

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,

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"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.'"

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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.'"

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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.'"

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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.'"

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""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.'"

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And what does it cognize?

Majjhima Nikāya, mūlapaṇṇāsapāli, 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 sāraṇīyaṃ 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
visaṃsaṭṭhā?
labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ
paññāpetun”ti?
“yā cāvuso, paññā yañca viññāṇaṃ — ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā.
na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ
paññāpetuṃ.
yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.
tasmā ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. na ca labbhā imesaṃ
dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti.

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“yā cāvuso, paññā yañca viññāṇaṃ — imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no
visaṃsaṭṭhānaṃ kiṃ nānākaraṇaṃ”ti?
“yā cāvuso, paññā yañca viññāṇaṃ — imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no
visaṃsaṭṭhānaṃ 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 vedeti’ti kho, āvuso, tasmā vedanāti vuccati.

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“kiñca vedeti?
sukhampi vedeti,
dukkhampi vedeti,
adukkhamasukhampi vedeti.
‘vedeti vedeti’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

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“‘saññā saññā’ti, āvuso, vuccati.
kittāvatā nu kho, āvuso, saññāti vuccatī”ti?
“‘sañjānāti sañjānāti’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
paññāpetun.

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 cetovimuttiphalā ca hoti
cetovimuttiphalānisamsā ca, paññāvimuttiphalā ca hoti
paññāvimuttiphalānisamsā ca.

idhāvuso, sammādiṭṭhi...

silānuggahitā ca hoti,

sutānuggahitā ca hoti,

sācacchānuggahitā ca hoti,

samathānuggahitā ca hoti,

vipassanānuggahitā ca hoti.

imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti
cetovimuttiphalānisamsā ca, paññāvimuttiphalā ca hoti
paññāvimuttiphalānisamsā 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?

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

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“katamaṃ panāvuso, paṭhamaṃ jhānaṃ”ti?

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

idaṃ vuccati, āvuso, paṭhamaṃ jhānaṃ”ti.

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“paṭhamaṃ panāvuso, jhānaṃ katiāṅgikaṃ”ti?

“paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgikaṃ. idhāvuso, paṭhamaṃ jhānaṃ
samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṃ
cittakaggatā ca.

paṭhamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgikaṃ”ti.

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“paṭhamaṃ panāvuso, jhānaṃ katiāṅgavippahīnaṃ katiāṅgasamannāgataṃ”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.”

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”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.”

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”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.”

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”And vitality remains standing in dependence on what?”

”Vitality remains standing in dependence on heat.”

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”And heat remains standing in dependence on what?”

”Heat remains standing in dependence on vitality.”

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”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,
uddhaccakukkuccaṃ pahīnam hoti,
vicikicchā pahīnā hoti;
vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca.

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

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“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.

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“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.

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“āyuraṃ panāvuso, kiṃ paṭicca tiṭṭhanti”ti?
“āyuraṃ ussamaṃ paṭicca tiṭṭhanti”ti.

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

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“idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma —
‘āyuraṃ ussamaṃ 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; upamāyapidhekacce 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.

-

“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.

-

“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 parikkhīno,
usmā vūpasantā,
indriyāni paribhinnāni.

yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi
kāyasaṅkhārā niruddhā paṭippassaddhā,
vacīsaṅkhārā niruddhā paṭippassaddhā,
cittasaṅkhārā niruddhā paṭippassaddhā,
āyu na parikkhīno,

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 vip̐pasannāni.
yväyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ
samāpanno — idaṃ nesaṃ nānākaraṇaṃ”ti.

—
“kati panāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti?

“cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā.

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

—
“kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiyā”ti?

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

—
“kati panāvuso, paccayā animittāya cetovimuttiyā ñhitiyā”ti?

“tayo kho, āvuso, paccayā animittāya cetovimuttiyā ñhitiyā — sabbanimittānaṃca
amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisaṅkhāro.

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

—
“kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti?

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

—
“yā cāyaṃ, āvuso, appamāṇā cetovimutti,
yā ca ākiṇcaṇṇā 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.

-

"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.

-

"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”.

—
“katamā cāvuso, ākiñcaññā cetovimutti”?

“idhāvuso, bhikkhu sabbaso viññāṇācāyatanāṃ samatikkamma natthi kiñcīti ākiñcaññāyatanāṃ upasampajja viharati.

This is called the nothingness awareness-release.

-

"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.

-

"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.

-

"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”.

-

“katamā cāvuso, suññatā cetovimutti”?

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

ayaṃ vuccatāvuso, suññatā cetovimutti”.

-

“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”.

-

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

“rāgo kho, āvuso, pamāṇakaraṇo,

doso pamāṇakaraṇo,

moho pamāṇakaraṇo.

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā.

yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamaḥkāyati. 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 tāsaṃ cetovimutti aggamaḥkāyati. 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.”

-

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 tāsam cetovimutti
aggamakkhāyati. sā kho panākuppā cetovimutti suññā rāgena, suññā dosena,
suññā mohena.

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

-

idamavocāyasmā sāriputto. attamano āyasmā mahākoṭṭhiko āyasmato sāriputtassa
bhāsitaṃ abhinandīti.

mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

CŪḲAṲEDALLAṢUTTA

Collection of Middle Length Discourses, Shorter Chapter on the Pairs The Lesser Series of Questions-and-Answers

Thus I heard: At one time the Blessed One was living near Rājagaha at the Squirrel's Feeding Place in Bamboo Wood.

The devotee Visākha approached the nun Dhammadinnā, and after approaching and worshipping the nun Dhammadinnā, he sat on one side. While sitting on one side the devotee Visākha said this to the nun Dhammadinnā:

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“ ‘Embodiment, embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be embodiment by the Blessed One?”

“These five aggregates affected by clinging, friend Visākha, are said to be embodiment by the Blessed One, as follows:

the form aggregate affected by clinging, the feelings aggregate affected by clinging, the perceptions aggregate affected by clinging, the (mental) formations aggregate affected by clinging, the consciousness aggregate affected by clinging. These five aggregates affected by clinging, friend Visākha, are said to be embodiment by the Blessed One.”

-
“Well said, Noble Lady,” said the devotee Visākha, and after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā, he asked a further question to the nun Dhammadinnā:

“ ‘The arising of embodiment, the arising of embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be the arising of embodiment by the Blessed One?”

“It is that craving which leads to continuation in existence, friend Visākha, which is connected with enjoyment and passion, greatly enjoying this and that, as follows: craving for sense pleasures craving for continuation craving for discontinuation.

This, friend Visākha, is said to be the arising of embodiment by the Blessed One.

-
“ ‘The cessation of embodiment, the cessation of embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be the cessation of embodiment by the Blessed One?”

“It is the complete fading away and cessation without remainder of that craving, friend Visākha, liberation, letting go, release and non-adherence.

This, friend Visākha, is said to be the cessation of embodiment by the Blessed One.”

-
“ ‘The path leading to the cessation of embodiment, the path leading to the cessation of embodiment,’ is said, Noble Lady. What, Noble Lady, is said to be the path leading to the cessation of embodiment by the Blessed One?”

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 5. cūḷayamakavaggo, 4. cūḷavedallasuttam (MN 44)

evaṃ me sutam — ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami; upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca:

—
“sakkāyo sakkāyo’ti, ayye, vuccati. katamo nu kho, ayye, sakkāyo vutto bhagavatā’ti?

“pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ —

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā’ti.

—
“sādhayye’ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttarim pañhaṃ apucchi,

“sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati. katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā’ti?

“yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ — kāmataṇhā bhavataṇhā vibhavataṇhā;

ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā’ti.

—
“sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati. katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā’ti?

“yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo;

ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā’ti.

—
“sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā’ti, ayye, vuccati. katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā’ti?

“It is this noble path with eight factors, friend Visākha, as follows: right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration.”

-

“Is this clinging, Noble Lady, (the same as) the five aggregates affected by clinging, or is clinging different from the five aggregates affected by clinging?”

“This clinging, friend Visākha, is not (the same as) the five aggregates affected by clinging, nor is clinging different from the five aggregates affected by clinging. But whatever desire and passion there is for the five aggregates affected by clinging, that is the clinging right there.”

-

“But what, Noble Lady, is embodiment view?”

“Here, friend Visākha, an unlearned worldling, one who doesn’t meet the Noble Ones, who is unskilled in the Noble Dhamma, untrained in the Noble Dhamma, one who doesn’t meet Good People, who is unskilled in the Good People’s Dhamma, untrained in the Good People’s Dhamma,

views bodily form as self, or self as endowed with bodily form, or bodily form as in self, or self as in bodily form.

Views feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

Views perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

Views (volitional) formations as self, or self as endowed with (volitional) formations, or (volitional) formations as in self, or self as in (volitional) formations.

Views consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

This, friend Visākha, is embodiment view.”

-

“But how, Noble Lady, is there no embodiment view?”

“Here, friend Visākha, a learned noble disciple, one who meets the Noble Ones, who is skilled in the Noble Dhamma, trained in the Noble Dhamma, one who meets Good People, who is skilled in the Good People’s Dhamma, trained in the Good People’s Dhamma,

doesn’t view bodily form as self, or self as endowed with bodily form, or bodily form as in self, or self as in bodily form.

Doesn’t view feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

Doesn’t view perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

“ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ — sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

-

“taññeva nu kho, ayye, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādānaṃ”ti?

“na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ”ti.

-

“kathaṃ panāyye, sakkāyadiṭṭhi hotī”ti?

“idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto,

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

vedanaṃ attato samanupassati, vedanavantaṃ vā attānaṃ, attani vā vedanaṃ, vedanasmiṃ vā attānaṃ.

saññānaṃ attato samanupassati, saññavantaṃ vā attānaṃ, attani vā saññānaṃ, saññasmiṃ vā attānaṃ.

saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhārasmiṃ vā attānaṃ.

viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ.

evaṃ kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

-

“kathaṃ panāyye, sakkāyadiṭṭhi na hotī”ti?

“idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto,

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

na vedanaṃ attato samanupassati, na vedanavantaṃ vā attānaṃ, na attani vā vedanaṃ, na vedanasmiṃ vā attānaṃ.

na saññānaṃ attato samanupassati, na saññavantaṃ vā attānaṃ, na attani vā saññānaṃ, na saññasmiṃ vā attānaṃ.

Doesn't view (volitional) formations as self, or self as endowed with (volitional) formations, or (volitional) formations as in self, or self as in (volitional) formations.

Doesn't view consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

Thus, friend Visākha, there is no embodiment view."

-

"But what, Noble Lady, is the Eightfold Noble Path?"

"It is this noble path with eight factors, friend Visākha, as follows:

right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration."

-

"But is the eightfold Noble Path, Noble Lady, conditioned or unconditioned?"

"The eightfold Noble Path, friend Visākha, is conditioned."

-

"Are the three constituents comprised within the eightfold Noble Path, Noble Lady, or is the eightfold Noble Path comprised within the three constituents?"

"The three constituents are not comprised within the eightfold Noble Path, friend Visākha, but the eightfold Noble Path is comprised within the three constituents. Whatever is right speech, friend Visākha, and whatever is right action, and whatever is right livelihood, these things are comprised within the virtue constituent.

Whatever is right endeavour, and whatever is right mindfulness, and whatever is right concentration, these things are comprised within the concentration constituent.

Whatever is right view, and whatever is right thought, these things are comprised within the wisdom constituent.

-

"But what, Noble Lady, is concentration,

what are the causes of concentration,

what are the accessories to concentration,

what is the development of concentration?"

"Whatever is one-pointedness of mind, friend Visākha, that is concentration,

the four ways of attending to mindfulness are the causes of concentration,

the four right endeavours are the accessories to concentration,

whatever repetition of these things there is, their development, being made much of, this is the development of concentration herein."

-

"But what, Noble Lady, are the formations?"

"There are these three formations, friend Visākha: the bodily formation, the speech formation, the mental formation."

na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ, na attani vā saṅkhāre, na saṅkhārasmiṃ vā attānaṃ.

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ.
evaṃ kho, āvuso visākha, sakkāyadiṭṭhi na hoti”ti.

-
“katamo panāyye, ariyo aṭṭhaṅgiko maggo”ti?
“ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ —
sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo
sammāvāyāmo sammāsati sammāsamādhi”ti.

-
“ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?
“ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”ti.

-
“ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi
khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito”ti?
“na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā;
tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito.
yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime
dhammā silakkhandhe saṅgahitā.

yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā
samādhikkhandhe saṅgahitā.

yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe
saṅgahitā”ti.

-
“katamo panāyye, samādhi,
katame dhammā samādhinimittā,
katame dhammā samādhiparikkhārā,
katamā samādhibhāvanā”ti?
“yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi;
cattāro satipaṭṭhānā samādhinimittā;
cattāro sammappadhānā samādhiparikkhārā.
yā tesameva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha
samādhibhāvanā”ti.

-
“kati panāyye, saṅkhārā”ti?
“tayome, āvuso visākha, saṅkhārā — kāyasaṅkhāro, vacīsaṅkhāro,
cittasaṅkhāro”ti.

-
“But what, Noble Lady, is bodily formation, what is speech formation, what is mental formation?”

“In-breathing and out-breathing, friend Visākha, is bodily formation, thinking and reflection is speech formation, perception and feeling is mental formation.”

-
“But why is in-breathing and out-breathing, Noble Lady, bodily formation, why is thinking and reflection speech formation, why is perception and feeling mental formation?”

“In-breathing and out-breathing, friend Visākha, are bodily, these things are bound up with the body, therefore in-breathing and out-breathing is a bodily formation.

Having thought and reflected beforehand, friend Visākha, he afterwards breaks forth with a word, therefore thinking and reflection is a speech formation.

Perception and feeling are mental factors, these things are bound up with the mind, therefore perception and feeling are mental formations.”

-
“But how, Noble Lady, is the cessation of perception and feeling attained?”

“A monastic who is attaining the cessation of perception and feeling, friend Visākha, does not think:

‘I will attain the cessation of perception and feeling,’ or

‘I am attaining the cessation of perception and feeling,’ or

‘I have attained the cessation of perception and feeling.’

But previously his mind has been developed so that it leads to that state.”

-
“But for a monastic who has attained the cessation of perception and feeling, Noble Lady, which things cease first: bodily formation, or speech formation, or mental formation?”

“For a monastic who is attaining the cessation of perception and feeling, friend Visākha, first speech formation ceases, then bodily formation ceases, then mental formation ceases.”

-
“But what, Noble Lady, is the emergence from the cessation of perception and feeling?”

“A monastic who is emerging from the cessation of perception and feeling, friend Visākha, does not think:

‘I will emerge from the cessation of perception and feeling,’ or,

‘I am emerging from the cessation of perception and feeling,’ or,

‘I have emerged from the cessation of perception and feeling.’

But previously his mind has been developed so that it leads to that state.”

-

“katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

-

“kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro.

pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro.

saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

-

“kathaṃ panāyye, saññāvedayitanirodhasamāpatti hoti”ti?

“na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti —

‘ahaṃ saññāvedayitanirodhaṃ samāpajjissan’ti vā,

‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmi’ti vā,

‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā.

atha khvāssa pubbeva tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upaneti”ti.

-

“saññāvedayitanirodhaṃ samāpajjantass panāyye, bhikkhuno katame dhammā paṭhamaṃ nirujjhanti — yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

-

“kathaṃ panāyye, saññāvedayitanirodhasamāpattiyā vuṭṭhānaṃ hoti”ti?

“na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti —

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissan’ti vā,

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmi’ti vā,

‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā.

atha khvāssa pubbeva tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upaneti”ti.

-
“But for a monastic who has emerged from the cessation of perception and feeling, Noble Lady, which things arise first: bodily formation, or speech formation, or mental formation?”

“For a monastic who is emerging from the cessation of perception and feeling, friend Visākha, first mental formation arises, then bodily formation arises, then speech formation arises.”

-
“Having emerged from the cessation of perception and feeling, Noble Lady, how many contacts touch that monastic?”

“Having emerged from the cessation of perception and feeling, friend Visākha, three contacts touch that monastic: emptiness contact, signlessness contact, desirelessness contact.”

-
“For a monastic who has emerged from the cessation of perception and feeling, Noble Lady, what does his mind incline towards, what does it slope towards, what does it slant towards?”

“For a monastic who has emerged from the cessation of perception and feeling, friend Visākha, his mind inclines towards seclusion, it slopes towards seclusion, it slants towards seclusion.”

-
“But how many feelings are there, Noble Lady?”

“There are three feelings, friend Visākha: pleasant feeling, unpleasant feeling, and neither-unpleasant-nor-pleasant feeling.”

-
“But what, Noble Lady, is pleasant feeling, what is unpleasant feeling, what is neither-unpleasant-nor-pleasant feeling?”

“Whatever, friend Visākha, is bodily or mentally pleasant and agreeable feeling: that is pleasant feeling.

Whatever, friend Visākha, is bodily or mentally unpleasant and disagreeable feeling: that is unpleasant feeling.

Whatever, friend Visākha, is bodily or mentally neither agreeable nor disagreeable feeling: that is neither-unpleasant-nor-pleasant feeling.”

-
“But regarding pleasant feeling, Noble Lady: what is pleasant, what is unpleasant, regarding unpleasant feeling: what is pleasant, what is unpleasant, regarding neither-unpleasant-nor-pleasant feeling: what is pleasant, what is unpleasant?”

“Pleasant feeling, friend Visākha, is pleasant when it persists, unpleasant when it changes,

-

“saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam upajjanti — yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam upajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

-

“saññāvedayitanirodhasamāpattiyā vuṭṭhitam panāyye, bhikkhum kati phassā phusanti”ti?

“saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho, āvuso visākha, bhikkhum tayo phassā phusanti — suññato phasso, animitto phasso, appaṇihito phasso”ti.

-

“saññāvedayitanirodhasamāpattiyā vuṭṭhitassa panāyye, bhikkhuno kiṃninnam cittaṃ hoti kiṃpoṇam kiṃpabbhāran”ti?

“saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso visākha, bhikkhuno vivekaninnam cittaṃ hoti, vivekaṇaṃ vivekapabbhāran”ti.

-

“kati panāyye, vedanā”ti?

“tisso kho imā, āvuso visākha, vedanā — sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

-

“katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātamaṃ vedayitaṃ — ayaṃ sukhā vedanā.

yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātamaṃ vedayitaṃ — ayaṃ dukkhā vedanā.

yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātamaṃ nāsātamaṃ vedayitaṃ — ayaṃ adukkhamasukhā vedanā”ti.

-

“sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“sukhā kho, āvuso visākha, vedanā tṭhisukhā vipariṇāmadukkhā;

unpleasant feeling is unpleasant when it persists, pleasant when it changes, neither-unpleasant-nor-pleasant feeling is pleasant when known, and unpleasant when unknown.”

-

“But for pleasant feeling, Noble Lady, what tendency underlies it, for unpleasant feeling what tendency underlies it, for neither-unpleasant-nor-pleasant feeling what tendency underlies it?”

“For pleasant feeling, friend Visākha, the tendency to passion underlies it, for unpleasant feeling the tendency to repulsion underlies it, for neither-unpleasant-nor-pleasant feeling ignorance underlies it.”

-

“But for all pleasant feeling, Noble Lady, does the tendency to passion underlie it, for all unpleasant feeling does the tendency to repulsion underlie it, for all neither-unpleasant-nor-pleasant feeling does the tendency to ignorance underlie it?”

“Not for all pleasant feeling, friend Visākha, does the tendency to passion underlie it, not for all unpleasant feeling does the tendency to repulsion underlie it, not for all neither-unpleasant-nor-pleasant feeling does the tendency to ignorance underlie it.”

-

“But for all pleasant feeling, Noble Lady, what should be abandoned, for all unpleasant feeling what should be abandoned, for all neither-unpleasant-nor-pleasant feeling what should be abandoned?”

“For pleasant feeling, friend Visākha, the tendency to passion should be abandoned, for unpleasant feeling the tendency to repulsion should be abandoned, for neither-unpleasant-nor-pleasant feeling the tendency to ignorance should be abandoned.”

-

“But for all pleasant feeling, Noble Lady, (is there) a tendency to passion that should be abandoned, for all unpleasant feeling (is there) a tendency to repulsion that should be abandoned,

for all neither-unpleasant-nor-pleasant feeling (is there) a tendency to ignorance that should be abandoned?”

“Not for all pleasant feeling, friend Visākha, (is there) a tendency to passion that should be abandoned, not for all unpleasant feeling (is there) a tendency to repulsion that should be abandoned,

dukkhā vedanā t̥hitidukkhā vipariṇāmasukhā;
adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti.

-
“sukhāya panāyye, vedanāya kiṃ anusayo anuseti,
dukkhāya vedanāya kiṃ anusayo anuseti,
adukkhamasukhāya vedanāya kiṃ anusayo anuseti”ti?
“sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti,
dukkhāya vedanāya paṭighānusayo anuseti,
adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

-
“sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti,
sabbāya dukkhāya vedanāya paṭighānusayo anuseti,
sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti?

“na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti,
na sabbāya dukkhāya vedanāya paṭighānusayo anuseti,
na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

-
“sukhāya panāyye, vedanāya kiṃ pahātabbāṃ,
dukkhāya vedanāya kiṃ pahātabbāṃ,
adukkhamasukhāya vedanāya kiṃ pahātabban”ti?
“sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo,
dukkhāya vedanāya paṭighānusayo pahātabbo,
adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

-
“sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo,
sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo,
sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo,
na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo,

not for all neither-unpleasant-nor-pleasant feeling (is there) a tendency to ignorance that should be abandoned.

Here, friend Visākha, a monastic, quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption.

- On that basis passion is abandoned, and herein there is no more underlying tendency to passion.

Here, friend Visākha, a monastic considers thus: ‘When will I dwell having attained that sphere that the Noble Ones now dwell in having attained that sphere?’ Thus a longing to give attendance towards that unsurpassed freedom arises and with longing as condition sorrow (arises).

- On that basis repulsion is abandoned, and herein there is no more underlying tendency to repulsion.

Here, friend Visākha, a monastic, having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, dwells having attained the fourth absorption.

On that basis ignorance is abandoned, and herein there is no more underlying tendency to ignorance.”

-

“But for pleasant feeling, Noble Lady, what is the complement?”

“For pleasant feeling, friend Visākha, the complement is unpleasant feeling.”

-

“But for unpleasant feeling, Noble Lady, what is the complement?”

“For unpleasant feeling, friend Visākha, the complement is pleasant feeling.”

-

“But for neither-unpleasant-nor-pleasant feeling, Noble Lady, what is the complement?”

“For neither-unpleasant-nor-pleasant feeling, friend Visākha, the complement is ignorance.”

-

“But for ignorance, Noble Lady, what is the complement?”

“For ignorance, friend Visākha, the complement is understanding.”

-

“But for understanding, Noble Lady, what is the complement?”

“For understanding, friend Visākha, the complement is freedom.”

-

“But for freedom, Noble Lady, what is the complement?”

“For freedom, friend Visākha, the complement is Nibbāna.”

-

na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati.

- rāgam tena pajahati, na tattha rāgānusayo anuseti.

idhāvuso visākha, bhikkhu iti paṭisañcikkhati — ‘kudāssu nāmāham tadāyatanam upasampajja viharissāmi yadariyā etarahi āyatanam upasampajja viharanti’ti? iti anuttaresu vimokkhesu piham upaṭṭhāpayato uppajjati pihāppaccayā domanassam.

- paṭigham tena pajahati, na tattha paṭighānusayo anuseti.

idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsati parissuddhim catuttham jhānam upasampajja viharati.

- avijjam tena pajahati, na tattha avijjānusayo anuseti’ti.

-
“sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

-
“dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

-
“adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

-
“avijjāya panāyye, kiṃ paṭibhāgo”ti?

“avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

-
“vijjāya panāyye, kiṃ paṭibhāgo”ti?

“vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

-
“vimuttiya panāyye, kiṃ paṭibhāgo”ti?

“vimuttiya kho, āvuso visākha, nibbānam paṭibhāgo”ti.

-

“But for Nibbāna, Noble Lady, what is the complement?”

“You are not able to grasp, friend Visākha, answers to questions that are beyond your limits, like immersion in Nibbāna, friend Visākha, the spiritual life that ends in Nibbāna, that conclusion in Nibbāna.

Desiring this, friend Visākha, approach the Blessed One and you can ask him about this matter, and just as the Blessed One explains, so you should bear it in mind.”

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Then the devotee Visākha, after greatly rejoicing and gladly receiving this word of the nun Dhammadinnā, having worshipped and circumambulated the nun Dhammadinnā, approached the Blessed One, and after approaching and worshipping the Blessed One, he sat down on one side. While sitting on one side the devotee Visākha related the whole conversation he had had with the nun Dhammadinnā to the Blessed One.

That being said, the Blessed One said this to the devotee Visākha: “Wise, Visākha, is the nun Dhammadinnā, having great wisdom, Visākha, is the nun Dhammadinnā, if you were to ask me, Visākha, the same matter, I would answer it in the same way, in the way the nun Dhammadinnā has answered, for this is indeed the meaning, and so should you bear it in mind.”

The Blessed One said this, and the devotee Visākha was uplifted and greatly rejoiced in what was said by the Blessed One.

The Lesser Series of Questions-and-Answers is Finished

“nibbānassa panāyye, kiṃ paṭibhāgo”ti?

“accayāsi, āvuso visākha, pañhaṃ, nāsakkhi pañhānaṃ pariyantaṃ gahetuṃ. nibbānogadhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyanaṃ nibbānapariyosānaṃ.

ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamtivā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi”ti.

-
atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

evaṃ vutte, bhagavā visākhaṃ upāsakaṃ etadavoca — “paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpaññā, visākha, dhammadinnā bhikkhunī. maṃ cepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ. eso cevetassa attho. evañca naṃ dhārehī”ti.

idaṃavoca bhagavā. attamaṇo visākho upāsako bhagavato bhāsitaṃ abhinandīti.

cūḷavedallasuttaṃ niṭṭhitaṃ catutthaṃ.