

MAHAVĒDALLASUTTA

MN 43 The Greater Series of Questions-and-Answers

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Park.

Then Ven. Maha Kotthita, arising from his seclusion in the late afternoon, went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him.

After an exchange of friendly greetings and courtesies, he sat to one side.

As he was sitting there, he said to Ven. Sariputta,

“Friend, ‘One of poor discernment, one of poor discernment’: Thus is it said.

To what extent is one said to be ‘one of poor discernment’?”

“‘One doesn’t discern, one doesn’t discern’: Thus, friend, one is said to be ‘one of poor discernment.’

And what doesn’t one discern?

One doesn’t discern, ‘This is suffering.’

One doesn’t discern, ‘This is the origination of suffering.’

One doesn’t discern, ‘This is the cessation of suffering.’

One doesn’t discern, ‘This is the practice leading to the cessation of suffering.’

‘One doesn’t discern, one doesn’t discern’: Thus one is said to be ‘one of poor discernment.’”

Saying, “Very good, friend,” Ven. Maha Kotthita — delighting in and approving of Ven. Sariputta’s statement — asked him a further question:

“Discerning, discerning’: Thus is it said. To what extent, friend, is one said to be ‘discerning’?”

“‘One discerns, one discerns’: Thus, friend, one is said to be ‘discerning.’

And what does one discern?

One discerns, ‘This is suffering.’

One discerns, ‘This is the origination of suffering.’

One discerns, ‘This is the cessation of suffering.’

One discerns, ‘This is the practice leading to the cessation of suffering.’

‘One discerns, one discerns’: Thus one is said to be ‘discerning.’”

“‘Consciousness, consciousness’: Thus is it said.

To what extent, friend, is it said to be ‘consciousness’?”

“‘It cognizes, it cognizes’: Thus, friend, it is said to be ‘consciousness.’

And what does it cognize?

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 5. cūḷayamakavaggo, 3. mahāvedallasuttaṃ (MN 43)

evaṃ me suttaṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca,

“‘duppañño duppañño’ti, āvuso, vuccati.

kittāvatā nu kho, āvuso, duppañño’ti vuccatī’ti?”

“‘nappajānāti nappajānāti’ti kho, āvuso, tasmā duppañño’ti vuccati.

“‘kiñca nappajānāti?

‘idaṃ dukkhaṇ’ti nappajānāti,

‘ayaṃ dukkhasamudayo’ti nappajānāti,

‘ayaṃ dukkhanirodho’ti nappajānāti,

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti nappajānāti.

‘nappajānāti nappajānāti’ti kho, āvuso, tasmā duppañño’ti vuccatī’ti.

“‘sādhāvuso’ti kho āyasmā mahākoṭṭhiko āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttariṃ pañhaṃ apucchi —

“‘paññavā paññavā’ti, āvuso, vuccati. kittāvatā nu kho, āvuso, paññavāti vuccatī’ti?”

“‘pajānāti pajānāti’ti kho, āvuso, tasmā paññavāti vuccati.

“‘kiñca pajānāti?

‘idaṃ dukkhaṇ’ti pajānāti,

‘ayaṃ dukkhasamudayo’ti pajānāti,

‘ayaṃ dukkhanirodho’ti pajānāti,

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti pajānāti.

‘pajānāti pajānāti’ti kho, āvuso, tasmā paññavāti vuccatī’ti.

“‘viññāṇaṃ viññāṇaṇ’ti, āvuso, vuccati.

kittāvatā nu kho, āvuso, viññāṇanti vuccatī’ti?”

“‘vijānāti vijānāti’ti kho, āvuso, tasmā viññāṇanti vuccati.

“‘kiñca vijānāti?

It cognizes 'pleasant.'

It cognizes 'painful.'

It cognizes 'neither painful nor pleasant.'

'It cognizes, it cognizes': Thus it is said to be 'consciousness.'"

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"Discernment and consciousness, friend: Are these qualities conjoined or disjoined?

Is it possible, having separated them one from the other, to delineate the difference between them?"

"Discernment and consciousness are conjoined, friend, not disjoined.

It's not possible, having separated them one from the other, to delineate the difference between them.

For what one discerns, that one cognizes. What one cognizes, that one discerns. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference between them."

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"Discernment and consciousness, friend: What is the difference between these qualities that are conjoined, not disjoined?"

"Discernment and consciousness, friend: Of these qualities that are conjoined, not disjoined, discernment is to be developed, consciousness is to be fully comprehended."

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""Feeling, feeling': Thus is it said.

To what extent, friend, is it said to be 'feeling'?"

""It feels, it feels': Thus, friend, it is said to be 'feeling.'"

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And what does it feel?

It feels pleasure.

It feels pain.

It feels neither pleasure nor pain.

'It feels, it feels': Thus it is said to be 'feeling.'"

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""Perception, perception': Thus is it said.

To what extent, friend, is it said to be 'perception'?"

""It perceives, it perceives': Thus, friend, it is said to be 'perception.'"

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And what does it perceive?

It perceives blue.

It perceives yellow.

sukhantipi vijānāti,

dukkhantipi vijānāti,

adukkhamasukhantipi vijānāti.

'vijānāti vijānāti'ti kho, āvuso, tasmā viññāṇanti vuccatī'ti.

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"yā cāvuso, paññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā udāhu viṣaṃsaṭṭhā?

labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun'ti?

"yā cāvuso, paññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā.

na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ.

yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.

tasmā ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun'ti.

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"yā cāvuso, paññā yañca viññāṇaṃ — imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṣaṃsaṭṭhānaṃ kiṃ nānākaraṇaṃ'ti?

"yā cāvuso, paññā yañca viññāṇaṃ — imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṣaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ. idaṃ nesaṃ nānākaraṇaṃ'ti.

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""vedanā vedanā'ti, āvuso, vuccati.

kittāvatā nu kho, āvuso, vedanāti vuccatī'ti?

""vedeti vedetī'ti kho, āvuso, tasmā vedanāti vuccati.

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""kiñca vedeti?

sukhampi vedeti,

dukkhampi vedeti,

adukkhamasukhampi vedeti.

'vedeti vedetī'ti kho, āvuso, tasmā vedanāti vuccatī'ti.

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""saññā saññā'ti, āvuso, vuccati.

kittāvatā nu kho, āvuso, saññāti vuccatī'ti?

""sañjānāti sañjānātī'ti kho, āvuso, tasmā saññāti vuccati.

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""kiñca sañjānāti?

nīlakampi sañjānāti,

pītakampi sañjānāti,

It perceives red.

It perceives white.

'It perceives, it perceives': Thus it is said to be 'perception.'"

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"Feeling, perception, and consciousness, friend: Are these qualities conjoined or disjoined?

Is it possible, having separated them one from another, to delineate the difference among them?"

"Feeling, perception, and consciousness are conjoined, friend, not disjoined.

It is not possible, having separated them one from another, to delineate the difference among them.

For what one feels, that one perceives.

What one perceives, that one cognizes.

Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference among them."

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"Friend, what can be known with the purified mind-consciousness divorced from the five [sense] faculties?"

"Friend, with the purified mind-consciousness divorced from the five faculties the dimension of the boundless of space can be known [as] 'boundless space.'

The dimension of the boundless of consciousness can be known [as] 'boundless consciousness.'

The dimension of nothingness can be known [as] 'There is nothing.'

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"With what does one know a quality that can be known?"

"One knows a quality that can be known with the eye of discernment."

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"And what is the purpose of discernment?"

"The purpose of discernment is direct knowledge, its purpose is full comprehension, its purpose is abandoning."

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"Friend, how many conditions are there for the arising of right view?"

"Friend, there are two conditions for the arising of right view: the voice of another and appropriate attention. These are the two conditions for the arising of right view."

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"And assisted by how many factors does right view have awareness-release as its fruit and reward, and discernment-release as its fruit and reward?"

lohitakampi sañjānāti,

odātampi sañjānāti.

'sañjānāti sañjānāti'ti kho, āvuso, tasmā saññāti vuccatī"ti.

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"yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā udāhu viṣaṃsaṭṭhā?

labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun"ti?

"yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā.

na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ.

yaṃ hāvuso, vedeti taṃ sañjānāti,

yaṃ sañjānāti taṃ vijānāti.

tasmā ime dhammā saṃsaṭṭhā no viṣaṃsaṭṭhā. na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun"ti.

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"nissatṭhena hāvuso, pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyyan"ti?

"nissatṭhena āvuso, pañcahi indriyehi parisuddhena manoviññāṇena

'ananto ākāso'ti ākāśānañcāyatanaṃ neyyaṃ,

'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ neyyaṃ,

'natthi kiñcī'ti ākiñcaññāyatanaṃ neyyan"ti.

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"neyyaṃ panāvuso, dhammaṃ kena pajānāti"ti?

"neyyaṃ kho, āvuso, dhammaṃ paññācakkhunā pajānāti"ti.

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"paññā panāvuso, kimatthiyā"ti?

"paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā"ti.

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"kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā"ti?

"dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāyā — parato ca ghoso, yoniso ca manasikāro. ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā"ti.

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"katihi panāvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā cā"ti?

”Assisted by five factors, right view has awareness-release as its fruit and reward, and discernment-release as its fruit and reward.

There is the case where right view is...

assisted by virtue,
assisted by learning,
assisted by discussion,
assisted by tranquility,
assisted by insight.

Assisted by these five factors, right view has awareness-release as its fruit and reward, and discernment-release as its fruit and reward.”

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”Friend, how many kinds of becoming are there?”

”Friend, there are these three kinds of becoming: sensual becoming, form becoming, formless becoming.”

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”And how is further becoming in the future brought about?”

”The delight, now here, now there, of beings hindered by ignorance and fettered by craving: That’s how further becoming in the future is brought about.”

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”And how is further becoming in the future not brought about?”

”Through the fading of ignorance, the arising of clear knowing, and the cessation of craving: That’s how further becoming in the future is not brought about.”

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”What, friend, is the first jhana?”

”There is the case, friend, where a monk — quite withdrawn from sensual pleasures, withdrawn from unskillful qualities — enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

This is called the first jhana.”

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”And how many factors does the first jhana have?”

”The first jhana has five factors. There is the case where, in a monk who has attained the five-factored first jhana, there occurs directed thought, evaluation, rapture, pleasure, and singleness of mind.

It’s in this way that the first jhana has five factors.”

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”And how many factors are abandoned in the first jhana, and with how many is it endowed?”

“pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā ca.
idhāvuso, sammādiṭṭhi...
sīlānuggahitā ca hoti,
sutānuggahitā ca hoti,
sākacchānuggahitā ca hoti,
samathānuggahitā ca hoti,
vipassanānuggahitā ca hoti.
imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā cā”ti.

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“kati panāvuso, bhavā”ti?

“tayome, āvuso, bhavā — kāmabhavo, rūpabhavo, arūpabhavo”ti.

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“katham panāvuso, āyatim punabbhavābhiniḍḍanti hoti”ti?

“avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsamojjanānaṃ tatratatrābhinandanā — evaṃ āyatim punabbhavābhiniḍḍanti hoti”ti.

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“katham panāvuso, āyatim punabbhavābhiniḍḍanti na hoti”ti?

“avijjāviraṅgaṃ kho, āvuso, vijjuppādā taṇhānirodhā — evaṃ āyatim punabbhavābhiniḍḍanti na hoti”ti.

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“katamaṃ panāvuso, paṭhamam jhānaṃ”ti?

“idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati

idaṃ vuccati, āvuso, paṭhamam jhānaṃ”ti.

-
“paṭhamam panāvuso, jhānaṃ katiāṅgikaṃ”ti?

“paṭhamam kho, āvuso, jhānaṃ pañcaṅgikaṃ. idhāvuso, paṭhamam jhānaṃ samāpānassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṃ cittaṃ kaggatā ca.

paṭhamam kho, āvuso, jhānaṃ evaṃ pañcaṅgikaṃ”ti.

-
“paṭhamam panāvuso, jhānaṃ katiāṅgavippahīnaṃ katiāṅgasamānāgatan”ti?

”Five factors are abandoned in the first jhana, and with five is it endowed.
 There is the case where, in a monk who has attained the first jhana,
 sensual desire is abandoned,
 ill will is abandoned,
 sloth and torpor is abandoned,
 restlessness and anxiety is abandoned,
 uncertainty is abandoned.
 And there occur directed thought, evaluation, rapture, pleasure, and singleness of
 mind.
 It’s in this way that five factors are abandoned in the first jhana, and with five it is
 endowed.”

—
 ”Friend, there are these five faculties each with a separate field, a separate domain,
 and they do not experience one another’s field and domain: the eye-faculty, the
 ear-faculty, the nose-faculty, the tongue-faculty, and the body-faculty.
 Now what do these five faculties — each with a separate field, a separate domain,
 not experiencing one another’s field and domain,
 What experiences [all] their fields and domains?”

”Friend, these five faculties — each with a separate field, a separate domain, not
 experiencing one another’s field and domain: the eye-faculty, the ear-faculty, the
 nose-faculty, the tongue-faculty, and the body-faculty.”

”Friend, these five faculties — each with a separate field, a separate domain, not
 experiencing one another’s field and domain: have the mind as their [common]
 arbitrator. The mind is what experiences [all] their fields and domains.”

—
 ”Now, these five faculties — the eye-faculty, the ear-faculty, the nose-faculty, the
 tongue-faculty, and the body-faculty:
 In dependence on what do they remain standing?”
 ”These five faculties — the eye-faculty, the ear-faculty, the nose-faculty, the
 tongue-faculty, and the body-faculty —
 remain standing in dependence on vitality.”

—
 ”And vitality remains standing in dependence on what?”
 ”Vitality remains standing in dependence on heat.”

—
 ”And heat remains standing in dependence on what?”
 ”Heat remains standing in dependence on vitality.”

—
 ”Just now, friend Sariputta, we understood you to say,
 ’Vitality remains standing in dependence on heat.’

“paṭhamam kho, āvuso, jhānam pañcaṅgavippahīnam, pañcaṅgasamannāgataṃ.
 idhāvuso, paṭhamam jhānam samāpannassa bhikkhuno...
 kāmacchando pahīno hoti,
 byāpādo pahīno hoti,
 thīnamiddham pahīnam hoti,
 uddhaccakukkuccam pahīnam hoti,
 vicikicchā pahīnā hoti;
 vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca.

paṭhamam kho, āvuso, jhānam evam pañcaṅgavippahīnam
 pañcaṅgasamannāgatan”ti.

—
 “pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa
 gocaravisayaṃ paccanubhonti, seyyathidaṃ — cakkhundriyaṃ, sotindriyaṃ,
 ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
 imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na
 aññamaññassa gocaravisayaṃ paccanubhontānaṃ,
 kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhoti”ti?
 “pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa
 gocaravisayaṃ paccanubhonti, seyyathidaṃ — cakkhundriyaṃ, sotindriyaṃ,
 ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
 imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na
 aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca
 nesaṃ gocaravisayaṃ paccanubhoti”ti.

—
 “pañcimāni, āvuso, indriyāni, seyyathidaṃ — cakkhundriyaṃ, sotindriyaṃ,
 ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
 imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhanti”ti?
 “pañcimāni, āvuso, indriyāni, seyyathidaṃ — cakkhundriyaṃ, sotindriyaṃ,
 ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
 imāni kho, āvuso, pañcindriyāni āyuraṃ paṭicca tiṭṭhanti”ti.

—
 “āyuraṃ panāvuso, kiṃ paṭicca tiṭṭhanti”ti?
 “āyuraṃ usmaṃ paṭicca tiṭṭhanti”ti.

—
 “usmā panāvuso, kiṃ paṭicca tiṭṭhanti”ti?
 “usmā āyuraṃ paṭicca tiṭṭhanti”ti.

—
 “idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma —
 ‘āyuraṃ usmaṃ paṭicca tiṭṭhanti’ti.

And just now we understood you to say,

‘Heat remains standing in dependence on vitality.’

Now how is the meaning of these statements to be seen?”

”In that case, friend, I will give you analogy, for there are cases where it is through an analogy that an intelligent person understands the meaning of a statement.

Suppose an oil lamp is burning. Its radiance is discerned in dependence on its flame, and its flame is discerned in dependence on its radiance.

In the same way, vitality remains standing in dependence on heat, and heat remains standing in dependence on vitality.

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”Friend, are vitality-fabrications the same thing as feeling-states? Or are vitality-fabrications one thing, and feeling-states another?”

”Vitality-fabrications are not the same thing as feeling-states, friend. If vitality-fabrications were the same thing as feeling-states, the emergence of a monk from the attainment of the cessation of feeling and perception would not be discerned.

It’s because vitality-fabrications are one thing and feeling-states another that the emergence of a monk from the attainment of the cessation of perception and feeling is discerned.”

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”When this body lacks how many qualities does it lie discarded and forsaken, like a senseless log?”

”When this body lacks these three qualities — vitality, heat, and consciousness — it lies discarded and forsaken like a senseless log.”

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”What is the difference between one who is dead, who has completed his time, and a monk who has attained the cessation of perception and feeling?”

”In the case of the one who is dead, who has completed his time,

his bodily fabrications have ceased and subsided,

his verbal fabrications have ceased and subsided,

his mental fabrications have ceased and subsided,

his vitality is exhausted,

his heat subsided,

and his faculties are scattered.

But in the case of a monk who has attained the cessation of perception and feeling,

his bodily fabrications have ceased and subsided,

his verbal fabrications have ceased and subsided,

his mental fabrications have ceased and subsided,

his vitality is not exhausted,

idāneva pana mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma — ‘usmā āyuṃ paṭicca tiṭṭhati’ ti.

“yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo” ti?

“tena hāvuso, upamaṃ te karissāmi; upamāyapidekacce viññū purisā bhāsitassa atthaṃ ājānanti.

seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati;

evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhati, usmā āyuṃ paṭicca tiṭṭhati” ti.

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“teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā” ti? “na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā.

te ca hāvuso, āyusaṅkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha.

yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyati” ti.

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“yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetanaṃ” ti?

“yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti — āyu usmā ca viññāṇaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetanaṃ” ti.

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

“yvāyaṃ, āvuso, mato kālaṅkato tassa

kāyasaṅkhārā niruddhā paṭippassaddhā,

vacīsaṅkhārā niruddhā paṭippassaddhā,

cittasaṅkhārā niruddhā paṭippassaddhā,

āyu parikkhīṇo,

usmā vūpasantā,

indriyāni paribhinnāni.

yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi

kāyasaṅkhārā niruddhā paṭippassaddhā,

vacīsaṅkhārā niruddhā paṭippassaddhā,

cittasaṅkhārā niruddhā paṭippassaddhā,

āyu na parikkhīṇo,

his heat has not subsided,
and his faculties are exceptionally clear.
This is the difference between one who is dead, who has completed his time, and
a monk who has attained the cessation of perception and feeling.”

“Friend, how many conditions are there for the attainment of the
neither-pleasant-nor-painful awareness-release?”

“Friend, there are four conditions for the attainment of the
neither-pleasant-nor-painful awareness-release.

There is the case where a monk, with the abandoning of pleasure and pain — as
with the earlier disappearance of joy and grief — enters and remains in the fourth
jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

These are the four conditions for the attainment of the
neither-pleasant-nor-painful awareness-release.

“How many conditions are there for the attainment of the signless
awareness-release?”

“There are two conditions for the attainment of the signless awareness-release:
lack of attention to all signs and attention to the signless property.
These are the two conditions for the attainment of the signless awareness-release.”

“And how many conditions are there for the persistence of the signless
awareness-release?”

“There are three conditions for the persistence of the signless awareness-release:
lack of attention to all signs, attention to the signless property, and a prior act of
will.

These are the three conditions for the persistence of the signless
awareness-release.”

“And how many conditions are there for the emergence from the signless
awareness-release?”

“There are two conditions for the emergence from the signless awareness-release:
attention to all signs and lack of attention to the signless property.
These are the two conditions for the emergence from the signless
awareness-release.”

“The immeasurable awareness-release,
the nothingness awareness-release,
the emptiness awareness-release,
the signless-awareness-release:

usmā avūpasantā,
indriyāni vipprasannāni.
yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodham
samāpanno — idaṃ nesaṃ nānākaraṇaṃ”ti.

“kati panāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiya”ti?

“cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiya.

idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ
upekkhāsati pārissuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.
ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiya”ti.

“kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiya”ti?

“dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiya —
sabbanimittānaṃ amanasikāro, animittāya ca dhātuyā manasikāro.
ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiya”ti.

“kati panāvuso, paccayā animittāya cetovimuttiyā ṭhitiyā”ti?

“tayo kho, āvuso, paccayā animittāya cetovimuttiyā ṭhitiyā — sabbanimittānaṃ
amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisāṅkhāro.

ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā ṭhitiyā”ti.

“kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya”ti?

“dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya —
sabbanimittānaṃ manasikāro, animittāya ca dhātuyā amanasikāro.
ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāya”ti.

“yā cāyaṃ, āvuso, appamāṇā cetovimutti,
yā ca ākiñcaṇṇā cetovimutti,
yā ca suññatā cetovimutti,
yā ca animittā cetovimutti —

Are these qualities different in meaning and different in name, or are they one in meaning and different only in name?”

”The immeasurable awareness-release,
the nothingness awareness-release,
the emptiness awareness-release,
the signless-awareness-release:

There is a way of explanation by which these qualities are different in meaning and different in name,

and there is a way of explanation by which these qualities are one in meaning and different only in name.

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”And what is the way of explanation by which these qualities are different in meaning and different in name?

There is the case where a monk keeps pervading the first direction — as well as the second direction, the third, and the fourth — with an awareness imbued with good will.

Thus he keeps pervading above, below, and all around, everywhere and in every respect the all-encompassing world with an awareness imbued with good will: abundant, expansive, immeasurable, free from hostility, free from ill will.

”He keeps pervading the first direction — as well as the second direction, the third, and the fourth — with an awareness imbued with compassion.

Thus he keeps pervading above, below, and all around, everywhere and in every respect the all-encompassing world with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will.

”He keeps pervading the first direction — as well as the second direction, the third, and the fourth — with an awareness imbued with appreciation.

Thus he keeps pervading above, below, and all around, everywhere and in every respect the all-encompassing world with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

”He keeps pervading the first direction — as well as the second direction, the third, and the fourth — with an awareness imbued with equanimity.

Thus he keeps pervading above, below, and all around, everywhere and in every respect the all-encompassing world with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

”This is called the immeasurable awareness-release.

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”And what is the nothingness awareness-release?

There is the case where a monk, with the complete transcending of the dimension of the boundless of consciousness, [perceiving,] ’There is nothing,’ enters and remains in the dimension of nothingness.

ime dhammā nānāthā ceva nānābyañjanā ca udāhu ekatthā byañjanameva nānan”ti?

“yā cāyaṃ, āvuso, appamāṇā cetovimutti,
yā ca ākiñcaññā cetovimutti,
yā ca suññatā cetovimutti,
yā ca animittā cetovimutti —

atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca;

atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā, byañjanameva nānaṃ”.

-

“katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca”?

“idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

ayaṃ vuccatāvuso, appamāṇā cetovimutti”.

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“katamā cāvuso, ākiñcaññā cetovimutti”?

“idhāvuso, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati.

This is called the nothingness awareness-release.

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”And what is the emptiness awareness-release?

There is the case where a monk, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: ’This is empty of self or of anything pertaining to self.’

This is called the emptiness awareness-release.

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”And what is the signless awareness-release?

There is the case where a monk, through not attending to all signs, enters and remains in the signless concentration of awareness.

This is called the signless awareness-release.

”This is the way of explaining by which these qualities are different in meaning and different in name.

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”And what is the way of explaining whereby these qualities are one in meaning and different only in name?

”Passion, friend, is a making of limits.

Aversion is a making of limits.

Delusion is a making of limits.

In a monk whose fermentations are ended, these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Now, to the extent that there is immeasurable awareness-release, the unshakeable deliverance of mind is declared the foremost. And this unshakeable deliverance of mind is empty of passion, empty of aversion, empty of delusion.

”Passion is a something.

Aversion is a something.

Delusion is a something.

In a monk whose fermentations are ended, these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Now, to the extent that there is nothingness awareness-release, the unshakeable deliverance of mind is declared the foremost. And this unshakeable deliverance of mind is empty of passion, empty of aversion, empty of delusion.

”Passion is a making of signs.

Aversion is a making of signs.

Delusion is a making of signs.

In a monk whose fermentations are ended, these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

ayaṃ vuccatāvuso, ākiñcaññā cetovimutti”.

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”katamā cāvuso, suññatā cetovimutti”?

”idhāvuso, bhikkhu araññagato vā rukkhamaṇagato vā suññāgāragato vā iti paṭisañcikkhati — ‘suññamidaṃ attena vā attaniyena vā’ ti.

ayaṃ vuccatāvuso, suññatā cetovimutti”.

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”katamā cāvuso, animittā cetovimutti”?

”idhāvuso, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

ayaṃ vuccatāvuso, animittā cetovimutti.

ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca”.

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”katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanaṃ nānaṃ”?

”rāgo kho, āvuso, pamāṇakaraṇo,

doso pamāṇakaraṇo,

moho pamāṇakaraṇo.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā.

yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamaṃ khāyati. sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

rāgo kho, āvuso, kiñcano,

doso kiñcano,

moho kiñcano.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā.

yāvatā kho, āvuso, ākiñcaññā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamaṃ khāyati. sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

rāgo kho, āvuso, nimittakaraṇo,

doso nimittakaraṇo,

moho nimittakaraṇo.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā.

Now, to the extent that there is signless awareness-release, the unshakeable deliverance of mind is declared the foremost. And this unshakeable deliverance of mind is empty of passion, empty of aversion, empty of delusion.

”This, friend, is the way of explaining whereby these qualities are one in meaning and different only in name.”

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That is what Ven. Sariputta said. Gratified, Ven. Maha Kotthita delighted in Ven. Sariputta’s words.

The Greater Series of Questions-and-Answers is complete

yāvatā kho, āvuso, animittā cetovimuttiyo, akuppā tāsāṃ cetovimutti
aggamakkhāyati. sā kho panākuppā cetovimutti suññā rāgena, suññā dosena,
suññā mohena.

ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā
byañjanameva nānan”ti.

-

idamavocāyasmā sārīputto. attamano āyasmā mahākoṭṭhiko āyasmato sārīputtassa
bhāsitaṃ abhinandīti.

mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.