



## CITTA

&

## MANO

(Mind/(as feeling + perception) & Mind/intellect)

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*“They gain even what is hard to gain,  
“Who delight in calming the **citta**,  
Whose **mano**, day and night,  
Take delight in development.”*

SN 2.6

In one who has joy, delight arises. In one who has delight of **mano**, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the **citta** becomes established. When the mind is established, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.

*Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddhakāyo sukhaṃ vediyati. Sukhino cittaṃ samādhīyati. Samāhite citte dhammā pātubhavanti. Dhammānaṃ pātubhāvā appamādavīhārītveva saṅkhyāṃ gacchati. Evaṃ kho, nandiya, ariyasāvako appamādavīhārī hotī”ti.*

**SN 55.40 +**

## CITTA

(Mind / feeling + perception)

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Perceptions & feelings are mental; these are things bound to the mind. That's why perceptions & feelings are mental determinations\*.

*Saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā. Tasmā saññā ca vedanā ca cittasaṅkhāroti.*

## MN 44 & SN 41.

Note that in MN 44, the definition of cittasankhara is vedanā (experience/feeling) and saññā (perception).

And that in its Chinese parallel (MA 210), it is cetanā (intention) and saññā (perception).

Again, in SN 46.1, the definition is redundant with that of MN 44; namely, vedanā and saññā.

And in its parallel SA 568, as for MA210, it is:

入息名為身行。(kāyasāṅkhāro)

有覺、有觀名為口行。(vacīsaṅkhāro)

想、思名為意行。(cittasāṅkhāro)

The meaning is somewhat: “perception/saññā (想) and intention/cetanā (思), is called (名為) the mental formations (意行)”.

He keeps seeing an arising phenomenon in citta, or

he keeps on seeing a passing phenomenon in citta.

*Samudayadhammānupassī vā cittasmiṃ viharati.*

*Vayadhammānupassī vā cittasmiṃ viharati.*

*Samudayadhammānupassī (पश्यत् paśyat [ppr. √ पश् paś [linked to drś] - to see with the spiritual eye RV. Br. ŚāṅkhŚr. - to have insight or discernment Mn. MBh) vā cittasmiṃ viharati.*

*Vayadhammānupassī vā cittasmiṃ viharati.*

(Citta as the locus of phenomena)

## MN10

“The world is led around by citta;

By citta it’s dragged here and there.

Citta is the one thing that has all under its control.”

*"Cittena nīyati loko,*

*Cittena parikassati;*

*Cittassa ekadhammassa, sabbeva vasamanvagū"ti.*

*Cittena nīyati (pass. of neti - from Sk. nayati [√ नी nī] - carry off for one's self (as an owner) AV. MBh.) loko ,*

*Cittena parikassati (परि pari = for the sake of + √ कृष् kṛṣ - to plough)*

*Cittassa ekadhammassa, sabbeva vasamanvagū"ti (वश vaśa will , wish , desire RV. - anvagū , aor. of anugacchati = goes after, follow) .*

## SN 1.62

Knowing (vid) the attributes whence (ku) the citta is built upon,

Having understood the taste\* of seclusion,

Practising jhāna, wise (protecting himself (pa)), mindful (master of his thoughts):

Such a person would attain spiritual happiness.

*Cittanimittassa kovido ( ku+vid) ,*

*Pavivekarasaṃ (rasa = (\*sense of taste , as quality & personal accomplishment) vijāniya;*

*Jhāyaṃ nipako patissato,*

*Adhigaccheyya sukhaṃ nirāmisā'ti.*

### Thag 1.85

You, incorporeal citta, far-traveller, lone-wanderer:

I won't do your bidding any more.

Sensual pleasures are suffering, painful, and very dangerous;

I'll wander with my mano focused only on nibbāna.

*Arūpa (citta) dūraṅgama ekacāri,*

*Na te karissaṃ vacanaṃ idānihaṃ;*

*Dukkhā hi kāmā kaṭukā mahabbhaya,*

*Nibbānamevābhimano carissaṃ.*

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The men and women who live under your will and command,

Whatever pleasure they experience,

They are ignorant and fall under Māra's control;

Loving life, they're your disciples, citta.

*Ye tuyha chandena vasena vattino,*

*Narā ca nārī ca anubhonti yaṃ sukhaṃ;*

*Aviddasū māravasānuvattino,*

*Bhavābhinandī tava citta sāvaka'ti.*

### Thag 19.1

That person does not appeal to my citta.

*Ayaṃ me puggalo cittaṃ n'ārādheti.*

### MN 51

A tamed, controlled, protected and restrained citta is harmless.

*Cittaṃ, bhikkhave, dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya saṃvattatī'ti.*

(can be controlled)

### AN 1.40

Even if powerful forms cognizable by the eye come into the visual range of a monk whose citta is thus rightly released, his citta is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

*Evaṃ sammā vimuttacittassa kho, āvuso, bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti; amissīkatamevassa cittaṃ hoti t̥hitaṃ āneñjappattaṃ, vayaṃ cassānupassati.*

(can be improved, developed and controlled)

**AN 9.26 - AN 6.55**

Bhikkhus, a bhikkhu who is not skilled in the ways of others' citta should train: 'I will be skilled in the ways of my own citta.'

*No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo bhavissāmi'tievañhi'.*

**AN 10.51-55**

By means of ardour, of exertion, of application, of vigilance, of highest emotional intellectualisation (*manasikāra*), he attains such an establishment of ceto that he, with an established ceto, he remembers his various existences in the past".

*Ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarati.*

(Attention & concentration)

**DN 1**

At such time his citta is firmly fixed on the Tathagata; with upright heart the Ariyan disciple wins knowledge of the welfare, he wins knowledge of the doctrine.

*Ujugatamevassa tasmim̐ samaye cittaṃ hoti tathāgataṃ ārabbha. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ.*

**AN 6.10**

With sensual lust I burn.

My citta is on fire.

*Kāmarāgena ḍayhāmi,  
cittaṃ me pariḍayhati*

(Citta as the controller)

**SN 8.4**

I have been defrauded, deceived and cheated by this citta.

*Ahaṃ iminā cittena nikato vañcito paluddho.*

(Citta as the controller)

**MN 75**

When citta is unguarded, bodily action is also unguarded, speech and mental actions are also unguarded.

*Citte, gahapati, arakkhite kāyakammampi arakkhitaṃ hoti, vacīkammampi arakkhitaṃ hoti, manokammampi arakkhitaṃ hoti.*

### AN 3.109

By the destruction of, the indifference to, the cessation, the giving up, the utter surrender of that wish, that desire, that pleasure, that craving, that approach and grasping, that decision, that indulgence and disposition (latent tendencies) in ceto, directed to the form-element, the citta is fully freed.

*Rūpadhātuyā ... yo chando, yo rāgo, yā nandī, yā taṇhā, ye ca upayūpādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi.*

**NOTE** (important):

*(Ceto as the "existential" citta (the citta in saḷāyatana nidāna & below nidānas) - note that anusaya (latent tendencies) is always ascribed to ceto, not to citta / Adhiṭṭhana, abhinivesa and anusaya (decision, indulgence and disposition) are consistently attributed to ceto.*

*Cetanā is the state of ceto in action (thinking as active thought, intention, purpose, will) - while ceto is the "latent" mind).*

### MN 112

In the same way, that a monk with an unsullied citta would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision.

*Evamevaṃ kho, bhikkhave, so vata bhikkhu anāvilena cittena attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttariṃ vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti thānametaṃ vijjati.*

(cittena ... ñassati, "understand" with citta)

(As the vehicle (medium) for understanding)

### AN 1.46

When my citta was thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, I directed it to the knowledge of the recollection of past abodes.

*So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.*

(As a vehicle to Memory)

### AN 8.11

When I dwell with my citta well-established in these four frames of reference, the pains that have arisen in the body do not invade or remain in the citta."

*Catūsu satipaṭṭhānesu suppatitṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanti*"ti.

(Independent)

**SN 52.10**

Any citta without passion, without aversion, without delusion: That is the cause of skillful habits.

*Yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ, itosamuṭṭhānā kusalā sīlā.*

(As an active attribute - moral force)

**MN 78**

If the monk intent on heightened citta, were to attend (viz. emotionally intellectualized with mano,) solely to the theme of the establishment (in citta), it is possible that his citta would tend to laziness. If he were to attend solely to the theme of uplifted energy, it is possible that his citta would tend to restlessness. If he were to attend solely to the theme of equanimity, it is possible that his citta would not be rightly centered for the stopping of the taints.

*Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ samādhinimittaṃyeva manasi kareyya, ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ paggahanimittaṃyeva manasi kareyya, ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittaṃyeva manasi kareyya, ṭhānaṃ taṃ cittaṃ na sammā samādhiyeyya āsavānaṃ khayāya.*

**AN 3.102**

"If, bhikkhus, a bhikkhu's citta has become dispassionate towards the form element, it is liberated from the taints by nonclinging. If his citta has become dispassionate towards the feeling element ... towards the perception element ... towards the volitional formations element ... towards the consciousness element, it is liberated from the taints by nonclinging (non-appropriation). By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains (pari)Nibbāna.

*Rūpadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi, vedanādhātuyā ... pe ... saññādhātuyā ... saṅkhāradhātuyā ... viññāṇadhātuyā ce, bhikkhave, bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi. Vimuttattā ṭhitam. Ṭhitattā santusitam. Santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati.*

(Can be unbound).

**SN 22.45**

Citta is freed from the taint (āśava) of sensual pleasure, from the taint of rebirth, from the taint of ignorance; he knows: 'in liberation it is freed' ".  
*Kamāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati.*  
*'Vimuttasmiṃ vimuttam' iti ñāmaṃ hoti",*  
(Can be unbound).

## DN 2

But in the case of a monk who has attained the cessation of perception & feeling, his bodily fabrication has ceased & subsided, verbal fabrication has ceased & subsided, mental (citta) fabrication has ceased & subsided,...

*Bhikkhu saññāvedayitanirodhaṃ samāpanno, tassapi kāyasaṅkhāro niruddho paṭippassaddho, vacīsaṅkhāro niruddho paṭippassaddho, cittasaṅkhāro niruddho paṭippassaddho,...*

(The end of Citta)

## SN 4.6

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See also the possible existence of a [Cittassa](#).

## MANO

*(Mano (manas) is the locus of the intellectualisation of an emotional sensory affect. It is the locus of the conscious subjective aspect of feelings or emotions.)*

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The eye is that in the world by which one is a perceiver of the world, a conceiver of the world . The ear ... The nose ... The tongue ... The body ... The mano is that in the world by which one is a perceiver of the world, a conceiver of the world. That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One's Discipline.

... manena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī. Yena kho, āvuso, lokasmiṃ lokasaññī hoti lokamānī—ayaṃ vuccati ariyassa vinaye loko.

## SN 35.116

Instrument for knowledge of dhammā.

*Manasā dhammaṃ viññāya.*

## DN 2

Friend, these five faculties — each with a separate range, a separate domain, not experiencing one another's range & domain: the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, & the body-faculty — have the mano as their [common] arbitrator. The mano is what experiences their ranges & domains. (transl: Thanissaro)

"Friend, these five faculties each have a separate field, a separate domain, and do not experience each other's field and domain, that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now these five faculties, each having a separate field, a separate domain, not experiencing each other's field and domain, have mano as their resort, and mano experiences their fields and domains." (transl: Bodhi)

*Añcimānī āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti. Seyyathīdaṃ: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano ca nesaṃ gocaravisayaṃ paccanubhotīti.*

(Mano as coordinating center)

Note:

*Paccanubhoti* [paṭi+anu+bhū, BSk. *pratyanubhavati*]

*Anubhoti* [anu + bhavati] to come to.

*Bhavati* = to become, to be, exist.

## **MN 43**

But when internally the mano is intact and externally phenomena come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

*Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, tajo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti.*

## **MN 28**

So here you come, conjecturing,  
your mano conjuring viewpoints (of the citta).

*Atha tvaṃ pavitakkamāgamā,*

*Manasā diṭṭhigatāni cintayanto.*

(Mano as the intellectual relay of improper thinking)

Note:

*Pavitakka* [pa+vitakka] "thinking away", speculation.

*Diṭṭhigatāni*: going beyond the proper limits of the right view. (see *atisāraṃ diṭṭhiyo*: trespassing, going too far, overstepping the limit).

## **Sn 4.8**



NOTE: Mano is often combined with vitakka, "thought":

What one feels, one perceives. What one perceives, one thinks about. What one thinks about, one objectifies.

*Yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti*

MN 18

“On account of mano and mental phenomena (dhamma) arise mano consciousness (manoviññāṇa). The coincident meeting of the three is contact (phasso), on account of contact feelings (vedana), what is felt is perceived (sañjānāti = sañña), of what is perceived there is thinking (vittaka), in thoughts there is diffusedness (papañca = objectification), on account of the diffusedness, perceptive components of thoughts (perceptions & categories of objectification) of the past, future and present cognizable by mano-consciousness arise and behave (act) in that man.”

(see also for eye, nose, tongue & body).

*manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tattonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atī-tānāgatapaccuppannesu manoviññeyyesu dhammesu.*

**MN 18**

Further, householder, having heard a sound with the ear ... having smelt an odour with the nose ... having savoured a taste with the tongue ... having felt a tactile object with the body ... having cognized (sensorily & emotionally) a phenomenon with the mano, a bhikkhu understands an agreeable one thus ... a disagreeable one thus ... one that is a basis for equanimity thus: ‘Such it is!’ There is eye-consciousness, ear-consciousness, ..., mano-consciousness, and in dependence on a contact to be experienced as (pleasant, unpleasant,) neither-painful-nor-pleasant there arises a (pleasant, unpleasant,) neither-painful-nor-pleasant feeling.

*Puna caparaṃ, gahapati, bhikkhu sotena saddaṃ sutvā ... pe ... ghānena gandhaṃ ghāyitvā ... pe ... jivhāya rasaṃ sāyitvā ... pe ... kāyena phoṭṭhabbaṃ phusitvā ... pe ... manasā dhammaṃ viññāya ‘manāpaṃ itthetan’ti pajānāti manoviññāṇaṃ sukhavedaniyañca. Phassaṃ paṭicca uppajjati sukhā vedanā. Manasā kho paneva dhammaṃ viññāya ‘amanāpaṃ itthetan’ti pajānāti manoviññāṇaṃ dukkhavedaniyañca. Phassaṃ paṭicca uppajjati dukkhā vedanā. Manasā kho paneva dhammaṃ viññāya ‘upekkhāttṭhāniyaṃ itthetan’ti pajānāti manoviññāṇaṃ adukkhamasukhavedaniyañca. Phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.*

Note:

Woodward translates the last part as: "Owing to contact that is (pleasant, unpleasant,) neutral to experience, arises feeling that is (pleasant, unpleasant,) neutral".

## SN 35.130

On cognizing an object with the mano, one explores (makes a concrete representation of) an object productive of joy, one explores an object productive of grief, one explores an object productive of equanimity.

*Manasā dhammaṃ viññaya somanassaṭṭhānīyaṃ dhammaṃ upavicarati domanassaṭṭhānīyaṃ dhammaṃ upavicarati upekhaṭṭhānīyaṃ dhammaṃ upavicarati.*

(mental concretism - manopavicāro)

## MN 140

So was my mano's wish, and these beings came there.

*Iti mama ca manopaṇidhi, ime ca sattā itthattaṃ āgatā'ti.*

## DN 1

“Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there Mara does not exist nor any description of Mara.

Where there is no ear ...

“Where there is no mano, no phenomena, no mano-consciousness, no things to be cognized by mano-consciousness, there Mara does not exist nor any description of Mara.”

*Yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhuvīññāṇaṃ, natthi cakkhuvīññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.*

*Natthi sotaṃ ... pe ...*

*Natthi mano, natthi dhammā, natthi manovīññāṇaṃ, natthi manovīññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā'ti.*

## SN 35.65

And again, a method has been described by me for disciples, practicing which disciples of mine from this body produce another body, with form and made by mano, having all its major and minor parts, not deficient in any sense.

*Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.*

### Note:

Although MN 77 has a parallel in the Madhyama-Āgama, MA 207 does not cover such a production of a mind-made body (manomaya kāya).

**MN 77** (no parallel)

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## NOTES

No wonder why there is this hysteria going on, when one uses the Vedic Sanskrit's Dharmas, to define more properly a word in the Pali's Dhamma (viz. paṭiccasamuppāda). The purely materialistic, empiricist, and naturalist view of the "counterfeit" buddhism, that is increasingly spreading, has much to lose in the process.

It took quite a while, for the western "buddhists", to understand the limits of what the Buddha called the "World" (a.k.a. the "All") - that is to say a "world" that is circumscribed to the domain of senses. And only bad faith can still reduce the all paṭiccasamuppāda, to the mere world of senses, in echt Buddhism. The definitions of the "All" are given in [SN 35.23](#) & [SN 35.24](#) - and the definitions of the Buddhist "World" are given in [SN 35.82](#) ([please see this](#)), [SN 35.107](#) (same as [SN 12.44](#)). Showing undeniably, that the Buddhist "world" is linked to the Saḷāyatana link in paṭiccasamuppāda (the domain of the six fields of senses) - **And paṭiccasamuppāda is not just saḷāyatana.**

I would like to give a general and quick picture of what mano (manas) and citta meant in Vedic philosophy. As well as redefining some obscure and nonsensical translated words; thanks to the context of the Sanskrit texts, that the Buddha, as a Kśatriya, definitely encountered (at least during his youth).

Those who still believe that he did not study and practiced these texts, might as well read SN 7.9:

When kindling firewood, Brahmin,  
do not imagine this external deed brings purity  
For experts (in the dharma,) say no purity is gained  
By one who seeks it outwardly.

*Mā brāhmaṇa dāru samādahāno  
Suddhiṃ amaññi bahiddhā hi etaṃ;  
na hi tena suddhiṃ kusalā vadanti,  
yo bāhirena parisuddhimicche.*

**I've given up kindling firewood** (the burning of wood), Brahmin,  
now I just light the inner flame.

*Hitvā ahaṃ brāhmaṇa dārudāhaṃ  
Ajhattamevujjalayāmi jotim*  
Constantly blazing, constantly converged (kindling),  
I am an arahant living the holy life.

*Niccagginī niccasamāhitatto,  
Arahaṃ ahaṃ brahmacariyaṃ carāmi.*

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## MANO:

*Mano (manas) is the locus of the intellectualisation of an emotional sensory affect. It is the locus of the conscious subjective aspect of feelings or emotions.*

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"There has arisen in me what is agreeable, there has arisen what is disagreeable, there has arisen what is both agreeable and disagreeable."

"Uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ."

### MN 152

*Sanskrit स्नाप manāpa [mana\_āpa] means lit. "reach the manas".*

*So what is agreeable (manāpa,) or disagreeable (amanāpaṃ), or both ( manāpāmanāpa,) seems to be related to "reaching the mano".*

*Also,*

*There is a noteworthy point in regard to the translation of MĀ 163, that has its counterpart to the tayo satipaṭṭhāna, mentioned at MN 137.*

*(We have already seen that the second meaning of sati is obtention/acquisition.)*

*In the MN 137/MĀ 163 extract, the Buddha is depicted as having no emotion whatsoever.*

*Tayo satipaṭṭhāna (in this case "the three ways to the acquisition" (of being a good teacher), is translated as the "three [types] to stop mentation", 三意止. (note that this rendering differs from the translation employed in the Madhyama-āgama as 念處 = locus of mindfulness). 意 means "mentation", and corresponds to mano; the locus of "intellectual" emotion.*

*Alo, SN 35.75 states that feelings in satta are conditioned by mano contact.*

*The pleasant, painful, or neutral feeling that arises conditioned by mano contact: is that permanent or impermanent?"*

*yampidaṃ manosamphassapaccayā uppajjativedayitaṃ sukhaṃ vā dukkhaṃ vāadukkhamasukhaṃ vā tampi niccaṃ vā aniccaṃvā"ti?*

*"Impermanent, sir".*

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## Vedic reference

To make it short and simple, MANO (MANAS) was along the way, in the Vedas\*, a Spirit quite severalized from the creation; and took later on, a somewhat Buddhist meaning; although distributed throughout the all Atman/Brahman/Prajapati(Ka) shebang.

*(\* Veda usually encompasses Samhita, Brahmana, Aranyaka, Upanishad and Sutra - this is what is called Veda).*

CITTA had, since the beginning, the meaning of "observance", (pretty much like the Buddhist's saññā).

To us and to our sons give refuge: keep afar all unobserved hostility.

*adha smā yaccha tanve tane ca chardir acittam yāvaya dveṣaḥ*

RV. 6.46.12

Then later on, citta took the general meaning of "thought" .

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Buddha has really linked mano (manas) to the fields of senses (saḷāyatana) - to the Buddhist "world".

It is not distributed throughout the Dhamma (paṭiccasamupāda) - [as it is in the different Vedic dharmas].

Please, [refer here](#) to the limit of mano, when **paṭigha** is correctly translated (see the blue translation at the end - # 2 & 3 are concerned).

Mano is the [common] arbitrator of all the **faculties** (indriyas) of the senses (see extract **MN 43** above).

## CITTA

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Citta, in the second link of paṭiccasamuppāda, is defined as what is mental - of which feelings, perceptions and intentions are the components ([MN 44 & MA210](#)).

But citta is not just limited to the co-actions (saṅkhārā) of these mental factors.

At inception (viz. in the second link of paṭiccasamupāda,) citta has not yet attained the saḷāyatana (in which there is a [descent \(avakkanti\) of nāma-rūpa](#)); that is to say, a descent of the feeling & perceptions khandhas, in the sphere of senses (saḷāyatana). ([see visual aid](#)). In other words, citta is devoid of "senses", until there is this arising (descent) of nāmarūpa in saḷāyatana.

***With the origination of name-and-form there is the origination of (the becoming/existential/sensory) citta.***

*Nāmarūpasamudayā cittassa samudayo.*

SN 47.42

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Another way to consider Citta & Mano

To put it simply, one needs to divide the subject of citta & mano in two parts:

1. the part that deals with the liberation of citta (which is the goal of the Teaching).

2. the accessorial part, that deals with the wheelings & dealings of the two (just for useful knowledge sake).

1.

- Mano is the [common] arbitrator of all the faculties (indriyas) of the fields of sensory experiences (āyatanas).

- Citta, is the feeler & perceiver.

At inception, in paṭiccasamuppāda, at the 2nd link, citta feels and perceives without the organs & their fields of experience [eye & sight, ...].

One might conjecture that this was not enough to dispel ignorance (avijjā); and that citta had to go through a bodily sensory process, to respond to the question: good? - not good? - Neither, nor?, whenever the citta feels and perceives.

Didn't the Buddha say that the body was "[made to be felt](#)"?

All this to say that, if a "corporeal" citta exists, as we experience it; there exists also an "uncorporeal" citta that is supposed to be freed from the embodied senses.

You, incorporeal citta, far-traveller, lone-wanderer.

Arūpa (citta) dūraṅgama ekacāri

Thag 19.1

This uncorporeal citta is defiled, when it feels and perceives (and gets attached,) through the organs & their fields of experience (āyatana) [eye & sight, ...].

This defilement, or clinging to the organs of senses, and their āyatanas (āyatanani), is called upakkiliṭṭha & byāsatta.

The defiled citta is a necessary evil. Or more precisely, a necessity that became evil (yielding an unavoidable dukkha in the impermanence of the process).

Instead of realizing this unavoidable dukkha - (more pleasure (sukkha) = also more dukkha) - the citta continues its endless wandering in ignorance (avijjā). And man/woman (satta), and all other beings, are the pawn of this game.

However, as seen below, citta and mano are (unconsciously) eager for reason, and true knowledge (vijja). And mano is here to fulfill that underlying need.

Unconsciously, citta asks for vijjā - and the enlightened man/woman, who finally understands the true meaning of dukkha, carries out the liberation of the deluded citta, through the help of the development of the mano.

You, incorporeal mind, far-traveller, lone-wanderer:

I won't do your bidding any more.

Sensual pleasures are suffering, painful, and very dangerous;

I'll wander with my mano focussed only on nibbāna.

Arūpa (citta) dūraṅgama ekacāri,

Na te karissaṃ vacanaṃ idānihaṃ;

Dukkhā hi kāmā kaṭukā mahabbhayā,

Nibbānamevābhimano carissaṃ.

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The men and women who live under your will and command,  
Whatever pleasure they experience,  
They are ignorant and fall under Māra's control;  
Loving life, they're your disciples, citta.  
Ye tuyha chandena vasena vattino,  
Narā ca nārī ca anubhonti yaṃ sukhaṃ;  
Aviddasū māra vasānuvattino,  
Bhavābhinandī tava citta sāvaka"ti.

Thag 19.1

When the deluded citta is defiled, (when it clings to,) there are two types of "cittas" that are involved: cetanā & ceto. The former is the intentional & willing citta; the latter is more of the the subconscious citta (that holds the anusayas (latent tendencies - see MN112 extract above). Both are the "existential/sensorial" variety of citta.

The mixing of mano & citta is called manosañcetanā (mano + saṃ (with) + cetanā). It is what provokes (or not) the maintenance (SN 12.39) and establishing of consciousness, (and indirectly the maintenance of beings) - [See here](#) - (see the yellow square and click on the "establishing of consciousness" link below, to see how consciousness gets established).

Please, see these:

[SN 12.64](#) (scroll down)

[SN 12.63](#)

One might suppose rightly, that citta (through cetanā/intention/will), somewhat "asks" mano, to arbitrate the faculties (indriyas) of the fields of experiences (āyatanāni), so that there is no descent of these faculties in the āyatanas (viz. avoiding the all sensory shebang to be triggered, so as to uncling and be liberated. (again [refer to this](#), to see how the indriyas descend in the āyatanas.)

For citta is "unconsciously" asking for vijja. And mano is the one that can tell citta, how "dukkhaful" is ultimately the sensory world. Providing that satta (through mano,) does realize it; and that mano does not pair with citta, in the endless and dubious wandering.

There is no doubt you'll get back, citta. (viz. "to where you once belong" - like in the Beatles song / to wit, unclung to the sphere of senses.)

"Asaṃsayam citta parā bhavissasi"

Thag 19.21

This is part one - the part that has to do with the goal of the Teaching; viz. liberation.

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2.

To put it more "complicatedly":

There is an accessorial part, that concerns the relationship between mano and citta.



Citta & mano are interlocked, but not intermixed. They work together; however, they are not combined into one.

Contacted, bhikkhus, one feels, contacted one reflects, contacted one perceives (experiences & acknowledges).

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

SN 35.93

The above quote agrees with the [general meaning of saññā](#) (perception), that is " (ap)perception after inquiry".

Sam+jña (saññā), in the pre & post Buddhist Vedic texts, has also the meaning of "acquiescence" - (Which, by the way, is already the somewhat precursor of consciousness (viññāṇa)).

This acquiescence with the sensory feeling, is the clinging of citta to the sphere of senses (saḷāyatana).

Once the citta is defiled (clings to), the all shebang of thinking, pondering, willing, etc., takes place in unison with mano.

There is the part in SN 35.116 that says: "Mano (like the other āyatanāni,) is that in the world by which one is a perceiver of the world (lokasaññī), a conceiver of the world (lokamānī)".

Here, we see that mano allows saññā (perception), like citta.

And we know from MN 18 that:

What one feels, one perceives. What one perceives, one thinks about. What one thinks about, one develops.

yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti (√ पच् pac or [pañc]).

Both citta & mano are engaged in the process of perceiving, and subsequently, of triggering the thinking and developing process.

Citta remains always the master of this wandering game, though:

"The world is led around by citta;

by citta it's dragged here and there.

Citta is the one thing that has all under its control."

"Cittena nīyati loko,

cittena parikassati;

cittassa ekadhammassa, sabbeva vasamanvagū"ti.

SN 1.62

A process that involves also mano, is what is called manasi-karoti (manasi-kṛ):

That is to say, to appropriate (, ith the mano), to assume (ŚBr. - BrĀrUp.), to make (AitBr - RV. ŚBr.), to put in practice (VS. - ŚBr. - AitBr.), to intend to do, to strive after (AV. - ŚBr. - KātyŚr.), **to direct the mind (mano) towards** (attention) (RV.), to do repeatedly (RV. - AV. TS.), to bestow (RV. - ŚBr.), to do , make , perform , accomplish , cause , effect , prepare , undertake (RV.) - through the mano. (these are the meanings of kṛ/kar in pre-Buddhists texts).



In the suttas, the most obvious meaning of manasikaroti is "to direct the mano towards (yonisso - from the origin)".

This is part two - the part that has to do with how citta & mano interlink.

But, again, most of this can be avoided, if one restrains the faculties (indriyani).

Note:

I would definitely stop calling them "minds".

Mano is mano & citta is citta & ceto is ceto. Although they are interconnected, and they intercommunicate at the same level (perception) - and are closely interdependent at satta's level.

Their intentions are either in opposition, or in unisson (for good or worst).

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### **Upakkiliṭṭha citta & Byāsatta citta**

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**Upakkiliṭṭha** - Upa + kiliṭṭha [cp . kilesa (and klesa) - from kilissati]

Kilissati - [from Sk . √ śliṣ] - pp . kiliṭṭha

- pali meaning of going bad, being vexed, with ref . to a heated state.

- to get soiled or stained.

√ श्लिष् śliṣ

- to burn (Dhātup)

OR

√ श्लिष् śliṣ

- to wish to clasp , cling to (AV.)

- to adhere , attach , cling to Suśr. (ChUp. MBh.)

- to be joined or connected (MBh.)

.....

**Byāsatta** [pp . of vy+ā+sañj - cp . āsatta]

- attached to, clinging to.

Āsatta [pp . of ā + sañj]

- lit . hanging on (e.g. one's neck).

- fig . attached to, clinging to.

सज्ज् √ sañj

- to cling or stick or adhere to , be attached to or engaged in or occupied (Br.)

- to be attached or fastened , adhere , cling , stick (ŚBr.)