañhā, nava uddesā, nava veyyākaraṇāni.

dasa pañhā, dasa uddesā, dasa veyyākaraṇāni’ ti.

atha kho citto gahapati nigaṇṭhaṃ nāṭaputtaṃ ime dasa sahadhammike pañhe āpucchitvā uṭṭhāyāsanā pakkāmiti.

Then Citta got up from his seat and left without asking Nigaṇṭha Nāṭaputta these ten legitimate questions.

aṭṭhamam.

saṃyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

9. acelakassapasutta

9. With Kassapa, the Naked Ascetic

tena kho pana samayena acelo kassapo macchikāsaṇḍaṃ anuppatto hoti cittassa gahapatino purāṇagihisahāyo.

Now at that time the naked ascetic Kassapa, who in lay life was an old friend of Citta, had arrived at Macchikāsaṇḍa.

assosi kho citto gahapati: “acelo kira kassapo macchikāsaṇḍaṃ anuppatto amhākaṃ purāṇagihisahāyo”ti.

Citta the householder heard that he had arrived.

atha kho citto gahapati yena acelo kassapo tenupasaṅkami; upasaṅkamitvā acelena kassapena saddhiṃ sammodi.

So he went up to him, and they exchanged greetings.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho citto gahapati acelaṃ kassapaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa,

“kīvaciraṃ pabbajitassa, bhante kassapā”ti?

“Sir, Kassapa, how long has it been since you went forth?”

“tiṃsamattāni kho me, gahapati, vassāni pabbajitassā”ti.

“It’s been thirty years, householder.”

“imehi pana te, bhante, tiṃsamattehi vassehi atthi koci uttari manussadhammā alamariyañānadassanaviseso adhigato phāsuvihāro”ti?

“But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“imehi kho me, gahapati, tiṃsamattehi vassehi pabbajitassa natthi koci uttari manussadhammā alamariyañānadassanaviseso adhigato phāsuvihāro, aññatra naggeyyā ca muṇḍeyyā ca pāvaṇanipphoṭanāya cā”ti.

“I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks.”

evam vutte, citto gahapati acelaṃ kassapaṃ etadavoca:

Citta said to him,

“acchariyaṃ vata, bho, abbhutaṃ vata, bho.

“It’s incredible, it’s amazing,

dhammassa svākkhātātā yatra hi nāma tiṃsamattehi vassehi na koci uttari manussadhammā alamariyañānadassanaviseso adhigato abhaviṣṣa phāsuvihāro, aññatra naggeyyā ca muṇḍeyyā ca pāvaṇanipphoṭanāya cā”ti.

how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks.”

“tuyhaṃ pana, gahapati, kīvaciraṃ upāsakattaṃ upagatassā”ti?

“But householder, how long have you been a lay follower?”

“mayhampi kho pana, bhante, tiṃsamattāni vassāni upāsakattaṃ upagatassā”ti.

“It’s been thirty years, sir.”

“imehi pana te, gahapati, tiṃsamattehi vassehi atthi koci uttari manussadhammā alamariyañānadassanaviseso adhigato phāsuvihāro”ti?

“But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“gihinopi siyā, bhante.

“How, sir, could I not?”

ahañhi, bhante, yāvadeva ākañkhāmi, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamamaṃ jhānaṃ upasampajja viharāmi.

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

ahañhi, bhante, yāvadeva ākañkhāmi, vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, as the placing of the mind and keeping it connected are stilled ... I enter and remain in the second absorption.

ahañhi, bhante, yāvadeva ākañkhāmi, pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, with the fading away of rapture ... I enter and remain in the third absorption.

ahañhi, bhante, yāvadeva ākañkhāmi, sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharāmi.

And whenever I want, giving up pleasure and pain ... I enter and remain in the fourth absorption.

sace kho pañāhaṃ, bhante, bhagavato paṭhamataraṃ kālaṃ kareyyaṃ, anacchariyaṃ kho panetaṃ yaṃ maṃ bhagavā evaṃ byākareyya:

If I pass away before the Buddha, it wouldn't be surprising if the Buddha declares of me:

‘natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto citto gahapati puna imaṃ lokaṃ āgaccheyyā’”ti.

‘The householder Citta is bound by no fetter that might return him to this world.’”

evaṃ vutte, acelo kassapo cittaṃ gahapatiṃ etadavoca:

When this was said, Kassapa said to Citta,

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It's incredible, it's amazing,

dhammassa svākkhātātā, yatra hi nāma gihī odātavasano evarūpaṃ uttari manussadhammā alamariyañānadassanavisesaṃ adhiḡamissati phāsuvihāraṃ.

how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease.

labheyyāhaṃ, gahapati, imasmiṃ dhammavinaye pabbajjaṃ, labheyyaṃ upasampadan”ti.

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

atha kho citto gahapati acelaṃ kassapaṃ ādāya yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū etadavoca:

Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them:

“ayaṃ, bhante, acelo kassapo amhākaṃ purāṇagihisahāyo.

“Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine.

imaṃ therā pabbājentu upasampādentu.

May the senior monks give him the going forth, the ordination.

ahamassa ussukkaṃ karissāmi

cīvaraṇḍapātasenaṃ ānagilānappaccayaḃhesajjaṃ parikkhārānaṃ”ti.

I'll make sure that he's provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

alattha kho acelo kassapo imasmiṃ dhammavinaye pabbajjaṃ, alattha upasampadaṃ.

And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

acirūpasampanno ca panāyasmā kassapo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammādeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Kassapa, 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 abbhāññāsi.

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.”

aññātaro ca panāyasmā kassapo arahataṃ ahoṣīti.

And Venerable Kassapa became one of the perfected.

navamaṃ.

samyutta nikāya 41

Linked Discourses 41

1. cittavagga

1. With Citta

10. gilānadassanasutta

10. Seeing the Sick

tena kho pana samayena citto gahapati ābādhiko hoti dukkhiro bālḥagilāno.

Now at that time the householder Citta was sick, suffering, gravely ill.

atha kho sambahulā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgama samāgama cittaṃ gahapatiṃ etadavocuṃ:

Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta,

“paṇidhehi, gahapati, anāgatamaddhānaṃ rājā assaṃ cakkavattī”ti.

“Householder, make a wish to become a wheel-turning monarch in the future!”

evaṃ vutte, citto gahapati tā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā etadavoca:

When they said this, Citta said to them,

“tampi aniccaṃ, tampi addhavaṃ, tampi pahāya gamanīyaṃ”ti.

“That too is impermanent! That too will pass! That too will be left behind!”

evaṃ vutte, cittassa gahapatino mittāmaccā ñātisālohitā cittaṃ gahapatiṃ etadavocuṃ:

When he said this, his friends and colleagues, relatives and family members said,

“saṃtiṃ, ayyaputta, upaṭṭhapehi, mā vipḍalāpī”ti.

“Be mindful, lord! Don’t babble.”

“kiṃ tāhaṃ vadāmi yaṃ maṃ tumhe evaṃ vadetha:

“What have I said that makes you say that?”

‘saṃtiṃ, ayyaputta, upaṭṭhapehi, mā vipḍalāpī’”ti?

“evaṃ kho tvaṃ, ayyaputta, vadesi:

“It’s because you said:

‘tampi aniccaṃ, tampi addhavaṃ, tampi pahāya gamanīyaṃ’”ti.

‘That too is impermanent! That too will pass! That too will be left behind!’”

“tathā hi pana maṃ ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā evamāhaṃsu:

“Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me:

‘paṇidhehi, gahapati, anāgamaddhānaṃ rājā assaṃ cakkavattī’[”]ti.

‘Householder, make a wish to become a wheel-turning monarch in the future!’

tāhaṃ evaṃ vadāmi:

So I said to them:

‘tampi aniccaṃ ... pe ... tampi pahāya gamanīyaṃ’[”]ti.

‘That too is impermanent! That too will pass! That too will be left behind!’

“kiṃ pana tā, ayyaputta, ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā atthavaṣaṃ sampassamānā evamāhaṃsu:

“But what reason do they see for saying that to you?”

‘paṇidhehi, gahapati, anāgamaddhānaṃ rājā assaṃ cakkavattī’[”]ti?

“tāsaṃ kho ārāmadevatānaṃ vanadevatānaṃ rukkhadevatānaṃ osadhitiṇavanappatīsu adhivatthānaṃ devatānaṃ evaṃ hoti:

“They think:

‘ayaṃ kho citto gahapati, sīlavā kalyāṇadhammo.

‘This householder Citta is ethical, of good character.

sace paṇidahissati—

If he makes a wish to

anāgamaddhānaṃ rājā assaṃ cakkavattī’[”]ti, ‘tassa kho ayaṃ ijjhissati, sīlavato cetopaṇidhi visuddhattā dhammiko dhammikaṃ phalaṃ anupassati’[”]ti.

become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.’

imaṃ kho tā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā atthavaṣaṃ sampassamānā evamāhaṃsu:

That’s the reason they see for saying to me:

‘paṇidhehi, gahapati, anāgamaddhānaṃ rājā assaṃ cakkavattī’[”]ti.

‘Householder, make a wish to become a wheel-turning monarch in the future!’

tāhaṃ evaṃ vadāmi:

So I said to them:

‘tampi aniccaṃ, tampi addhavaṃ, tampi pahāya gamanīyaṃ’[”]ti.

‘That too is impermanent! That too will pass! That too will be left behind!’

“tena hi, ayyaputta, amhepi ovaḍāhi’[”]ti.

“Then, lord, advise us!”

“tasmā hi vo evaṃ sikkhitabbaṃ—

“So you should train like this:

buddhe aveccappasādena samannāgatā bhaviṣṣāma:

We will have experiential confidence in the Buddha:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’[”]ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

dhamme aveccappasādena samannāgatā bhaviṣṣāma:

We will have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko
paccattaṃ veditaḅbo viññūhi’ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅghe aveccappasādena samannāgatā bhavissāma:

We will have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho,
ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato
sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato
sāvakasaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ
puññakkhettaṃ lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ bhavissati
sīlavantehi kalyāṇadhammehīti evaṇhi vo sikkhitabbaṃ’ti.

And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

atha kho citto gahapati mittāmacce nātisālohite buddhe ca dhamme ca saṅghe ca
cāge ca samādapetvā kālāmakāsīti.

Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

dasamaṃ.

cittavaggo paṭhamo.

saṃyojanaṃ dve isidattā,

mahako kāmabhūpi ca;

godatto ca nigaṇṭho ca,

acelena gilānadassananti.

cittasaṃyuttaṃ samattaṃ.

The Linked Discourses on Citta the Householder are complete.