



MN43

MN43 <b>Mahavedalla Sutta</b> The Greater Set of Questions-and-Answers (excerpt)  <i>Awareness-release</i>	
<p>"Friend, how many conditions are there for the attainment of the neither-pleasant-nor-painful <b>awareness-release</b>?"</p> <p>"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 &amp; stress — as with the earlier disappearance of elation &amp; distress — enters &amp; remains in the fourth jhana: purity of equanimity &amp; mindfulness, neither-pleasure-nor-pain. These are the four conditions for the attainment of the neither-pleasant-nor-painful awareness-release.</p>	<p>Kati panāvuso paccayā adukkhamasukhāya <b>cetovimuttiyā</b> samāpattiyāti?</p> <p>Cattāro kho āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpatatiyā: idhāvuso bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyāti.</p>
<p>"How many conditions are there for the attainment of the theme-less awareness-release?"</p> <p>"There are two conditions for the attainment of the theme-less awareness-release: lack of attention to all themes and attention to the theme-less property. These are the two conditions for the attainment of the theme-less awareness-release."</p>	<p>Kati panāvuso paccayā animittāya cetovimuttiyā samāpattiyāti?</p> <p>Dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiyā: sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyāti.</p>
<p>"And how many conditions are there for the persistence of the theme-less awareness-release?"</p> <p>"There are three conditions for the persistence of the theme-less awareness-release: lack of attention to all themes, attention to the theme-less property, and a prior act of will. These are the three conditions for the persistence of the theme-less awareness-release."</p>	<p>Kati panāvuso paccayā animittāya cetovimuttiyā ṭhitiyāti?</p> <p>Tayo kho āvuso paccayā animittāya ṭhitiyā: sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro pubbeva abhisankhāro ime kho āvuso tayo paccayā animittāya cetovimuttiyā ṭhitiyāti.</p>
<p>"And how many conditions are there for the emergence from the theme-less awareness-release?"</p> <p>"There are two conditions for the emergence from the theme-less awareness-release: attention to all themes and lack of attention to</p>	<p>Kati panāvuso paccayā animittāya cetovimuttiyā vuṭṭhānāyāti?</p> <p>Dve kho āvuso paccayā animittāya cetovimuttiyā vuṭṭhānāya: sabbanimittānañca manasikāro, animittāya ca dhātuyā</p>

the theme-less property. These are the two conditions for the emergence from the theme-less awareness-release."

"The immeasurable awareness-release, the nothingness awareness-release, the emptiness awareness-release, the theme-less-awareness-release:

Are these qualities different in meaning & 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 theme-less-awareness-release: There is a way of explanation by which these qualities are different in meaning & 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 & different in name?

There is the case where a monk keeps pervading the first direction — as well as the second direction, the third, & the fourth — with an awareness imbued with good will. Thus he keeps pervading above, below, & all around, everywhere & 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, & the fourth — with an awareness imbued with compassion

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

"He keeps pervading the first direction — as well as the second direction, the third, & the fourth — with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

amanasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā vuṭṭhānāyāti.

Yā cāyaṃ āvuso appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā ceto vimutti

ime dhammā nānaṭṭhā ceva nānābyañjanā ca, udāhu ekaṭṭhā byañjanameva nānanti.?

Yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcaññā cetovimutti yā ca suññatā cetovimutti, yā ca animittā cetovimutti, atthi kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānaṭṭhā ceva nānābyañjanā ca, atthi ca kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekaṭṭhā byañjanameva nānaṃ.

Katamo cāvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānaṭṭhā ceva nānābyañjanā ca?

Idhāvuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

Karuṇāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

Muditāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharivā viharati.

Upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena

"This is called the **immeasurable awareness-release**.

mahaggatena appamāṇena averena  
abyāpajjhena pharitvā viharati.

Ayaṃ vuccatāvuso **appamāṇā ceto vimutti**.

"And what is the **nothingness awareness-release**?

There is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' enters & remains in the dimension of nothingness. This is called the nothingness awareness-release.

Katamā cāvuso **ākiñcaññā cetovimutti**?

Idhāvuso bhikkhu sabbaso  
viññāṇaṅcāyatanaṃ samatikkamma natthi  
kiñcīti ākiñcaññāyatanaṃ upasampajja  
viharati. Ayaṃ vuccatāvuso ākiñcaññā  
cetovimutti.

"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.

Katamā cāvuso **suññatā cetovimutti**?

Idhāvuso bhikkhu arañṇagato vā  
rukkhamūlagato vā suññāgāragato vā iti  
paṭisaṅcikkhati: suññamidaṃ attena vā  
attaniyena vāti . Ayaṃ vuccatāvuso suññatā  
cetovimutti.

"And what is the **theme-less awareness-release**?

There is the case where a monk, through not attending to all themes, enters & remains in the theme-less concentration of awareness.[6] This is called the theme-less awareness-release.

Katamā cāvuso **animittā cetovimutti**?

Idhāvuso bhikkhu sabbanimittānaṃ  
amanasikārā animittānaṃ ceto samādhiṃ  
upasampajja viharati. Ayaṃ vuccatāvuso  
animittā cetovimutti.

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

Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ  
āgamma ime dhammā nānāṭṭhā ceva  
nānābyañjanā ca.

"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 unprovoked awareness-release is declared the foremost**. And this **unprovoked awareness-release** is empty of passion, empty of aversion, empty of delusion.

Katamo cāvuso pariyāyo yaṃ pariyāyaṃ  
āgamma ime dhammā ekaṭṭhā byañjanameva  
nānaṃ?

Rāgo kho āvuso pamāṇakaraṇo, doso  
pamāṇakaraṇo, moho pamāṇakaraṇo. Te  
khīṇāsavassa bhikkhuno pahīnā  
ucchinnamūlā tālavatthukatā anabhāvakatā  
āyatīṃ anuppādadhammā. **Yāvatā kho āvuso  
appamāṇā ceto vimuttiyo, akuppā tāsāṃ  
cetovimutti** aggamakkhāyati. Sā kho  
**panākuppā cetovimutti** suññā rāgena suññā  
dosena suññā mohena.

"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

Rāgo kho āvuso kiñcano, doso kiñcano,  
moho kiñcano. Te khīṇāsavassa bhikkhuno  
pahīnā ucchinnamūlā tālavatthukatā  
anabhāvakatā āyatīṃ anuppādadhammā.  
Yāvatā kho āvuso ākiñcaññā cetovimuttiyo,  
akuppā tāsāṃ cetovimutti aggamakkhāyati.  
Sā kho panākuppā cetovimutti suññā rāgena,  
suññā dosena, suññā mohena.

unprovoked awareness-release is declared the foremost. And this unprovoked awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a making of themes. Aversion is a making of themes. Delusion is a making of themes. 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 theme-less awareness-release, the unprovoked awareness-release is declared the foremost. And this unprovoked awareness-release is empty of passion, empty of aversion, empty of delusion.

Rāgo kho āvuso nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. 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 āgamma ime dhammā ekaṭṭhā, byañjanameva nānanti.