SD 65.10

Isi,datta Sutta 1

Paṭhama Isi,datta Sutta
The First Isi,datta Discourse | **S 41.2**
Theme: The elements of our life and existence
Translated and annotated by Piya Tan 2009, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Isi,datta Sutta 1 (S 41.2) relates the houselord Citta hosting an alms offering for some monks. He asks the elder monk a question about the "diversity of elements" (*dhatu,nānatta*) [§8]. The elder monk is unable to answer, but the answer comes from the most junior of the monks present, Isi,datta. He explains it as the 18 sense-bases (*āyatana*), that is, *the 6 sense faculties, their sense objects and their respective consciousnesses* [§12.2]. Isi,datta is praised by the elder monk.

1.2 SUTTA SIGNIFICANCE

1.2.1 The Isi,datta Sutta 1 (S 41.2) and **the Isi,datta Sutta 2** (S 41.3) are two accounts in the wild mango grove at Macchikā,saṇḍa of the houselord Citta asking a Dharma question and the monk Isi,datta answering it to Citta's satisfaction each time. The 2 accounts probably occurred on consecutive days or not too many days apart. Both the eponymous Suttas present the monk Isi,datta as adept in the Dharma, as evident from his answers to Citta's questions.

1.2.2 Isi,datta in Isi,datta Sutta 1

The Isi,datta Sutta 1 (S 41.2) presents Isi,datta at that time as "the most junior monk in that sangha" (*tasmiṁ bhikkhu,saṅghe sabba,navako hoti*) [§10]. Citta the householder asks a difficult Dharma question [1.1] to which even the elder of the sangha is unable to respond, but Isi,datta gives the proper answer.

The elder then magnanimously praises Isi,datta and encourages him to continue to answer such questions when they arise. We are not told the level of Isi,datta at that time. He is probably a monk of the path, even an arhat. [1.3.1.1]

1.3 THE KEY ACTORS OF THE ISI,DATTA SUTTAS

1.3.1 The elder Isi,datta

1.3.1.1 The elder Isi,datta of Avantī was the son of a caravan leader (*sattha,vāha*) at Vaḍḍha,gāma or Veḷu,gāma in Avantī, in northern India. When Isi,datta "came of age" (*vaya-p,patto*)—in his mid-teens—he and the houselord Citta of Macchikā,saṇḍa became friends through correspondence, but they never met; hence, Citta refers to him as "an unseen friend" (*adiṭṭha,sahāya*). Citta wrote to Isi,datta about the Buddha's virtues, and Isi,datta, being pleased with the account given of the Buddha's teaching, renounced under the elder Mahā Kaccāna; in due course he became an arhat.[1] [1.3.1.2]

[1] ThaA 1:248,11-16.

The Dhamma,cetiya Sutta (M 89) mentions another **Isi,datta**, brother of Purāṇa, of Kosala, both chamberlains (*thapati*) of king Pasenadi.[2] Isi,datta of Kosala was a celibate and once-returner; while his brother Purāṇa was a non-celibate with a wife, and lived as a streamwinner.[3] At the time of their deaths the Buddha declared both of them to be once-returners.[4]

1.3.1.2 The 2 Isi,datta Suttas (S 41.2 & S 41.3) record that the elder Isi,datta, although a new monk (*navaka*)—newly ordained or of less than 5 rains in monastic age—was adept in the Dharma, able to answer questions by Citta even though the seniormost monk in the chapter of monks at Citta's alms offering was unable to answer them. **The Isi,datta Sutta 2** shows that Isi,datta was a very humble and conscientious monk who shunned gain, honour and praise, and kept to a life of a solitary renunciant.

Later, with Mahā Kaccāna's leave, Isi,datta visited the Buddha in the Middle Country and was warmly received by him (ThaA 1:248). In response to the Buddha's inquiry regarding his welfare, Isi,datta replied with this simple verse of awakening:

pañca-k,khandhā pariññātā	Having fully known the 5 aggregates,	
tiṭṭhanti chinna,mūlakā	they stand with roots cut off.	
dukkha-k,khayo anuppatto	I have attained suffering's end;	
patto me āsava-k,khayo ti	I have attained the influxes' end.	**Tha 120**

From this episode, we may deduce that Isi,datta became an arhat while still in Avantī, under the tutelage of Mahā Kaccāna.

1.3.1.3 In the time of **Vipassī Buddha**,[5] Isi,datta was a householder. When he saw the Buddha walking along the street, he was so enthralled with his demeanour that he spontaneously gave him an *āmoda*-fruit he had with him (ThaA 1:248).[6] He is probably identical with Amora,phaliya[7] Thera of the Apadāna (Ap 51.505/2:447).

1.3.2 The houselord Citta[8]

1.3.2.1 The houselord Citta (*citta,gahapati*) was a seth[9] of Macchikā,saṇḍa, and a disciple of the Buddha, who declared him to be the foremost amongst laymen who are Dharma speakers (A 1:26). He

[2] **M 89**,18/2:124 f (SD 64.10).

[3] **Thapati S** (S 55.6/5:348,14), SD 42.7; SA 3:278,21 f.

[4] **(Chakka) Miga,sālā S** (A 6.44/3:348), SD 3.14.

[5] Vipassī is the 6th past buddha before: SD 36.2 (3.4.3); see SD 36.2 (3) past buddhas' names & qualities (details); SD 49.8b (1.0.4.5) the 7 buddhas.

[6] Cf ThaA on Tha 137.

[7] ThaA 1:248,7 *āmoda-*. It is prob Asparagus racemosus, well-known by its traditional Ayurvedic name, Śatāvarī. As a herb, it is traditionally used as a rejuvenative tonic to help women gracefully transition through various phases of life, including menopause and beyond. [Banyan]. 14 July 2026.

[8] Here are brief nn on **Citta Gaha,pati**. Details on Citta Gaha,pati's biography and references are found at SD 8.6 (8.3) and SD 16.16 (1). On Citta's accomplishments: SD 401.7 (1). Citta and Acelaka Kassapa: SD 8.5 (8.1). "Not by faith" in the Buddha: SD 40a.8 (5.6.3). His humour: **Nigaṇṭha Nāta,putta S** (S 41.8), SD 40a.7. His death: **Gilāna Dassana S** (S 41.10), SD 16.16.

[9] A "seth" (*seṭṭhi*; Skt *śreṣṭhi*) was a powerful merchant, banker and head of a trade guild (*seni*; Skt *śreṇi*). They were the economic backbone of ancient Indian society, controlling trade, setting prices and providing loans; SD 3.15 (1.1.2).

has a whole collection of teachings given by him and related to him—**the Citta Saṁyutta** (S 41).[10] To the naked ascetic Acela Kassapa, who fretted that even after 30 years he had gained nothing spiritually, Citta replied that even as a layman he was able to easily attain the 4 dhyanas, and was free of all the 5 lower fetters,[11] implying that he was a nonreturner.

1.3.2.2 The Dhammapada Commentary on **Dh 73 f** relates that Citta the houselord, on first seeing the elder **Mahā,nāma** (one of the 5 monks), was deeply inspired by the elder's deportment. Citta took the elder's almsbowl and brought him to his house for alms offering. At the end of the meal, hearing the Dharma from Mahā,nāma, Citta became **a streamwinner**.[12]

The Saññojana Sutta (S 41.1) recounts Citta meeting some elder monks who were discussing spiritual fetters (*saññojana*; also *saṁyojana*). He responded by saying that, as he understood the Dharma, *spiritual fetters* do not refer to the sense-faculties but to the desire and lust (*chanda,rāga*) for them. The elders praised him for having the "wisdom eye" (*paññā,cakkhu*).[13]

Upon listening to a short teaching by the elder **Sāriputta**, Citta became **a once-returner**. On another occasion, listening to the elder Mahā,nāma teach him "a classification of the 6 sense-bases," he became **a nonreturner**.[14] The Subcommentary adds that Citta has the analytic skills (*paṭisambhidā,patta*),[15] which implies he has gained the path.

While Citta was on his deathbed, numerous earthbound deities gathered around him imploring him to aspire to become a universal monarch in his new life. Citta then advised them to reflect on the virtues of the 3 jewels for their own benefit. Then he passed away and was reborn in the pure abodes, a special realm inhabited only by nonreturners.[16]

2 "The diversity of elements" (*dhātu,nānatta*) [§12.2]

2.1 THE 18 ELEMENTS

2.1.1 The elements as sense-bases

2.1.1.1 The diversity of elements (*dhatu,nānātta*) [§12.2] is listed in the Isi,datta Sutta 1 as the cognitive process involving the 18 elements (*aṭṭhārasa dhātu*), that is, the 6 sense-faculties, the 6 sense-objects and the 6 sense-consciousnesses, as shown in this table:

(1) the **eye** element	***cakkhu,dhātu***,
(2) the form element	*rūpa,dhātu*,
(3) the eye-consciousness element	*cakkhu.viññāṇa,dhātu*;
(4) the **ear** element	***sota,dhātu***,
(5) the sound element	*sadda,dhātu,*
(6) the ear-consciousness element	*sota.viññāṇa,dhātu;*

[10] S 41/4:281-228. SD 8.5 (8.1).

[11] The 5 lower fetters are (1) self-identity view (*sakkāya,diṭṭhi*), (2) spiritual doubt (*vicikicchā*), (3) attachment to rituals and vows (*sīla-b,bata,parāmāsa*), (4) sensual lust (*kāma,rāga*), and (5) aversion (*paṭigha*). **Oram,bhāgiya S** (S 45.179) + SD 50.11 (2); SD 10.16 (1.6.7).

[12] AA 1:387; DhA 5.14/2:74,6-14 (Dh 73 f), detailed teaching for Dh 303 (DhA 21.7/3:463-465).

[13] **S 41.1**/3:182-283 (SD 32.11).

[14] SA 3:100,5-7; AA 1:387,2-11; DhA 2:80.

[15] SAṬ:Be 2:370.

[16] **Gilāna Dassana S** (S 41.10), SD 16.16.

(7)	the **nose** element	***ghāṇa,dhātu,***
(8)	the smell element	*gandha,dhātu,*
(9)	the nose-consciousness element	*ghāṇa.viññāṇa.dhātu;*
(10)	the **tongue** element	***jivhā,dhātu,***
(11)	the taste element	*rasa,dhātu,*
(12)	the tongue-consciousness element	*jivhā.viññāṇa.dhātu;*
(13)	the **body** element	***kāya,dhātu,***
(14)	the touch element	*phoṭṭhabba,dhātu,*
(15)	the body-consciousness element	*kāya.viññāṇa,dhātu;*
(16)	the **mind** element	***mano,dhātu,***[17]
(17)	the dharma [mind-object] element [thought]	*dhamma,dhātu,*[18]
(18)	the mind-consciousness element	*mano.viññāṇa,dhātu*.[19]

The 18 elements are listed in such texts as **the Bahu,dhātuka Sutta** (M 115,4).[20] They are explained in some detail in **the Vibhaṅga** and **the Visuddhi,magga**.[21]

2.1.1.2 The 18 elements are the key components of our cognitive process, that is, *how* we know things, *all* that we can know, and the mental process behind it. "How" we experience and know things occur with our sense-faculties acting as **the subject**, and "what" we experience is **the object**. To take a camera as a simile: the camera itself is the subject and the photo (the image of a person, a tree, etc) is the object.

The subject or internal aspects of the cognitive process comprises the 5 sense-faculties (*pañc'indriya*) and the mind (*mano*), collectively called "the 6 internal sense-bases" (*ajjhatt'āyatana*), namely, the eye, ear, nose, tongue, body and mind.[22] Collectively, this is what our "**physical body**" (*sarīra*) really is, that is, the 6 senses or sense-bases.

The object or external aspects of the cognitive process comprise the 6 sense-objects (*dhamma*), collectively called "the 6 external sense-bases" (*bahiddh'āyatana*), namely, form, sound, smell, taste, touch, and thought. This is, in reality, what we speak of when we speak of the "external or physical world," that is, the 6 sense-objects.

Although early Buddhism does not deny that the *external or physical world* is real—that it exists even when we are asleep, unconscious, or dead—it only makes sense to us, or applies to us, when we perceive it. Basically this refers to *both* the 6 internal sense-faculties and the 6 external sense-objects; collectively, they are called **the 12 sense-bases** (*dvādas'āyatana*).[23] Essentially, this is how we "sense"

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[17] The mind element, according to the Abhidhamma, includes the consciousness that adverts to the 5 sense-objects impinging on the 5 sense-faculties (*pañca,dvār'āvajjana,citta*) [see ***Nimitta* & *Anuvyañjana***, SD 19.14 (2)] and the consciousness that receives the object after it has been cognized through the senses (*sampaṭicchana,citta*).

[18] The dharma element includes the types of subtle material phenomena not involved in sense-cognition, the 3 mental aggregates of feeling, perception, and formations, and nirvana. It does not include concepts, abstract ideas, judgements, etc. Though these latter ideas are incl in the notion of mind-object (*dhamm'ārammaṇa*), the mind-object *element* includes only things that exist by their own nature, not things constructed by the mind (M:ÑB 1324 n1077). See SD 17.8a (4.5.3); SD 49.8b (4); SD 60.1b (2.1.1.6).

[19] The mind-consciousness element includes all types of consciousness except the 5 sense-consciousnesses and the mind-element. In other words, it comprises purely *mental* states arising via all the 6 sense-bases.

[20] **M 115**,4/3:62 (SD 29.1a); also see SD 17.13 (3.3.3).

[21] Def at **Vbh** §§183-184/87-90; expl in detail at **Vism** 15.17-43/484-490. See SD 29.1a (1).

[22] **Saḷāyatana Vibhaṅga S** (M 137,4) SD, 29.5.

[23] **Saḷ-āyatana Vibhaṅga S** (M 137,4+5), SD 29.5; SD 26.1 (3.2); SD 56.11 (2.1.2).

the world, as subject and object. This very basic but seminal idea is in fact stated in **the Sabba Sutta** (S 35.2.3).

The Sabba Sutta, in a way, is hinting that that's "all" we need to know; at least that's the way the awakened mind experiences things. Consciousness (*viññāṇa*) is always present; this is the mind behind all our experiences. The awakened mind only experiences the object without "subjectifying" it. In an unawakened mind, the "projective" aspect is very active. We tend to evaluate the feeling behind each object; we like the pleasant and want more of it; we dislike the unpleasant and reject it. Suffering arises on account of this projective habit of the unawakened mind.

This is collectively called "**the mind with its consciousness**" (*sa,viññāka kāya*).[24]

2.1.2 The 18 elements are the world

2.1.2.1 The Sabba Sutta (S 35.23) is a very short text but which contains a key teaching that is the essence of early Buddhist epistemology; it is the Buddha's brief but clear explanation of how we experience the world. Essentially, the Sutta states what we can know. The main text of **the Sabba Sutta** (S 35.23) is quoted in full here:

3 "Bhikshus, I will teach you **the all** (*sabba*).[25] Listen to it.
And what, bhikshus, is the all?

(1) **The eye**	and	forms,	*cakkhuñ c'eva*	*rūpā ca*
(2) **the ear**	and	sounds,	*sotañ ca*	*saddā ca*
(3) **the nose**	and	smells,	*ghānañ ca*	*gandhā ca*
(4) **the tongue**	and	tastes,	*jivhā ca*	*rasā ca*
(5) **the body**	and	touches,	*kāyo ca*	*phoṭṭhabbā ca*
(6) **the mind**	and	mind-objects.	*mano ca*	*dhammā ca*

This, bhikshus, is called the all.

4 Bhikshus, if anyone were to say thus:
'Rejecting this all, I shall make known another all'—that would be empty talk on his part.
When questioned, he would not be able to reply and, moreover, he would meet with vexation.
And what is the reason for this?
Because, bhikshus, it is not within his domain."[26] (**S 35.23**/4:15), SD 7.1

2.1.2.2 Apart from the sense-based and mind-based experiences, there is no other knowable reality. These are in fact the 5 senses and the mind as the 6th sense. **The mind** (*mano*) is the 6th sense in the sense that it functions as a sense by itself as well as it works through each of the other 5 senses as **consciousness** (*viññāṇa*); that is, the 5 sense-consciousnesses.

[24] SD 17.8a (12.3); SD 56.1 (4.3.2.2) n.

[25] On the all (*sabba*), see SD 7.1 (1+5).

[26] *Yathā taṁ bhikkhave avisayasmim*. Comy: Beings are vexed when it is not within their domain. Just as it is not within one's domain to cross over a deep body of water while carrying a stone placed on one's head, or to drag the sun and the moon off their courses, so that one would only meet with vexation in attempting to; even so, one would be vexed when one attempts what is not within one's domain. (SA 2:358,9-14)

The mind too is aware of itself (such as when it thinks, conceptualizes or dreams); so the mind also has its own mind-consciousness. In this way, we have **the "6 senses"** (*cha-ḷ-indriya*), a rare term, which is used in, for example, **the (Cha-ḷ-indriya) Sambuddha Sutta** (S 48.28). Thus, we are what we sense.[27]

2.1.2.3 The Buddha regards **the** "**all**" (*sabba*) neither as a metaphysical nor a cosmological theory, but as the absolute limits of experience. Theological systems like those based on the Upanishads or on the God-idea postulate some kind of external agency or entity (a Self or Soul). However, whatever exists only exists in change; otherwise, it is just pious words and dogmatic fiats enforced by blind faith.

The idea of "the all," then, lays out the extent of our experiential world. The "all" arises from our own experience—that is, causes and effects—conditioned by seeing, by hearing, by smelling, by tasting by touching and by thinking. These are *all* are in a state of flux or shifting change; hence, there is no fixed entity.

The **causes** of our experiences are uncertain and unsatisfactory; they change. The **effects** of our experiences are uncertain and unsatisfactory; they change. Hence, both causes and effects are changing and bring suffering. How does this happen?

When we *see, hear, smell, taste, touch* or *think*, there is a meeting or "**contact**" (*phassa*) of the sense or mind ("subject") with its object—*form, sound, smell, taste, touch* or *thought*. With sense-contact, we feel, we intend, we perceive. When we feel, or intend, or perceive, there is only change and suffering. This process is described in, for example, in **the Dvaya Sutta 2** (S 35.93).[28]

There is nothing "outside" of these cognitive processes; these processes are themselves "the all." Since suffering arises with the "contact" with these 6 senses, only when there is no more such contact will that suffering end. Since we experience "all" in this manner, only we ourselves can end the suffering. This is called "**self-reliance**."

Thus the Buddha teaches us neither to be deluded nor distracted by any of these cognitive processes. We should only see "rising" and "falling" of "the all," the 6 senses. We do not need to seek any external agency for succour (there is none), we should not search for any external heaven or paradise (there is none). There is only **nirvana**, the transcending of space and time, which ends suffering.

2.2 THE MIND, THOUGHT AND CONSCIOUSNESS

2.2.1 *Mano, citta, viññāṇa*

2.2.1.1 Now let us look at **the table of the 18 elements** [2.1.1.1] again. All of the elements—they go in triads, like the set of 1-2-3 (the eye, form and eye-consciousness) and so on—are easy to understand, except for the last triad, thus:

(16)	the **mind** element	***mano,dhātu,***
(17)	the dharma [mind-object] element [thought]	*dhamma,dhātu,*
(18)	the mind-consciousness element	*mano.viññāṇa,dhātu*.

[27] **S 48.28**/5:206 f (SD 56.17).
[28] **S 35.93**/4:67-69 (SD 57.39).

In simple terms, these 3 elements are **the mind** (*mano*), **thought** (*citta*) and **consciousness** (*viññāṇa*). These 3 terms are actually synonyms; they all refer to *the mind*, and their meanings overlap.[29] However, each term of this triad has a special function, and we will now briefly look at each of these functions.[30]

2.2.1.2 From the above context [2.2.1.1], we can already see that each of the 3 terms has a special function. ***Mano***, as the mind element, is broadly speaking what we refer to as "the mind" in ordinary speech; that is, the mind as subject. According to Abhidhamma, *mano* includes the consciousness that adverts to the 5 sense-objects impinging on the 5 sense-faculties (*pañca,dvār'āvajjana,citta*)[31] and the consciousness that receives the object after it has been cognized through the senses (*sampaṭicchana,-citta*).

Citta here refers to the dharma element—that is, "thought" or mind as object—which includes the types of subtle material phenomena not involved in sense-cognition, the 3 mental aggregates of feeling, perception, and formations; and nirvana. In the early Buddhist usage, *citta* includes thought-related activities, that is, concepts, abstract ideas, judgements, and so on. This is **the preconscious mind**[32] of greed, hatred and delusion *just before we act*, and which drives our actions, unconscious drives and deliberate habits.

In later usage, these ideas are classed in the notion of **mind-object** (*dhamm'ārammaṇa*), while **the mind-object *element*** itself includes only things that exist by their own nature, not things constructed by the mind.[33]

Viññāṇa, here called the mind-consciousness element, includes all types of consciousness except the 5 sense-consciousnesses and the mind-element. In other words, it comprises purely *mental* states arising via all the 6 sense-bases. It is, as it were, the stage on which both *mano* and *citta* function, and connects us with the external world.

While ***citta*** is our active thinking process, ***viññāṇa*** is the passive presence of existential awareness. At its core, *viññāṇa* is **the subconscious** or rebirth-consciousness (*paṭisandhi,citta*), that part of our mind that continues after this life, along with **the unconscious** or latent tendencies (*anusaya*) or karmic habits and drives.[34]

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[29] On *mano, citta* and *viññāṇa* as synonyms, see **Assutava S 1** (S 12.61,4+8 with monkey simile), SD 20.2; **Assutava S 2** (S 12.61,4+7), SD 20.3.

[30] SD 56.4 (3.4.2.5); SD 60.1d (1.2.5.5).

[31] See ***Nimitta* & *Anuvyañjana***, SD 19.14 (2).

[32] On consciousness, preconscious, subconscious, and unconscious, see SD 17.8a (6.1); **The unconscious,** SD 17.8b (1).

[33] M:ÑB 1324 n1077. See SD 17.8a (4.5.3); SD 49.8b (4); SD 60.1b (2.1.1.6).

[34] For a graphic representation of various terms related to the mind, see **The Iceberg Diagram**: Fig 2.2.3 (SD 17.8b).

Isi,datta Sutta 1

The 1st Isi,datta Discourse

S 41.2

1 At one time, some elder monks were dwelling in the wild mango grove[35] at Macchikā,saṇḍa.[36]

2 Then Citta the houselord approached those elder monks, saluted them, and sat down at one side.

3 Sitting at one side, Citta the houselord said to them:

"Bhantes, let the elders consent to accept tomorrow's meal from me."

The elder monks consented by their silence. **[284]**

4 Then Citta the houselord, having understood that the elders had consented, rose from his seat, saluted them and, keeping them on his right, departed.

5 When the night had passed, in the morning, the elder monks dressed, took their bowls and outer robes, and went to the residence of Citta the houselord. There they sat down on the seats that had been laid out.

6 Then Citta the houselord approached the elder monks, saluted them and sat down at one side.

7 Sitting at one side, he said to the venerable elder:

8 "Bhante, it is said, 'Diversity of elements, diversity of elements.'[37]

In what way, bhante, has **the diversity of elements**[38] been spoken of by the Blessed One?"

When this was said, the venerable elder was silent.

8.2 A second time *Citta the houselord said to the venerable elder:*

"Bhante, it is said, 'Diversity of elements, diversity of elements.'

In what way, bhante, has the diversity of elements been spoken of by the Blessed One?"

A second time, the venerable elder was silent.

9 A third time *Citta the houselord said to the venerable elder:*

"Bhante, it is said, 'Diversity of elements, diversity of elements.'

In what way, bhante, has the diversity of elements been spoken of by the Blessed One?"

A third time the venerable elder was silent.[39]

10 Now at that time, **the venerable Isi,datta**[40] was the most junior monk in that sangha.

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[35] "Wild mango grove," *ambātaka,vana,* owned by Citta the houselord who donated it to the sangha headed by Mahānāma.

[36] A district in Kāsī, the residence, among others, of Citta the houselord. It was about 30 yojanas from Sāvatthī (DhA 2:79).

[37] *Dhātu,nānāttaṁ dhatu,nānāttan ti.*

[38] *Dhātu,nānatta.* The question is also asked in **Ghosita S** (S 35.129/4:113 f), but the reply given here follows that in **Dhātu,nānatta S** (S 14.1/2:140, SD 29.9).

[39] As evident from §13, where the elder monk pleads ignorance, this is a case of **the silence of ignorance**: see **Silence and the Buddha**, SD 44.1 (1.2.1).

[40] The elder Isi,datta's verse is at **Tha 120**; according to its Comy, while Isi,datta was still a layman, his "unseen friend" Citta [**Isi,datta S** 2, SD 65.11b] sent him a letter in which he praised the virtues of the Buddha, Dharma, and sangha. Isi,datta gained faith in the 3 jewels, renounced as a monk under the elder Mahā Kaccāna, and quickly attained arhathood with the 6 higher knowledges. (ThaA 1:148)

11 Then the venerable Isi,datta said to the venerable elder:
"Allow me, bhante, to answer Citta the houselord's question."
"Answer it, avuso Isi,datta."

12 "Now, householder, are you asking thus:
'Bhante, it is said, "*Diversity of elements, diversity of elements." In what way, bhante, has the diversity of elements been spoken of by the Blessed One?*'" **[285]**
"Yes, bhante."
12.2 "This **diversity of elements**, householder, has been spoken of by the Blessed One thus:

the eye element,	form element,	eye-consciousness element;
the ear element,	sound element,	ear-consciousness element;
the nose element,	smell element,	nose-consciousness element;
the tongue element,	taste element,	tongue-consciousness element;
the body element,	touch element,	body-consciousness element;
the mind element,	dharma element,[41]	mind-consciousness element.

It is in this way, houselord, that the diversity of elements has been spoken of by the Blessed One."

13 Then Citta the houselord, having delighted and rejoiced in the venerable Isi,datta's words, with his own hands served and satisfied the elder monks with the various kinds of delicious food.
14 When the elder monks had finished eating and had put away their bowls,[42] they rose from their seats and departed.

15 Then the venerable elder said to the venerable Isi,datta:
"It is good, avuso Isi,datta, that the answer to this question occurred to you. The answer did not occur to me.
Therefore, avuso Isi,datta, whenever a similar question arises at any time, you should explain just like that."[43]

— evaṁ —

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[41] "Dharma element," *dhamma,dhātu*, or "mind-object element" or "mental phenomenon element." [2.1.1.1].
[42] *Onīta,patta,pāṇino*, which is stock. Comy explains: "Having removed their hands from the bowls and washed their bowls and hands (*pāṇito apanita,pattā dhovitvā*), having deposited (*osāpeti*) them into their bags, (they left) with the bowls hanging from their shoulders." (SA 3:92,1-3). This explanation gives more detail than the usual gloss, which interprets the expression to mean simply that the monk has put the bowl aside; see **Verahaccāni S** (S 35.133,-8/4:122) n with refs, SD 46.14. On **osāpeti** (caus pres 3 sg of *oseti*, "lays down, places"), "to deposit"; see **Satta Jaṭilā S** (S 3.11,13/1:79) n, SD 14.11.
[43] *Tena h'āvuso Isi,datta yadā aññathā'pi* [Be Se so; Ce Ee *yadā aññadā'pi*] *eva,rūpo pañho āgaccheyya, tañ-ñev'-ettha paṭibhāseyyā ti.*