

## 41. Connected Discourses with Citta

### *1 The Fetter [S.IV.281]*

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove.

Now on that occasion, when the elder bhikkhus had returned from their alms round, after their meal they assembled in the pavilion and were sitting together when this conversation arose: “Friends, ‘the fetter’ and ‘the things that fetter’: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?”

Some elder bhikkhus answered thus: “Friends, ‘the fetter’ and ‘the things that fetter’ are different in meaning and also different in phrasing.” But some [other] elder bhikkhus answered thus: “Friends, ‘the fetter’ and ‘the things that fetter’ are one in meaning and different only in phrasing.”

Now on that occasion Citta the householder had arrived in Migapathaka on some business. Then Citta the householder heard: “A number of elder bhikkhus, it is said, on returning from their alms round, had assembled in the pavilion after their meal and were sitting together when this conversation arose....” Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: “I have heard, venerable sirs, that when a number of elder bhikkhus were sitting together this conversation arose: ‘Friends, “the fetter” and “the things that fetter”: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?’”

“That is so, householder.”

“Venerable sirs, ‘the fetter’ and ‘the things that fetter’ are different in meaning and also different in phrasing. I will give you a simile for this, since some wise people here understand the meaning of a statement by means of a simile.

“Suppose, venerable sirs, a black ox and a white ox were yoked together by a single harness or yoke. Would one be speaking rightly if one were to say: ‘The black ox is the fetter of the white ox; the white ox is the fetter of the black ox’?”

“No, householder. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there.”

“So too, friend, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both: that is the fetter there. The ear is not the fetter of sounds ... The nose is not the fetter of odours ... The tongue is not the fetter of tastes ... The body is not the fetter of tactile objects ... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there.”

“It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom that ranges over the deep Word of the Buddha.”

## *2 Isidatta (1)*

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: “Venerable sirs, let the elders consent to accept tomorrow’s meal from me.”

The elder bhikkhus consented by silence. Then Citta the householder, having understood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bowls and outer robes, and went to the residence of Citta the householder. There they sat down on the appointed seats. Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

“Venerable Elder, it is said, ‘diversity of elements, diversity of elements.’ In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?”

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Saṅgha. Then the Venerable Isidatta said to the venerable chief elder: “Allow me, venerable elder, to answer Citta the householder’s question.”

“Answer it, friend Isidatta.”

“Now, householder, are you asking thus: ‘Venerable elder, it is said, “diversity of elements, diversity of elements.” In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?’”

“Yes, venerable sir.”

“This diversity of elements, householder, has been spoken of by the Blessed One thus: the eye element, form element, eye-consciousness element ... the mind element, mental-phenomena element, mind-consciousness element. It is in this way,

householder, that the diversity of elements has been spoken of by the Blessed One.”

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta’s words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had put away their bowls, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: “It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up.”

### *3 Isidatta (2)*

(Opening as in the preceding sutta down to:)

Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

“Venerable Elder, there are various views that arise in the world: ‘The world is eternal’ or ‘The world is not eternal’; or ‘The world is finite’ or ‘The world is infinite’; or ‘The soul and the body are the same’ or ‘The soul is one thing, the body is another’; or ‘The Tathāgata exists after death,’ or ‘The Tathāgata does not exist after death,’ or ‘The Tathāgata both exists and does not exist after death,’ or ‘The Tathāgata neither exists nor does not exist after death’—these as well as the sixty-two views mentioned in the Brahmajāla. [\[4292\]](#) Now when what exists do these views come to be? When what is nonexistent do these views not come to be?”

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Saṅgha. Then the Venerable Isidatta said to the venerable chief elder: “Allow me, venerable elder, to answer Citta the householder’s question.”

“Answer it, friend Isidatta

“Now, householder, are you asking thus: ‘Venerable elder, there are various views that arise in the world: “The world is eternal” ... these as well as the sixty-two speculative views mentioned in the Brahmajāla. Now when what exists do these views come to be? When what is nonexistent do these views not come to be?”’

“Yes, venerable sir.”

“As to the various views that arise in the world, householder, ‘The world is eternal’ ... these as well as the sixty-two speculative views mentioned in the Brahmajāla: when there is identity view, these views come to be; when there is no identity view, these views do not come to be.”

“But, venerable sir, how does identity view come to be?”

“Here, householder, the uninstructed worldling, who has no regard for the noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for the good persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. It is in such a way that identity view comes to be.”

“And, venerable sir, how does identity view not come to be?”

“Here, householder, the instructed noble disciple, who has regard for the noble ones and is skilled and disciplined in their Dhamma, who has regard for the good persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... or perception as self ... or volitional formations as self ... or consciousness as self ... or self as in consciousness. It is in such a way that identity view does not come to be.”

*Explanation from the Patisambhidamagga 1.144-145:*

1. *One who is an Ariyan does not regard the mind as a permanent essence – like the flame and hue of a lamp;*
2. *does not regard the mind as possessing a permanent essence – like a tree has a shadow;*
3. *does not regard the mind as within a permanent essence – like the scent in a flower;*
4. *and does not regard a permanent essence as within the mind – like a jewel in a casket*  
*(The mind is part of the Five Components of Existence, being the sixth of the six consciousnesses.)*

“Venerable sir, where does Master Isidatta come from?”

“I come from Avantī, householder.”

“There is, venerable sir, a clansman from Avantī named Isidatta, an unseen friend of ours, who has gone forth. Has the venerable one ever met him?”

“Yes, householder.”

“Where is that venerable one now dwelling, venerable sir?”

When this was said, the Venerable Isidatta was silent.

“Is the master Isidatta?”

“Yes, householder.”

“Then let Master Isidatta delight in the delightful Wild Mango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Isidatta with robes, almsfood, lodgings, and medicinal requisites.”

“That is kindly said, householder.”

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta’s words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had put away their bowls, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: “It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up.”

Then the Venerable Isidatta set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.

#### *4 Mahaka’s Miracle*

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: “Venerable sirs, let the elders consent to accept tomorrow’s meal from me in my cowshed.”

The elder bhikkhus consented by silence. Then Citta the householder, having understood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bowls and outer robes, and went to the cowshed of Citta the householder. There they sat down on the appointed seats.

Then Citta the householder, with his own hand, served and satisfied the elder bhikkhus with delicious milk-rice made with ghee. When the elder bhikkhus had finished eating and had put away their bowls, they rose from their seats and departed.

Then Citta the householder, having said, “Give away the remainder,” followed close behind the elder bhikkhus. Now on that occasion the heat was sweltering, [\[4294\]](#) and the elders went along as if their bodies were melting because of the food they had eaten.

Now on that occasion the Venerable Mahaka was the most junior bhikkhu in that Saṅgha. Then the Venerable Mahaka said to the venerable chief elder: “It would be good, venerable elder, if a cool wind would blow, and a canopy of clouds would form, and the sky would drizzle.”

“That would be good, friend.”

Then the Venerable Mahaka performed such a feat of spiritual power [S.IV.290] that a cool wind blew, and a canopy of clouds formed, and the sky drizzled.

Then it occurred to Citta the householder: “Such is the spiritual power and might possessed by the most junior bhikkhu in this Saṅgha!”

Then, when the Venerable Mahaka arrived at the monastery, he said to the venerable chief elder: “Is this much enough, Venerable Elder?”

“That’s enough, friend Mahaka. What’s been done is sufficient, friend Mahaka, what’s been offered is sufficient.”

Then the elder bhikkhus went to their dwellings and the Venerable Mahaka went to his own dwelling.

Then Citta the householder approached the Venerable Mahaka, paid homage to him, sat down to one side, and said to him: “It would be good, venerable sir, if Master Mahaka would show me a superhuman miracle of spiritual power.”

“Then, householder, spread your cloak upon the verandah and scatter a bundle of grass upon it.”

“Yes, venerable sir,” Citta the householder replied, and he spread his cloak upon the verandah and scattered a bundle of grass upon it.

Then, when he had entered his dwelling and shut the bolt, the Venerable Mahaka performed a feat of spiritual power such that a flame shot through the keyhole and the chink of the door and burnt the grass but not the cloak. Citta the householder shook out his cloak and stood to one side, shocked and terrified.

Then the Venerable Mahaka came out of his dwelling and said to Citta the householder: “Is this much enough, householder?”

“That’s enough, Venerable Mahaka. What’s been done is sufficient, Venerable Mahaka, what’s been offered is sufficient. Let Master Mahaka delight in the delightful Wild Mango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Mahaka with robes, almsfood, lodgings, and medicinal requisites.”

“That is kindly said, householder.”

Then the Venerable Mahaka set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.

### *5 Kāmabhū (1)*

On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabhū, paid homage to him, and sat down to one side. The Venerable Kāmabhū then said to him: “This has been said, householder:

““With faultless wheel and a white awning,  
The one-spoked chariot rolls.

See it coming, trouble-free,  
The stream cut, without bondage.'

How, householder, should the meaning of this brief statement be understood in detail?"

"Was this stated by the Blessed One, venerable sir?"

"Yes, householder."

"Then wait a moment, venerable sir, while I consider its meaning."

Then, after a moment's silence, Citta the householder said to the Venerable Kāmabhū:

"'Faultless': this, venerable sir, is a designation for the virtues. 'White awning': this is a designation for liberation. 'One spoke': this is a designation for mindfulness. 'Rolls': this is a designation for going forward and returning. 'Chariot': this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and dispersal.

"Lust, venerable sir, is trouble; hatred is trouble; delusion is trouble. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'trouble-free.' The 'one who is coming' is a designation for the arahant.

"'The stream': this, venerable sir, is a designation for craving. For a bhikkhu whose taints are destroyed, this has been abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'one with the stream cut.'

"Lust, venerable sir, is bondage; hatred is bondage; delusion is bondage. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'one no more in bondage.'

"Thus, venerable sir, when it was said by the the Blessed One:

"'With faultless wheel and a white awning,  
The one-spoked chariot rolls.  
See it coming, trouble-free,  
The stream cut, without bondage'—

it is in such a way that I understand in detail the meaning of what was stated by the Blessed One in brief."

“It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom that ranges over the deep Word of the Buddha.”

## 6 *Kāmaḃhū* (2)

On one occasion the Venerable Kāmaḃhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmaḃhū, paid homage to him, sat down to one side, and said to him: “Venerable sir, how many kinds of formations are there?”

“There are, householder, three kinds of formations: the bodily formation, the verbal formation, and the mental formation.” “Good, venerable sir,” Citta the householder said. Then, having delighted and rejoiced in the Venerable Kāmaḃhū’s statement, he asked him a further question: “But, venerable sir, what is the bodily formation? What is the verbal formation? What is the mental formation?”

“In-breathing and out-breathing, householder, are the bodily formation; thought and examination are the verbal formation; perception and feeling are the mental formation.”

“Good, venerable sir,” Citta the householder said. Then ... he asked him a further question: “But, venerable sir, why are in-breathing and out-breathing the bodily formation? Why are thought and examination the verbal formation? Why are perception and feeling the mental formation?”

“Householder, in-breathing and out-breathing are bodily, these things are dependent upon the body; that is why in-breathing and out-breathing are the bodily formation. First one thinks and examines, then afterwards one breaks into speech; that is why thought and examination are the verbal formation. Perception and feeling are mental, these things are dependent upon the mind; that is why perception and feeling are the mental formation.”

Saying, “Good, venerable sir,” ... he then asked him a further question: “Venerable sir, how does the attainment of the cessation of perception and feeling come about?”

“Householder, when a bhikkhu is attaining the cessation of perception and feeling, it does not occur to him: ‘I will 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’; but rather his mind has previously been developed in such a way that it leads him to such a state.”

Saying, “Good, venerable sir,” ... he then asked him a further question: “Venerable sir, when a bhikkhu is attaining the cessation of perception and feeling, which of these things ceases first in him: the bodily formation, the verbal formation, or the mental formation?”

“Householder, when a bhikkhu is attaining the cessation of perception and feeling, first the verbal formation ceases, after that the bodily formation, and after that the mental formation.”



Saying, "Good, venerable sir," ... he then asked him a further question: "Venerable sir, what is the difference between one who is dead and gone, and a bhikkhu who has attained the cessation of perception and feeling?"

"Householder, in the case of one who is dead and gone, the bodily formation has ceased and subsided, the verbal formation has ceased and subsided, the mental formation has ceased and subsided; his vitality is extinguished, his physical heat has been dissipated, and his faculties are fully broken up. In the case of a bhikkhu who has attained the cessation of perception and feeling, the bodily formation has ceased and subsided, the verbal formation has ceased and subsided, the mental formation has ceased and subsided; but his vitality is not extinguished, his physical heat has not been dissipated, and his faculties are serene. This is the difference between one who is dead and gone, and a bhikkhu who has attained the cessation of perception and feeling."

Saying, "Good, venerable sir," ... he then asked him a further question: "Venerable sir, how does emergence from the cessation of perception and feeling come about?"

"Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, it does not occur to him: 'I will 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'; but rather his mind has previously been developed in such a way that it leads him to such a state."

Saying, "Good, venerable sir," ... he then asked him a further question: "Venerable sir, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, which of these things arises first in him: the bodily formation, the verbal formation, or the mental formation?"

"Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, first the mental formation arises, after that the bodily formation, and after that the verbal formation."

Saying, "Good, venerable sir," ... he then asked him a further question: "Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact touch him?"

"Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, three kinds of contact touch him: emptiness-contact, signless-contact, undirected-contact."

Saying, "Good, venerable sir," ... he then asked him a further question: "Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, towards what does his mind slant, slope, and incline?"

"Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, his mind slants, slopes, and inclines towards seclusion."

“Good, venerable sir,” Citta the householder said. Then, having delighted and rejoiced in the Venerable Kāmaḥhū’s statement, he asked him a further question: “Venerable sir, how many things are helpful for the attainment of the cessation of perception and feeling?”

“Indeed, householder, you are asking last what should have been asked first; but still I will answer you. For the attainment of the cessation of perception and feeling, two things are helpful: serenity and insight.”

## 7 Godatta

On one occasion the Venerable Godatta was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Godatta, paid homage to him, and sat down to one side. The Venerable Godatta then said to him as he was sitting to one side:

“Householder, the measureless liberation of mind, the liberation of mind by nothingness, the liberation of mind by emptiness, and the signless liberation of mind: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?”

“There is a method, venerable sir, by which these things are different in meaning and also different in phrasing, and there is a method by which they are one in meaning and different only in phrasing.

“And what, venerable sir, is the method by which these things are different in meaning and also different in phrasing? Here a bhikkhu dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, without ill will. He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, without ill will. This is called the measureless liberation of mind.

“And what, venerable sir, is the liberation of mind by nothingness? Here, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ a bhikkhu enters and dwells in the base of nothingness. This is called the liberation of mind by nothingness.

“And what, venerable sir, is the liberation of mind by emptiness? Here a bhikkhu, gone to the forest or to the foot of a tree or to an empty hut, reflects thus: ‘Empty is this of self or of what belongs to self.’ This is called the liberation of mind by emptiness.

“And what, venerable sir, is the signless liberation of mind? Here, with nonattention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is called the signless liberation of mind.

“This, venerable sir, is the method by which these things are different in meaning and also different in phrasing. And what, venerable sir, is the method by which these things are one in meaning and different only in phrasing?

“Lust, venerable sir, is a maker of measurement, hatred is a maker of measurement, delusion is a maker of measurement. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are measureless liberations of mind, the unshakable liberation of mind is declared the chief among them. Now that unshakable liberation of mind is empty of lust, empty of hatred, empty of delusion.

“Lust, venerable sir, is a something, hatred is a something, delusion is a something. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are liberations of mind by nothingness, the unshakable liberation of mind is declared the chief among them. Now that unshakable liberation of mind is empty of lust, empty of hatred, empty of delusion.

“Lust, venerable sir, is a maker of signs, hatred is a maker of signs, delusion is a maker of signs. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are signless liberations of mind, the unshakable liberation of mind is declared the chief among them. Now that unshakable liberation of mind is empty of lust, empty of hatred, empty of delusion.

“This, venerable sir, is the method by which these things are one in meaning and different only in phrasing.”

“It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom that ranges over the deep Word of the Buddha.”

## *8 Nigaṇṭha Nātaputta*

Now on that occasion Nigaṇṭha Nātaputta had arrived at Macchikāsaṇḍa together with a large retinue of nigaṇṭhas. [ Citta the householder heard about this and, together with a number of lay followers, approached Nigaṇṭha Nātaputta. He exchanged greetings with Nigaṇṭha Nātaputta and, when they had concluded their greetings and cordial talk, sat down to one side. Nigaṇṭha Nātaputta then said to him: “Householder, do you have faith in the ascetic Gotama when he says: ‘There is a concentration without thought and examination, there is a cessation of thought and examination’?”

“In this matter, venerable sir, I do not go by faith in the Blessed One when he says: ‘There is a concentration without thought and examination, there is a cessation of thought and examination.’”

When this was said, Nigaṇṭha Nātaputta looked up proudly towards his own retinue and said: “See this, sirs! How straightforward is this Citta the householder! How honest and open! One who thinks that thought and examination can be stopped might imagine he could catch the wind in a net or arrest the current of the river Ganges with his own fist.”

“What do you think, venerable sir, which is superior: knowledge or faith?”

“Knowledge, householder, is superior to faith.”

“Well, venerable sir, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture...I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain...I enter and dwell in the fourth jhāna.

“Since I know and see thus, venerable sir, in what other ascetic or brahmin need I place faith regarding the claim that there is a concentration without thought and examination, a cessation of thought and examination?”

When this was said, Nigaṇṭha Nātaputta looked askance at his own retinue and said: “See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!”

“Just now, venerable sir, we understood you to say: ‘See this, sirs! How straightforward is this Citta the householder! How honest and open!’—yet now we understand you to say: ‘See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!’ If your former statement is true, venerable sir, then your latter statement is false, while if your former statement is false, then your latter statement is true.

“Further, venerable sir, these ten reasonable questions come up. When you understand their meaning, then you might respond to me along with your retinue. One question, one synopsis, one answer. Two questions, two synopses, two answers. Three ... four ... five ... six ... seven ... eight ... nine ... ten questions, ten synopses, ten answers.”

Then Citta the householder rose from his seat and departed without having asked Nigaṇṭha Nātaputta these ten reasonable questions.

## 9 The Naked Asetic Kassapa

Now on that occasion the naked ascetic Kassapa, who in lay life had been an old friend of Citta the householder, had arrived in Macchikāsaṇḍa. Citta the householder heard about this and approached the naked ascetic Kassapa. He exchanged greetings with him and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How long has it been, Venerable Kassapa, since you went forth?”

“It has been thirty years, householder, since I went forth.”

“In these thirty years, venerable sir, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?”

“In these thirty years since I went forth, householder, I have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning my seat.”

When this was said, Citta the householder said to him: “It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma in that, after thirty years, you have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning your seat.”

“But, householder, how long has it been it since you became a lay follower?”

“In my case too, venerable sir, it has been thirty years.”

“In these thirty years, householder, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?”

“How could I not, venerable sir? For to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture...I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain...I enter and dwell in the fourth jhāna. Further, if I were to die before the Blessed One does, it would not be surprising if the Blessed One were to declare of me: ‘There is no fetter bound by which Citta the householder could return to this world.’”

When this was said, the naked ascetic Kassapa said to Citta the householder: “It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma, in that a layman clothed in white can attain a superhuman distinction in knowledge and vision worthy of the noble ones, a dwelling in comfort. May I receive the going forth in this Dhamma and Discipline, may I receive the higher ordination?”

Then Citta the householder took the naked ascetic Kassapa to the elder bhikkhus and said to them: “Venerable sirs, this naked ascetic Kassapa is an old friend of ours from lay life. Let the elders give him the going forth, let them give him the higher ordination. I will be zealous in providing him with robes, almsfood, lodging, and medicinal requisites.”

Then the naked ascetic Kassapa received the going forth in this Dhamma and Discipline, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” And the Venerable Kassapa became one of the arahants.

### *10 Seeing the Sick*

Now on that occasion Citta the householder was sick, afflicted, gravely ill. Then a number of park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to Citta the householder: “Make a wish, householder, thus: ‘May I become a wheel-turning monarch in the future!’”

When this was said, Citta the householder said to those devatās: “That too is impermanent; that too is unstable; one must abandon that too and pass on.”

When this was said, Citta the householder’s friends and companions, relatives and kinsmen, said to him: “Set up mindfulness, master. Don’t babble.”

“What did I say that makes you speak to me thus.”

“You said to us: ‘That too is impermanent; that too is unstable; one must abandon that too and pass on.’”

“That was because park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to me: ‘Make a wish, householder, thus: “May I become a wheel-turning monarch in the future!”’ And I said to them: ‘That too is impermanent; that too is unstable; one must abandon that too and pass on.’”

“What advantage do those devatās see, master, that they speak to you thus?”

“It occurs to those devatās: ‘This Citta the householder is virtuous, of good character. If he should wish: “May I become a wheel-turning monarch in the future!”—as he is virtuous, this wish of his would succeed because of its purity. The righteous king of righteousness will provide righteous offerings.’ [ Seeing this advantage, those devatās assembled and said: ‘Make a wish, householder, thus: “May I become a wheel-turning monarch in the future!”’ And I said to them: ‘That too is impermanent; that too is unstable; one must abandon that too and pass on.’”

“Then exhort us too, householder.”

“Therefore, you should train yourselves thus: ‘We will be possessed of confirmed confidence in the Buddha thus: “The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.”

“‘We will be possessed of confirmed confidence in the Dhamma thus: “The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.”

“‘We will be possessed of confirmed confidence in the Saṅgha thus: “The Saṅgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.”

“‘Whatever there may be in our family that can be given away, all that we will share unreservedly with the virtuous ones who are of good character.’ It is in such a way that you should train yourselves.”

Then, having inspired confidence in the Buddha, the Dhamma, and the Saṅgha among his friends and colleagues, his relatives and kinsmen, and having exhorted them in generosity, Citta the householder passed away.