

SN 41.6

Salāyatanavagga Saṃyutta (Collection On the Six Sense Bases)

Citta Saṃyutta (Connected Discourses on Citta, the Householder)

Citta Vagga (The Section on Citta)

Dutiyakāmaabhū Sutta

“With Kāmaabhū – Part 2”

Translated by Bhikkhu Candana

Copyright © Bhikkhu Candana 2022

At one time, the Venerable Kāmaabhū was living in the Ambataka Wild Mango orchard, in the Macchikāsaṇḍa province, when the householder Citta approached the Venerable Kāmaabhū, and after paying his respects, sat down to one side.

Then the householder Citta, while seated at one side, said to the Venerable Kāmaabhū: “Bhante, how many *saṅkhāras* (activation processes or volitional actions) are there?”

“Householder, of these there are three, which are the bodily *saṅkhāras*, the verbal *saṅkhāras*, and the mental *saṅkhāras*.”

“Sādhu Bhante!” replied Citta in delightful agreement, as he continued on:

“But what, Bhante, are the bodily *saṅkhāras*, what are the verbal *saṅkhāras*, and what are the mental *saṅkhāras*?”

“Householder, the in-and-out breathing are the bodily *saṅkhāras*; thinking and pondering are the verbal *saṅkhāras*, while perceptions and feelings are the mental *saṅkhāras*.”

“Sādhu Bhante!” replied Citta as he approved with delight, while inquiring further:

“But why, Bhante, are the in-and-out breathing considered to be bodily *saṅkhāras*? Why are thinking and pondering considered to be verbal *saṅkhāras*? And why are perceiving and feeling considered to be mental *saṅkhāras*?”

“Householder, the in-and-out breathing take place because of the presence of a body; they are bound with and to the body, therefore the in-and-out breathing are considered to be the bodily *saṅkhāras*.

Further, householder, prior to speaking, someone first thinks and ponders “sub-vocally,” and only after having done so, one breaks into words, therefore thinking and pondering are verbal *saṅkhāras*.

Meanwhile, perceiving and feeling are both mental processes and are bound with and to the mind, therefore perceptions and feelings are mental *saṅkhāras*.”

“Sādhū Bhante!” replied Citta, delighting in the response given by the Ven. Kāmabhū, as he continued:

“But how Bhante, is the cessation of perceptions and feelings attained?

“Householder, it does *not* occur in a way where the Bhikkhu who attains to the cessation of perceptions and feelings would reflect to himself thus: “I am about to attain the cessation of perceptions and feelings,” or “I am now attaining to the cessation of perceptions and feeling,” nor “I have just attained the cessation of perceptions and feelings.” Rather, his mind has already been developed in such a manner that it naturally unfolds into and opens up to that state.”

“Sādhū Bhante!” replied Citta in delightful agreement, as he continued on:

“But Bhante, as the Bhikkhu is attaining to the cessation of perceptions and feelings, what ceases first: The bodily *saṅkhāras*? The verbal *saṅkhāras*? Or the mental *saṅkhāras*?”

“Householder, as the Bhikkhu is attaining to the cessation of perceptions and feelings, the verbal *saṅkhāras* are the ones to cease first, then the bodily *saṅkhāras*, and then finally, the mental *saṅkhāras* are the ones to cease last.”

“Sādhū Bhante!” replied Citta as he approved with delight, and asked further:

“Bhante, is there a difference between a dead person and the Bhikkhu, who has attained to the cessation of perceptions and feelings?”

“Householder, in the case of a dead person who has come to the end of life, the bodily *saṅkhāras* have ceased completely and are all subsided; the verbal *saṅkhāras* have also ceased completely and are all subsided; the mental *saṅkhāras* have also ceased completely and are now subsided; the living vitality (*āyu*) has been exhausted by coming to a halt; the vital heat necessary for life to occur, has been extinguished, and the mental faculties have all dispersed.

However, householder, in the case of the Bhikkhu who has attained to the cessation of perceptions and feelings, the bodily *saṅkhāras* have ceased completely and are all subsided; the verbal *saṅkhāras* have also ceased completely and are all subsided; the mental *saṅkhāras* have also ceased completely and are now subsided. But, the living vitality (*āyu*) has not been exhausted nor come to a halt, the vital heat necessary for life to occur has *not* been extinguished, and the mental faculties in fact are now much clearer and refreshed. This is the difference, householder, between a dead person and one who has attained to the cessation of perceptions and feelings.”

“Sādhū, Sādhū, Bhante!” replied Citta, delighting in the response given by the Ven. Kāmabhū, while continuing to ask further:

“And how Bhante, does one emerge from the state of cessation of perceptions and feelings?”

“Here, householder, in coming out of the cessation of perceptions and feelings, it does *not* happen in a way where the Bhikkhu would reflect to himself: “I am about to emerge from the cessation of perceptions and feelings,” or “I am now emerging from the cessation of perceptions and feeling,” nor “I have just emerged from the cessation of perceptions and feelings.” Rather, his mind has already been developed in such a manner that it naturally emerges from that state.”

“Sādhū Bhante!” replied Citta in delighted agreement, as he asked further:

“But Bhante, as the Bhikkhu is coming out of the cessation of perceptions and feelings, what arises first: The bodily *saṅkhāras*? The verbal *saṅkhāras*? Or the mental *saṅkhāras*?”

“Householder, as the Bhikkhu is emerging from the cessation of perceptions and feelings, the mental *saṅkhāras* are the ones to arise first, then the bodily *saṅkhāras*, and then the verbal *saṅkhāras* are the ones to arise last.”

“Sādhū Bhante!” replied Citta as he approved with delight, while continuing:

“Bhante, what are the types of contact that touch the Bhikkhu who emerges from the cessation of perceptions and feelings?”

“Householder, there are three types of contact that touch the Bhikkhu who emerges from the cessation of perceptions and feelings. These are the perception of emptiness, the perception of the sign-less, and the perception of the undirected, which touch the Bhikkhu who emerges from the cessation of perceptions and feelings.

“Sādhū, Sādhū, Bhante!” exclaimed the householder Citta, being delighted with the Ven. Kāmabhū’s response, as he continued:

“Bhante, in what direction does the mind of the Bhikkhu incline and lean towards, as he emerges from the cessation of perceptions and feelings?”

“Householder, the mind of the Bhikkhu who emerges from the cessation of perceptions and feelings naturally inclines towards seclusion, leans toward seclusion, and slopes into seclusion.”

“Sādhū, Sādhū, Bhante!” said Citta the householder, in joyful agreement, as he continued:

“And what, Bhante, are the conditions that are of the utmost importance to the attainment of the cessation of perceptions and feelings?”

“Now, householder, you are asking at the very end the question that you should have asked *first*! Nevertheless, I will explain it to you.

“Householder, two are the conditions that are of the utmost importance to the attainment of the cessation of perceptions and feelings: stability of mind and penetrative insight.”

Sadhu

Sadhu

Sadhu