

MN 43 THE GREATER SERIES OF QUESTIONS AND ANSWERS – MAHAVEDALLA SUTTA

October 05 Series 13-Oct-15

BV: The discourse tonight is 'The Greater Series of Questions and Answers'.

MN: 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park.

Then, when it was evening, the venerable Mahā Koṭṭhita rose from meditation, went to the venerable Sāriputta, and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the venerable Sāriputta:

2. "One who is unwise, one who is unwise' is said, friend. With reference to what is this said: 'one who is unwise'?"

"One does not wisely understand, one does not wisely understand,' friend; that is why it is said, 'one who is unwise.' And what doesn't one wisely understand? One does not wisely understand, 'This is suffering'; one does not wisely understand: 'This is the origin of suffering'; one does not wisely understand: 'This is the cessation of suffering'; one does not wisely understand: 'This is the way leading to the cessation of suffering.' 'One does not wisely understand, one does not wisely understand,' friend; that is why it is said, 'one who is unwise.'"

Saying: "Good, friend," the venerable Mahā Koṭṭhita delighted and rejoiced in the venerable Sāriputta's words. Then he asked him a further question:

3. "One who is wise, one who is wise' is said, friend. With reference to what is this said: 'one who is wise'?"

“One wisely understands, one wisely understands,’ friend; that is why it is said, ‘one who is wise.’ What does one wisely understand? One wisely understands, ‘This is suffering’; one wisely understands: ‘This is the origin of suffering’; one wisely understands: ‘This is the cessation of suffering’; one wisely understands: ‘This is the way leading to the cessation of suffering.’

BV: Ajahn Sumedho wrote an article in one of his books about the second noble truth, and letting go. And it was quite an interesting article. And it just so happens that we agree very much. The only extra step that I would have put in that article was: “After letting things be the way they are, relaxing and coming back to your object of meditation.” That’s the only thing I would add. That extra step seems to be very elusive to other people that are teaching, and I don’t understand why. It’s so plain in the suttas that you tranquillise on the in-breath and you tranquillise on the out-breath. And any time you ask a teacher: “Well, is that the way you’re teaching?” And they say: “No, it’s not.” And then I ask: “Well, why?” “Well, because I’m doing this.” But that extra step is the one key ingredient to the Buddha’s type of awakening. Because you notice, every time you relax, every time you let go of even the slightest tension, there’s a clear spot right after that. There’s just this pure observation mind. It’s not clouded with any thoughts; it’s not clouded with anything; it’s just this pure mind. And with that pure mind, you’re able to see and realize the third noble truth; there is no suffering right after you relax; there is no craving. And this is absolutely necessary to be able to do that enough that you finally turn it into a habit, and then you start having a clear mind all the time.

MN: {Repeats} ... one wisely understands: ‘This is the way leading to the cessation of suffering.’ ‘One wisely understands, one wisely understands,’ friend; that is why it is said, ‘one who is wise.’”

4. “‘Consciousness, consciousness’ is said, friend. With reference to what is ‘consciousness’ said?”

“‘It cognizes, it cognizes,’ friend; that is why ‘consciousness’

{repeats} that is why 'consciousness' is said. What does it cognize? It cognizes: '[This is] pleasant'; it cognizes: '[This is] painful'; it cognizes: '[This is] neither-painful-nor-pleasant.' 'It cognizes, it cognizes,' friend; that is why 'consciousness' is said."

5. "Wisdom and consciousness friend—are these states conjoined or disjoined? And is it possible to separate each of these states from the other in order to describe the difference between them?"

BV: Interesting question.

MN: "Wisdom and consciousness, friend—these states are conjoined, not disjoined, and it is impossible to separate each of these states from the other in order to describe the difference between them."

BV: Now, let's go back a little bit to the definition that I give you of wisdom. Wisdom is being able to see the process of dependent origination. You cannot develop that wisdom without cognizing it. You have to be ...

S: Cognising it?

BV: Cognizing dependent origination. And that's what they're talking about here.

MN: For what one wisely understands, that one cognizes, and what one cognizes, that one wisely understands. That is why these states are conjoined, not disjoined, and it is impossible to separate each of these states from the other in order to describe the difference between them."

6. "What is the difference, friend, between wisdom and consciousness, these states that are conjoined, not disjoined?"

"The difference, friend, between wisdom and consciousness, these states that are conjoined, not disjoined, is this: wisdom is to be developed, consciousness is to be fully understood."

BV: Got it? We'll do it again: "wisdom is to be developed," developed by being able to see dependent origination, and "consciousness is to be fully understood."

S: The cognising part.

BV: Fully understood – what you are developing.

S: Consciousness –that is part of dependent origination?

BV: Yes it is, but that is the potential for consciousness to arise when there is contact, when the conditions are right for it to arise. And it cognizes it as part of dependent origination. Developing the ability to see dependent origination is how you become wise.

One time I went to a church and this preacher got up and for twenty minutes he was ranting and raving about the necessity of developing wisdom. And I'm sitting there going: "All right! We have to develop our wisdom! Tell me how to do it!" And he just, well he got done and walked off. He didn't tell anybody how to do it! So it was all concepts.

It wasn't until I got into Buddhism and started realizing the depth of Buddhism that I started to understand really what wisdom is and how it can be developed. See, having a mind that is very still is great as long as you are alert. That alertness is absolutely necessary to be able to see the tiniest movements of mind begin. So your alertness, your observation power, your mindfulness, if you will, has got to be honed to a very fine degree. That's why I'm saying "What happened before that?" Because there is a process that's happening right before that. So what I'm trying to encourage you to do is have enough interest to be able to really see the minute details of the movement of mind before it gets up and runs away. You know what I mean?

Because if you become familiar with how your mind runs away with a hindrance, you become familiar with it, you start seeing it more and

more quickly, and you're caught for less and less a period of time. And this is with your daily activities; this is with your worldly life. This is why you take a retreat, so that you can really see how the process works and you start catching things faster. When you catch things faster, you suffer less. The ranting, the raving, the emotional outbreaks – they can still happen - but they don't keep your attention for as long a period of time because you start seeing it and going: "Whoa, I am causing myself suffering. I don't need to do that anymore." And again this is one of the things that I like to teach is developing the sense of humour. Laughing at how crazy your own mind is. And it's ok to be crazy; we're all crazy until we become arahats, that's what the Buddha said. We should all be in an institute.

That kind of reminds me of a story of this one guy that was staying in Malaysia with the chief reverend, and this guy was really off the wall. He never washed his robes, and he had a definite "perfume" about him. And one day he said: "I want to go to Malacca, by bus." So chief reverend arranged to have someone give him the money to go get on the bus. And he got taken to the bus station and he stood right beside the bus, as it took off to go to Malacca. He forgot to get on. This guy was spaced out something fierce. But he was kind of an angry monk too. And chief reverend heard that he'd done that and he said: "This guy's really crazy." And whoever he said it to, went and told that monk, and this monk, he really became unhinged. And he came in to chief reverend and he was ranting and raving about: "How dare you call me crazy." And chief reverend looked at him and he said: "It's ok that you're crazy, everybody is until they get to be an arahat." And then he got the guy to laugh and "Oh, ok then that's alright, you know." He's very skilful that way, he's great fun to be around, I miss him a lot actually.

MN: 7. "Feeling, feeling' is said, friend. With reference to what is 'feeling' said?"

"It feels, it feels,' friend; that is why 'feeling' is said. What does it feel? It feels pleasure, it feels pain, it feels neither-pain-nor-pleasure. 'It feels, it feels,' friend, that is why 'feeling' is said.

BV: This is where a lot of the psychotherapists, they take the feeling and they start analysing it and all of these kind of things. Getting caught in the clinging and craving and why you're like that because you were three years old and your mom slapped your hand and all of that. Although it can be useful, is not necessary. It slows down your spiritual practice, the way the Buddha taught. When you see feeling as just pleasant, painful, neither painful-nor-pleasant, and you see that the part of dependant origination that arises right after that feeling comes up, is craving, and you become familiar with that process, then you start letting go more and more quickly, more and more easily, relaxing more. And your mind will become more and more still by itself, but there's still going to be some little residuals of our habitual tendencies that cause mindfulness to dip a little bit, and then the hindrance comes up. But as you become more and more familiar with how the process works, the length of time that you're caught becomes less and less, the more equanimity you have. And with that balance, also comes the realization that everything is an impersonal process.

It was kind of funny when we went to New Mexico and, Leigh Brasington, when he started talking about feeling, he was so afraid of that word that he started calling it vedana because he thought that everybody would start thinking that it was emotional. But he didn't take the time to really explain what feeling is. Which was kind of interesting in itself.

MN: 8. "Perception, perception,' is said, friend. With reference to what is 'perception' said?"

"It perceives, it perceives,' friend; that is why 'perception' is said. What does it perceive? It perceives blue, it perceives yellow, it perceives red, and it perceives white.

BV: Now they're just talking about colour here.

Perception has memory in it too. You see this, and you know it's a book. How do you know it's a book? Because your memory helps you to put the name on it.

MN: 'It perceives, it perceives,' friend; that is why 'perception' is said.

9. "Feeling, perception, and consciousness, friend—are these states conjoined or disjoined? And is it possible to separate each of these states from the others in order to describe the difference between them?"

"Feeling, perception, and consciousness, friend—these states are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them. For what one feels, that one perceives; and what one perceives, that one cognizes. That is why these states are conjoined, not disjoined, and it is impossible to separate each of these states from the others in order to describe the difference between them.

BV: Interesting. Consciousness is a part of wisdom, it's conjoined with wisdom, it's conjoined with feeling, it's conjoined with perception...

S: Is feeling and perception conjoined?

BV: Yes, they are. You perceive a pleasant feeling; you perceive a painful feeling, and you cognize it as that.

MN: 10. "Friend, what can be known by purified mind-consciousness released from the five faculties?"

"Friend, by purified mind-consciousness released from the five faculties the base of infinite space can be known thus:

BV: Five faculties, ok.

MN: 'Space is infinite'; the base of infinite consciousness can be known thus: 'Consciousness is infinite'; and the base of nothingness can be known thus: 'There is nothing.'"

11. "Friend, with what does one understand a state that can be known?"

"Friend, one understands a state that can be known with the eye of wisdom."

BV: That means the clear mind that doesn't have any craving in it; the pure mind. That's how you really recognize these states for what they are. You kind of guess when you're thinking about them: "Maybe I'm in that state, maybe I'm not." But when you're in that state and you cognize it, right at that moment, you don't need to verbalize: "I'm in the realm of this or that"; you know it, and you see it with this pure mind.

MN: 12. "Friend, what is the purpose of wisdom?"

"The purpose of wisdom, friend, is direct knowledge, its purpose is full understanding, its purpose is abandoning."

BV: Ok?

MN: 13. "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 wise attention. These are the two conditions for the arising of right view."

S: The voice of another?

BV: If the Buddha didn't come along and tell us, and the people of that time didn't pay close attention to it, we wouldn't have the Buddha's teaching right now. And that's the way it happens with generation after generation. The way that you truly learn is by listening to what a teacher is saying. Ah, let me rephrase that. The way you really understand things is listening to the way the guide is saying, what the guide is saying. I teach meditation, but I'm a guide.

You come to me for answers, I'll tell you flat out: "I don't know. Go see for yourself. You tell me." All my job is, is to help you when you start veering off the path, just ask you some questions and get you to start looking in more deeply at how things work. That's all I do. Easy.

So the two conditions for the arising of right view are the voice of another, and in this case, although it's not in Pāli, it is the Buddha's voice you're listening to. And as long as you keep your wise attention, you don't start thinking about what's happening at home, what's happening over there, over here, you're paying attention to what is happening in front of you, at the moment.

MN: 14. "Friend, by how many factors is right view assisted when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit?"

"Friend, right view is assisted by five factors when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit. Here, friend, right view is assisted by virtue, learning, discussion, serenity, and insight.

BV: Do that one again...

MN: {repeats} "Here, friend, right view is assisted by virtue, learning, discussion", ...

BV: I think you might even be able to take the word "learning" and change that with "investigating." That's a good synonym for "learning."

MN: {repeats} ... "discussion, serenity, and insight." Right view assisted by these five factors has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit; it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit.

MN: 15. "Friend, how many kinds of being are there?"

"There are these three kinds of being, friend: sense-sphere being,

BV: Gross material form.

MN: fine-material being,

BV: devalokas.

MN: and immaterial being."

BV: Arupa

MN: 16. "Friend, how is renewal of being in the future generated?"

"Friend, renewal of being in the future is generated through the delighting in this and that on the part of beings who are hindered by ignorance and fettered by craving."

17. "Friend, how is renewal of being in the future not generated?"

"Friend, with the fading away of ignorance, with the arising of true knowledge, and with the cessation of craving, renewal of being in the future is not generated."

BV: That's a pretty important statement - "with the fading away of ignorance", and "with the arising of true knowledge" - that's seeing dependent origination - "And with the cessation of craving, renewal of being in the future is not generated." That's it. That's all you got to do.

MN: 18. "Friend, what is the first jhāna?"

"Here, friend, quite secluded from sensual pleasures, secluded from unwholesome states, a monk enters upon and abides in the first jhāna, which is accompanied by thinking and examining thought, with joy and pleasure born of seclusion. This is called the first jhāna."

19. "Friend, how many factors does the first jhāna have?"

“Friend, the first jhāna has five factors. Here, when a monk has entered upon the first jhāna, there occur thinking, examining thought, joy, happiness, and unification of mind. That is how the first jhāna has five factors.”

20. “Friend, how many factors are abandoned in the first jhāna and how many factors are possessed?”

“Friend, in the first jhāna five factors are abandoned and five factors are possessed. Here, when a monk has entered upon the first jhāna, sensual desire is abandoned, ill will is abandoned, sloth and torpor are abandoned, restlessness and anxiety are abandoned, and doubt and perplexity are abandoned; and there occur thinking, examining thought, joy, happiness, and unification of mind. That is how in the first jhāna five factors are abandoned and five factors are possessed.”

BV: You don’t have any hindrance arise when you’re in the jhāna. But as soon as that mindfulness wavers, even a little bit, it becomes weak, your attention becomes not as strong as it could be, the hindrance arises, you’re not in the jhāna anymore.

MN: 21. “Friend, these five faculties each have a separate field, a separate domain, and do not experience each other’s field and domain, that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now of these five faculties, each having a separate field, a separate domain, not experiencing each other’s field and domain, what is their resort, what experiences their fields and domains?”

“Friend, these five faculties each have a separate field, a separate domain, and do not experience each other’s field and domain, that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now these five faculties, each having a separate field, ...

BV: You don’t see with your tongue. That’s what he’s talking about.

MN: ... a separate domain, not experiencing each other's field and domain, have mind as their resort, and mind experiences their fields and domains."

22. "Friend, as to these five faculties—that is the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty—what do these five faculties stand in dependence on?"

"Friend, as to these five faculties—that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty—these five faculties stand in dependence on vitality."

"Friend, what does vitality stand in dependence on?"

"Vitality stands in dependence on heat."

"Friend, what does heat stand in dependence on?"

"Heat stands in dependence on vitality."

"Just now, friend, we understood the venerable Sāriputta to have said: 'Vitality stands in dependence on heat'; and now we understand him to say; 'Heat stands in dependence on vitality.' How should the meaning of these statements be regarded?"

"In that case, friend, I shall give you a simile, for some wise men here understand the meaning of a statement by means of a simile. Just as when an oil-lamp is burning, its radiance is seen in dependence on its flame and its flame is seen in dependence on its radiance; so too, vitality stands in dependence on heat and heat stands in dependence on vitality."

BV: Want it again?

S: The one about the oil-lamp.

MN: {repeats} "Just as when an oil-lamp is burning, its radiance is

seen in dependence on its flame and its flame is seen in dependence on its radiance.”

BV: You don't have radiance without a flame.

S: I'm trying to understand it.

BV: And you don't... blow, the light.

S: Going out.

BV: Yeah.

S: Radiating out.

BV: Right.

S: And you don't have...

BV: You don't have the flame....

S: You don't have radiance and if you don't have radiance then you can't see the flame.

BV: Right. Tricky.

MN: 23. “Friend, are vital formations things that can be felt or are vital formations one thing and things that can be felt another?”
“Vital formations, friend, are not things that can be felt. If vital formations were things that can be felt, then a monk who has entered upon the cessation of perception and feeling would not be seen to emerge from it. Because vital formations are one thing and things that can be felt another, ...

BV: Ah, let's try it again.

MN: {repeats} Vital formations, friend, are not things that can be felt. If vital formations were things that can be felt, then a monk who has

entered upon the cessation of perception and feeling would not be seen to emerge from it.

S: But the answer says to a state with the cessation of perception and feeling.

BV: Right, there is no feeling, there is no perception. Then he could never emerge from that.

S: Because if vital formations...

BV: Because there are vital formations. In other words, the body is still alive, even though the consciousness has turned off.

S: Right.

BV: And there's not necessarily any feeling, but when they emerge from that state, then the body is there still.

S: And that's the vital formation.

BV: Right. That's what they're talking about here.

MN: {Repeats} Because vital formations are one thing and things that can be felt another, a monk who has entered upon the cessation of perception and feeling can be seen to emerge from it."

24. "Friend, when this body is bereft of how many states is it then discarded and forsaken, left lying senseless like a log?"

"Friend, when this body is bereft of three states—vitality, heat, and consciousness—it is then discarded and forsaken, left lying senseless like a log."

25. "Friend, what is the difference between one who is dead, who has completed his time, and a monk who has entered upon the cessation of perception and feeling?"

"Friend, in the case of one who is dead, who has completed his time,

his bodily formations have ceased and subsided, his verbal formations have ceased and subsided, his mental formations have ceased and subsided, his vitality is exhausted, his heat has been dissipated and his faculties are fully broken up. In the case of a monk who has entered upon the cessation of perception and feeling, his bodily formations have ceased and subsided, his verbal formations have ceased and subsided, his mental formations have ceased and subsided, but his vitality is not exhausted, his heat has not been dissipated, and his faculties become exceptionally clear. This is the difference between one who is dead, who has completed his time, and a monk who has entered upon the cessation of perception and feeling."

BV: Now, I got into a pretty strong debate with a venerable monk in West Virginia, and he said: "The only time anyone can experience the cessation of perception and feeling, is if they are either an anagami or an arahat." And I showed him suttas that don't agree with what he said, but he still told me that I was wrong. He said: "This is the Theravada view, and if it's the Theravada view, then I can't be a Theravadan." Because the cessation of perception and feeling can happen for anyone when the conditions are right. And the cessation of perception and feeling is not the state of Nibbāna. It's the state right before Nibbāna... not exactly right before. There's the cessation of perception and feeling, when the perception and feeling come back up, you will be able to see very clearly all of the links of dependent origination. And because you see the links of dependent origination, and you realize this to be absolutely true: "This is the way things work", that realization is so deep that Nibbāna occurs; that understanding is so pure that Nibbāna occurs. So, and this is something that's getting mixed up a lot within Theravada Buddhism right now because they're saying: "Well if you experience the cessation of perception and feeling, then that's Nibbāna." Technically it is not. That is not the state of Nibbāna. The state of Nibbāna occurs after the cessation of perception and feeling fades away and you see dependent origination, and realize it for yourself. And that's seeing and realizing the four noble truths. Everything in Buddhism has to do with understanding. But people in this country, especially, are into the razzle-dazzle "Oh wow!" experience without having that

deep understanding. And: "I want my enlightenment experience to happen and then I want to start going out and living my life the way I always wanted to live it." And it's slowing down a lot of progress because of that.

MN: 26. "Friend, how many conditions are there for the attainment of the neither-painful-nor-pleasant deliverance of mind?"

"Friend, there are four conditions for the attainment of the neither-painful-nor-pleasant deliverance of mind:

BV: Talking about the fourth jhāna.

MN: ... here, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a monk enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. These are the four conditions for the attainment of the neither-painful-nor-pleasant deliverance of mind."

27. "Friend, how many conditions are there for the attainment of the signless deliverance of mind?"

BV: You'll get it in a second.

MN: "Friend, there are two conditions for the attainment of the signless deliverance of mind: non-attention to all signs and attention to the signless element.

BV: That is the cessation of perception and feeling. And that also can be what happens in that process right after that which would be the complete deliverance of mind.

MN: These are the two conditions for the attainment of the signless deliverance of mind."

28. "Friend, how many conditions are there for the persistence of the signless deliverance of mind?"

“Friend, there are three conditions for the persistence of the signless deliverance of mind: non-attention to all signs, attention to the signless element, and the prior determination [of its duration]. These are the three conditions for the persistence of the signless deliverance of mind.”

BV: When you become an anagami or an arahat, you can sit in the cessation of perception and feeling. And before you go in and sit, you make a determination that: “I’m going to sit for five days, twelve hours, thirty-two minutes, and five seconds.” And you do. And you can sit for up to seven days. And it’s pretty impressive being around people that can do that.

BV: You’ve met Dipa Ma haven’t you? No, didn’t you? Powerful lady. Phew!

MN: 29. “Friend, how many conditions are there for emergence from the signless deliverance of mind?”

“Friend, there are two conditions for emergence from the signless deliverance of mind: attention to all signs and non-attention to the signless element. These are the two conditions for emergence from the signless deliverance of mind.”

30. “Friend, the immeasurable deliverance of mind,

BV: What is the immeasurable deliverance of mind?

S: Immeasurable?

BV: Boundless? The Brahma Viharas... Brahma Viharas.

MN: the deliverance of mind through nothingness, the deliverance of mind through voidness, and the signless deliverance of mind: are these states different in meaning and different in name, or are they one in meaning and different only in name?”

“Friend, the immeasurable deliverance of mind, the deliverance of mind through nothingness, the deliverance of mind through voidness, and the signless deliverance of mind: there is a way in which these states are different in meaning and different in name, and there is a way in which they are one in meaning and different only in name.

31. “What, friend, is the way in which these states are different in meaning and different in name? Here a monk abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will. He abides pervading one quarter with a mind imbued with compassion ...

BV: He goes through the whole thing again.

MN: He abides pervading one quarter with a mind imbued with altruistic joy ... He abides pervading one quarter with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will. This is called the immeasurable deliverance of mind.

BV: See, I was right!

MN: 32. “And what, friend, is the deliverance of mind through nothingness? Here, with the complete surmounting of the base of infinite consciousness, aware that ‘there is nothing,’ a monk enters upon and abides in the base of nothingness. This is called the deliverance of mind through nothingness.

33. “And what, friend, is the deliverance of mind through voidness? Here a monk, gone to the forest or to the root of a tree or to an

empty hut, reflects thus: 'This is void of a self or of what belongs to a self.' This is called the deliverance of mind through voidness.

34. "And what, friend, is the signless deliverance of mind? Here, with non-attention to all signs, a monk enters upon and abides in the signless concentration of mind. This is called the signless deliverance of mind. This is the way in which these states are different in meaning and different in name.

35. "And what, friend, is the way in which these states are one in meaning and different only in name? Lust is a maker of measurement, hate is a maker of measurement, delusion is a maker of measurement. In a monk whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of immeasurable deliverance of mind, the unshakeable deliverance of mind is pronounced the best. Now that unshakable deliverance of mind is void of lust, void of hate, void of delusion.

36. "Lust is a something, hate is a something, delusion is a something. In a monk whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of deliverance of mind through nothingness, the unshakable deliverance of mind is pronounced the best. Now that unshakable deliverance of mind is void of lust, void of hate, void of delusion.

37. "Lust is a maker of signs, hate is a maker of signs, delusion is a maker of signs. In a monk whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of signless deliverance of mind, the unshakable deliverance of mind is pronounced the best. Now that unshakable deliverance of mind is void of lust, void of hate, void of delusion. This is the way in which these states are one in meaning and different only in name.

That is what the venerable Sāriputta said. The venerable Mahā Koṭṭhita was satisfied and delighted in the venerable Sāriputta's

words.

May suffering ones, be suffering free
And the fear struck, fearless be
May the grieving shed all grief
And may all beings find relief.

May all beings share this merit that we have thus acquired
For the acquisition of all kinds of happiness.

May beings inhabiting space and earth
Devas and nagas of mighty power
Share this merit of ours.

May they long protect the Buddha's dispensation.
Sadhu . . . Sadhu . . . Sadhu . . .

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Page last edited: 7-Dec-12