



MN43

<p style="text-align: center;">MN43  <b>Mahavedalla Sutta</b>  The Greater Set of Questions-and-Answers  (excerpt)  <i>Awareness-release</i></p>	
<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 pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

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

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

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

<p>"This is called the <b>immeasurable awareness-release</b>.</p>	<p>mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.</p> <p>Ayaṃ vuccatāvuso <b>appamāṇā ceto vimutti</b>.</p>
<p>"And what is the <b>nothingness awareness-release</b>?</p> <p>There is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' enters &amp; remains in the dimension of nothingness. This is called the nothingness awareness-release.</p>	<p>Katamā cāvuso <b>ākiñcaññā cetovimutti</b>?</p> <p>Idhāvuso bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ vuccatāvuso ākiñcaññā cetovimutti.</p>
<p>"And what is the <b>emptiness awareness-release</b>?</p> <p>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.</p>	<p>Katamā cāvuso <b>suññatā cetovimutti</b>?</p> <p>Idhāvuso bhikkhu arañṇagato vā rukkhamūlagato vā suñṇāgāragato vā iti paṭisañcikkhati: suñṇamidaṃ attena vā attaniyena vāti . Ayaṃ vuccatāvuso suññatā cetovimutti.</p>
<p>"And what is the <b>theme-less awareness-release</b>?</p> <p>There is the case where a monk, through not attending to all themes, enters &amp; remains in the theme-less concentration of awareness.[6] This is called the theme-less awareness-release.</p> <p>"This is the way of explaining by which these qualities are different in meaning &amp; different in name.</p>	<p>Katamā cāvuso <b>animittā cetovimutti</b>?</p> <p>Idhāvuso bhikkhu sabbanimittānaṃ amanasikārā animittaṃ ceto samādhim upasampajja viharati. Ayaṃ vuccatāvuso animittā cetovimutti.</p> <p>Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāṭṭhā ceva nānābyañjanā ca.</p>
<p>"And what is the way of explaining whereby these qualities are one in meaning and different only in name?</p> <p>"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, <b>the unprovoked awareness-release is declared the foremost</b>. And this <b>unprovoked awareness-release</b> is empty of passion, empty of aversion, empty of delusion.</p> <p>"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</p>	<p>Katamo cāvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekaṭṭhā byañjanameva nānaṃ?</p> <p>Rāgo kho āvuso pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. <b>Yāvatā kho āvuso appamāṇā ceto vimuttiyo, akuppā tāsam cetovimutti</b> aggamakkhāyati. Sā kho <b>panākuppā cetovimutti</b> suññā rāgena suññā dosena suññā mohena.</p> <p>Rāgo kho āvuso kiñcano, doso kiñcano, moho kiñcano. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvatā kho āvuso ākiñcaññā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.</p>

<p>unprovoked awareness-release is declared the foremost. And this unprovoked awareness-release is empty of passion, empty of aversion, empty of delusion.</p> <p>"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.</p>	<p>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.</p> <p>Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekaṭṭhā, byañjanameva nānanti.</p>